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# CATHOLIC CHRONICLE.

VOL. I.

MONTREAL, FRIDAY, NOVEMBER 29, 1850.

NO. 16.

## DISCOURSES TO MIXED CONGREGATIONS. BY JOHN HENRY NEWMAN, PASTOR OF THE ORATORY OF ST. PHILIP NERI.

### DISCOURSE XV.

#### THE INFINITUDE OF THE DIVINE ATTRIBUTES.

We all know well and firmly hold, that our Lord Jesus Christ, the Son of God, died on the Cross in satisfaction for our sins. This truth is the great foundation of all our hopes, and the object of our most earnest faith and most loving worship. And yet, however well we know it, it is a subject which admits of drawing out, and insisting on in detail, in a way which most persons will feel profitable to themselves. I shall now attempt to do this in some measure, and to follow the reflection to which it leads; though at this season\* many words would be out of place.

Christ died for our sins, for the sins of the whole world; but He need not have died for them, for the Almighty God might have saved us all, might have saved the whole world, without His dying. He might have pardoned and brought to heaven every individual child of Adam, without the incarnation and death of His Son. He might have saved us without any ransom and without any delay. He might have abolished original sin, and restored Adam at once. His word had been enough; with Him to say is to do. "All things are possible to Thee," was the very reason our Lord gave in His agony, for asking that the chalice might pass from Him. As in the beginning He said, "Let light be made, and it was made;" so might He have spoken, and sin would have vanished from the soul, and guilt with it. Or He might have employed a mediator less powerful than His own Son; He might have accepted the imperfect satisfaction of some mere man. He wants not for resources, but He willed otherwise. He who ever does the best, saw in His infinite wisdom that it was expedient and fitting to take a ransom. As He has not hindered the reprobate from resisting His grace and rejecting redemption, so He has not pardoned any who are to enter His eternal kingdom without a true and sufficient satisfaction for their sin. And this is why the coming of the Word was necessary; for if a true satisfaction was to be made, then nothing could accomplish this, short of the incarnation of the All-holy.

You see then, my brethren, how voluntary was the mission and death of our Lord; if an instance can be imagined of voluntary suffering, it is this. He came to die when He need not have died; He died to satisfy for what might have been pardoned without satisfaction; He paid a price, which need not have been asked, nay, which needed to be accepted when paid. It may be said with truth, that, rigorously speaking, one being can never, by his own suffering, simply discharge the debt of another's sin.† Accordingly He died, not in order to exert a peremptory claim on the divine justice, if I may so speak,—as if He were bargaining in the market-place, or pursuing a plea in a court of law,—but in a more loving, generous, munificent way, He shed that blood, which was worth ten thousand lives of men, worth more than the blood of all the sons of Adam heaped together, in accordance with His Father's will, who for wise reasons unrevealed, exacted it as the condition of their pardon.

Nor was this all; one drop of His blood had been sufficient to satisfy for our sins; He might have offered His circumcision as an atonement, and it would have been sufficient; one moment of His agony of blood had been sufficient; one stroke of the scourge might have wrought a sufficient satisfaction. But

neither circumcision, agony, nor scourging, was our redemption, because He did not offer them as such. The price He paid was nothing short of the whole treasure of His blood, poured forth to the last drop from His veins and sacred heart. He shed His whole life for us; He left Himself empty of His all. He left His throne on high, He gave up His home on earth; He parted with His Mother, He gave His strength and His toil, He gave His body and soul, He offered up His passion, His crucifixion, and His death, that man should not be bought for nothing. This is what the Apostle intimates in saying that we are "bought with a great price;" and the prophet, while He declares that "with the Lord there is mercy, and with Him a copious" or "plenteous redemption."

This is what I wished to draw out distinctly, my brethren, for your devout meditation. We might have been pardoned without the humiliation of the Eternal Word; again, we might have been redeemed by one single drop of His blood; but still on earth He came, and a death He died, a death of inconceivable suffering; and all this He did as a free offering to His Father, not as forcing His acceptance of it. From beginning to the end it was in the highest sense a voluntary work; and this is what is so overpowering to the mind in the thought of it. It is as if He delighted in having to suffer; as if He wished to show all creatures, what would otherwise have seemed impossible, that the Creator could practice, in the midst of His heavenly blessedness, the virtues of a creature, self-abasement and humility. It is as if He wished, all-glorious as He was from eternity, as a sort of addition, (if we may so speak,) to His perfections, to submit to a creature's condition in its most afflictive form. It is, if we may use human language, a prodigality of charity, or that heroic love of toil and hardship, which is poorly shadowed out in the romantic defenders of the innocent or oppressed, whom we read of in history or fables, who went about the earth, nobly exposing themselves to peril for any who asked their aid.

Or rather, and that is what I wish to insist upon; it suggests to us, as by a specimen, the infinitude of God. We all confess that He is infinite: He has an infinite number of perfections, and He is infinite in each of them. This we shall confess at once; but, we ask, what is infinity? what is meant by saying He is infinite? We seem to wish to be told, as if we had nothing given us to throw light on the question. Why, my brethren, we have much given us; the outward exhibition of infinitude is mystery; and the mysteries of nature and of grace are nothing but the mode in which His infinitude encounters us and is brought home to our minds. Men confess that He is infinite, yet they start and object, as soon as His infinitude comes in contact with their imagination and acts upon their reason. They cannot bear the fulness, the superabundance, the inexhaustible flowing forth, and "vehement rushing," and encompassing flood of the divine attributes. They restrain and limit them to their own comprehension, they measure them by their own standard, they fashion them by their own model; and when they discern aught of the unfathomable depth, the immensity, of any single excellence or perfection of the Divine Nature, His love, or His justice, or His power, they are at once offended, and turn away, and refuse to believe.

Now, this instance of our Lord's humiliation is a case in point. What would be profusion and extravagance in man, is but suitable or necessary, if I may say so, in Him whose resources are illimitable. We read in history accounts of oriental munificence, which sound like fiction, and which would gain not applause but contempt in Europe, where wealth is not concentrated, as in the East, upon a few out of a whole people. "Royal munificence" has become a proverb, from the idea that a king's treasures are such as to make large presents and bounties, not allowable only, but appropriate in him. He, then, who is infinite, may be only doing what is best, and holiest, and wisest, in doing what to man seems infinitely to exceed the necessity; for He cannot exceed His own powers or resources. Man has limited means and definite duties; it would be waste in him to lavish a thousand pieces of gold on one poor man, when with the same he might have done substantial good to many; but God is as rich, as profound and vast, as infinite, when He has done a work of infinite bounty, as before. He set about it. "Knowest thou not," He says, "or hast thou not heard? The Everlasting God, the Lord, who created the ends of the earth, shall not faint, nor weary; nor is there searching of His wisdom." He cannot do a small work; He cannot act by halves; He ever does whole works, great works. Had Christ been incarnate for but one single soul, who should have been surprised? who should have not praised and blessed Him for telling us, in one instance, and by a specimen, what that love and bounty are, which fill the heavens? and in like manner, when in

fact He has taken flesh for those, who might have been saved without it, though more suitable to His glorious majesty with it, and moreover has shed His whole blood in satisfaction, when a drop might have sufficed, shall we think such teaching strange and hard to receive, and not rather consistent, and merely consistent, with that great truth, which we all start with admitting, that He is infinite? Surely it would be most irrational in us, to admit His infinitude in the general, and to reject the examples of it in particular; to maintain that He is mystery, yet to deny that His works are mysterious.

We must not, then, bring in economical theories, borrowed from the schools of the day, when we would reason about the Eternal God. The world is ever doing so, when it speaks of religion. It will not allow the miracles of the Saints, because it pretends that those wrought by the Apostles were sufficient for the purpose which miracles had, or ought forsooth to have, in view. I wonder how it comes to admit that such multitudes of human beings are born and die in infancy; or that a profusion of seeds is cast over the face of the earth, some of which fall by the way-side, some on the rock, some among thorns, and only a remnant on the good ground. How wasteful was that sower! so thinks the world, but an Apostle cries out, "O the depths of the riches of the wisdom and of the knowledge of God! how incomprehensible are His judgments, and how unsearchable His ways!"

The world judges of God's condescension as it judges of His bounty. We know from Scripture that "the teaching of the Cross" was in the beginning "foolishness" to it; thinking men scoffed at it as impossible, that God, who is so high, should humble Himself so low, and that One who died a malefactor's death should be worshipped on the very instrument of His execution. Voluntary humiliation they did not understand then, nor do they now. They do not indeed express their repugnance to the doctrine so openly now, because what is called public opinion does not allow them; but you see what they really think of Christ, by the tone which they adopt towards those who in their measure follow Him. Those who are partakers of His fullness, are called on, as the gift is given them, whether by His ordinary suggestions or by particular inspiration, to imitate His pattern; they are carried on to the sacrifice of self, and thus they come into collision with the world. A voluntary or gratuitous mortification, in whatever shape it comes, voluntary chastity, voluntary poverty, voluntary obedience, vows of perfection, all this is the very point of contest between the world and the Church, the world hating it, and the Church counselling it. "Why cannot they stop with me," says the world; "why will they give up their station or position, when it is certain they might be saved where they are. Here is a lady of birth; she might be useful at home, she might marry well, she might be an ornament to society, she might give her countenance to religious objects, and she has perversely left us all; she has cut off her hair, and put on a coarse garment, and is washing the feet of the poor. There is a man of name and ability, who has thrown himself out of his sphere of influence, and he lives in a small room, in a place where no one knows who he is; and he is teaching little children their catechism." The world is touched with pity, and shame, and indignation at the sight, and moralizes over persons who act so unworthily of their birth or education, and are so cruel towards themselves. And worse still, here is a Saint, and what must he do but practise eccentricities,—as they would be in others, though in him they are but the necessary antagonists to the temptations which otherwise would come on him from "the greatness of the revelations," or are but tokens of the love with which he embraces the feet of his Redeemer? And here again is another, and she submits her flesh to penances shocking to think of, and wears herself out in the search after misery, and all from some notion that she is assimilating her condition to the voluntary self-abasement of the Word. Alas, for the world! which is simply forgetful that God is great in all He does, and that He makes Saints and holy men in their degree partakers of His greatness.

