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# CATHOLIC CHRONICLE.

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## DISCOURSES TO MIXED CONGREGATIONS.

BY JOHN HENRY NEWMAN,

PRIEST OF THE ORATORY OF ST. PHILIP NERI.

### DISCOURSE VII.

#### PERSEVERANCE IN GRACE.

There is no truth, my brethren, which Holy Church is more earnest in impressing upon us than that our salvation from first to last is the gift of God. It is true indeed that we merit eternal life by our works of obedience; but that those works are meritorious of such a reward, this takes place, not from their intrinsic worth, but from the free appointment and bountiful promise of God; and that we are able to do them at all, is the simple result of His grace. That we are justified is of His grace; that we have the dispositions for justification is of His grace; that we are able to do good works, when justified, is of His grace; and that we persevere in those good works is of His grace. Not only do we actually depend on His power from first to last, but our very destinies depend on His sovereign pleasure and inscrutable counsel. He holds the arbitration of our future in His hands; without an act of His will, independent of ours, we should not have been brought into the grace of the Catholic Church; and without a further act of His will, though we are now members of it, we shall not be brought on to the glory of the kingdom of heaven. Though a soul justified can merit eternal life, yet neither can it merit to be justified, nor can it merit to remain justified to the end; not only is a state of grace the condition and the life of all merit, but grace brings us into that state of grace, and grace continues us in it; and thus, as I began by saying, our salvation from first to last is the gift of God.

All this is perfectly consistent with our free will, because Holy Church teaches also that we are really free and responsible. Every one upon earth might, without any verbal evasion, be saved, as far as God's assistances are concerned. Every man born of Adam's seed, simply and truly, might save himself, if he would, and might will to save himself; for grace is given to every one enough for this. Why it is, however, that in spite of this real freedom of man's will, our salvation still depends so absolutely on God's good pleasure, is unrevealed; divines have devised various explanations of it, which have severally been received by some, and not received by others, but which do not concern us now. How man is able fully and entirely to do his will, yet God accomplishes His own supreme will also, is hidden from us, as it is hidden from us how God created out of nothing, or how He foresees the future; it is one of those "hidden things which belong unto the Lord our God;" but "what are revealed," as the inspired writer goes on to say, "are for us and our children even for ever-lasting;" and those revealed truths are, on the one hand, that our salvation depends on ourselves, on the other, that it depends on God. Did we not depend on ourselves, we should become careless and reckless, nothing we did or did not do having any bearing on our salvation; did we not depend on God, we should be presumptuous and self-sufficient. I began by telling you, my brethren, and I shall proceed in what is to come, more distinctly to tell you, that you depend upon God; but such admonitions imply also your dependence upon yourselves; for, did not your salvation in some sufficient sense depend on yourselves, what would be the use of appealing to you not to forget your dependence on God? It is, because you have so great a share in your own salvation, that it avails, that it is pertinent, to speak to you of God's part in it.

God is the Alpha and Omega, the beginning and the ending, as of all things, so of our salvation. We should have lived and died every one of us in the absence of all saving knowledge of Him, but for a gift which we could not do any thing ourselves to secure, had we lived ever so well,—but for His grace; and now that we have known him, and have been cleansed from our sin by Him, it is quite certain that we cannot do any thing, even with the help of grace, to purchase for ourselves perseverance in justice and sanctity, though we live ever so well. His grace begins the work, His grace also finishes it; and now I am going to speak to you of His finishing it; I mean of the necessity under which we lie of His finishing it, else it will never be finished, or rather will be reversed; I am going to speak to you of the gift of perseverance in grace, its extreme preciousness, and our utter hopelessness, in spite of all that we are, without it.

It is this gift which our Lord speaks of when He prays His Father for His disciples, before He departs from them: "Holy Father, keep in Thy Name those whom Thou hast given Me; . . . I ask not that

Thou take them out of the world, but that Thou preserve them from evil." And St. Paul intends it when he declares to the Philippians that "He who had begun a good work" in his disciples, "would perfect it unto the day of Christ Jesus." St. Peter too, when he says in like manner, that "God, who had called his brethren into His eternal glory, would perfect, confirm, and consolidate them." And so the Prophet in the Psalms prays, that God would "perfect his walking in His paths, that his steps might not be moved;" and the Prophet Jeremias declares in God's Name, "I will put My fear in their hearts, that they draw not back from Me." In these and many other passages the blessing spoken of is the gift of perseverance, and now I will tell you more distinctly how and why it is necessary.

This is what we find to be the case, not only in matters of religion, but of this world, viz., that let a person do a thing ever so well, the chance is that he will not be able to do it a number of times without a mistake. Let a person be ever so good an accountant, he will add up a sum wrongly now and then, though you could not guess beforehand when or why he was to fail. Let him get by heart a number of lines ever so perfectly, and say them accurately over, yet it does not follow that he will say them a dozen times and be accurate throughout. So it is with our religious duties; we may be able to keep from every sin in particular, as the temptation comes, but this does not hinder its being certain that we shall not in fact keep from all sins, though that "all" is made up of those particular sins. This is how the greatest Saints come to commit venial sins, though they have grace sufficient to keep them from any venial sin whatever. It is the result of human frailty: nothing could keep the Saints from such falls, light as they are, but a special prerogative, and this, the Church teaches us, has been granted to the Blessed Virgin, and apparently to her alone. Now venial sins do not separate from God, and are permitted by the Giver of all grace for a good purpose, to humble us, and to give us an incentive to works of penance. No exemption from venial sin is given us, because it is not necessary for us to be exempted: on the other hand it is most necessary that we should be preserved from mortal sins, yet here too that very difficulty besets us in our warfare with them which meets us in the case of venial. Here too, though a man may have grace sufficient to keep him clear of all mortal sins whatever, taken one by one, we may prophesy surely, that the hour will come, sooner or later, when he will neglect and baffle that grace, unless he has some further gift bestowed on him to guard him against himself. He needs grace to use grace, he needs something over and above, to secure his faithfulness to what he has already. And he needs it imperatively, for since one mortal sin separates from God, he is in immediate risk of his salvation, if he has it not. This additional gift is called the gift of perseverance; and it consists in an ever watchful superintendence of us, on the part of our All-merciful Lord, removing temptations which He sees will be fatal to us, succoring us at those times when we are in particular peril, whether from our negligence or other cause, and ordering the course of our life so, that we may die when we are in a state of grace. And, since it is so simply necessary for us, God grants it to us; nay, did He not, no one could be saved; He grants it to us, though He does not grant even to Saints the prerogative of avoiding every venial sin; He grants it, out of His bounty, to our prayers, though we cannot merit it by any thing we do or say to Him, even with the aid of His grace.

What a lesson of humility and watchfulness have we in this doctrine as now explained! It is one ground of humiliation, that, do what we will, strive as we will, we cannot escape from venial sin while we are on earth. Though the aids which God gives us are sufficient to enable us to live without sin, yet our infirmity of will and of attention is a match for them, and we do not do in fact that which we might do. And again, what is not only humbling, but even frightful and appalling, we are in danger of mortal sin as well as in certainty of venial; and the only reason why we are not in certainty of mortal is, that an extraordinary gift is given to those who supplicate for it, to secure them from mortal, though no such gift is given to secure them from venial. In spite of the presence of grace in our souls, in spite of the actual assistances given us, we owe any hope we have of heaven, not to that inward grace simply, nor to those assistances, but to a supplementary mercy which protects us against ourselves, rescues us from occasions of sin, strengthens us in our hour of danger, and ends our days at that very time, perhaps cut short our life in order to secure a time when no mortal sin has separated us from God. Nothing we are, nothing we do, is any guarantee to us that this supplementary mercy has been accorded to us; we cannot know till the end; all we know is, that God has helped us hitherto, and we trust He will help us still. But yet the ex-

perience of what He has already done is no promise that He will do more; our present religiousness need not be the consequence of the gifts of perseverance as bestowed upon us; it may have been intended merely to prompt and enable us to pray earnestly and continually for that gift. There are men who, had they died at a particular time, would have died the death of Saints, and who lived to fall. They lived on here to die eternally. O dreadful thought! Never be you offended, my brethren, or overwhelmed, when you find the good and gentle, or the zealous and useful, cut down and taken off in the midst of their course: it is hard to bear, but who knows but he is taken away *a facie multitudine*, "from the presence of evil," from the evil to come? "He was snatched away," as the wise man says, "lest evil should change his reason, or error deceive his soul." For the fascination of vanity clouds what is good, and the fickleness of concupiscence perverts the guileless mind. He was perfected in a brief space, and so fulfilled a length of time, for his soul was pleasing to God, whereupon he hastened to bring him out of the midst of iniquity. The people see and do not understand, nor lay up such things in their hearts; that God's grace and mercy is unto His Saints, and His regard unto His elect.

Bad is it to bear, when such a one is taken away; cruel to his friends, sad even to strangers, and a surprise to the world; but O, how much better, how happy so to die, instead of being reserved to sin! You may wonder how sin was possible in him, my brethren; he had so many graces, he had lived and matured in them so long; he had overcome so many temptations. He had struck his roots deeply, and spread abroad his branches on high. One grace grew out of another; and all things in him were double one against another. He seemed from the very completeness of his sanctity, which enriched him on every side, to defy assault, and to be proof against impression. He, if any one, could have said with the proud Church in the Apocalypse, "I am wealthy and enriched, and have need of nothing;" that he had started well, seemed a reason why he should go on; strength would lead to strength, and merit to merit; as a flame increases and sweeps along and round about, as soon as, and for the very reason that it is once kindled, so he promised himself a destiny of greater triumph as time proceeded. He was fit to scale heaven by an inherent power, which, though at first of grace, yet, when once given, became not of grace, but of claim for more grace, as by the action of a law, and the process of a series, in which grace and merit alternated, man meriting and meriting, and the God of grace being forced to give and give, if He would be true to His promise. Thus we might look at Him, and think we had already in our hands all the data of a great and glorious and infallible conclusion, and deny that a reverse or a fall was possible. My brethren, there was once an Eastern king, in his day the richest of men; and a Grecian sage came to visit him, and, having seen all his glory and his majesty, was pressed by this poor child of vanity to say whether he was not the happiest of men. To whom the wise man did but reply, that he should wait till he saw the end. So it is as regards spiritual wealth; since Almighty God, in spite of His ample promises, and His faithful abidance to them, has not put out of His own hands the issues of life and death; the end comes from Him as well as the beginning. When He has once given grace, He has not therefore simply made over to the creature his own salvation. The creature can merit much; but as he could not merit the grace of conversion, neither can he merit the gifts of perseverance. From first to last he is dependent on Him who made him; he cannot be extortionate with Him, he cannot turn His bounty to the prejudice of the Bountiful; he may not exalt himself, he dare not presume, but "if he thinketh he standeth, let him take heed lest he fall." He must watch and pray, he must fear and tremble, he must "chastise his body and bring it into subjection, lest, after he has preached to others, he himself should be reprobate."

But I need not go to heathen history for an instance in point; Scripture furnishes one a thousand times more apposite and more impressive. Who was so variously gifted, so inwardly endowed, so laden with external blessings, as Solomon? on whom are lavished, as on him, the titles and the glories of the Eternal Son, God and man? The only aspect of Christ's adorable person, which he does not represent, does but bring out to us the peculiarity of his privileges. He does not symbolize Christ's sufferings; he was neither a Priest, nor like David his father, had he been a man of strife, and toil, and blood. Every thing which betokens mortality, every thing which savors of the fall, is excluded from our idea of Solomon. He is as if an ideal of perfection; the king of peace, the builder of the temple, the father of a happy people, the heir of an empire, the wonder of all nations; a prince, yet a sage; palace-bred, yet taught in the schools; a student, yet a man of the world; deeply

read in human nature, yet learned too in animals and plants. He has the crown without the cross, peace without war, experience without suffering, and this not in the mere way of men, or from the general providence of God, but from His very hands, by a particular designation, and as the result of inspiration. He obtained it when young, and where shall we find any thing so touching in the whole of Scripture as the circumstances of the grant? who shall accuse him of want of religious fear and true love, whose dawning is so beautiful? When the Almighty appeared to him in a dream on his coming to the throne and said, "Ask what I shall give thee;" "O Lord God," he made answer, "Thou hast made Thy servant to reign in the stead of David my father; and I am a little child, and know not my going out and my coming in. And Thy servant is in the midst of the people which Thou hast chosen, a vast people, which cannot be numbered or counted for multitude." Accordingly, he asked for nothing else but the gift of wisdom to enable him to govern his people well; and as his ward for so excellent a petition, he received, not only the wisdom for which he had asked, but those other gifts for which he had asked not: "And as the Lord said unto Solomon, Because thou hast asked this thing, and hast not petitioned for many days, nor riches, nor the lives of thine enemies, but hast asked for thyself wisdom to discern judgment, behold, I have done to thee according to thy words, and I have given to thee a wise and understanding heart, so that none has been like thee before thee, nor shall rise after thee. Moreover, these things, which thou hast not asked, I have given to thee, to wit, riches and glory, so that none has been like to thee among kings in all former days."

Rare inauguration to his greatness! the most splendid of monarchs owes nothing to injustice, or to cruelty, or to violence, or to treachery, nothing to human art or to human arm, that he is so powerful, so famous, and so wise; it is a divine gift which endowed him within, which clothed him without. What was wanting to his blessedness? seeking God in his youth, growing up year after year in sanctity, fortifying his faith by wisdom, and his obedience by experience, and his aspirations by habit, what shall he not be in the next world, who is so glorious in this? He is a Saint ready made; he is in his youth what others are in their age; he is fit for heaven ere others begin the way heavenward: why should he delay? what lacks he yet? why tarry the wheels of his chariot? why does he remain on earth, for a good old age, when he has already won his crown, and may be carried away in happy youth, and be securely taken into God's keeping, not with the common throng of holy souls, but like Enoch and Elias, up on high, in some fit secret paradise till the day of redemption? Alas! he remains on earth to show us that there might be one thing lacking amidst that multitude of graces; to show that though there be all faith, all hope, all love, all wisdom; that though there be an exuberance of merits, it is all a vanity, it is only a woe in the event if one gift be wanting,—the gift of perseverance! He was in his youth, what others hardly are in age; well were it, had he been in his end, what the feeblest of God's servants is in his beginning!

His great father, whose sanctity had been wrought into him, by many a fight with Satan, and who knew how difficult it was to persevere, when his death drew near, as if in prophecy rather than in prayer, had spoken thus of and to his son, and his people: "God said to me, Thou shalt not build a house to My Name, because thou art a man of war, and hast shed blood. Solomon, thy son, shall build My house and My courts; for I have chosen him to Me for a son, and I will be to him a father; and I will establish his kingdom even for ever, if he shall persevere to do My precepts and judgments, as at this day. And thou, Solomon, my son, know the God of thy father, and serve Him with a perfect heart and a willing mind, for if thou shalt forsake Him, He will cast thee off for ever." And then, when he had collected together the precious materials for that house which he himself was not to build, and was resigning the kingdom to his son, "I know," he said, "O my God, that Thou triest the heart, and lovest simplicity, wherefore have I in the simplicity of my heart, and with joy offered to Thee all these things; and Thy people too, which are present here, have I seen with great joy to offer to Thee their gifts. O Lord God of Abraham, and Isaac, and Israel, our fathers, keep for ever this wish of their hearts, and let that abide in them always for the worship of Thee." And to Solomon also, my son, give a perfect heart; that he may keep Thy commandments, and Thy testimonies, and Thy ceremonies, and do all things; and build the building, for thee which I have prepared the charges." Such had been the dim foreboding of his father, fearing perhaps for his son from the very abundance of that son's prosperity. And in truth, it is not good for man to live in so cloudless a splendor, and so unchequered a heaven.



