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CATHOLIC CHRONICLE.

VOL. I.

MONTREAL, FRIDAY, DECEMBER 6, 1850.

NO. 17

DISCOURSES

TO MIXED CONGREGATIONS.

BY JOHN HENRY NEWMAN,

PRIEST OF THE ORATORY OF ST. PHILIP NERI.

DISCOURSE XVI.

MENTAL SUFFERINGS OF OUR LORD IN HIS PASSION.

Every passage in the history of our Lord and Saviour is of unfathomable depth, and affords inexhaustible matter of contemplation. All that concerns Him is infinite, and what we first discern is but the surface of that which begins and ends in eternity. It would be presumptuous for any one short of Saints and Doctors to attempt to comment on His words and deeds, except in the way of meditation; but meditation and mental prayer are so much a duty in all who wish to cherish true faith and love towards Him, that it may be allowed us, my brethren, under the guidance of holy men who have gone before us, to dwell and enlarge upon what otherwise would more fitly be adored than scrutinized. And certain times of the year, this especially, call upon us to consider, as closely and as minutely as we can, even the more sacred portions of the Gospel history. I would rather be thought feeble or officious in my treatment of them, than wanting to the season; and so I now proceed, because the religious usage of the Church requires it, and though any individual preacher may well shrink from it, to direct your thoughts to a subject, especially suitable now, and about which many of us perhaps think very little, the sufferings which our Lord endured in His innocent and sinless soul.

You know, my brethren, that our Lord and Saviour, though He was God, was also perfect man; and hence He had, not only a body, but a soul likewise, such as ours, though pure from all stain of evil. He did not take a body without a soul, God forbid! for that would not have been to become man. How would He have sanctified our nature if He had taken a nature which was not ours? Man without a soul is on a level with the beasts of the field; but our Lord came to save a race capable of praising and obeying Him, possessed of immortality, yet dispossessed of their hope of an immortality of bliss. Man was created in the image of God, and that image is in his soul; when then his Maker, by an unspeakable condescension, came in his nature, He took on Himself a soul in order to take on Him a body; He took on Him a soul as the means of His union with a body; He took on Him in the first place the soul, then the body of man, both at once, but in this order, the soul and the body; He Himself created the soul which He took on Himself, He took His body from the flesh of the Blessed Virgin, His Mother; thus He became perfect man with body and soul, and, as He took on Him a body of flesh and nerves, which admitted of wounds and death, and had the organs of sensation, so did He take a soul too which could receive those sensations and could feel those wounds, and which, besides these bodily sufferings, was capable of the pain and sorrow which are proper to a human soul; and, as His atoning passion was undergone in the body, so was it undergone in the soul also.

As the solemn days proceed, we shall be especially called on, my brethren, to consider His sufferings in the body, His seizure, His forced journeyings to and fro, His blows and wounds, His scourging, the crown of thorns, the nails, the Cross. They are all summed up in the Crucifix itself, as it meets our eyes; they are represented all at once on His sacred flesh, as it hangs up before us,—and meditation is made easy by the spectacle. It is otherwise with the sufferings of His soul, they cannot be painted for us, nor can they even be duly investigated; they are beyond both sense and thought; and yet they anticipated His bodily sufferings. The agony, a pain of the soul, not of the body, was the first act of His tremendous sacrifice; "My soul is sorrowful even unto death," He said; nay, if He suffered in the body, it really was in the soul, for the body did but convey the infliction on to that which was the true recipient and seat of the anguish.

This it is very much to the purpose to insist upon; I say, it was not the body that suffered, but the soul in the body; it was the soul and not the body which was the seat of the suffering of the Eternal Word. Consider, then, there is no real pain, though there may be apparent suffering, when there is no kind of inward sensibility or spirit to be the seat of it. A tree, for instance, has life, organs, growth and decay; it may be wounded and injured; it droops and is killed; but it does not suffer, because it has no mind or sensible principle within it. But wherever this gift of an immaterial principle is found, there pain is possible, and greater pain according to the quality of the gift. Had we no spirit of any kind, we should

feel as little as a tree feels; had we no soul, we should not feel pain more acutely than a brute feels it; but, being men, we feel pain in a way in which none but those who have souls can feel it.

Living beings, I say, feel more or less according to the spirit which is in them; brutes feel far less than man, because they cannot think of what they feel; they have no advertence or direct consciousness of their sufferings. This it is that makes pain so trying, viz., that we cannot help thinking of it, while we suffer it. It is before us, it possesses the mind, it keeps our thoughts fixed upon it. Whatever draws the mind off the thought of it lessens it; hence friends try to amuse us when we are in pain, for amusement is a diversion. If the pain is slight, they sometimes succeed with us; and then we are, so to say, without pain, even while we suffer. And hence it continually happens that in violent exercise or labor men meet with blows or cuts, so considerable and so durable in their effects, as to bear witness to the suffering which must have attended their infliction, of which nevertheless they recollect nothing. And in quarrels and battles wounds are received, which, from the excitement of the moment, are brought home to the consciousness of the combatant, not by the pain at the time of receiving them, but by the loss of blood that follows.

I will show you presently, my brethren, how I mean to apply what I have said to the consideration of our Lord's sufferings; first, I will make another remark. Consider, then, that hardly any one stroke of pain is intolerable; it is intolerable when it continues. You cry out perhaps that you cannot bear more; patients feel as if they could stop the surgeon's hand, simply because he continues to pain them. Their feeling is that they have borne as much as they can bear; as if the continuance and not the intensity was what made it too much for them. What does this mean, but that the memory of the foregoing moments of pain acts upon and (as it were) edges the pain that succeeds? If the third or fourth or twentieth moment of pain could be taken by itself, if the succession of the moments that preceded it could be forgotten, it would be no more than the first moment, as bearable as the first; but what makes it unbearable is, that it is the twentieth; that the first, the second, the third, on to the nineteenth moment of pain, are all concentrated in the twentieth; so that every additional moment of pain has all the weight, the ever-increasing weight, of all that have preceded it. Hence, I repeat, it is that brute animals would seem to feel so little pain, because, that is, they have not the power of reflection or of consciousness. They do not know they exist; they do not contemplate themselves, they do not look backwards or forwards; every moment, as it succeeds, is their all; they wander over the face of the earth, and see this thing and that, and feel pleasure and pain, but still they take every thing as it comes, and then let it go again, as men do in dreams. They have memory, but not the memory of an intellectual being; they put together nothing, they make nothing one and individual to themselves out of the particular sensations which they believe; nothing is to them a reality or has a substance beyond those sensations; they are but sensible of a number of successive impressions. And hence, as their other feelings, so their feeling of pain is but faint and dull, in spite of their outward manifestations of it. It is the intellectual comprehension of pain, as a whole, diffused through successive moments, which gives it its special power and keenness, and it is the soul only, which a brute has not, which is capable of that comprehension.

Now apply this to the sufferings of our Lord—do you recollect their offering Him wine mingled with myrrh, when he was on the point of being crucified? He would not drink of it; why? because such a potion would have stupefied his mind, and He was bent on bearing the pain in all its bitterness. You see from this, my brethren, the character of His sufferings; He would have fain escaped them, had that been His Father's will; "If it be possible," He said, "let this chalice pass from Me;" but since it was not, He says calmly and decidedly to the Apostle who would have rescued Him from suffering, "The chalice which My Father hath given Me, shall I not drink it?" If He was to suffer, He gave Himself to suffering; He did not come to suffer as little as He could; He did not turn away His face from the suffering; He confronted it, or, as I may, He breasted it, that every particular portion of it might make its due impression on Him. And as men are superior to brute animals, and are affected by pain more than they, by reason of the mind within them, which gives a substance to pain, such as it cannot have in the instance of brutes; so, in like manner, our Lord felt pain of the body, with an advertence and a consciousness, and therefore with a keenness and intensity, and with a unity of perception, which none of us can possibly fathom or compass, because His soul was so

absolutely in His own power, so simply free from the influence of distractions, so fully directed upon the pain, so utterly surrendered, so simply subjected to the suffering. And thus He may truly be said to have suffered the whole of His passion in every moment of it.

Recollect that our Blessed Lord was in this respect different from us, that, though He was perfect man, yet there was a power in Him greater than His soul, which ruled His soul, for He was God. The soul of other men is subjected to the wishes, feelings, impulses, passions, perturbations of itself; His soul was subjected simply to His Eternal and Divine Person. Nothing happened to His soul by chance, or on a sudden: He never was taken by surprise; nothing affected Him without His willing beforehand that it should affect Him. Never did He sorrow, or fear, or desire, or rejoice in spirit, but He first willed to be sorrowful, or afraid, or desirous, or joyful. When we suffer, it is because outward agents, and the uncontrollable emotions of our minds bring suffering upon us. We are brought under the discipline of pain involuntarily, we suffer more or less acutely according to accidental circumstances, we find our patience more or less tried by it according to our state of mind, and we do our best to provide alleviations or remedies of it. We cannot anticipate beforehand how much of it will come upon us, or how far we shall be able to sustain it; nor can we say afterwards why we have felt just what we have felt, or why we did not bear the suffering better. It was otherwise with our Lord. His Divine Person was not subject, could not be exposed, to the influence of His own human affections and feelings, except so far as He chose. I repeat, when He chose to fear, He feared; when He chose to be angry, He was angry; when He chose to grieve, He grieved. He was not open to impulse, but He opened upon Himself voluntarily the influence by which he was impelled.—Consequently, when He determined to suffer the pain of His vicarious passion, whatever He did, He did, as the Wise Man says, *instantly*, "earnestly," with His might; He did not do it by halves; He did not turn away His mind from the suffering, as we do;—(how should He, who came to suffer, who could not have suffered but of His own act?) no, He did not say, and unsay, do and undo; He said and He did; He said, "Lo, I come to do Thy will, O God; sacrifice and offering Thou wouldst not, but a body hast Thou prepared for Me." He took a body in order that He might suffer; He became man, that He might suffer as man; and when His hour came, that hour of Satan and of darkness, the hour when sin was to pour its full malignity upon Him, it followed that He offered Himself wholly, a holocaust, a whole burnt-offering;—as the whole of His body stretched out upon the Cross, so the whole of His soul, His whole advertence, His whole consciousness, a mind awake, a sense acute, a living co-operation, a present, absolute intention, not a virtual permission, not a heartless submission, this did He present to his tormentors. His passion was an action; He lived most energetically, while He lay languishing, fainting, and dying. Nor did He die, except by an act of the will; for He bowed His head, in command as well as in resignation, and said, "Father, into Thy hands I commend My Spirit;" He gave the word, He surrendered His soul, He did not lose it.

Thus you see, my brethren, had our Lord only suffered in the body, and in it not so much as other men, still, as regards the pain, He would have really suffered indefinitely more, because pain is measured by the power of realising it. God was the sufferer; God suffered in His human nature; the sufferings belonged to God, and were drunk up, were drained out to the bottom of the chalice, because God drank them; not tasted, sipped, flavored, disguised by human medications, as man disposes of the cup of anguish. And what I have now said will further serve to answer an objection, which I shall proceed to notice, and which perhaps is latently in the minds of many, and leads them to overlook the part which our Lord's soul had in His gracious satisfaction.

Our Lord said, when His agony was commencing, "My soul is sorrowful unto death;" now you may ask, my brethren, whether He had not certain consolations, peculiar to Himself, impossible in any other, which diminished or impeded the distress of His soul, and caused Him to feel, not more, but less than an ordinary man. For instance, He had a sense of innocence which, except His blessed Mother, no other sufferer could have: even His persecutors, even the false apostle who betrayed Him, the judge who sentenced Him, and the soldiers who conducted the execution, testified His innocence. "I have condemned the innocent blood," said Judas; "I am clear from the blood of this just Person," said Pilate; "Truly this was a just Man," cried the centurion. And if even they, sinners, bore witness to His sinlessness, how much more did His own soul! and we

know well that even in our own case, sinners as we are, on the consciousness of innocence or of guilt mainly turns our power of enduring opposition and calumny; how much more, you will say, in the case of our Lord, did the sense of inward sanctity compensate for the suffering and annihilate the shame! Again, you may say, that He knew that His sufferings would be short, and that their issue would be joyful, whereas uncertainty of the future is the keenest element of distress; but He could not have anxiety, for He was not in suspense, nor despondency or despair, for He never was deserted.—And in confirmation you may refer to St. Paul, who expressly tells us, that "for the joy set before Him," our Lord "despised the shame." And certainly there is a marvellous calm and self-possession in all He does: consider His warning to the Apostles, "Watch and pray, lest ye enter into temptation; the spirit indeed is willing, but the flesh is weak," or His words to Judas, "Friend, wherefore art thou come?" and "Judas, betrayest thou the Son of Man with a kiss?" or to Peter, "All that take the sword, shall perish with the sword;" or to the man who struck Him, "If I have spoken evil, bear witness of the evil; but if well, why smitest thou Me?" or to His Mother, "Woman, behold thy Son."

All this is true and much to be insisted on; but it quite agrees with, or rather illustrates, what I have been saying. My brethren, you have only said, (to use a human phrase,) that He was always Himself. His mind was its own centre, and was never in the slightest degree thrown off its heavenly and most perfect balance. What He suffered, He suffered because He put Himself under suffering, and that deliberately and calmly. As He said to the leper, "I will, be thou clean;" and to the paralytic, "Thy sins be forgiven thee;" and to the centurion, "I will come and heal him;" and of Lazarus, "I go to wake him out of sleep;" so He said, "Now I will begin to suffer," and He did begin. His composure is but the proof how entirely He governed His own mind. He drew back, at the proper moment, the bolts and fastenings, and opened the gates, and the floods fell right upon His soul in all their fullness. This is what St. Mark tells us of Him; and he is said to have written it from the very mouth of St. Peter, who was one of three witnesses present at the time. "They came," he says, "to the place which is called Gethsemani; and He saith to His disciples, Sit you here, while I pray. And He taketh with Him Peter and James and John, and He began to be frightened and to be very heavy." You see how deliberately He acts; He comes to a certain spot; and then, giving the word of command, and withdrawing the support of the Godhead from His soul, distress, terror, and dejection at once rush in upon it. Thus He walks forth into a mental agony with as definite an action as if it were some bodily torture, the fire or the wheel.

This being the case, you will see at once, my brethren, that it is nothing to the purpose to say that He would be supported under His trial by the consciousness of innocence and the anticipation of triumph; for His trial consisted in the withdrawal, as of other causes of consolation, so of that very consciousness and anticipation. The same act of the will which admitted the influence upon His soul of any distress at all, admitted all distresses at once. It was not the contest between antagonist impulses and views, coming from without, but the operation of an inward resolution. As men of self-command can turn from one thought to another at their will, so, much more, did He deliberately deny Himself the comfort, and satiate Himself with the woe. In that moment His soul thought not of the future, He thought only of the present burden which was upon Him, and which He had come upon earth to sustain.

And now, my brethren, what was it He had to bear, when He thus opened upon His soul the torrent of this predestinated pain? Alas! He had to bear what is well known to us, what is familiar to us, but what to Him was woe unutterable. He had to bear, that which is so easy a thing to us, so natural, so welcome, that we cannot conceive of it as of a great endurance, but which to Him had the scent and the poison of death;—He had, my dear brethren, to bear the weight of sin; He had to bear your sins; He had to bear the sins of the whole world. Sin is an easy thing to us; we think little of it; we do not understand how the Creator can think much of it; we cannot bring our imagination to believe that it deserves retribution, and, when even in this world punishments follow upon it, we explain them away or turn our minds from them. But consider what it is in itself; it is rebellion against God; it is a traitor's act who aims at the overthrow and death of his sovereign; it is that, if I may use a strong expression, which, could the Divine Governor of the world cease to be, would be sufficient to bring it about. It is the mortal enemy of the All-holy, so that He and it cannot be together; and as the All-holy drives it from His presence into

*Passion-tide.

the outer darkness, so, if God could be less than God, it would have power to make Him so. And here observe, my brethren, that when once Almighty Charity by taking flesh, entered this created system, and submitted Himself to its laws, then forthwith this antagonist of good and truth, taking advantage of the opportunity, flew upon that flesh, and fixed on it, and was its death. The envy of the Pharisees, the treachery of Judas, and the madness of the people were but the instrument or the expression of the enmity which sin felt towards Eternal Purity, as soon as, in infinite mercy towards men, He put Himself within its reach. Sin could not touch His Divine Majesty; but it could assail Him in that way in which He allowed Himself to be assailed, through the medium of His humanity. And in the issue, in the death of God incarnate, you are but taught, my brethren, what sin is in itself, and what was then coming, in its hour and in its strength, upon His human nature, when He allowed that nature to be so filled with horror and dismay at the anticipation.