Here too is another instance in point. If there is one divine attribute rather than another, which forces itself upon the mind from the contemplation of the material world, it is the glory, harmony, and beauty of its Creator. This lies on the surface of the world, like light on a countenance, and addresses itself to all. To few men indeed is it given to penetrate into the world's system and order so deeply as to perceive the wonderful skill and goodness of the Divine artificer, and even that order itself which an investigation brings to view is admirable for its beauty; but the grace and excellence which beams from the very face of the visible creation is cognizable by all, rich and poor, learned and ignorant. It is indeed so beautiful, that those same philosophers, who devote themselves to its study, come to love it idolatrously,

and to think it too perfect to allow of infringement or alteration, or to tolerate even the idea. Not looking up to the Infinite Creator, who could make a thousand fairer worlds, and who has made the fairest portion of this the most perishable, blooming, as it does to-day, and to-morrow burning in the oven, loving, I say, the creature more than the Creator, they have taken on them in all ages to disbelieve the possibility of interruptions of physical order, and have denied the miracles of Apostles and Prophets, on the ground of their marring and spoiling what is so perfect and harmonious, as if it were some work of human art, too exquisite to be wantonly dashed on the ground. But He, my brethren, the Eternal Maker of time and space, and matter and sense, as if to pour contempt upon the forward and minute speculations of His ignorant creatures about His works and His will, in order to a fuller and richer harmony, and a higher and nobler order, confuses the laws of this visible universe and untunes the music of the spheres. Nay He has done more, He has gone further still; out of the infinitude of His greatness, He has defaced His own glory, and wounded and deformed His own beauty,—not indeed as it is in itself, for He is ever the same, transcendently perfect and unchangeable, but in the contemplation of His creatures,—by the unutterable condescension of His incarnation.

*Semetipsum exinanivit*, "He made Himself void or empty," as the earth had been "void and empty" at the beginning; He seemed to be unbinding and letting loose the assemblage of attributes which made Him God, and to be destroying the idea which He Himself had implanted in our minds. The God of miracles did the most awful of signs and wonders, by revoking and contradicting, as it were, all His perfections, while He remained one and the same. Omnipotence became an abject; the Life became a leper; the first and only Fair came down to us with an "inglorious visage," and an "unsightly form," bleeding and (I may say) ghastly, lifted up in nakedness and stretched out in dislocation before the eyes of sinners. Not content with this, He perpetuates the memory of His humiliation; men of this world, when they fall into trouble, and then recover themselves, hide the memorials of it. They conceal their misfortunes in prospect, as long as they can; hear them perforce, when they fall on them; and, when they have overcome them, affect to make light of them. Kings of the earth, when they have rid themselves of their temporary conquerors, and are reinstated on their thrones, put all things back into their former state, and remove from their palaces, council-rooms, and cities, whether statue or pictures or inscription or edict, which bears witness to the suspension of their power. Soldiers indeed boast of their scars, but it is because their foes were well-matched with them, and their conflicts necessary, and the marks of what they have suffered is a proof of what they have done; but He, who *oblatus est, quia voluit*, who "was offered, for He willed it," who exposed Himself to the powers of evil, yet could have saved us without, who was neither weak because He was overcome, nor strong because He overcame, proclaims to the whole world: what He has gone through, without the tyrant's shame; without the soldier's pride;—wonderful it is, He has raised up on high, He has planted over the earth, the memorial that he, whom He cast out of heaven in the beginning, has in the hour of darkness inflicted agony upon Him. For in truth by the infinitude of His glory, He is more beautiful in His weakness than in His strength; His wounds shine like stars of light; His very Cross becomes an object of worship; the instruments of His passion, the nails and the thorny crown, are replete with miraculous power. And so He bids the commemoration of His Bloody Sacrifice to be made day by day all over the earth, and He Himself attends in Person to quicken and sanctify it; He rears His bitter but saving Cross in every Church and over every Altar; He shows Himself torn and bleeding upon the wood at the corners of each street and in every village market-place; He makes it the symbol of His religion; He seals our foreheads, our lips, and our breasts with this triumphant sign; with it He begins and ends our days, and with it He consigns us to the tomb. And when He comes again, that Sign of the Son of Man will be seen in heaven; and when He takes His seat in judgment, the same glorious marks will be seen by all the world in His Hands, Feet, and Side, which were dug into them at the season of His degradation. Thus "hath King Solomon made Himself a litter of the wood of Libanus. The pillars thereof He made of silver, the seat of gold, the going up of purple; the midst He covered with charity for the daughters of Jerusalem. Go forth, ye daughters of Sion; and see King Solomon in the diadem, wherewith His mother crowned Him in the day of His espousals, and in the day of His heart's joy."

I must not conclude this train of thought, without alluding to a sadder subject, on which it seems to

\*Passion-tide.

†Dicendum videtur satisfactionem Christi, licet fuerit rigorosa quoad æqualitatem et condignitatem pretii soluti, non tamen fuisse rigorosam quoad modum solutionis, sed indignis aliqua gratia libera Dei. Si aliquis ita peccavit, ut iuste puniatur exilio unius mensis, et velit redimere pecunia illud exilium, offeratque summam æquivalentem, immo excedentem, non dubium quin satisfiat rigori justitiæ vindicativæ, si attendas ad mensuram pœnæ; non tamen satisfiat, si attendas ad modum; si enim iudex gratiose non admittat illam compensationem, jus habet ex rigore justitiæ punitivæ ad exigendam exilium, quantumvis alia æqualis et longe major pœna offeratur.—De Lug. Tacar. iii. 10.

‡Qui redemit captivum solvendo pretium, solvit quantum domino debetur ex justitia, solum enim debetur illi pretium ex contractu et conventionem inter ipsum et redemptorem. Nullum est justitiæ debitum cui non satisfiat per solutionem illius pretii. Ad vero pro injuria non solum debetur ex justitia satisfactio utrunque, sed exhibenda ab ipso offensore sicut nec qui abstulit librum, satisfaciit adæquate reddendq pretium æquivalens.—Ibid. iv. 2.

\*Tanquam advenientis spiritus vehementis.

throw some light. There is a class of doctrines which to the natural man are an especial offence and difficulty: I mean those connected with the divine judgments. Why has the Almighty assigned an eternal punishment to the impenitent sinner? Why is it that vengeance has its hold on him when he passes out of this life, and there is no remedy? Why, again, is it that even the beloved children of God, that holy souls who leave this life in His grace and in His favor, are not at once admitted to His face; but, if there be an outstanding debt against them, first enter purgatory and exhaust it? Men of the world shrink from a doctrine like this as impossible, and religious men answer that it is a mystery; and a mystery it is, that is, it is but another of those instances which nature and revelation bring before us of the divine infinitude; it is but one of the many overpowering manifestations of the Almighty, when He acts, which remind us that He is infinite, and above and beyond human measure and understanding,—which lead us to bow the head and adore Him, as Moses did, when He passed by, and awfully with him to proclaim His Name, as “the Lord God, who hath dominion, keeping mercy for thousands, and returning the iniquity of the fathers upon the children and children’s children to the third and fourth generation.”

Thus the attributes of God, though intelligible to us on their surface,—for from our own sense of mercy and holiness and patience and consistency, we have general notions of the All-merciful and All-holy and All-patient, and of what is proper to His Essence,—yet, for the very reason that they are infinite, transcend our comprehension, and can only be received by faith. They are dimly shadowed out, in this very respect, by the great agents which He has created in the material world. What is so ordinary and familiar with us as the elements, what so simple and level to us, as their presence and operation? yet how their character changes, and how they over-master us, and triumph over us, when they come upon us in their fulness! The invisible air, how gentle is it, and intimately ours! we breathe it momentarily, nor could we live without it; it fans our cheek, and flows around us, and we move through it without effort, while it obediently recedes at every step we take, and obsequiously pursues us as we go forward. Yet let it come in its power, and that same silent fluid, which was just now the servant of our necessity or caprice, take us up on its wings with the invisible power of an Angel, and carries us forth into the regions of space, and flings us down headlong upon the earth. Or go to the spring, and draw there at your pleasure, for your cup or your pitcher, in supply of your wants; you have a ready servant, a domestic ever at hand, in large quantity or in small, to satisfy your thirst, or to purify you from the dust and mire of the world. But go from home, reach the coast; and you will see that same humble element transformed before your eyes. You were equal to it in its condescension, but who shall gaze without astonishment at its vast expanse in the bosom of the ocean? who shall hear without awe the dashing of its mighty billows along the beach? who shall without terror feel it heaving upon him; and swelling and mounting up, and yawning wide, till he, its very sport and mockery, is thrown to and fro, hither and thither, at the mere mercy of a power which was just now his companion and almost his slave? Or, again, approach the flame: it warms you, and it enlightens you; yet approach not too near, presume not, or it will change its nature. That very element which is so beautiful to look at, so brilliant in its light, so graceful in its figure, so soft and lambent in its motion, is in its essence of a keen resistless kind; it tortures, it consumes, it reduces to ashes that of which it was just before the illumination and the life. So is it with the attributes of God; our knowledge of them serves us for our daily welfare; they give us light and warmth and food and guidance and succor; but go forth with Moses upon the mount and let the Lord pass by, or with Elias stand in the desert amid the wind, the earthquake, and the fire, and all is mystery and darkness; all is but a whirling of the reason, and a dazzling of the imagination, and an overwhelming of the feelings, reminding us that we are but mortal men and He is God, and that the outlines which nature draws for us are not His perfect image, nor inconsistent with the lights and depths with which it is invested by revelation.

Say not, my brethren, that these thoughts are too austere for this season, when we contemplate the self-consuming, self-sacrificing charity wherewith God our Saviour has visited us. It is for that very reason that I dwell on them; the higher He is, and the more mysterious, so much the more glorious and the more subduing is the history of His humiliation. I own it, my brethren, I love to dwell on Him as the Only-begotten Word; nor is it any forgetfulness of His sacred humanity to contemplate His Eternal Person. It is the very idea, that He is God, which gives a meaning to His sufferings; what is to me a man, and nothing more, in agony or scourged or crucified? there are many holy martyrs, and there torments were terrible. But here I see One dropping blood, gashed by the thong, and stretched upon the Cross, and He is God. It is no tale of human woe which I am reading here; it is the record of the passion of the great Creator. The Word and Wisdom of the Father, who dwelt in His bosom in bliss ineffable from all eternity, whose very smile has shed radiance and grace over the whole creation, whose traces I see in the starry heavens and on the green earth, this glorious living God, it is He who looks at me so piteously, so tenderly from the Cross. He seems to say,—I cannot move, though I am omnipotent, for sin has bound Me here. I had had it in mind to come on earth among innocent creatures, the fairest and loveliest of them all, with a face more radiant than the Seraphim, and a form as royal as the Archangel’s, to be their equal yet their God, to fill them with My grace, to receive their worship, to enjoy their company, and to prepare them for the heaven to which I destined them;

but, before I carried My purpose into effect, they sinned, and lost their inheritance, and so I come indeed, but come, not in that brightness in which I went forth to create the morning stars and to fill the sons of God with melody, but in deformity and in shame, in sighs and tears, with blood upon My cheek; and with My limbs bare and rent. Gaze on Me, O My children, if you will, for I am helpless; gaze on your Maker, whether in contempt, or in faith and love. Here I wait, upon the Cross, the appointed time, the time of grace and mercy; here I wait till the end of the world, silent and motionless, for the conversion of the sinful and the consolation of the just; here I remain in weakness and shame, though I am so great in heaven, patiently expecting My full catalogue of souls, who, when time is at length over, shall be the reward of My passion and the triumph of My grace to all eternity.

