

BROWNSON'S REVIEW, FOR OCTOBER.

As we promised in our last, we have much pleasure in laying before our readers some extracts from this valuable periodical.

The first article is devoted to a refutation of the writings of Vincenzo Gioberti. The following passage, in reply to the charge so often made against Catholic countries, of being behind the age in the development of their material resources, is, indeed, most admirable.

We certainly are not among those, if such there are in the Church, who regard religion as inimical to civilization, or to any thing which is really useful to men in this life. That religion promotes or creates civilization, that, so far as received and obeyed, it provides for and secures the temporal prosperity of nations, cultivates the human mind and heart, favors science and the fine arts, fosters industry, and diffuses earthly happiness, we hold to be unquestionable, and we cannot understand how any right-minded man, with ordinary information, can pretend to the contrary. Thus far we certainly have no quarrel with our author, but agree with him most fully and most heartily. But it does not do this by teaching us to set our hearts upon these things, to value them for their own sake, or to make them direct objects of pursuit. This world is not our home, and we are never permitted by religion to regard it as such. We are, in *hac providentia*, beings with one destiny, not with a two-fold destiny, the one earthly, the other heavenly; and therefore earthly felicity, the temporal prosperity of nations, and the melioration of our globe and of our condition on it, are not and never can be our lawful end, or lawfully consulted, save as a means and condition, if such they are or can be, of attaining our heavenly destiny,—eternal beatitude. We are not permitted to consult them as ultimate, even in their own order, or to regard ourselves as keeping the commandments of God, because we accept and use religious authority, dogmas, and institutions for securing them. Religion knows no earthly end; it knows no end but God Himself, and no good for us but in returning to Him as our final cause, and beholding Him in the beatific vision. It does not and cannot, therefore, allow us to distinguish an earthly destiny from the heavenly, and to make it a direct object of our affections or of our pursuit. Here, it seems to us, is the primal error of our author. He professedly considers religion only in so far as it is an instrument of civilization, of earthly individual and social well-being, and avowedly waives its consideration as the instrument of civilization, of eternal beatitude. This, he must permit us to say, he has no right to do, because religion thus considered is not true religion, and because, so considered, it is and can be no instrument of civilization, no medium even of earthly felicity.

Religion promotes, or, if the author chooses, creates civilization, secures the temporal prosperity of nations, and provides for earthly felicity, only inasmuch as it draws our minds and hearts off from these things, and fixes them on God and eternal beatitude. No well-instructed Christian pretends that we secure heavenly beatitude by simply laboring for earthly happiness, eternally by devoting ourselves to time; but just as little do we, or can we, secure earthly happiness by making it an object of pursuits, or time by devoting ourselves to time. The earthly, in so far as good, has its root in the heavenly, and time is simply the extrinsic of eternity. The author's own dialectics establish this, and all experience proves it. We lose the world by seeking it. Wealth sought for a worldly end does not enrich, pleasure does not please, knowledge does not enlighten. The fact holds true, whether you speak of the individual or of the nation. No nation, even in regard to this world, is more to be pitied, than that which places its affections on things of the earth, and its religion wholly or partially even in seeking temporal power, greatness, prosperity, and felicity. In never attains really what it seeks. Its prosperity, however dazzling it may be to the superficial beholder, is rotten within,—its apparent felicity a gilded misery; and its highest glory is that of the ghastly and grinning skeleton dressed in festive robes and crowned with flowers for the Egyptian banquet. Hence our Lord says,—"If any man will come after Me, let him deny himself, take up his cross, and follow Me. For whosoever will save his life shall lose it." The reason of this is obvious enough. Man can find good, temporal or eternal, only in living his normal life, and he lives his normal life only when he lives to the end for which he was intended by his Maker, that is to say, his ultimate end, which is God as the Supreme Good, the end of all things. Whenever, then, he loses sight of God as the Supreme Good in itself, or as his supreme good, he abandons the source of all good, and falls into a condition in which there is no good for him.

