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CATHOLIC CHRONICLE.

VOL. I.

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NO. 49.

THE PROTESTANT FAITH.

(From the *Pittsburgh Catholic*.)

It is a common error amongst Catholics who have no more intimate acquaintance with Protestantism and Protestants than that which they acquire from reading their books and hearing them talk, to suppose that they are to a certain extent sincere in their profession of a positive belief in the truth and efficacy of certain religious systems which they advocate, and that their opposition to the Catholic Church arises from a regard to these systems and a conviction that she is the great antagonist from whose opposition their destruction is most to be feared. Protestants talk of the Protestant Faith, and Catholics occasionally speak and act as if there were such a thing as a Protestant Faith opposed to that of the Catholic Church in the same way as are the heresies of the East, or the superstition of Mahomet. There is no greater mistake than this.

Protestants have no regard for truth in the matter of religion, and it is a matter of perfect indifference to any individual amongst them that he has nothing approaching to a moral certainty to warrant him in becoming the advocate of certain doctrines which he chooses to profess. Were Protestants to assert that a true belief is necessary, or even important, they would, in so doing, condemn the Reformers and Reformation, for the system of earlier Protestants are universally exploded, and, at the present day, there is hardly to be found a single individual who would have the hardihood to defend Christianity as the system propounded by Luther, or to vindicate doctrines which he could not have rejected three centuries back without incurring the anathema of Calvin.

It is true that Protestants talk of faith, but they attach little meaning to the word; or, if they do, it is a meaning entirely opposed to that which a Catholic would understand it to convey. Faith, with a Protestant, is a belief, not that such and such doctrines are revealed by God, and therefore true, but that he himself will be saved. To be justified by faith, is to be justified by believing that you are justified; to believe in Christ, is to believe that He will save you unconditionally, whether you receive His revelation or reject it, whether you understand and obey His precepts or are ignorant of and break them. This is what Luther and Calvin meant by faith; it is what their disciples mean, when they mean anything; and of all meaningless expressions, there is none more absolutely devoid of sense than that which we so often hear—"The Protestant Faith."

Almost the only opinion in which all Protestants agree, is that which lies at the bottom of Protestantism itself, that there is and can be no such thing as faith, in the sense in which the Catholic uses the word. When a Protestant once realizes that, of the many opinions afloat in the world on the subject of religion, all are not equally true, and that, however difficult it may be to arrive at the truth, it is a duty to do so, and a sin to miss it, he has begun to turn from Protestantism and has entered upon a path which will lead him, if he follows it, to the Catholic Church.

The true Protestant regards the most important questions in religion as mere verbal ones; he holds the discussions and decisions and definitions by which the truth has been defended, as worse than useless; he looks upon the man who becomes a martyr for a religious opinion as a fool. He holds, or at least, he constantly makes statements and admissions which imply, that there is no truth or falsehood in received dogmas of theology; that they are modes, neither good nor bad in themselves, in which the intellect reasons upon the truths of revelation; that it is no fault to hold, but a great fault to insist upon them. Formularies, with him, are only modes of expressing everlasting truths, which might as well be expressed in another way; creeds, rites, persons, are nothing in religion; and the inward spirit *faith*, is all in all. Not that any sect or any individual should concede his opinions and methods of expressing them, but that they should consider their direct contradictories equally pleasing to the great author of Christianity.

It is true that Protestants connected with the older orthodox sects will not readily admit this statement to be correct. It is true that they do not avow these sentiments, and holding it more respectable to be orthodox, not unfrequently affect to be superior to those of their brethren who avowedly reject some doctrines of the Catholic Church, which they themselves profess to retain; nevertheless, these sentiments are really those of the vast majority of Protestants, and the evidence of the fact is to be found in the standard publications of the larger sects.

If any doctrine of Christianity is really essential, one would say it is that which affects the nature of the author of the religion itself. Whether He be indeed true God or an exalted creature, or a mere man, these, one would think, are questions of very essential importance, so much so, that those who differ upon them, can hardly, with any consistency, concede to each other

the title of Christian. Nevertheless, it is a fact that Protestantism claims as her heroes men who have doubted, and men who have denied, the divinity of Christ. Milton, Newton, Clarke and Watts, are the boasts of Protestants, and are claimed as brethren in the faith by men who profess to regard and worship as God Almighty, the Being whom these men regarded as a mere creature. Unitarians themselves, who refuse to recognise in our Saviour a higher character than that of a mere man, the son of Joseph and Mary, are undoubted Protestants, and, when they attain distinction, are held up as lights and examples for the Christian world.

Protestantism began with vehement professions of love of truth. Its first teachers affected peculiar jealousy for Jesus Christ, and condemned the worship of the Blessed Virgin and Saints, on the ground that such worship interfered with the adoration due to God alone; it has ended with denying that the doctrine of the divinity of the Saviour, is an essential truth of religion, or, rather, with denying that religion contains any essential truth. Those who deny the divinity of our Lord, and the doctrine of eternal punishment in Hell; who reject all mysteries in religion, and laugh to scorn the theological systems of Luther and Calvin, constitute the great majority of those who are classed under the common designation of Protestants. So rapid has been the progress of Protestantism to unbelief, that men who, fifty years ago would have been branded as Infidels, as Deists, as rejecters of every part and parcel of the Christian faith, are held up now as models of Christian virtue. In what essential particular did the religious system of John Quincy Adams differ from that of David Hume? yet the latter was looked upon as infamous by the parsons of his age, whilst the former, because he admired the Bible, (though he denied its inspiration,) read it every day as he might read Seneca, Plutarch, and recommended it to the attention of his son in a series of letters published since his death, has been commended by the so-called Orthodox Christian journals of the day, as a beautiful exemplar of the practical graces of Christianity.

To be a good Protestant it is not necessary to be a Christian, even in the lowest sense of that much abused term. It is as absurd to call the Socinian a Christian as it is to deny that he is a Protestant. He receives the Bible and exercises his ingenuity in endeavoring to make its teachings square with those of the system which it is his fancied interest to embrace, just as the Methodist or Presbyterian endeavors to exhort from its pages some support for the confession of faith, the Hymn-book, or the discipline.

The distinctive principle of Protestantism is the right and duty of private judgment in matters of religion, the assertion of which necessarily involves the reception of the proposition that there is no such thing as truth in religious matters; that there is no positive revelation, that faith is impossible, and unbelief no sin; that each man's individual opinion as to the truth of a doctrine is the highest evidence he can have for believing it. This is Protestantism, and in the assertion of these principles all Protestants agree. They stigmatise as bigotry, the earnest advocacy of sacred truths, teach that systems are indifferent, and that the sincere professor of any creed will be received at last to eternal joy in the presence of the God of truth. The Bible, and the Bible alone is the religion of Protestants, and, if a man receive that, he need receive nothing else; the truths which it contains are matters of indifference; three centuries of wrangling have not sufficed to settle what these are, all is yet open for discussion, nothing is settled, nothing known, and the honest Protestant missionary has but this to say to his convert:—"There is the Bible, take this, believe it to be a revelation from God. No matter about its meaning, we have not settled that at present; we are not agreed who God is, or what He is: what He commands or what He forbids. When we come to a conclusion, I will tell you; meanwhile—

‘Certant grammatici et adhuc sub iudice lis est.’”

PUSEYISM IN AMERICA.

(From the same.)

The Episcopal Sect differs from all the other heretical bodies with which we are acquainted in this important particular, that whereas other societies exact a uniform profession of some specific heresy as a condition of church membership, this sect freely allows her children to adopt and profess any heresy which it may please their fancy to select, and has embodied in her book of Common Prayer two contradictory systems of theology, to one of which the majority of her clergy are bound to subscribe their assent before receiving ordination, whilst they are obliged to teach the other with their lips whenever they read prayers or administer the sacraments to the members of their flocks.

The articles and liturgy of the Episcopal Church contradict each other. The man who seeks admission to her ministry is obliged to sign the one before his ordination, and read the other on every occasion in which he officiates in public. The consequence of this singular arrangement is a very general indifference to the so-called "teachings of the Prayer Book." The Calvinist, indeed, affects to be shocked at the dishonesty of his brother the Arminian, who scoffs at articles to which he has solemnly subscribed his assent; and the High Churchman is indignant when he reflects upon the impiety of the Evangelical minister, who, whilst strenuously denying the regenerating effect of the sacrament of baptism, allows himself to become a party to what he must regard as a solemn farce, by assuring the assembled congregation on every occasion of a baptism in public, that the infant whom he has sprinkled is really regenerate and born again of water and the Holy Ghost; but neither party is accustomed to trouble himself much about his own inconsistencies, and both agree in receiving such parts of the prayer book as suit their private views, and rejecting or explaining away the portions in which those views are contradicted and denied.

Two opposing systems being contained within the covers of the "Book of Common Prayer," it is perfectly evident that it is impossible to follow, as it is to reconcile the contradictory teachings of that precious compilation. Some of the parsons choose the liturgy, and some the articles, whilst the majority regard both with equal contempt, sign the one and read the other under protest that they bind themselves to no specific belief by these acts, and adopt any creed which the humor of the moment may suggest, or the force of circumstances render expedient. We ourselves remember to have heard, in one city and on one Sunday, from different preachers of this denomination, the rankest Calvinism in the morning, old-fashioned high church theology in the afternoon, and what an honest Protestant would call the most unmitigated Popery towards the close of the day.

To say that a man is a Methodist or a Presbyterian is to say something to the point; but to speak of an individual as an Episcopalian is to give no information whatever on the subject of his religious belief. One Episcopalian parson denies apostolical succession, another affirms it; one denies Lutheran justification, another maintains it; one denies the inspiration of Scripture, a second holds Calvin as a Saint, a third considers the doctrine of sacramental grace a superstition, a fifth sides with Nestorius, and a sixth is a Sabellian. Each of these men has an argument to prove that he is perfectly justified in maintaining his position in his sect, and no one can be fairly considered as more inconsistent than the rest.

As towards the close of the last century, a large and influential party in the Church of England, headed by one of the most learned and famous Bishops of his time, maintained that a Socinian might consistently become a minister of the Episcopal church, in spite of the Articles, the Liturgy, and the Athanasian Creed itself, so, of late years, a large body of the most learned clergy of that sect have maintained, that the ministry may be exercised without scruple by those who make no secret of receiving all the doctrines of the Roman Catholic Church. This school has had few disciples amongst Episcopalian here, but it has had some, amongst the most prominent of whom may be reckoned Dr. Ives, the Protestant Episcopal Bishop of North Carolina. This prelate, long the leader of the small faction of ultra-Puseyites in this country, has, if report says true, far surpassed the crazy dreamer from whom the party takes its name, in manifestations of hatred for Protestantism and protestations of attachment to those doctrines and devotional practices which until later days have been considered as the exclusive property of the Catholic Church. A band of young men were organized by him, bound to celibacy and Bishop Ives. Those young parsons or students whose Puseyite tendencies had rendered them suspected in other parts of the country, were sure to find a refuge in the diocese of North Carolina. The consecrated bread was reserved for adoration in the Bishop's chapel, after the manner of the Blessed Sacrament in the Catholic Church; a belief in the doctrine of transubstantiation as contained in the Roman catechism, and of the doctrine of justification as taught in the Symbolism of Mehlher, was required from those who sought ordination at his hands; and devotion to the Blessed Virgin and the Saints was inculcated by precept and example, and by the circulation of prayer books containing the Hail Mary and other prayers addressed to the Mother of God.

The open inculcation of such doctrines and practices, was not likely to meet with favor among the laity and the older portions of the clergy under the Bishop's charge. The prelate was, in a manner, summoned for trial before his convention, a body

consisting of a select number of the parsons and the laity from every parish. An investigating Committee, after due examination, prepared a report and was about to submit it to the Convention, when the Bishop, having counted the cost, and deciding that it was not his vocation to become a martyr, spoiled the fun by pleading guilty to the whole charge, and with tears in his eyes begged from his dear offended brethren of the clergy and laity, pardon and pudding for the rest of his life; in consideration for which he professes himself willing to adopt, and advocate such religious views as it shall appear to the Convention most convenient for him to receive.

This scene, which is of recent occurrence, we find reported in full in some of our exchanges. It was affecting to the last degree. The venerable prelate declared that his theological vagaries, extending, be it remembered, through the space of ten years or so, are to be attributed to the diseased state of his health, assured them that he would never do so any more, and sank down overcome with emotion. The clergy and laity were dissolved in tears.

Thus has fallen one who once, to all appearance, was not far from the kingdom of God; and for what a mess of pottage he has sold his birth-right!

He has given up the next world, and we think few will deny that the poor, suspected, despised, and dependant old man cannot boast that he has gained much in this. It is a dangerous thing to play at religion and to trifle with the grace of God.

THE WHIG BENEFACTION TO THE CHURCH.

(From the *Tablet*.)

The Penal Bill is now fairly on its way to become that sacred and inviolable thing—the law of the land. It becomes, therefore, our duty to see to what account we are to turn it, for assuredly Whigs and Liberals who patronise us intend it for some special benefit to us and our posterity. In the first place, it is clearly a manifestation of their loving tenderness towards us—the highest proof they could give of their unceasing desire to be of service to their humble and lowly-minded servants. We have served them so faithfully as to have been unfaithful to God in many things, and, as punishment must inevitably result from that infidelity, it is only just that the Whigs who have corrupted us should pour down upon us the singular benedictions of their love. In the next place, they have done what they could to reveal to us their own nature and characteristics, in order to conciliate our affections, because it is not possible for us to love those of whom we know nothing. We now have an opportunity of learning the real dispositions of a Whig, and of duly appreciating them, so that our gratitude shall bear some adequate proportion to the goodness of his character, and the greatness of the favors which he has so unexpectedly and yet so lavishly heaped upon us.

Human nature is, after all, corrupt, and is essentially ungrateful. It is much to be feared that, after all, we shall not profit by this opportune revelation of Whig tenderness. Men are slow to believe what they do not like, more especially when that belief must be followed by corresponding action. The Lutheran heresy is natural to man, and Faith without works, if not true doctrine, is certainly an easy one, and gives extremely little trouble to its professors. Those Catholics who will not learn wisdom from Whig teaching and tyranny must be consigned to other instructors, from whom, when too late, they will easily learn what is now so painful to understand.

There are men upon whom instruction is wasted, whose sterile intellects are incapable of wholesome tillage. Upon these, of course, public events will make no impression. But there are others who, not requiring such a lesson as we have had, will be able to turn it to profitable account. They cannot be put to silence again by oppressive civilities, nor denounced as alarmists when they call attention to the tricks of government officials. These were right in denouncing the Whigs; and the safe and prudent, who saw no danger in the aspect of Government, were wrong while they persuaded themselves that the day of State dishonesty was gone. On the whole, this is a gain; many, of course, will still cling to the Whigs, but they will lose the advantage of their Catholicism, and will be branded as disloyal to the Church. They will have, for a time at least, less power to do evil, and the Government who buys them will do so with its eyes open, and will deal with them according to their value. They will be without credit among their fellow-Catholics, and the heretics whom they serve will express, without much hesitation, the profound contempt which they feel for their misguided tools.

But there is another aspect of this question which is really most refreshing. At this time, when the Catholic Church was gaining ground in England, and persons of rank and learning submitting to her guidance, some external check like this was needed.

Humility is a Christian virtue, and, if this fail, every other grace will fail also. The civil interdiction of the Whigs issues most opportunely; it will throw men back upon themselves—make them realise their Catholicism, and detach themselves from the State. It will also check those bombastic aspirations by which Missions arise to the dignity of Rectories, when not a man in the neighborhood is bound to make his Easter Communion in the Church of his district. The Whig law will help us to feel what we were ready to forget, that we are here as Missioners, to convert the country, not to settle down in the inglorious repose of a defined Establishment.