## CATHOLIC INTELLIGENCE.

### THE CATHOLIC UNIVERSITY.

Mr. Cooper has the honor to acknowledge the receipt of £200, the promised donation of his Lordship the Bishop of Achnor to the Catholic University Fund, which he has placed in the bank to the credit of that fund.—Marlborough-street, Nov. 4th, 1850.

Mr. Cooper also begs to acknowledge the following subscriptions and donations towards the Catholic University Fund:—

	Donation.	Subscription.
The Very Rev. Dr. Whitty, V. G., &c., ...	£5	£2
The Rev. John Kyne, ...	10	—
The Rev. Frederick Oakley, ...	5	—
The Rev. R. G. Macmullen, ...	2	2
The Rev. James McQuoin, ...	2	—

### EDUCATION—THE CATHOLIC UNIVERSITY.

To the Editor of the Tablet.

Sir—At this remarkable period of Catholic excitement, when our feelings are painfully taxed by the disedifying conduct of some Reverend gentlemen, who, instead of attending to the concerns of their flocks, have graced the pageant of a public distribution of prizes at the “Godless” in Cork, and thus have striven “to give strength to the enemy,” by placing themselves in antagonism to the solemn injunctions of the Venerable Heads of that Church of which they are the Ministers, it is consoling to find that the good cause is rapidly progressing, and that, in spite of all opposition from within and from without, the will of the Sovereign Pontiff will be enforced by the faithful and generous Catholics of Ireland.

Permit me to draw your attention to the subject of the Catholic University, which is now so much agitating the public mind. I was glad to find, by the last *Tablet*, that it is your opinion that the committee should set about working it at once, by opening some of the principal faculties forthwith. This I look upon to be most essential, and is sure to result in the best possible consequences. In the first place, it will take a great argument out of the mouths of our opponents, by placing within their reach those opportunities which they seek for in the “Godless Institution.” But the difficulty is to make out a suitable residence, which must be both imposing and capacious. I have just been informed that the magnificent Castle of Mitchelstown, in this county, is in the Encumbered Estates Court, and is likely to be sold in a few days. It is my opinion, that it would make one of the finest Universities in the world, being unrivalled for its accommodation. It has a splendid demesne attached, which could be purchased with it. It is situated in a beautiful country, and within a few miles of Knocklong, one of the stations of the Great Southern and Western Railway, which places it in close connection with Dublin, while, at the same time, it has Cork and Limerick in its immediate neighborhood. There is, besides, a fine hotel, I may say completely idle, which would make a most desirable lodging house. In a word, I make no doubt that, upon the closest inspection, it would be found one of the most suitable residences in the United Kingdom for the purpose alluded to. I need not say that the purchase money would be much less than would be sufficient to build a new one, while I doubt whether it would be found afterwards better adapted to the purposes of education.—Yours, &c., A SOUTHERN.

### THE MISSION OF THE JESUITS AT KILKENNY.

The mission of the Jesuit Fathers commenced on Monday evening, at St. James’s Church, which was crowded to excess. The Rev. Father Healy, S. J., delivered a most impressive sermon on the objects and advantages of the mission, and on the dispositions requisite to ensure a participation in the blessings to be derived from a proper performance of the religious exercises of the three ensuing weeks. He also complimented the people on assembling in such numbers, and announced the regulations of the mission, which are as follows:—Masses will be daily offered from seven to nine o’clock, a.m., during which time confessions will be heard by the Jesuits, assisted by the Clergymen of the parish. A sermon will be preached at half-past ten o’clock, and at eleven confessions will be resumed, and will continue till three. At seven each evening the Rosary will be recited, after which a meditation on some of the great truths of religion will be given. At nine o’clock the bell will toll, when all are earnestly entreated to join in reciting a Pater, Ave, and Gloria for the conversion of sinners. On Tuesday the confessionals were crowded, and in the evening the Church was even more crowded than on the previous occasion. Nothing could be more edifying than the devotion of the Faithful. The Rev. Fathers who have already arrived are Father Healy, Father Gaffney, and Father Mahony. Another of the illustrious order is expected.—*Kilkenny Journal*.

(From Northumberland and Durham Correspondent of the Tablet.)

The Rev. James Sheridan, late indefatigable Pastor of St. Joseph’s of Birtley, in the county of Durham, has just been called to a more extensive field for the exercise of his zeal and talents, in the town of Liverpool. The Birtley Mission was raised, by the Rev. gentleman’s indomitable perseverance, from a state of comparative helplessness to a respectable country mission. Mr. Sheridan carries with him the most affectionate regard and gratitude of his congregation. Mr. Sheridan has been succeeded at Birtley by the Reverend Mr. Snale, from Yorkshire.

It will be gratifying to the readers of the *Tablet* to learn, that a most desirable site for the intended new church at Gateshead has at length been purchased, in one of the best and most central situations in the town, at the west-end of “Jackson’s Chare,” at a short distance west from the remains of the old Catholic Church of St. Edmund, which was burned down when “Duke Willey” marched northward to arrest the progress of the unfortunate Charles Stuart in his attempt to resume the crown of his fathers. From the commanding situation of the ground, a fine view will be afforded of the river Tyne and of the town of Newcastle. That this intended new mission may be speedily accomplished, is the earnest prayer of all those who are acquainted with the extensive importance of the district.

It will be gratifying to the good Father Ignatius to learn that his injunction to the audiences he addressed in this district—in private family devotion to add one prayer, a Hail Mary, or supplication to the Queen of Heaven for her prayers for the conversion of England—is extensively adopted, and become in many families a set form of prayer attached to their usual devotion.

The sectarians in this neighborhood are seconding the efforts of the press in raising a “No-Popery” cry. At meetings where it had ceased to be usual to lug in Popery, the old game is resumed: the accustomed balderdash, abuse, and misrepresentation of the doctrines and practices of the Church, are now again the theme of their declamation.

In this district, at least, whatever the press may say to the contrary, the “people” are not responding to the “No-Popery” cry; provided (is the feeling generally?) that the new hierarchy is merely to govern the members of their own Church, “the mere assumption of new titles is not considered an inroad on the rights of others.” The Wesleyans are absorbed with their own crisis, and most of the other Dissenters are engaged in propping up their institutions from the consequences of decaying funds. Several of their missionaries, who have died abroad during the last two years, have not been succeeded, owing to the retrograde state of their finances.

(From the Daily News.)

We have most of us read how Gregory the Great, in the sixth century, was struck by the sight of some English slaves in the market place at Rome—how he indulged thereupon in some very indifferent punning—how he took care that his good intentions should not evaporate in wit, but sent Priest Augustine to convert the whole nation from the error of its ways. Those who have read further know that Augustine and his Monks entered the kingdom singing litanies, and proceeded diligently to work. Augustine himself was made a Bishop, afterwards Archbishop, and invested with plenary authority over the twelve Bishoprics into which the kingdom was divided by the orders of the Pope. The native Bishops were delivered over into the new Archbishop’s hands, that “the unlearned might be taught, the weak strengthened by persuasion, and the perverse corrected by authority.”

Now, mark the facts of the parallel case. In the nineteenth century, Pius IX. is made acquainted with the notorious imperfections of the native Church Establishment. He meets with not a batch of young English slaves, but a staid English nobleman, whose case he pities, and while pretending to listen to a discourse on politics, makes up his mind that the nobleman himself and all his fellow-countrymen will be all the better for a conversion to the True Faith. Report says that his lordship, engrossed, perhaps, by the ardor of political propagandism, made no objection to the scheme laid for his preservation from the consequences of his attachment to an heretical church. However that may be, certain it is that the successor of Gregory the Great determined then and there to walk in the footsteps of his predecessor. He chose a second Augustine in the person of Bishop Wiseman, he elevated him to the highest dignity in the Church, he has mapped out, as before, the island into twelve Bishoprics, he has encouraged the mission with lofty promises and hopes of success, and given out publicly that there is no doubt that ultimately the whole island will be brought back to the True Faith.

Now, there is, no doubt, a great degree of insolence exhibited in the pretensions set forth by Pius the Ninth, but he at least has the tradition of his Church in his favor; he is not exceeding the limits prescribed by Gregory the Great. There is no doubt that we are obstinate schismatics in the eyes of the rulers of the Vatican, and there is little to wonder at it the fact of an attempt being made to bring us back to the proper fold. The cause for wonder is, that an attempt in the eyes of the majority of Protestants apparently so hopeless should be made with such openness, accompanied with tones of such jubilant insult.

### CONVERSIONS.

The *Church and State Gazette* announces the Conversion of the following members of the two Universities:—Rev. F. W. Trenow, B. A., St. John’s College, Oxford; Mr. J. Maillard, Commoner of Trinity College, Oxford; Mr. T. Priggett, Commoner of St. John’s College, Cambridge; and Mr. J. Harper, M. A., Pembroke College, Oxford.

The same paper adds, that Tractarian principles are rapidly making way among the younger members of the University.

From the same journal we give *verbatim* the following, from the pen of a correspondent, which appears under the title of “Movements of the Transitionists and Romanists:”—

“Miss Yates, of Charlton-crescent, Islington, and several other Transitionist ladies, have been received into the Romish Church by Father Oakeley; and it is reported that several of the congregation of St. Margaret’s, Leicester, (the vicar is Mr. Anderson, nephew of Archdeacon Manning,) are also about to join the Church of Rome.

“It is also asserted that a number of the leading agitators have signed a document to the effect that, unless the present state of things is entirely altered, they shall feel themselves compelled to leave the Church of England, &c.

“There is a report that the sacrament has been ‘reserved’ (as in the Romish Church,) at St. Barnabas and other Transitionist churches, and with the sanction, (though not formally and publicly expressed,) of the Bishop of London! It is said that Mr. Richards, of Margaret (now Fitchfield-street) Chapel, made an application to his lordship on the subject a year or two ago, but that then no definite answer was given.

“It appears that, before the Church of St. Barnabas was built, the late schoolmaster, Mr. Heald, (who is now most actively engaged in the dissemination of undisguised Romanism,) was in the habit of having service to the virgin and for the ‘souls in purgatory’ performed in the school-room: how far this was with Mr. Bennett’s sanction is not stated. On one occasion a service (probably the Romish one,) was performed in honor of the Immaculate Conception, and on that festival of the Romish calendar; and it is said that it was attended by one of Mr. Bennett’s ‘nuns’—(a ‘parlor nun’ for there are both parlor and kitchen nuns in the Puseyite establishment—and also by his children’s governess. The Romish office for the dead has been many times recited there, and Mr. Bennett has publicly intimated his approval of such devotions. The school-master’s room (which was used also by the clergy,) contained images of the Virgin and Saints, Romish books, and pictures, &c.: but the license of the Bishop was also placed against the wall, framed and glazed! Mr. Heald appears to have instructed the boy most carefully in the performance of Romish ceremonies—such as bowing at the ‘Glory be to the Father,’ and at other parts of the service, and also to the communion table; and they were charged never to call themselves Protestants. Mr. Heald was recommended to Mr. Bennett by the Dean of Chichester.”