There, then, in that most awful hour, knelt the Saviour of the world, putting off the defences of His divinity, dismissing His reluctant Angels, who in myriads were ready at His call, and opening His arms, baring His breast, sinless as He was, to the assault of His foe,—of a foe whose breath was a pestilence, and whose embrace was an agony. There He knelt, motionless and still, while the vile and horrible fiend clad His spirit in a robe steeped in all that is hateful and heinous in human crime, which clung close round His heart, and filled His conscience, and found its way into every sense and pore of His mind, and spread over Him a mortal leprosy, till He almost felt Himself that which He never could be, and which His foe would fain have made Him. O the horror, when He looked, and did not know Himself, and felt as a foul and loathsome sinner, from His vivid perception of that mass of corruption which poured over His head and ran down even to the skirts of His garments! O the distraction, when He found His eyes, and hands, and feet, and lips, and heart, as if the members of the evil one, and not of God! Are these the hands of the immaculate Lamb of God, once innocent, but now red with ten thousand barbarous deeds of blood? are these His lips, not uttering prayer, and praise, and holy blessings, but defiled with oaths, and blasphemies, and doctrines of devils? or His eyes, profaned as they are by all the evil visions and idolatrous fascinations for which men have abandoned their Adorable Creator? And His ears, they ring with sounds of revelry and of strife; and His heart is frozen with avarice, and cruelty, and unbelief; and His very memory is laden with every sin which has been committed since the fall, in all regions of the earth, with the pride of the old giants, and the lusts of the five cities, and the obduracy of Egypt, and the ambition of Babel, and the unthankfulness and scorn of Israel. O who does not know the misery of a haunting thought which comes again and again, in spite of rejection, to annoy, if it cannot seduce? or of some odious and sickening imagination, in no sense one's own; but forced upon the mind from without? or of evil knowledge, gained with or without a man's fault, but which he would give a great price to be rid of for ever? And these gather around Thee, Blessed Lord, in millions now; they come in troops more numerous than the locust of the palmer-worm, or the plagues of hail, and flies, and frogs, which were sent against Pharaoh. Of the living and of the dead and of the unborn, of the lost and of the saved, of Thy people and of strangers, of sinners and of Saints, all sins are there. Thy dearest are there, Thy Saints and Thy chosen are upon Thee; Thy three Apostles, Peter, James, and John, but not as comforters, but as accusers, like the friends of Job, "sprinkling dust towards heaven," and heaping curses on Thy head. All are there but one; one only is not there, one only; for she had no part in sin, she only could console Thee, and therefore is not nigh. She will be near Thee on the Cross, she is separated from Thee in the garden. She has been Thy companion and then confidant through Thy life, she interchanged with Thee the pure thoughts and holy meditations of thirty years; but her virgin ear may not take in, nor may her immaculate heart conceive, what now is in vision before Thee. None was equal to the weight but God; sometimes before Thy Saints Thou hast brought the image of a single sin, as it appears in the light of Thy countenance, a venial sin, perhaps, and not a mortal; and they have told us that the sight did all but kill them, nay, would have killed them, had it not been instantly withdrawn. The Mother of God, for all her sanctity, may by reason of it, could not have borne one company of that innumerable progeny of Satan which compass Thee about. It is the long history of a world, and God alone can bear the load of it. Hopes blighted, vows broken, lights quenched, warnings scorned, opportunities lost; the innocent betrayed, the young hardened, the penitent relapsing, the just overcome, the aged failing; the sophistry of misbelief, the wilfulness of passion, the tyranny of habit, the canker of remorse, the wasting of care, the anguish of shame, the pining of disappointment, the sickness of despair; such cruel, such pitiable spectacles, such heartrending, revolting, detestable, maddening scenes; nay, the haggard faces, the convulsed lips, the flushed cheek, the dark brow of the willing victims of rebellion, they are all before Him now; they are upon Him and in Him. They are with Him instead of that ineffable peace which has inhabited His soul since the moment of His conception. They are upon Him, they are all but His own; He cries to His Father as if He were the criminal, not the victim; His agony takes the form of guilt and compunction. He is doing penance, He is making confession, He is exercising contrition with a reality and a virtue infinitely greater than that of all Saints and penitents together; for He is the One Victim for us all, the sole Satisfaction, the real Penitent, all but the real sinner.

He rises languidly from earth, and turns around to meet the traitor and his band, now quickly nearing the deep shade. He turns, and lo! there is blood upon His garment and in His footprints. Whence come these first-fruits of the passion of the Lamb? no soldier's scourge has touched His shoulders, nor the hangman's nails His hands and feet. My brethren, He has bled before His time; He has shed blood, and it is His agonizing soul which has broken up His bodily frame and sent it forth. His passion has begun from within. That tormented Heart, the seat of tenderness and love, began at length to labor and to beat with vehemence beyond its nature; "the fountains of the great deep were broken up;" the red streams poured forth so copious and fierce as to overflow the veins, and, bursting through the pores, they stood in a thick dew over His whole skin; then, forming into drops, they rolled down full and heavy, and drenched the ground.

"My soul is sorrowful even unto death," He said. It has been said of that dreadful pestilence which now is upon us, that it begins in death; by which is meant that it has no stages or crisis, that hope is over when it comes, and that what looks like its course is but the death agony and the process of dissolution. And thus our atoning Sacrifice, in a much higher sense, began with this passion of woe, and only did not die, because at His omnipotent will His Heart did not break, nor Soul separate from Body, till He had suffered on the Cross.

No, He has not yet exhausted that full chalice, from which at first His natural infirmity shrank. The seizure, and the arraignment, and the buffeting, and the prison, and the trial, and the mocking, and the passing to and fro, and the scourging, and the crown of thorns, and the slow march to Calvary, and the crucifixion, these are all to come. A night and a day, hour after hour, is slowly to run out, before the end comes, and the Satisfaction is completed.

And then, when the appointed moment arrived, and He gave the word, as His passion had begun with His soul, with the soul did it end. He did not die of bodily exhaustion, or of bodily pain; His tormented Heart broke, and He commended His Spirit to the Father.

"O Heart of Jesus, all Love, I offer Thee these humble prayers for myself and for all those, who unite themselves with me in spirit to adore Thee. O holiest Heart of Jesus most lovely, I intend to renew and to offer to Thee these acts of adoration and these prayers, for me a wretched sinner, and for all those who are associated in Thy adoration, through all moments while I breathe even to the end of my life. I recommend to Thee, O my Jesus, Holy Church, Thy dear spouse, and our true Mother, the souls which practise justice, and all poor sinners, the afflicted, the dying, and all men. Let not Thy Blood be shed for them in vain. Finally deign to apply it in relief of the souls in Purgatory, those in particular, who have practised in the course of their life this holy devotion of adoring Thee."

CATHOLIC INTELLIGENCE.

THE CATHOLIC UNIVERSITY COMMITTEE.—The monthly meeting of the Catholic University Committee was held on Wednesday, 13th ult., and an adjourned meeting on Thursday. The attendance was very numerous, and amongst those present were the Lord Primate, the Archbishops of Cashel and Dublin, several of the Bishops, and a great number of the Clergy and laity of the Committee. The deliberations each day lasted for four hours. A considerable number of fresh donations and subscriptions were entered, and the progress of the undertaking is most satisfactory.—*Tablet*.

ARMAGH CATHEDRAL.—A correspondent informs us that an effort is about being made to procure funds for the completion of this fine structure, which was commenced during the Primacy of the late Dr. Crolly, and the works carried on with vigor until the occurrence of the heavy calamities which have fallen upon the country during the past few years. Our correspondent suggests that, in addition to the contributions of the town of Armagh, and of the Archdiocese, subscriptions in aid of this important and national undertaking should be set on foot throughout the kingdom, in order, by a general effort, to provide funds adequate to so great an occasion.—*Ibid*.

THE ENGLISH HIERARCHY.—MEETING OF THE CATHOLIC CLERGY IN DUBLIN.—His Grace the Lord Archbishop has called a meeting of the Catholic Clergy of Dublin and its vicinity, to be held at the Parochial House, Marlborough-street, at one o'clock on Monday, 11th ult., for the purpose of presenting an address of congratulation, through his Eminence Cardinal Wiseman, to the Catholic Clergy of England, and of expressing their gratitude to our Most Holy Father the Pope for his timely restoration of the ancient Hierarchy of the English Catholic Church.—*Ibid*.

CARDINAL WISEMAN.—His Eminence Cardinal Wiseman left Rome on the 12th of October, and reached Florence on the 15th.—The announcement in Tuesday's paper of the sudden and unexpected arrival of Cardinal Wiseman in the metropolis occasioned considerable interest among Catholics and Protestants, and at an early hour a large number of respectfully attired persons, of both persuasions, assembled round St. George's Chapel, in the expectation of catching a glimpse of the newly-created Archbishop, and many, anticipating that he would officiate during the early morning service, entered the edifice; but they were doomed to disappointment, as the Cardinal not only did not attend the service, but had not arrived at his temporary residence up to the departure of those who were induced by curiosity to attend. Exactly at eleven o'clock, however, a private carriage, drawn by

a pair of greys, was driven to the entrance of the Clergyman's residence attached to St. George's Chapel, from which the Cardinal alighted, attended by his Chaplain, who carried a small leather portmanteau and a large packet of letters. His Eminence, who appeared in excellent health, was enveloped in a large blue cloak, and had a superbly bound Roman missal in his hand.—Amongst the many distinguished persons who called on the Cardinal at St. George's, on Tuesday, was the Right Hon. R. L. Sheil, to pay his respects to his Eminence previously to leaving this country for his embassy at Florence.—*Times*, Nov. 13th.

FOREIGN INTELLIGENCE.

FRANCE.

OPENING OF THE NATIONAL ASSEMBLY.—THE PRESIDENT'S MESSAGE.

On Monday, the National Assembly commenced what promises to be a stormy session. On the following day, M. Baroche, Minister of the Interior, read the message of the President of the Republic to the National Assembly.

The message commences with a glance at the circumstances under which the election of the President and the Assembly took place; the country was disturbed by the last moments of the Constituent Assembly, and the gravity of events obliged the Assembly and Government to adopt important laws. Four hundred and twenty-one mayors and one hundred and eighty-three adjoints "had to be dismissed," and "if all those who have remained unequal to their functions have not been similarly treated, the cause is in the imperfection of the laws. To remedy this defect, the Council of State has already commenced the examination of a project of law; but it is difficult to conciliate the municipal franchise with the unity of action—the true force of the central power."

The National Guard was dissolved in 153 towns and communes, and a restraint has been put on the "detestable propaganda which was exercised by the primary teachers." The few ameliorative laws which have passed are rehearsed, and the release of 2,400 convicts since June 1840 quoted as an instance of indulgence. The means of creating Model Agricultural Colonies for male adult prisoners, and for relieving "the remains of our armies of the Republic and the Empire," will be demanded of the Assembly. The *ensemble* of this policy has considerably improved the financial situation. The expected deficit of 300,000,000 francs has been reduced to 100,000,000 francs, and there is every reason to hope that the equilibrium announced for 1851 will be realised. The ascending progress of the indirect revenue is sustained; the first nine months of 1850, compared with the corresponding months of last year, give an advantage of more than 28,000,000 francs, while the state of the Savings' Bank and the rise in the portfolio of the Bank, further attest the prosperous condition of the country. Three projects of law in connection severally with agriculture, pensions, and a better re-partition of the property-tax, will be abruptly laid before the Assembly. The progress of Public Works is recorded, and the necessity for the completion of certain lines of rail-road indicated. The "crisis which weighs down agriculture" invites solicitude, and the administration will neglect no practical remedial measures. The industrial condition of the country, it is asserted, has in general improved in 1850; to this the recent reports of the Chambers of Commerce and Manufactures testify. Several intended measures of an ameliorative character are enumerated; among them is a modification of the laws relative to patents, which is necessary, in order "to ensure to inventors a better guarantee of their rights." The Department of Commerce has taken all the measures necessary to enable the products of French industry to appear "with honor;" at the Great Exhibition which is to take place in London in 1851.

The attention of the Assembly will be called to the subject of penal legislation:—
"Six thousand convicts confined in the *bagnes* of Toulon, Brest, and Rochfort, load our budget with an enormous weight; whilst they become more depraved, and menace society at every moment. It has appeared possible to render the penalty of hard labor more efficacious and more reforming, less expensive and at the same time more humane, by utilising the progress of French colonisation. A law will be presented to you on that question."

Under the head of "Public Instruction and Religious Worship," it is stated that, after tedious negotiations, a measure, long since demanded, has been obtained from the Holy See—the erection of three colonial bishoprics and the appointment of three prelates for Martinique, Guadeloupe, and the island of La Reunion. The Sovereign Pontiff proclaimed, at the same consistory, three new cardinals, "granted to the French Church as an eminent proof of gratitude towards our nation, and of esteem for the French Episcopacy."

The effective of the land forces, which in the month of June, 1849, amounted to 451,000 men and 93,754 horses, and will shortly be reduced to the limits prescribed in the budget, to which it will be confined, "if political circumstances permit us." The condition of Algeria and the African colonies is described in the prevalent sanguine terms. "At Tahiti the maintenance of our protectorate preserves in the Pacific a *point d'appui* for our missions, as well as for our merchant and military marine." With regard to the maritime forces it is said:—

"Foreigners have paid homage to the fine organization of our fleet assembled at Cherbourg. However, our maritime force is only composed of 125 ships, instead of 235, which we had in activity in 1848. It employs 22,561 men instead of 29,331, borne on the lists of the same year. The actual effective only suffices imperfectly for the protection of present interests engaged in all parts of the globe. The spirit

of our sailors is excellent, and their devotedness unbounded."

The assembly are then reminded of the features which have distinguished the foreign policy of the Government. As this is perhaps the most important part of the message, we will quote the greater portion of the remarks under this head:—

"Since my last message our foreign policy has obtained in Italy a great success. Our arms have overthrown at Rome that turbulent demagoguery which, throughout the Italian Peninsula, had compromised the cause of true liberty, and our brave soldiers have had the signal honor of replacing Pope Pius the Ninth on the throne of St. Peter. The spirit of party will fail in obscuring the memorable deed, which will form a glorious page for France. The constant aim of our efforts has been to encourage the liberal and philanthropic intentions of the Holy Father; the Pontifical power pursues the realisation of the formulas contained in the *motu proprio* of the 2nd of September, 1849. Some of the organic laws have already been published, and those which are to complete the *ensemble* of the administrative and military organisation in the states of the church will not be long delayed. It is needless to say, that our army, yet necessary for the maintenance of order at Rome, is equally so for our political influence, and which, having rendered itself illustrious by its courage, is no less admired for its discipline and its administration.

"On the different points where our diplomacy has had to interfere, it has nobly maintained the dignity of France; and our allies have never had to demand our support in vain.

"It is thus that, in concert with England, we have sent several forces into the Levant, to show our loyal sympathy for the independence of the Porte, which supposed that Russia and Austria meant to infringe, by demanding in virtue of ancient treaties the extradition of Hungarian and Polish subjects, refugees on the Turkish territory. Thanks to the wisdom which these powers have brought into negotiations on the question, the integrity of the rights of the Ottoman empire have been secured.

"In Greece, as soon as we learned the acts by which England supported her reclamations, we intervened by our good offices. France could not remain indifferent to the lot of a nation whose independence she had so much contributed to; she did not hesitate to offer her mediation, despite the difficulties raised during the course of the negotiations, and succeeded in softening the conditions imposed on the Government of Athens, and our negotiations with Great Britain resumed immediately their accustomed character.

"In Spain we have seen with pleasure the ties which made the two countries become closer by the mutual sympathy of the two Governments. Thus, as soon as the French Government learned the criminal attack directed by some adventurers against the Isle of Cuba, we sent new forces to the Commander of the Antilles, with an injunction to unite his efforts to those of the Spanish authorities, to prevent the recurrence of similar attempts.

"Denmark excites still our most lively solicitude. This ancient ally, which had so much to endure on account of her fidelity to France at the period of our disasters, has not yet, notwithstanding the bravery of her army, subdued the insurrection which has broken out in the Duchy of Holstein. The armistice of the 18th July, 1849, has been recognised by the *interim* of Frankfurt, which had charged Prussia to treat in the name of Germany. After laborious negotiations, a treaty, was signed on the 2nd July, through the mediation of England, between Denmark and Prussia. This treaty, ratified at first by the Cabinet of Berlin and her allies, has just been equally so by Austria and the Powers represented at the Assembly of Frankfurt. While these negotiations were proceeding in Germany, the Powers friendly to Denmark opened conferences at London, for the sake of maintaining the integrity of the states of the King of Denmark, such as has been guaranteed by treaties. If the steps taken by the Allied Powers have not yet succeeded in putting an end to the struggle engaged in the North of Germany, they have at least obtained the happy result of curtailing the proportions of the war, which only exists now between the King of Denmark and the unsubdued provinces.

"We will still insist upon the King of Denmark assuring by institutions, the rights of the Duchies. On the other hand, we will give him all the support which he has a right to require from us by virtue of treaties and of our ancient friendship.

"In the midst of the political conflicts which divide Germany we have observed the most strict neutrality. So long as French interests, and the equilibrium of Europe, shall not be compromised, we will continue a policy marked by our respect for the independence of our neighbors."

"The position of France in Europe," adds the President, "is dignified and honorable. Wherever her voice is heard, she advises peace, order, and right; she is listened to everywhere." The *résumé* is confined to remarks on his own position. He has often declared that he considers as great criminals those who by personal ambition would compromise "the small amount of stability guaranteed us by the Constitution." The invariable rule of his political life will be, "in every circumstance, to do my duty, and nothing but my duty." He reminds the Assembly that he alone has the disposal of the army, and that he has always turned his personal influence to the cause of Order. Every one but the President may endeavor "to accelerate the revision of our fundamental law." The recommendations in favor of a revision of the Constitution made by the Councils-General were addressed only to the legislative power. As far as regards himself, he shall always conform to their wishes, when expressed in a legal manner. The conclusion of the document—the tail with the sting—is as follows:—

"The uncertainty as to the future creates, I am aware, many apprehensions by reviving many hopes. Let us all learn to make the sacrifice to the country, of these hopes, and only to occupy ourselves with its interests. If, in the present session, you vote the revision of the constitution, a Constitutional Assembly will assemble for the purpose of reconstructing our fundamental laws, and regulating the fate of the executive power. If you do not vote it, the people will, in 1852, solemnly manifest the expression of its new pleasure. But, whatever may be the solution of the future; let us understand each other; in order that it may never be passion, surprise, or violence, that will decide the fate of this great nation. Let us inspire the people with that repose, by being calm in our deliberations; let us inspire them with a profound feeling of justice, by laying aside, on our own sides, all appearance of selfishness; and then, believe, the progress of our political

manners will compensate for the danger derived from institutions which were created in days of distrust and uncertainty.