There is a moral in the history, that he, who prefigured the coming Saviour in all His offices but that of suffering, should fall; that the King and the Prophet, who was neither priest nor warrior, should come short;—thereby to show that penance is the only sure mother of love. "They who sow in tears shall reap in exultation," but Solomon, like the flowers of the field which are so beautiful, but are cast into the oven, so he too, with all his glory, retained not his comeliness, and withered in his place. He who was wisest became as the most brutish; he who was the most devout was lifted up and fell; he who wrote the Song of Songs became the slave and the prey of vile affections. "King Solomon loved many strange women, unto them he clave with the most burning love. And when he was now old, his heart was depraved by women, that he followed other gods, Astarte, goddess of the Sidonians, and Moloch, the idol of the Ammonites; and so did he for all his strange wives, who did burn incense and sacrifice unto their gods." O what a contrast between the grey-headed apostate, laden with years and with sins, bowing down to women and to idols, and the bright and youthful form, standing, on the day of Dedication, in the temple he had built, as a mediator between God and His people, when he acknowledged so simply, so fervently, God's mercies and His faithfulness, and prayed that He would "incline his hearts unto Himself, that they might walk in all His ways and keep His commandments, and His ceremonies, and His judgments, whatever He had commanded to their fathers!"

Well were it for us, my dear brethren, were it only kings and prophets and sages, and other rare creations of God's grace, to whom this warning applied; but it applies to all of us. It is true indeed that the holier a soul is, and the higher in the kingdom of heaven, so much the greater need has he to look carefully to his footing lest he stumble and be lost; and a deep conviction of this necessity has been the sole preservative of the Saints. Had they not feared to fall, they never would have persevered. Hence, like St. Paul, they are always full of their sin and their peril. You would think them the most polluted of sinners, and the most unstable of penitents. Such was the blessed Martyr Ignatius, who when on his way to his death, said, "Now I begin to be Christ's disciple." Such was the great Basil, who was ever ascribing the calamities of the Church and his country to the wrath of heaven upon his own sins. Such was St. Gregory, who submitted to his elevation to the Papedom, as if it was his spiritual death. Such too was my own dear Father St. Philip, who was ever showing, in the midst of the gifts he received from God, the anxiety and jealousy with which he regarded himself and his prospects. "Every day," says his biographer, "he used to make a protest to God with the Blessed Sacrament in his hand, saying, 'Lord, beware of me to-day, lest I should betray Thee, and do Thee all the mischief in the world.'" At other times he would say, "The wound in Christ's side is large, but, if God did not guard me, I should make it larger." In his last illness, "Lord, if I recover, so far as I am concerned, I shall do more evil than ever, because I have promised so many times before to change my life, and have not kept my word, so that I despair of myself." He would shed abundance of tears, and say, "I have never done one good action." When he saw young persons, he began considering how much time they had before them to do good in, and said, "O happy you! O happy you!" He often said, "I am past hope," and when urged, he added, "but I trust in God." When a penitent of his called him a Saint, he turned to her with a face full of anger, and said, "Begone with you, I am a devil, not a Saint." When another said to him, "Father, a temptation has come to me to think you are not what the world takes you for," he answered, "Be sure of this, that I am a man like my neighbors, and nothing more."

What a reflection on ordinary Christians is the language of Saints about themselves! Multitudes indeed live in mortal sin, and have no concern at all about present, past, or future. But even those who go so far as to come to the Sacraments, never trouble themselves with the thoughts of perseverance. They seem to take it as a matter of course that, if they are in a good state of mind at present, it will continue. Perhaps they have been converted from a sinful life, and are very different from what they have been. They feel the comfort of the change, they feel the peace and satisfaction of a cleansed conscience, but they are so taken up with that comfort and peace, that they rest in it and become secure. They do not guard against temptation, or pray for support under it; it does not occur to them to consider that, as they have changed from sin to religion, so they may, if so be, change back again from religion to sin. They do not realize enough their continual dependence on God; some temptation comes on them, or some vicissitude of life, they are surprised, they fall, and perhaps they never recover.

What a scene in this life, a scene of almost universal disappointment! of springs blighted, of harvests beaten down by the storm, when they should have been gathered into the storehouses! of tardy and imperfect repentances, when there is nothing else to be done, and unsatisfactory resolves and poor efforts, when the end of life is come! O my dear children, how subdued our rejoicing in you is, even when you are walking well and hopefully! how anxious are we for you, even when you are cheerful from the lightness of your conscience and the sincerity of your hearts! how we sigh when we give thanks for you, and tremble even while we rejoice in hearing your confessions and absolving you! And why? because we know how great and high is the gift of perseverance. When Hazeal came with his presents to the prophet Eliseus, the man of God stood over against him, in silence, and in bitter thought, till at last the blood mounted up into his countenance, and he wept.

He wept, to Hazeal's surprise, at the prospect of the dreadful butcheries which the soldier before him, little as he expected it, was to perpetrate when he succeeded to the throne of Syria. We, O honest and cheerful hearts, are not prophets as Eliseus, nor are you destined to high estate and extraordinary temptations as Hazeal; but still the tears which the man of God shed, what if any Angel should be shedding the like over any of you, what time you are receiving pardon and grace from the voice and hand of the Priests of Christ! O how many are there who pass well and hopefully through what seem to be their most critical years, and fall just when one might consider them beyond danger! How many are good youths, yet careless men; blameless from fifteen to twenty, yet captives to habits of sin between twenty and thirty! How many persevere till they marry, and then perhaps get inextricably entangled in the cares or pleasures of this world, and give up attendance on the Sacraments, and other holy practices, which they have hitherto observed! how many pass through their married life well, but lapse into sin on the death of wife or husband! How many are there who by mere change of place lose their religious habits, and become first careless and then shameless! How many upon one sin fall into remorse, disgust of themselves, and recklessness, avoid the Confessional from shame and despair, and live on burthened with the custody of some miserable secret! How many fall into trouble, lose their spirit and heart, shut themselves up in themselves, and feel a sort of aversion to religion, when religion would be all in all to them! How many come to some great prosperity, and, carried away by it, "wax fat and kick, and leave God their Maker, and recede from God their Saviour!" How many fall into lukewarmness almost like death, after their first fervor! How many lose the graces begun in them by self-confidence and arrogant impetuosity! How many, who under God's guidance were making right for the Catholic Church, suddenly turn short and miss, "like a broken bow!" How many, when led forward by God's unmerited grace, are influenced by the persuasions of relatives or the inducements of station or of wealth, and become sceptics or infidels when they might have almost died in the odor of sanctity! How many, whose contrition once gained for them the grace of justification, by refusing to go forward, have gone backwards, though they maintain a semblance of what they once were, by means of the mere natural habits which supernatural grace had formed within them! What a miserable wreck is the world, hopes without substances, promises without fulfilment, repentance without amendment, blossom without fruit, continuance and progress without perseverance!

O, my dearest children, let me not depress you; it is your duty, your privilege to rejoice; I would not frighten you more than it is good for you to be frightened. Some of you will take it too much to heart, and will fret yourselves unduly, as I fear. I do not wish to sadden you, but to make you cautious; doubt not you will be led on, fear not to fall, provided you do but fear a fall. Fearing will secure you from what you fear. Only, "be sober, be vigilant," as St. Peter says, beware of taking satisfaction in what you are, understand that the only way to avoid falling back is to press forward. Dread all occasions of sin, get a habit of shrinking from the beginnings of temptation. Never speak confidently about yourselves, nor contemptuously of the religiousness of others, nor lightly of sacred things; guard your eyes, guard the first springs of thought, be jealous of yourselves when alone, neglect not your daily prayers; above all, pray especially and continually for the gift of perseverance. Come to Mass as often as you can, visit the Blessed Sacrament, make frequent acts of faith and love, and try to live in the presence of God. And further still, interest our Blessed Lady in your success; pray to her earnestly for it; she can do more for you than any one else. Pray her by the pain she suffered, when the sharp sword went through her, pray her by her own perseverance, which was in her the gift of the same God of whom you ask it for yourselves. God will not refuse you, He will not refuse her, if you have recourse to her succor. It will be a blessed thing, in your last hour, when flesh and heart are failing, in the midst of the pain, the weariness, the restlessness, the prostration of strength, the exhaustion of spirits, which then will be your portion, it will be blessed indeed to have her at your side, more tender than a mother, to nurse you and to whisper peace. It will be most blessed, when the evil one is making his last effort, when he is coming on you in his might to pluck you away from your Father's hand, if he can; it will be blessed indeed if Jesus, Joseph, and Mary are there, waiting to shield you from his assaults and to receive your soul. If they are there, all is their Angels are there, Saints are there, heaven is there, heaven is begun in you, and the devil has no part in you. That dread day may be sooner or later, you may be taken away young, you may live to fourscore, you may die in your bed, you may die in the open field, but if Mary intercedes for you, that day will find you watching and ready. All things will be fixed to secure your salvation; all dangers will be foreseen, all obstacles removed, all aids provided. The hour will come, and in a moment you will be translated beyond fear and risk, you will be translated into a new state where sin is not, nor ignorance of the future, but perfect faith and serene joy, and assurance and love everlasting.

Jesus, Joseph, and Mary, I offer you my soul and my heart!

Jesus, Joseph, and Mary, assist me in my last agony!

Jesus, Joseph, and Mary, let me breathe out my soul with you in peace!

Forty-six churches have been erected and fifty clergymen added to the Catholic mission in Scotland during the last ten years.

## CATHOLIC INTELLIGENCE.

## THE IRISH NATIONAL SYNOD.

(From the Tablet of Sept. 14.)

On Tuesday, September 10th, took place the third and closing session of the Synod. The Ecclesiastical ceremonies and observances were in every respect similar to those at the opening of the Synod, and which it is, therefore, unnecessary to recapitulate.

The attendance of both clergy and laity was most numerous, and there was an immense multitude of country-people assembled about the precincts of the cathedral. At half-past ten o'clock the Bishops, wearing soutans, and rochets, with pectoral cross, entered the cathedral in procession from the college. High Mass was celebrated by his Grace the Most Reverend Dr. Slattery, Archbishop of Cashel; the Reverend Mr. Lanigan, Administrator, Thurles, was Presbyter Assistant; the Reverend Dr. Quin, Deacon; and the Rev. Dr. Woodlock, Vice-President of All-Hallows College, Drumcondra, Sub-Deacon. The Rev. Dr. M'Hale, of the Irish College at Rome, together with the Rev. Messrs. Keogh and Ford, officiated as Masters of Ceremonies. At the conclusion of the High Mass the Prelates were robed in full Pontificals, and took their seats within the inner circle of the sanctuary, the theologians sitting immediately around them.

It was then announced by the Secretaries that the business of the Synod had now concluded, and that it only remained for the Prelates to affix their signatures to the decrees agreed upon, the Rev. P. Cooper came forward and deposited the records on which those decrees were inscribed on the gospel side of the altar. The Secretaries—namely, the Rev. Dr. O'Brien, of Waterford; the Rev. P. Cooper, of Dublin; and the Rev. Dr. Leahy, of Thurles—then took their places close by the altar to witness the singing and final attestation of the decrees of the Synod by all who were qualified by Ecclesiastical rank to take part in its councils, and vote at its deliberations. First came the Primate, his Grace the Most Rev. Dr. Cullen, who signed and declared his adoption of the decrees contained in the record before him, and then followed the other Prelates and procurators of absent Bishops, who each affixed their signature in like manner, and made obeisance to the Primate in the following order:—The Most Rev. Dr. Murray, Archbishop of Dublin; the Most Rev. Dr. Slattery, Archbishop of Cashel; the Most Rev. Dr. M'Hale, Archbishop of Tuam; the Right Rev. Dr. M'Gettigan, Bishop of Raphoe; the Right Rev. Dr. Ryan, Bishop of Limerick; the Right Rev. Dr. Browne, Bishop of Kilmore; the Right Rev. Dr. O'Higgins, Bishop of Ardagh; the Right Rev. Dr. Cantwell, Bishop of Meath; the Right Rev. Dr. Browne, Bishop of Elphin; the Right Rev. Dr. Blake, Bishop of Dromore; the Right Rev. Dr. Denvir, Bishop of Down and Connor; the Right Rev. Dr. Kennedy, Bishop of Killaloe; the Right Rev. Dr. Foran, Bishop of Waterford; the Right Rev. Dr. Healy, Bishop of Kildare; the Right Rev. Dr. Feeny, Bishop of Killala; the Right Rev. Dr. M'Nally, Bishop of Clogher; the Right Rev. Dr. O'Donnell, Bishop of Galway; the Right Rev. Dr. Walsh, Bishop of Ossory; the Right Rev. Dr. Delany, Bishop of Cork; the Right Rev. Dr. Derry, Bishop of Clonfert; the Right Rev. Dr. Murphy, Bishop of Cloyne and Ross; the Right Rev. Dr. Kelly, Bishop of Derry; the Right Rev. Dr. Murphy, Bishop of Ferns; the Rev. Dr. Durcan, Procurator for the Right Rev. Dr. M'Nicholas, Bishop of Achonry; the Rev. Dr. M'Eniry, Procurator for the Right Rev. Dr. Egan, Bishop of Ardferd and Aghadoc; the Rev. Dr. M'Evilly, Procurator for the Right Rev. Dr. French, Bishop of Kilmacduagh; the Very Rev. Dr. Fitzpatrick, Abbot of Mellary.

The following was the decree of *subscribendo*:—  
"Illms. et Revms. Delegatus Aplicus. admonet omnes Illmos. et Revms. Dnos. Epos. qui huic sacro Concilio iure intersunt, ut post ipsum singuli loco et ordine suo ad altare maximum accedentes iis quæ in Synodo hac Nationali decreta sunt subscribant. Mandat etiam absentium Episcoporum Procuratoribus, ut nemo eorum. Thulesio discedat, nisi prius sui Episcopi nomine decreta suscipiant, illis subscripserint."

When the signatures of these dignitaries had been duly affixed to the decrees, and the same attested by the Secretaries as witnesses, the Secretary asked—  
"Ilme ac Revmi. Domini—Revmi. Patres, placetne vobis ad Dei Omnipotentis laudem hujus Nationalis Synodi finem jam fieri?"

The Primate then dissolved the Synod in the following terms—  
"Nos Paulus, Apostolicæ Sedis Delegatus—Dei et ejusdem Sedis Apostolicæ gratia Archiepiscopus Armaeanus, totius Hib. Primas, cum Deo auctore et adjutore, absoluta sint, quæ pro temporis ratione agi gerique videbantur; cumque pastoralis cura Revms. Episcopos, in Concilio congregatos ad suas respective Ecclesias revocet, propterea de eorum Consilio et consensu huic Synodi finem faciendum atque jam factum esse decernimus."

The following information, relating to the proceedings at Thurles on Monday, is from a previous letter in the *Freeman*:—

"In consequence of the great amount of business which came under the consideration of the Prelates assembled in Synod, it was found expedient to prolong its sittings a day beyond the period originally fixed on for their close. And even with this extension of time, it was only by great labor, and prolonged deliberations, that the private sessional business of the Council has been brought to a close to-night, the last sitting having occupied about three hours, during which the several decrees, &c., agreed upon were read over before the Bishops and Theologians, and thereupon affirmed, preparatory to their solemn ratification, by being signed on the altar of the Cathedral the following day, after the celebration of High Mass. Indeed, so urgent was the pressure of Ecclesiastical business this evening, that, for the first time since the

opening of the Synod, the solemn Benediction, at which all the Bishops assisted (one always officiating), did not take place, and it was near nine o'clock when the official proceedings in the College were brought to a close. The attendance, as well of clergy as of laity, to-morrow, is likely, consequently, to exceed that on either of the previous public ceremonies; vast numbers have been thronging into the town all day, from Cork, Limerick, and the intermediate stations; and the mail train this morning from Dublin brought down a large influx of visitors from the metropolis, including many respectable Catholic families. The prolongation of the Synod, and the constant labors, attendant upon it, have in some degree affected the health of a few of the Bishops who are attending, two of whom—namely, the Right Rev. Dr. Denvir, Bishop of Down and Connor, and the Right Rev. Dr. Browne, Bishop of Kilmore—have been obliged to leave the College, and put up at the principal hotel in order to obtain more extended accommodation.—Among the Ecclesiastics who arrived to-day was the Honorable and Rev. Mr. Spencer, Provincial of the Passionists, whose appearance, wearing the strict ecclesiastical costume of his Order, created no small sensation, as the gifted and eminent convert walked through the town to the monastery. He wore the flowing black serge habit cincture of the Order of Passionists, with the symbolic emblems richly embroidered over the left breast, broad-leaved hat turned up at the sides, and laced sandals, without stockings.