Some, indeed, are willing to see in this matter a deeper significance, remembering our misfortune in the reign of Queen Mary. Then the Prelates and the Priests, forgetting their position, took no pains to reclaim the country from heresy, and it was thought prudent to revive the ancient ceremonials without taking care of the Faith or morals of the people. It was assuredly not encouraging to see the boy-Bishop traversing the streets of London while Bonner was holding his Court, and bandying coarse jests with the miserable heretics before him. Queen Mary herself could keep back Letters-Apostolical when they were displeasing to herself and her Ministers. This land of England is not to be converted by policy or by parade; we failed in the reign of James II. by such means. Court Bishops and Court Preachers are not necessarily Apostolical men, and their words are generally less heeded than those of most men. Now—and we cannot be too thankful—the Whigs have taken care that we shall make no mistake this time. Almighty God, in His great goodness, has put England in the hands of the Church, and the Whigs necessarily make us true to our vocation. Our zeal will not be cooled in the ante-chambers of Downing Street; and time which ought to be employed in the Ministry of the Church is not now likely to be wasted in interviews with Prime Ministers and Secretaries of State. We are thrown on our own resources, by Divine grace, back to the centre of unity, close to the Apostolic See. The rising generation will not be encouraged to learn Gallicanism, and boast of its nationality. The civil Government takes care to make the Church a foreign power, and to repel its just advances towards a friendly acquaintance. Our Bishops will have to live under daily apprehensions of a prosecution, and being conscious of their legal disobedience, will have to trust themselves implicitly to the Holy See, by the grace of which they are habitually breaking the laws of England. Bishops, Priests, and People, will have no cause to be grateful to the Whigs other than as they are grateful to Pontius Pilate, Judas, and the Chief Priest of Judea. The Whigs have done us a most especial benefit; but we need not thank them. They served the Devil, and have overrated themselves. The issue of their labors will be not the detaching of Catholics from their Head in Rome, but from the English Government, by directly fostering that species of disloyalty which consists in the fear of God, and not of man.

DEPOPULATION OF IRELAND—THE CENSUS.

(From the Dublin Freeman's Journal.)

The census return for Ireland has not yet been published, but, if rumor speaks correctly, when published they will disclose a more horrible tragedy than any of which the world has yet had cognizance. The population of Ireland has, during the past five years, melted beneath English misgovernment as snow melts before the noonday sun. In 1841, the population was in round numbers, 8,176,000. In 1831, the population was just 7,000,000, showing an increase of nearly one million and a quarter in the ten years. Had the population of Ireland continued to increase in the same ratio from '41 to '51, as it did from '31 to '41—and from '21 to '31—had it increased in the ordinary ratio, the increase would have been from one million and a half to two millions, giving as the present population of Ireland nine millions and three quarters, or ten millions; it is notorious that the population increased rapidly from '41 to '45, and had the same increase been observed from that period to the present, the Irish people would to-day number fully ten millions.

What do they number?

Ten millions they ought to be, had not war, or something more terrible than war, cut them off. How many of the ten millions are remaining to us to-day? We believe the forthcoming returns will show that there are not six and a-half—that is, that we have not only lost the increase from 1841 to 1851, which ought to have been one million and a-half at least; but that we have in addition lost nearly two millions of the population of '41, showing a total actual loss of three millions and a-half, a number greater than one-half the present population of the kingdom!!!

What has become of these three millions and a-half of the Irish people? Who slew them? Who is answerable for their blood? Three millions and a-half—one-third the rightful population of this kingdom—more than one-half its present population—gone, and in five years! The fact would be too astonishing to challenge credence, if told of any other country in the world. Men would laugh to scorn, as a drivelling idiot, the historian who would affirm that a people sat with folded arms to be thus slain by millions, in a time of peace, and would brand, as an infamous slanderer, the man who would affirm that the slaughter was perpetrated with the cognizance, if not with the connivance, of the government, whose duty it was to protect the lives of that people. Yet it is a fact, an undeniable fact, that within the past five years, Ireland has lost what is equivalent to one-half her present population, and that that loss is directly chargeable upon the government of this country.

Famine and pestilence were the prime agents of our rulers in this work of depopulation. The entire

of the three millions and a-half were not slain—probably little more than two millions and a-half were killed off by these licensed allies of the Irish government. Emigration—the desire to fly from a land so cursed—accounts for a portion of the loss. The Times accounts for another portion; and what must be more satisfactorily still to our Whig rulers, demonstrates that the paupers created by misrule, who have the good fortune to be provided for by the State, are certain to be cut off by a rate of mortality five times greater than was produced in the London districts "during the worst period of the cholera."

This is what has been done, and the work of depopulation still proceeds.

CATHOLIC INTELLIGENCE.

CATHOLIC UNIVERSITY OF IRELAND.—The usual monthly meeting of the committee entrusted with the duty of carrying out arrangements connected with the foundation of this great national institute, was held on Friday, at the committee rooms, No. 27, Lower Ormond-quay, Dublin. The chair was taken precisely at twelve o'clock, by His Grace the Primate. The council sat until after four in the afternoon. The details of the meeting, were of the most interesting and cheering character. Communications were received from various parts of Europe; as also from several districts of America, of India, and of the colonies. The correspondence was uniformly of the most gratifying character. The letters, in many instances, contained money inclosures, and all contained the most cheering promises of cordial and practical co-operation in furthering the advancement of this truly national and Catholic project. The Catholics of England are now about coming forward to sustain the committee of the Irish Catholic University, in their efforts to found and establish an institution which will be to both these kingdoms the surest—nay, the only means of securing a purely Catholic education in the higher walks of literature. The amount of additional contributions handed in on Friday was £1,500. The undertaking is now in course of preparation to prepare and transmit addresses from the University Committee to England, France, and America. The committee have also appointed three clergymen, who will forthwith proceed to America, to become the recipients of the subscriptions, which will, doubtless, flow from that continent into the coffers of the Irish University treasury.—*Freeman*.

CATHOLIC COMMITTEE.—The committee met (pursuant to public notice) on Tuesday, the 24th ult., at their rooms, 45, Lower Sackville street; Rev. Mr. Devlin (diocese of Derry) in the chair. The Hon. Secretary (Mr. Burke) reported that numerous influential names continued to arrive by each post to be added to the requisition. Amongst the letters received yesterday was one from Mr. Henry Grattan, one of the Protestant members of parliament who had most strenuously resisted the Ecclesiastical Titles Bill, promising his co-operation in forming an association for the defence of Catholic liberty. From England some very influential parties have forwarded their adhesion; and we have much pleasure in stating that Lord Arundel and Surrey, in transmitting the requisition signed, accompanied it with the liberal subscription of £10, to the funds of the committee.—*Id.*

On Tuesday, the 24th ult., the Lord Archbishop of Cashel, the Most Rev. Dr. Slattery, conferred the sacrament of confirmation in the Cathedral Church of Cashel, on the paupers of this union. The number presented to his grace for this solemn sacrament was 1,200 young and old.

On the 10th and 11th ult., His Grace the Lord Archbishop of Tuam attended in this town on visitation to his pious and exemplary clergy. On Wednesday morning, the 11th, his grace celebrated mass in the parish chapel, and afterwards took his departure for Westport on his holy mission, accompanied by the Very Rev. Archdeacon McHale, P.P., of Castlebar.—*Castlebar Telegraph*.

A confirmation was held by the Right Rev. Dr. McNally, Bishop of Clogher, in Monea chapel, on the 17th ult. Several clergymen were present, and a great number of young children were confirmed.—After the services were over the bishop and clergy repaired to the comfortable residence of the Rev. R. McMahon, P.P., and were joined by several gentlemen at dinner. Captain Brian and E. N. Burgess, Esq., S.F., were among the guests who sat at the hospitable table of the justly and generally beloved rev. gentleman.—*Fernunagh Mail*.

The site for St. John's Catholic Chapel is likely to be fixed at the corner of Charlotte's-quay and Bank-place, and the Rev. Mr. Bourke is now in treaty with the proprietors.—*Limerick Chronicle*.

The Very Rev. Anthony O'Regan, late President of St. Jarlath's, and now of St. Louis, United States, has forwarded to his Grace the Most Rev. Dr. McHale, Archbishop of Tuam, ten pounds towards the Catholic University fund.

The Rev. Dr. Oliver, for 44 years officiating Catholic Priest at Exeter, has announced a determination to resign his charge.

VISIT OF THE CARDINAL TO THE NORTH.—His Eminence the Archbishop of Westminster is expected to visit the diocese of Hexham at the latter part of July or early in August. Everywhere, at such a time especially, the presence of the illustrious Cardinal must be dear to Catholic hearts; but on the banks of Wear, where he spent so large a portion of his youth, where there is still the recollection of his urbanity, of his kind and generous disposition, the expectation of his visit must create feeling of delight and joy of more than an ordinary degree. It is fully anticipated his Eminence will preach on the occasion of the opening of the magnificent Church of the Immaculate Conception in Hartlepool.—*Northumberland and Durham, Correspondent of the Tablet*.

A GRATIFYING FACT.—The lady of a noble duke recently paid a visit to a Catholic Priest in the north, and requested permission to remain alone in the sanctuary of his church to adore at the foot of the Cross the Blessed Sacrament. The request was granted. The prayers of every good Catholic who reads this fact will be offered for the conversion of this lady, who, with her noble partner, by their hospitality and munificence, are a blessing to their tenantry and neighborhood. Scotch Catholics, especially, will not forget to pray for this noble lady.—*Id.*

REV. DR. CAHILL.—The lectures of the Rev. Dr. Cahill continue to attract crowded audiences—Protestants not less than Catholics. On Sunday evening he gave his ninth lecture on Protestantism. It was listened to throughout for more than an hour and a half with the most profound attention by an overflowing audience. It was perfectly evident, from the stillness of the auditory, that every one present felt a deep interest in the subject. The Rev. gentleman delivered a most eloquent address. He will conclude his course of lectures in Manchester on Friday, 27th June.—*Manchester Correspondent of the Tablet*.

CONVERSION AT MANCHESTER.—We are happy to announce the conversion of Mr. and Mrs. J. H. Ward, of Longsight-crescent, Gorton, Manchester, who, with their two children, were received into the Catholic Church on Tuesday last, by the Rev. Dr. Roskell, St. Patrick's, Oldham-road.—*Id.*

The conversion to the ancient faith of a gallant colonel and his charitable and excellent lady, resident near the capital of Tipperary, is confidently announced within the last few days.—*Tipperary Vindicator*.

DEATH OF THE REV. GEORGE CANAVAN, P.P.—With deep regret we have to announce the demise of this venerable clergyman, at his residence in the country a few miles from town, where he had been ordered for the benefit of his enfeebled health. The rev. deceased was an indefatigable laborer for a period of five or six and thirty years in the arduous mission of the Irish priesthood, and his name has been long associated in the minds of the Catholic community with piety, religious zeal, and untiring charity. In the extensive and populous district of St. James's parish his virtues as a pastor and a friend of the poor will be long remembered.—*Dublin Freeman*.

IRISH INTELLIGENCE.

PROSELYTISM—THE DINGLE COLONY.

From the Special Reporter of the Dublin Freeman.

Friday, June 6th.

I intimated, at the close of my first letter, that in the next I would be able to give some details exhibiting the system of proselytising which has been going on here for a considerable time, and I shall now proceed to do so. After hearing the statements of numbers of people who have belonged to, or been connected with, the "Soupers," as they are called, it occurred to me that the most plain and expressive mode of conveying the history of this system of making converts—or, to speak more correctly, of buying them, as it has been, and as it is—would be to give the narration of those unacquainted with it in their own words. With this view, I took down in writing their statements, made by the poor creatures in a solemn and deliberate manner, and which each and every one of them declared they were prepared to verify on oath, if they were called on to do so, before any tribunal.

They shall now speak for themselves:—

Timothy Conby—I am a shoemaker by trade; I was a Souper for five years; it was mere distress and poverty that made me become one the first day; before I joined them I had no work; I travelled the country, in Cork, and Kerry, and Limerick, and could get nothing to earn; my wife had two young children that were twins, and she and her mother were at me, day and night, till I did it; Parson Gayer then took £20 worth of leather for me at Mick Flahin's in this town; I lived in the colony with my mother-in-law and my wife and family; I had a house there; we didn't pay any rent for it—not a halfpenny; Parson Gayer paid for the leather, and I was to pay him, but he didn't ask it from me only as I'd like to give it, from time to time; at the time I got the house in the colony if I took the like of it in the town I'd have to pay £5 a-year rent, or more; Mr. Gayer used always help me on; he'd give me half-a-crown at the time when he'd come round; he gave me £3 worth of leather in Tralee at a time I had to go there to give some evidence, but he didn't ask anything for that from me; it was when the missionaries were here about four years ago that I turned back to Father McNamara; after I left the Soupers I kept the house in the colony in spite of them up to last Lady Day in September, and then as I was starting I got £4 from Counsellor Gayer, brother of the parson, to give it up, and I did; I was in gaol for three months, because Parson Gayer swore his life against me, and so was the old woman; he brought eight Pecklers and thirty-six Soupers to dispossess me from the house, but I kept it in spite of them all. Lately, the Rev. Mr. Lewis sent me word by my wife that if I'd come again he'd do all he could for me; if I would stay as I was I'd have been left my house and get the same pay that the rest of the fellows were getting; Counsellor Gayer asked me to go to prayers at the time I got the £4 from him, but I would not; my wife and my mother-in-law turned against me then; I have been frequently since then in the greatest distress and misery; and it was only through the goodness of Father Owen I was able to live at all; as I hope to see the Lord, I did not taste a morsel of food since the middle of the day on Sunday, except one mouthful of yellow bread (this was spoken at about one o'clock on Tuesday); I have often been two days without food; I was one day that I thought I was gone entirely from the hunger, and only that Father Owen's sister gave me some relief, I believe I never would

carry my legs from the spot; I have been many times for three days together depending on a little cabbage; I have nothing to sleep on now; I did not lie on any sort of a bed for the last six weeks, but to stretch on the bare boards in my clothes, as you see me now; my wife is going off and on to these people of late, but they would do nothing for her as I would not join them myself; my children used to go to the Bible schools until these six weeks back, and they used to be fed there; they'd get bread or strabout; I did not pay Parson Gayer altogether £5 out of the £20 worth of leather, and if I was to take all the money he gave me in half-crowns and shillings out of that, I'd have paid him nothing at all; the reason I do not go into the workhouse is because I have a young child three years' old, and it would die if it were separated from the mother.

Here is the solemn declaration of another:—

Thomas Stack—I am a hatter by trade; I joined the Soupers about two months ago; 'twas the height of distress made me do so; I had first to send my three children to the Bible school, and they were for seven or eight days there; they used to get a platter of strabout there every day; I was offered a shilling a-day, and I was getting it from Mr. Lewis himself while they were there; it was Mr. Lynch, (a Bible reader) who is down in the colony, that first acquainted me with the Rev. Mr. Lewis; Mr. Lewis promised to set me up, and to get me three or four pounds' worth of wool; he told me that he had one of the colony houses empty for me to go into whenever I liked; it was the Rev. Mr. Lewis himself that used to give me the money every evening; no one asked me to send my children to the Bible school, but I knew that if I didn't do it I'd get nothing from them; it was the schoolmaster used to share out the gruel to the children every day; it was since Miss Broderick came here that the meat and bread used to be given out at the schoolhouse; I went to church only for one Sunday; the day that I determined to turn again to my own side, a brother-in-law of mine, a great Souper, and a Bible reader among them, came to me, and says he, "Well, I suppose you got your lesson yesterday from Father Owen; but I hope you'll continue, and you won't be sorry for it, and I'll see Mr. Lewis this evening and speak to him about you;" he came again to me the same evening, and he brought me a shilling; I was to get three or four pounds' worth of wool for nothing, to live out of it for the year, and 1s. 6d. a-week besides; I was in the greatest distress before I ever agreed to join them; for some weeks before I did it I used to be on the fifth meal—I mean by that, that I was deficient four meals before it; some weeks I'd have no more than two days provision, or three for the whole week; I was that way for six or seven long weeks before I turned to Lewis; for the last two or three years I was in great distress, and if I had any inclination to become a Souper I needn't be long in the state I was; it is only by having got some employment in the workhouse, the half of a contract for making eighty hats for emigrants, that I am now enabled to live; it was not that induced me to leave them, only that I didn't like to stay with them at all; my only seeking from the first day was to try to knock out of them as much as would carry me to America.