"That which pre-occupies me above all things, you may be persuaded, is, not to know who will govern France in 1852, but to employ the time of which I dispose in such a manner that the transition, whatever it may be, may be made without trouble.

"The most noble and the most dignified object of an elevated mind is not to seek, when one is in possession of power, by what expedients it may be perpetuated, but to watch without ceasing over the means of consolidating, for the advantage of all, the principles of authority and of morality, which defy the passions of men and the instability of the laws.

"I have honestly opened my heart to you. You will respond to my frankness by your confidence, to my good intentions by your co-operation, and God will do the rest.

"Receive, Gentlemen, the assurance of my high esteem,

"LOUIS NAPOLEON BONAPARTE."

"Elysée National, Nov. 12."

During the reading of this document the Left generally abstained from any demonstration. But when it was proclaimed that French arms had put down the "turbulent demagoguery" of Rome, there were many murmurs of indignation; and the assurance that the new gendarmery had been found very effectual was met with shouts of derision. Marks of approbation, on the other hand, were frequently bestowed by the Right, and the closing summary won from the conservative benches hearty rounds of applause. The press, with few exceptions, approve of the address. This approbation, however, is founded on very different conclusions. Whilst the *Presse*, the *Siecle*, and even the *Republique*, declare that the *résumé* of the President bears evidence of devotedness to the Republic, and gives the death-blow to what is called the anti-republican party, the organs of the latter profess to regard the language of Louis Napoleon as the work of their labours, and to consider that he has bound himself to follow the directions of politicians whom they represent.

M. Dupin has been elected President of the Assembly for the next three months.

PRUSSIA.

We stated in our latest edition last week, that the King of Prussia had called out the whole strength of the army, including 480,000 Landwehr or militia. This unexpected measure has been received with great delight by all classes, and his Majesty will find it almost impossible to avoid a contest. A few days however must decide his policy. A strong party in Berlin maintain that this last act is only a blind, and that Prussia will yet agree to the *ultimatum* of Austria. The King has published no proclamation, and on the other hand Hamburg has been evacuated; the army in Hesse has been confined to the military roads; the army in Baden has been concentrated in the lowlands of that country (a preliminary step to its total withdrawal).

AUSTRIA.

The last intelligence at the time we write is as follows:—It is stated at Vienna that Count Dorshof has brought decisive and acceptable propositions from Berlin. In a Cabinet Council held on the 9th inst., Marshal Radezky protested in terms of great severity against the aggressive policy of the Cabinet.

The *Cologne Gazette* publishes the following as the contents of the *ultimatum* of Austria to Prussia:—1. Evacuation of the electorate of Hesse within eight days. 2. Evacuation of Hamburg and Baden within six weeks. 3. A solemn rejection of the Union."

The Warsaw conferences and the conditional entry of Austria into the Germanic Confederation have given occasion for an interchange of notes between the Cabinets of St. James's and Vienna. A despatch has arrived in the latter place, in which Lord Palmerston asks Prince Schwarzenberg, whether, in the restoration of the Diet, Austria thinks of adhering to the treaties of 1815; while his lordship at the same time points out that any plea to add countries to the German Confederation which did not belong to it by virtue of the said treaties, would be quite inadmissible in international law, unless such a plea had obtained the formal consent of the Powers which signed the treaties of 1815.

The *Wanderer*, a Vienna paper, has the following statement of the negotiations between Prussia and Austria:—

"Baron Rosenberg and his despatches have arrived from Berlin, but it appears that our Cabinet is not satisfied with the renunciation by the Prussian diplomats of the Union. The treaty of the 26th of May is to be annulled, and the Federal Diet of 1815 is to be recognised as the sole central power for Germany—of course under Austrian Presidency. It is not considered to be enough that Prussia promises not to oppose the intervention in Hesse and in Holstein, nor will its proposal of a free conference satisfy the Austrian Ministers: on the contrary, Prussia, according to the provisions of the Vienna Closing Act, ought to do her duty to the Confederation. Besides these, the evacuation of Hamburg and Baden are pre-emptorily demanded by Prince Schwarzenberg and his colleagues."

THE INTERVENTION IN HESSE.

On the 5th shots were exchanged between the Bavarians and Prussians. The latter were occupying Fulda when the Bavarian cavalry advanced; a few rounds of musketry followed, when the Prussians, in obedience to orders from headquarters, fell back, and Fulda was occupied by the Federal troops. Great confusion prevailed at Cassel on the 11th inst., when this became fully known, and the excitement increased when it was learned that the Prussians had likewise neglected taking a new position at Hunfeld, and that preparations were making to evacuate even Hersfeld, which is one of the principal points on the military road. The way to Cassel is thus open to the Bavarians and Austrians. It is said that these movements can be referred to a strategical necessity and

to an excess of caution. The Prussian Commander thinks his forces are too weak to occupy and defend the two roads from Hunfeld (by way of Vacha) to Eisenach, and from the same place by way of Hersfeld to Cassel. Still it seems extraordinary that the whole of Lower Hesse is thus left open to an invading army, especially since a treasury, containing 30,000,000 of florins, is almost unprotected at Cassel; and so large a prize might well serve as an excuse for a bold and precipitate movement of the Federal troops.

The whole of the Coburg frontier was, on the 6th inst., occupied by the Federal troops. These troops mustered 20,000 men, with 60 field pieces.

The *Kolner Zeitung* states, from Carlsruhe, that the division of Baden among the south German Powers has been agreed upon in the Conference at Bregenz. The headquarters of the Prussian forces in Baden are at Mannheim.

SCHLESWIG-HOLSTEIN.

The military measures adopted in Prussia, including the resolutions calling in the officers of that country serving in the Holstein ranks, will have a serious effect upon the Holstein forces. The number of Prussian subjects in the Holstein ranks, who belong to the line reserves, first or second-class of Landwehr, are estimated at nearly 2,000 men; and unless the Prussian Government makes an exception in their favor, the whole must be recalled, in order to fall into their respective places at home. Hanover has protested against the intended passage of Austrian troops through her Hanoverian dominions on their march to Holstein. Large masses of Russian troops are moving to the west. It would appear that these troops are intended to occupy the eastern provinces of Austria, if a war with Prussia should take place.

TUSCANY.

On the 5th the Delegate of Police at Florence summoned the editors of the *Statuto* and the *Costituzionale*, and informed them that the Government would not allow any further criticism of the decrees of September, suspending the Constitution and the law on the press, even though such articles be borrowed from foreign journals. If this injunction were not attended to, the Government would have recourse to severe measures. Italian princes will soon be hated even more than those of Germany.

TURKEY.

CONSTANTINOPLE, Nov. 2.—A riot against the Christian population has broken out at Aleppo. A multitude of Franks were killed, and their houses sacked and burnt. The Turkish soldiers remained quiet spectators of these outrages.

IRISH INTELLIGENCE.

THE IRISH TENANT LEAGUE.—Every day which passes over us brings its increase of adherents to the cause of the Tenant League. The heart of the country seems seriously intent upon procuring for this long-neglected question a full and searching inquiry. We must again repeat that it is both impolitic and unsafe for the landlords themselves to isolate themselves from the present movement. The conduct of Sir Percy Nugent, M. P., and his colleagues, in attending the great meeting of the county Westmeath a few days ago, in deference to the request of their constituents, is worthy of the attention of the landlords of Ireland. With the salutary dread of a future election before their eyes, they admitted the necessity of a change, and pledged themselves to advocate the cause of the tenant classes in Parliament. The more thoroughly the entire question is discussed in all its bearings, the better for the cause of the League. We must again repeat our astonishment at the utter indifference with which this absorbing question seems to be treated in this locality. To us it seems quite inexplicable. Is there no trace of the angel of extermination in this neighborhood? Are there no rack-rent contracts enforced in Connaught? Why, more evictions have taken place in one union of Mayo or Galway, than in the entire of Ulster put together; and yet whilst the men of the North are battling fast for the preservation or the attainment of their rights, we in this quarter are silent. Let us trust that a rally will be made, and that the West will join with the North and South in demanding for this vital subject a full and searching measure of adjustment in the forthcoming session of Parliament.—*Tuam Herald*.

FORMATION OF THE KILKENNY DISTRICT TENANT PROTECTION SOCIETY.—The first step has been taken, and safely and wisely taken. At a meeting held at the Tholsel, the Mayor presiding, it was resolved to form a district society for Kilkenny, to be governed by the rules laid down by the League. The beginning has been made, and that is half the work.—*Kilkenny Journal*.

THOMASTOWN TENANT SOCIETY.—The announcement that the Kilkenny district had taken its place, would, indeed, of itself, have been gratifying news to communicate to-day. But we have more. The Thomastown district is now marshalled and numbered. It includes Thomastown, and the parishes of Ballybale, Tullow, Hugginstown, Innistogue, and Rosbercon. Collectors and people will do their duty, as they have done in Callan and Castlecomer.—*Ibid*.

TRANSATLANTIC PACKET STATION.—The Commissioners appointed by the Government to inquire into the positions and suitability of the several harbors on the south and south-west coast of Ireland, for the purpose of a packet station and European telegraphic terminus, will meet in London on the 13 inst., to make preliminary arrangements for their inquiry. It is not yet determined whether they will take evidence in London, or visit the several connecting harbors.—*Cork Constitution*.

THE HARBOR OF DONEGAL.—On Wednesday, the 30th Oct., the Dolphin, steamer, from Liverpool, arrived at the quay of Donegal, laden with Indian corn. This being the first steamer that ever arrived at the harbor of this thriving place, her appearance in the offing created quite a sensation, and, as she neared the quay, she was hailed with rapturous cheers, and the firing of shots by the joyous crowd who had assembled to witness her arrival. Efforts are now

being made to bring a steamer also into the port of Ballyshannon, to trade between that town and Glasgow.—*Derry Standard*.

SOUTH-EASTERN RAILWAY.—The interesting occurrence of the opening of the line to the city of Kilkenny took place on Tuesday. A special train left the terminus, King's-bridge, at half-past twelve o'clock, p. m. It arrived in Carlow at twenty-two minutes after one, where it stopped for some time. In fifteen minutes it reached Bagnalstown, and Kilkenny in forty-three minutes.—*Tablet*, Nov. 16th.

LORD JOHN RUSSELL'S LETTER.—We understand that a private meeting of the respectable Roman Catholics of Drogheda has been held, to prepare for a general meeting to present a memorial to Sir W. M. Somerville, Chief Secretary for Ireland, calling upon the hon. gentleman to relinquish his seat for the borough of Drogheda, in consequence of the steps threatened to be taken by Lord John against the Catholic Church.—*Louth Advertiser*.

FLAX CULTURE IN IRELAND.—The question of flax cultivation in Ireland continues to receive attention.—It was stated a short time back that application had been made to the Board of Trade to incorporate a company with a capital of £1,000,000, who proposed to furnish a market to the growers by an offer of £12 per acre (exclusive of seed) for the produce of land to the extent of 100,000 acres, and who contemplated the adoption of a new process of preparation, by which the slow, injurious, and unhealthy operation of steeping would be entirely done away with. The answer of the Board of Trade has not yet been received, but it is expected to be favorable, although, contrary to the spirit of the recommendations of the committee of last session on the savings of the working classes, some difficulty has been raised on the point of limited responsibility, without which the plan cannot and should not be carried forward. Meanwhile, further improvements of a very remarkable kind, for facilitating the dressing of the plant, are represented to have been introduced, on behalf of a foreign inventor, by Mr. J. S. Christopher, of Natal, and to have received the entire approval of the principal persons conversant with the peculiar manufacture for which flax is adapted, either alone or in combination with wool, cotton, or silk. By the new process, it is said, the fibre fresh from the field may, in the course of three hours, be converted into a silky white material, of the purest description, fit for the finest as well as the most durable articles; while, at the same time, other portions of the plant, hitherto destroyed, are preserved and held available for agriculturists. Should these statements prove strictly accurate, the probable results, as regards the prosperity of Ireland, can hardly be over-estimated.—*Times*.

IRISH PEAT.—The vessel, City of Limerick, from Dublin, has brought the large number of 713 packages of peat charcoal as a portion of her cargo of Irish produce; and the Pelican, arrived the same day from Cork, brought eleven bales. Several other arrivals of peat charcoal, and also of moss, have taken place during the past few days.—*Daily News*.

AFFAIR OF HONOR.—A hostile meeting, in the Phoenix Park, between the Marquis of Sligo and G. O. Higgins, Esq., M. P., was interrupted by the police as the parties were about taking their places. Two of the friends were captured. The principals escaped, but were arrested in the course of the day, on a warrant issued by Colonel Browne, and taken to the police-office, College-street, where they were bound over before Dr. Kelly in heavy recognizances. The misunderstanding, we have heard, arose out of a late election of *ex-officio* Guardians in the county of Mayo.—*Tablet*.

THE MORMONITES IN BELFAST.—An elder appointed by the twelve apostles of these "latter-day" fanatics, has established a mission in this town, and has made a dilapidated little chapel in King-street his headquarters. On last Sunday night he harangued about thirty individuals on the glories of the "new revelation." All the churches in Christendom, he said, were in Babylon; all of them had departed from the faith; and no one could be now saved unless he consented to be dipped in the Lagan and held belief in the book of Mormon (a book which, by the way, is now known to have been slightly altered from the manuscript of an American novel. He concluded a host of strange assertions by saying that everybody should come to him to be baptised, inasmuch as no other in Belfast had the authority of Heaven. The farce was concluded by a mysterious song, and the edified units separated. These people believe that a treasure-seeker in America, named Joe Smith, discovered, while "digging for gold," a supplement to the Bible, which all nations must believe in in order to be saved. An angel in a vision pointed him to the spot where these celestial tablets were secreted.—*Belfast News-Letter*.

THE LATE SACRILEGIOUS ROBBERY IN WEXFORD CHAPEL.—The fellow named Porter, whose name we some time since introduced to the public as being sent in custody of a Dublin police officer to this town, under suspicion of having stolen some plate found in his possession, and was then committed on the charge of having stolen from the Catholic church of this town certain sacred vessels, portions of which were identified—at the New Ross Quarter Sessions, the prisoner, after being placed at the bar and called on to plead, acknowledged himself guilty. On being cautioned as to the course, he persisted in his pleading, and received sentence of ten years' transportation.—*Wexford Guardian*.

THE 4TH AND 5TH OF NOVEMBER.—Under the patronage of the absentee rector of Enniskillen, and the reverend emissaries who act as a *Chargé d'Affaires* behind him, the house of God, in which they are paid for officiating like disciples of the peaceful Saviour, assumed the appearance of a theatre, on Monday and Tuesday last. An incessant ringing of profane music dinned the ears of the religious inhabitants, as if expiring faction, now in its last throes, and its baneful influences, could not depart in peace from amongst us. We think the enactment of such scenes more worthy of a savage than a Christian community.—*Fermanagh Mail*.

CAPTURE OF A MURDERER AFTER AN INTERVAL OF SEVEN YEARS.—In the latter part of the year 1843, as two men named George Herick and William Barret were digging potatoes in the parish of Kilmichael, in this county, a quarrel took place between them, and the former struck the latter a blow of a spade on the head, from the effect of which he died in a few days. Up to Tuesday night last, all efforts to arrest Herick proved unavailing, although the police had succeeded in tracing him to England, and subsequently to Scotland. On the above-mentioned night, Constable Michael Walsh, of the Kilmichael constabulary, succeeded in capturing him at his native place, where he had

returned about two hours previously, after an absence of seven years.—*Cork Reporter*.

ALLEGED RIBBONISM.—At the Athlone Petty Sessions, a man named Curley was charged with having used some expressions supposed to be ribbon passwords while confined for drunkenness in the police barrack. The charge appeared of a trumpery nature. The Rev. Mr. O'Reilly having been called upon to speak of the prisoner's character, said—For twenty-six years that I am connected with the parish, I never knew an illegal society to exist in Clonown; and I ask Mr. Naughton and Mr. Larkan, who are magistrates residing in the neighborhood, did they ever see a more peaceable or orderly people than the inhabitants of Clonown? As a proof of their orderly and well-disposed disposition, I will mention what I witnessed a few days since. When the Sheriff was expected to dispossess some tenants, a few police went before him, and on their arrival there, the unfortunate creatures themselves carried their little furniture outside their houses, in order to give the evictors no trouble, and that the work of cruelty might proceed undisturbed; and this was done by tenants who could pay, and offered to pay their rents. Tenants had to leave Clonown, who were able and willing to pay their rent and retain their holdings; and why they were dispossessed cannot be conjectured. And at this moment others are under ejection, who are able and willing to pay their rent. I have done everything in my power to preserve the peace of Clonown, and the entire neighborhood, and have succeeded. I know the prisoner to be a good character, and incapable of injuring Mr. Pidgeon, or anybody else. Some time since I got £12 from his sister in America, for his brother James, and James himself added more money to it, and went to Mr. Pidgeon to pay his rent; but, instead of its being received—as every landlord in the county would have cheerfully done—the poor fellow was near being kicked out of Mr. Pidgeon's office. The magistrate ordered the prisoner to be discharged.

REVERSE OF FORTUNE.—At the weekly meeting of the Board of Guardians of the Ballymahon Poor Law Union, the Chairman said that it was a painful duty to him to inform the Board that one of the applicants for admission to the poorhouse that day, was a magistrate for two counties, Mr. John E. Nugent, and there was not a member of the Board who did not deeply feel the unfortunate gentleman's reverse of fortune. Mr. Nugent, who is related to the first families in the county of Westmeath, had but a short time ago an income of £1,500 a-year.

EXTERMINATION.—Colonel Sewell is pushing on the glorious work of extermination right merrily on his estate in the neighborhood of Athenry. This humane gentleman-landlord has served notice on the relieving officer that he intends to evict forty-two human beings at this inclement season of the year. After this exercise of landlord "right," is not the country bound to use every effort to obtain tenant-right?—*Galway Mercury*.