"The anxious and unremitting labors which the Most Rev. Dr. Cullen has gone through since the commencement of the Synod, and the change in his constitution naturally resulting from the change of climate, have slightly enfeebled him, and I learn that his Grace is suffering from a slight rheumatic attack, together with relaxation of the uvula. It is supposed that he will very shortly proceed to Rome, and be the bearer to his Holiness of the decrees of the Synod.

"By the afternoon of to-morrow nearly all the Prelates, Theologians, and other Ecclesiastics who have taken part in the councils and ceremonials, will have left Thurles; but an interval of at least two months must necessarily elapse before the formal official promulgation of the decrees of the Synod can take place—that is, until after they have been submitted to, and received the authoritative sanction of, the Holy See."

## BRIEF OF HIS HOLINESS POPE PIUS IX. TO HIS GRACE THE LORD PRIMATE OF IRELAND.

PIUS P. P. IX.

Venerable Brother, Health and Apostolical Benediction—When We set you over that very great and illustrious Church, We, above all, had in view and consulted its interest and advantage, for the attainment of which, We, Venerable Brother, certainly reposed the greatest hope in your faith, prudence, learning, and, above all, in that remarkable piety which you have continually exhibited towards Us and this Chair of Blessed Peter. And from that very pious zeal and affection wherewith you are endeavored towards Us, We understand and are fully aware that that result has arisen which you announce to Us in your letters dated on the eleventh of July last, concerning the very great alacrity of your flock, who even then had nothing so much at heart as to give Us consolation in Our necessities and tribulations the moment they heard of them. But in that great deficiency both of private and public resources which has everywhere become prevalent, the outlay is assuredly painful to Us, Venerable Brother, which your flock have spontaneously chosen to undergo for Our sake. Wherefore you will take care to return thanks to them, thus solicitous and zealous about the person of Our humility, for the gift of money which has been sent to Us, and, at the same time, to declare to them the feelings which We entertain towards them. But persevere, Venerable Brother, in the manner you have adopted of discharging your pastoral office; fulfil with alacrity your Ministry, that both your and Our joy may daily become greater in the spiritual growth of the flock entrusted to you. Nobly, indeed, do you provide for your Clergy and people, when you hastened to communicate to them all that devotion wherewith you are yourself wonderfully imbued, towards the Most Holy Mother of God and Most Gracious Virgin Mary, by whom every faithful soul is said by Cyril to be saved. Under the guidance and auspices, above all, of her to whom it is given to destroy all heresies, let Us hope in this raging tempest for the very present help of a merciful God, and let us expect it with confidence. You, in the meantime, whom We regard certainly with singular interest and good-will, We embrace in our Lord Jesus Christ; and to yourself, Venerable Brother, and to your flock, very dear unto Us, We very lovingly, and with the intimate affection of Our heart, We impart the Apostolical Benediction, an omen of all true prosperity.

Given at Rome, at St. Peter's, on the 21st day of August, 1850, in the fifth year of Our Pontificate.

PIUS P. P. IX.

DEATH OF THE REV. MR. DEVINE, P.P., DRUMCULLEN AND EGLISH.—This melancholy event took place at one o'clock on Thursday, Sept. 12th, in Parsonstown. The Rev. gentleman came into that town on the evening previous, and in the course of the night he was attacked by apoplexy, from which he never rallied. The demise of the lamented pastor, under such circumstances, has cast a melancholy gloom over his devoted parishioners and a large circle of friends.

CONVERSION.—Mr. W. Allen, a member of an old and most respectable Protestant family, was received on Thursday, the 29th ult., into the bosom of the Catholic Church, by the Rev. John M'Craith, C.C., Newport, Tipperary.—*Tipperary Vindicator*.



ENGLAND.

CONSECRATION OF ST. GEORGE'S, OF YORK.

On Wednesday, the 4th of September, was consecrated at York, the new Cathedral of St. George's. High Mass was sung by the Rev. R. Tate, D. D. The Sermon was preached by the Right Rev. Dr. Gillis. We copy from the *Tablet*, the conclusion of his Lordship's discourse:—

"His Lordship adverted to the movements in what were termed the religious world, drew a withering picture of the humbled and abandoned state of Anglicanism, with its Bishops unable to proclaim the doctrine of their Church on the very threshold of a Christian belief, that of Baptism. On treading over to-day the flagged pavement of their ancient city, his Lordship said when he cast his eyes on the many monuments of past times, but especially on that mighty temple, the glory of England, dear to the memory of every Catholic, his heart became sad when he remembered her former glories, and now beheld her in desolation, and diverted to a worship inconsistent with that glorious structure. In contemplating its now unhallowed appropriation to a worship so contrary to the object of the founders of that holy Minister, the inscription on the church at Athens might now be inscribed over its former altars: 'to the unknown God.' For three centuries, Oh! Lord, Oh! Lord, Thou hast tolerated error. How long, how long, oh! God? When shall again the gates of that glorious Church be thrown open to a Catholic people—her altars re-erected, that spacious roof again resound with the chants and litanies from God's own anointed priests? But, suddenly stopping in this eloquent exclamation, his Lordship said—Perhaps it is best to be humble—to wait without these aspirations—to leave to Him His own good time to remain behind the cloud—not to be pulled up in our estimation—to be little in our eyes—to remember His ways are unsearchable—that Thou art a hidden mystery, oh! God.

"The new church stands in St. George-street, Walmgate; it has been erected by the conjoint designs of Mr. J. Hanson, of Preston, and Mr. C. Hanson, of Clifton. The style is the early decorated. The church covers a space of 105 feet by 55.

"There are two entrances to the church—one from St. Margaret-street, and the other at the west end of George-street. One of the buttresses at the south side contains a niche, with a carved figure of St. George.

"The nave and the aisles are divided by stone piers and arches, and the chancel is separated from the nave by a moulded arch, supported on triple-clustered piers. The small chapel on the south side of the chancel is separated from it by a carved wood parclose. This holy chapel is beautifully adorned with a rich stained glass window of great beauty, which reflects great credit for its chaste execution on Mr. F. Barnett, of York. The three sacristies are on the north side of the chancel; the organ loft is placed at the west end of the nave. The roof of the nave is supported by arched principals, resting on shafts, and supported by richly-covered corbels; the roofs of the aisle are plain, and are stained dark oak. The chancel ceiling is arched, and formed into seventy-two panels by wood mouldings, the whole adorned by painting and rich gilding. In the cornices are the following inscriptions on the north side—

'Quam dilecta tabernacula tua Domine;'

and on the south side—

'Sancte Georgi patrone ora pro nobis.'

"The altar, reredos, and tabernacle, are superbly carved in Caen stone. The front of the altar is divided into three compartments, and contains—first, a representation of our Lord on his way to Calvary; second, the great sacrifice of Calvary; third, the entombment of our blessed Redeemer. These panels are ornamented with borders of quatrefoils, with St. George's shield in the centre of each."

LONDON, Tuesday Evening, Sept. 10, 1850.—Ecclesiastical matters continue decidedly flat in this district, owing partly to the absence of the Bishop.

I have heard, on authority which I have every reason to trust, that a person hitherto highly esteemed, and of great influence among the Puseyites, distinguished not only for his exertions in the cause of the Establishment, but also, until lately, for his determined opposition to everything that savored of an approach to Rome, is now himself approaching. It appears that he is now in a Catholic place of retreat. For obvious reasons, it would be unwise to mention his name yet; but I hope in a week or two to be able to announce his conversion as a *fait accompli*. It will cause considerable confusion among a very large number of followers.

On the same authority, I may mention a rumor that one of our most active Bishops is to be sent out with quasi-legatine powers to a distant colony, which appears to give no less trouble to its spiritual than to its civil governors. The confusion of Catholic affairs in the place I allude to must be rather great to call for so strong a measure.

A letter to the *Univers* mentions the conversion of two persons at Avignon—one, a Scotchman, Dr. Boylme (as the name is spelt), who was sent out to found a Presbyterian Conventicle at Marseilles; another, an English lady, married to a Spaniard.—*Correspondent of Tablet*.

On Sunday last, 8th inst., Dr. Alemanni, the new Bishop of California, sang High Mass and gave Benediction of the Blessed Sacrament, at St. Nicholas's Church, in this town. Sermons were preached on the same occasion by the Rev. J. J. Murphy, formerly of St. Joseph's.—*Liverpool Correspondent of Tablet*.

On the 18th, 24th, and 25th of August last, an Ordination was held in the Theological College of St.

Bruno, in North Wales, belonging to the Society of Jesus. Eleven members of the College, several of whom were converts from the Oxford party, were successively promoted to the Sub-Deaconship, the Deaconship, and the Priesthood, by the Right Rev. Dr. Brown, Vicar-Apostolic of the district. The ceremony for the Priesthood (Sunday, Aug. 25th), in particular, attracted an immense number of people, both Catholic and Protestant, from different parts of North Wales. The chapel was crowded, and many distinguished ladies and gentlemen were of the number. The ceremony was very well conducted, highly imposing, and extremely affecting. At the evening service his Lordship preached a very impressive sermon to a mixed and very numerous congregation.

UNITED STATES.

DIOCESE OF BUFFALO.

CANADIAN CATHOLICS—REDEMPTORISTS—SCHOOLS—ORPHANS.

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

Few, if any, of your readers are aware of the silent, though effectual progress of pious zeal that has been exerted among the French, chiefly Canadian, Catholics of this city, and some particulars cannot be uninteresting to the public.

From the first settlement—about twenty years ago—of Canadian families in this vicinity to a recent period, they were without a Pastor. The natural consequence, it may well be conjectured, was a degree of indifference and neglect as unedifying as pitiable. Religious practices, Sunday exercises, communions, private devotions, &c., were confined to the fervent few, whilst the children found almost the sole source of knowledge in the district schools, when at all attended by them, and in most instances neither letters nor religion entered into their discipline. But the prayers of the hungry have been heard; and a kind Providence has taught us to recognise in the Redemptorist Fathers the parents of a reform hardly to be anticipated, and, I may say, wonderful. There are now resident here about three hundred and fifty families of French Catholics; among whom, since the 1st of January last, there have been no less than sixteen hundred communions. Not long since thirty-four received their first communion and fifty-three confirmation. Free schools, for each sex, superintended by a gentleman and lady, have been opened and attended by one hundred and thirty children, most of them withdrawn from the district schools.

When we call to mind that these things have taken place in a community hardly known to exist, individually poor, without influence, for twenty years without a Pastor, without a particular place of worship, and when ignorance, prejudice, and neglect had their wonted effect, we are impelled to a grateful acknowledgment of the wonder; and next to Him who has given the increase to express our heartfelt thanks to the Father whose zeal has been so well rewarded.

In speaking of our Pastor's zeal it may be *apropos* to mention a subject on which he has often solicited the prayers of his flock, viz., the numerous destitute orphans, mostly Irish, who are annually sent to the county poorhouse; numbers of whom are periodically quartered out among Protestants. They are nearly all, if not all, Catholics; and the consequence is, the loss of their faith. Out of the numbers sent abroad, not over six have had the happiness to avoid this condition, through the agency of our Pastor, whose pious efforts have been seconded so far as our pecuniary circumstances permit. But we are poor, and our response to every appeal to our benevolence is yet limited to our fervent prayers that the happy success that has heretofore attended his efforts will be increased in proportion to his zeal; and that ere long no destitute orphan will be suffered to go astray.

ITALY—ROME.

Mgr. Wiseman, the Vicar Apostolic of London, and Cardinal-Elect, passed through Bologna on the 30th ult.

A consistory will be held in the first fortnight of September, for the appointment of Cardinals. As already stated, there are to be three French Cardinals—the Archbishops of Rheims, Besancon, and Toulouse; three German Cardinals—the Archbishops of Cologne, Innsbruck, and the Primate of Hungary; two Spanish Cardinals—the Archbishops of Seville and Toledo; one English Cardinal—Dr. Wiseman; one Neapolitan Cardinal—M. Corenzi; and three Roman Cardinals—Monsignor Fornari, Apostolic Nuncio at Paris; Roberto Roberti, Vice-President of Rome and the Comarca; and Pecci, the Bishop of Gubbio, who distinguished himself by his resistance to the revolution.

FOREIGN INTELLIGENCE.

The most striking foreign event is the naval display at Cherbourg, which has given occasion to our daily monitors to say that the French build the best ships, and we work them best. The President continues his progress, but with no marked result. The two branches of the Bourbon families have exchanged funeral condolences and sympathetic expressions, which some class of politicians exult in as a sign of a union of interests likely to restore monarchy to France.

The fighting in Schleswig-Holstein is not over; and the only event of notoriety was the visit of Elihu Burritt and his peace friends to urge a cessation of arms and the adoption of a reference; they were kindly received by the Schleswigers, but nothing official resulted. They then proceeded to Copenhagen on their Christian mission. It is said Russia and England are on the point of intervening to stay further hostilities.

Prussia and Austria are at extremes about the Ger-

man Diet; which has re-assembled at Frankfort, and which Austria upholds as authorised and complete, and which Prussia absolutely repudiates.

The little state of Hesse Cassel is in a critical state. Its military prince is accused of violating its constitution and levying taxes unconstitutionally. A state of siege has been declared, the newspapers suppressed, and the usual routine of despotic suppression been resorted to.

In Spain, the elections have been signally in favor of the Government, and the progress party been entirely put aside for the moderates, whose tendencies are not over liberal.

FRANCE.

Excepting the details of the President's visit to Cherbourg, there is nothing important in the French papers. The vast majority of the Councils-General have voted in favor of a revision of the Constitution, but their decisions are, for the most part, either couched in cautious or very ambiguous phraseology, or they are confined to the assertion of an opinion that the constitution should be revised in legal shape and form. Only two or three councils have made the coveted declaration in favour of a prolongation of the President's term of office. In several of the councils the Red Republicans and Socialists have voted *en masse* for the revision, in the hope that they will thereby be able to rid the institution of the presidency, which they think unnecessary and vicious.

Serious riots have occurred in the Drome. On the 4th instant, at Clonselet, in the canton of Loriol, and department of the Drome, the *generale* was beaten for the rescue of some prisoners. A mob snatched one from the gendarmerie at Mirmande, and several communes seemed disposed to favor an insurrectional movement. The insurgents, however, were dispirited at the approach of the troops. It is added that the disarmament of the five neighboring communes of the department of the Ardeche will be effected without difficulty.

The prefecture of police has terminated a severe investigation into all the societies which, during the last year, have been formed for working the mines of California. Some of them are honorable; but there is more than one which is a veritable trap, a hundred times worse than the famous *commandites* which the tribunals had to punish in 1835 and 1836. Many of the directors of these companies are, in fact, according to the police report, *chevaliers d'industrie*, or insolvents, who have passed, with arms and baggage, from the unprofitable field of politics to the advantageous domain of Californian speculation. The government will soon publish in the *Moniteur* an article which is to unveil many intrigues.

The Minister of the Interior has granted a privilege for a new kind of spectacle, to be called the "Champ de Foire." It is to be situated in the Rue de Bondy, and to occupy a large tract of land which separates the Rue Samson from the Rue du Faubourg du Temple. A lease for three years, at 60,000*f.* a-year has been signed, subject to the reserve of purchasing the land at the end of the three years, at a price to be agreed on. The works necessary for the establishment are estimated at 150,000*f.* The opening is fixed for the month of April, or at the latest, May next. There are to be gardens, restaurants, cafes, concerts, pantomimes, rope dancing, and all kinds of farcical performances. The place is to be open all day, and the price of entrance is to be 50*c.* The concession has been granted to M. Bourdier, an actor of the Cirque, on the Boulevard.

SPAIN.

The elections have been almost unanimous in favor of the Government and the leaders of the Progressista party have been everywhere set aside. That party, it is said, will be represented in the Cortes by third-rate men, who are not orators, who possess no influence, and who are devoid of the necessary capacity to initiate any measures, and of the eloquence indispensable for their development or their defence. It is probable that after some impotent efforts, everything like a rational or respectable Opposition will completely disappear, or become merely the mute and insignificant protest of a negative vote. Count Esterhazy, the Austrian Minister, had left for Vienna, and the French Ambassador, having likewise obtained leave of absence from his Government, was about to depart in a few days for Paris.