In these statements I have given you verbally the relations of these poor people. I could multiply them greatly, but it would only be repetition of what I have given. In my next I expect to be able to send the declarations of persons in a higher sphere illustrative of the subject.

THE PACKET STATION—REPORT OF THE COMMISSIONERS.

The following extract from the report of the Packet Station Commissioners, has obtained publicity:—

It will be seen by what we have already stated, and from the appendix attached to this report, that in the protracted and detailed inquiry that has devolved upon us, we have listened to all the arguments and facts that have been urged upon our attention, and have sought out such officers in her Majesty's service as have had personal acquaintance with the western and southern coasts of Ireland. We have asked opinions from officers of the coast guard, and persons connected with the merchant service; we have applied to municipal bodies, to local committees, and to individuals who have taken a prominent part on this question. We have found a desire for the transference of the packet station, strongly entertained by many persons connected with Ireland, founded on the hope that it would produce incidental benefit to the neighborhood of the port selected, and to those parts of Ireland which must be traversed to reach it. To this desire we have paid great deference, and have considered the subject with an anxious wish to arrive at a conclusion which would promote the commercial and general prosperity of Ireland. But on a careful review of the arguments that have been advanced, we do not consider them sufficient to justify us in recommending such a change. Some of those arguments are of a speculative character, depending upon improvements which have not yet been effected, and which cannot be anticipated with any certainty. The principal remaining grounds upon which the measure is advocated are the benefits which Ireland would derive from being made the medium of intercourse between Great Britain and America, and the saving of time and reduction of sea voyage which the United Kingdom generally would obtain in the communication with that country. We have shown, however, that the gain of time which could be calculated upon, would not, even under present circumstances, as regards the greater part of the United Kingdom, be considerable, if compared with the whole length of the voyage, and that it will be of still less importance if the mail packets are required to touch at Holyhead. On the other hand, there is reason to believe, that the frequent transfers to which both passengers and goods would be subjected, in the transit between any place in England and Scotland, and a part of the west coast of Ireland would prevent any large amount of traffic between these countries and North America, being conducted by the new route. We find no reason to conclude that the local and particular advantages resulting from the proposed measure would be so great, or the saving of time so important,

as to counterbalance the large additional expense which would be entailed upon the imperial revenue, and the evils and inconvenience which would be inflicted on the great body of the mercantile and travelling portion of the community, by removing the packets from the place where they were originally established, as being the focus of the commercial transactions of the United Kingdom with the North American continent.—We have, &c.,
GRANNILLE, J. F. BURGONEY,
W. COWPER, S. ELLERBY,
JAMES A. GORDON,

THE TENANT LEAGUE.—The weekly public meeting of the Tenant League was held on Tuesday night in the Theatre of the Mechanics' Institute, Dublin, and was numerously attended. The Theatre was crowded by respectable and intelligent citizens, who evinced by their attendance and demand the great interest they took in the important question of tenant right.

A Tenant League meeting is to be held on the banks of the Boyne, the 12th July.

Lord Clancarty has succeeded with the Midland Railway Directors in having Ballinasloe selected as the terminus for short trains.

The guardians of the Waterford Poor Law Union have obtained a loan of £3,000 from their treasurer, the National Bank of Ireland.

Messrs. Duggan and McLean, were on Wednesday declared contractors for erecting the new convent of Mount St. Vincent, in the vicinity of the western entrance in this city, for a sum of £5,100.—*Limerick Chronicle.*

The 18th Royal Irish have at last received the order to return from India, and the detachment to embark from the depot at Chatham is countermanded.

Ten vessels with foreign corn have arrived in this port within the last week.—*Limerick Chronicle.*

The Lord-Lieutenant has appointed Robert Ball, Esq., LL.D., to be secretary to the Board of Queen's Colleges in Ireland.

A gentleman at Castleconnell has a splendid field of wheat, in full ear, standing near six feet high, and which will be ready to cut the last week of July.

MINERAL RESOURCES OF GALWAY.—A very rich vein of ore, consisting of sulphur, lead, iron, and iron pyrites, has been discovered at Drimsnave, Oughterard, on the property of Captain Brice Blake. Already three shafts have been sunk, and Mr. Hudson, who has undertaken to work out the mine, calculates on an abundant quantity being found. The sulphur is pronounced by competent judges, to be of the very best quality.—*Galway Vindicator.*

MR. HOGAN THE SCULPTOR.—Our gifted countryman, Hogan, has returned from his journey to the Eternal City, having, we believe, completed his final arrangements to make his studio in Dublin the scene of his labors henceforth. On his return he visited Carrara, and made an extensive purchase of statuary marble, having selected at the famous quarries there nearly thirty blocks, suited for large figures, or for busts; among the rest, one for his statue of Thomas Davis, and one for his great figure of the Dead Christ, the plaster model of which is now in his studio. Mr. Hogan has, also, we understand, brought with him from Rome, a first rate Italian abuzzatore, to accomplish the work of roughing out in the marble, a business which the Italian workmen may still consider as exclusively their own.—*Freeman.*

The senior baronet in the south of Ireland, his brother, and the son of one of the most ancient families, are turnkeys at Spike Island, at £35 a year and gaoi rations.—*Limerick Chronicle.*

As a remarkable instance of the reverse of fortune, we may mention that a middleman in the Kilmallock union, who, a short time ago, was in the receipt of £400 a year, is now either a strolling beggar, or an inmate of the workhouse.—*Ibid.*

THE REV. JOHN HOPKINS.—It having been publicly stated that the Rev. John Hopkins—so well known as the friend of O'Connell, and a frequent attendant at Conciliation Hall—is the person whose name has recently figured on the Priests' Protection Society's lists, we have been requested by some friends of the rev. gentleman, to give that statement the most explicit contradiction. We have ourselves made special inquiries on the subject, and we find that the Mr. Hopkins who had joined the Priests' Protection Society, was never a member of the Repeal Association, and the Christian name borne by that person is not identical with that of our rev. friend.—*Freeman.*

PROSELYTISM IN OUTWARD.—We regret to learn that proselytism is rather on the advance in this neighborhood, where every exertion is being made to buy over the unfortunate wretches whose poverty exposes them to the allurements of the paupered tempter. Every Sunday, and on other festive occasions, the wretched beings are driven to prayers, like sheep to the slaughter, and should an unfortunate wretch, through inadvertence or from a momentary qualm of conscience, absent himself, "the rations" are stopped, and thus his attendance is insured on the next occasion.—*Galway Vindicator.*

THE SHORTSTONE MURDER.—The impression prevails, that three out of four of the prisoners in custody in Dundalk gaol, for conspiracy to murder the late Mr. Coulter, will be transferred for trial to the Armagh assizes, as it is said the conspiracy was entered into in this county. The assizes are not likely to be held in Armagh before the latter end of July.—*Armagh Gazette.*

CONDITION OF SKIBBEREEN.—A correspondent of the *Cork Examiner* writes:—"Having heard so much of Skibberdeen and its destitution, I certainly did not expect to find that part of the country in such a high state of cultivation. The breadth of land under potato cultivation this year is unusually great, and that crop never wore a more hopeful or promising appearance than at present. The blight appeared in one or two places; but as it did not spread it created no alarm. Mr. Barry, of Glandore, has some "pink eyes," which he is digging for some time past; and I have been told they are as large and well flavored as potatoes usually are in the beginning of August. The corn crops are looking very healthy, and there is a very large crop of turnips in ground. I have seen some patches of flax, and I have been informed it is cultivated much more extensively in other parts of the union. A practical instructor has resided for some time past in Skibberdeen. Having said so much of the crops, I will now speak of the people, and the trials which they have undergone. Wherever you turn, you are sure to meet with evidences of the destitution for which this union has been so remarkable. The blackened gables of the roofless huts, and the deserted cabins which attract your attention in every townland painfully remind you of the dreadful ravages of the

famine which so lately swept over our land. The population of the parish of Myross was, according to the census of 1841, 3,741, and there were then 656 inhabited houses in the parish. According to the census of the present year, there are only 1978 inhabitants in that parish now, and only 325 inhabited houses. The 1763 human beings who have disappeared may be easily accounted for. A few have left the country; some are in the workhouse, and some are begging; but the grave has closed over by far the greater portion of them.

THE IRISH POOR LAW.—On Tuesday, a writ of *venditione exponas* was delivered to the sub-sheriff of the county, authorizing that functionary to distain and dispose of the goods and chattels of the Limerick Union, under an execution which he levied at the Limerick workhouse on Wednesday week, at the suit of Messrs. Evans, Curtis, and Co., to whom a large sum of money is due by the guardians.

EMIGRATION.—Two hundred and seventy emigrants left the Samphires yesterday morning for Quebec, in the "Heron." Of these about 177 were paupers from the Dingle Workhouse, who were most comfortably found, and fitted out by the board.—*Kerry Evening Post.*

SUICIDE OF A SOLDIER THROUGH LOVE.—The *Cork Constitution* gives a romantic account of the suicide of a soldier in that city, named Winstanley. He was engaged to the daughter of a military pensioner named Low; but as he was reluctant to get permission for marriage from his commanding officer, the parents determined to send the girl to London out of his way. On hearing of this, Winstanley bought half a pint of oil of turpentine, and holding it in a cup, encountered the girl and her mother on their way to the steam-ship. In a frenzied manner he asked her "if she would deceive him—if she was about to leave him who was so fond of her?" She moved on, and he followed, and holding up the cup, said, "Mary, you know I love you, and if you don't stop and marry me, this will end my existence. You know I can't live without you, and this must put me out of pain." Her mother then pushed her from him, when he immediately drank the turpentine, threw the cup into the river, and leaped several feet from the ground, screaming frightfully. At this moment a private soldier of the 8th regiment came up, when Winstanley, pointing after Mary Low, said, "There—there she is; she's the cause of it—it is she's to blame." He died the following morning in great pain. While writhing with his sufferings, he asked every person who entered the ward in which he lay, "Is she coming?" for if I get but one glimpse of her, it will remove all my pain, and I shall die easy." Deceased had a medal and star for several engagements in India, where he had served with credit.

GREAT BRITAIN.

DISASTROUS FIRE IN SOUTH-WARK.—A most serious and devastating fire broke out on the premises of Mr. Alderman Humphrey, M.P., in Montague-close, South-wark, at half-past three o'clock on Monday afternoon and burnt with great fury until seven o'clock, destroying in that period an immense amount of valuable property, and entirely gutting two warehouses. It was supposed to have been conquered shortly after seven, when to the astonishment of the brigade, and every other person engaged, the flames burst forth in another warehouse, at least one hundred feet from the scene of the original fire, and laid waste, in a very short time, the whole range of premises—threatening the destruction of the beautiful church of St. Saviour's and a vast amount of other valuable property. Nothing could exceed the alarm which prevailed; the safety of distant, as well as proximate, buildings was threatened by the immense smoke driven off while those whose goods were at all exposed hastened to secure them from the risk of burning, or the scarcely less imminent risk of having them stolen by the gangs of thieves who are never idle on such occasions. The fourth warehouse several times caught fire and was as often extinguished, and up to twelve o'clock it withstood the flames around it. After that time it was gradually damaged by the intense heat communicated through the party walls; but the contents having been removed by 11 o'clock the fire found little or nothing to spread it further. The fire remained burning all night, and was easily visible from a distance. St. Saviour's Church, though somewhat damaged, has sustained no serious injury. Alderman Humphrey was on the spot soon after the outbreak, and directed some of the operations of the firemen. He is insured in the Sun and Union offices, to the full extent of the value of the buildings. The loss is estimated at nearly 200,000.

ANGLICAN OPINION ON THE TITLES BILL.—The *Guardian* makes the following comments on the recent debates:—"The handful of amendments disposed of, almost without discussion, on each evening have, like those which had preceded them, little interest except as illustrating the worthless and objectionable character of the bill, by presenting it again and again in various though not very novel lights. The real reason, for instance, for rejecting Mr. Monsell's proviso, that the bill shall not interfere with the exercise of purely spiritual authority, is, that that is exactly what it is meant to interfere with. In truth, the distinction that has been drawn between spiritual and Ecclesiastical power, never very solid, becomes almost intangible when the latter (which means, in strictness, the power which controls the machinery through which spiritual authority is exercised), has itself no other basis than sanctions which are purely spiritual, affecting the conscience alone. Mr. Gladstone in vain joined Mr. Sharman Crawford in pointing out the injustice of suspending a penal enactment over the head of any Protestant Episcopal community which may hereafter be formed in England, whether guiltless or not of any continental connection. Nor was Mr. Crawford's proposal to exempt Ireland much more satisfactorily answered. It might be prudent, Lord John Russell admits, but then it would be so very illogical! Just so. The reason is neither better nor worse than most of those by which the measure has been supported, and assists us to complete our estimate of what it is worth. We are surely not wrong in taking our account of it from the lines of its promoters. To gratify 'resentment,' says the Solicitor-General, we introduce penal legislation into England; to escape being 'illogical,' adds Lord J. Russell, we extend the penal legislation to Ireland. It matters not (nor ought it, indeed, to make any difference) that in the one case the penalties fall upon a sect, in the other upon a people."

LORD JOHN RUSSELL.—The *John Bull* says—"Anything more mean-spirited and treacherous than the conduct of Lord John Russell and his colleagues on the Popish question, it is impossible to conceive. If,

in spite of it all, the nation suffers itself to be gulled by the Durham Epistle, and by an occasional bit of swagger in the house about the Protestant Faith, the dignity of the crown, and the independence of the nation, into a belief that the noble Premier cares the value of a pinch of snuff for any of these things, we shall be reluctantly compelled to set down our respected namesake as the most impenetrable of blockheads."

PROTESTANT DESCRIPTION OF THE CRYSTAL PALACE.—The Editor of *Mona's Herald* tells his readers that when the *tout ensemble* of the Crystal Palace, from end to end, and from side to side, first fell under his eye, he involuntarily exclaimed, "This is the terrestrial copy of the New Jerusalem above, as described by John the Revelator!"

A Conversation was held at Willis's Rooms on Monday evening, which was intended to bring together the Clergy of the Church of England, and the foreign Pastors who are at present on a visit to the metropolis. As far, however, as the latter gentlemen were concerned, the affair was decidedly a failure. The foreign Pastors who came were few and far between, and among those who did attend, the celebrities of foreign Churches were not forthcoming.—*John Bull.*

THE BISHOP OF EXETER'S SYNOD.—The Bishop is holding his synod in peace. On Wednesday a session of an hour and twenty minutes' duration was preached in Exeter Cathedral, by the Rev. Prebendary Holt, and after partaking of the sacrament, the delegates proceeded to the Chapter House. The Bishop opened the Synod by an address, in which he stated generally his reasons (as they have already been published) for calling his clergy together. His object was to revive friendly and confidential communication with his clergy on all important points affecting the Church.—He wished to unbosom himself, without the slightest reserve, to his brethren in Christ, as he hoped they would do to him: and in the peculiar crisis in which they were now placed, he wished to give to the presbytery that prominent and important position to which all ecclesiastical history assigned them. The right rev. prelate then congratulated the Synod upon the willingness with which his call had been answered by 30 out of 34 deaneries, and proceeded to bring forward a declaration on the subject of baptism. The discussion upon it was postponed till the following day.—The delegates are as follows:—Dignitaries, canons, and prebendaries, 17; officials of archdeacons, 2; bishops' chaplains, 5; deans rural, 29 out of 32; representatives, 58 out of 64;—111. Of the 60 representatives elected, 58 were present.