The author errs, as it seems to us, not as to the fact of the civilizing influence of religion, but as to the rationale of that fact. Christianity secures us all the goods of this life, and enhances them a hundred-fold; but she does it, not by stimulating and directing the pursuit of them, but by commanding and enabling us to immolate them, morally, to the goods of eternity. Hence our Lord says, "Be not solicitous for your life, what ye shall eat, nor for your body, what ye shall put on. Is not the life more than the food, and the body more than the raiment? Behold the fowls of the air, for they sow not, neither do they reap, nor gather into barns, yet your Heavenly Father feedeth them. Are not ye of much more value than they? And which of you by thinking can add to his stature one cubit? And for raiment, why are ye solicitous? Consider the lilies of the field, how they grow; they labor not, neither do they spin. And yet I say unto you, that not Solomon in all his glory was arrayed as one of these. Now, if God so clothes the grass of the field, which to-day is, and to-morrow is cast into the oven, how much more you, O ye of little faith! Be not solicitous, therefore, saying, What shall we eat, or What shall we drink, or Wherewith shall we be clothed? For after all these things do the heathen seek. For your Heavenly Father knoweth that ye have need of all these things. Seek ye, therefore, first the kingdom of God and His justice; and all these things shall be added unto you." The doctrine here is too plain to be easily misapprehended. It is not that you must seek the kingdom of God and His justice more than you seek the world, but that you are to seek them as the principle, and the world only in them and for them, as is evident from the 24th verse of the same chapter:—"No man can serve two masters, for either he will hate the one and love the other, or he will hold to the one and despise the other. Ye cannot serve God and Mammon." If this be so, the teaching of our Lord is plainly the immolation—the moral immolation; of course, not the physical—of

ourselves to God, of the body to the soul, time to eternity, earth to heaven,—the very contradictory of Gioberti's doctrine, as we understand it,—and that when we so immolate ourselves and all secular interests to God, making a complete moral abnegation of the whole, all these things, that is, all temporal goods, in so far as goods, and of which our Heavenly Father knoweth we have need, are added to us, as our Lord here says, and as He teaches us when He tells us that "whosoever will save his life shall lose it; and he that will lose his life for my sake shall find it." The principle we here insist upon, that earthly goods are attainable only in so far as we abnegate them, turn our backs upon them, and seek only heavenly goods, not by laboring to lay up treasures on the earth, but by laboring exclusively to lay up treasures in heaven, Gioberti seems to us to have overlooked, and hence his condemnation of the ascetics, his war against the Jesuits, his great admiration of gentle culture, of heathen civilization, and the worldly tendency and influence of his writings.

The second article, "The Confessional," contains a masterly refutation of those absurdities which our separated brethren, more in ignorance than in malice, we trust, so often vent against the Sacrament of Penance. We have only space to give the concluding passage.

The history of the confessional cannot be written by the pen of man: it is the narrative of the secrets of Divine mercy. The angels who rejoice at the conversion of a sinner constantly hover around this tribunal, blotting out the sins as they are uttered, wiping away the tears that trickle down the cheek of the penitent, knocking off the chains which hold the sinner a bondman of Satan, and whispering peace. Who that has opened his mouth in humble confession, with a contrite and afflicted spirit, has not felt, at the moment when the priest pronounced absolution, an inward and mysterious change, the token, if not evidence, of pardon? The consolation which confession imparts, the hope which it inspires, the strength which it communicates, show it to be a heaven-born institution, a boon of Divine goodness. Let those calumniate it who are strangers to its healing virtue; but the wretched whom it has comforted, the lost whom it has reclaimed, the dead whom it has restored to life, will bear witness that it is a work of Divine power unto salvation. We shall close with the simple statement of a fact. An aged Lutheran minister, whose convictions and affections tended strongly to Catholicity, once avowed to us his deep sense of the necessity of such an institution. "I know," said he, "that I have sinned; and I dread going forth to meet my Judge, without any previous assurance that my repentance has been such as He demands. I would fain hear from the lips of His ministers, 'The Lord hath taken away thy sin.'" As he was dying, the priest was called in, barely in time to bid him go in peace.

A Review of the Poems and Prose writings of Dana, and a powerful condemnation of the late piratical invasion of Cuba, form the remaining articles of this number. The latter, especially, would we recommend to the perusal of those who desire to obtain a clear knowledge of the particulars of that most unjustifiable proceeding—the Cuban Expedition.