THE WAR IN SCHLESWIG-HOLSTEIN.

On the 8th instant, an action took place along the whole line of the outposts. The fighting was more especially lively about the left wing of the Schleswig-Holstein army. This, consisting of the ninth and eleventh infantry battalion, and the first cavalry battalion, was at first forced to fall back upon Suderstapel; after which, reinforcements having arrived, the Danes were thrown into disorder by them, and pressed back to the Treene. Fifty-eight prisoners were brought into Rendsburg, while nine waggons of the wounded of the first cavalry battalion arrived at Heide. The centre of the Schleswig-Holstein army has advanced to Jagel (near Schleswig) and Breckendorf; this is, as yet, the only result of the fight.

On the 3rd inst., Messrs. Jos. Sturge, Richards, and Elihu Burritt, visited Rendsburg, in order to prevent a further effusion of blood, and to promote an amicable adjustment of the difference, by persuading the Staathalterschaft, and subsequently the Danish government, to refer the question at issue to the decision of arbitrators. They were very kindly received by the Staathalterschaft, who listened to their views with attention, but were unable to give them any satisfactory reply, seeing that they expressed their readiness to submit to any peace which is based on the rights endangered by the conquering desires of the

Danish mob at Copenhagen. With this reply the friends of peace were compelled to depart, after having been hospitably entertained by the government. They are now on their road to Copenhagen with the same intention.

PRUSSIA.

The joint declaration conveying the intention of Russia and England to intervene in Holstein, on the refusal of Prussia to bring back that duchy to allegiance to Denmark, has not yet been delivered to our ministry. It is, however, believed to be impending, and actually signed on the bureau of the British ambassador. The business of the English embassy here is at the present moment conducted by Mr. Howard; and it is said that Lord Westmoreland will only return from the waters to Berlin for the purpose of taking leave. The earl, one of the few Tories now representing his country at a foreign court, is definitively recalled, and his post will be occupied by Mr. Howard. Up to the present hour neither the rejection nor the admission of the Prussian proposal for a free conference has been received from the cabinet of Vienna; such is at least the declaration of official personages. The King's resolution is at this moment more decided than ever. "Not the worth of this thread," said he the other day, picking up a roving one which caught his eye, "not the worth of this thread will I henceforth concede to Austria." Let him remain but true to that declaration, and he may count upon the support of the nation.

HE SSE CASSEL.

Hesse Cassel is in a critical state. Nearly all the higher functionaries in the government establishments, particularly of the treasury, the exchequer, the boards of excise and taxes, and the commissioners of forests, have declared that the recent edicts commanding the collection of taxes are unconstitutional, and therefore not to be carried into execution. These officers have made reports to the ministers of their several departments, explaining the grounds on which they must decline to carry out the new ordinances. The lower officers will take their cue from their superiors in all doubtful cases. The chief directors of the government finances have joined in a memorial to the Elector, which will be immediately presented, in which they call his attention to the open and flagrant violation of the constitution just attempted by the ministry, and assure his Majesty that his crown and dominions are endangered by the unconstitutional proceedings of his responsible advisers, concluding with the petition that his Highness will make an end of the present ruinous political condition of the state.

An impeachment has been preferred against M. Hassenpflug, the Hessian premier, and the public prosecutor (Ober-Staats Procurator) has issued a warrant of attachment. The state of siege has been proclaimed in Electoral Hesse. Several newspapers have been suppressed and the presses seized, and five arrests have taken place. Military commissioners, with discretionary powers, have been despatched to the chief cities of the Electorate.

AUSTRIA.

The limited or restricted Germanic Diet (that is, the form of representation of the various states in which the votes are restricted to a lower proportionate number than in the Plenum) met at Frankfort on the 2nd inst., under the presidency of Austria. The powers represented at the Diet are Austria, Bavaria, Wurtemberg, Hanover, Saxony, Electoral Hesse, Hesse Darmstadt, Denmark for Holstein, Holland for Luxembourg, Mecklenburg Strelitz, and Lippe Detmold. Prussia and her allies, who would have a majority of votes if present, have refused to take any part in the proceedings, and will not recognise the Diet in any way whatever. They declare that the Germanic confederation died a legal death in March, 1848; that Austria has no power to revive it, and that they shall disregard the resolutions of the so-called Diet. On the other hand, Austria and her allies have signified their determination to make their resolutions and acts respected, even by force of arms. This important fact is said to have been officially notified by Austria to the French and English Governments.

A letter from Vienna, of the 5th, in the *Kölnische Zeitung*, says:—"The Austrian Government has contracted a loan of 7,000,000 florins in money, on the mortgage of the domains of the State. The money is to be repaid in three years. The firm of Messrs. Schickler, of Berlin, have taken one million of the loan; Messrs. Heine, of Hamburg, two millions; and the remainder has been taken by a house of Amsterdam. The two millions from Hamburg have already arrived."

The Bavarian Government has issued a decree prohibiting subscriptions and collections in aid of the cause of the Duchies of Schleswig-Holstein.

THE LEVANT MAIL.

The *Malta Mail* severely comments on a resolution passed by the Board of Health of that island in its sitting of the 27th ult., imposing a quarantine of fifteen days on all vessels arriving from ports where the cholera prevails, Marseilles included; a measure which would seem rather uncalled for in a place where the malady already exists. The last returns published by the *Mail* show a constant decrease in the number of attacks throughout the island. Accounts received from Tripoli, however, state that the cholera rages most fearfully there, and has carried off the Sardinian consul and all his family, even to the servants, not leaving one alive. At Cairo the attacks have amounted to 1,348, and the deaths to 997 in fifteen days, being a mortality of 74 per cent. The Viceroy is seriously alarmed, and is perpetually changing his residence, having a steamer with her fires up to convey him away from the seat of danger should the disease approach nearer his palaces than it has done hitherto. All business is suspended in that city.



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THE TRUE WITNESS AND CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, OCT. 4, 1850.

The editor of the *Montreal Witness* says, that "the absence of replies to our attacks upon the F. C. M. Society, may result from the difficulty of ascertaining what are intended for attacks, and what for badinage." Surely the editor of the *Montreal Witness* must have a queer idea of a joke. However, he promises that "if we will gravely state our charges against the French Canadian Missionary Society, or its Missionaries, he will do his best, not officially, but from some acquaintance with the Society's operations, to answer them." Well, that's a blessing. We only hope he will keep his word. At the same time, we do not know how to put our charges or attacks, call them what you will, in plainer language than we have done already. We have spoken out openly—no hinting that we know of—unless hinting in the way that the Irishman did, when he gently insinuated his desire to be rid of an importunate visitor, by kicking him out of the house.

If the editor of the *Montreal Witness* will give himself the trouble to look at our number for the 20th of September, he will see the charges which we have brought forward against the Society, and the mode of refuting them pointed out. With the subordinate agents, the pedlars, we have nothing to do. They, poor men, say and write in their journals what they think will please their employers. The Society publishes these falsehoods, and thus becomes responsible for them; because it was its duty to have ascertained their truth, before giving them to the world.

Had we found amongst the Committee-men and Officers of the Society, merely the names of a few obscure and ignorant fanatics, such as usually appear upon the *Records* of Evangelical Societies, we would have treated its *Records*, and itself, with the contempt it deserves. We would have taken no notice of it. But when we find the names of several of the well-known and influential citizens of Montreal—of Clergymen of the church of England, who, we suppose, are members of the Society with the full consent of their Bishop, and who, therefore, may be presumed to represent the Anglican Church party in Canada—of gentlemen, real live officers, who have had the honor to bear her Majesty's commission and to wear her uniform—heading the list of office-bearers of the Society—its statements, its *Records*, go forth to the world possessed of authority. All these gentlemen—these clergymen—these officers of the army, colonels and what not—all become personally responsible for the truth of every word contained in the *Records*. For this reason it is that we have honored them with so much attention.

We do not intend going over the old ground. We have pointed out to the editor of the *Montreal Witness* where he may find our charges against the Society; and which may be reduced to the following heads. We accuse the Society, first—of the slandering of Clergymen, whose places of residence are hinted at pretty plainly, but whose names the Society dares not give at full length, because it knows that its lies would be instantly refuted. Second—of deliberate falsehood against the "priest of S. R.," accused of falsely quoting Scripture to a woman "lately delivered

and of administering the Sacrament to all in the house who would receive it." Third—of perversion of Scripture, in teaching little girls that the New Testament itself says, "that nothing is to be added to it (the New Testament), and nothing taken away." Fourth—of damnable heresy, in teaching, that the Blessed Virgin is not the Mother of God (*theotokos*), but only the Mother of Christ, *Christotokos*; thus making a distinction of persons (not natures, remember) in Christ;—being aided and abetted in all this by gentlemen who call themselves *priests* of the church of England; and who ought to know better.

Many other charges might we make, but we content ourselves, for the present, with these, and we are willing, as we said before, to test them all by the simple circumstance of the priest at S. R. administering "the Sacrament to all in the house who would receive it." Tell us—we would say to the *Montreal Witness*—tell us is S. R.—Sorel? Who was the priest, and what Sacrament did he administer? If it cannot answer these questions, if it cannot prove the administration of the Sacrament, as related in the Society's *Records*, for July 1850, we are justified in treating *all its Records*, journals, &c., as impudent falsehoods.

The F. C. M. Society may answer or not, as it thinks fit. It may put up tawdry with the expressions—with the charges of falsehood, calumny, perversion of Scripture, and heresy,—which we have brought against it, only if it does so, it will have no right to complain of any language that hereafter we may think fit to employ.

We observe in the *Montreal Witness*, of Monday last, a complaint made by a gentleman named James Byrne, that a Bible, presented by the Committee of the Montreal Bible Society, to the owners of the *Canada* steamboat, had been disfigured by some person writing his remarks therein. We fully agree with Mr. Byrne, that this was a most unjustifiable, ungentlemanly act. No man has a right to destroy or disfigure property which does not belong to him. And though we deny that it is a *duty incumbent upon all Christians*, to circulate the Protestant version of the Scriptures, we admit that no one has a right to write his remarks in another person's book.

But the writer asks—"In what sense is the Bible issued by the British and Foreign Bible Society a mutilated book?" And also—"Have we not herein the whole testimony of God?" To the first question we reply, that the Bible issued by the British and Foreign Bible Society is mutilated by the omission of the Books of Maccabees, of Tobias, of Wisdom, and others, whose canonicity rests upon as good, that is, upon precisely the same authority as the canonicity of the Book of Esther in the Old Testament, of the Epistle to the Hebrews, the Epistles of St. James, St. Jude, 2nd St. Peter, 2nd and 3rd St. John, and of the Apocalyptic Vision, or Book of Revelations, in the New Testament, or, indeed, of any other Book of Scripture. That authority, in all cases, being the infallible decision of the Church, and nothing else.

The canonicity of all the above-named books has been called in question at some period or another of the Church's existence. The Synod of Laodicea, for instance, A. D. 361, refused to admit as canonical the Book of Revelations, as well as the Books of Tobias, Maccabees, Wisdom, &c. The Council of Carthage, a few years later, restored them to the place they now occupy. The Bible no where declares what books are canonical and what are not. To obtain a knowledge of the Canon of Scripture then, we must either have recourse to some human testimony, or else to a revelation direct from God. Catholics make no pretensions to be the subjects of the latter, and therefore receive the authority of the Church as decisive upon the question—what composes the Canon of Scripture? That authority has pronounced these books, which Protestants, but not Catholics, term the *Apocrypha*, (for the Catholic has no doubts,) to be divinely inspired, and, therefore, does the Catholic receive them as such. The Catholic has no authority for believing in the inspiration of any book contained in the Bible, except the authority of the Church, inspiration being a fact in the supernatural order, and, therefore, requiring a witness in the same order to certify its existence.

But, "Have we not herein the whole testimony of God?" the writer asks. The Catholic says no, and calls upon the Protestant for proof, that in the Bible issued by the British and Foreign Bible Society, is contained "the whole testimony of God." It is a very important question; and one upon which we certainly will not take the word of the British and Foreign Bible Society, as decisive.

We quote the following specimen of Religious Tolerance in that supereminently Protestant country, Scotland, from the *Weekly News*, of Sept. 14th.

Liberty of Conscience; Religious Freedom, are words ever on the lips of our Puritanical friends. How they carry their professions into effect, the following is an admirable exemplification:—

"RELIGIOUS INTOLERANCE.—If we want a proof that many of the avowed friends of Protestantism are, in reality, her most effective enemies, Scotland will always supply us in plenty. It was moved in the Greenock Parochial Board, last week, "That permission be given for the Catholic children, and others of the same persuasion in the poor's-house, to assemble in a room set apart, on Sundays, or on any other day thought most convenient, for the purpose of receiving religious instruction—orphans and deserted children included—and that the religion professed by the parents of orphans and deserted children be registered agreeably to the 23rd rule of the house regulations." This motion was met by an amendment in these terms: "That all the children in the poor's-house be brought up in accordance with the religious persuasion of the majority of the heritors and ratepayers of this community." The amendment was carried by a large majority! This is not merely bigotry—if we mistake not; it is a gross infraction of the law, and the decision might be reversed by the Poor-law Commissioners. It is seldom that intolerance expresses itself in such bold and shameless terms."

It is to be hoped that this resolution will soon be repealed as opposed to the 51st Rule of the Board of Supervision, which enacts that, "Any Regular Minister, of the religious persuasion of any inmate of the poor-house, shall, at any time in the day, be allowed by the House Governor, to enter the poor-house, for the purpose of affording religious assistance to such inmate, or for the purpose of instructing his child or children, in the principles of his religion."

Protestant liberality; like the tender mercies of the wicked, is a cruel thing.

THE CITY COUNCIL AND THE GAS COMPANY.

—On Monday last, the Report of the Light Committee was received, from which it appears that the Gas Company had refused to take less than what they had formerly demanded for furnishing the city with gas during the ensuing winter. The Report of the Finance Committee gave the amount which could be spared for lighting the city as £500. After a long debate, Dr. Hall's motion, to the effect that the Light Committee should be instructed to offer the Gas Company £4 10s. per lamp, was carried by a majority of 11 to 8.

Mr. Holmes gave notice of a bye-law, to levy a tax of 3d. in the pound, upon real property.

Sunday next, after Vespers, will take place the ceremony of blessing the corner stone of the college of Jesuits. His Lordship, the Bishop of Montreal, will officiate. Friends to the progress of education and the propagation of the Truth, are invited to attend.

His Grace, the Archbishop of Quebec, departed this life on Thursday, 3rd instant, at 11 A. M. May his soul repose in peace. The interment is expected to take place on Monday next, in which case his Lordship of Montreal will not assist at the ceremony on Sunday afternoon.

"An Enquirer" asks us if there is a Catholic Temperance Association in Montreal, and if so, why it has not as yet presented its address to Mr. Gough, the eloquent temperance advocate and lecturer. We reply, that there are two Catholic Temperance Societies in Montreal: one composed of the French Canadian population, the other of the Irish. The Presidents and Officers of these two societies, can alone explain why they have as yet presented no address to Mr. Gough. Of this, without any personal acquaintance with the proceedings of the societies, we are certain—that it has not proceeded from any disrespect to Mr. Gough, to whose unremitting exertions in the noble cause of temperance, every man, whether Catholic or Protestant, will readily bear witness, and to whom they most heartily wish all health and happiness, with continued success in the cause to which he has so honorably devoted himself.

We have received from Mr. McCoy, Great St. James Street, a very interesting little pamphlet purporting to be a letter from Major Robert Carmichael Smyth, to the Author of the *Clockmaker*, pointing out how the people and capital of Great Britain may be advantageously employed in her own colonies.

The object of the author is, to show the practicability of forming, and the advantages to be derived from, a direct railroad communication between Halifax and the mouth of Frazer's River, crossing the continent, within the limits of British America, and thus ensuring a speedy intercourse with India, China, and our Australasian settlements.