EVANGELICAL ADVERTISEMENT.—The *Preston Chronicle* has a strange advertisement which has been extensively circulated in the town of Openshaw, Lancashire. One Mrs.—, Milliner, Dress Maker, &c. &c.—street, Openshaw, announces that "through the mysterious workings of Divine Providence, she has in a great measure renewed her former strength, and purposes resuming her business in all its branches, viz.—Millinery, Dress and Straw Bonnet Making." She concludes with saying that she trusts the friends of justice, truth, and righteousness "will consider the responsible duty which now devolves on them, in giving every support to our own Bible-taught members of these three United Kingdoms, and also of withdrawing their support from those who are foreigners to us both in person and principle, that in course of time we may again behold the glory of a now offended (but a yet merciful) God shed abroad over our lands?"

ANCIENT HYMNODY.—The members of the Ecclesiological Society held a meeting on Monday, with the object of introducing the public to the very ancient hymnody of the Church—the quaint tunes sung to the hymns written in Latin in the earlier centuries of Christianity, previous even to the introduction of the Gregorian chant. A choir had been got together, and a couple of short lectures were delivered; the one by the Rev. J. M. Neale, on the literary character and antiquarian history of the hymns in question; and the other by the Rev. T. Helmore, on the music adapted to them. The latter rev. gentleman said he did not wish to depreciate modern compositions of any kind, sacred or secular, but he entreated that the ancient compositions should not be judged of by modern rules. "The fundamental points of acoustic philosophy and harmonic science, as held by modern musicians, he believed to be mere conventional regulations, not founded on anything like the nature of things," and therefore argued that the ancient compositions might be, after their fashion, as purely scientific and critically correct as any modern music. He pointed out the "peculiar tonality of their melodies and their frequent freedom from modern time and rhythm," contending that therefore there resulted naturally different modes of harmonic treatment to those to which we are accustomed, but which should not prejudice us against the ancient Christian music. The *Morning Post* says that the ancient hymnody has "no true melody, no contrapuntal or fugal effects, no rich glowing harmonic progressions,—no unexpected, thrilling transitions, no variety." Another authority tells us that the hymns in question "are curiously modulated, and to an unaccustomed ear seem somewhat monotonous compositions. They are bound together by no rhythm, and have very little individual character."—*Weekly News.*

The *Sunderland Herald* understands that it is the intention of Mazzini shortly to pay a visit to the principal towns in the North of England, to deliver a course of lectures of "The Rise and Progress of Civil and Religious Liberty in the States of Italy."

A correspondent, says the *Inverness Courier*, who dates from the Temple, states that her Majesty and Prince Albert have commissioned a gentleman from the North to engage the services of a Gaelic teacher for the Royal family! "There is every chance," he says, "of an intimate friend of mine getting the enviable appointment!"

EMIGRATION AGENTS.—The man named Saunders, who was lately committed for trial at Manchester (but admitted to bail), on a charge of obtaining money through false pretences,—selling worthless land to emigrants, &c.,—has left for America, not choosing to stand his trial. He left information with some party that "he should not allow his bondsmen to suffer."

CRIME IN ENGLAND.—Manchester, June 25.—Our sessions began here on Friday last, and are expected to close on Friday next. There were one hundred and sixty-three prisoners for trial, one hundred and fifty-one cases of felony, and twelve misdemeanours. Of these, according to the calendar, sixty-four can neither read nor write, ninety-five can read and write imperfectly, and only four are stated as capable of reading and writing well. Thus, in a period of ten weeks, there is an increase of criminals of seventy-three over the number for trial at the previous sessions.—*Manchester Correspondent of the Tablet.*

CHURCH RATES; OR THE PARSON'S HEX.—We heard a curious story the other day of a careful clergyman, near Plymouth, who was the creditor of a farmer to the amount of fifteen pence for Church dues. Finding the money was not readily forthcoming, he engaged to buy a hen of the farmer's wife, for which he was to allow ten pence. On the fowl being handed to him he expressed a hope that it was a good layer, when the woman declared that it was, and that the fowl had laid an egg that morning. "In that case," said the careful divine, "I am entitled to two pence more, for I bought that fowl yesterday, and consequently the egg was mine, and you must pay me for it." What was the poor woman to say? As an honest woman, desirous of acting up to the injunction which her minister had taught her, of rendering unto Caesar the things that are Caesar's, she made the allowance which the parson demanded, and told the story to her friends, one of whom duly communicated it to us, and we pass it on. There is no doubt of its being perfectly true.—*Plymouth Journal.*

CHARGE OF BIGAMY AGAINST A SCRIPTURE-READER.—Mr. W. Gordon, a middle-aged man, described as a "Scripture-reader," and who was on the point of being admitted into Holy Orders by the Bishop of Winchester, was placed at the bar on Wednesday on a charge of bigamy in intermarrying with Miss Mary Peters, the daughter of a tradesman, his former wife, Susan Success Gordon, being still alive. In July, 1841, the prisoner married his first wife at Northam in Devonshire, and the issue of that marriage was two children. On the 19th of August last, having previously paid his addresses to Miss Peters as a single man, he was married to that lady at Saint Ann's, Westminster. Some circumstances had occurred to lead Mr. Peters to believe that the former wife of the prisoner was living, and he caused an inquiry to be set on foot, the result of which was a confirmation of his suspicion. The prisoner's defence was that he had been completely drawn into the first marriage at a time when he was perfectly unconscious of what he did. The prisoner was remanded.—*Church and State Gazette.*

The lady who is stated in *Bell's Life* to have lost £20,000 on the Derby, is no other than "Ada, sole daughter of my house and heart."

THE IRISH EXILES.—Despatches, it is said, have at length reached the Colonial-official from Sir W. Denison, communicating the defeat of his policy by the supreme judges of Van Diemen's Land. This was nothing new, though the Colonial-official had received the intelligence only on Friday. Men are proverbially slow to communicate their own ill-luck and none more tardy than Sir William Denison.—*Freeman.*

THE POTATO CROP IN ENGLAND.—We do not remember to have ever seen the crops of potatoes look more promising than they do at the present time; and the most aged people declare that they never before saw so many planted. There is not the slightest appearance, as far as our own observation goes, of the return of the disease.—*Hereford Times.*

EMIGRATION FROM THE ISLAND OF LEWIS.—A body of Highlanders, numbering upwards of 700 tenants of Sir John Matheson's estate in the Lewis, lately embarked at Oban en route for America. The people were generally well clad, and had a strong and healthy appearance.

CAPITAL CRIMES.—The remains of a young female have been discovered at about a mile distant from Norwich, by means of a dog, which was seen with a human hand in its mouth! The rumors and opinions are of a conflicting nature, some persons insisting that a foul murder has been committed, and others suggesting that the portions of the body discovered have been used for anatomical purposes. The police, however, are busily engaged in the investigation of the circumstances. On Tuesday, a long inquiry was gone into before Mr. W. Carter, the coroner, concerning the death of a female child, found murdered at the residence of Mr. Naile, a gentleman of fortune, residing at Dulwich. A female named Theresa Jane Flayer, was housemaid to Mr. Naile, and was suspected of having given birth to a child. Search was made, and the body was discovered underneath her bedstead. There was a piece of white ribbon tightly tied round the neck; the tongue was protruding from the mouth, and was much swollen. Mr. Flower, surgeon, who had made a post-mortem examination of the body, said he had no doubt the child had breathed some time, and its death was from strangulation, caused by a ligature round the neck. The jury unanimously returned a verdict of Wilful Murder against the girl.

SCOTCH MORALITY.—On Monday a workman named Jefferson committed suicide. He went home along with some acquaintances; and finding his wife lying in a corner of the house in a beastly state of intoxication, he exclaimed that he would bear her conduct no longer, and immediately went into another room and suspended himself by a rope to a bedpost. His friends becoming surprised at his absence, entered the room and found him dead. A disgraceful scene took place at the funeral of the unfortunate man. The body was conveyed to the cemetery, Bishopwearmouth; but almost all of the party were in a disgraceful state of intoxication. They had forgotten to order the grave to be dug, and also to bring the coroner's certificate for burial—consequently the funeral was delayed for upwards of an hour and a half. One of the mourners, who was drunk, sat upon a grave and gave utterance to the most terrible howling, so that the officiating clergyman was obliged to order his removal; and it was altogether one of the most disgraceful scenes ever witnessed in the parish.—*Sunderland Herald.*

STATE SCHOOLISM IN ILLINOIS.—We are glad to notice by the following from the *Galena Advertiser*, that State interference with education finds so little favor in that place:—"School Meeting.—Public notice having been given by the Clerk of the City Council of Galena, that on the 28th day of June, a meeting of the legal voters of the city of Galena would be held in the Council Chamber for the purpose of voting for or against a tax for the support of public schools within the city. In conformity therewith, the citizens assembled, and on motion, his honor the Mayor was called to the chair, and P. M. Howse appointed Secretary. After some remarks by the School Committee upon the propriety of levying a tax and extending common schools. On motion, it was resolved—That the election be proceeded with *in vivo voce*. The question then being submitted, whether the meeting will levy a tax for Common Schools and school purposes, it was decided in the negative. On motion, the meeting then adjourned."

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THE TRUE WITNESS
AND
CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, JULY 18, 1851.

PENAL LAWS.

If any doubts could have existed in the minds of any unprejudiced persons, as to the real intent of the framers, and supporters of the Ecclesiastical Titles Bill, such doubts must have been dispelled for ever, by the result of the division upon Mr. Monsell's proposed amendment—"That nothing in the Act contained, should be construed to interfere with, or in any manner to restrict the free action of the Roman Catholic Church, in the United Kingdom, in matters of a spiritual nature." Upon the division, there appeared in favor of Mr. Monsell's motion, 42; against it, 160; majority against it, 118. Here we have the House of Commons, declaring by a vast majority, that it is not the intention of the Bill, not to interfere with, and restrict the free action of the Church, in matters of a purely spiritual nature, or in other words, that it is the intention of the Penal Bill so to interfere. That such was from the beginning the intention of its framers, has constantly been asserted by Catholics, and has as constantly been denied by Protestants. Mr. Monsell's motion has had one good effect, that of proving the correctness of the assertions of the Catholic opponents of the Penal Laws. The designs of the Protestant rulers of Great Britain being thus manifest, we do not see why they should not be more clearly expressed in the preamble, which, to be in accordance with the subsequent clauses, ought to run something after this fashion:

"Whereas, the Grace of God has of late years been exceedingly, and aggressively active within this realm, whereby numbers have been converted to the Catholic Church, much to the discredit of the Holy Protestant Faith, as by law established, and to the great dishonor of its most glorious confessors and martyrs—Cranmer, Bedloe, Titus Oates, Maria Monk, and others of Evangelical memory; and whereas this kingdom is, and has been, at all times, so free and independent, that neither God nor His Church ought to have any dominion within its realms; and whereas the influences of the Holy Spirit, within any part of the United Kingdom, are usurpations, and encroachments, in manifest derogation of the Queen's authority, and against the spirit and intent of sundry Acts of Parliament. Be it enacted; &c."

The Bill might then very naturally proceed to forbid God to call sinners to repentance, within the United Kingdom, and to declare all prayers offered up to the Throne of Grace, not in accordance with the "form of prayer" by statute provided, illegal, and punishable by a fine of £100 and imprisonment. It may be objected, that there would have been some difficulties in the way of enforcing such a law. That God being a foreign power, and independent of Protestant jurisdiction, He might not be inclined to hearken to legislative enactments, even when backed by all the majesty of the popular clamor of the middle classes of England. Perhaps so. But the difficulties in the way of enforcing the law as it at present stands, are fully as great. The Pope, as Christ's vicar on earth, is just as much a foreign power to England, as is God Himself, and is as little amenable to Parliamentary jurisdiction. Upon him will it depend whether the law shall be obeyed, or treated with contempt; if he thinks fit to divide Great Britain into dioceses, and parcel it out into Episcopal districts, it will be so divided and parcelled out; and all the cant of Exeter Hall will be unable to prevent it. Members of Parliament seem to think that the Catholic, is like the Anglican, Church; that the former, like the latter, allows laymen to prescribe to her, her line of conduct; and that the allegiance Catholics owe, and cheerfully render to the Queen, in things temporal, will be extended to things spiritual. This is a mistake. We fully admit the absolute spiritual authority of Queen and Parliament, over the Church of England and Ireland, as by law Established. We admit their right to do what they will with their own; with the creature whom they have made; to annul or alter its dogmas at pleasure; to abolish the Trinity, and to declare Christ to be a mere creature; or to commit the administration of the Sacraments to the Ladies of the Bedchamber. All this and more, we freely admit. But it does not follow, that we will therefore recognise any right, in any authority on earth, to legislate for, or in the slightest degree to interfere with, the free spiritual action of the Catholic Church. She is above all human enactments. She knows no lord or master, except her Heavenly Spouse, by whose permission it is that kings and princes rule: her children therefore will not, because they cannot without treason to their God, respect or yield obedience to a law which interferes with the free spiritual action of God's Church.

In a few weeks the Ecclesiastical Titles Bill will have received the Royal assent, and have become part and parcel of the law of the land; by the same time also, the organisation of the Catholic Defence Association in Ireland, will have been completed. Then, and not till then, will the real struggle commence. On the one hand, we shall have Acts of

Parliament prohibiting the "free spiritual action" of the Catholic Church, and declaring the exercise of all Episcopal functions, even the ordination of a priest of God's Church, a misdemeanor; on the other hand, we shall see the Bishops of that Church, quietly pursuing the even tenor of their way, fulfilling the duties of their holy office, and violating the law of the land, with the most exemplary devotion to the laws of God, and of His Church.

DISTRIBUTION OF PRIZES AT THE CONVENT OF THE CONGREGATION, MONTREAL.

We are indebted to the ladies of the Congregation Nunnery, for having yesterday enjoyed a treat of no ordinary kind. It was, as our readers know, the feast of Our Lady of Mount Carmel, and therefore chosen by these devoted daughters of Mary, for the grand annual exhibition of the varied talents and acquirements of their pupils, who, it is well known, pursue their yearly studies under the especial patronage and protection of the blessed mother of God. And truly, we can well believe that Mary looked down from her regal throne above, and smiled on the efforts of her children. Nor was there the slightest cloud to mar the beauty of the scene, even in the eyes of our most pure mother; for even the little dramas which were performed, both in French and English, were all illustrative of the holiness and beauty of religion, being passages from the Lives of the Saints, dramatised for these occasions. Much as we had heard of the admirable success of this accomplished sisterhood in teaching, we must confess ourselves agreeably surprised by what we saw and heard yesterday. The music, both vocal and instrumental, was exceedingly well executed, and gave us real pleasure. The first piece performed was the fine overture to *La Dame Blanche*, two pianos. The next was a magnificent hymn to the Blessed Virgin, composed in the convent, and comprising in its arrangement a solo, a duet, trio, and finally a full chorus of all the singers, accompanied by three pianos. This was really a rich treat to the musical amateur. Several other brilliant compositions were performed, some of them a concert of four pianos, with as many harps and guitars.