DEATH FROM DESTITUTION IN DUBLIN.—On Monday, J. E. Hyndman, Esq., held an inquest at the Richmond Hospital, on Thomas Byrne, aged five years. The body of the child presented a most unenviable appearance. Police Constable 78 C stated that between seven and eight o'clock on the previous evening, while on duty in Pill-lane, he was informed that there was then in Ormond-market a man having a dead child in his arms. He proceeded there, and found deceased in the arms of a person named James Byrne, who was standing for shelter in an open hall. The child was quite dead and cold at the time. On being questioned, Byrne said that deceased was alive a few minutes before, and that he died from a disorder in the head—that it belonged to a brother of his then in England; and that he had not applied for medical aid for it. Witness took Byrne to Church-street station-house, and charged him with being necessary to the death of the child by neglecting it. Mr. John Barton, medical pupil in the hospital, stated that the body presented no marks of violence; but it bore evidence of great destitution. In his opinion the child died from neglect, destitution, hardship, and exposure to the weather. The jury found a verdict that the deceased perished from destitution and hardship.

PAYMENT OF LABOR IN THE SOUTH.—Last week the subjoined case came before the magistrates at Kanturk Petty Sessions:—James Green (a respectable looking farmer) was summoned by a wretched-looking man named Walsh for 1s. 6d., for the hire of eighteen days' reaping and saving the harvest. Walsh being sworn, deposed to his having worked eighteen days, for which defendant agreed to pay him one penny per day.—Defendant: Gentlemen, I deny it. Why should I agree to pay him a penny per day when I could get the best men in the country for that now? I have a witness that I agreed with him for one halfpenny per week, which I tendered him, and he refused it. I now tender it to him again, in the presence of your honors. (Defendant produced a well-filled purse, and offered 6d. to poor Walsh, provided he had the change—4d.—to give him, taking good care to hold it fast.)—Plaintiff: Why should I take it? He owes me 1s. 6d., your honor, and well I earned it. Whilst I was with him, I was obliged to be up in the morning about four o'clock to let the cows out of the sleeping-field, and remain herding them until the other men would come to their work, and used then to be obliged to work with them all day, and get nothing for my support but a bit of dry Indian meal. They used to give the milk to the pigs and calves before my face, and would not give me a drop.—Defendant endeavored in a very earnest speech to convince the bench that a bargain was a bargain, and ought to be kept; and that he ought to get the benefit of his bargain.—The bench fully concurred with Green, by decreeing for him the 1s. 6d. hire, with 8s. 6d. for loss of time and costs, and ordered the immediate issue of the warrant.

CURIOUS PHENOMENON.—For some time past, in Mr. Timmons's shop, Navan, a mouse has been in the habit of entering the cage of the canary, and feeding there quite unconcerned. At first it was noticed that when the mouse attempted to enter the cage, the bird sat with feathers erect, and wings poised, to pounce upon him as soon as he made his appearance. Several engagements took place between them before a friendly reconciliation could be accomplished. The canary had the best of the battle when on the perch, but when the mouse got him in the bottom of the cage he was generally worsted. A few days since, however, the mouse was observed carrying something in its mouth from another part of the shop, and deposit it in the cage, which, on examination, proved to be manna. The bird partook of the present, and from that time there seems to exist the increased friendship between them, the mouse having received full liberty to feed unannoyed, which he avails himself of at least five or six times a-day.—*Meath Herald*.

THE TRUE WITNESS AND CATHOLIC CHRONICLE,

WILL BE PUBLISHED EVERY FRIDAY AFTERNOON,

At the Office, No. 3, McGill Street.

TERMS:

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

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

All communications to be addressed to the Editor of THE TRUE WITNESS AND CATHOLIC CHRONICLE, post paid.

Subscribers not receiving their papers regularly, are requested to make their complaints known to the Editor of the Journal.

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THE TRUE WITNESS
AND
CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, DEC. 6, 1850.

GODLESS COLLEGES OF IRELAND.

We have heard and read a good deal on the subject of education, during these two or three months. We would willingly have abstained from any allusion to this question, were it not that men who daily sound in our ears that every man has a right to judge for himself—in things the most serious and the most sacred—have the presumption to erect themselves into a quorum, to decide for the Catholic Church what plan of instruction she is to adopt in the training of youth. The members of which this quorum is composed, are Protestant Journalists of the day. Now, we humbly think these gentlemen carry their impudence a little too far, when they presume to say to the Catholic Bishops, assembled in Council, that puny, prattling newspaper-writers are better judges of the education suited to Catholic youth, than these venerable Fathers; and that the Prelates of the Synod of Thurles were quite wrong in condemning houses of education where the youth entrusted to their pastoral vigilance would learn every thing calculated to blight in the bud these precious scions of the True Vine, and to rob the Church of the flowers and fruits of the virtues she hoped to cull from them. In these Colleges, established by the Government, Catholic and Protestant youth would have daily, intimate intercourse with each other. The latter would heap ridicule and contempt on the religious principles and practices of the former: a temptation which too often succeeds in destroying religion in the young heart. Christian humility and obedience would be represented as meanness and servility; pride and independence, the first born of Satan, would be paraded as sure marks of a great soul and a strong mind. The malicious sarcasm of impiety is known to be a great obstacle to the growth of virtue in minds not yet matured. And the Catholic Bishops of Ireland are blamed, because they did not violate their duty, by suffering the young men under their jurisdiction to fall into the snare laid for them; because they did not suffer them to be educated in Colleges where all the Professors may be Infidels! where the youthful Catholic would imbibe, both in the lecture-hall and in conversation, loose principles, subversive of order and peace. It is said that the condemnation of the "Godless Colleges" implies an admission; and so it does: and so does St. Paul affirm, "Evil communication corrupts good manners;" and the Psalmist says, "With the innocent man, you will be innocent; and with the perverse, you will be perverted: 'cum perverso perverteris.'"

In condemning the "Godless Colleges," therefore, the Fathers assembled at Thurles had but done their duty, even though the successor of St. Peter had not spoken on the matter. Now, however, seeing that the whole weight of his authority is added to that of the Council, let no one who gainsays the decision of the Synod at Thurles, make a mockery of the name Catholic, by claiming it for himself. "Roma locuta est, causa finita." He is a vile apostate from the

Faith, who, bearing the name Catholic, continues to defend what the Church has condemned.

It is well to reflect. What is education? What is its object? Education is the formation of the manners of youth, by instruction. It may be entirely secular, or entirely religious, or both. Give a child an education purely secular, if you want to ruin him; since St. Paul says, "Scientia inflat charitas vero edificat." knowledge swells the heart with pride, and makes the head dizzy. Then, as pride is the root of all evil, by a purely secular education you sow in the heart of the child the seeds of this root of all evil; you impart to the heart pride's chief nourishment, which will ultimately be his ruin. "A young man according to his way, even when he is old he will not depart from it." Hence, solid religious instruction should always accompany secular learning. The first object of education should be, to make a child know the cause and the reason of his existence; to know God his Creator; his strict obligation to serve Him, and the means whereby he may be enabled to do this, that thereby he may come to his last end—the possession of God. What is the use of all the learning in the world, without this? "What doth it avail thee to speak profoundly of the Trinity, if thou be void of humility, and consequently displeasing to the Trinity?"—A Kempis, ch. 1st. And if thou didst know the whole Bible by heart, and the sayings of all the Philosophers, what would it all profit without the love of God and His Grace? "Scientia inflat, charitas vero edificat."

Now, with the Protestant a man is supposed to have a finished education, when he is so instructed that he can come off well in society. If he can bow gracefully, and speak fluently; if he has an accurate knowledge of history, even though it be that of lying Hume, or infidel Gibbon, or Robertson; if he be a good mathematician, well versed in astronomy, and the other branches of natural philosophy, he is a finished, educated gentleman. As for religion, it is a matter of minor consideration! It is a matter of fancy altogether, provided it be one of the systems in vogue amongst the illuminated. He has the unenviable liberty to choose that as he does his dress, so long as he does not depart from the existing fashion. One thing he must not do: he must not be a Catholic. Miserable man! he is at liberty to adhere to that undefined thing, Protestantism, which is as spotted as the hide of a leopard, but he dare not be a Catholic—he dare not submit to the sweet yoke of Christ, and do homage to Truth.

With the Catholic, it is just the reverse. We do not speak of the nominal Catholic, who is ready to barter his own soul and those of his children, for mammon. Faith is dead in his heart. We speak of the sincere Catholic, who believes the word that says, "What will it profit a man if he gain the whole world, and lose his soul," and who answers with a loud cry, "Nothing;" a cry that is heard in all the sacrifices and the efforts he makes to save his soul. No wonder then that the Catholic Bishops took alarm at the prospect of seeing the young plants of their vineyard set in so bad a soil as the Cork, or Galway, or Belfast nurseries. But why, it is asked, did they seek to have Trinity College opened? They who put such a question might answer it themselves. It is because certain degrees would not be conferred on Catholic students, if they did not deny the Faith, and become Protestants. The Bishops, deploring the loss of some who had fallen, were justly anxious to take away this temptation from the basely ambitious, who are ever ready to sacrifice Heaven to Earth.

That the resolution of the chief Pastors of the Church should raise a storm among their adversaries, is not strange. Satan always makes a great noise when his designs against the souls of men are frustrated. For three or four centuries he excited cruel emperors to shed the blood of Christians. But the plans he adopts against the Church, are such as to ensure his defeat: and as Tertullian says, "Sanguis martyrum semen Christianorum." The "Godless Colleges" in Ireland is one of his wicked plots. It has prompted the design of building a Catholic University, and thus effecting more completely the overthrow of the Devil's dynasty in the Island. The design is from God: it must succeed.

"Hibernicus," whom we strongly suspect to be an old friend under a new name, has generously come forward to vindicate the historic fidelity of the editor of the *Montreal Witness*. We say of the editor of the *Montreal Witness*, because, as he thought fit to call attention to, and to claim approval for, the statements of the "Apostate Priest's Society," he became responsible for the errors which, upon examination, these statements may be found to contain. To escape from the difficulties in which he finds himself involved, the learned editor has had recourse to a skilful *Pilot* to enable him to weather the

storm; and one who is evidently a person of too much education to attempt for one moment to conceal the absurdities which we last week took the liberty of laughing at.

"Hibernicus" is offended at the terms which we made use of in speaking of the members of the Society from which the document in question avowedly emanated. He finds fault with the expression, "infamous for their lewdness." Well, we would ask "Hibernicus," are they not so? Does not he, does not every honest man, hold them in contempt, as infamous? Would "Hibernicus" not be ashamed to be intimate with one of them? Would he willingly permit one to come into the presence of a wife or sister? or would he advisedly intrust one of them with the key of the wine cellar? "Hibernicus" is a prudent man, and would be guilty of no such act of folly. He knows well what these men are, and what the causes of their apostasy. Not the dogmas, but the asceticism of Catholicity; not the corruptions of her faith, but the purity which she demands from her ministers, has driven them from the bosom of the Church which they defiled with their presence. He knows that he cannot produce one honest or virtuous person who has left the ranks of the Catholic clergy; that the very best of them would be a disgrace to the "Old Bailey," and considered disreputable in "Botany Bay." If he have any doubts, let him read the exposure of Achilli, lately made by a writer in the *Dublin Review*. "Hibernicus" says that he can see no crime in the marriages of these creatures. Is perjury then—is a deliberate breach of the most solemn vows which man can take in the presence of his God, no crime in his eyes? What reliance, would we ask, can be placed upon the statements of men who, to become Protestants, must be guilty of perjury?

But if "Hibernicus" takes up the cudgels in behalf of the moral character of these wretched beings, he frankly admits their ignorance; but attributes this to the education given by the Church to the Clergy. This is a new complaint. We have often heard silly or malicious people assert that the Church did her utmost to keep the laity in ignorance; but for this very purpose, it would follow that she must have recourse to an educated, and not to an ignorant, Priesthood. Now, we deny that the errors which occurred in the *Montreal Witness* of the 25th ult., were the fruits of ignorance alone. Not so much the heads as the hearts of the original writers of the article alluded to, were in fault; although we are ready to admit that it was through ignorance of ecclesiastical history that the editor of the *Montreal Witness* gave it insertion. But were it otherwise, what is the deduction? Why, simply this: that it is from the ignorant and least educated portion of the Catholic Clergy that the ranks of Protestantism are recruited; whilst men like the Schlegels, Newman, Brownson, and others, are those who are the easiest led to renounce the absurdities of Protestantism, and come for safety to the Fold of Christ. But we say that it was not through ignorance alone that the writers of the "Address to the Roman Catholics of England and Ireland," erred. It was through deliberate malice that they falsified dates and perverted history, trusting to the credulity of their Protestant readers; for, of all credulous and easily-gulled creatures upon the face of this earth, sure there is none to be compared with the evangelical Protestant. It could not have been through ignorance, but from a desire to have it thought that the Popes of the VIII. century taught doctrines different from those taught by the Popes of the XIX. century,—that the writers represented Gregory II. and Gregory III., Zachary, and others, as objecting to the setting up of images in Churches. Leo IV. might inadvertently be written for Leo III.; but no conceivable amount of ignorance can account for the attributing to the latter Prince the introduction of the practice of setting up of images; for who that has read history is not aware that from Leo. III. till the Second Council of Nice, under the reign of the Empress Irene, the Isaurian Princes were notorious for their Iconoclastic zeal, though Leo. IV. was inferior to his predecessors in violence. But if we needed any stronger proof of the *animus* which dictated this precious document, it would be quite sufficient to adduce the insinuation against Pope Boniface III.

"Supremacy of the Pope introduced in the year 1215, by the Council of Lateran. Phocas murdered his master, the Emperor, and Pope Boniface supported him in his treason; for which Phocas in return conferred the title of Universal Bishop on the Pope." Although the anachronisms are less palpable in the above, than in most of the other paragraphs, yet it is not less a gross violation of truth, as "Hibernicus" knows very well. The meaning it is intended to convey, is this: that Pope Boniface, privy to the conspiracy which Phocas meditated against the unfortunate Maurice, encouraged the traitor, and

received as the reward of his criminal complaisance, the title of Universal Bishop.—But what is the real state of the case? The army, disgusted with the parsimony of the Emperor, in refusing to redeem, at a low price, the lives of twelve thousand of his soldiers, and still farther irritated by the command to take up their winter-quarters in the inhospitable country beyond the Danube, revolted, and proclaimed Phocas general, who immediately marching upon the capital, took possession of the throne left vacant by the flight of Maurice, whom he in a few days barbarously put to death—incited thereunto by the imprudent clamors of the blue faction. His title was ratified by the acclamations of the people, and sanctified by the Patriarch of Constantinople, "who consecrated the usurper in the Church of St. John the Baptist," months before Gregory the Great, who, and not Boniface, was Pope at the time, could have heard anything about the revolution. Boniface, who succeeded the successor of Gregory, and who, therefore, cannot be suspected of having taken any part in the conspiracy which raised Phocas to the throne, obtained from the Emperor a decree forbidding Cyriacus, the Patriarch of Constantinople to assume the title of Oecumenic Bishop, a title which the Patriarch John had arrogated to himself, and against which Gregory had often remonstrated. Thus, we see that Boniface had no more to do with the treason of Phocas, than had the learned editor of the *Montreal Witness*. Examples of private individuals assuming the purple, were by no means rare. Maurice, the predecessor, and Heraclius, the successor of Phocas, had no more hereditary claim to the Empire, than had the latter. Yet it is no reproach to the memory of Boniface IV. that he accepted the revolution, which placed Heraclius on the throne of the Casars. Why, then, should it be a reproach to a St. Gregory or to a Boniface III. that they behaved in precisely the same manner with respect to Phocas? When Boniface III. succeeded Sabinien, Phocas had long been firmly established on the throne; and what object could Phocas have had in purchasing the acknowledgment of a title which no one in Europe contested, and which had been acknowledged by the Patriarch of Constantinople, and by two previous Pontiffs? Not from Italy, but from Persia—not from the successor of St. Peter, but from the successor of the great Chosroes, was the danger which Phocas had to dread. But what matters it to these impudent falsifiers of history, if they can but succeed in raising a prejudice against the memory of departed Pontiffs, in the breasts of the ignorant and unreflecting. It is useless to continue the subject. "Hibernicus" is probably a scholar, and will therefore admit the blunders which he cannot reasonably attribute to ignorance alone, but must put down to the account of deliberate malice.

A little pamphlet, published by an apostate priest in Ireland of the name of Nolan, has been left at our office; by mistake, we suppose, as we have been requested to publish it. The owner can have it upon application, as we have no intention of complying with his request. The work alluded to was published some years ago by the fellow whose name it bears, and is a blasphemous attack upon the Adorable Sacrifice of the Mass. Fortunately, its extreme absurdity is sufficient to act as an antidote to the venom which it contains. It may, perhaps, amuse our readers to give them a specimen of the argument which this writer brings against our Holy Mysteries. Having condemned as unscriptural the vile practice of the preparatory confession made by the priest previous to saying Mass, he anathematizes the unholy practice of cleanliness, as follows: "The next ceremony resorted to by the Priest, is that of washing his hands. This practice is quite unscriptural. Our Saviour at the last supper washed the Apostles' feet previous to their partaking of the Sacrament. So that from this very instance (as well as many others that I shall advert to on this subject) we can trace the blindness of monkish infatuation in olden times * * *. This ceremony of washing the hands before sacrifice, is perfectly Heathenish;" although (xvi. Lev.) the High Priest was to wash his person before entering into the sanctuary, to signify the purity which is required of him who cometh into the presence of the Holy One. "In fact the custom of washing the hands previous to the celebration of the Sacrament, seems to have been particularly reprobated by Christ." If the above argument against the Catholic Church does not prove effectual to the conversion of many souls to Protestantism, surely nothing will. The writer was a person evidently of uncleanly habits, and one with whom we should not like to shake hands. However, it shows how reduced for argument our adversaries are, when they can find fault with the practice of the priest's washing himself. Shaving is, to say the least of it, equally unscriptural; and there is no warrant for the use of the shower-bath.