ECCLESIASTICAL INTELLIGENCE.

We see by the Quebec *Canadien*, that the Rev. Mons. M. F. Cazeau has been elevated to the dignity of Grand Vicar. Mons. Cazeau will remain in Quebec, where his person will be the more requisite, inasmuch as there is no Bishop Coadjutor, for that diocese, and his Grace the Archbishop is often obliged to be absent. Mons. Ferland has succeeded the Rev. Mons. Proulx, at the Archveche, the latter gentleman being appointed *cure* of Quebec. Mons. Langevin, under-secretary, becomes secretary to the Archveche, Mons. Hamelin continuing to fulfil the duties of under-secretary.

Nothing is as yet decided on as to the future Coadjutor, but the Archbishops and Bishops of the Ecclesiastical province, will lose no time in pressing his Lordship to appoint one, out of a list of three candidates.

THE INDUSTRIAL EXHIBITION.—The Bonsecours Market presents a fine sight. Both halls are completely filled with splendid collections of furniture, minerals, boots and shoes, woollen and linen goods, drawings and designs, for public buildings; stuffed birds, agricultural produce and machinery, locomotive engines, specimens of printer's and engraver's work, and a great variety of other articles, which want of space prevents us from enumerating. The exhibition commenced yesterday at two o'clock, and will continue till Monday next. It has attracted crowds of visitors.

Letters have been received from Mr. Brownson, announcing his arrival for the 29th inst.

We would call the attention of our readers to an advertisement in our eighth page of Mr. Plamondon's Clothing Store, at the sign of the Beaver, we have visited his establishment, and can confidently recommend it both for its variety of assortment and moderate prices.

We thankfully acknowledge the receipt of the following amounts:—Mr. D. Delaney, Kingston, £1 5s.; Rev. Oliver Kelly, Brockville, £2; Rev. B. J. Higgins, Agent for Norwood, £3; Rev. Michael Timlin, Coburg, £1 15s.; A. Stuart McDonald, Agent for Cornwall, 18s. 9d.; Mr. James Doyle, Agent for Aylmer, £2 10s.; Mr. S. Lynn, Agent for Toronto, £1 15s.; Mr. E. Burke, Agent for Bytown, £2; Mr. Wm. Baxter, Barrie, 10s.

We respectfully inform our correspondents that we have no numbers 1, 2, 3, 4, 5, on hand.

CORRESPONDENCE.

To the Editor of the True Witness and Catholic Chronicle.

MR. EDITOR,—In a late number of the *Montreal Witness*, which, by chance, was handed to me by a friend, I read an article headed "The self-denial of the Priests," from which I have taken the following extract: "We had occasion last week to shew the large income of the Canadian Parish Priests, from tithes; but we had not then space to add the other sources which make up their livings. They have, besides, free houses, commonly the best in the parish, with, generally speaking, a large garden, or glebe; and over and above all this, they have the 'casual'—that is, fees and offerings for various offices of the Church, amounting annually to a handsome sum."

Judging from the spirit of the article from which the above extract has been taken, the editor of the *Montreal Witness* had, "least week," written rather severely against the Priests, their incomes, tithes, casuals, &c., &c. But the good man must admit, after all he has written on the subject, that "the laborer is worthy of his hire;" that the Catholic Priest, on account of the onerous duties he has to perform for his flock, has a strict right to expect from them the means for a competent, decent support. The nature and extent of these duties, of these labors, which the Priest has to go through, are, of course, unknown to the editor, and others of his corps; and, I doubt not that he would have treated the subject with more moderation, like other matters, if he had only a little more acquaintance with it. The lawyer, the physician, the merchant, may accumulate a fortune,—perchance, have "the best house in the parish."