Some of the written compositions of the young ladies were read, in English and in French, and the subject selected by the greater number, was the regret they felt on leaving the peaceful and happy home, where the last year had flown away so smoothly. Beautifully did they describe the calm delights of a convent life, as contrasted with the bustle and turmoil of the stormy world, and touchingly did they bid farewell to their gentle and beloved teachers, and to the companions of their studies. Many of them, we could perceive, found it difficult to restrain their tears, as they read aloud to an attentive audience, these secret overflowings of the tenderness of youth.

Above all things, we were particularly struck by the perfect self-possession, blended with the most graceful modesty, which marked the manners and bearing of the young ladies; and then, the fervid, the unaffected piety, which shone through their youthful faces, as they eloquently poured forth the lofty, the magnanimous devotion of the Virgin Martyrs, whom they personated; and the tender affection with which they addressed themselves to their mother in Heaven, when occasion required it of them. Oh! surely it is impossible to assist at such an exhibition, and retain any dark prejudice against those who devote themselves to the sacred work of instruction, for the pure love of God, and the good of society. If those who make it a trade to revile religious communities, would only take the trouble of making themselves better acquainted with their lives, and the arduous vocations which they follow, and not take every thing on hear-say, from those who know nothing of what they yet pretend to describe, Catholics would not be day after day, disgusted and outraged, by hearing these sacred institutions reviled and misrepresented.

There were a number of Priests present, some even from Boston, and from the State of New York, besides several of our own resident clergy. In the absence of the Bishops, the Superior of the Seminary presided, and distributed the greater number of the prizes. There is something very pleasing, and very Catholic, in the custom of having the clergymen present give the premiums, for they assuredly receive a double value in the eyes of young Christians, when they receive them from the honored hands of their beloved pastors. The Rev. Nicholas O'Brien, of Boston, was frequently called upon to fulfil this most pleasing duty, a fact which speaks well for the talents and application of the young ladies from that city; the Rev. Mr. Connolly, too, had many prizes to give to the young Irish ladies, who were almost invariably sent to him. Indeed we were much pleased to see that some of those who most distinguished themselves, were either of Irish birth or parentage.

The golden medal (*le prix de sagesse*) was awarded to Mademoiselle Berthelot, the daughter of one of our most respected citizens, (she has been several years a pupil of the Congregation nuns,) but several other young ladies were equally distinguished, and obtained honors more than proportioned to the length of time they have been in the convent. Amongst these we particularly noticed Miss Boland, and Miss McCallion of Boston, Miss Coogan of Albany, Miss Feeny of Montreal, Miss Quinn of Long Point, Miss Duffy, Miss Annie Murphy, and a goodly number of *les belles Canadiennes*, whose names being unknown to our readers, would have but little interest for them.

At the conclusion, the Rev. Mr. Billandel (Superior of the Seminary) addressed the young ladies in brief, but very appropriate terms, expressing on behalf of his reverend brethren the most unqualified approbation, encouraging the young ladies to renewed exertions in the coming year, and inviting them to offer up all the praises and rewards they had received, at the shrine of their mother in Heaven.

PASTORAL OF HIS GRACE THE ARCHBISHOP OF QUEBEC, ANNOUNCING THE CELEBRATION OF THE FIRST COUNCIL OF THE ECCLESIASTICAL DISTRICT OF QUEBEC.

PIERRE FLAVIEN TURGEON, BY THE GRACE OF GOD AND THE FAVOR OF THE APOSTOLIC SEE, ARCHBISHOP OF QUEBEC, &c., &c., &c.

To the Clergy and Faithful of Canada, Grace and Benediction, and the peace of our Lord Jesus Christ.

DEARLY BELOVED BRETHREN,—One of the most glorious triumphs of the Church, in these times of agitation and trouble, is the liberty she has achieved; in almost every country in the world, to resume the celebration of her Councils.

After long years of opposition and oppression, God has deigned to compassionately regard her affliction, and to hearken to her lamentations. The dark conspiracies of her enemies have been defeated; the powers that sought to hold her in subjection have been overthrown; her chains have been broken; and, after that awful commotion which terrified every nation, convulsed empires to their very bases, and caused thrones to totter, the astonished universe beholds her once more victorious and free. Such is the miracle the Lord has performed in our times, worthy our admiration and eternal gratitude. A Domino factum est istud; et est mirabile, in oculis nostris—Ps. cxvii. 23.

Thus freed from the machinations of her enemies, by the hand of Omnipotence, the Church henceforward can, without impediment, labor to repair the injuries done her, and freely pursue her divine mission of light, regeneration, and salvation, on earth. Her pastors, treading in the footsteps of their pious predecessors, can now communicate with one another, consult on the grand interests of religion, and decide on the means most efficacious to secure its triumph.

And, my dearly beloved brethren, you perceive the first use the Church makes of her freedom,—the sublime spectacle she presents before angels and men. In every country may now be seen Bishops, animated by the purest zeal, coming forth from that deplorable isolation to which they had been lamentably restricted; and in obedience to the voice of their august chief, assembling from every part to celebrate those Councils, so highly recommended in the Gospel, and thus laboring in concert, aided by our Lord and Saviour Jesus Christ, and by the inspiration of the Holy Ghost, for the salvation of the faithful intrusted to their care. For Jesus Christ has assured his apostles that—

"Where two or three of you are assembled in my name, there shall I be in the midst of you"—Matt. xviii. 20. Thus, the Son of God Himself, has taught His Church to celebrate those Councils, and; at those assemblies congregated in His name, He has promised to His pastors—"to be in the midst of them"—to aid them in a most peculiar manner. What a consoling promise, my dearly beloved brethren! What divine authority it gives to the decrees of those holy Councils! and what confidence it should inspire in the decisions of those sacred assemblies, over which Jesus Christ Himself has promised to preside. And, also, have we not seen that the apostles, filled with the Holy Ghost, being thereby rendered infallible, nevertheless believed it their duty to assemble more than once, to judge the differences which arose among the primitive Christians, touching the law of God: so persuaded were they that such was the order established by their Divine Master, and such was their confidence in His promise, that they hesitated not to proclaim, as the emanation of the Holy Ghost, the decisions of their Councils, which have been observed as models by all those that have since been held: Therefore, has it been said—"Thus has it been decided by the Holy Ghost and by us." Hence the constant practice, in every age, of Bishops—successors of the Apostles—to meet in Council to judge questions of religion. Hence the profound submission with which true Christians have always received the decisions of those Councils, as so many oracles of the Holy Ghost. And what momentous advantages hath not the Church derived from those sacred assemblies: by her Councils she anathematizes error, tramples on heresy, and triumphs over the power of hell. By the organ of her Councils, she dissipates doubts, elucidates and solemnly proclaims the truth, and confirms the faith of her children. It is in her Councils that she lays down, for her pastors, as for the faithful in every condition in life, such admirable rules of discipline, and such wise laws, which, in prescribing to the one and to the other the sure means of arriving at Christian perfection, will infallibly conduct them to eternal salvation. Hence the importance the Church attaches to those Councils; the care she takes in prescribing their celebration throughout Christendom; the zeal and saint-like deportment of the Prelates there assembled; the ardor and eagerness displayed in re-opening those Councils, in countries where the injustice of man had suspended their operations.

With all these sublime examples before us, could we, my dearly beloved brethren, remain inactive? Could we neglect such powerful means of securing the salvation of the souls confided to our spiritual care? No; the Church in Canada, though yet in her infancy, having, nevertheless, the happiness to possess many Bishops, and being erected into an ecclesiastical province, had a right to count on our zeal, and should not be deprived of the blessings which a Provincial Council never fails to confer. Its necessities, and the interest we feel for the advancement of religion in our country, as well as the examples laid down to us by our brethren throughout the world, and also the injunctions of the Church, have rendered it our duty to convene a Council as soon as circumstances should permit. Therefore, from the moment of our appointment to this metropolitan See, we conceived it our duty to convocate our venerable suffragans in Council; which will be the first held in the ecclesiastical province of Quebec; and we are happy to have to announce that it will be opened on the 15th August next, the Feast of the Blessed Virgin Mary, the patroness of our diocese.

Consequently, we adjure you, in the name of our Lord and Saviour Jesus Christ, and we enjoin upon you, to unite your prayers and good works with ours, in order to obtain from the Father of Mercy—from the God of all consolation—the assistance necessary, to acquit ourselves, worthily, of our duty, in the accomplishment of this important undertaking; so that guided by the Holy Ghost, and supported by His grace, we may discern what is most useful to promote the glory of God, the honor of His Church, and the eternal salvation of your souls.

Accordingly, we have ordained and decided, and do ordain and decide, that—

1. On the three Sundays immediately preceding the opening of this Council, it shall be announced from the pulpit of our Cathedral, and also from those of every Parish Church, and Chapel of the religious communities. The pastors, in making this announcement, will take care to exhort the faithful to devotion, to prayer, to the practice of works of charity and of mortification; to frequenting the Sacraments of Penance, and the Holy Eucharist; they will also exhort them to invoke the holy patrons of this province, and particularly, those of this diocese.

2. At the conclusion of Mass, during these three Sundays, a solemn procession shall take place, (if circumstances permit, outside the Church, but if not within the Church,) at which shall be sung, the first Sunday—the Litanies of the Saints, without the stanzas or orisons; the Second Sunday—that of the Holy Virgin, with the stanza and orison; and the third Sunday—that of the Holy name of Jesus, with the stanza and orison also. When these Litanies cannot be sung, the celebrant, on his knees, shall repeat them before the altar, in a clear and distinct voice, so that the people may respond. In our Cathedral, in place of these Litanies, which will be sung on the days hereinafter mentioned, five Pater Nosters, and five Ave Marias, shall be recited.

3. From the 27th July, to the day on which the decrees of the Council shall be published, inclusive, every Priest shall add to the orison of the Mass, the collect of the Holy Ghost, in conforming to the rubric concerning the orison prescribed by the Bishop.

4. On the three days immediately preceding the opening of the Council, the solemn exposition of the Holy Sacraments, with forty hours prayer, will take place in our Cathedral, and also the procession hereinafter prescribed for the other Churches, Chapels, &c.

Finally, Thursday, 14th August, the eve of the opening of the Council, will be a day of fasting, which we exhort all the faithful to religiously observe. This Pastoral shall be read and proclaimed from the pulpits of every Parish Church, and Conventual Chapel, and in the chapter of every religious institution, the first Sunday after its having been received. Given at Quebec, under our hand and seal, this twenty-fourth day of June, 1851.

PIERRE FLAVIEN,
Archbishop of Quebec.

His Grace the Archbishop of Tuam, has returned the following reply to the address presented to him from the Catholics of Perth:—

St. Jarlath's, Tuam, Feast of Pentecost, 1851.

GENTLEMEN,—The very kind and flattering address which you had the goodness to transmit, reached me in due time, for which I pray you to accept my cordial acknowledgment. It is to us no small consolation, when menaced with the re-enactment of the penal code, in all its horrors, to be thus sustained by the sympathy of those children of Ireland, whom the abiding influence of the same barbarous code, though partially repealed, has exiled into the freedom and prosperity of more favored countries. The persecuting policy that smites us at home, has, in spite of our enemies, one countervailing advantage—the establishment of several friendly colonies beyond the great Atlantic—who never will forget the nation from which they sprung, or the cause which drove them from the land of their fathers, to that of their adoption.

The sympathetic regard of her exiled sons for the misfortune of Ireland, could not be more appropriately or beneficially exemplified, than in your generous resolve to aid in the erection of an Irish Catholic University. Grateful as are the expressions of your regard for the individual who now returns you his humble thanks, far more grateful are those resolutions by which you pledge yourselves to assist us in saving the youth of Ireland from the barbarous ignorance inflicted by the ruthless tyrants of former, or the still worse infidel instruction, proffered by the more refined and cruel persecutors of modern times. It is because we will no longer be content to be bereft, either of the light of faith, or of learning, that the slumbering enemies of ruthless foes of Ireland have been awakened. To them we leave all the credit or disgrace of the lamentable waste of literary institutions, under which our country has so long suffered. The plunderers of our sainted abbeys ought to be content with the measure of sacrilegious spoil, which the impartial voice of history lays at their door. They must not, under the hollow pretence of zeal for the material interests of England, consign Ireland to the perpetuation of all the evils which their hatred and cruelty have inflicted.

Accept, once more, my best thanks for your eloquent address, and believe me, my dear gentlemen, Your faithful and obliged servant,

† JOHN, Archbishop of Tuam.

To the Very Rev. J. McDonagh,
Catholic Pastor, and people of Perth, &c.

From the *U. S. Catholic Miscellany*, we learn that a committee of six gentlemen, three Catholics and three Protestants, has been named, at the instigation of his Lordship the Bishop of Savannah, to

investigate the charges against the notorious Dr. Achilli, contained in an article of the *Dublin Review*, generally attributed to the pen of His Eminence, the present Archbishop of Westminster. The cause of this proceeding is the re-publication, on this continent, of a work entitled "Dealings with the Inquisition," and for which certain Evangelical editors in the United States, are endeavoring to obtain credit and circulation. The Bishop of Savannah, in a letter to one of these editors, pointed out their dishonest conduct, in recommending a work as entitled to belief, after the complete exposure that had been made, of the infamous character of the author. He reminded them, that more than a twelve month has elapsed since the appearance of the elaborate article in the *Dublin Review*; that it charges Achilli with the most revolting and loathsome crimes; that Achilli was bound, in justice to himself, and to his once numerous admirers, to refute these charges, if false, and to bring down condign punishment on the head of the slanderer of an innocent man; that, although upon the first appearance of the article in question, he (Achilli) blustered and talked big, about action for slander, and so forth, the wretch, conscious of his guilt, and afraid of investigation, has, since then, been very glad to keep quiet, in the hopes that the whole affair might be forgotten; that this silence is the most complete confession of the truth of the *Reviewer's* charges, that could possibly be desired; that these charges of gross immorality have been reiterated by Protestants, as for instance, by the Protestant College of Malta; and that, finally, the man is considered so infamous, by all who know him, that even amongst his Exeter Hall patrons, he is considered too degraded to be made any further use of, as a witness against Popery. However, though done up in Europe, this Achilli finds admirers and kindred spirits in America. A Mr. Tustin has entered the lists, as champion for the filthy apostate, and has, after much shuffling and quibbling, as becomes an Evangelical minister; after trying hard to divert attention from the real question at issue—Is Achilli a degraded priest, a convicted adulterer, and a notorious liar? or is he an honest, but much maligned man? to the unimportant one—Is there at Rome an establishment called the Inquisition? at length been forced into the appointment of a committee, to investigate into the real character of Dr. Giacinto Achilli; although as the man's infamous character is so well known, this may seem to many a needless expenditure of time and trouble.

MORAL AND RELIGIOUS STATISTICS OF GLASGOW AND OTHER LARGE TOWNS.

"I regret that I have not beside me the statistics which were laid before the Assembly respecting the deep degeneracy of many thousands of our population; forming a mass of putrescence which only waits for the occasion, when the fiendish transformation of human nature, which was witnessed rioting in blood in the first French Revolution, may be seen again on the less likely streets of Britain."

Thus writes the Edinburgh Correspondent of the *Puritan Recorder*, respecting the effects of Protestantism upon the moral, and religious condition of the population of Glasgow and other large cities. Since the days when God, in his fiery indignation, overthrew Sodom and Gomorrah, never have bestiality, and crimes of every unmentionable kind, attained to such a height, as in the cities of Scotland. Rome, in the days of St. Paul, was bad enough, but not so filthy as a great part of the Protestant population of Great Britain. To them may be applied the language made use of by the apostle in his epistle: "Professing themselves to be wise, they have become fools." Having changed the truth of God into a lie, God has therefore delivered them to shameful affections, and to take delight in the practice of all uncleanness. The principles of the Reformation have been well carried out in Scotland, and are producing their legitimate results.