NEW BOOKS.

We have received from the Messrs. Sadlier, a copy of THE CYCLOPEDIA OF DOMESTIC MEDICINE, containing about 900 pages. This appears to us to be a most valuable work, although we have had barely time to glance over the contents. To families residing in the country, at a distance from any physician, it must be a most invaluable acquisition, while even the favored inhabitant of the city may very often find such a book the most useful volume in his library. For more lengthy notices of the work, see advertisement:

Also, a new edition of THE ORPHAN OF MOSCOW, or, The Young Governess; an exceedingly beautiful tale, translated from the French by Mrs. J. Sadlier. Many of our readers are already well acquainted with the merits of this little work, which is a perfect gem in its way, whether we regard it in the simple beauty of its story, or the valuable lessons of religion and morality so unobtrusively inculcated in its pages. The present edition is most tastefully got up, and we know of no more attractive New Year's gift for a young lady.

We have to thank the same publishers for A NEW TREATISE ON THE DUTIES OF A CHRISTIAN, to which is added the Rules of Christian Politeness. This excellent work has been also translated from the French (chiefly of the Ven. de la Salle) by the same lady, and we can venture to promise it a wide circulation. As a book of solid instruction on the great truths of Christianity, and on the various duties of the Christian, it cannot, we think, be surpassed. It has long been the class-book of the Christian Schools, in France and in Canada, and is now introduced in its English form by the Christian Brothers, in all their schools throughout these regions. It is also an excellent work for family reading.

We return thanks to the publisher for the copy of "Starke's Almanac, for 1851." This little sheet is admirably arranged, and will prove of great utility in the office of the merchant or man of business.

We are sorry to hear from our Bytown correspondent, that considerable delay occurs in the delivery of our subscribers' papers. We can only repeat what we said before, that the delay is owing to their Post-office department, and to that cause alone. Whether it is intentional or not, we do not pretend to decide. The papers which were not delivered at Bytown, by Tuesday, 3rd Dec., were posted at Montreal, Friday, 29th Nov., before seven o'clock, A. M. Enquiries, in the proper quarter, shall be made.

We thankfully acknowledge the receipt of £5, from Mr. J. Keenan, agent at Three-Rivers; also, from Mr. E. Burke, agent at Bytown, £1 15s.

To the Editor of the True Witness and Catholic Chronicle.

DEAR SIR,—My attention was yesterday called to a letter in the Montreal Witness of Monday, written by one *Hibernicus*, wherein that individual undertakes to defend the renegade priests, and their admirable manifesto. In styling the document in question an admirable one, I speak not at all unadvisedly, for really it is worthy of all praise in the kind to which it belongs, that is to say the serio-comic or rather the serio-burlesque. In the first place the impudence of the men protesting—their cool, hypocritical audacity—is unrivalled,—in the next place their compilation from veritable history is of the very richest and most farcical description, as any one who pretends to know any thing of ecclesiastical records will see at a glance,—and lastly, their truly-evangelical hatred of Popery places them far above par, in the estimation of the Montreal Witness and its friend *Hibernicus*. But leaving their manifesto out of sight for a moment, will *Hibernicus* seriously undertake to defend their character—will he attempt to represent even one of these miserable beings as influenced by pure motives, or as entitled to any feeling but that of contempt? Truly the very stones of Ireland would rise up to confute the assertion, and the youngest child would cry out Nolan and Crohly and Marty Sullivan. Why, Mr. Editor! you who are not an Irishman, can have no idea of how utterly loathsome are the reprobate priests there, and so undeniable is the fact of their exceeding great depravity, that even Protestants do not attempt to make them appear virtuous—never are they known to speak of the learning, or the piety, or the exemplary conduct of such men, but only of their testimony against Popery, &c. Nor is this truth confined to the present day, for even so early in the history of Protestantism as the time of Dean Swift, that clerical dignity complained that when the Pope weeds his garden, he throws the worthless weeds and the decayed plants over the wall into the Protestant grounds. One *Hibernicus* against the other—the witty Dean of St. Patrick's against him who figures in the Montreal Witness, both speaking of the brands snatched from Popery. I, too, Mr. Editor, am a child of Ireland—of Catholic Ireland—born and brought up "in that unhappy country" (as *Hibernicus* says) and I tell him he had better mind what is passing here at home than go skipping over the Atlantic, and gird on his sword in defence of those

who are far better hidden from sight. I know something of the class in general, and if their friends here are wise they will let them "rest in the shade." But I do not think he can be serious in his attempt to defend them—if he does, I must only rake up from the smouldering ashes of the past, the ghosts of some departed converts (apostates I mean) of this stamp, and bring them before the public here as they really were, ay! and really are.

I see *Hibernicus* talks of explaining away the little chronological errors in the compilation from veritable history—let him—it will be a work of some ingenuity; though not so amusing, perhaps, as the original manifesto. But he makes one laughable blunder, Mr. Editor, that goes far to establish his claim to *Hibernian* extraction, he says, "be it remembered that whatever these men are as to their literary attainments, they are exactly what Rome has made them,"—why, bless his heart! the dear, blundering Irishman! must not the priests of "Rome" be well instructed in all learning, human and divine, before they can undertake to control the minds of the people, and keep them in the darkness of ignorance, as he and his are in the habit of asserting. It is one thing surely to accuse the clergy of withholding the light from the laity, and another to shut it out from themselves; unhappily for this thesis the Church is ever doubly rejoiced when the learned and the wise and the enlightened pass over from the enemy and join her ranks, as they do day after day. And these men she ordains, and invests them with authority to teach and preach, and impart unto others the light which they have themselves received. Does not the Church take pleasure in the learning and eloquence of her Wiseman, and her Hughes, her Cullen and her Newman, and all her learned bishops and priests, not to speak of the myriads of distinguished laymen who crowd her cathedrals in every land? Every day we see the best and most enlightened of the Protestant teachers coming over to us, yet does the Catholic Church ever object to them that they are too learned? A week or two since, the brother of an English bishop (Wilberforce) entered "the one fold" in Paris, together with all his family, and surely no one dreams of saying, "oh! Mr. Wilberforce is far too enlightened for a Catholic!" For the fact is that men or women never look on men or women as really enlightened while they are outside the Church, wherein true light—the light of faith—is alone found. Every Catholic holds and believes that no one ever leaves the Church but on worldly and impure and unworthy motives.

A word to *Hibernicus* at parting. Why did not the Protecting Society (!!) drill these men—these protesting priests—since it has got hold of them?—why were they not educated since their conversion?—and another question, what comparison do the lives and character, and "the literary attainments" of their precious proteges bear with those who are still in the Church? I shall wait till I have seen the answer of my (doubtless) well-meaning, but blundering countryman, before I write again.—I am, Mr. Editor,

Yours truly,
AN IRISH CATHOLIC.

Montreal, Dec. 4, 1850.

On the morning of Friday, the 22nd ult., shortly after the arrival of his Lordship, the Bishop of Bytown, from Europe, became known, he was waited on by a committee of gentlemen, deputed to present the subjoined address on behalf of the Irish members of the diocese. The French portion of his flock likewise testified their esteem for his Lordship, by presenting him with an address expressive of their attachment to his person, and felicitating him on his safe return. In the course of the day, the children of the Orphan Asylum paid him a visit, and presented him with an appropriate address; and on Sunday, his Lordship received one from the Irish Temperance Society.

TO HIS LORDSHIP, JOSEPH EUGENE GINGUES, BISHOP OF BYTOWN.

May it please your Lordship,—We, the Irish members of your Lordship's diocese, learning with feelings of joy the return of our much loved Bishop to the bosom of his flock, hasten to greet your arrival, and congratulate you on the happy termination of your visit to "the Christian Jerusalem."

Welcome! thrice welcome! is your return to this distant mission, allotted by the father of the faithful to your spiritual care and guidance; and happy! thrice happy! are we this day at being again blessed with the presence of a prelate, who is bound to our hearts by the dearest ties of love and esteem. Though we mourned your absence, our sorrow was consoled by the ever constant attention to our spiritual wants, by those kind pastors, deputed by your Lordship to administer the diocese, assisted as they were by other devoted guardians of our faith, whose zeal in the duties of religion enkindles in our breasts the brightest sentiments of love and admiration.

Ever remembering during your absence the kind admonitions you gave us before leaving, we did not fail to petition "the Throne of the Most High" to bless with every grace, and in due season safely restore to this community, one who had undertaken so distant a voyage from devotion to the holy duties of his exalted station. We rejoice that our prayer has been heard, and that you are again about to assume the duties of that position you so admirably adorn.

That the Providence of Heaven may grant you health and lengthened days to watch over this diocese, is the prayer of your Lordship's devoted children.

On behalf of the Congregation,
HUGH HAGAN, Chairman.
Bytown, Nov. 22, 1850.

REPLY.

Gentlemen,—I feel happy, at this moment of my arrival, to see myself surrounded by those who are so dear to my heart, and now return you my most sincere thanks for the love and attachment which you have testified

towards me this morning, as well as upon other occasions, since first this diocese was allotted to my care.

I feel doubly consoled to know that during my absence every necessary care has been taken of your spiritual affairs, by those to whom I have committed the administration of the diocese.

It is with deep feelings of gratitude I have heard from your lips, how ardently you have sent up your prayers to God for my safe return, and can assure you also that though absent in body, the people of Bytown were always present to my mind, and that I have never failed to recommend them to God, and particularly when at the shrines of the Apostles and Martyrs.

It is likewise a source of great consolation to me to hear that you have not, during my absence, forgotten my admonitions. Being now happily arrived amongst you, from the eternal city, the centre of unity, with more ample powers from the father of all the faithful, I desire most ardently to impart those blessings to you, and hope that nothing in life will ever be able to diminish the union and love which now exist amongst us, until we all meet together in the mansions of the eternal and common Father of all.

TO THE HONORABLE THOMAS MCKAY.

Bytown, 29th Nov., 1850

Honorable Sir,—I have learned of my return from Europe that I have been the object of your attack in your place before the Legislative Council, and even the object of your bitter censure—that you were not content to judge my acts, but also to scrutinize my intentions. The words of a man of your rank have always a certain gravity, and were I to remain silent, the public might believe your accusation. It is, therefore, my duty to reply.

I do not deny your right of discussing before the House everything which, in your opinion, tends to the interest of the Province, since it is for that purpose you have been called to the Legislative Council; but the right which I deny is, that of perverting facts, and of drawing upon me false suspicions. You have done so, Sir, in a place where I could not answer you, and at a time when I was at a distance of six thousand miles from Canada. Was that a generous act on your part?

Permit me, Sir, to enter more into an examination of your statements.

You have asserted that scarcely half-a-dozen of Indians were to be found on the Gattineau. In this, Sir, you have deceived the House. I have in my possession the names of one hundred heads of families belonging to the Algonquin Tribe, or to the Tete-de-Boule Tribe, who most earnestly beg to have a Priest to come and live with them on the land promised them by the Government. Their petition was handed to me by more than forty Indians together, and certainly that petition did not contain the names of all the Indians interested in the matter. How comes it, then, that this Indian affair, so much perverted and so falsely represented by you, should serve you as a theme to cry out against Jesuits, Jesuits' cloak, and a set of Foreigners, who wish for nothing else than to enrich themselves, at the expense of the public? Although you did not designate me by name, yet the veil you have thrown over me was so transparent that one could easily guess whom you meant.

The language you used, Sir, was beneath you, and not becoming your rank. I am astonished that you should have adopted it. Some vague insinuations, inspired by the spirit of bigotry, in order to divert the attention of the public excited by the question of the Clergy Reserves, can satisfy some ignorant or fanatic men, but never an attentive observer,—he desires proofs: You have given none. To your examination I leave my conduct during the six years I have been in Canada, and I defy you to find out even a shadow of truth in the accusations you have brought against me. Are you willing to submit to the same scrutiny?

When I supported the petition made by the Indians to obtain a certain portion of land to be placed at their disposal, I did not seek for any thing else than the interest of those poor Indians who can no longer find in the woods, nor in the lakes, sufficient means of subsistence, since it is well known that every year some of them perish with hunger. My ardent wish was, and is yet, to make them partakers of the benefits of civilization, to which they have a right as well as the rest of mankind, and if a prompt and timely assistance be not rendered to them, they will very soon disappear from the face of the land of which they have been the first proprietors. As they are Catholics, and in my Diocese, I have believed, and do still believe, that their Bishop ought to be their guardian in matters both temporal and spiritual—that their interests require it; and were they consulted, I am certain they would confirm my assertion.

I had, besides, the right of expressing my opinion on that question, since I have been requested to do so. The plan adopted by the Government in this affair may turn contrary to my convictions, but whatever may be its decision, I will respect it, as that of a Judge, and I will the more readily and joyfully adopt it, the more I shall find it advantageous to the Indians.

Now, permit me to inform you, Honorable Sir, that it is my intention to have this letter published in the public Journals.

I remain, Honorable Sir,
Your most obedt. and humble servt.,
JOS. EUGENE,
Bishop of Bytown.

CANADA NEWS.

ACCIDENT.—An inquest was held on the 27th ult., on the body of James Fitzgerald, a laborer, whose death was occasioned by some wounds received the previous Sunday. The deceased entered the room of one John Mason, a shoemaker, in Dalhousie Street, Griffintown, on that evening, and being under the influence of liquor, used some threatening language, for which he was forcibly ejected upon a gallery leading to Mason's room. A short time after he was found lying in the room, at the foot of the gallery, bleeding profusely from

head, ears, and mouth. He was immediately attended by Dr. McCallum, and died on the 26th ult.

The Jury were summoned the same day, but from some circumstances which came to their knowledge, they adjourned to the following verdict was found:—"That the deceased, James Fitzgerald, came to his death from the effects of wounds received upon his head, consequent on a fall from a gallery of a house situate on Dalhousie Street, Griffintown, and occupied partly by John Mason and John Fitzpatrick, but whether the said fall from the said gallery was purely accidental or otherwise, does not appear to the jurors aforesaid, known."

ANOTHER.—We understand that on Thursday morning last, as the Steamer Lord Elgin was getting through the Beauharnois Canal, one of the workmen fell in, and during the confusion the Steward also fell in, and both were drowned.

RAILROAD ACCIDENT.—A sad accident occurred at Lachine on Friday afternoon, to a son of Mr. Cunyng-hame's, late of Carillon, and grandson to Mrs. Dr. Robertson of this city, while playing about the Lachine Railway Station; the freight cars having passed over both his legs, and breaking them very badly, so much so, that it is feared one will have to be amputated.—Herald. [We regret to learn that he has since died.]

FIRE.—Wednesday evening, about 7 o'clock, the alarm of fire was given, proceeding from Quebec Suburbs. An Oil Mill and Stable were consumed, also a valuable horse, belonging to Councillor Macdonald. The property was owned by Mr. Rottot.—Pilot.

The Sherbrooke Gazette states that the St. Lawrence and Atlantic Railroad will be completed to Melbourne by the first of February next. Mr. Galt's mission to Toronto, resulted in an assurance, that as soon as 33½ miles from St. Hyacinthe are completed, the Provincial guarantee will be granted.

WEATHER AND NAVIGATION.—During the past week the weather has been wintry, with showers of rain, hail and snow. Yesterday morning the ground was covered with ice, some two or three inches in depth, which afforded a slippery surface, but bad sleighing. Yesterday being soft, the ice was considerably reduced. As yet there is no ice on the Rideau Canal to hinder the navigation; but the boats having made their last trips for the season, the water will be drawn off immediately. The Beaver is at Kingston, where she is to remain, and the Prince Albert will be laid up at Bytown. On the Ottawa for some days back there has been thin ice on the small Bays. The Oregon and Emerald—the boats on the upper part of the River,—make their last trips for the season this day; but the Phoenix and Lady Simpson will make one or two trips next week. It is probable that the Ottawa will remain open for some time, and, if required, the other boats may make a trip or two yet before it closes.—Bytown Packet.

THE CATHOLIC CHURCH.—We are glad to perceive that the Right Rev. Dr. Dollard is commencing to build on the beautiful and central site, which he purchased not long since, near the residence of his Honor the Recorder. We are given to understand that the building, which is now in course of erection, is but the first of several which his Lordship intends to place on these beautiful grounds. We wish the Bishop every success, and are satisfied that, from the well-known liberality of the Catholics of St. John, his praise-worthy zeal will be seconded, and that that body of Christians will soon enjoy all those institutions which their increasing numbers and spiritual wants demand.—St. Johns N. B. Courier.

Died.

In this city, on the 4th instant, Mr. Daniel McWilliams, aged 58 years.

MONTREAL MARKET PRICES.

CORRECTED BY THE CLERK OF THE MARKET.

Thursday, Dec. 5, 1850.

	s.	d.	s.	d.
Wheat	4	0	a	4
Oats,	1	6	a	1
Barley,	2	6	a	2
Peas,	2	6	a	3
Buckwheat,	1	8	a	10½
Rye,	2	9	a	3
Pointoes	per bushel	1	3	a
Beans, American	4	0	a	4
Beans, Canadian	6	0	a	6
Honey,	0	4	a	0
Beef,	4	0	a	5
Mutton,	per qr	2	0	a
Lamb,	2	0	a	5
Veal,	2	0	a	4
Pork,	per lb	0	2½	a
Butter, Fresh	0	10	a	1
Butter, Salt	0	6	a	0
Cheese,	0	4	a	0
Lard,	0	5	a	0
Maple Sugar,	0	4	a	0
Eggs,	per dozen	0	9	a
Turkeys,	per couple	4	0	a
Geese,	5	0	a	0
Apples	per bar	5	0	a
Onions,	6	0	a	7
Flour,	per quintal	11	0	a
Outmeal,	7	0	a	7
Beef,	per 100 lbs	20	0	a
Fresh Pork,	per 100 lbs	22	6	a

NEW YORK MARKETS.