Another correspondent reports,—“the conversion of Dr. Goltz, late Rector of Christ Church, Southwark, and Fellow of Christ College, Cambridge.—He was received about a fortnight ago by the Jesuits in the Rue des Postes, Paris.”

Among the most recent conversions is that of Captain Patterson, brother of the Anglican minister lately received.

DEPARTURE OF THE ARCHBISHOP OF NEW YORK.—According to our announcement Archbishop Hughes embarked for Liverpool in the Steamer *Baltic* on Saturday last. A great number of clergymen, the clergy of this city almost without exception, and many from other parts of this and other Dioceses accompanied him to the Steamer, and by their farewells testified their affection and esteem for the Archbishop. A great number of the laity came on board also to bid him adieu. The Archbishop seemed in excellent health and spirits, and, from the unequalled bearing of the *Baltic* as she moved off into the Bay, he has every prospect of a pleasant and rapid passage across the ocean. His companions on the voyage are the Right Rev. Dr. Cretin, Bishop elect of St. Paul’s, Minnesota; and the Very Rev. Mr. Donohoe, V. G. of Vincennes, and the Rev. Dr. Villanis, of this Archdiocese. Mr. Morrough, a Seminarian of this Archdiocese, also accompanies the Archbishop to Rome, where he proposes finishing his ecclesiastical studies. The prayers of the clergy and faithful of New York, and elsewhere, will certainly be offered for the happy return of our chief Pastor.—*N. Y. Freeman’s Journal*.

## FOREIGN INTELLIGENCE.

### FRANCE.

General Changarnier’s position is now truly remarkable. A military dictator, he rules in the Tuileries, silent, courteous, but unbending to Louis Napoleon in the Presidential palace of the Elysee. The following curious anecdote is stated by the *Constitutionnel*:—“The President of the Republic, after communicating to General Changarnier the decision come to by the Cabinet with respect to the removal of General Neumayer, added these words: ‘This measure cannot in the slightest degree hurt your feelings, General. We have thought of General Carrelet, but to prove to you the high confidence we all have in you, here is a long list of Generals who are entitled to be promoted to the command of the first military division; choose from amongst them, and I will sanction your choice.’ General Changarnier bowed, but declined to choose.” The *Constitutionnel* concludes thus:—“It is needless for us to say that neither the President of the Republic nor any of his Ministers have ever thought of restricting, in any way, the extensive powers confided to General Changarnier, and placed in such good hands. These powers are such that, while there is no one at the Elysee, charged to command or move a single regiment, General Changarnier alone has under his guardianship the President and the whole Government.” The powerful Chief published a not less significant

Order of the Day on the appointment, of General Carrelet to the place of General Neumayer. He says:—"The General-in-Chief doubts not that General Carrelet will maintain in his division the spirit of order, discipline, and devotedness, which has constituted the force of the army of Paris, and that, following the example of his predecessor, he will secure on every point the complete execution of the military regulation."

On Sunday, General Changarnier issued the following significant manifesto, as an order of the day: "According to the terms of the law, the army does not deliberate; in virtue of the regulations of the army, it is bound to abstain from every demonstration, and *utter no cries when under arms*. The General-in-Chief reminds the troops placed under his command of those orders.—CHANGARNIER, General-in-Chief.—Paris, Nov. 2." The next day, indeed, he called at the Elysee and declared that nothing was meant disrespectful; that "it was untrue that he (Changarnier) was the President's enemy; on the contrary he was always ready to support his authority," &c. The President expressed himself satisfied, and they separated.

#### INVASION OF HESSE BY THE AUSTRIANS AND BAVARIANS.

On the 1st instant, a Bavarian corps of 8,000 men, under the command of the Prince Thurn and Taxis, and accompanied by 1,000 Austrian Rifles, and 20 field pieces, entered the city of Hanau. The inhabitants remained tranquil, and the only demonstration they made was the tearing off and pasting over of the proclamation of the Elector and of Count Rechberg, who addressed them in his quality of "Federal Commissioner."

#### DENMARK AND THE DUCHIES.

Advices from Hamburg, dated Nov. 1, state that the Holsteiners had attempted to provoke another skirmish, but the Danes had retired, by special order, within their entrenchments. A letter from Kiel, with respect to General Hahn's mission, intimates that the Holstein Government will not consent to suspend their military operations so long as Schleswig is occupied by the Danes.

#### SPAIN.

The Madrid Cortes were opened by the Queen, in person, on the 31st ult. Her Majesty, in her speech, expressed satisfaction at being able to announce the "happy re-establishment of diplomatic relations with Great Britain, in a manner worthy of both countries."

The following paragraph relates to Cuba:—"The Colonies, which also always attract my attention and that of my government, have enjoyed the same peace as the Peninsula. In the island of Cuba, however, an expedition of foreign pirates having surprised one of the towns on the coast, gave rise to lamentable scenes; but these delinquents were obliged to fly in a few hours, and to abandon their criminal designs in presence of the loyalty of the population, and the resolution of the land and sea forces. My government necessarily occupies itself with the protection of these important provinces, and has taken all the measures necessary for their better security and defence, and for the amelioration of all the branches of their interior administration. At the same time there has been established a line of steamers between the Peninsula and the Islands of Cuba and Porto Rico, which will render communications more direct and frequent, and draw closer the ties which unite the Spaniards of both hemispheres. In the provinces of Asia we are perseveringly pursuing the consolidation of security, and the civilisation of the native tribes."

Another division of the Spanish reinforcements for Cuba, sailed from Cadiz on the 27th of October, in seven merchant transport vessels, convoyed by the brig of war *Valdez*: it consisted of 6 superior and 76 other officers, and 1,543 rank and file.

#### ITALY.

The Tiber has overflowed several parts of the city, and has risen 25 feet above the ordinary level.

The Pope has excommunicated Piedmont.

#### AUSTRIA.

From Vienna we learn, of the 2nd instant, that Gen. Radetzky and other military chiefs have been summoned to attend a great council of war at Vienna. The Austrian army against Prussia is to be increased until it numbers 180,000 men, and among them 130 squadrons of horse, at 140 each. This may appear extraordinary, as certain conciliatory proposals have of late been sent in by the Prussian Court; but it is stated that those proposals cannot be accepted, since Prussia insists to protect the Electorate against the intervention of the "Federal Diet."

The Oesterreichische Correspondent states that Austria and Russia are completely agreed as to the German question.

Accounts from Vienna, dated the 3rd instant, state that a federal army of execution, composed of Austrians, Bavarians, and Hanoverians, was to be sent to Holstein, and will proceed to enforce the obedience of the Holstein army, to the command of the Central Power, and this effected, the King of Denmark will be reinstated in his rights as Duke of Holstein and Lauenburg, although of course the two Duchies will of course be obliged to discharge their duties towards the Confederation, of which they form an integral part. Should Prussia offer any resistance to the march of the allied troops, a war is inevitable, as Austria is determined to perform her federal duties, let the result be what it may.

#### PRUSSIA.

Baron Von Rosenberg, Prussian Secretary of Legation at Frankfurt, left on the 4th for Vienna, to undertake the business of the Prussian embassy during the absence of Count Von Bernstorff. He is the bearer of a note from the Prussian government, in

which it accepts the proposal for free conferences made by the Congress of Warsaw, but coupled with the condition that Austria shall suspend her warlike preparations: if they are persisted in, Prussia will continue preparations of the same kind.

#### TURKEY.

There is a report current, that Omer Pasha had received orders to send all the Hungarian refugees in his army, about 1,560, to Constantinople without delay.

Omer Pasha has, it is said, sustained a heavy loss in Bosnia. The insurgents are said to have taken him by surprise, routed his troops, and captured several cannon. Jusuf Pasha, who superintended the military conscription, is said to have been murdered. As a precautionary measure the Austrian military cordon between Mitrovicz and Raeca has been reinforced. The principality of Servia is also about to secure its frontier towards Bosnia.

#### IRISH INTELLIGENCE.

Ireland grows hale and hopeful again. Into the towns the ambition of native industry is sending a glad-some vitality once more. Wherever the banner of the League is lifted, it is the seed-time of hope in the farmer's breast. There the emigrant's steps are stayed, and he will not leave the old country for another season yet. There the pauper's eyes gaze out into the free air, and he hopes to be emancipated from the weary walls and the stinted rations, and made a man of again.—*Nation*.

**WORKERS FOR IRELAND.**—The ancient borough of Askeaton, says the *Limerick Reporter*, was lighted with gas for the first time last week. For this advantage the inhabitants are indebted to the Messrs. Russell, of Limerick, who have constituted themselves *patres urbis* in Askeaton, by the many benefits they have conferred. Within the last twelve years, since these gentlemen commenced their establishment in Askeaton, it has become a stirring business town, from being fast falling into decay and disrepute for trade. They now employ 250 hands in their several mills. They have lately undertaken, at their own private cost, to deepen the bed of the Deel up to the quays, that barges and barques may sail up to the town. This improvement was undertaken by the Board of Works, but abandoned before complete, and the Messrs. Russell, though they shall derive some advantage from it themselves, will confer a benefit on the townpeople of the most substantial kind.