We copy from the *Dublin Freeman's Journal*, a melancholy but faithful picture of the state to which British rule, and Protestant ascendancy, has reduced Catholic Ireland. Evangelicalism can boast of having destroyed, within five years, three and a-half millions of God's creatures, in that persecuted but faithful country. Yet this triumph of sound religion over the Papist savages, great as it undoubtedly is, is not without alloy. Though owing to the operation of cruel laws, the population is fast dwindling away in its native country, the Irish race never was so numerous, or so rapidly progressive as at the present moment. From an American paper, we copy the following enumeration of the Irish Race, throughout the world:—

Irish in Ireland, - - - - -	6,000,000
In England, Scotland, and Wales, - - - - -	2,000,000
In France and Belgium, - - - - -	100,000
In British North America, - - - - -	700,000
In Australasia, - - - - -	200,000
In the United States, - - - - -	3,000,000
In South America, (perhaps) - - - - -	100,000
Total, - - - - -	12,100,000

Dr. Raphael, the learned Rabbi, whose lectures upon Hebrew Poetry excited such universal admiration in Montreal; has been lecturing upon the same subject at Toronto, during the past week.

REMITTANCES RECEIVED.

Lindsay, Rev. Mr. Chisholm, £1 10s; Beauharnois, Mr. L. Hainsault, 12s 6d; Merrickville, M. Kelly, 15s; Campbelltown, Thos. Lee, £1 10s; St. Johns, Jas. Flanagan, 12s 6d; La Presentation, Rev. Mr. Beauregard, 12s 6d; St. Anne Route de L'Isle; Rev. Mr. Nayron, 6s 3d; St. Thomas, C. W., 10s; Prescott, C. W., B. White, Esq., £1 5s; Quebec, Matthew Enright, £5.

A friend writing to us from St. Thomas, C. W., says, "Our crops in this section of Western Canada have a very favorable aspect, and promise an abundant yield to the husbandman."

To the Editor of the True Witness and Catholic Chronicle.

SIR,—There are some men so ambitious of notoriety, that they are ever on the alert, devising means—no matter how base—and seeking pretexts—no matter how ridiculous—to bring themselves before the public. These men are generally careless of a reputation for truth, presumptuous in assertions which they cannot support by proof, and, in their own estimation, skillful in devising schemes for the destruction of institutions, which age and experience have endeared to such portions of humanity, as are still influenced by the love of order and security; the only real and just perception of the wise, the beautiful and the true. These men may be divided into many classes. With one class only, have I to deal on the present occasion—the semi-intelligent class. A presumptuous set of entities, professing just sufficient knowledge to note the facts and realities which exist around them, without enabling them to comprehend the causes of the one, or the utility of the other. This class may still be divided into two branches; the one confining themselves to things temporal; the other extending their efforts to the destruction of things spiritual, as well as temporal. As a specimen of the latter, the Editor of the *Montreal Witness* may safely defy competition. For hardihood in unfounded assertion, and in the indulgence of coarse and disgusting abuse, of things sacred to the mind of every Catholic, he has had no rival in Montreal since the days of the notorious Maria Monk.

Standing, as he does, between the intelligent Protestants of Montreal on the one hand, and the uneducated and bigoted portion on the other, it cannot be supposed that he satisfies the intellectual cravings of the one, while it cannot be denied that he panders to the prejudices and fanaticism of the other. Some may think that this is a hard character to ascribe to one who is *par excellence*—the reputed champion of the Evangelical party in Montreal. Yet so it is: he has given fair cause for the charges, and it is time they were told him plainly; for is it not a scandal, that one who sets himself in the high places to teach his fellow-men, should misstate and misrepresent facts in such a manner, that while he is disgusting one portion of the community, the other portion is being filled with misconceptions and distrust of their fellow-citizens? Surely, Mr. Editor, one who is zealous in the cause of Temperance, should be temperate in his assertions; or does he think an improved calumny easier of digestion than a surfeit of wine; if he does, whatever may be his knowledge of man's physical structure, we may safely challenge his knowledge of man's moral structure. And now, Sir, will he attempt to deny those charges? Alas! for his peace of mind he cannot; they stare at him like living accusers from the files of that very paper which he has made the channel of his misrepresentations. If he travels out of his own office, troubled in spirits at his past misdeeds, they haunt him like spectres in the smiles and recognitions of some of our best citizens, who have forced him, on several occasions, to swallow his misstatements and equivocations, in the humility and bitterness of defeat. Does he forget the controversy about the alleged article in the *Courier and Enquirer*; let him remember the Colporteur affair. Does he forget the castigation he so richly deserved, and so richly received, at the hands of the Rev. Mr. Chiniquy; let him look to his article on the *Fete Dieu*; did he not knowingly and wilfully sit down and pen that article, without professing half as much knowledge as a ten years old boy in one of our catechism schools; and has he not, unmindful of his past trippings and their consequences, in a late number, given publicity to a foul slander on the Catholic Priesthood, in which one of their sacred order is accused of being the chief spirit in a plot to overturn law and order in Glasgow; and has not the Editor of the *American Celt* branded him with imputation, of having fabricated the slander; a charge which he has attempted to answer, in a shuffling and unmanly manner, by stating if he is wrong the Glasgow papers are wrong. Is this the conduct of a man of honor, laboring under the imputation of calumny and deception? Certainly not; a man alive to the dignity and duties of manhood, would have immediately given the name and date of the paper quoted from. Let him do so yet. Failing to do so, we must only consider it as another proof of the inner state of the sepulchre, notwithstanding its whitewashed exterior. A few words more in advice, and I will have done with him. Let him set to work honestly, and teach his readers what the Catholic religion really is, instead of teaching them what it is not; but before trying his hand, let him get Challoner's "Faith of Catholics," and make himself conversant with the subject. Let him ponder and reflect on the dogmas of that religion, which has withstood the social earthquakes of nineteen centuries of this world's tempestuous and eventful life. Let him survey the grandeur and majestic proportions of that Catholic tree, whose trunk is sunk deeply in the garden of Europe, and whose branches, spreading over every habitable portion of the globe, clasp and interlace each other at the Antipodes. Let him pause and remember how, for nineteen centuries, the graceful foliage of that tree has scattered and broken the force of every tempest that has assailed it. Then, and then only, when he feels that he has some conception of that structure, before whose immortality and majesty the mightiest combinations of earth have appeared as puny fancies—the mightiest intellects of Christendom have felt humbled; will he be competent to speak of that faith, which is not the result of the gloom of an after-dinner indigestion, nor the wild imaginings of a Jane Shore, or a Joe Miller.

Yours, &c.,
DOMNHALL.

Montreal, July 15, 1851.

SPEECH OF MR. LAFONTAINE ON THE CLERGY RESERVES AND RECTORIES ENDOWMENT QUESTION.

Mr. Lafontaine said that the present motion in amendment contained the important admission, that these Reserves should be left to the legislation of the Provincial Parliament. The question had hitherto been urged as if it belonged to Upper Canada alone, whereas in fact it was common also to Lower Canada. At first the Church of England had claimed these lands exclusively, and he saw that lately a dignity of that church had again spoken of the act of 1841 as an act of spoliation. But then the Church of Scotland claimed part of these funds as belonging to them, because they were an established church, to the exclusion of other unestablished sects. Since that, a secession had taken place, and a part of the Church of Scotland, reasoning upon their old grounds, would now have no title to claim any part of them. Well, in 1841, the present arrangement was made, which one hon. member called a compromise; but the compromise was not that set forth in the act passed by the Canadian Parliament. For the interpretation of the use to which the whole grant should be applied, he looked to the act of 1791; and he would not believe that the word Protestant could have been made to apply exclusively to the Church of England; and this he felt to be the true interpretation, because when the act spoke in a subsequent part of the rectories, it specified the Church of England by name. But he (Mr. Lafontaine) held that the act of 1841 was no compromise—first, because the will of the people was not followed in Upper Canada; and secondly, because the people in Lower Canada were not consulted at all. Again, the lands situated in Lower Canada had been kept separate since 1841, in such a manner as to show that they were not looked on in the same way as those from Upper Canada. He was sorry to hear the remark of the hon. member for West York, that he would never be satisfied till the whole endowment was swept away, for though perhaps not strictly a vested right, it certainly approached to one. The honorable member for Missisquoi, however, was wrong in considering that the lands were absolutely vested by the first grant; for if so, there would have been no use in the act of 1791, which permitted the variation of the grant. But he felt sorry to hear the hon. member for West York, for he held it would be an act of religious tyranny for any one sect, because they did not wish to employ their share of this grant for their own Clergy, to prevent others from doing so. Let those who did not wish to employ the funds for their clergy have them for any other purpose; but let them not refuse them to others. An appeal had again been made to the Lower Canadians, on the ground that if they meddled with these grants, the same measure would be extended to the endowments of Lower Canada. That was very wrong, for if injustice was done to one body that was no reason why it should be done to another, and he was acting with justice to the Church of England now, although he believed his own Church had been treated with injustice on the Jesuits Estates. He thought the Clergy Reserves should be fairly divided among the Protestant denominations, and that they should be altogether taken out of the hands of the Government, as the only way to take them out of the reach of agitation. He thought the Rectories were vested rights, and should not be disturbed, unless by due process of law, if, as was pretended, they were improperly obtained. If there were any clauses in the Act of 1791 which seemed to connect the Church of England to the State, though he did not think they did, they might be repealed, and the Bishop of Toronto seemed to be of opinion that that might be done. Let the appointment of the incumbents to the rectories too be taken from the Government if it were thought proper, and given to the Church for other uses. He merely suggested that, without wishing to impose it. He would conclude with one reflection. Let his Protestant fellow countrymen remember they would never find opposition to their just rights from Catholics or French Canadians.—The latter had repeatedly passed acts in Lower Canada to give equal rights to those who were called Dissenters and Jews, which were rejected by members of the Church of England in the Council, and it was worthy of remark, that at a moment when in England a pretended aggression had given occasion for persecution, the Church of England in Canada had to rely upon Catholics to protect it against the aggression of other Protestant sects.—*Herald*.

CANADA NEWS.

The Rev. Mr. Chiniquy has received a very flattering address from the inhabitants of Sandwich, Canada West, bearing evidence to the zeal manifested by him in the temperance cause. The rev. gentleman responded in suitable terms.—*Pict.*

On Tuesday evening last, about 10 o'clock, a man named Patrick Lamb was shot in the face by William Edwards, who was employed in watching wood at the Canal wharf. It appears that the pistol was loaded with shot, thirteen of which lodged in Lamb's face and neck. Dr. Scott was immediately in attendance, and succeeded in extracting some of them. We are happy to state that the Doctor entertains hopes of his recovery. Edwards has been arrested and placed in gaol, although it is generally supposed to have been accidental, no dispute having previously taken place.—*Gazette*.

THE RENFREW RIOT.—TRIAL OF MR. WILLIAM HARRIS.—The *Bathurst Courier* of the 8th instant, publishes the evidence given in the case of the Queen vs. Harris, accused of having been a participator in the riot at Renfrew on the 29th of March last. The very evidence offered by the prosecution itself exonerates Mr. Harris from any share in this affair, and proves clearly that the row was begun by a turbulent and violent Orange Tory, who assaulted, without any provocation, an old man of the name of McMahon. Mr. McDougall who was also arraigned did not stand his trial—he being absent in Quebec attending to his extensive lumber business. Little doubt is entertained as to the result of his case when it comes to be tried, and the Ross faction will meet then with the same shameful discomfiture, they have had in the trial of Mr. Harris. The high standing of Mr. McDougall and the universal respect with which he is regarded in Renfrew and throughout both sections of the Province, contrasted with the character of the unprincipled men, who have been, for some time, so conspicuous in fomenting and aiding the few riots we have had to deplore of late, will be far from injuring him in public estimation. The most visible feature of this trial, was to see Dougal E. McNab enrobed and acting as Crown prosecutor, the very man who instigated the whole affair, and at whose instance the indictment was found. What next? But, in the name of common

justice, let us hear no more of the ridiculous firebrands of Renfrew. We perceive by the *Bathurst Courier*, that the Grand Jury at the Quarter Session of the Peace, for the Bathurst District, at the instance of Messrs. Ross and McNab, we presume, brought in a presentment against J. R. Gemmill, Editor and proprietor of the *Lanark Observer*, and R. Drysdale, for libel; for writing and publishing a letter respecting the Renfrew "tempest in a teapot." Go it, gentlemen, while you are young! Libel suits are the best occupation you can have—Gugy like, you'll earn a name in the history of Canada. We wonder if the renowned Dougal E. McNab, is also Crown prosecutor in this case.—*Ottawa Citizen*.

ANTI-CLERGY RESERVES ASSOCIATION.—A meeting was attempted to be held in the St. Lawrence Hall on Tuesday evening last, by the above-named Association and such others as thought proper to attend. We say, attempted to be held; for the proceedings were at first interrupted and finally put an end to, by the shouts and yells of a band of despicable-looking characters, at the instigation of a few respectable persons, among whom a Reverend gentleman appeared to great advantage (?). Several clergymen figured in the disgraceful scene, and we observed one in particular, who, by the contortions of his features and his violent gesticulation, threatened to work himself into a fit of convulsions. But of all the pitiable objects we ever beheld, our dear friend Mr. Brown was the greatest, when he attempted to address the meeting. Now, it must be borne in mind that Mr. Brown is the self-constituted champion of Protestantism in Canada, and that he felt highly indignant with us the other day for having called in question the forbearance and meekness of the "loyal Orange body." With such recommendations one might reasonably suppose that a Protestant audience would receive him with "great applause," while the Orange portion of it testified their gratitude by "vehement applause." Strange as it may seem, however, he would not be permitted to speak a single syllable—he was actually hooted from the platform, amid the groans and hisses of those very Orangemen he so condescendingly took under his protection a few weeks ago. We told him then that they would reward him with their contempt, and the experience of Tuesday evening must have satisfied him of the truth of our prediction. Had Mr. Brown and the parcel of fanatics who act with him, been more saving in their insults towards, and abuse of, the Roman Catholics of this Province and the world, they could not be so summarily ejected from the St. Lawrence Hall, or any other Hall or place, as they were on Tuesday last. They have spurned the alliance of the staunchest body of Reformers in Canada by their incessant attacks on their religion, and time will show the consequences.—*Mirror*.

Notwithstanding the repeated calls made on the Catholics of this Diocese for aid to erect suitable Churches, but more especially to pay off the heavy debt of the magnificent Cathedral of St. Michael's, we think something could be done to assist the Irish Prelates in their anxious efforts to establish a Catholic University in Dublin. Montreal has contributed upwards of £170 towards this noble undertaking—who will move first in the matter in Toronto? The Very Rev. Mr. McDonagh has set a noble example to the Clergy of Canada West in this instance, which, in their prudence and judgment, may well be imitated by them.—*Jb*.

FOUND DROWNED.—The body of James Carmichael, tida waiter, who was drowned on the 7th May last, by falling from the edge of one of the city wharves, was found on the 9th instant, at Union Cove, Cape Rouge. A verdict of "Accidental Death" was rendered. The deceased was, we understand, a most respectable and useful officer.—*Mercury*.

NEWS BY THE FRANKLIN.