They have a right to them as the fruits of their earnings and industry. Has not the Priest, as a member of society, the same right? He is a man of knowledge and talents: these gifts of his are entirely employed by him in the services of society, in promoting the good of his fellow-men. Yes, Mr. Editor, wherever there is misery, wherever there is grief, wherever the broken heart is, wherever there is affliction, wherever there is any calamity, there the Catholic Priest is at his post, assuaging, repairing, healing, as a skillful physician; like the good Samaritan, pouring the oil of charity on the wounds of the afflicted, fortifying the weak and instructing the ignorant. Men rendering such signal services to society, have a strict, unalienable right, to an honorable support, no matter whether that come from tithes or other sources, according to the customs, usages and laws of the places they may be in. The argument made use of against them and their property, would equally affect all honest possessors of property, in every station in life. If the Catholic Priest have more, he can do more good; and if he have "the best house in the parish,"—which is seldom the case,—his parishioners will have more credit for it. Let me add, besides, that should it happen that Priests or Bishops own wealth,—that they have money and property far above their wants,—it is generally made good use of; it is generally disposed of, by them, when called to give an account of their stewardship, in a manner that will serve the common good. While the property of Protestant Ecclesiastics, commonly much greater than that of Catholic Priests or Bishops, is left to sons and daughters, wives and relatives, that of the Catholic Priest (seldom large) is left for the foundation or support of institutions of charity, from which blessings will continue to be derived by his fellow creatures. But I have said enough on what is their due as men filling the offices they hold.

Looking on them as the ministers of Christ, as the dispensers of the mysteries of God,—as well might the editor of the *Montreal Witness*, or any others, even though armed with the greatest of the world's power,—as well may they expect to turn back the course of the St. Lawrence, as to hope that they can see them (the Priests) without competent means to procure the necessities of life for themselves, and enable them to do good to others. Under the very eye of our Lord, the faithful contributed to the support of His Apostles, and they themselves, when he left them, did not refuse the offerings given them. When the world's power was in arms against the Church, wishing her utter destruction, when its tempests and storms raved around her, when Hell itself seemed to have spent its force against her and her little children,—then, even then, she was not without property. But, after persecutions had ceased, and she came forth, like the sun from an eclipse, with bright splendor, her wealth became more important.

Constantine, made conqueror by the Cross, threw over the Church the protecting mantle of the Roman Empire. He enacted new laws, by which her sacrilegious spoliators were obliged to restore what they had taken from her, whether houses or land, and her own children were, to their great delight, left at liberty to leave her what they thought proper. After this illustrious prince, we find in the Greek Church, St. Gregory Nazianzen and St. John Chrysostom,—in their time universally acknowledged to be the wisest interpreters of the law of God, the most shining stars of the earth,—we find these bright lights of doctrine and virtue, loudly proclaiming to the faithful their duty of giving *tithes* to support their clergy. St. Augustin pressed on the laity their obligation to "enable those who serve the altar to live by the altar," and warns them to beware "lest the silence of the clergy should reprove their illiberality." He advises them to have some fixed sum for this use, "something fixed either from your annual or your daily fruits." He prescribes *tithes*. Thus did all the distinguished Christian Divines teach after them. Charlemagne obliged all, without distinction, to pay their tithes to their clergy. And, indeed, because the clergy of Canada make use of their just rights given them by divine and human laws, they are found fault with by the editor of the *Montreal Witness*. He

feels great sympathy for the Catholics of Canada, on account of their having to pay, annually, so much of their grain, &c., &c. to their clergy. However, he heaves no sigh, feels no sympathy for the people of England, who have to pay the clergy the one tenth of their grain, and many of them, too, never receiving any religious services from their ministers, to whom they are bound to pay so much of the produce of their farms. The *Montreal Witness* may well make a few remarks on this: charity begins at home. Protestants ought to try to reduce the enormous wealth of the clergy of some Protestant Churches, before they extend their zeal to the reduction of the paltry income of the Catholic clergy.

The Catholics of Canada are bound to give, not the one-tenth, as in less favored countries, but the one-twenty-first. He labors in vain who would dissuade them from giving it.

The Catholics of Canada enjoy the happiness—a happiness not enjoyed in other countries—of having to pay but their own clergy. They will continue to appreciate it. How delightful would it be to the Catholic of Ireland, if he had none other than his own clergy to pay. But, poor man, he is obliged to pay the *one-tenth* of his grain to the Protestant minister, whom, perhaps, he never saw! And, without compulsion, he will "see to't" that his own Pastor, the sharer of his joys and sorrows, will, as far as in him lies, have the means "to live."—I am, Mr. Editor, Yours, &c.,

CATHOLICUS.