An interesting report on the South-Western harbors of Ireland and their respective capabilities for a Transatlantic packet station has lately been presented to the Cork and Bandon Railway Company by Mr. Nixon, their engineer. The harbors examined were four—namely, Berehaven, Bantry, Crookhaven, and Dunmanus—and they all present advantages of an important kind. Berehaven is at the entrance of Bantry Bay, 40 miles in longitude west of Galway, and from its large area, and the great facilities which the surrounding coast affords for making its defences, it is pointed out as a most commanding position both for a naval and Transatlantic packet station. Bantry harbor is situated 20 miles up the bay above Berehaven, to which, however, it is inferior both in respect to extent as well as to ingress and egress with adverse winds. Crookhaven is situated on the most southern promontory of Ireland, and its longitude is 30 miles west of Galway. It is small as compared with Berehaven or Bantry, but is particularly safe and easy of access in all winds, while its eligibility for a packet station is shown by the fact that it is more frequented by Transatlantic traders than any other harbor on the southern coast of Ireland. It lies in a direct course between the coast of America and that of England; the neighboring coast is well lighted from the Fastnet-Rock and Rock Island, and it is said to be generally free from those fogs which so frequently occur on the western shores of the island. The fourth harbor, that of Dunmanus, is but little known. It is situated on the eastern side of Dunmanus Bay, and is exceedingly small and rarely frequented. Its position, however, is very favorable for a railway communication with Bandon. Each of these harbors, from their southern position, would present the advantage of being suitable as a port of call, so that steamers might leave London or Liverpool with a much smaller supply of coals than under present circumstances. At Berehaven and Crookhaven this would especially be the case. With regard to the means of connecting all or any of the various points thus described with the present railway communication between Dublin and Bandon, Mr. Nixon recommends the construction of a line from Bandon to Bantry, with single rails, which should branch off in two routes as it approaches the latter town, the one to Berehaven and the other to Dunmanus and Crookhaven. From Bandon to Berehaven would be 64½ miles, and the cost is estimated at 642,750*l.* From Bandon to Crookhaven would be 50 miles, at a cost of 395,000*l.* Supposing, however, the entire plan carried out, 30 miles of the road (namely, from Bandon to within five miles of Bantry, costing 225,000*l.*) would be common to both routes. Mr. Nixon concludes his report as follows:—

"In conclusion, I have to offer a few remarks on the great national benefits which would arise by the construction of railways in those localities through which the projected lines would pass. I need scarcely remark that the employment of the laboring poor is the only means of reducing the rates which in the western and populous districts of the county (Cork) is a matter of the greatest importance to the rate-payers. And the general employment created, as well by the construction as the maintenance of lines of railway, would so reduce the pressure on the labor market, that all classes would unquestionably be greatly benefited by the carrying out of large undertakings of the kind. No better proof of this need be given than the fact that during the construction of the Cork and Bandon Railway several electoral divisions in its vicinity had their poor so generally employed that no rate was made in those districts during the time the works were going on, and the increased traffic caused by the completion of such works must lead to permanent advantages, both to the agricultural and commercial classes of the district, which cannot be over estimated."

**THE NEW PARLIAMENTARY FRANCHISE.**—The number of qualified voters for the county of Fermanagh under the new act, as appears by the clerk of the peace's books, amounts to 4,000, and 217 for the borough of Enniskillen. This enormous increase to the county constituencies can scarcely fail to effect an important

change, whether for better or for worse, in the Irish representation whenever a dissolution of the present Parliament shall give the electoral body an opportunity of exercising their newly-acquired rights. In most of the large towns, too, the number of electors will be vastly augmented, but in some of the smaller boroughs the addition to the registry-roll will be but comparatively trifling.

In reference to the new constituency of the county of Cavan, the *Anglo-Celt* says—"The number of electors in this county has been increased by the new franchise bill from 180 to 5,000 or thereabouts. According to the return furnished by the clerk of the peace, in pursuance with the provisions of the statute, there were only 180 names on the roll of persons entitled to vote for Parliamentary representatives for the county prior to the 12*th* franchise bill coming into force! Of these many were dead or had emigrated. Just think of legislators and others advocating the continuance of a system which only gave the franchise to 180 individuals, and these almost all of one political way of thinking, out of a population of 243,158—being only one elector to every 1,352 individuals, or 270 families, averaging five persons in each family."

**ELECTION PREPARATIONS.**—Fresh candidates are springing up for the vacant seat in the county of Limerick. Amongst the latest are Mr. Fitzgerald, a barrister, Mr. Martin Burke, and an anonymous "Catholic gentleman of great wealth and high position, who is ready to come forward provided the electors are determined not to place themselves at the beck of landlord influence." Mr. Wyndham Gould has commenced his canvass, and from that gentleman's extreme popularity with all sects and classes, founded upon his high reputation as one of the most liberal and improving proprietors in the south of Ireland, he will no doubt prove a formidable antagonist to the host of rivals already announced to take the field. It being pretty generally understood that Mr. J. O'Connell has no intention of ever again taking his seat in the "Imperial" Parliament, Mr. W. Barrington, son of Sir Matthew Barrington, Bart., means to offer himself to the constituency.

The Limerick and Waterford Railway company are negotiating for a loan of 250,000*l.*

It is said that the Limerick and Kilkenny railways will meet at Dunkitt, three miles from Waterford, and come to a joint terminus at that village, which is an admirable site. The Waterford and Limerick Company are to have a toll bridge at Fiddow, to bring traffic from the county Waterford side.

The Rev. P. Daly, P.P., Galway, has received a letter from the Transatlantic Packet Commissioners (Board of Trade) to the effect that they have taken steps to receive evidence upon the fitness of Galway for a packet station.

**RAILWAY COMMUNICATION.**—Kilkenny is at length connected with rail by Dublin. On Friday, the 1st instant, at two o'clock, an engine with flag flying, and drawing twenty-four waggons, laden with ballasting and materials, arrived from Bagnalstown at the station of the Waterford and Kilkenny Company in this city (Kilkenny). The line will, it is expected, be opened for general traffic in the course of a few days.

The late Samuel Dickson, M.P., for the county, has bequeathed to the Protestant Bishop of Limerick, Maunsell, the sum of £100, for the benefit of indigent room-keepers of the city of Limerick, without distinction of sect or creed; and to the Right Rev. Dr. Ryan a like sum of £100, for the same charitable object; and to the Sisters of Mercy a further sum of £50 in favor of their institution.

Two portions of the estates of the Earl of Aldborough, situate in the county of Wexford, have been sold before Mr. Commissioner Longfield, pursuant to proposals. Mr. Grogan Morgan, M.P., was declared the purchaser of the lands of Rathlonan (at the rate of 25 years' purchase) for the sum of £715 8s 4d; and Mr. Rogers purchased the lands of Grogane and Ballymurry for £2,069 12s, being at the rate of 21 years' purchase.

**REDUCTION OF RENT.**—James Sheil, Esq., Q. C., of Dungannon, has proposed to make the liberal allowance of 25 per cent. to his tenants in the townland of Donaghmagh, to be expended in the improvement of their respective farms or houses.

Lord Clonbrock is allowing each of his tenants who dig or subsoil their farms 10s. per acre.

**THE EXISTENT TRAGEDY.**—The Poor Law Commissioners have sent down a sealed order to the guardians of the Ennistymon Union for the dismissal of the master of the work-house, in consequence of the late investigation held before Mr. Lynch into the cause of the death of the unhappy boy Kerin, whose case was severely commented on in the *Times*.

**CAUTION TO EMIGRANTS.**—Lieutenant Friend, R.N., Emigration Agent at this port, has received the following:—"Her Majesty's Colonial Land and Emigration Commissioners having been informed that persons are travelling about some of the southern and western counties of Ireland, representing themselves to be acting under the authority of the Commissioners, or the Government, and obtaining money under pretence of taking down the names and addresses of persons anxious to obtain passages as emigrants in the Government ships, have thought it their duty hereby to give notice, that no person authorised by them to collect emigrants, nor any other agent employed by them, is permitted to receive any fee or gratuity whatever from any emigrant. The public, therefore, are hereby cautioned that any parties who may demand money under the pretext of assisting candidates to procure passages at the public expense, or for the Commissioners' application forms, do so without any authority, and are impostors. It is, therefore, requested that information may be given to the police respecting the practices of any such parties, in order that steps may be taken for their punishment according to law."—*Cork Constitution*.

**MISS HAYES.**—The Limerick lark is among her own people. She will sing with the same operatic corps as in Dublin, in the Philosophical Rooms, Limerick, on Wednesday and Thursday next. One of her concert in Limerick will be for charitable purposes—the other a benefit.

**IRISH PEAT.**—The important results involved in the success of the new process of deriving commercial products from Irish peat appear to be very generally appreciated. The discovery is due to Mr. Rees Reece, who has been enabled by the persevering aid of Mr. Owen to bring it to the position in which it now stands. We subjoin a detailed account which has been furnished to us of the nature of the various articles obtained by it:—

"Mr. Reece, by the aid of his newly-discovered power, for which he has obtained letters patent, effects the separation of the elementary constituents of the peat by a process of combustion, the peculiarity of

which consists in its being supported by the oxygen of the air acting on the carbon of the peat, without the assistance of extraneous fuel.

"The chemical elements which are thus deprived from peat, or 'bog earth,' are produced by Mr. Reece's process in a pure, marketable, and highly remunerative form. The chief products which have been obtained are:—

"1. Sulphate of Ammonia.—This salt is principally used in the preparation of muriate of ammonia, or sal-ammoniac; in the manufacture of alum; and in producing the other salts of ammonia, such as the sublimed carbonate used by bakers, and the solution of ammonia for the purposes of the archill-maker, dyer, &c., and it is most extensively employed as a manure, for which purposes it commands a high price, and an unlimited market. It has been hitherto comparatively difficult of attainment.

"2. Acetate of lime, composed of acetic acid and lime, by Mr. Reece's process, is distilled from the peat. It is a salt extensively used for producing the ferruginous and aluminous liquors used by calico printers, and it is also the source of acetic acid for various other purposes.

"3. Naptha, or 'Wood Spirit.'—This important chemical agent is produced from the peat in great quantities. It is yielded in a pure, colorless, limpid state, resembling in its properties spirits of wine, and differing only in its odor; and, from its properties of combining in all proportions with alcohol, ether, petroleum, &c. It is largely used by haters and varnish makers, in place of spirits of wine, for dissolving the gums and resins used in their respective trades.

"4. Paraffine.—Little was known of this valuable vegetable product till a few years since it was determined by several foreign chemists of celebrity to be a 'solid carburet of hydrogen.' Dr. Christison obtained it from the petroleum of Rangoon, and called it petrolin; and Dr. Reichenbach discovered its presence in the products of distilled beech tar. In appearance it is a fatty, but rather firm solid; it is wholly inodorous; at 110 degrees of Fahrenheit it melts into an oily liquid, and evaporates without change; it burns with a pure white flame. It is soluble in alcohol, oil of turpentine, naptha, and the fat oils when heated; and it unites with spermaceti, wax, and most fatty bodies by fusion. It consists of six of carbon, and one of hydrogen. These singular properties fit it in a remarkable manner for the manufacture of candles of a high degree of purity, which are found in use to emit no smell, but to give an intense colorless light.

"5. Hydro-Carbon Solvent.—This oil, which is of a thin, transparent quality, is well adapted for dissolving gun elastic, gutta serena, and various resins, and will, in all probability, command extensive use in the preparation of a cheap varnish for rendering sailcloths, and other textile fabrics, impervious to moisture.

"6. Fixed Oil.—This body, in combination with tallow, will find general use in lubricating machinery; or, mixed with common oil, it will greatly assist the manufacture of a cheap lamp oil."—*Times*.