The writer calculates the length of railroad at 4,000 miles, which, at £24,000 a mile, would cost the sum of £96,000,000; but, as the cost of the railroad from Halifax to Quebec, is estimated at

£5,000,000, for 600 miles, or a little more than £8,000 per mile, he supposes that a much smaller sum than £96,000,000 would be found sufficient.

Now, when the Atlantic is regularly crossed in from ten to eleven days, when a submarine telegraph betwixt France and England, is a *fait accompli*, it is impossible to say where the possible ends. Very likely the Rocky Mountains offer no obstacles which engineering skill could not overcome. But there is still the difficulty of finding on this continent a sufficient amount of labor to carry on such a gigantic undertaking. This difficulty the writer proposes to surmount by employing the convict labor of Great Britain, for the construction of the above-mentioned railroad. To this part of the scheme there are serious objections. First: Convict labor is, of all kinds of labor, the most expensive and the most unprofitable. Work performed by convicts costs dear, and is always badly executed. In New South Wales this is so well known, that to designate a slovenly piece of work, done at a great cost, and of little use when completed, the expression "A Government day's work" is in common use. Secondly: Convicts could not be kept in a state of compulsory labor in this country. If in New South Wales the convicts do not desert from the roadgangs, it is not because of the two or three sentries standing over them, but because the convicts well know that escape is impossible. If they take the *bush*, as it is called, they must either die of starvation, or, possessing themselves of arms and horses from the settlers, run what they call a short course, but a merry one, generally terminating in a few weeks with an order for ropes and coffins from the Sydney dock-yard. To prevent their escape, convicts must be kept heavily ironed, in which case they cannot work, and if their limbs are free of irons, all the sentries in the world would be insufficient to prevent their making their escape, and crossing the lines to the neighboring Republic, or to the diggings of California.

The moral evils inevitably growing out of the employment of convict labor, have been too well exemplified in New South Wales, Van Dieman's Land, and Norfolk Island, to render it likely that the people of this continent will submit to have it introduced amongst them.

We thankfully acknowledge the receipt of the following amounts:—Rev. Mich. Brennan, Belleville, £1; Rev. Mr. Dollard, Kingston, £1 5s.; Rev. Mr. Fitzgerald, St. John's, C. E., £3 15s.; Mr. Jas. Doyle, (our agent for Aylmer, C. E.), £3 10s.; Rev. Mr. James Chisholm, Lindsay, £1 5s.

We respectfully inform our correspondents that we have no back numbers on hand.

CORRESPONDENCE.

To the Editor of the True Witness and Catholic Chronicle.

DEAR SIR,—Happening to take up the *Montreal Witness* of Monday last, I found it to contain so many rare tit-bits, that I thought I would make of them a sort of literary *ragout* for the entertainment of that numerous class of your readers who never see that excellent journal. In the first place we have the editor (or somebody for him) slyly chuckling over the fancied success of Britannicus, your late adversary, and boasting of his having forced you to make certain admissions. Now, "tell it not in Gath"—but it is as clear as noonday to any impartial reader—that it is he who was driven back from one point to another, he letting each in turn fall as though he feared it too hot for his fingers—not a single point have you admitted, only that which you never had occasion to deny, the temporary error of the Maronite people, and the censure passed on the pope in question, for what was altogether but a sin of omission. It would be well if others had the grace to admit themselves wrong, when they really are so, but that would not be *evangelical* conduct. Then, side by side with that assertion of theirs, we find another which is equally good for my *hash*. "Catholics," (oh! I beg pardon, did he say Catholics!) "Catholics," says he, "never quote the Bible, but they are great at Church history, and the writings of the Fathers!"—Bless my stars, Mr. Editor, why did you not take up some passage in the Bible, relative to the affair of Honorius, together with the proceedings of the Council of Constantinople?—Surely, you could have found something "to quote."—The matter in debate happened, it is true, in the seventh century, but then, you know, a few centuries later or earlier makes no great difference; if it is not in the Bible it *ought* to be, so I would advise you to look the sacred volume over again. Being a Catholic (pardon, good neighbors, I mean Romanist!) you are, of course, but very little acquainted with its contents, so do pray examine whether the records of the latter half of the seventh century are not to be found somewhere in the inspired writings. *The Bible, the whole Bible, and nothing but the Bible!* such is the war-cry of the thousand and one sects that have sprung from its *mis-use*. And yet no two sections of them agree about the translation of that same volume, and they rail most vociferously against mistakes and falsifications in each other's versions. Nor can they tell whether the Bible, as it now stands, contains *all* the



revealed word of God—certain portions which they now receive as good, sound Scripture, were spoken of very contemptuously by some of the earlier reformers. Not one of them can venture to affirm that they have the pure, genuine word of God, such as He willed it to be understood or received—each sect of them is well known to have modified and arranged a Bible for itself—to wit, Baptist Bibles, and so on, and yet the Bible—the Bible is the sum and substance of their theology and controversy, history, chronology and all—“quote the Bible—go into them with the Scripture!” seems to ring ever in the ears of their disputants, and so they do quote, and drag in the Bible, on all manner of occasions, whether it suits the subject or not. Now, when we speak of our Bible we have something tangible to hold by—we have that sacred volume handed down to us from one generation to another, on the authority of the Church, without change or the shadow of alteration. We can vouch for the purity of God's word, as contained in the present compilation known as the Bible, for the guardian of the faith has preserved it as a sacred deposit, and presents it for the veneration of her children. But what is their Bible—they have in it what Luther (honest man!) was pleased to style an *epistle of straw*, and some which that Reformer considered unworthy of being written by an apostle—“but, no matter,” say the evangelicals, “it is all the word of God—the Bible—the Bible!” Now, with us, that Epistle of St. James is just on a footing with all the rest—no Catholic has ever dreamed of speaking contemptuously of any part or portion of Holy Writ. We have no cause to eschew any one passage, for our divine religion embraces every text—every dogma—within her code of doctrine—she seeks to make her children act on the precepts of the Gospel, and so, obtain salvation for themselves, rather than “quote the Bible” on all occasions, and let the sense evaporate in empty sound. Then to hear how disrespectfully this Britannicus speaks of that great and learned doctor of the Church, St. Jerome—methinks he might afford him a little more respect, were it but for decorum. But then, of course, Jerome (as he calls him) was rather *Romish* for his taste, and besides he was “*but a man like ourselves—and long ago dead*,” so it is quite unnecessary to append the title of *Saint* to his name. Now, if it was St. Martin Luther, or St. Calvin, or St. John Wesley, why, of course, it would be exceedingly naughty to speak of them as though they were little short of fools; but the case is far different when the question is of a Father of the Church—a man who spent several years in solitary penance in the deserts of Palestine, can have no sort of claim on the anti-penitential offspring of the Reformation. We, Catholics, are “*great in Church History, and the Fathers of the Church*,”—to be sure we are, but as to Protestant disputants, “they are,” as was said in the course of a controversy by a great prelate of the present day, “better acquainted with the *daughters* than with the *Fathers* of the Church.” Not a doubt of it, Mr. Editor, it is Catholics who quote the Fathers.

And then as to the question of the celibacy of the clergy, treated of by your correspondent, this same Britannicus makes either the drollest, or the most malicious assertion, as the case may be. He affects to believe that the Catholic Church discountenances marriage—and says it is honorable in all—certainly, and so the Church takes it, and she holds it in the highest reverence, and sanctifies it with all possible solemnity. Why, this writer forgets that matrimony is the nursery of the Church, whereby her children are renewed from one generation to another.

But is there no one going to take up the cause of the F. C. M. Society—are they going to rest contented under the plain, straightforward charge of *lying*?—What of the priest who gave the *Sacrament* to all who would receive it, eh?—have you found out what sacrament it was, or what priest, or in what parish it occurred? I guess not.—I am, Dear Sir,

Yours, &c.,

A CATHOLIC.

Montreal, 25th Sept., 1850.

#### TO BRITANNICUS.

Dear Britannicus,—You are much in error if you imagine that the remissness of Pope Honorius, in condemning Monothelism, or the temporary weakness of Pope Liberius, are any stumbling blocks to Catholics, or can, in any manner, diminish their respect for the authoritative decisions of the Holy See. The infallibility which Catholics attach to these decisions, belongs only to those which are pronounced *ex Cathedra*, and addressed to the universal Church, and which are ratified by the consent of the whole Church, expressed formally, by means of a general Council; or by implication, as when they are tacitly received and universally adopted. Now, it will puzzle you to prove that either Honorius or Liberius propounded their errors, as dogmas to the Catholic Church.

That Osius fell, that in Liberius the flesh triumphed, as it did with St. Peter, over the spirit, are melancholy facts which the Catholic acknowledges with sorrow. There is a tear for the weakness of the men, but there is no doubt for the purity of the faith of the Church. Had you, dear Britannicus, been subjected to the same cruel treatment, which the aged Bishop of Cordova and the Pope Liberius underwent, from the satellites of an unworthy son of the great Constantine, you, also, might have signed worse than a semi-Arian creed, and been pitted, more than blamed, for it, afterwards. You might have been more apt to imitate Liberius in his fall, than in his subsequent repentance and heroic reparation of his weakness.

But how do you know which of the formulas of Sirmium it was that the unhappy Liberius signed? The opinion held by the majority of those writers who

have the most deeply studied the question—of men such as Baronius, Fleury, Berninus, and Orsi, is—that it was the first formula of Sirmium which Liberius signed. A formula to be condemned, indeed, because of the omission of the Nicene word, *Consubstantial*,—but still a formula in which the Eternal Divinity of the Son is proclaimed, and which even St. Hilary, no friend to the memory of Osius, or of Liberius, considered Catholic. Yet, no matter. We, as Catholics, know that Liberius erred in signing any formula in which the whole words of the Nicene Creed were not inserted,—that he erred still more in condemning St. Athanasius, and thus abandoning that holy man to the fury of his enemies. These were the private errors of Liberius, wrung from him by the force of torture, and long imprisonment: but they were not dogmas propounded to the acceptance of the Church. On the contrary, they were protested against as soon as known. So far from weakening, these facts tend to confirm the faith of Catholics, in the perpetual presence of Christ with the Church which he had founded on a rock. Not even the temporary fall of one Pope, or the culpable negligence of another, have been permitted to have any evil effects upon that Church, or to pollute the purity of the faith once committed unto the Saints.

Your blasphemous denial of the Real Presence, scarcely requires a notice. It would be remarkable for its display of ignorance, were it not more conspicuous for its bad taste. It does not become you, or the members of any of the mushroom sects of yesterday, to call the faith of all Christians for more than 1500 years, and of the great majority at the present day, *profane and absurd*. Remember that the Unitarian might, although his good taste will not allow him to do so, just as easily, and with more show of mere human reason upon his side, make use of the terms *profane and absurd* to the doctrine of the Trinity, which, I suppose, you hold; and which rests upon no surer foundation than does the doctrine of the Real Presence, or Transubstantiation, for the terms are convertible. If the fact that the absence of the word, Transubstantiation, in the works of the early Fathers, is a proof that the doctrine was not held from the beginning, then, by parity of reasoning, we must conclude that the ante-Nicene Fathers were Arians, from the absence of the word, *Consubstantial*,—and that the Apostles did not believe in the Incarnation, because that word is nowhere to be found in the Apostolic writings.

LAICUS.

\* Qui hanc Apostolicam ecclesiam non Apostolicam traditionis doctrina illustravit, sed profana prodicione immaculatam maculari permisit.—Leo. Ep.

#### CANADA.

We copy from the *Pilot*, the following brief outline of Mr. Gough's temperance lecture, on Friday evening last. It is not because that Mr. Gough is a Protestant, that Catholics should undervalue his services in the cause of morality. We sincerely hope that he may be the cause of much good in Montreal:

#### MR. GOUGH.

Mr. Gough began by adverting to an objection started by some persons, that Temperance Societies are low, levelling institutions, of the *Fourierite* kind. It was not necessary to expend much time in exposing such an objection, but it gave Mr. G. an opportunity to offer some pungent and powerful remarks on that *opium of aristocracy*—that desire to occupy a position for which he is not fitted by birth or education—by which many a young man has been irreparably injured.

The lecture was chiefly devoted to an examination of the arguments commonly urged in favour of “moderate drinking.”

It is objected, that the Teetotaler is waging war against time-honored, long-standing observances, indulged in by our forefathers, who were pillars of the church and ornaments of society. To this it was replied, that we judge of an action according to the light in which we are enabled to view it;—that there is more sin in the drinking usages of society, as now practised, than there was in the times we are looking back upon, because new light has been thrown upon the subject;—that it is ridiculous and absurd to do things merely because our ancestors did the same, since the circumstances which led to their adoption of a certain course may have ceased to exist;—that we live in an age of progress;—and that if teetotalism is to be regarded as insulting the memory of our forefathers, every railroad, every steamship, and all modern improvements must be stigmatised in the same manner.

The Lecturer then proceeded to urge the importance of acting in accordance with professed principles. If the temperance principle is acknowledged to be right, it should be exemplified in conduct, without flinching or concealment.

After some admirable observations on the “obstinate” class, those who pride themselves in their singularities, and affect remarkable firmness, and whom it is useless to attempt to win over to the cause, Mr. Gough resumed the discussion of the “moderation” question.

If it be said, that moderate drinkers ought not to be so spoken against, it is easy to observe in reply, that every drunkard was first a moderate man. If any ask, how are we to judge of moderation? the answer is ready—we are to judge according to circumstances. What is life to one, is death to another. One man would be overcome by a third part of the quantity of drink which another might take with impunity. We ought not to set an example which others cannot follow. In this respect, the position of those who advocate moderation is a fearful one.

Some will say, that in advocating total abstinence we condemn the Bible. But to the passages which contain a permission or approval of the use of wine we can oppose those which convey warning of reproof respecting it. And we can refer to abstainers who are represented as examples—such as Jonadab the son of Rechab, Daniel, and John the Baptist—as well as to numerous exhortations to self-denial, which is the characteristic principle of teetotalism. Surely, too, when we come to look at this subject in the light of eternity, we shall be ashamed of having argued in favor of a mean, pitiful, animal gratification.

Some accuse us of assailing respectable men. Their very respectability increases the danger. Many a man begins his intemperate career in the company of the respectable—but intoxication proves a sad leveller. Twelve men were brought up by the Montreal Police a few days ago, charged with being found drunk in the streets. Among them were several vagrants, two agents, a furrier, a chemist and druggist, a farmer, and a gentleman!

Mr. Gough illustrated these remarks by narrating many striking and affecting incidents. He concluded, as on former occasions, by a powerful appeal to the consciences of his hearers. It could not be without effect.

OGDENSBURG RAILROAD.—We understand that this great work will be opened to-day to the public, through its entire line from Rousse's Point on Lake Champlain, to Ogdensburg on the St. Lawrence, a distance of 118 miles; and that the Champlain and St. Lawrence Railroad Company are now, in connexion with the Ogdensburg line, ready to transport passengers from Montreal to that place—leaving this at half-past nine in the morning, and reaching Ogdensburg at seven in the evening—for \$3½.—*Montreal Herald*.

On Sunday next, at three o'clock in the afternoon, will be laid, the corner stone of a new Catholic Church, which is to be built on the Point Levy heights, on a spot near to that on which the old church of the Church of England stood. The new church is to be 107 feet long and 75 feet broad with galleries in the interior. The Catholic population of Point Levy, we are informed, will be indebted for this place of worship, to the Catholic zeal of 10 of their fellow parishioners. During the ceremony, which is an imposing one, a collection will be made in aid of the work and no appeal need be made to the Catholic community in this city, to countenance the ceremony with their presence and aid the undertaking with their purses. People of all persuasions may give aid towards the erection of any place of worship.—*Quebec Chronicle*.

It is confidently asserted in Toronto that Parliament is to be called together in February next, and that the Government has determined to remove as soon as the navigation opens.—*Quebec Chronicle*.

THE POTATO CROP.—From all parts of the Country we hear reports of the Potato crop being very much damaged by the dreaded disease. In some places whole fields will be worthless. It appears, too, that fields supposed to be nearly, or even perfectly free from it, on being examined, have proved to be extensively damaged. Generally, low heavy soils show it first, but no soil is exempt. On all sorts, and whether wet or dry, the disease is more or less prevalent.—*Bytown Packet*.