ENGLAND.—Considerable debate took place in the House of Commons on the night of July 1st, on a motion by the Marquis of Blandford, for an address to the Queen, praying her Majesty to take into consideration "the spiritual destitution existing throughout England and Wales," with a view to the adoption of remedial measures. Some remarkable statistics were given by the mover in support of the measure, and by Mr. Hume in opposition to it.

IRELAND.—The news of the failure of the *North America* to sail for Galway had reached Dublin, and coupled with the report of the packet commissioners, had caused considerable excitement. A public subscription had been talked of, says a correspondent of the *London Times*; also that "a requisition should be presented to the Lord Mayor to convene a public meeting of the citizens with a view of showing, if only for once, that Irishmen were bound to put into practice the virtue of self-reliance." The true friends of Ireland everywhere will be rejoiced to see their putting into practice that virtue.

INFORMATION WANTED OF Matthew McKiernan, originally of Termon McGurk, County Tyrone, Ireland. The Catholic clergymen, who may have persons of that name in their missions, are requested to enquire after him, and, if found, to send his Address to the Office of this paper.

MONTREAL MARKET PRICES.

CORRECTED BY THE CLERK OF THE BONSECOURS MARKET.
Thursday, July 17, 1851.

	s.	d.	s.	d.
Wheat, - - - - - per minot	4	6	a	4
Oats, - - - - - - - - - -	1	10	a	2
Barley, - - - - - - - - - -	2	6	a	3
Peas, - - - - - - - - - -	3	0	a	3
Buckwheat, - - - - - - - - -	2	1	a	2
Rye, - - - - - - - - - -	2	9	a	3
Potatoes, - - - - - per bush.	2	3	a	2
Beans, American - - - - -	4	0	a	4
Beans, Canadian - - - - -	6	0	a	6
Honey, - - - - - - - - - -	0	4	a	0
Beef, - - - - - - - - - -	0	2	a	0
Mutton, - - - - - per qr.	2	0	a	5
Lamb, - - - - - - - - - -	1	6	a	2
Veal, - - - - - - - - - -	2	0	a	10
Pork, - - - - - - - - - -	0	4	a	0
Butter, Fresh - - - - -	0	6	a	0
Butter, Salt - - - - -	0	5	a	0
Eggs, - - - - - per dozen	0	6	a	0
Flour, - - - - - per quintal	10	0	a	10
Oatmeal, - - - - - - - - -	7	6	a	9
Apples, - - - - - per barrel	4	0	a	5
Onions, - - - - - - - - - -	6	0	a	7
Beef, - - - - - per 100 lbs.	22	6	a	0
Pork, Fresh - - - - - per 100 lbs.	25	0	a	30

FOREIGN INTELLIGENCE.

FRANCE.

The Commission for the revision of the Constitution have appointed M. de Tocqueville reporter, by eight votes, against five given to M. de Broglie, and two to M. Odillon-Barrot. The Committee rejected unanimously, as unconstitutional, the proposition brought forward by M. Larnbit, the object of which was to prolong the powers of the President, without calling a Constituent Assembly; and also rejected, by 14 to 1, the proposition brought forward by M. Creton, which was to give the country an opportunity of choosing between the Republic and the Monarchy. The Committee ultimately adopted, by nine votes to six, the following proposition:—"The Legislative Assembly, taking into consideration the 111th article of the Constitution, expresses the desire for the revision of the Constitution conformable to that article." M. de Tocqueville, in a speech delivered before the vote appointing him reporter, said he "did not think that it was sufficient for the Assembly to respect the Constitution; they should compel all other parties to respect it. He thought, moreover, that they should express that opinion in their report; and further, that if their Sub-Committee discovered, while examining the petitions presented, that the Government had exceeded its powers in taking the initiative on the petitions, they should refer to that fact in their report; they should insert a declaration in their resolutions to maintain the Republic, and the report should declare that the revision was demanded in a Republican spirit."

The Legislative Assembly has passed the Bill for suppressing the clubs. An amendment of M. de St. Beuve, to allow electoral meetings to be held for three months before the general elections of 1852, was rejected by 395 votes to 255.

M. de Lamarine fills nearly a page of the *Pays* with an article on the question of revision. The gist of it, however, will be seen in the concluding lines. He says, "The question for us is this—An agitated country, if there be revision; a dissatisfied country demanding satisfaction from a revolutionary opposition, if there be no revision. We prefer an agitated to an irritated country, and therefore we advocate revision, if the Republic have for its judge universal suffrage."

A duel with sabres has just taken place at Montpellier, between the editors of two opposite papers. M. Olivier, the Democrat, was killed on the spot, and his antagonist, the Legitimist, M. D. Genestoris, desperately wounded.

DENMARK AND SCHLESWIG HOLSTEIN.

The negotiation that has for some time been actively carried on between Denmark, the German Courts, and the Emperor of Russia, with the concurrence of France and this country, as to the heir to the crown of Denmark, has resulted in the choice of the young Duke of Glücksburg, son of the Prince of that name. This youthful scion of the Royal family, who is now about eight years of age, will be the representative of the branch next in order to the attainted line of Augustenburg, descending in like manner from the younger son of Christian III., and his mother is a daughter of King Frederick VI. The order of the succession is, therefore, not materially changed. The ascent of the other branches to the succession thus to be established has been given in upon the representation of the great Powers. By a recent ordinance of the King of Denmark the state of martial law, which had been proclaimed in the southern party of the Duchy of Schleswig, has been limited and suspended; and the Assembly of Notables, which was opened at Flensburg on the 15th of June, consisting of twenty-four influential inhabitants of the duchies and the kingdom of Denmark respectively, has favorably entertained the proposals of the Government for the consolidation of the monarchy, in conformity with the London protocol of August last.

THE AUSTRIANS IN ITALY.

The accounts from Austrian-Italy grow daily more and more deplorable. The ill-feeling against the Government is so great, that it is dangerous to smoke a cigar in the streets of Milan, because tobacco is a Government monopoly, and to possess a ticket in any of the state lotteries is looked upon as treason to Italy. On Sunday, the 15th, M. Evangelisti, the Chancellor of the Tribunal of the Consulta, in leaving his house, received from an unknown hand a blow from a poignard at the bottom of the abdomen. The *Roman Observer* of the 17th announces his death. Two French officers on lighting their cigars which they had just purchased, were wounded in the face by their explosion. One of them has, in consequence, lost the use of one eye.

A letter from Pavia, of the 20th, in the *Croce di Savaria*, says the Count Gyulay, the Military Governor of Lombardy, having appeared in the theatre of that town on the preceding day, nearly all the spectators left the house. The Count, on seeing this, retired; as for the few spectators who had remained behind, they were received with hisses by a crowd in the street, when they came out of the theatre. The Count was highly incensed at this behaviour, and threatened to declare Pavia in a state of siege, if such an affair were repeated. He accordingly returned to the play on the following night, but the scene was not repeated.

Letters from Rome state that the town is no longer subject to disturbances by the vexations of the democratic party; the French have in consequence reduced the patrols, smoking has ceased to be a crime, and the scuffles with the French soldiery have not been renewed. His Eminence Cardinal Fornari has been appointed prefect of the studies of the Sacra Congregazione—a post which had become vacant by the death of the late Cardinal Vizzardelli.—*Chronicle.*

POLAND.

BRLIN, JUNE 22.—Persons arriving from Poland

state that the confiscation of all uncoined silver throughout the Russian dominions is really being carried out. Government commissioners enter the private houses, order all silver plate to be produced, of which only a few indispensable articles are left for use, and the rest carried off, after giving the owner a receipt, which entitles him to a certain indemnification of paper money. Where the quantity of silver produced is supposed not to be all that exists in the house, a rigid search is made; and where concealed plate is found it is declared to be forfeited. The inhabitants imagine that the Russian government must be preparing for some extraordinary undertaking, as it would not otherwise resort to so extraordinary means.

IMPERIAL PARLIAMENT.

HOUSE OF COMMONS—JUNE 20.

ECCLESIASTICAL TITLES BILL.

The House went into Committee on this Bill, Mr. Bernal in the chair.

Mr. Monsell moved the insertion of the following words to the end of the clause:—"Provided always, that nothing in this Act contained shall be construed to interfere with, or in any manner to restrict, the free action of the Roman Catholic Church in the United Kingdom in matters of a spiritual nature."

On division there appeared—for the proviso, 42; against it, 160; majority against it, 118.

Colonel Sibthorp moved the addition of the following words:—"And shall further be imprisoned until the said sum of five hundred pounds shall have been paid; and after the payment of the aforesaid sum of £500 shall be banished from the United Kingdom of Great Britain and Ireland during the period of his natural life." He did not know Cardinal Wiseman, but he certainly was a dangerous man, and it would be all the better if they got rid of him, for one black sheep was quite sufficient to spoil the flock. Not having any hope, however, of passing the clause, he should not press it to a division.

The question was then put, "That this clause stand part of the Bill." After some discussion, the Committee divided—for the clause, 150; against, 35; majority, 115.

Clause 3 was agreed to without a division being called.

A new clause, providing that the Bill should not extend to Ireland, was moved by Mr. S. Crawford.

A prolonged discussion ensued, in the course of which Lord J. Russell contended that as the measure was directed against an attempted invasion of the royal prerogative, there was no reason why that invasion should not be resisted in Ireland as well as in England.

When the Committee divided, the clause was rejected, the numbers being—ayes, 60; noes, 255; majority against the clause, 195.

Sir R. H. Inglis then moved a voluminous clause, the object of which was to prohibit, under penalties, any minister or servant of the Crown to recognize in an official form any ecclesiastical titles that had not been conferred by her Majesty as supreme head of the Church.

Lord J. Russell opposed the clause.

The Committee divided—for the clause, 121; against 166;—majority, 45.

The Chairman then reported progress, with leave to sit again on Monday.

HOUSE OF LORDS—JUNE 23.

Lord Lyndhurst, after some remarks upon the Bill for Chancery Reform lately introduced by the Prime Minister in the House of Commons, contended that the provisions contained in that measure respecting the Master of the Rolls and judges of the equity bench interfered with the privileges of their lordships' house. The question ought to be referred to the Committee of Privileges, and the noble lord concluded by a motion to that effect.

HOUSE OF COMMONS—JUNE 23.

ECCLESIASTICAL TITLES ASSUMPTION BILL.

The House of Commons having gone into Committee upon this Bill, Mr. Walpole moved a series of amendments in the preamble, by which the perfect independence of the crown and church of England from all foreign ecclesiastical domination was set forth in positive terms; and the late appointment of an episcopal hierarchy with territorial titles was declared to be an invasion and an encroachment in manifest derogation of the Queen's authority.

The amendment was opposed by the Solicitor-General, who contended that the terms of the preamble as it stood were quite sufficient. If they wished to adopt any procedure in regard to the Pope, it must be done by diplomatic agency.

A discussion ensued, in which Mr. Banks and Mr. Napier supported the amendment, and Lord J. Russell, the Attorney-General, and Mr. Grattan, opposed it.

The Committee divided—for the original preamble, 140; for the amendment, 131; majority, 9.

Mr. Walpole proposed as a second amendment, the addition of certain words at the end of the preamble, explaining more definitely the reason for enacting the Bill. This was carried to a division, and negatived by 141 votes to 117—majority 24.

The Committee then divided on the preamble;—ayes, 200; noes, 39; majority, 161.

The House then resumed, the Report being ordered to be brought up on Friday.

HOUSE OF LORDS—JUNE 24.

CONVOCACTION OF THE CLERGY.

Lord Redesdale gave notice that, on Tuesday next, he should move "that a humble and dutiful address be presented to her Majesty, praying for the revival of both Houses of Convocation." "I have," said his lordship, "so framed it as to prevent it being supposed that I seek to obtain from this House any expression of opinion on the subject, though it is one worthy the consideration of this House, and of the public. That, however, is not my purpose on the present occasion. I am only anxious to draw the attention of this House and the public to a question which I conceive to be of vital importance to the interests of the Church. I have long intended to submit this motion to the House, but I have delayed doing so before, in consequence of one of our bishops having called a diocesan synod; and as I am desirous to keep the question altogether separate from that movement, I now give notice of my motion before the assembly of the synod, and I fix the day for its discussion after it shall have terminated."

HOUSE OF COMMONS.—JUNE 24.

ECCLESIASTICAL TITLES BILL.

The following notices of motion were given:—

Mr. John O'Connell—On third reading of the Ecclesiastical Titles Assumption Bill, to move, That it be read the third time upon this day six months.

Mr. Keogh—To move the following clauses:—

(A.) Clause saving the powers of the 7th and 8th Vic. c. 19.

Be it enacted, that nothing herein contained shall be construed to annul, repeal, or in any manner affect any provision contained in an Act passed in the eighth year of the reign of her present Majesty, intitled, "An Act for the more effectual application of charitable donations and bequests in Ireland, or to render illegal or void any disposition of property by will or otherwise already made, which, but for the passing of this act, would have been legal and valid.

(B.) Clause saving the right of giving letters of ordination in evidence.

Be it enacted, that nothing herein contained shall in any manner prevent the reception in evidence, in any court of law or equity in this kingdom, of any letter of ordination or other document conferring Ecclesiastical powers upon any Clergyman of the Roman Catholic Church, which, but for the passing of this act, would have been so received.

(C.) Proceedings how to be taken.

Be it enacted, that no proceedings shall be taken under this act, save and except by her Majesty's Attorney-General for the time being in England and Ireland, and by the Lord Advocate in Scotland.

Mr. Reynolds—To propose the following clause:—

Be it enacted, that nothing herein contained shall be construed to repeal or affect an act passed in the tenth year of the reign of her present Majesty, intitled, "An Act for the maintenance of the cemeteries at Golden-bridge and Prospect, in the county of Dublin, and to create a perpetual succession in the governing body or committee for managing the same.

UNSEEMLY DISPLAYS IN CHURCHES.

Since the St. Barnabas affrays, the sense of decency and self-respect, which before characterised our forms of worship in England, seems, in metropolitan churches, at least, to have been declining. The pulpit threatens to fall to the platform. On Sunday two "scenes" were got up, of a character common enough in political contests, but sadly in discord with the solemnity of church services. There is a dispute, it appears, in the parish of Stepney concerning the appointment of an afternoon lecturer.

The parishioners claim the right of appointment, and have recently elected the Rev. Samuel Gower Poole to the office, in opposition to the views of the Rev. Richard Lee, the rector of the parish. Mr. Poole had for some time officiated as curate, and had become very popular. In consequence of a representation made to the Bishop of London, his lordship, in the first instance, refused to license him, and the rector openly avowed his intention of refusing him the use of his pulpit if he were licensed. The objections of the bishop were at length removed, and his lordship licensed Mr. Poole. The Rev. Mr. Lee, however, declined to give way, and persisted in refusing him the use of the pulpit. On Saturday morning a printed circular announced to the neighborhood that Mr. Poole would enter on his duties next day, and at three o'clock on Sunday afternoon the church was crowded with a very respectable congregation, every seat being occupied. What followed is thus described in the daily papers:—

"The Rev. Mr. Poole read prayers in a very impressive manner, without interruption, and the congregation was most orderly. At the appointed time, the Rev. Mr. Poole left the reading-desk, and proceeded into the vestry-room for the purpose of changing his surplice, and about the same time the Rev. Mr. Lee, who had remained close to the altar during the reading of prayers, ascended the pulpit, to the great surprise of the congregation. A hymn was given out and sung, and the last tones of the powerful organ had scarcely ceased to vibrate, when the rector rose in the pulpit for the purpose of giving intimation to the usual prayer. The congregation immediately rose, and some gentleman in the gallery called out to those below, 'Out, out,' and pointed to the western door. A general movement was made in that direction, and a great portion of the congregation had left amidst a suppressed murmur, which was answered by a 'Hush, hush,' from others, until some foolish and wrong-headed individuals near the western end of the church began hissing and groaning. The rector attempted to address them, but was met with a perfect storm of hissing and groaning, interrupted with cries of 'No Puseyism!' 'No popish beasts!'—Great confusion ensued, and the remainder of the congregation broke up into groups and began discussing the question at issue, and severely condemned the conduct of the rector, who, finding himself unable to obtain a hearing, left the pulpit and seated himself on the stairs, where he was immediately surrounded by a number of gentlemen, some remonstrating and others questioning him. The entrance of a funeral procession at four o'clock restored quiet. While this service was proceeding, the Rev. Mr. Lee rose from his seat on the pulpit stairs and proceeded towards the vestry. The congregation then quietly dispersed.—The Rev. Mr. Poole was standing near the communion-table when the disturbances commenced, and finding the pulpit already occupied by the rector, left the church and went into the vestry, where he remained until the congregation had departed."