New York, Dec. 4.

Ashes.—Fair demand at \$5,81 for Pearls; Pots quiet at \$6.
Flour.—Western steady, with fair demand for Ohio, for export; Canadian better, with active enquiry, but the firmness of holders restrict sales. Sales 2,000 barrels at \$4,68 to \$4,75 for Pure Genesee.
GRAIN.—Wheat dull and prices favor the buyer; supply of common large, and demand for Canadian with sales 6000 bushels at \$1,04 in bond.
CORN.—Better, and in fair demand.
POPK.—Buoyant.
BEER.—Steady. Sales 250 brls, at \$8,50 for Mess., and \$4,75 to \$5,75 for Prime.

THE NEW BATCH OF BISHOPS.

(From the Weekly Dispatch.)

Wherefore this furious outcry from the *Times* and its pretended correspondents against the assumption of Pontifical powers in England by the Pope? Where is the "impudence," as it is with disgusting vulgarity and arrogance called by the fanatics of Anglicanism, of the Head of the Roman Catholic Church exercising the undoubted powers which are conceded to it by those who own its allegiance? As a purely Ecclesiastical authority, that of the Pope is the most ancient, the most legitimate in its descent, the most venerable and august in its traditions, the most certainly lineal and legal in its universal reign, of any in the world. The whole of Europe at one time sincerely and unanimously prostrated itself before it.—All other forms of Ecclesiastical dominion are usurpations over it, revolutions in it. All other Churches are but mushrooms and upstarts, created solely by successful reason to, and overmastering rebellion against it. As a Faith claiming to have sway over men's consciences, and rule over men's souls, it is infinitely more respectable, intelligible, rational, than that of the Queen, in these or any other realms. It is at least constituted by lineal Apostolic succession. The Pope has, from the beginning of the institution of the office to this hour, been chosen and elected from among a regularly-ordained Priesthood, by the unanimous choice of the Faithful at the call of the members of the Church, and by the election of a true Ecclesiastical convocation of the Fathers of the Faithful. On what pretence can any one of these signs of legitimate spiritual power be assigned either to that original ruffian, by Divine Grace, Henry the Eighth, who made himself a Pontiff by Act of Parliament, or to the present Queen, his latest successor; by whose dispensation not one of the Sacraments of the Church would confessedly have an efficacy, and who was called to be the mother of the Faithful, and the head of the "Holy Catholic Church," at the ripe age of nineteen? The Pope and his people have all the decencies of logic, and all the proprieties of reason, clearly on their side in this competition of assumption. The world has first been astounded to observe that a whole conclave of Ecclesiastics, with the strenuous support of the majority of their brethren in other dioceses, have refused to own the authority of their titular, on the express ground that Dr. Hampden, the Bishop of Hereford, was a rank heretic.—The pious have with no less astonishment seen a Pastor having the cure of souls arraigned by his Bishop, and convicted in the spiritual courts of heresy and schism, and afterwards declared by the Queen alone as the ultimate and overruling interpreter of Divine truth, to be perfectly orthodox, and entirely worthy of spiritual acceptance. It would be to insult the plain understanding of serious men to ask them which authority is the more respectable, the more worthy of allegiance in Ecclesiastical and spiritual questions—an ordained Priest chosen by the whole Fathers of the Church, or a female minor—a "miss in her teens," whose only imposition of hands and reception of the Holy Ghost has been an Act of Parliament, the herald's trumpet, and the *Gazette*. Nor is there any redeeming feature in the nature of Protestant Episcopacy or Presbyterianism, which, regarded in the mere light of Ecclesiastical institutions, should render it a duty in men to concede to them the virtue of recognising greater liberty of conscience, and entitle them to lay claim to the credit of having exercised a greater abstinence from spiritual tyranny than the Church of Rome as a counterbalance to the greater consistency of pastoral authority, and a less anomalous and more legitimate tenure of religious power. It is not in the churches of England and Scotland, but out of them, that we are to look for the sources of that Christian liberty which we enjoy in a greater measure than is conceded to the subjects of Catholic countries. Public opinion, the force of character, the intelligence of the people of this country, have wrested from Established Churches those powers of persecution which they only praise themselves for not exercising because they are not permitted its use, but which are as emphatically asserted in their canons as they are practised by that Church of Rome the bitterness of their hatred to which is, that it too nearly resembles themselves. The Athanasian Creed hands over all Unitarians to the Devil with chronological punctuality once a month. They drag a schismatic before the Ecclesiastical Courts, and punish him for contumacy by fine and imprisonment. The Westminster Clergy, in their address to the Bishop of London, arrogate to themselves the power to "banish and drive away all erroneous and strange doctrines," and declare "that the Queen's Majesty, under God, is the only supreme governor of this realm, as well in all spiritual and Ecclesiastical causes, as in temporal;" while the Thirty-nine Articles, less mealy-mouthed, assert that they should rule all "estates and degrees, whether they be Ecclesiastical or temporal, and restrain with the civil sword the stubborn." The "Visitation for the Sick" directs that "there shall the sick person be moved to make a special confession of his sins!—after which confession the Priest shall absolve him after this sort:—'By his (Christ's) authority committed to me, I absolve thee from all thy sins!' The confession of Faith of the Kirk of Scotland is still more impudently Papistical. Its 30th chapter asserts, with the most shameless effrontery, that to its (section 2) "officers the keys of the kingdom of heaven are committed, by virtue whereof they have power respectively to retain and remit sins, to shut that kingdom against the impenitent, both by word and censures; and to open it unto penitent sinners!" Its 20th chapter, which, strangely enough, is entitled, "Of Christian liberty, and liberty of conscience," distinctly maintains the right of the Assembly to suppress "erroneous opinions or practices," by "the power of the civil magistrate" (section 4): and chap-

ter 23rd, section 3d, tells the civil magistrate "that it is his duty to take order that unity and peace be preserved in the Church—that the truth of God be kept pure and entire—that all blasphemies and heresies be suppressed!" And it is these rank Romanists, these incarnate Papists, without the honesty to own it, these inveterate abettors of priestcraft and superstition, who wind up their farrago of basted Popery with this decent and charitable climax (chapter 26th, section 6th), "The Pope of Rome is that antichrist, that man of sin, and son of perdition, that exalteth himself in the Church against Christ, and all that is called God." The "son of perdition!" Why? Is it for the powers of the confessional? Those are arrogated equally by the Anglican Priest, and are only restrained, in spite of his creed, by the strength of public opinion. Is it for the blasphemous assumption of the power of absolution? That is directly claimed, equally by the service of the Established Church of England and by the Confessions of Faith of the Church of Scotland. Is it for claiming the right to persecute for heresy? That is a power distinctly vindicated and assumed by the Thirty-nine Articles, and the Westminster Confession. Is it for its claims to infallibility? Where is that more distinctly avowed than by the Lutheran and Calvinistic Clergy, who absolve from sin, proclaim their possession of the keys of the kingdom of heaven, sit in judgment upon opinion, and in the case of the Anglicans, claim descent and lineal succession from the Apostles, and the inheritance of exclusive powers to wash away original sin by water made holy by being taken into their apostolic hands. "See'st thou yond' justice rail at that simple thief? Change places, and handily dandy which is the justice, and which the thief?" Why all this outcry about the assumption of mere names, and titles, and Ecclesiastical jurisdictions? It is because the whole fabric of Episcopacy is but a name, a title, a carnal policy—it is because "new presbyter is but old Priest writ large"—it is because men are opening their eyes to the fact that if there is to be any human spiritual authority interposed betwixt God and man's own conscience, that which is claimed by the Pope, through unbroken tradition, by original ordination, by high antiquity, by Ecclesiastical choice, and by separation to the office, is infinitely more respectable, consistent, venerable, and logical, than that which the Anglican Priesthood thrust upon the Queen, much in the same spirit as the Eastern Priests in the elevation of a boy to the Godship of the Dalai Lama, not for any reverence for him, but for the success of their own imposture. We are glad that Popery has at last come to the death grapple with Episcopacy. We respect the consistency of those dreaming who became "perverts," as they are called, to the Church of Rome, but who are really only honestly carrying Anglican principles to their logical conclusion. When Parsons see that they cannot have their cake and eat it, the time will be at hand when they will also see that they must either resign their Priestly pretensions or be contented to concede them to, and share them with, the Pope. It is only the higher classes who are moonstruck with these monstrous superstitions. At the very time when peers, Parsons, and right honorables are becoming Anglicans and Papists, we see reports from nearly every Catholic diocese in Ireland of the alarming spread of conversions to Protestantism among the poor population of the sister kingdom. Superstition is spreading among the rich, and intelligent religion among the masses. Priests are enslaving the consciences of the great, and the progress of knowledge is emancipating the minds of the many.—Let not the Protestant Missionaries in Ireland be deceived. Their converts will not halt at Lutheranism or Calvinism. They are, in fact, our Missionaries, bearing the popular mind onward to the great truth, that every man is his own Priest, and ought to have no middleman between Heaven and his own soul.—We see that the Bishop of London, in answer to the address of his clergy, observes, "The appointment of Bishops to preside over new dioceses in England, constituted by a Papal Brief, is virtually a denial of the legitimate authority of the British Sovereign and of the English Episcopate; a denial also of the validity of our orders, and an assertion of spiritual jurisdiction over the whole Christian people of the realm." Well, this denial is no more than we make, than all Dissenters proclaim, than the repeal of the Test and Corporation Acts formally made law. And the assertion of spiritual jurisdiction over the whole Christian people of this realm is not confined to the Pope, but is equally, confidentially, and falsely arrogated by the Anglican Priesthood, and with quite as little, if not with less reason. With infinite satisfaction we shall look on and witness this scramble for the souls of men. With some anxiety we shall also watch the conduct of the orthodox dissent. Now is the time to step in and put an end to the pretensions of ordained Priesthoods, creeds, and confessions. The enemy is divided; let the opponents of the principles of the Churches take advantage of the breach to win the citadel and conquer.

THE TRANSITIONISTS.

The address to the Bishop of London from the Clergy of the City and Liberties of Westminster, respecting the Romish Archbishop, does not contain the names of the following gentlemen, nor do they appear to have been forwarded since the presentation of the address:—Mr. Bennett and his Curates; Mr. Harper of "Saints Peter and Paul," Pimlico; Mr. Walter Blunt, "Priest of the Anglo-Catholic Church" (as he describes himself) and Minister of the "Chapel of the Blessed Virgin Mary," recently opened in St. Anne's parish; Mr. White, Warden of "St. Barnabas" House of Charity, Rose street, Soho; Mr. Henry James, Minister of St. Mark's, in St. Margaret's parish; and Mr. Brewer, tutor of King's College, and a late protegee of Father Oakley's in

conjunction with whom he announced for publication a translation of the "Works of St. Bernard."

The envelopes which are used at "the Church House," St. Anne's (Mr. Walter Blunt's) are adorned with a colored representation of the Virgin Mary, whom they consider their "Patron Saint!" It is said that the schoolmaster who resides with Mr. Blunt is a late member of the notorious Margaret Chapel, and that he formerly acted as schoolmaster to Mr. Fortesque of Wilmore, the gentleman who regularly performs the Romish services in private and in the original Latin. He is a relative of the Bishop of Oxford.

It is expected that the Romish festival of "All Souls" (this day) will be observed at Margaret Chapel, St. Barnabas, &c., with considerable solemnity. This day last year there was communion at the former place, with a lecture by Mr. Richards on the "middle state of souls" (i. e., Purgatory); and "the Sacrifice" was "offered" for the benefit of the "Holy Souls." An anthem, having reference to the dead, was sung at the evening service.

The Romish services are still very much attended by the Transitionists: in fact, they could not acquire so perfect knowledge of the Popish ceremonial without witnessing it. Many of them are most anxious for the restoration of the Romish vestments, and some have already ventured to adopt the short surplice and the Popish stole. In a little work (for the use of choristers) which has just been published by Masters, there is a frontispiece representing a clergyman with the latter ornament, which has crosses at the ends and is same in shape as those used by Romish priests. It is confidently stated that many of these outward observances have been sanctioned by the Bishop of London; and it is even asserted that his lordship has consented to allow the introduction of an "Image of the Divine Mother" in the new church about to be erected for the Margaret Chapel, Transitionists district. It is certain that the designs include this, and they are said to have been submitted to the Bishop. Many such articles (including crucifixes, rosaries, &c.) are reported to have been used at the Clergy-House, which appears to have been more popishly adorned than even the schoolmaster's rooms at St. Barnabas.

The Transitionists themselves admit that Archdeacon Manning will shortly leave them, and it is said that very large numbers are only "waiting for him."

It has been remarked by initiated that the Declaration of the Church Union respecting the appointment of the Archbishop of Westminster is so worded that any member of their body could immediately become a Romanist after signing it, for it does not touch the question of jurisdiction which (they say) is the only one involved in the appointment; and it is remarked that it was absolutely necessary that it should be thus loosely worded, or a considerable number of their members would not have signed it. What the more Romanising of the party say is, that the Anglican bishops may have valid orders; but that they have clearly no jurisdiction but what is derived from the Crown, which they consider not only insufficient, but that it involves "heretical principles." Thus a Transitionist would justify himself for becoming a Romanist, after signing the above documents, by saying that he did so because the Church of England was at least schismatical for having separated from the "Centre of Unity," &c.; and that this question of schism was purposely avoided in the Declaration of the Church Union. The letter of the Secretary in Thursday's "Times," manifesting great anxiety less it should be thought that their body had not spoken of the Romish Church with becoming respect, or that they had ventured to describe it as a "Sect," is highly significant. Of course, the latter part of their "Declaration" is a mere truism, though no doubt intended as a blind, for who can doubt that the recent measure of Papal Rome is an "aggression on the Church of England?" Whatever be the merits of the question, it is plainly an aggression on the National Church; and it is evident from the writings of the Romanists themselves that they consider it such.—This declaration is no doubt a clever piece of Jesuistry; but the gentlemen of the Church Union are much mistaken if they think that English people are to be blinded by their non-naturalism, or that they can fail to see what their real objects are.

Dean Maclaurin (the recent convert from Scotland) states that he has received a letter from Bishop Forbes (of Brechin) in which that right rev. gentleman admits that, although he has not yet become a Romanist, he intends to do so—(probably he is one of those who are waiting for Manning;) and that his brother, Mr. Cheyne, of Glasgow, and several of the Scottish Clergymen, will follow him.—*Church and State Gazette*.

LINCOLNSHIRE.—[We reprint the following words of peace which some kind friend at Lincoln has put into the mouth of his Holiness. There is a good deal in it which Pius IX. might very fairly say to the excited people of many a provincial town in England.—Ed. Tab.]—"Pius IX. to the 'Loyal' Inhabitants of the City of Lincoln, Greeting.—Be not alarmed, my dear children, at my Bulls, nor seek needlessly to alarm others. Your Queen, God bless her, and herself are on perfect good terms, and mean to remain so. Her Majesty, as 'spiritual head of the Church of England, as by law established,' appoints Anglican Bishops by letters patent, and sends them to Jerusalem and other places where she has no temporal authority; she even gives Dr. Tomlinson spiritual powers in our states; nay, in Rome itself, without asking our permission. But of this we do not complain; nor will her Majesty be displeased with us for appointing Catholic Bishops with spiritual authority only, 'to rule the Church of God' in her dominions. It is not a recent right, be it known to you, but one which our predecessors have exercised in England for fifteen hundred years and more, and which we mean to continue. Our dear Catholic children in the kingdom of England have an undoubted right to liberty of conscience like yourselves; and would you wish to deprive them of it? They offended

against no law by asking us for Bishops in Ordinary, in place of Vicars-Apostolic, nor do we offend against any law by appointing them. In reality, there is no difference between the two, except that instead of exercising a direct spiritual authority in England by means of our agents, the Vicars Apostolic, we rede our rights by granting a regular Church government for the Catholics, the same as in France and other countries. If the Catholics are satisfied, what business have you to complain, dear children, and why trouble the Queen with your unmeaning addresses? Her Majesty cannot prevent us from sending Catholic Bishops where we like, nor shall we interfere by so doing with the prerogatives of her Majesty, who is by law your head in spiritual no less than in temporal matters.—May God bless you all. Pro Nono. (Counter-signed) NICOLAUS, Cardinal Archbishop of Westminster.—The Vatican, 1850."

ENGLAND.

The following letter was refused insertion by the *Times*:—

Sir—Thanks to "Catholicus," whose letter appeared in your paper of October 31st ultimo, and to the writer ("Civis," I think,) who first drew attention to the Post Communion prayer for the Queen in his letter to the *Daily News*, the public are now tolerably well in possession of the leading facts and circumstances of the case. The facts are:—

1. That the addition was canonically illegal, and its use only partial and local. The writer of the letter in the *Daily News* tells us that it was a "custom," which prevailed "especially in the southern District of England," and which he believed to have been "originally introduced by Dr. Richard Challoner." If so, it was assuredly illegal, for no Vicar-Apostolic, as such, as any power to alter or add to the Liturgy of the Mass.

2. That in 1848 Dr. Wiseman and the other Vicars-Apostolic decided that the addition of the prayers to the Post Communion was a "rubrical anomaly;" nor does there appear to be anything to show that it was not.

3. That being an anomaly, and without authority, they caused it to be discontinued.

4. That they, at the same time, ordered that the proper Anthem for the Queen, with the Versicle, Response, and prayer for her, Prince Albert, and the Royal Family, should be recited or sung in its original and proper place—that is, after Mass.