#### UNITED STATES.

ONE HUNDRED AND THIRTY CHILDREN SUPPOSED TO BE POISONED!—HORRIBLE FACTS—DREADFUL SUSPICIONS! The *New York Herald* of yesterday, gives the following:—

Yesterday, a rumor reached this city that a Quaker lady had been arrested at Morrisania on a charge of poisoning 130 children, at Morrisania, and that an inquest was being held at that village. One of our reporters took the Harlem Railroad train, and repaired to the spot, where he ascertained the following particulars. Miss Mary Shortwell, a Quakeress, of from 35 to 40 years of age, was proprietor of a foundling establishment for about a year, at Fordham, whence she removed in May last to West Farms, Upper Morrisania, about a mile and a half nearer New York. It was ascertained that before she left Fordham many bones of infants had been buried there, from her establishment, a couple of inches under the earth, and nine were found in one pit. Parts of these remains were carried away by the hogs, and a laborer on the railway one day actually took the arm of an infant out of a pig's mouth, and restored it to the earth. It is stated she had about forty children on leaving Fordham for her present location, and the woman who is employed to bring up foundlings for the Alms House, states that she brought up 150 to the establishment from the Governors of the Alms House alone, within the last ten months. Besides these, infants were received “from all parts of the country,” in the words of Miss Shortwell herself.

There are now only nine left, which were removed to this city yesterday, by Mr. McGrath, under the direction of the Alms House Commissioners, seven women having been sent out to take charge of them.

Mr. Farrington, a mason, who was present, together with Mr. Bouty, proceeded, on Wednesday, to probe the ground, and found coffins two or three inches below the surface. This threw the whole neighborhood into a state of excitement, for nobody had dreamed that there were any bodies interred in the place, the ground being quite smooth. On Thursday the people proceeded farther in their investigations, and discovered six coffins, containing eight bodies of infants, in an advanced state of decomposition. They then went to the Grand Jury, but found they had adjourned, and next to the District Attorney, who referred them to the Coroner, Mr. J. G. Huntington, New Rochelle.

The Coroner, on being notified, called an inquest for yesterday, and the jury, after viewing the bodies at West Farms, Upper Morrisania, proceeded where the witnesses were examined, and the investigation was proceeded with.

Mr. Simeon Draper, the President of the Board of Ten Governors, was also at Morrisania yesterday, and it was stated to the reporter that he wished to have the matter kept dark, and no more noise made about it.

Suspicion was recently roused in the neighborhood from various causes, among others, from seeing so many children go into the establishment, and so few forthcoming. Every alternative day there was one brought from the Alms House, and sometimes two, and

three. It is also stated that one of the nurses went to an Irish dance a short time ago, and being rather late, was asked why she did not come sooner. She replied she had two cross children in charge that she could not put asleep, but that at length she gave them drops, which made them quiet. They went asleep fast enough, and never awakened. Next morning they were dead.

But what has led more immediately to the popular excitement, and the inquest yesterday, was the circumstance of a man named Tom Reilly, engaged with others in the erection of the New railroad depot adjoining the Foundling Institution, remarking one day that there were children buried there, pointing to the spot. The other men said there were not. He replied that there were, for he was told so by the man who buried them.

Thomas Farrington deposed to having found the bodies as we have before stated.

Nicholas Jackson, a colored man, was the next witness. He deposed that he had buried the bodies found, by order of Miss Shortwell—that two of the coffins were concealed in the bushes when he removed them, and the remainder which were in the house were left for him at night by appointment, in the area. He buried them about six rods west of the house, and on another man's property, though she told him it was her own. He was paid 2s. for one coffin, and 1s. a piece for the rest.

Miss Mary Shortwell, who was a rather well dressed woman, and of respectable appearance, was then examined, when she admitted that she did give the order to bury the bodies in question. She produced three certificates signed by Dr. N. K. Freeman, and dated New York, though he resides at West Farms. She produced four others, purporting to be his also, but evidently in a different handwriting; and the paper being quite fresh, in reply to a juror, she admitted that she had copied them that morning from the others she had obtained from Dr. Freeman. These certificates stated that the children died of various diseases. For one dead body there was no certificate, and she could not account for it.

The head governess, Helen Hourigan, was then called as a witness. She testified that only seven children died in the house, and that none could die there unknown to her. She could give no account of that eighth body.

The jury, after consultation, returned a verdict that seven of the infants came to their deaths by disease, and that the eighth died from some cause to them unknown.

The whole case, with other testimony, is to be brought before the Grand Jury at Bedford, in Westchester county, in the beginning of October.

Miss Shortwell is still at her house, and has not been arrested. She possesses considerable wealth. There is not a single child in the establishment now, except that of one of the nurses. One child died on Sunday night, which, with the nine brought to this city yesterday, and the eight bodies found, would make 18. The question is what has become of the remaining 130, if it is true she received that number during the last ten months.

INCREASED POSTAL ACCOMMODATIONS.—The *National Intelligencer* says the Post Office Department has received official intelligence from the General Post Office in London, that “henceforth all letters addressed to the United States and not directed to be otherwise sent will be transmitted by the first packet, whether British or United States, which is despatched after they are posted. This is a gratifying termination of a matter that has been the subject of very earnest discussion between the Post Office Departments of the two Governments.—It will be recollected that the British Post Office has hitherto mailed exclusively by the Cunard steamers, except when the writers have directed the letters to be sent by the American packets.”

PHILADELPHIA AND LIVERPOOL.—It is proposed to connect Philadelphia and Liverpool by a monthly steam packet line between the two cities. Messrs. Richardson, Watson & Co., of Philadelphia, propose to build for that purpose two propeller steam ships, of 2000 tons each, at an estimated cost of \$160,000 each, of which they will subscribe \$100,000.

NEW YORK, Sept. 28.

ACCIDENT TO THE UNITED STATES STEAMER PACIFIC.—A dreadful accident has just happened at the foot of Canal Street. As the Pacific was backing out for her trip to Liverpool, she was struck by the tide, bringing her against the ponderous shed erected there, and tearing it down. Many persons are said to have been killed, but full particulars are not yet ascertained. The steamer will not sail to-day.

From Washington, we have accounts of a dreadful fight on Saturday between Senators Foote and Fremont, which is likely to result most seriously. It arose out of the former accusing the latter of seeking legislation in the gold lands for his own private advantage. A challenge, it is said, has been sent by Foote to Fremont. Foote is still in his seat in the Senate, but Fremont is not. The blow given by Foote brought blood, and the parties were separated by Senator Clark.

In the Senate, on Friday, the fortification Bill was reported without amendment.

The Indian appropriation Bill was passed with an amendment providing for One Million of dollars to pay the award to the Cherokees under the Treaty with them.

In the House the amendment to the General appropriation Bill adding \$200,000 for an extension of the wing of the capital, was rejected, and the appropriation of \$50,000 for a Marine Hospital at San Francisco, and \$100,000 for a Custom House, was adopted.—*Quebec Chronicle*.

#### NEW YORK MARKETS.

New York, Oct. 2nd—6½ P. M.

Ashes steady, both for Pots and Pearls. Ninety brls sold at \$5.97 a \$6 for Pearls, and \$6.12½ for Pots. Flour—Good demand for Western for export and fair enquiry for the local trade; sales 10,500 brls at \$3.75 a \$4.06 for No. 2 Superfine; \$4.50 a \$4.56 for Common; \$4.50 a \$4.62 for Mixed Michigan and Indiana; \$4.87 a \$5 for Pure Genesee. Wheat in fair demand, and Prime firm and not plenty; sales 7,300 bush Genesee at \$1.16 a \$1.17½, 1,500 do inferior Western Spring at 85 cents, 1,100 do White Michigan at \$1.05. Corn easier; sales 15,000 bush at 65 a 65½ cents for western-raised. Pork \$10.62 a \$10.63 for Mess, and \$8.30 for Prime—market very firm.—*Transcript*.



Lord Fielding has written the following letter to the *Times* newspaper, in answer to some remarks which that paper had made upon his recent conversion to the True Faith. It must no doubt be very galling to Protestants to see how, every day, the men most distinguished amongst them for piety and learning, renounce their heresies, and humbly seek admission into the One, the Eternal Church of Christ:—

To the Editor of the *Times*.

Sir,—I have this morning read in the *Times*, with no little surprise, an article upon what you are pleased to term my "Secession from the Church," in which there are some assertions which absolutely call for a denial from myself. I will comment upon them in the order in which they come. After a few prefatory remarks, it is stated that my "immediate motive" in seceding from the Anglican communion was the course of conduct pursued by his Grace the Archbishop of York and some other church dignitaries in reference to the Gorham case. In reply to this, I am bound to say that had this been my immediate motive I should certainly have waited for some time yet, with the hope of its being possible still to persuade the ecclesiastical authorities to do what might be in their power to re-establish the orthodox doctrine on infant baptism. This, however, is not the case. The late painful conflicts in the (so called) Church of England have only been instrumental in my conversion to the Catholic Church in so far as they proved to me the entire absence of a living definite authority in matters of faith, without which creeds and formularies, being liable to different interpretations, are mere dead letters. Such a living definite authority, conclusive and infallible as guided by the promised teaching of the Holy Ghost, I find alone claimed and alone exercised in the Church of Rome. For this reason, and from the firm and overpowering conviction that the Church of England at the Reformation had forfeited her Catholicity in separating herself from the centre of unity, I felt myself bound to leave her, being convinced that she is now only reaping the natural fruits of what she had then sown. My doubts on this point were not the growth of a day or a week; they had long harassed me, and the principal essays to prove the contrary appeared to me eminently unsatisfactory and inconclusive. At the time of the great meeting in July, my mind was far from easy on the subject, and I did not intend to have taken any part in the proceedings of that day, beyond recording my votes and signing the addresses. When, however, it was ascertained that one building was insufficient to contain the whole of the meeting, such numerous entreaties were poured in upon me to preside in another hall, and thus keep together those who would otherwise have been compelled to go away unsatisfied, that my requests to be excused from taking any prominent part were overruled, and I was compelled to submit. At that meeting you state, "His Lordship used these words:—'I have heard with pain some allusion to separation as a possible contingent, should the State proceed to further aggressions. That, I admit, might justify us in seeking relief from the trammels of the State. Secession from the Church is quite another thing. Is it for churchmen to desert their Church at her utmost need? When the enemy is at the gate, shall the soldiers of Christ, the Divine Head of the Church, violate their loyalty and allegiance by rushing into dissent, if not something worse?' The suggestion was made, I presume, merely in the hurry of discussion, but I faint hope that no true churchman, whether he be clergyman or layman, would seriously entertain the idea of secession from the Church." You conclude, "Such was the emphatic language used by his Lordship only two months back."

I do not boast of having a precise memory, and have no notes of my speech on that occasion. I can only, therefore, say that I have not the slightest recollection of using any such language. Indeed, I am firmly convinced I did not do so. If you quote from the report of the *Times* on that occasion, I can most unhesitatingly pronounce it to be an entire forgery, for I remarked at the time that the *Times* had made me up a speech of which I did not utter a single sentiment. However, waiving all this, no one will deny that I impressively said that it was the duty of every churchman to fight for the truth, careless of all obloquy, and the world's opinion, and that I was prepared to do so.

The step I have taken sufficiently attests this—as no one who knows me will think that I should have adopted such a course had I not been conscientiously convinced that it was for the sake of truth and duty.

I shall feel much obliged if you will suffer this letter to appear in the next edition of the *Times*.

I remain, Sir, your obedient servant,

FIELDING.

Edinburgh, September 3.

### THE EXHIBITION OF 1851.

The *Morning Chronicle* aims at becoming the medium through which exclusive information concerning the Exhibition of 1851 shall be conveyed to the public. After Monday next, all important scraps of intelligence concerning the "Industrial Festival" will be published by that journal in French and German, as well as in English.

The preliminary proceedings connected with the building in Hyde-park are being carried on with considerable vigor. The iron columns are being erected; several temporary sheds have been built within the space enclosed by the boarding, for stores—including a large one, 200 feet in length, intended to be used as workshops, and another, sixty feet in length, for the use of clerks, draughtsmen, and others connected with the works. This latter shed has a roof constructed upon the same plan as that designed for the building itself, consisting of five series and ridges and valleys, filled with glass of the same size as that intended to be used throughout the whole of the beautiful structure. Sheds have also been erected for the gate-keeper, and for visitors, and as a pay office for the men employed in the works.

Besides the opening of the register for persons desirous of affording accommodation to artisans who may visit the Exhibition, an important step has been taken in the appointment of Colonel Reid and Mr. A. Redgrave to communicate with the different railway companies, on the subject of the fares and accommodation to be provided for conveying the working-classes to London. The railway companies have shown a wish to co-operate with the Commissioners in this respect.

Several of them have already offered to reduce their fares to a very considerable extent, and to provide special trains on the occasion; but no definite conclusion has yet been come to with any of the companies.

Arrangements have been made for protecting from piracy the design of any article exposed to view at the Exhibition, and a circular, recently issued by the Commissioners, states that there are reasonable expectations that the Board of Trade will grant the right of provisional registration, free of charge to all exhibitors, of articles which would fall within the provisions of the Act for the Registration of Designs. It ought not to be forgotten that the 31st of October is the last day on which applications for space can be received from intending exhibitors. The space already demanded by the metropolitan districts is 27,774 square feet of floor or table, and 24,243 square feet of wall space. 10,000 square feet have been granted to Manchester, and we believe 80,000 to America. The total area of the ground floor and galleries of the building will be 855,360 square feet. Messrs. Fox, Henderson, and Co., are confident that they will be able to complete the works within the specified time.

### DR. ACHILLI.

A long article has been published in the *Dublin Review*, placing this hero of Protestantism in rather an unenviable light. The writer draws his information from official documents which he went to the trouble of collecting, and to which he refers for every statement in the article.

It appears that this man's account of the various honorable posts which he occupied, is almost entirely unfounded, and that his life was but a series of crimes, for which he was subjected to sundry penalties, being forgiven at times on what was supposed sufficient evidence of repentance, again relapsing and aggravating former delinquencies, until he was finally suspended, degraded from the priesthood, and confined in a frontier town, from which he contrived to escape. The writer traced him from one police office to another, and procured authenticated extracts of the proceedings held in his regard. He follows him after his escape from Italy, and shows him even in Malta and the Ionian Islands to have been an adulterer, a thief, and probably a murderer, and this too by authentic documents. We have seldom seen so dreadful an exposure of a man occupying a high place in the esteem of any portion of the community.

As was naturally to be expected, the Doctor did not submit tamely to this castigation. The *Dublin Review*, and the writer, whose style was easily recognized in this article, were not like the Pittsburg Street Preachers, their party, and their organs, whose attacks can lower no one in the mind of any man whose opinion is worth having.

The Doctor has notified the editor of the *Review* that he would institute a suit for libel. The London papers tell us that a "distinguished Catholic Divine" avowed himself at once the author of the article. This "Divine" is evidently Bishop Wiseman. Achilli, we apprehend, will not have much to be glad of before the suit is ended, as Bishop Wiseman most assuredly knew well what he was about, and what was before him, when he sent that article for publication.

We have little doubt in saying that the Doctor's game is up, or at any rate that the only thing that now remains for him is a six months' tour through the United States. John Bull is gullible enough, yet, when it comes to a certain point he won't stand it. But there is no impostor so vile who cannot succeed in the United States in making a noise and being applauded in certain quarters for six months or a year, if he only be real—strong—truth don't at all matter, all that is required is that he be strong and heavy on the Pope. The pulpits that were occupied by Leahy will be offered, of course, and can scarcely be disgraced even by Achilli.

It is a curious fact that while Protestant writers make so much noise about the alleged corruption of morals amongst the clergy in Catholic countries, there are none of them, however corrupt, that are not received with open arms whenever they offer their services to Protestants.—The most degraded appear to do very well, and to become most popular as Protestant ministers.—*Pittsburg Catholic*.