#### ST. GEORGE'S.—LETTER OF FATHER THOMAS.

The day of days, the Fifth November, rather the night, is nigh well passed—it is now half-past eleven—and London and Southwark have been rather less than usually disturbed through the whole day, except this house of ours, to which is attached a gin-palace, and the fire-works are going on still, much to our discomfort. It is rather uncomfortable to have a neighbor of this description; but so it is, and we must make the best of it. On the whole, this Guy Fawkes' day has passed over very quietly. The police force have been very active throughout, and, by their well-arranged precautions, all kind of tumult has been prevented in every part of the town. We have every reason to be satisfied with their vigilant caution for the protection of our church. Not the slightest confusion has taken place on the side of the church facing Lawrence-terrace; but all the trouble has been with our neighbor of the gin-palace. It is to be hoped that some day this nuisance may be moved away; but it will cost several hundreds of pounds to effect it. Near to our quiet Priests' house, is the Metropolitan Emporium for "fireworks." Three shops of this kind have been making a rich harvest all the day; and what with their flags, and bands of music, and screaming crowds of little boys, we have had a lively day of it. Sufficient rockets, Roman candles, and crackers, have been sold since the morning, to blow up a city; but things are at last growing quiet, and so much the better for us. The "Guys" were well got up, and paraded through the town all the day; but the excitement has been as nothing compared to former years. All has proved an entire failure: no fault of the public prints; for had their lead been followed, we might by this time have been I don't know where. It is very deplorable to see well-dressed men, and ladies with them, and in handsome vehicles, at the doors of our firework-sellers, all eager to procure "crackers" for the amusement of their evenings at home. Surely this may be reckoned as no very striking instance of genteel feeling. It may be very pleasant for them to crack away in their gardens; but not at all so to the poor Catholics, who feel it as a crack at them—it is more than unpleasant. And now the silent night is over the great city, and what has all this absurdity done? No good in any shape. Much injury might have been the result, and this keeping up of angry feelings is a positive injury in itself. All the storm lately raised will end in nothing—and so it ought, for there has been much to do about nothing. The town cares not anything whether the chief Catholic Superior of the Catholics of this part of England be a Cardinal or not, only the town is anxious to see his Eminence. The extract from the Doctor's sermon of last Sunday must not be taken as anything more than an extemporaneous outpouring of the moment, and not the words and half-finished sentences, but the animus of the preacher must be taken into consideration. Had he any idea that his ill-expressed thoughts and disjointed sentences, and all other short-comings or too long goings, would have appeared in the public prints, the Doctor might have taken care to have said better and cleverer than what stands for and against him. Never mind, anything is better than nothing in these times.—FATHER THOMAS.

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THE TRUE WITNESS  
AND  
CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, NOV. 29, 1850.

## CATHOLIC BISHOPS IN ENGLAND.

Poor Mrs. Partington, for we believe it was that very respectable old lady, who, during a heavy gale of wind, did her utmost to sweep the "insolent and insidious Atlantic" out of her back kitchen, with a birch broom: poor, dear Mrs. Partington your toil and labour were in vain; and Lord John Russell, who is about to make an overhaul of musty old Acts of Parliament, in order to arrest the onward progress of that "insolent and insidious popery," might do well to take a lesson from your fate. It is too late. It is a *fait accompli*. England, thank God, is once more restored to the list of Christian nations; and all that Lord John Russell, aided and abetted by those respectable men, (for their best friends must admit that they are respectable,) Sir Robert Inglis and Mr. Spooner, can do, will be vain and idle, as was the birch broom of Mrs. Partington. They can't help themselves. They may refuse to submit to the lawful ecclesiastical jurisdiction of his Grace the Archbishop of Westminster, and peril their souls by so doing; but still his Grace is there, and, in spite of them, will remain Archbishop of Westminster, and Cardinal to boot; hateful though that word may be to the frequenters of Exeter Hall. But what a row about popery, to be sure; and how ridiculously absurd! The creation of a Bishop or Archbishop is an act of power solely in the spiritual order; and in the spiritual order, the power to do a thing signifies the right to do it; for, in the spiritual order at least, all men must admit that all power is from God. Might and right are terms synonymous in the spiritual order. Now, the Pope either has the right, and, therefore, the power, or else he has not the right, and, therefore, has not the power, to make an Archbishop of Westminster. If he has not the right, and, consequently, not the power, the Pope has done *nothing*, and, therefore, the good Protestants of England have *nothing* to be angry about: but if he has the right, and, therefore, the power, it is not Pius IX. alone, but God Himself whom they are resisting; for, as we said before, in the spiritual order at least, all power is from God. But here lies the whole secret of the mighty indignation of our evangelical friends. With them, a Bishop has long ceased to be simply a fact in the spiritual order. They have learned to look upon him as a government nominee—something more exalted than a police magistrate, and with a higher salary than a tide-waiter or custom-house officer, yet, unlike the latter, hardly endowed with the right of preventing the importation of, or of trying, all spirits, whether they may be contraband or no, or of keeping out popery as above prof.

Thus, we see the *Courier*, here, talking a deal of silly nonsense, and other papers, still more silly, quoting it, about "titles of honor," and of "none save her Majesty having the right to confer them," and instancing the case of the Emperor of Russia creating a Duke of York or Marquis of Exeter. This solemn twaddle is actually written and read by men who profess to have common sense, as if there was any analogy between titles in the temporal order, such as Duke or Marquis, and orders in the Church, or spiritual order. A king may make a belted Knight, a Marquis, Duke, and all that, but a Bishop, as such as an honest man, is beyond his might, but Protestants can't understand that: hence the consternation amongst Bishops, who are such in virtue of 8 Elizabeth. Acts of Parliament they fear will prove of little avail against Acts of the Apostles. Yet they

may be of good cheer. No one dreams of contesting the parliamentary validity of their orders. All that King, Lords, and Commons can do to make them Bishops, has been done. They retain, and will still retain, their seats in Parliament, their titles and revenues, their wives and their little ones. Wherefore, then, are they afraid? and why does their spirit fail them? But a few weeks ago, when the Privy Council settled the doctrine of original sin, and the question of the validity of infant baptism, mighty was the indignation of Anglican prelates. The civil power was trespassing on the spiritual; and loud the outcry against the interference of the State. But now, like little Johnny running to his mamma to complain of his big brother, Bishops and Archdeacons, and all, are running, crying to the State for protection against that insidious foe, the Pope. It is well that it should be so. Protestantism is, and ever has been, but the creature and servile tool of the State, in which alone "it lives, and moves, and has its being." Established and upheld, not by God, but by law, to the law it must look for support. Not that there is much reason to fear that the old penal laws will be burnt up again, as a sharp weapon against the Papists. Bigots there are, no doubt, who would be glad to see this done; but there is one good reason why their tastes shall not be gratified. No government dares to enforce the penal laws. The *Times*, and Protestant brawlers, may try, perhaps, to excite the gallant brewers, and magnanimous draymen, to assault, with cudgels and brickbats, his Grace the Archbishop of Westminster; but, like it or not like it, the government must put up with these nominations, and as many more as it may please our well-beloved father, Pius IX., to make. The *Montreal Witness*, with more good sense than usual, recommends a *let-alone* policy. "Let the Bishops be considered only as plain Mr. Cullen, or as plain Mr. Wiseman." Good advice, only it cannot be followed. The Church of England recognises, and must recognise, the validity of the Catholic orders. If a priest, ordained by any of the Catholic Bishops, moved by his lusts, should desire to turn Protestant, the apostate will find his priests' orders reckoned valid, even by the Anglican Bishop of London; and, as only bishops can confer Holy Orders, the Catholic Bishop will be recognised in his acts. Neither is there any divided allegiance in the matter, as the writer in the *Montreal Witness* imagines. The Catholic renders to God, the things which are God's, and to Caesar, all that are Caesar's. To the Protestant it seems a divided allegiance to acknowledge the priority of the claims of God to our obedience, and he writes, under this idea, the following trash, still confounding things in the civil with things in the spiritual order:—

"It may indeed be a question whether prudence should not go farther without infringing religious liberty, than merely ignoring the titles of ecclesiastical dignitaries. When Lord Brougham wished to become a French citizen under the Republic, he was politely informed that there was no objection provided he expressly renounced allegiance to all other Governments, but not otherwise. And this was in accordance with reason and common sense. It does not do in such matters for any individual to be by turns Frenchman and Englishman, or to have a French side, and an English side; he must either be the one or the other, and the same reason applies with tenfold force to the priests of the church of Rome. They should either expressly renounce the allegiance, jurisdiction and interference of Rome, or have no title to the name and immunities of British subjects."

He should have written, that as the Protestant has thrown off his allegiance to God's Church, and, therefore, to God Himself, the Catholic, who acknowledges God in all his ways, will never make a good citizen in a Protestant country. He is mistaken. Her Majesty has not more loyal subjects than the Catholic population of Great Britain: and just because they have been faithful in great things, that is, faithful to their God, the King of Kings, will they be found faithful in little things, that is, faithful to their earthly sovereign.

## COMIC HISTORY.

It is now some time since *Punch* enlivened his readers with a series of articles, entitled, "The Comic History of England," edited, if we are not mistaken, by Miss Tickletohy. But *Punch's* historic muse has long been mute; for which reason, we suppose, the learned and talented editor of the *Montreal Witness* has undertaken to furnish us with an entirely original, and, certainly, a very comic history of the Eastern Empire, and affairs ecclesiastical in general. "Not such history as Dr. Brownson creates as he goes along; nor that kind of history which the TRUE WITNESS finds;" but real, good evangelical stuff, "which has evidently been most carefully compiled from *veritable* history."

There is, it seems, a Society in Ireland for the reception of those degraded beings called apostate priests, who, not content with rendering themselves infamous for their lewdness, must needs make themselves ridiculous by a public display of their ignorance. These unhappy wretches have lately put forth a manifesto against Popery, which the *Montreal Witness* quotes approvingly, and for the accuracy of whose statements it is, consequently, responsible. We intend to amuse our readers with a few specimens of this historical fidelity, so much vaunted by our learned evangelical contemporary.

"Worship of Images introduced in the year 787. The Popes Gregory II., Gregory III., and Zachary, opposed this sin. Pope Constantine I. deposed the Greek Emperor Philip in the year 713, and put out his eyes for setting up images in the Churches.

Gregory III. excommunicated the Emperor Leo IV. for this crime." It is a pity that Gibbon had not had access to the same authorities which these careful compilers of *veritable* history have evidently consulted, for then he would not have written, Cap. XLIX.:—"The use, and even the worship of," meaning, of course, the proper respect for, "images, was firmly established before the end of the sixth century;" nor would he have attributed the deposition and mutilation of Bardanes or Philippicus, the short-lived successor of the last of the Heraclian princes, to a sudden outbreak provoked by the dissipation of a drunken emperor. But these inaccuracies are hardly worthy of notice when compared with what follows. "Gregory III. excommunicated the Emperor Leo IV. for setting up images in the Churches." Unfortunately for the careful compilers of *veritable* history, Gregory III. died A. D. 741, nine years before the birth, A. D. 750, and thirty-four years before the accession to the throne of Leo IV., A. D. 775. His father, Copronymus, deserved, and his grandfather, Leo the Isaurian, the founder of the dynasty, received excommunication from Gregory II. and his successor; not for setting up images in the Churches though, but for pulling down and destroying them; for a full account of which, we refer the learned editor of the *Montreal Witness* to any history of the Iconoclastic heresy.