The other incident to which we have alluded, occurred on Sunday evening in St. John's Church, Upper Charlotte-street, Fitzroy-square. The rector, it appears, has been anxious to gain over some of the Chartist in the neighborhood, and a series of discourses on Sunday evenings have been conducted with that view. On Sunday last, the Rev. C. Kingsley, rector of Eversley, Hanis, (the well-known author of "Alton Locke,") preached on the subject of the "Voice of the Church to the laboring classes." In his discourse the rev. gentleman enforced the peculiar views which are known under the term "Christian Socialism." "He dwelt," says one writer, "emphatically upon the wrongs and miseries of the poorer classes, attributing their vices to their poverty and ignorance, and those again to the injustice they suffered at the hands of the rich; while to the latter he assigned, by direct implication, the responsibility of all the social evil that prevailed to so lamentable an extent." The discourse was listened to "with extreme surprise" by a very crowded congregation, who, nevertheless, little expected the unprecedented event that occurred at the close of the service. After the

preacher had concluded, the Rev. Mr. Drew, the rector of the parish, who had occupied a pew beneath the pulpit, rose in his seat and addressed the audience just as they were about to disperse. A most painful duty, he said, had devolved upon him in having to condemn the discourse just delivered, and which he had never anticipated hearing from a pulpit. "Mr. Drew then, with some emotion, proceeded to administer a brief but stern rebuke on Mr. Kingsley, whose sermon he declared contained matter that was questionable in doctrine, pernicious in tendency, and untrue in fact. He regretted that exhortations of so dangerous a character should have been offered to the members of a Christian church." This interruption caused much excitement among the congregation, and a large number remained round the doors of the church for some time after they were closed, exchanging comments upon the incident.—*Weekly News.*

FROM THE IRISH EXILES.

Hobart Town, 27th Feb., 1851.

Since I wrote last I have seen Messrs. Mitchell and Martin; they are living together at a place called Bothwell, about forty miles from here. Mrs. Mitchell and children are soon expected, as none of the Irish exiles expect a speedy return to their country and home. Mr. Mengher was married to Miss Bennet on Saturday the 22d inst. The Lieutenant Governor's (Sir Wm. Dennison's) orders, sending M'Manus, O'Dogherty, and O'Donohoe to Port Arthur for three months at hard labor, for going out of their district, was overruled by the judges in the Supreme Court on Friday, the 22d, where M'Manus appeared in his grey prison uniform, in which he had been working at Port Arthur since the 1st of January. After his acquittal he had to walk from the court-house to a hotel, amidst the public gaze, where he had many friends to meet him. He had to borrow a suit of clothes, in order that he could at once proceed to Launceston.

I heard Sir William Dennison state, at the monster dinner given on the arrival of the bill, that his stay in the colony was not likely to be more than a year or two at the farthest.

I have seen Frost, Williams, and Jones, the Chartists. Frost is book-keeper to a grocer here; Williams is sinking shafts, making coal experiments, near Hobart Town; and Jones keeps a watchmaker's shop near Launceston.

You will see by the *Courier*, which I send, the Vigilant sails in a day or two for London with timber; it is (I believe) for ship building purposes. Many colonial ships have been built in Hobart Town with such timber; it is called Cluegum, and found to answer well. Mr. M'Manus and his shipmates at Port Arthur loaded the ship Vigilant.

N.B.—Since writing the herewith, poor M'Manus is again arrested at Launceston, by the express command of Sir Wm. Dennison, whose order is, that M'Manus is not to come by coach, but to walk all the way by road, a distance of 125 miles, in the custody of policemen, whether handcuffed or not I cannot say. When he arrives in Hobart Town, Sir William Dennison's orders are peremptory to proceed forthwith to Port Arthur, and join the chain-gang, at hard labor, to eat paste and brown bread, for a crime disposed of by the magistrates, whose punishment was simply a reprimand for being out of his boundary. So much for the King of the Cannibal Isles.

P.S.—M'Manus has taken very ill of fever, and two medical men attending him.—*Correspondent of Saunders' News-Letter.*

SIGNS OF THE TIMES.

The *Times* is beginning to perceive the utter uselessness of Penal Legislation against Catholicity in the United Kingdom, and is gently preparing its readers, for what every sensible man knows will be the result of the warfare waged against eight millions of British subjects.

"The people of this country ought to know, that if the Ecclesiastical Titles Bill turn out, as it undoubtedly will, a deception and disappointment, they owe this result mainly to the dogged resolution of their representatives, to assume a fiction as the basis of their legislation, and invest a palpable and notorious falsehood with the attributes of truth."

The Penal Bill has accomplished its most important stage, the committee of the whole house having "reported the bill" amid "loud cheering." Mr. Walpole made an effort, and well nigh a successful one, to render the preamble of the bill still more obnoxious. He was defeated by a very small majority. But whether that majority will be available on the third reading of the bill remains to be seen. The day for the third reading has not yet been fixed, but it will be taken probably in the beginning of next week. Possibly a few days discussion will result, and then after a little formal debating in the House of Lords, the Penal Bill becomes law. Then will Catholic Ireland be called on by every sense of honor, duty, and religion to bestir itself from land's end to land's end to remove the new fetters thus imposed on the faith of its people.—*Freeman of June 28.*

ABORIGINAL REMAINS AT ST. DOMINGO.—We learn from St. Domingo that Sir Robert Schomburgk, her Majesty's Consul has discovered some very interesting remains of the aborigines who formerly inhabited that island, among which there is a granite ring, 2270 feet in circumference and 21 feet in breadth. In the middle of this circle lies an idol, nearly six feet in length, formed likewise out of granite. During all his travels in Guiana Sir Robert never met with such a monument, which bespeaks a much greater advancement than the races who inhabit that vast territory, or who inhabited the island of St. Domingo when Columbus landed there. Our correspondent informs us that Sir Robert made this discovery during one of the journeys which, under the command of her Majesty's Government, he has already undertaken, in order to make himself acquainted with the capabilities and population of the Dominican Republic. He is now preparing for a journey to the most interesting district of the Republic—the province of Ciboa—comprising also the classical ground where Columbus landed.

Another Cuban expedition is spoken of—one more terrible than all the previous ones. It is to go ahead in two months. The men are raised, the officers appointed, and the steamers engaged for transportation. They are to start from three different points, and will rendezvous without the jurisdiction of the United States. The number of men to start in the first place, will not exceed 1,000, and they will be divided into four regiments of 250 each.—*Boston Pilot.*

CANTON HOUSE.

FAMILY TEA, COFFEE, AND SUGAR WAREHOUSE,

No. 109, Notre Dame Street.

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

The MACHINERY on the Premises, worked by a Four-Horse Power Steam Engine, for Roasting and Grinding Coffee, is on the most approved plan, the Coffee being closely confined in polished metal spheres, which are constantly revolving and oscillating in heated air chambers, is prevented imbibing taint from Smoke, danger of partial carbonization of the Bean and loss of Aroma, so important to Connoisseurs which is further ensured by attention to Grinding at the shortest time prior to Sale. To this elaborate process SAMUEL COCHRAN owes the high reputation his Coffee has obtained through a large portion of the Provinces.

CRYSTALLIZED SUGAR (much admired for Coffee); REFINED SUGAR in small loaves, and WEST INDIA SUGARS, of the best quality, always on hand. A few of the choicest selections of TEAS may be had at the CANTON HOUSE, Native Catty Packages, unrivalled in flavor and perfume, at moderate terms.

Families residing distant from Montreal will have their orders scrupulously attended to, and forwarded with immediate despatch.

109, Notre Dame Street, Montreal, June 12.

FOREIGN WINE AND SPIRIT VAULTS, 103 1/2, Notre Dame Street.

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

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

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

A very choice assortment of PORT, SHERRY, CHAMPAGNE and CLARET, now on hand. And a small quantity of extremely rare and mellown OLD JAMAICA RUM, so scarce in this market. Montreal, June 12, 1851.

BRITISH AMERICA FIRE, LIFE, AND INLAND MARINE ASSURANCE COMPANY.

INCORPORATED 1833.

CAPITAL STOCK—£100,000.

THE Public are most respectfully informed, that the Office of this Institution is REMOVED to No. 33, Great St. James Street, this city, (late Terro's Hotel.) ASSURANCE against Accidents by FIRE; or the dangers of INLAND NAVIGATION, will be granted at the lowest possible rates of Premium, compatible with security to the PUBLIC, and the credit and safety of the INSTITUTION.

The numerous body of influential men, who are interested as STOCKHOLDERS, and the large amount of paid up Capital, invested at interest in this Province, guarantee the liberal adjustment, and the speedy settlement of all equitable claims which may be made upon the Company.

WILLIAM STEWARD, Manager Branch Office.

Montreal, May 8, 1851.

INSPECTION OF BEEF AND PORK.

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

FRANCIS MACDONNELL. Montreal, 24th April, 1851.

ATTENTION!

OWEN McGARVEY, HOUSE AND SIGN PAINTER, GLAZIER, &c. &c. &c.

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

Graining, Marbling, Sign Painting, Glazing, Paper-Hanging, White Washing and Coloring, done in the most approved manner, and on reasonable terms.

No. 6, St. Antoine Street, opposite Mr. A. Walsh's Grocery Store. Montreal, May 7, 1851.

Mr. ROBERT McANDREW,

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

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 sermons 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:—

- SERMON. 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? 4. The fourth Sunday of Advent.—On the Incarnation. 5. Christmas Day.—On Christmas Day. 6. Sunday within the Octave of Christmas.—Men's Opinions Rectified. 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 Name. 11. The third Sunday after Epiphany.—Eternal Separation. 12. The fourth Sunday after Epiphany.—Fraternal Charity. 13. The fifth Sunday after Epiphany.—On Hell. 14. The sixth Sunday after Epiphany.—On Death. 15. Septuagesima Sunday.—On Heaven. 16. Sexagesima Sunday.—Death of the Just. 17. Quinquagesima Sunday.—Death-bed Repentance. 18. The first Sunday in Lent.—Mortification necessary. 19. The second Sunday in Lent.—On the Pride of the Understanding, and of the Heart. 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. 28. Third Sunday after Easter.—On Time. 29. Fourth Sunday after 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 Ghost. 34. Trinity Sunday.—On Trinity Sunday. 35. Second Sunday after Pentecost.—On the Sacraments. 36. Third Sunday after Pentecost.—The Good Shepherd. 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 Sin. 41. Eight Sunday after Pentecost.—Dignity and Duties of a Christian. 42. Ninth Sunday after Pentecost.—Search after happiness. 43. Tenth Sunday after Pentecost.—The Pharisee and the Publican. 44. Eleventh Sunday after Pentecost.—Character of our Saviour. 45. Twelfth Sunday after Pentecost.—On Faith and Charity. 46. Thirteenth Sunday after Pentecost.—The Sacrament of Penance. 47. 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-knowledge. 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. 1 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 182, Notre Dame Street, opposite D. & J. Sadlier's Book Store, 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 or Slate color if required. Montreal, March 26, 1851.

EDWARD FEGAN,



Boot and Shoe Maker,

232 SAINT PAUL STREET,

OPPOSITE THE EASTERN HOTEL.

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

On hand, a large and complete assortment, WHOLESALE AND RETAIL, Low, for Cash. Aug. 15, 1850.

WILLIAM CUNNINGHAM'S MARBLE FACTORY,

No. 53, St. Urbain Street, (near Dorchester Street.)



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

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

GROCERIES, &c., Wholesale and Retail.

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

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

- SUGARS—Refined Crushed and Muscovado TEAS—Old and Young Hyson, Gunpowder and Imperial Hyson, Twankay and Twankay of various grades, Souchong, Pouchong and Congo WINES—Maderia, Port and Sherry, of different qualities and various brands, in wood & bottle LIQUORS—Martel's and Hennessy's Brandy, De-Kuyper's Gin, in wood and cases, Old Jamaica Rum, Scotch and Montreal Whiskey, London Porter and Leith Ale FLOUR—Fine and Superfine, in bbls. SALT—Fine and Coarse, in bags MACKAREL—Nos. 1 and 2, in bbls. and half-bbls. HERRINGS—Arichat, No. 1, and Newfoundland Cassia, Cloves, Allspice, Nutmegs, Indigo, Cop-penas, Blue, Starch, Mustard, Raisins, Maccaroni, and Vermicelli All of which will be disposed of cheap, for Cash. JOHN FITZPATRICK. August 16, 1850.

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.

L. P. BOIVIN,

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

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

R. TRUDEAU,

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

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

DR. TAVERNIER.

HAS the honor of informing the Citizens of Montreal, and the Inhabitants of its vicinity, that, having returned from Europe, he will begin anew to attend to practice, on the first of March next. Surgery—in his former residence, No. 2 St. Lawrence main street. Montreal, Feb. 12, 1851.

JOHN M'CLOSKEY,

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

No. 33 St. Lewis Street, in rear of Donegana's Hotel,

ALL kinds of STAINS, such as Tar, Paint, Oil, Grease, Iron Mould, Wine Stains, &c., CAREFULLY EXTRACTED.

Montreal, Sept. 20, 1850.

JOHN PHELAN'S

CHOICE TEA, SUGAR, AND COFFEE STORE,

No. 1 St. PAUL STREET,

Near Dalhousie Square.

RYAN'S HOTEL,

(LATE FELLERS,)

No. 231, St. PAUL STREET,

MONTREAL.

THE Subscriber takes this opportunity of returning his thanks to the Public, for the patronage extended to him, and takes pleasure in informing his friends and the public, that he has made extensive alterations and improvements in his house. He has fitted up his establishment entirely new this spring, and every attention will be given to the comfort and convenience of those who may favor him by stopping at his house. THE HOTEL IS IN THE IMMEDIATE VICINITY OF MERCANTILE BUSINESS, Within a few minutes walk of the various Steamboat Wharves, and will be found advantageously situated for Merchants from the Country, visiting Montreal on business.

THE TABLE

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

THE STABLES ARE WELL KNOWN TO THE PUBLIC,

AS LARGE AND COMMODIOUS,

And attentive and careful persons will always be kept in attendance.

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

Montreal, 5th September, 1850. M. P. RYAN.

THOMAS PATTON,

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

AMERICAN MART,

UPPER TOWN MARKET PLACE,

QUEBEC.

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

INDIA RUBBER MANUFACTURED BOOTS, SHOES, AND CLOTHING, IRISH LINENS, TABBINETS, and FRIEZE CLOTHS, AMERICAN DOMESTIC GOODS, of the most durable description for wear, and economical in price.

Parties purchasing at this house once, are sure to become Customers for the future. Having every facility, with experienced Agents, buying in the cheapest markets of Europe and America, with a thorough knowledge of the Goods suitable for Canada, this Establishment offers great and saving inducements to CASH BUYERS.

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

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

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

Quebec, 1850. T. CASEY.

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