DR. ACHILLI.—Authentic "Brief Sketch of the Life of Dr. Giacinto Achilli," containing a confutation of the misstatements of former narratives. Extracted from the *Dublin Review*, No. LVII., with additions and corrections. London and Dublin: Richardsons.

Here is a cheap reprint of an article which most deservedly attracted great attention at the time it was published, and which people, not subscribers to the *Dublin Review*, have been very anxious to get hold of. They now have the opportunity, and all parties at all desirous of forming an opinion on the great Achilli controversy—if controversy it be—have now abundant materials to enable them to do so. Our readers are aware that, after due consideration, after receiving sundry pokes from friend and foe, Signor Achilli, or his wealthy patrons, are said to meditate an action against the *Dublin Review* for the various charges therein brought against the Signor; and that an illustrious Catholic Ecclesiastic, whose name many of our readers will guess without much difficulty, is also said to have avowed the authorship, and to be prepared to substantiate the narrative. Signor Achilli's friends paraded him all about the British Empire—from Torquay to Paisley, from Dublin to Belfast; they ostentatiously provoked inquiry into his history, and they cannot complain if this challenge has been accepted. It was naturally expected that Signor Achilli's friends would take some notice of this article in the *Review*, and we are very glad the affair has taken this turn. Those who have to maintain the charges made in this article, will, no doubt, put in a plea of justification, and the whole truth will be elicited before an English Court of Justice.

The article in the *Dublin Review* is certainly, from beginning to end, a very serious statement, evidently drawn up by a writer who is possessed of ample information and knowledge of Italian Ecclesiastical affairs, and who believes every word he writes. We have no wish to prejudice a cause so soon to come before a legal tribunal; and we shall only observe that the charges brought forward in this article comprise a list of crimes which, if they can be substantiated, would make Achilli out to be one of the greatest villains—one of the foulest and most contemptible impostors ever imposed on the simplicity of a public but too easily gulled.—*Tablet*.

### IRELAND.

#### ADDRESS TO THE THRONE—APPEAL FROM A PRIEST.

After the august ceremonies at the offering of the Synod were concluded, and as the prelates and bishops were about to enter council, the Rev. Mr. Sheehan, the gifted and revered pastor of Ennistymon, entered the great corridor, and respectfully approaching the bishops addressed them in the following most eloquent and feeling terms:—

"My Lords—An humble priest from the wilds of Clare, fresh from the graves and skeletons of that desolated county, assumes the liberty of throwing out most respectfully a few observations; not by way of dictation, but for the kind consideration of this great council. Ireland, my lords, is our country; it is the home of our sires and the land of our love. It is a lovely land, blessed by heaven with innumerable advantages.

"But, my lords, it is a land of suffering and sorrow. A combination of circumstances has operated for its ruin. Its children have been mowed down in thousands, and are dying still under the lawless power which crushed the energies of a nation and robbed it of its pride and independence. Extermination, sanctioned by English law—tyranny unheard of in the annals of earliest suffering—Whig systems, destined to kill and slay our countrymen—have nearly done their worst. Our poorhouses are crowded with the dying and the dead; our towns and hamlets swarm with hopeless victims, hunted from their mountain homes; and the roads and bye-ways are strewn with walking spectres whose groans and sighs drag a pang from the most callous heart. Oh, my lords, shall not this murderous system have an end? Will not the combined wisdom of this august council, led on by the representatives of the Holy See, influenced by the mighty eloquence of the star of Tuam, his country's pride and his people's treasure, make an effort to arrest our ruin? (The Archbishop of Tuam bowed his acknowledgments.) Oh, this day will form an era in the annals of the Catholic church. My heart swells with delight—my conviction whispers to my mind, that you, my lords, will remonstrate with English power—that you will address royalty itself in behalf of a people that would die for the religion that you adorn and glorify.

"And is it not for the heads and pillars of the church to denounce tyranny and oppression? St. Ambrose denounced the petty princes of his day; other illustrious divines in former ages have stood between the people and the tyrants who crush them in the dust. In our day also the people have advocates and friends—they have the noble and revered hierarchy of Ireland. And you the illustrious John of Tuam—you, whose eloquence and immortal name have made tyrants tremble and bigots and fanatics quail—you who have shed dignity on your country, lustre on literature and honor on yourself—(his Grace again bowed) let me implore of you and the other distinguished prelates—in the name of our common country—in the name of humanity, in the name of mercy, and in the name of the Lord that made us all, to draw up a remonstrance that will carry conviction, not only to the callous hearts of British statesmen, but to the very foot of the throne." The rev. gentleman, after having thanked the prelates and other dignitaries for the patient hearing afforded him—retired amid applause and admiration.—*Limerick and Clare Examiner*.

THE SEA SERPENT AGAIN.—To the Editor of the *Cork Examiner*.—"Courtmarsherry, September 3rd.—Sir—Since the day it was my good fortune to catch a glimpse of the great fish or serpent, as communicated to you in my letter of the 29th ult., I have been at considerable pains to watch his movements after his leaving the beacon on the 'Barrels' rocks, and to some extent I have been successful. On Saturday last, the weather having the appearance of being settled fine, I put out to sea, determined, as far as the capabilities of my little craft would permit, to go any lengths in finding out the position of the stranger, hoping by keeping a constant look-out in every direction to discover him. Nor was I disappointed—the animal lured, by the dense shoals of fish now off the coast, having remained within a comparatively short distance of the land. At about eleven o'clock, a.m., when off Dunworly Head, one of the crew on the look-out exclaimed, 'the sea serpent on the star-board bow'; and on looking in the direction indicated, I had the pleasure of at once recognising the same monster that I had before seen, and greatly do I regret, indeed, that you or some party conversant with natural history were not on board with me. We drew as close as I thought consistent with safety, and had ample proof of the creature being piscivorous, he being at the time engaged in bolting a number of large hake or conger-eels. I had now for the first time a view of his tail, which entirely differs from the usual form of that extremity in most descriptions of fish, being furnished with no fin, but somewhat resembling a huge elephant's trunk, or proboscis, with the end long drawn out, and curling and twisting in a very remarkable manner. I really feel afraid to hazard expressing in figures what I judge to be the dimensions of the animal, but I do believe that if it were stretched from head to tail it would be rather over than under thirty fathoms long, and of that length I am satisfied fully half is seven feet in diameter. The mouth is a most capacious organ, and opens somewhat like that of an alligator. The small size of the gills, for I could discover nothing like the blowing holes of a whale, rather surprised me. The nose, I think, is formed of a soft flesh-like substance, not bony—and from the broken condition of the external coat of scales, I am satisfied, as before observed, that the beast is now in its 'coating' state. After a little time it appeared evident that he had fallen asleep as we could perceive him rapidly drifting on the shore, at the east side of Dunworly Head; and I once more, although I now feel with more rashness than discretion, resolved to try the effect of fire-arms in capturing him. Four rifles were prepared, and brought simultaneously to bear on the animal's head, and giving the word myself, and directing all to aim for the eye turned towards us, bang went the pieces in a volley, the shots

taking evident effect. His first movement was to shake his head and wink the wounded eye in a rapid manner, and then, as if to cool the painful wound, he suddenly dived, since when I have not had the slightest trace of him either by my own observation or through others.—I am your obedient servant, ROGER W. TRAYNERS." Since the above letter was received, the following information on the same subject came to hand:—Monday last a party of gentlemen belonging to this city were enjoying a sailing excursion in the Antelope yacht, belonging to Mr. Wheeler, along the coast from Glandore to Kinsale. Passing the old head of Kinsale, the day unusually fine, they observed an extraordinary commotion of the sea apparent to every one on board. The bay of Kinsale was at the time filled with fish. In a few moments they perceived a large serpent-like fish on the surface, that could not be less than 120 feet in length. In shape it resembled the long funnel of an immense steamer. Unfortunately they were not sufficiently near the monster to give a description of the head and body. After lying on the surface for a few minutes, it suddenly dashed a-head with a velocity, as far as could be seen for a distance of two miles, of at least fifty miles an hour. It then disappeared. It was believed that the sea-serpent must have been in pursuit of the shoals of fish that thronged the bay. It is singular circumstance that, notwithstanding the unusual quantity of fish that was observable, the Kinsale hookers were most unsuccessful, as it was stated they did not obtain a single take during the evening. The gentlemen who have witnessed the visit of this monster, and whose statement is detailed above, may be relied on as above all suspicion.—*Cork Examiner*.

The sea-serpent has been seen off Kinsale by a Mr. Good, and a party of friends, one of whom fired at the monster, but without effect.

The death of the Right Hon. Lord Chief Justice Doherty, which occurred suddenly at his residence in Beaumaris, on the 9th inst., creates a vacancy on the bench of the Court of Common Pleas. It is rumored that this vacancy will not be filled up on account of the proposed abolition of the above court, but there is good authority for the statement now prevalent, that the present Attorney-General will be elevated to the bench, Mr. Hatchell, Q.C., to be Attorney-General, and Sergeant James O'Brien to be Solicitor-General. It is said that Mr. Baldwin, who lately accepted the Commission of the Insolvent Court, will be permitted the option of competing with Mr. O'Brien for the last-mentioned situation. The late Chief Justice was a high Conservative, and was related to Canning, through whose patronage he was made Solicitor-General in the year 1827. For a long period he was the vigorous opponent of Mr. O'Connell, in parliament, until his elevation to the bench, from which time his political life, of course, became extinct. Some years since he engaged very deeply in railway speculations, and thus lost a noble fortune. It is supposed that this circumstance preyed deeply on his spirits, and ultimately occasioned his death. The Chief Justice was descended from a branch of an ancient and celebrated Irish family in the county Donegal. He was the intimate friend of the distinguished Charles Kendall Burke, and had imbibed largely of his brilliancy and humor. His duties as Chief Justice of the Common Pleas have been for a considerable period almost a sinecure. The office of Law Adviser to the Castle will not be filled up.

THE QUEEN'S COLLEGES.—Dr. M'Hale and Dr. Slatery, Roman Catholic archbishops, have forwarded to Sir Thomas Redington, rejections of their nomination by the Crown as visitors of the Queen's Colleges of Cork and Galway.

PROGRESS OF THE TENANT LEAGUE.—We can only just refer to the admirable symptoms of progress which reach us from various parts of the country, in the arrangements for organising the Tenant League and the District Societies. Monaghan, Wexford, Kilkenny, and Meath—we can hardly say which of the four counties is most to be praised for its alacrity and zeal. The perfect business-like method of the preparations for the Monaghan meeting naturally excite our attention, and will serve, we are sure, as a model to many counties that have yet to commence their work. Kilkenny and Wexford are not less satisfactory, and Meath promises a splendid demonstration. In every part we hear that landlords, recognising their own interest in the just claims of the Tenant League, are giving in their adhesion to it. In Monaghan, more than one hundred—men unknown to all former agitations—have already joined this holy cause. In Meath the requisition has already received above a thousand respectable signatures, and these include several of the landlord class.—*Tablet*.

The Pope's Minister of War has forwarded a letter, of which the subjoined is a copy, to Lieut. Scully, son of Mrs. Scully, of the Crescent, Limerick:—"His Holiness has directed me to confer on First Lieutenant Edmund Scully, of Field Marshal Radetzky's Hussars, the rank and title of a Knight Commander of the Ancient Military Order of St. Gregory, for his brilliant services in the late campaign of the Romagna.—*Limerick Reporter*."

EMIGRATION.—On Thursday, as usual, the Liverpool steamers bore away some hundreds of persons bound for America.—*Waterford Mail*.

Such is the desire for emigration, that the *John Francis*, which left this port on Tuesday for Quebec, with emigrants, had to decline passages for no fewer than 100 persons desirous to go to that country. These disappointed parties left by steamer for Liverpool.—*Cork Constitution*.

SUNDAY REAPING IN THE COUNTY ARMAUGH.—On Sunday last, 8th inst., about 500 men assembled on the lands of Turrykane, within one mile of Armagh, and there cut down eight acres of oats, and carried them away, without any one to obstruct them. The oats were the property of a man named Robert Smith. The cheering kept up during the operation could be heard at Blackwatertown, and in Armagh, and in the adjoining villages round about. There were a great many spectators looking on.—*Armagh Guardian*.

The largest fleet of corn-laden vessels remembered this year entered the port of Limerick since Sunday. There are now sixteen ships at the quays discharging cargoes of wheat and Indian corn.—*Limerick Reporter*.

We are happy to be able to state that the cattle show of the Enniscorthy Union Agricultural Society, to be held on the 16th at Enniscorthy, is likely to eclipse everything of the kind heretofore held in this county.—*Wexford Independent*.

The Province of Munster, referring to the great advantages of the Encumbered Estates Commission, says—"A case was mentioned in the Court, of a property encumbered, respecting which the first bill had



been filed thirty-nine years ago. A lawyer, in speaking of it, remarked that the litigation had been "unfortunately" prolonged. "Very!" said Mr. Holmes, the father of the bar, "I remember you to have been receiving two hundred a-year out of that single case!" On this suit, thousands of pounds were expended in vain, to the ruin of the estate. It was sold by the Commissioners, and the expenses of sale were only a few pounds."

**THE CROPS.—GALWAY.**—We regret much to be compelled to state that the fatal disease in the potato is progressing with steady and rapid pace. In many places in the neighborhood we have seen crops one-half of which are at this moment quite diseased. Nor is the crop so abundant as we were led to expect at an earlier period of the year; the growth was much retarded by the early appearance of the disease. The other crops are in general looking well, but very general complaints are still prevalent about the wheat crop. —*Tuam Herald.*

**LIMERICK.**—Some of the wheat crops in this county are considered to be so bad as not to be worth cutting down in the usual manner. Some farmers have resolved to use the scythe. The potatoes in some districts are diseased. —*Limerick and Clare Examiner.*

The fears of a disastrous harvest are, on the whole, decreasing. 'Tis true, the wheat crop will hardly be an average. From no part of the country are the accounts concerning it altogether good, though from some they appear more promising than others. Of the midland districts, Kildare and Wicklow appear to be amongst the best off in this respect. In the Ossory parts of the Queen's County the wheat is not so bad as the rest, though many light crops have been already reaped there. The reports from the King's County and Northern Tipperary are bad enough. Of the potatoes, the general opinion seems to be, that the produce will not be as bad as was thought. Although there is little doubt that the late ones are in considerable danger, those that are being dug every day are not calculated to increase the alarm. The oat crop has brought considerably over an average yield, and green crops still keep up. —*Leinster Express.*

**KILKENNY.**—The cereal crops in the neighborhood of this city are nearly all cut, and a great portion is stacked or housed. The wheat market here has been but very scantily supplied since its opening, although there is every disposition to purchase on the part of the buyers, and the prices are still rising. Oats and barley are fully average crops, of the finest quality, and saved in the very best condition. The accounts of the potato crop are still so conflicting and contradictory, that we are in no position to say more than that our market is plentifully supplied with healthy tubers, at from 4d. to 4½d. per stone. —*Kilkenny Journal.*

**SLIGO.**—Our reports relative to the potato crop, we regret to state, are not of a character to create sanguine expectations; but certainly they are more favorable than what we gave in our last publication. With reference to the wheat, barley, bere, and corn crops, the reports of the week are conflicting; but there can be no doubt whatever that the cereal crops generally, throughout this province, are decidedly in advance of similar crops for the last six years; and if the season be propitious, and the grain got safely secured, there will be abundance of food for man and beast. —*Sligo Chronicle.*

**WEXFORD, Sept. 7.**—We are in a position to communicate the gratifying intelligence that a larger portion of the potato crop will escape the ravages of the blight than our fears warranted us in anticipating; still it has suffered materially, and furnishes another significant warning to the husbandman, that the period when it could be relied on with safety as the food of the people has passed away. —*Independent.*

**THE HARVEST.**—The accounts from the different parts of the country as to the prospects of the harvest are somewhat conflicting, the extent of injury caused by the potato disease being greater in some places than in others, and the wheat having in some districts suffered from mildew; but on the whole, they are satisfactory. The potato crop has sustained less injury than any one could have supposed would have been the case a month ago, judging from the experience of past seasons, and the prevalence of the disease, the appearance of which was, in fact, all but universal. The early portion of the crop has sustained but little injury; and even in the later districts, renewed vegetation set in after a portion of the foliage had been destroyed by the attack of the fungus, and in such cases the fields are again quite green. Altogether, therefore, there are good grounds for believing that the loss sustained by the crop of this season from disease will be comparatively unimportant. The panic under which the farmers labored some time ago, and which caused them to dig out the crop and send it to market, is now happily subsiding, and greater confidence is entertained as to the keeping qualities of the crop. The wheat crop, as above observed, has sustained serious injury in some districts from the attack of mildew, but in others the sample is good, and the yield satisfactory; so that, on the whole, the falling off in this crop will not be very considerable. The oat crop is in general good; indeed, in most cases, above the average. The crop of barley is also good, but this crop is now grown to a very small extent. When to these considerations we add the fine harvest weather which we have had for some time past, and which exercises so important an influence on the yield of the crop, we believe that no grounds exist for the croaking which we have heard in some of the public journals as to the produce of the harvest. Of the root crops we hear little; but even this is satisfactory, as indicating that in them there is, at all events, no falling off. For these crops the season has been peculiarly favorable; and, so far as we have had opportunities of personal observation, they appear promising. —*Advocate.*

The *Armagh Gazette* states that the 44,000 acres of land sold by the Encumbered Estates Commissioners only produced £414,503 16s. 6d., or about 9s. 8d. per acre. "We have seen the tenant-right of land sold at £21 acre, and within the last three months a dozen acres of land, Cunningham measure, held under Mr. S. Crawford, M.P., and situate in the County Down, brought £150, or more than £12 per acre."