ARRIVAL OF THE AMERICA.

(From the Montreal Pilot.)

New York, Oct 16, 6 1/2 P. M.

Arrivals of Flour very heavy—causing a decline of sixpence per bbl. and twopence per bush. on Wheat; the transactions, however, are very large. On the 4th there was a good demand for Corn for Export to Ireland at 28s for Yellow American, at which few parcels remain unsold. Prime Wheat scarce and in request. Corn Meal 14s 6d per bbl., and in moderate demand. Beef—Transactions limited, and prices favor the buyer. Pork active and market bare, except of Prime Mess, under 48s. Bacon—Market bare of qualities under 30s; transactions limited. Shoulders in demand at full prices. Hams—No improvement in prices or demand. Lard—Sales 150 tons at full prices. Good Cheese selling at full prices; inferior unsaleable. Tallow—In good demand, at 6d advance. Ashes—Sales 700 bbls. Pots, at 34s 6d to 35s. Pearls taken at 36s.

The political news is unimportant. The subject of making a station for the steamers at Galway, or some other port on the coast of Ireland, is occupying much attention, and a Commission has reported to the Government in its favor.

It is said the Cunard Line of Screw Steamers will run between Glasgow and New York.

It is proposed by the British Government to construct a powerful squadron of steamers, 40 in number, to send to the African coast, for the Mail conveyance and the suppression of the Slave Trade.

Despatches have been received from Sir John Ross, stating, that from information received from some Esquimaux Indians, it has been ascertained that Sir John Franklin and party had been all killed by natives in 1846.

The American ships *Advance* and *Rescue* had penetrated as far as any squadron, but at the latest advices the former vessel was aground. No serious injury was apprehended.

FRANCE.—Thirty persons had been sentenced to six months imprisonment, for being concerned in Bourbon affairs.

A large Lottery has been got up by Government, to aid in emigration to California.

A very destructive kind of bullet has been invented by an apothecary of Paris.

The War in the Duchies has been renewed with considerable vigor. The Holsteiners have thus far had the advantage, but without any important result.

ITALY.—The High Court of Appeal at Turin has condemned, by a majority of 13 to 1, the Archbishop, for abuses of his high powers as a functionary. The See is declared vacant, and his temporal domains seized. The Archbishop himself has been condemned to banishment. The Archbishop Cambrey, in Sardinia, has been similarly treated: both have been shipped off to Civita Vecchia.

New York, Oct. 16.

ASHES.—Pots quiet at \$6.12; Pearls steady at \$5.75—sales 70 barrels.

Flour.—Less buoyant for the low grades of State and Western; medium grades heavy—Demand for the East and Export fair. Supply moderate, and consequently less firmness in market. Sales domestic 7000 bbls., at \$3.87 to \$4.12 for No. 2 Superfine, \$4.68 for Common to Straight State, \$4.62 to \$4.75 for Mixed to Straight Michigan and Indiana, and \$5.12 for pure Genesee.

WHEAT.—Good Milling demand, with fair enquiry for export, at steady prices. Sales 1500 bush. White Southern on private terms; 7500 do. Prime to Hand-some Genesee, at \$1.14 to \$1.15, 700 do. White Michigan, at \$1.09, 9500 do. Canadian, at \$1 for Red, and \$1.07 to \$1.08 for White.

CORN.—Less firm; fair for Eastern and moderate Export demand, with sales 27,000 bushels—chiefly from store—at 64 to 64 1/2 cents for Western Mixed, 65 cents for Flat Yellow, and 66 cents for Round do.

PORK.—Better with better home demand. Sales 750 bbls. at \$11 to \$11.12 for Mess, mostly at the former prices. Prime \$8.37.

BEEF.—Heavy, but more saleable. Sales 200 bbls. at \$7 to \$9.50 for Mess, and \$4.50 to \$5.25 for Prime. LARD.—Very firm, and in good demand. Sales 550 bbls. at 7 1/2 to 7 3/4 cents.

MONTREAL CLOTHING HOUSE.

No. 233, St. Paul Street.

GALLAGHER, MERCHANT TAILOR, has for Sale some of the very BEST OF CLOTHING, warranted to be of the SOUNDTEST 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 1860.