"Service in Latin introduced in the year 1215." If the use of latin in the services of the Church, was introduced in the year 1215, will our well-informed contemporary inform us what language had previously been made use of, and if there be any liturgies written in that same ante-Lateran language still extant?

"Withholding the cup from the laity introduced in the year 1415." Although we do not pretend to be very careful compilers from *veritable* history, we have picked up a straw or so floating on the surface, and we assure our contemporary that if he will give himself the trouble to inquire, he will find that in the early ages of Christianity, Communion was given indifferently, sometimes under one, sometimes under both kinds; and so it might have continued to the present day, but for the Manicheans, or early Protestants, who, because of their extravagant opinions concerning the creation of some kinds of matter by the evil spirit, and because of their belief that Our Lord Jesus Christ had not true blood, refused to partake of the Eucharistic cup, although, for the sake of escaping detection, they made no scruples about receiving the body of our Lord under the form of bread. St. Leo, in the 5th century, thus complains of these heretics, who "ita in sacramentorum communione se temperant, ut interdum tutius lateant: ore indigno corpus Christi accipiunt, sanguinem autem redemptionis nostrae haurire omnino declinant." In order, then, to detect these heretics, Pope Gelasius insisted upon Communion being received by all under both kinds. At a later period, however, new forms of heresy arose, to which the Church opposed new forms of discipline. A writer in the 12th century thus explains the reason:—

"Hic et ibi cautela fiat, ne presbyter aegris  
Aut sanis tribuat laicis de sanguine Christi.  
Nam fundi posset leviter, simplexque putaret,  
Quod non sub specie sit totius Jesus utraque."

This was written about the year 1110. So much for the practice of receiving the Communion under one kind only, not having been introduced until the year 1415.

"Mariolatry, or the worship of the Virgin Mary. In the year 1558, Pope Bonaventure substituted the name of the Virgin for that of God, throughout the Psalms." This is the counterpart of the story of the old lady, who, in her desperate efforts to quote Scripture with exactitude, made the Apostle Job exclaim, from the whale's belly, "Saul, Saul, why persecutest thou me? art thou come to torment me before my time?" We do not pretend to say what Pope Bonaventure (A. D. 1558) did, or did not do, for we never heard of such a person. According to the history which we have been accustomed to read, and which the editor of the *Montreal Witness* so much condemns, in the year 1558, the Chair of Peter was filled by Jean-Pierre Caraffa, under the name and title of Paul IV. We have heard of a St. Bonaventure, to whom is attributed (probably erroneously) the composition of the Psalter of our Lady; but as the saint died about the time of the Council of Lyons, (A. D. 1274) he could hardly have been Pope, A. D., 1558. Perhaps the Mrs. Gamp or Mrs. Harris who does the historical part of the *Montreal Witness*, will be kind enough to inform us when Pope Bonaventure ascended the pontifical throne?

"Apocryphal Books—The Church of Rome only in the year 1546 admitted these books into the sacred canon, at the Council of Trent. They are rejected by the Greek Church, and by the Jews, whose canon is the same as ours." By apocryphal, we suppose, are meant the Deutero-Canonical books. These, we beg leave to inform our evangelical friends, were recognised as canonical by the Council of Carthage, A. D. 397, whose decrees, respecting the canon of Scripture, were ratified by many subsequent Popes, amongst others, by Innocent I., A. D. 405—Gelasius, A. D. 494—Eugenius IV., A. D. 1441. The Greek canon of Scripture is the same as that approved of by the Councils of Trent and Carthage. In A. D. 885, 1110, 1672, and again in 1835, the schismatical Greek Church has formally accepted as canonical Scripture, those books which Protestants term apocryphal. They were acknowledged as such (A. D. 1586) by the Russian Church; and, in 1672, we find the Armenian Patriarch signing a profession of faith, in which he acknowledges, as inspired, and condemns the Calvinists for rejecting, the deutero-canonical books of the Old Testament. But our readers must have had enough of these careful compilations from *veritable* history. We will conclude with one or two specimens of evangelical logic.

"Extreme Unction, as used in the Church of Rome, has no authority in Holy Writ, nor is it necessary to salvation; for God declares—the blood of Jesus Christ, His Son, cleanseth us from sin." Here we see it is not the use of, but the manner of using, Extreme Unction, which is condemned. If the manner of using it in the Church of Rome, is unscriptural, will our learned friends inform us what is the scriptural manner of using it? But let us see how this Protestant argument against the Sacrament of Extreme Unction, will look when applied to the Sacrament of Baptism. "As used in the Protestant Churches, it has no authority in Holy Writ, nor is it necessary to salvation; for God declares—the blood of Jesus Christ, His Son, cleanseth us from sin."

Monasteries and convents are condemned in the following unanswerable quotations. "Monastic institutions—convents and monasteries have no authority in Scripture; for God says—Ye are the light of the world; a city that is set on a hill cannot be hid. Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven." The writer of the above precious bit of nonsense, was determined to let his folly so shine before men, that they should be unable to refrain from laughing at him as an ass: if faith, he must have been in very excellent fooling, indeed, when he wrote it; and all we can say, is, that we hope that the adversaries of our Holy Religion may long continue to write history, and deduce conclusions as correctly and logically as do our friends of the *Montreal Witness* and the "Apostate Priest's Society," those careful compilers of *veritable* history.

To the editor of the *Montreal Witness*, we would recommend a slight perusal of history, such as Dr. Brownson loves, and to eschew that which is to be found in the columns of *Punch*; so may he in future escape being laughed at for making dead Popes excommunicate unborn Emperors, or attributing to imaginary Popes, in the XVI. century, the apocryphal works of long-departed saints.

We have received an anonymous communication, which, as it contains remarks which might be painful to the members of a charitable Society, we cannot insert; although we will be very glad to hear from the writer upon the same subject, when he thinks fit to give his name.

We thankfully acknowledge the receipt of the following amounts:—Mr. Matthew Enright, agent at Quebec, £5; Rev. Mr. Maurice, Buffalo, U. S., 10s.

## CORRESPONDENCE.

To the Editor of the True Witness and Catholic Chronicle.

SIR,—In my last I gave you an outline of Mr. Wilkes' speech in Quebec on the evening of the 13th instant. During its delivery the Rev. speaker evinced much hesitation and doubt about the course which was being pursued by the "French Canadian Missionary Society." "We may be right or we may be wrong," was a qualifying expression frequently used by him. It appeared to me that conscience was at work, and that some idea of the dreadful attempt in which he was engaged, flitted across his mind. Or perhaps he was not wholly unmindful of the severe castigation formerly inflicted on him in the columns of the *Pilot*, for his furious and lying tirade at a meeting in New York, against his adopted country. Be this as it may, he evidently appeared in doubt, and therefore in infidelity, a state of mind which, according to Pascal, (so much lauded by Mr. Wilkes) will befall every person who rejects the authoritative teaching of the Catholic Church.

But I must pass on to the next ruler in Israel, the Rev. Mr. Marsh. This gentleman, by one mighty Homeric effort, mounted at once to the planets, and said that, as some of the heavenly bodies made a great sweep across the firmament, and others merely shewed themselves, so would he merely shew himself and express his concurrence with the *important* proceedings of the evening. In this heterogeneous body he appeared to act the part of a disjunctive conjunction, for he advocated *unity*, and hoped they would all combine and pull together. It was he, I forgot to observe, that opened the proceedings of the evening with a long and pompous prayer; he prays well, and seems to be on good terms, and very familiar with the "Lord." He promised to make up for his former indifference, and to aid the *illumination* movement by every means in his power. I would therefore respectfully suggest that all astronomers should be on the look out for a new addition to the solar system.

I come now to Mr. Marling, a young, prim and positive divine, the Rupert of the whining school. He dashed with all the intrepid daring of youth, into the midst of difficulties from which unfortunately he could not extricate himself. He commenced his speech in a very low tone, as all very young and very ignorant persons should; towards its conclusion, however, he waxed strong in spirit, and made use of thread-bare fustian, which bore a marvellous resemblance to the religious reveries of another enemy of Christianity, the eloquent but unfortunate Dr. Channing of Boston. "Stand out of the way, let me go to Christ, why interpose yourselves between God and individual man?" Really Mr. Editor, bedlam, like another nameless place, is not yet full, or, if it be, an enlargement has become necessary. He admitted that Popery was never stronger than she is at present, she appears to have renewed her youth like the eagle, to be every where on the alert, and to be extending her sway in every quarter of the globe. There were two periods in the world's history, said he, when she appeared to be on the point of perishing, at the time of the Reformation and French Revolution.

This, Mr. Editor, appeared to me to be rather an unhappy pit. The Reformation, and French Revolution! Well indeed have they been placed in juxtaposition. At both periods Divine and human authority were denied and assailed. No pen will ever be able to delineate the dreadful horrors of the Reign of Terror in France. The annals of the world contain no page so red. The spirit of darkness sat brooding over the fair fields of that devoted country, Religion and even those caricatures of religion, the mushroom sects which heresy has engendered, were completely proscribed, all worship to the living God forbid, all the fine feelings of our common nature outraged and insulted, the statue of Reason, the Infidel's and Heretic's divinity, set up in the temples of the Nazarene. This was the time when incarnate devils gloated over huge and bloody piles of innocent victims, when Destruction's maw was gorged with the mutilated members of many of the finest characters that ever graced this sinful world, this was the time when demons, and men as bad as they, hoped that Catholicity would be overthrown. But Mr. Marling may answer that this was but a hurricane, and it was expected that after it blew past, Protestantism would prevail. But no, France had too many representatives in heaven, and the French people are keen-sighted enough to see, that between the Faith of ages and the degradation of Infidelity, there can be no tenable resting place. The precocious declaimer then referred to the means employed by the Romish clergy to propagate the tenets of their Church, and instanced their self-denial and asceticism, and called upon all Protestant ministers to imitate these traits, by which means an easy victory would be won. On this point I remark that error is never consistent, at one time Popery is corrupt, at another she owes her progress to the purity and virtue of her members. He then made the usual thrust at the man of sin in the chair of Peter, and accused Papists of hiding the cross behind the crucifix. What an elegant flower of rhetoric! what he meant by it, I know not; but then reverend ranters always profess to know more about Catholic doctrines than Catholics themselves. But it is really fatiguing to wade through such stuff; the unrelieved ignorance of these theological quacks, however, has something of the serio-comic in it. They hold up to the gaze of their dupes, a grotesque picture, they call it *popery*, bid their audience spit upon it, and they, poor innocents, unloose their purse-strings, go home in ecstasy, thank the Lord that they are not like the rest of mankind, and dream the whole night long, of idolatry and the Bible, and the advent of Gospel light to this poor benighted land.