**Col. Wyndham** has made the munificent reduction of thirty-five per cent. on the rents of all his southern estates in Ireland.

**LORD CREMORNE AND HIS TENANTS.**—Lord Cremorne has made to his tenants this year an allowance of twenty per cent. out of their year's rent for thorough drainage, or other permanent improvements; and to those tenants within reach of Lord Cremorne's limekiln Edenisland, who drain, a further encouragement is held out, by their getting lime at half-price. To those tenants who will not use the lime thus offered, his

lordship will make an abatement of fifteen per cent. out of their year's rent, provided such rent be paid before the 20th of December next; after which, but ten per cent. will be allowed, until February the 1st, and then cease finally. —*Newry Examiner.*

## ENGLAND.

**THE ATTACK UPON MARSHAL HAYNAU.**—The Austrian "butcher," Haynau, left London on Friday, and was at Ostend on Saturday. He has now, we suppose, reached Cassel. The boat in which he was placed by the police after the assault, was rowed to Waterloo Bridge, and the exhausted marshal was conveyed to Morley's Hotel, Charing-cross. During the remainder of the day (Thursday), the general was confined to his bed. He was visited by several of the Austrian nobles and "others" resident in London. Messrs. Barclay appear to have wisely looked over the occurrence, and it is not probable that the police will take any further steps. The assault was of a far more dangerous character than appeared from the earliest accounts. When he had reached the street, pursued by the enraged brewers' men, some of the carters, who were in waiting with their heavy whips, cried out, "Oh, this is the fellow that flogged the women, is it?" and commenced lashing him with all their might. The marshal quickened his speed, but the mob, which had considerably increased by the arrival of a number of coalheavers from Bankside, crowded round him, and all that could get near him were kicking and shoving him, and crying, "He's a murderer; give it him. Down with the Austrian butcher. Shove him into the river." He was knocked down, and an attempt was made by the more excited of the populace to drag him away—"it was thought, for the purpose of throwing him into the Thames." The mob lashed, pelted, and hooted him in the most furious style. He was logged with the whips, struck over the back with the brooms, beaten with the coalheavers' "fan-tail" hats, while an unrelenting shower of filth was levelled at him. Several gentlemen who witnessed the attack made an attempt to protect the marshal, who seemed to be fast sinking from exhaustion and ill-usage, while his interpreter implored the mob not to kill him. Two young men in the service of Mr. Winter, the ironmonger, in Bankside, met the men, and endeavored to restrain them. "He is a murderer," was the reply, "We won't have him here, the Austrian butcher; we'll teach him to flog women." Another rush was made at him: his hat was thrown high into the air, amid loud derisive shouts, and his clothes nearly torn off him. His moustache and beard were pulled in the most violent manner, and one man, who had in his hand a large bladed knife, caught hold of the marshal's beard and attempted to cut it off. After the general had succeeded in running into the "George," the lower part of the house was in an instant filled by the mob, while hundreds collected in front. Loud were the cries—"Out with the butcher!" "Drag the murderer out!" "Down with the wretch!" Several men scaled the front of the house, and got into the front room windows. The nephew and interpreter were found on the landing. In a few moments a loud yell proceeded from the back part of the premises. Some coalheavers had discovered the marshal crouched in a dust-bin attached to the house. By the hair of his head they dragged him out, shouting, "We have got the Austrian woman flogger!" This announcement was received with almost frantic cheers by the mob outside the house, and the marshal was about being dragged along the passage into the streets, when his cries attracted the sympathy of some strangers, who, with the aid of his nephew and interpreter, succeeded in getting him from the grasp of his assailants, and in locking him up in one of the bedrooms, while others stood sentry at the door, and prevented it being forced. At this critical juncture he was released by the arrival of the police. The inspector found the general seated on the edge of a bed in a pitiable condition. He was much exhausted, and in his own language complained severely of the pain he endured from the injuries inflicted upon him. Having partaken of some slight refreshment, the inspector assured him through the interpreter, that he might consider himself safe under his care, as he had a body of officers down below to protect him. It was some time, however, ere he could be induced to believe that he was free from further violence. —*Weekly News.*

**TOTAL LOSS OF THE "INDIAN" INDIAMAN.**—SHOCKING SUFFERINGS OF THE SURVIVORS.—Intelligence of the wreck of this fine Indianan, 500 tons burden, on a reef of rocks, named the Cargados Garayos, on her outward voyage from England to Bombay, has been received. The narrative of a gentleman passenger is published in this morning's papers. The wreck took place on the 4th of April. He states that after the vessel had struck, all order and discipline were at an end. A simultaneous rush was made for the boats, but the only one that was available was the star-board quarter boat. The captain was not slow in taking to the only apparent chance of escape, the boat, eight of the seamen speedily following him. "As he was going over the side, I reminded him that he ought to be the last person to leave the vessel, instead of which he was evidently desirous to be the first. They shoved off, and pulled back once or twice near the vessel, asking for water and bread, which, of course, it was out of our power, and much more out of our inclination, to supply them with. He then pulled away altogether, which was the last we saw of him." In a few minutes afterwards the ship parted amidstships, leaving thirteen persons exposed to the fury of the surf on the fore part of the starboard side. When morning broke, the remainder of the wreck was dashed to pieces. "All were immediately buffeted with the waves, and sharks innumerable surrounded us on all sides, which very much increased the terrors of our situation. Owing to my being hurled on the rocks by the surf two or three times, I lost my senses, and was perfectly unconscious as to what had occurred, till I found myself resting on a spar with a sailor. I found the ship had gone to pieces, and five of our comrades had perished. Water surrounded us in every direction, with nothing in view but one or two small sandbanks, and those a long distance off. By night, we had constructed a rude kind of raft, on which we slept, but as the tide ebbed we grounded, and, with the exception of our heads, we were literally sleeping in the water, cold and wretched, but still (comparatively speaking) safe. We remained on the raft in this state two days and nights, the sun scorching us by day, and the wind, owing to our being wet, making us dreadfully cold at night. On Sunday, the third day, having found a small quantity of oatmeal, we determined to start for the nearest sandbank." A sixty gallon cask of beer, two six-dozen cases of wine, a piece of bad pork, and the oatmeal, were the only things saved from the

wreck. We turned the raft, and after a severe day's work reached the bank about sunset, and once more put our feet upon dry land. We had only eaten once, and then but sparingly. Here we lived fourteen days and nights, subsisting on sharks' flesh and the wine and beer we saved. Not a drop of water was to be had." On the night of 21st of April, the attention of a vessel was attracted, and the survivors were conveyed safely to the Mauritius. The ship and cargo were insured for £25,000.—*Id.*

**LOSS OF AN EMIGRANT SHIP.**—Accounts have been received at Lloyd's of the total loss of the ship "Bridgetown," belonging to Liverpool, having on board 390 passengers, emigrants for America, whose escape was most extraordinary. The ship, which was nearly 1,000 tons burthen, sailed from Liverpool on the 4th of July last, under the command of Captain John Mills. She was bound to Quebec, and accomplished the passage across the Atlantic by the 3rd of August. The succeeding night witnessed the destruction of the ship. They were in view of the bank of Newfoundland, and were bearing to the southward with light breezes, and foggy weather, when about midnight she went upon a rock at Cham Cove, between Cape Ballard and Cape Race. The violent force with which she struck instantly aroused the emigrants, who rushed upon deck in a state of great excitement. The master fortunately succeeded in persuading his passengers to follow his instructions. The female emigrants were got into the boats, and these having been safely put ashore, the boats returned, and eventually, after considerable exertion, the whole were saved, excepting three children. The ship shortly afterwards foundered in five fathoms of water. The poor emigrants lost everything they possessed; many reached the shore with nothing on but their night-clothes. There were several cabin passengers; among them was an episcopal clergyman, who lost property to the amount of £1,000. Captain Mills attributes the loss of the ship to the dense fog and darkness of the night, to the variability and uncertainty of the currents, together with the force and strength with which they set in towards Cape Race. The vessel was but partially insured.—*Id.*

The Queen and the Royal Family remain in seclusion at Balmoral, exchanging visits with the Duchess of Kent and the Princess Leiningen. The Earl of Carlisle and Principal Lee have visited the Royal Family. On Friday some silly fellow annoyed the Queen by following her in one of her walks, and threw a little at her. He was removed by the police.

A letter has been received from an official in the Home Office by the Sheriff of Gloucester, intimating that the sentence of death passed on the woman Hannah Curtis, who, it will be remembered, was found guilty at the last Gloucestershire Assizes of the murder of her husband, Thomas Harris, by administering arsenic to him, has been commuted to transportation for life.

**MORTALITY OF LONDON.**—Eight hundred and ninety-nine deaths, and 1,474 births were registered in the week ending September 7th. The mortality is, therefore, near the average; and the births registered exceeded the deaths by 575. In the first week of Sept. last year, 3,183 persons died in London; 272 by diarrhoea, and 2,026 by cholera. It was the week in which the mortality was highest. In the corresponding week of the present year, the deaths by diarrhoea have been 75, by cholera 8. The deaths from diarrhoea are now rapidly declining; cholera was fatal in 8 instead of 4 cases, the number registered in the previous week.—Two of the deaths from cholera were in the parish of Marylebone.

**SINGULAR ADVERTISEMENT.**—"As HOME MISSIONARY.—Employment wanted, by a young man of Dissenting principles, whose leisure time is too short for his opportunities, and whose labors already have been blessed to the conversion of sinners. Apply, by letter only, 123, *Herald Office*, Birmingham." —*Birmingham Herald.*

**THE FRANKLIN EXPEDITION.**—A letter has during the week been received by the secretary of the Hudson's Bay Company from Sir John Ross, giving an account of the progress of his expedition in search of Sir John Franklin. It will be recollected the expedition sailed from Scotland on the 23rd of May last. The letter is dated, "Felix Discovery Vessel, Holsteinborg, June, 1850." He states that he has hitherto had a fair passage. His object in touching at Holsteinborg was to obtain an interpreter who understands the Esquimaux language. A postscript to the letter says, "I have the pleasure to add that I have succeeded in obtaining an Esquimaux who understands the Danish language; and having now made all the preparations necessary for our arduous undertaking, we are now getting under weigh. I intend first to try to get across at once, and, if I fail in that, to follow the usual course up the east side of Baffin's Bay, &c."

**THE ORLEANS FAMILY.**—The *Morning Post* believes itself to be in a position to state that the most cordial union subsists amongst all the members of the family of Louis Philippe. The Duchesse d'Orleans has taken a residence for the winter months at Esher, in order to be in the immediate neighborhood of the august widow and family of the late King. It was only on the 1st of last month that Louis Philippe became fully re-possessed of all his French property; and the Queen Amélie, with her royal children, have decided that the same persons who had charge of the affairs of his Majesty previously to 1848 shall continue in the execution of the trust reposed in them. "From these various facts," says the *Post*; "it is evident that all the project of impatient ambition which have been attributed either to the Duchesse d'Orleans or to the Prince de Joinville are entirely without foundation." There exist, moreover, indications of good feeling between the two exiled branches of the House of Bourbon. A mass was celebrated, by order of the Comte de Chambord, on occasion of the death of Louis Philippe; and the expression of the Prince's sympathy and condolence has been communicated "in becoming terms" to his relatives at Claremont.

## UNITED STATES.

**POTATO ROT.**—This dreadful malady is prevailing, in this region, to an extent and severity far beyond its ravages in any former season, and we hear and read of the same calamity in other sections. The crop is mostly rotten already (Sept. 10), and we have recently had powerful rains, that saturated even the dry soils with water, and now the weather is warm, so that we expect the speedy destruction of nearly all

that remain sound, for they never rotted faster, and never was the weather more conducive to their destruction. From examination of a great number of varieties on our own grounds and accounts from other cultivators, we think that not one-tenth of the crop of potatoes will remain sound, and probably less than the seed planted will escape the ravages of this fell destroyer. In no previous year has the rot destroyed more than one-fourth of the crop in this region.—*N. Y. Farmer.*

**THE LATE FLOOD AT TAMAUCA, PA.**—The Tamaqua Legion of the 7th brings us additional particulars of the destruction of life and property in that place, by the disastrous flood on Wednesday. The property destroyed is estimated at upwards of \$300,000. Nearly fifty dwellings, and some twenty bridges were swept away, and several families almost entirely obliterated. The Legion gives a list of 22 persons drowned and 10 missing.

**THE IRISH PATRIOTS—O'GORMAN AND DILLON.**—Mr. Richard O'Gorman has formed a partnership with John B. Dillon in the law business, and there is every prospect of their doing well. I wish some of the other patriots would conduct themselves as they do. Their office is in William street.—*Boston Pilot.*

**TERRIBLE DEATH OF LIEUT. GALE.**—The public fondness for balloon experiments will now probably receive a check. The Bordeaux papers bring an appalling account of the fatal termination of Lieut. Gale's balloon ascent, on horseback, from the Hippodrome of Vincennes, in the neighborhood of the city, on Sunday last. Lieut. Gale had succeeded in reaching the ground with his pony, when the people who came to assist him, misunderstanding his directions, after the pony was released, let go the ropes. The unfortunate aeronaut, hanging on by his hands to a rope, was instantly caught up into the air with the balloon, which continued ascending for upwards of a mile. The next day a body was discovered in the direction which the balloon had taken, which was identified as that of the Lieutenant.

## Birth.

In this city, on Tuesday, 1st October, Mrs. Michael Ronayne, of a son.

## Married.

In this city, on Monday morning last, at the French Cathedral, by the Rev. Mr. Connelly, Mr. James Ignatius Walsh, to Theresa, only daughter of the late Mr. James Hart.

## Died.

In this city, on the 28th ult., of hooping cough, Julie, third youngest daughter of Mr. Thos. Kelly, aged five years and three months.

JUST received, and for sale by the Subscribers, J. "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.

## A BAZAAR,

UNDER the patronage of the LADIES OF CHARITY OF THE ST. PATRICK'S CONGREGATION, will be held on the 14th OCTOBER, and following days.

The proceeds will be applied to Clothe Orphan and Destitute Children, during the approaching Winter, to enable them to attend school.

Montreal, 27th Sept., 1850.

## RYAN'S HOTEL,

(LATE FELLERS),

No. 231, St. PAUL STREET,

MONTREAL.

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

THE HOTEL IS IN THE IMMEDIATE VICINITY OF MERCANTILE BUSINESS,

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

## THE TABLE

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

THE STABLES ARE WELL KNOWN TO THE PUBLIC,

AS LARGE AND COMMODIOUS,

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

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M. P. RYAN.

Montreal, 5th September, 1850.

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