Cardinal Wiseman caused the discontinuance of the unauthorised addition in his district, rather by an expression of his wish that the irregularity should cease, than by any formal order, because, as he said, such an order "might be misunderstood by Protestants." In this he appears to have been right.

As to any remarks of an offensive character about an "heretical Prince," &c., I beg to say that Cardinal Wiseman made none whatever, nor is such a thing likely. I was as near to him, on the occasion referred to, as "Catholicus" could have been, and must have heard any such ungracious remarks if they had been made—I am, Sir, faithfully yours,

JOHN TELFORD.

St. Mary's, Ryde, Nov. 2, 1850.

RESTORATION OF THE PENAL LAWS.—The *Morning Advertiser* of Tuesday publishes, in its leading columns, the following statement, which we cannot suppose is anything more than a feeler of the Protestant temper of the country:—"We are enabled to state, that though on the first blush of the matter it was not the intention of Lord John Russell to propose the enactment of any statute relative to the partitioning of England, by the Pope, into Roman Catholic Bishoprics—yet, that, so great and manifold have been the applications made to him, from all classes of her Majesty's subjects, to adopt some decisive course to put down these Popish pretensions, he has now resolved on introducing a bill, with that view, immediately on the re-assembling of Parliament. The measure, it is said, will completely defeat the designs of the Romish Pontiff. We can also state, that the audacity of the Pope, in this matter, has occasioned other feelings than those of surprise in a higher quarter, and that the way in which it is there regarded has not been without its influence in inducing the Premier thus promptly to make up his mind to deal, with the energy which the case demands, with the Pope's astounding assumption of authority in England. The precise nature of the intended measures is not yet known; but we have been informed, from what we regard as good authority, that one of its provisions will subject any party to pains and penalties who, either verbally or by writing, addresses by the titles of Archbishop or Bishop any of the newly-erected Romish Hierarchies."

UNBECOMING BEHAVIOUR IN PLACES OF WORSHIP.—At the Marylebone Police-court, on Tuesday, Mr. Joseph Turnbull, "an independent Protestant gentleman," was charged with assaulting a student attached to St. Alexis Roman Catholic Chapel. The defendant attended the chapel on Sunday, and posted himself, with his hat on, at a place which the priest would have to pass, after changing his vestments in the sacristy. Mr. Bourne, the student, asked him to remove his hat, and on his refusal took it off. The defendant then struck him on the head with a stick, saying at the same time, "You Catholics are getting too cock-a-hoop, just now." The ceremony of sprinkling had been performed before mass, and the congregation were, at the time of the assault, engaged in prayer. Mr. Broughton elicited that there was a thanksgiving at the chapel for the establishment of the Roman Catholic hierarchy, and then said that complainant had an undoubted right to require defendant to take his hat off, and, upon his refusing, to remove it for him; he had no right, however, to knock it off, which at the station he admitted he did; and that he (the magistrate) taking that into consideration, and the contradictory statements made by complainant, could not do otherwise than consider that he had committed the first assault. Consequently the summons was dismissed!

On 13th Nov. there was a disgraceful tumult at Birmingham. A member of the Order of Oratorians died on Tuesday night, and, in accordance with the rites of the Order, the body was exhibited in the chapel. A mob assembled within and without the chapel, and Dr. Newman was compelled to send for the police. The service was concluded with closed doors and locked gates. Father Cook (the deceased Oratorian) is described as having been a kind and amiable man, and the only priest resident in the Alcester-street institution (of which Dr. Newman is the Father Superior), who, previous to his entrance into Papal orders, had not been connected with the Anglican church.—*Weekly News*.

Punch gives a new version of "the Bishop of London's charge."—"Enquire at the doors of St. Paul's Cathedral, and you will be told that the Bishop's charge is twopence."

The *Gateshead Observer* remarks that the appointment of Roman Catholic bishops is not a question of Englishmen versus Roman Catholics, but of (at the very most) the State Church versus Rome. "The Roman Catholics assert no power or privilege which belongs to the Dissenters—set not up the shadow of a pretence to exercise authority in rivalry with Protestant Nonconforming Churches. But, like the anathematizing Church of England, they believe themselves to be the only orthodox body of Christians, and, without regard to the Church of the Reformation, apportion the island into dioceses, and appoint, to each an overseer or episcopus, with spiritual dominion over his Roman Catholic flock."

The anti-Popish agitation seems greatly to have subsided, and the parish meetings are animated chiefly by those closely attached to the Established Church. The Dissenters have made no forcible demonstration. A slight interest has been imparted to the subject by Mr. Disraeli writing a letter to the Lord-Lieutenant of the county of Buckingham, in which he states that the Lord-Lieutenant of Ireland, and Majesty itself, treated the Irish Roman Catholic Bishops as nobles; seeking their counsel and courting their favor, and acknowledging the Romish Archbishop of Tuam as a peer and a prelate. Mr. C. Grey, on the part of the Government, writes in answer, that the recognition complained of was formally made, in 1845, by Sir Robert Peel's Government, and that the present Government merely followed the course decreed by the Conservative advisers of the Crown.—*Weekly News*.

The Parliament has been further prolonged until the 17th of December, and there is no probability of its meeting before the usual time.—*ib*.

THE LOSS OF THE TURKISH FLAG-SHIP.—In our later editions last week we announced the total destruction, at Constantinople, of the "Neire Chefkot," a Turkish ship of the line, of 90 guns. The catastrophe was occasioned by the explosion of its powder magazine. The Commander of the ship, Capt. Slade, writes to his brother who is in this country:—"In case any erroneous reports about my safety should be in the papers, in connection with the loss of the 'Neire Chefkot,' I write a line to say that I was not in her when she exploded; I was going to her. She was a beautiful ninety-gun ship—the flag ship. She was moored in the harbor, near the Arsenal; on either side of her lay a three-decker or a ninety-gun ship. At half-past nine yesterday morning, (the 23rd,) without any kind of warning, or anything having occurred to excite suspicion, the powder in her magazine ignited, no one knows how, and she blew up; nor were there more than a dozen barrels of powder on board. The explosion was just sufficient to separate her sides, and lift her decks. She opened forwards, broke in the middle, and sunk bodily. It was all over in three minutes. 500 men perished with her, including sixteen officers: 163 men have been saved, of whom 43 are badly wounded. Her band was playing when the explosion took place. We are all in deep affliction for the loss of our comrades." Another account of later date gives the loss of lives, as 900! The wreck is complete, and the whole port is covered with fragments of masts, bulwarks, and timber. The shock was felt all over the city of Constantinople. The first Ministers who arrived at the scene of desolation were Suleyman Pasha, Mehmet Pasha, and Mehmet Ali Pasha. The first was so affected at the occurrence, that he swooned several times. The Sultan immediately ordered a sum of £1,000 to be distributed among the widows, and that pensions should be settled on the nearest relatives of the deceased. There are many rumors as to the cause of the accident. One is that it was the determined act of a sailor who was punished for misdemeanor, and detained in the hold of the ship. It is generally understood, however, that it was owing to negligence, as several canisters of the powder conveyed to the magazines on shore were in a bad condition, and a quantity was spilled. It is likely the lower deck was not swept, and some mariner emptied the contents of his pipe on the floor.—*ib*.

HOW THEY BUILT HOUSES THREE CENTURIES AGO.—"It was natural that a man [the Protector Somerset] whose taste for show and magnificence was at least equal to his splendid fortunes, should be desirous of acquiring a residence suitable to his exalted station. It has been supposed that he was already in possession of some land on the site of his projected palace. In addition thereto, the recent dissolution of the great ecclesiastical establishments, and his own powerful influence in the state, enabled him, by unscrupulously plundering the fallen church, to secure for himself not only large grants of land, but also the necessary materials for erecting and beautifying his projected palace. In order to save the vast expense of hewing quarries, and conveying stone from a long distance, the tower and part of the church of St. John of Jerusalem were blown up, as were also the chancel-house, and the north cloister of St. Paul's Cathedral,—the remains of the dead, which were by this means sacrilegiously disturbed, being removed to Finsbury Fields. The church and churchyard also of St. Mary-Strand.—The episcopal residence of the Bishops of Worcester, Landaff, and Chester, in the Strand, were also razed to the ground, in order to enable the Protector to carry his designs into effect."—*London and its Celebrities, by J. Heneage Jesse*.

Torture has been applied in England rather more recently than we are apt to suppose, not, indeed, to extort confession, but to force criminals to plead, when endeavouring, by a refusal, to preserve their property to their surviving families:—"Of this terrible kind of torture, styled 'Peine forte et dure,'—the Press Yard in the Old Bailey is said to have been too frequently the scene. At a later period, apparently from motives of humanity, a preliminary and milder form of torture was introduced,—namely, that of forcibly compressing the thumb with whiplcord, in order, if possible, to force the prisoner to plead, without having recourse to the more intolerable infliction of 'Peine forte et dure.' Incredible as it may appear, these barbarous expedients were actually had resort to as late as the reign of George the Second. In 1721, we find one Mary Andrews undergoing the agony of the compression, till three whiplcords had been severally broken, nor was it till a fourth had been applied that she consented to plead. A still more remarkable instance occurred the same year, in the case of Nathaniel Hawes. The application of the cord failing to produce any effect, he was subjected to the severer tortures, which he endured for seven minutes under a weight of two hundred and fifty pounds, when human nature could hold out no longer,

and he consented to plead. The latest occasion of the Old Bailey having been the scene of these horrors, appears to have been in 1734."—*ib*.

The *Stamford Mercury* has an extraordinary instance of assistance rendered to the clerical labours of a descendant of the apostles, by a dog. A stranger going into a church near Oundle was surprised, in the course of prayers, "at sounds which led him to think the minister was a ventriloquist, or that like Stephano, in Shakspeare's play of the 'Tempest,' he had fallen in with 'a most delicate monster with two voices.'" It appeared, however, that the minister was in the habit of allowing his dog to ascend the reading desk, and that, "as the quadruped sometimes became impatient, it joined in the prayers or the sermon, as the case might be."

STEERAGE OF BALLOONS.—Great attention has been excited in the scientific world of Paris by an experiment on Thursday in the Hippodrome, to effect the steerage of balloons. The trial is looked upon by eminent scientific men to have been remarkably successful. The model balloon is completely of the form of a fish, with fins and tail. The tail is composed of two small rudders, one of which causes the balloon to ascend, whilst the other turns it either to the right or left. The fins are represented by two moveable oars, short and wide, which are moved by a very simple piece of mechanism. The whole apparatus is covered with network, and with bands of whalebone. The correspondent of the *Daily News* says that the balloon went for a certain space in a direct line, "and even described a circle, though with some difficulty."

UNITED STATES.

(From a Washington Correspondent of the N. Y. Freeman's Journal.)

The following is the proclamation of Henry Addison, Mayor of Georgetown, for keeping Thanksgiving day. This is the same pious gentleman that took "Monk Leahy" under his official wings last summer, in his career of abuse and falsehoods against Catholics while in this region. There is so much of "Barkerism" oozing through the whole of this pious effusion of a "Bible religion" Christian, (query, what is that?) that I send it to you for universal circulation among your readers. Our Mayors in this section of country are par excellence a very religious class of men; so much so indeed, that there is no virtue commanded to be observed in the decalogue that they are not great admirers of. Whether they practice them or not it is not for me to say:—

GEORGETOWN, D. C., Nov. 18.

Mayor Addison's Thanksgiving Proclamation.

I have the pleasure to transmit, for general information, the following official document, which will, undoubtedly, be acceptable to this community:—

Proclamation.—Mayor's Office, Georgetown, D. C., Nov. 16, 1850.—Be it known that the citizens of this town are respectfully requested to abstain from all secular occupations on Thursday, the 28th instant, and solemnly observe the same as a season of thanksgiving to God; and, surrounding His altars, join their hearts and voices in a solemn acknowledgment of His Eternal Majesty; thank Him for His goodness, adore Him for His wisdom, praise Him for His mercies, and humbly supplicate Him as our true hope and sure refuge for time and eternity; especially thank Him for the religion of the Bible, the saving power of Christianity, and the consoling hopes of a happy immortality; thank Him for food and raiment, for life and health, for religious freedom and civil liberty, and for the progress of science and the refinements of civilisation.

And furthermore, and more especially in view of the unavailing efforts of patriots and statesmen to heal the sectional dissensions and political strifes which threaten our bonds of union and national peace, that our holy Priests and Ministers of religion weep between the porch and the altar, and say spare thy people, O God, and give not thy heritage to reproach, that the enemy should rule over them and exult with the cry "where is their God?" that the Lord may be jealous of his land and pity his people, and give them the oil of wisdom and peace with the abundance of their garner.

HENRY ADDISON, Mayor."

Only think of weeping between the porch and the "ALTAR" in a Methodist meeting house! Why, it is enough to make one weep on reading such a transposition of common sense and terms, for nonsense and absurdity.

CENSUS OF THE CITY.—The population of the city of New York, in the year 1845, was 371,223. The returns for the present year are not yet completed, but if the increase in the wards which are yet to be heard from bears any proportion to that of those already received, no doubt but that we shall find that this city, within the last five years, has added to its population over one hundred and fifty thousand inhabitants.—*N. Y. Freeman's Journal*.

MONTREAL CLOTHING HOUSE,

No. 233, St. Paul Street.

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

N. B. Gentlemen wishing to FURNISH their OWN CLOTH, can have their CLOTHES made in the Style with punctuality and care. Montreal, Oct., 19th 1850.

MORE NEW CATHOLIC WORKS.

FAMILIAR INSTRUCTIONS ON THE SACRAMENT OF MATRIMONY; addressed to Parents and Christian Youth. By Rev. M. VUARN. Translated from the French. Price 1s. 10jd. Life of St. Alphonsus Ligouri. Edited by Cardinal Wiseman. To which is added—A Novena in honour of the Sacred Heart of Jesus; by St. Ligouri, Price 1s. 3d. Life of St. Teresa. Price 1s., or 7s. 6d. the dozen. Isabella; or, The Heroine of Algiers. By Canon Schmidt. Price only 5d.

We are constantly receiving from the United States, all the new Catholic Works as they appear. D. & J. SADLIER, 179 Notre Dame Street.

Montreal, Dec. 5, 1850.

THE POPULAR CYCLOPEDIA OF MODERN DOMESTIC MEDICINE. By Dr. IMRAY, Fellow of the Royal College of Physicians, &c., &c.

The Subscribers having purchased a large number of the above work, are enabled to sell it for *Twelve Shillings and Sixpence*, being seven shillings and sixpence less than the New York price. It makes a large octavo volume of nearly 900 pages and is substantially bound in leather.

NOTICES OF THE PRESS.

"We conscientiously recommend this book as the best, and only one, that will supply in all respects, the want of a scientific treatise on popular medicine, which has long been felt by those to whom the work is addressed. To the Clergy, therefore, who feel it their duty to know in some degree the principles and practice of medicine, in order that they may administer relief, in slight cases, amongst their parishioners, and, in cases of emergency, before the arrival of proper medical assistance; to foreign Missionaries; to Settlers in the new Colonies; to Captains of Vessels; to Heads of Schools and Families; to each, and to all, we would strongly recommend this admirable work."—*Church of England Quarterly Review*.

"The book is intelligibly and clearly written; and as a mere general view of the more important diseases to which miserable man is subject, and in which all miserable men ought to take a sharp interest, it has a value quite apart from anything more directly practical. Dr. Imray's book is worth ten thousand of those ordinary Family Medicine Instructors that it would be difficult not to detect, in some corner or other, of almost every country house."—*Examiner*.

"There are, in almost every page, some useful hints and advice, that cannot fail to be of great advantage to all who consult the volume; while the reader will find much to instruct him 'de morbo occurrente.'"—*Globe*.

"We consider Dr. Imray's Cyclopaedia to be a work of much merit and value, showing a large acquaintance with all the diseases which flesh is heir to. The articles on Consumption, Indigestion, and Diel, are worthy of the attention and remembrance of every person."—*Manchester Courier*.

"Dr. Imray's name is a guarantee for the value of his work. It is a large volume, embracing all the leading maladies incident to the human frame, and appears to us one of the most suitable works a family could have in their possession."—*Observer*.

"We feel happy in being able to speak most favorably of this work, as the only one we are acquainted with that will tend to instruct those to whom it is addressed, and remove the erroneous views under which the public labor on the nature and cure of their bodily sufferings. We most strongly recommend this 'Cyclopaedia of Popular Medicine' to all. We would wish it to find a place in every family; but most especially would we direct it to the attention of our Clergy residing in remote rural districts,—to them such a work must be an especial boon."—*Churchman*.

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

Montreal, Dec. 3, 1850.

NEW EDITION OF

THE ORPHAN OF MOSCOW; or, THE YOUNG GOVERNNESS. A Tale. Translated from the French by Mrs. J. SADLIER. The Work is printed on fine paper, and is illustrated with a fine steel engraving, and an illuminated Title-page. 18mo. of 400 pages, handsomely bound in muslin, price 2s. 6d., or \$4 the dozen. It may be had in morocco binding, gilt edges, suitable for a gift, for 5s.

NOTICES OF THE PRESS.

"This is a very interesting story, admirably translated, and teaching an unexceptionable moral lesson."—*Brownson's Review, January, 1850*.

"It has been seldom that we have felt greater pleasure in bringing before the public the notice of a new work, than we now feel in calling its attention to the 'Orphan of Moscow.' The story is simple and touching—full of pathos, and stirring within us our noblest feelings. It opens with an account of the taking of Moscow by the French, with the burning of that ancient city of the Czars, and the retreat of Napoleon. We commend strongly to all the perusal of the Orphan. We commend strongly it to the child and to the parent, for both will find instruction and amusement; and if there be any who cannot feel the pleasure which we have derived from it, we pity his mental blindness in not appreciating the beautiful, and the barrenness of his heart in not feeling the sublimity of its moral lessons."—*N. Y. Truth Teller*.

"In this graceful story, the gravest and highest Christian maxims are conveyed in the most attractive form of narrative. The book is very neatly printed and ornamentally bound, and is admirably fitted to be a gift to young people."—*Boston Pilot*.

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

Montreal, Dec. 5, 1850.

TO THE CATHOLICS OF CANADA!

THE CHEAPEST WORK ever printed is SADLIER'S NEW and CHEAP EDITION OF BUTLER'S LIVES OF THE FATHERS, MARTYRS, and other PRINCIPAL SAINTS.

The Work is well printed from large type, and is substantially bound, in 4 vols.: price, only £1. Clergymen, Religious Houses, Colleges, Public Libraries, or any person buying SIX COPIES at a time, will get them at FIFTEEN SHILLINGS a copy.

It is unnecessary to recommend this Work. Its merits are known to Catholics throughout the world. Some four years ago, we printed a fine illustrated edition, and sold about six thousand; but we find it does not meet the wants of the millions of Catholics, who are scattered far and wide through the United States and Canada. For that reason we determined upon printing this cheap edition, so as to place this invaluable Work within the reach of the poorest Family in the country.

We also publish an illustrated and illuminated edition of the LIVES OF THE SAINTS, containing twenty-five fine steel engravings, and four illuminated titles, which is superior to any edition of the Work ever printed.

Remember, when purchasing either the cheap or the illustrated edition, to bear in mind, that SADLIER'S is the only edition containing a preface, by the late Dr. DOYLE, and the LIVES OF THE SAINTS canonized since the death of the author, being the only complete edition published.

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

NEW CATHOLIC WORKS

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

Loretto, or, The Choice: a Story for the old and for the young. 18mo., bound in muslin, price 2s. 6d. This story was highly praised by Dr. Brownson in the July number of his *Review*.

Catechism of Perseverance: an Historical, Doctrinal, Moral and Liturgical exposition of the Catholic Religion. Translated from the French of Abbé Gaume. 18mo., 400 pages, price 1s. 10jd.

The Christian Instructed, or, Precepts for Living Christianly in the World. Translated from the Italian of Father Quadrupani. 18mo., price 1s. 3d.

Way of Salvation, by Ligouri. Price 1s. 10jd.

Reeve's History of the Church, (fresh supply,) 5s.

Rose of Tannebourg, by Canon Schmidt, 1s. 10jd.

Tales on the Sacraments, by the authoress of Geraldine. 3 vols. bound in one, price 2s. 6d.

St. Augustine's Confessions, 2s. 6d.

Life of St. Joseph, 1s. 3d.

Youth's Director, (an admirable book,) 1s. 6d.

A Short History of the First Beginning and Progress of the Protestant Religion, gathered out of the best Protestant writers, by way of question and answer, by the Right Rev. Dr. Challoner. 18mo., handsomely bound in muslin, price, singly, 1s., or 7s. 6d. the dozen.

This is an excellent work for general circulation.

The Subscribers have now on hand about 40,000 volumes of Books, in almost every department of Literature, which they offer for sale, wholesale and retail, lower than any Bookseller in Canada.

Just received, the Catechism for the Diocese of Montreal, price 2s. per dozen.

D. & J. SADLIER,

179 Notre Dame Street.

Montreal, 28th Nov., 1850.

BAZAAR

OF THE

SOCIETY OF ST. VINCENT DE PAUL.

THE PUBLIC are respectfully informed, that the ANNUAL BAZAAR, of this Society, will take place in the month of DECEMBER, under the direction of the following ladies:—

THE LADY OF HIS WORSHIP THE MAYOR.

Mme. FURNISS, Mme. DREUMOND,

" MASSON, " BOURRET,

" DESBARATS, " WILSON,

" DUMAS, " COUILLARD,

" DONON, " LEVESQUE,

Mme. DESCHAMBEAULT.

The Committee hope, that already several ladies have prepared articles for the approaching Bazaar, and that from the present time, up to the period when the Bazaar shall take place, every one will employ her leisure time in little works of utility or ornament, and remit them to the hands of the Ladies who have kindly undertaken the superintendance of the Bazaar.

The severity of the season now rapidly approaching, and the great amount of destitution which prevails around us, are sure guarantees that all will, according to their abilities, contribute to this undertaking, which offers to the Society the only resource for the relief of the poor.

The place and day of the Bazaar, will be announced in a subsequent advertisement.

Montreal, 6th Nov., 1850.

City papers are respectfully requested to insert the above, gratis.

RYAN'S HOTEL,

(LATE FELLERS),

No. 231, St. PAUL STREET,

MONTREAL.

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

THE HOTEL IS IN THE IMMEDIATE VICINITY OF MERCANTILE BUSINESS,

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

THE TABLE

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

THE STABLES ARE WELL KNOWN TO THE PUBLIC,

AS LARGE AND COMMODIOUS,

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

THE CHARGES WILL BE FOUND REASONABLE.

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

M. P. RYAN.

Montreal, 5th September, 1850.

ATTENTION!

Cheap Dry Goods & Groceries.

FRANCOIS BRAIS

WOULD respectfully inform his Friends and the Public, that he still continues to keep on hand a large and well-assorted STOCK of DRY GOODS and GROCERIES, which he will dispose of at a moderate price, for Cash. He also continues his

EVENING AUCTION SALES,

Corner of St. PAUL & BONSECOURS STREETS,

OPPOSITE THE BONSECOURS CHURCH.

23rd Aug., 1850.

JOHN M'COY, BOOKSELLER,

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

STANDARD CATHOLIC BOOKS:

- Bishop England's Works, published under the auspices and immediate superintendence of the Rt. Rev. Bishop Reynolds, the present Bishop of Charleston, 5 v. 8vo., cloth, \$10. The same, library style, marbled edges, \$12. Butler's Lives of the Fathers, Martyrs, and other principal Saints, compiled from original monuments, and other authentic records, illustrated with the remarks of judicious modern critics and historians, 2 vols. 8vo., cloth, \$5. The same, 2 v. 8vo. sheep \$5.—2 v. 8vo. cloth, gt. edged, \$6.—2 v. imit. turkey \$6.—2 v. imit. gt. edged \$7 50, 4 v. 8vo. cloth \$6.—4 v. sheep \$6.—4 v. cloth, gilt edged \$7 50.—4 v. imit. gilt ed. \$10. Banquet of Theodulus, or Re-Union of the Different Christian Communions, by the late Baron de Starck, Protestant Minister, and first preacher to the Court of Hesse Darmstadt, 12mo. paper, 25 cents, flexible cloth 38 cents, full bound cloth 50 cts. Brief Explanation of the Ceremonies of the Mass, \$6. Choice of a State of Life, by Father Charles J. Rossignoli, S.J., translated from the French, 18mo. cloth 50 cents. The same, cloth, gilt edges, 75 cents. Christianity and the Church, by the Rev. Charles Constantine Pise, D. D., author of "Father Rowland," "Aethia," "Zenosius," etc., etc., cap 8vo. cloth, 75 cents. Cobbett's History of the Reformation in England and Ireland, 12mo. paper 30 cents, half bound 38 cts, cloth 50 cents. Concilia Provincialia, &c., 1829-46, complete, cloth \$1 50. The same 1829-46, m. gt. ed. \$2.—turkey, sup. extra \$2 50.—1846, 8vo. paper 25 cents, (1849 will be issued soon.) Christian Catechism of an Interior Life, by J. J. Olier, 32mo. cloth 25 cents.—cloth, gilt edges, 38 cents. The same, roan, stamp'd sides 50 cents, imitation turkey, gilt edges 75cts. Character of the Rev. W. Palmer, M.A., as a Controversialist, &c., 18mo. paper, 12 cents. Catholic Christian Instructed, in the Sacraments, Sacrifice, ceremonies and observances of the Church, paper, 25 cents. The same, flexible cloth, 38 cents.—cloth extra, 50 cents. Defence of the Catholic Dogma of the Eucharist against the recent attacks of Adversaries, 12mo. paper, 18 cents. Father Oswald, a Genuine Catholic Story, 18mo. cloth, 50 cents. The same, cloth, gilt edges, 75 cents. Fenelon on the Education of a Daughter, 18mo. cloth, 50 cents. The same, cloth, gilt edges, 75 cents. Garden of Roses and Valley of Lilies, by A Kempis, 32mo. cloth, 25 cents.—cloth, gilt edges, 38 cts, roan, stamped sides, 50 cts. The same, imitation turkey, gilt edges, 75 cents, turkey morocco, super-extra, \$1. Golden Book of Humility, 32mo fancy paper, 12 cents. Life of Christ, by St. Bonaventure, 18mo cloth, 50 cts. The same, cloth, gilt edges, 75 cents. Life of Saint Vincent of Paul, Founder of the Congregation of the Missions and of the Sisters of Charity, flexible cloth, 38 cents.—cloth extra, 50 cents.—cloth, gilt edges, 75 cents. Life of St. Stanislaus Kostka, of the Society of Jesus, Patron of Novices, 18mo cloth, 38 cents.—cloth, gilt edges, 63 cents. Life of St. Patrick, St. Bridget, and St. Columba, 12mo cloth, 50 cents. Ligouri's Preparation for Death, or Considerations on the Eternal Maxims. Useful for all as a book of Meditations, etc, 12mo cloth, 75 cents. Last Moments of a Converted Infidel, by Rev. J. P. Donelan, 32mo, paper, 13 cents.—cloth, 19 cts. Lingard's History & Antiquities of the Anglo-Saxon Church, with a Map of Anglo-Saxon Britain, &c., 8vo, cloth, \$1.50. Lorenza, or the Empire of Religion, 32mo, cloth, 25 cents. The same, cloth, gilt edges, 38 cents. Milner's End of Religious Controversy, in a Friendly Correspondence between a Religious Society of Protestants and a Catholic Divine. By the Right Rev. John Milner, 12mo, paper, 30 cents.—half bound, 38 cents.—cloth, 50 cents. Pauline Seward, a Tale of Real Life, 12mo, cloth, \$1. The same, cloth, gilt edges, \$1.50. Pere Jean, or the Jesuit Missionary, a Tale of the North American Indians, by J. McSherry, 32mo, cloth, gilt edges, 38 cents. Pastoral Letters of Provincial Councils, 1843-46-49, 8vo, paper, each, 12 cents. Ritualis Romani Compendium, 12mo, sheep, \$1. The same, roan, gilt edges, \$1.50.—turkey, sup. extra, \$2.50. Ritual Romano Excerpta, &c. (a new, enlarged and Rubricated edition), 32mo, roan, 50 cents. The same, roan, gilt edges, 75 cents, turkey, super extra, \$1.25. Short Introduction to the Art of Singing, cap 8vo, paper, 13 cents. Spiritual Exercises of St. Ignatius. Translated from the authorized Latin, with extracts from the literal version and notes of the Rev. Father Rothean, Father General of the Company of Jesus, by Charles Seagar, M.A. To which is prefixed a Preface, by the Right Rev. Nicholas Wiseman, D.D., cap 8vo. cloth, 63 cents. Catholic Tracts.—On the Invocation of Saints.—Promises of Christ to the Church.—On Religious Intolerance.—The Catholicity of the Church.—The Doctrine of Exclusive Salvation Explained and Proved.—Communion, under one kind.—The Apostolicity of the Church.—3 cents each. A liberal discount to Booksellers, country Merchants, Clergymen, and others, purchasing in quantities, for sale or gratuitous distribution. All New Works received as soon as published, and supplied at Publishers' Prices, Wholesale and Retail.

AT COST PRICE!

A Stock of Ready-made Clothing, Dry Goods, &c., VALUED AT \$55,000.

NOTHING EQUAL TO THIS HAS YET BEEN OFFERED TO THE PUBLIC.

AT No. 122, St. PAUL STREET.

THE Subscriber wishing to be prepared next spring to receive a great assortment of READY-MADE CLOTHING and DRY GOODS, is desirous to SELL HIS PRESENT EXTENSIVE STOCK, at COST PRICE, for CASH, commencing on the 25th NOVEMBER instant, at NOON!

He will give the most convincing proofs that all his Stock will be sold at COST PRICE, on and after the 25th of NOVEMBER, at NOON.

The Public is particularly requested to visit his Establishment, even although they may not come with the intention of purchasing—the Proprietor being satisfied that when they examine the quality of his Goods, and the extreme Cheapness of every article in his line, they will not be able to resist the temptation to make purchases.

This is the most favorable opportunity ever offered to purchasers in Canada.

GO AND SEE!

AT THE SIGN OF THE BEAVER!

No. 122, St. PAUL STREET,

L. PLAMONDON.

Montreal, Nov. 21, 1850.

JOHN M'CLOSKEY,

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

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

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

Montreal, Sept. 20, 1850.

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—Artichat, No. 1, and Newfoundland

Cassia, Cloves, Allspice, Nutmegs, Indigo, Coppeas, Blue, Starch, Mustard, Raisins, Macaroni, and Vermicelli

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

JOHN FITZPATRICK.

August 16, 1850.

PATTON & MAHER,

Dealers in Second-hand Clothes, Books, &c.,

ST. ANN'S MARKET, MONTREAL.

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.

MONTREAL TYPE FOUNDRY.

THE Proprietor of this Establishment, takes this opportunity to inform the Printers of the British North American Provinces, that he continues to manufacture and has constantly on hand all things necessary to furnish a Printing Office in the very best style.

The great improvements lately introduced into this Foundry, both in workmanship and materials, will enable him to give perfect satisfaction to all those who may favor him with their orders.

Printers will find, in the Specimens just issued, a selection of Book Letter, Fancy Type, and Ornaments, suitable to the Canada Trade. Should their fancy carry them further, Mr. Palsgrave's connection with the most extensive manufactories in the United States, enables him, at a short notice, to supply their wants; while the Agency in Toronto, under the management of Mr. FEEHAN, gives the Printers of Canada West every facility, a general assortment being kept there, for their convenience.

Old Type taken in exchange for new, without deduction, at fivepence per lb. Twenty per cent. advance is added on American Imports, to cover duties and charges.

CHAS. T. PALSGRAVE, Corner of St. Helen and Lemoinne Streets.

14th August, 1850.

THE CHEAPEST BOOK EVER PUBLISHED!

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

THE DUTY OF A CHRISTIAN TOWARDS GOD, and the Means of acquitting himself thereof; to which is added PRAYERS AT MASS, and the Rules of Christian Politeness. Translated from the French, by Mrs. J. Sadlier. 12 mo., of 400 pages, half-bound. Price, only 1s. 10d., or 15s. the dozen.

The following preface by the Translator, will now fully explain the nature of the Work:—

"This work has long been a class-book in the Schools of the Christian Brothers in France and in Canada, and this translation was made especially for their use, as they wish to place it also in the hands of their pupils speaking and studying the English language. The very fact of its universal adoption by these excellent masters of education is sufficient to establish its character as an unrivalled book of instruction on the whole Duty of a Christian. Here nothing is left unexplained—no point unnoticed—of all the grand and beautiful system of Religion. From the most sublime mysteries of our faith, to the simplest and most trivial practices of devotion, all is laid open before the mind, and in a way so earnest, so impressive as to produce at once the effect of rivetting attention, and inducing the mind to dwell on these all-important topics.

"To the principal work (*The Christian's Duty to God*), is added the *Rules of Christian Politeness*, together with prayers at Mass, both being considered essentially necessary to make the book complete."

We have also in Press an edition of the Work, printed on fine paper, and bound in muslin, for Families, at the very low price of 2s. 6d. each, or 4 per dozen.

A copy of this Book should be in the hands of every Catholic in the community. We have put the price so low as to place it within the reach of all who are disposed to purchase.

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

Montreal, 21st Nov., 1850.

JUST RECEIVED, and for Sale by the Subscribers, "WILLY BURKE," or, *The Irish Orphan in America*, by Mrs. J. SADLIER, 18mo., handsomely bound in muslin, price only 1s. 3d.

The prize was awarded to this Tale, by Mr. BROWNSON.

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

Montreal, 3rd Oct., 1850.

DRY GOODS.

"TO SAVE IS TO GAIN."

W. McMANAMY,

No. 204, Notre Dame Street,

NEAR MCGILL STREET,

RESPECTFULLY begs leave to inform the Citizens of Montreal and surrounding Country, that he has on sale a cheap and well-selected Stock of DRY GOODS, suitable for the present and coming seasons, which he is determined will be sold at the lowest remunerating price for Cash.

GENTLEMEN'S SHIRTS, GENTLEMEN'S COLLARS, BOYS' SHIRTS, CHILDREN'S DRESSES, (quite new styles.)

W. McM., availing himself of the advantage of Cash purchases, at auction, feels warranted in stating that he can sell his goods twenty per cent. below the ordinary prices.

N. B.—No Goods sold for anything but what they really are.

Montreal, 20th August, 1850.

AMERICAN MART,

UPPER TOWN MARKET PLACE, QUEBEC.

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

INDIA RUBBER MANUFACTURED BOOTS, SHOES, AND CLOTHING, IRISH LINENS, 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.

T. CASEY.

L. P. BOIVIN,

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

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

Montreal, 20th Sept., 1850.

BOARDING SCHOOL

FOR

YOUNG LADIES,

(CONDUCTED BY THE SISTERS OF CHARITY,)

BYTOWN.

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

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

TUITION.

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

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

TERMS.

Board,	£15 0 0	Payable per quarter or per month, but always in advance
Half-board,	7 10 0	
Quarter-board,	3 0 0	
Music,	4 8 0	
Drawing and Painting,	1 7 6	
Washing,	2 0 0	
For articles wanted during the year,	0 8 3	

[This is to be paid when entering.]

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

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

DRESS AND FURNITURE.

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

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

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

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

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

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

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

JOHN PHELAN'S

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

THOMAS BELL,

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

EVENING SALES OF DRY GOODS, BOOKS, &c.

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.

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