Notwithstanding Mr. Wilkes' sage advice to keep silent on the subject of persecution, Mr. Marling launched out into a long invective against the Roman Church, for her persecuting spirit; he has read every mendacious publication, while he never took the trouble of looking at the triumphant vindications which the learned apologists of Christianity have given to the world; but some men's brains will receive a certain amount of information, and by no imaginable process will they admit of more. Mr. Marling has forgotten, if he ever learned, a very great distinction which exists between Catholic and Protestant persecutions. If Catholics persecuted, it was generally to preserve their time-honored institutions, to maintain order and defend the sacred inheritance bequeathed to them by their ancestors, from the plundering hands of those rapacious fanatics, whose crimes as yet have not been surpassed. It would be well that the young gentleman would retain this in memory, and make himself a little more familiar with the beauties of the *scavenger's daughter*, or some of the other mild expedients resorted to by that pure, bloodless and virgin Queen, the truly Protestant Elizabeth. Mr. Editor, these sacred and silly gentlemen, as Sydney Smith would call them, should stop at home and attend to their business, if they have any, or if they wish to signalise themselves in a crusade against the Church, they should at least qualify themselves somewhat better for the conflict. There is something pleasing in combating with an able adversary, but it is utterly disgusting to be nibbled by a swarm of illiterate vermin, which every prudent man will take care to shun. In this place, however, they can have no prospect of success. Smith's *terminator* is an infallible destroyer, and does its work well. Last year they had some poor, half-starved wretch, stationed in St. Roch's, who in vain attempted to make a few converts, but he departed, and has gone to wander over more dry and arid soil.

The Episcopalian ministers have hitherto kept themselves aloof from this Society, and even Dr. Cook, who formerly took an active part, appears to have learned a lesson by experience. Not but he would be heartily delighted to see the fold entered by these prowling wolves, but he well knows that they are fangless, and that every individual, who has the least claim to respectability, would be for ever disgraced, by continuing his connection with such a motley crew. In my last, I promised to give you a rich treat, but I was then under the impression that I would be able, in this communication, to give a report of Mr. Giekie's sapient and sublime effusion. But as I am afraid of trespassing too much on your time, I will reserve this pugnacious theologian and the Rev. Mr. Churchill for my next. They are a "*par nobile fratrum*." They merit and shall have an entire communication between them.—I am, Sir,

Your humble and obedt. servt.,

M.

Quebec, Nov. 25, 1850.

IS THE CATHOLIC RELIGION PREJUDICIAL TO COMMERCIAL ENTERPRISE? To the Editor of the True Witness and Catholic Chronicle.

Sir,—In your sheet of the 1st Nov., you quote the following remarks from the *Montreal Witness* :—

"There is a noble testimony to the enterprise and prosperity of the North of Ireland. When shall we see such testimonies respecting the Roman Catholic portion of that country? Not, we suspect, until they are Protestantized;" and you admit, "that there is a semblance of truth in this reproach. Protestantism has its mission, to teach men how to live for time; Catholicity has also its mission, to teach men how to die, that is, how to live for eternity," &c.

I am extremely sorry, Sir, that you, as the editor of the *Catholic Chronicle*, did not take the remarks of the *Montreal Witness*, in the light that they should be taken, viz., that the Catholic Religion was incompatible with the enterprise of "business." You did not take it in this light; but you undertook to defend that incompatibility, by giving the philosophy of the Catholic religion, as teaching not how to live, but as how to die. Now, Sir, it is my intention to claim a little of your space, for the purpose of proving that it is absurd to imagine that a man, being a good Catholic, is incapable of being a good business-man at the same time. The subject is a very important one: our national honor, our national religion, and our personal prosperity, are concerned; and we should not let pass, without a merited contradiction, even the silly and ignorant attack of the *Montreal Witness*.

It is a common failing, with people ignorant of the history of Ireland, to give the wrong cause for the effect they see; and if (which is common enough) they have a prejudice against the people, or the people's religion, why, either—in a bad or good effect—will have to suffer. Thus, if the Catholic is poor, it is on account of his religion; and if the Catholic be rich, it is surely on account of the example of the Protestants, or the Protestant English. Thus, the people are allowed no virtue of their own, in their religion or in their nature, by the shallow, ignorant reasoning of their enemies.

For the deduction of the acute *Montreal Witness*, viz., the North of Ireland is Protestant, therefore is it prosperous; and the other three-quarters of the country are miserable, because they are Catholic.

Firstly. The North of Ireland is not Protestant, but it contains more Protestants, within the same extent, than any other part of Ireland. By looking at the last census, the *Montreal Witness* will learn that the Catholic population exceeds that of the Protestant in Ulster by one-fourth. Also, that if the "Protestant North" is more prosperous than the South, they may thank, not their own exertions, but the partiality of an infamous government of another time, because they were Protestants. And to bring the whole history of Irish government, from the final subjugation of Ulster, (1603,) into a few words, the Catholic was *stripped, starved, and put down*, and the Protestant was *clothed, fed, and shod up*. Any history of Ireland will support this plain statement; therefore, we require not quotations: and, now, with that awful history of three centuries staring us in the face, when, but for the indestructibility of the great Celtic race, the Irish Catholic would have been extirpated, is it wonderful that we find him poor? or, is it wonderful that we find the Protestant rich? We should, indeed, wonder at finding the Catholic rich or the Protestant poor, when even to this enlightened day the former is yet taxed to support the minister of the latter for preaching to painted pews and bare seats! Oh mankind, will you ever look beyond your prejudices, and give the true cause for the true effect?

Taken in the abstract, the remarks of the *Montreal Witness* carry the impression already mentioned,—that the Catholic religion is incompatible with prosperity or "enterprise," or "business." To disprove this allegation we might firstly consider human nature in the abstract, and enquire how an energetic people like the Irish (they are allowed energy by their enemies) could not be enterprising: if they are not, it would be a contradiction of terms, a misnomer of national character; "but where are the effects, if they are enterprising," will ask perhaps naturally a friend,—but the answer is the history of the country.—They had been endeavouring to live—not to prosper heretofore, and in the teeth of the meanest tyranny that ever existed, they had lived and in proper time will prosper,—so much for theory and speculation drawn from "facts" to be mentioned.

Before Luther made the Protestant religion, and before Harry the Eighth availed himself of so convenient a religion to take half-a-dozen wives, and become the worthy head of such a worthy church, Catholic Ireland had manufactures, traded and imported, witness the trade of the western ports with Spain, and in fact all the Mediterranean countries,—here is a true witness from Fazio Delli Uberti, a Florentine poet, (1357): "So did we pass into Ireland, favorably known at Florence, for the *serge* worthy of all commendation which she sends to us." Long after did William III., of "immortal memory," at the desire of his English Protestant merchants, swamp this woolen trade, and George II., for the same class, struck down another, (the linen trade.) Who would not wonder if Ireland were prosperous, when in fact she has been made poor to make her enemies rich—it puts us in mind of an anecdote about a robber, who after taking all the money, (a considerable sum) his victim had, abused him for his poverty when he had none; a good anecdote is never lost!

What were the Protestants when Catholic Venice, like a modern Tyre, traded with the known world, and—"sat in state throned on her hundred Isles?"

What were the Protestants when the ships of Spain were in every port, and the Catholic Majesty was the first in the world? "They were not at all, or they were very small." It is a very unfortunate thing for the Protestants that Columbus was a Catholic, and that Catholic enterprise discovered this continent of America!

For this enterprise in business, and energy of character, the Catholic Irishman in this country and the neighboring Republic, may claim an equality with

Briton or Yankee. So we come naturally to think, from the evidence of a thousand facts, that the *Montreal Witness* reasons badly and wrong, and that it is perfectly compatible to be a good Catholic and be as good a business man as a Protestant,—and a far better reasoner than the "organ" of Protestantism in Montreal.

A COMMERCIAL CATHOLIC.

Bromley, C. W., Nov. 20, 1850.

LORD JOHN RUSSELL ON THE PAPAL AGGRESSION.

TO THE RIGHT REV. THE BISHOP OF DURHAM.

My Dear Lord—I agree with you in considering the "late aggression of the Pope upon our Protestantism" as "insolent and insidious," and I therefore feel as indignant as you can do upon the subject.

I not only promoted, to the utmost of my power, the claims of the Roman Catholics to all civil rights, but I thought it right and even desirable, that the ecclesiastical system of the Roman Catholics should be the means of giving instruction to the numerous Irish immigrants in London and elsewhere, who without such help would have been left in heathen ignorance.

This might have been done, however, without any such innovation as that which we have now seen.

It is impossible to confound the recent measures of the Pope with the division of Scotland into dioceses by the Episcopal Church, or the arrangement of districts in England by the Wesleyan conferences.

There is an assumption of power in all the documents which have come from Rome—a pretension to supremacy over the realm of England, and a claim to sole and undivided sway, which is inconsistent with the Queen's supremacy, with the rights of our bishops and clergy, with the spiritual independence of the nation, as asserted even in Roman Catholic times.

I confess, however, that my alarm is not equal to my indignation.

Even if it shall appear that the ministers and servants of the Pope in this country have transgressed the law, I feel persuaded that we are strong enough to repel any outward attacks. The liberty of Protestantism has been enjoyed too long in England to allow of any successful attempts to impose a foreign yoke upon our minds or consciences. No foreign prince or potentate will be permitted to fasten his fetters upon a nation which has so long and so nobly vindicated its right to freedom of opinion, civil, political and religious.

Upon this subject, then, I will only say that the present state of the law shall be carefully examined, and the propriety of adopting any proceeding with reference to the recent assumptions of power deliberately considered.

There is a danger, however, which alarms me much more than any aggression of a foreign sovereign.

Clergymen of our own Church, who have subscribed the Thirty-nine Articles, and acknowledged in explicit terms the Queen's supremacy, have been the most forward in leading their flocks, "step by step, to the very verge of the precipice." The honor paid to saints, the claim of infallibility for the Church, the superstitious use of the sign of the cross, the unuttering of the Liturgy so as to disguise the language in which it is written, the recommendation of auricular confessions, and the administration of penance and absolution—all these things are pointed out by our clergymen of the Church of England as worthy of adoption, and are now openly reprehended by the Bishop of London in his charge to the clergy of his diocese.

What, then, is the danger to be apprehended from a foreign prince of no great power, compared to the danger within the gates from the unworthy sons of the Church of England herself?

I have little hope that the propounders and framers of these innovations will desist from their insidious course. But I rely with confidence on the people of England; and I will not bate a jot of heart or hope so long as the glorious principles and the immortal martyrs of the Reformation shall be held in reverence by the great mass of a nation which looks with contempt on the mummeries of superstition, and with scorn at the laborious endeavors which are now making to confine the intellect and enslave the soul.

I remain, with great respect, &c.,

J. RUSSELL.

DOWNING-STREET, November 4.

CANADA NEWS.

RESPITE.—Lacoste, whose execution was ordered to take place to-morrow, is respited till Friday, the 27th of December. A communication to that effect was received by the Sheriff yesterday afternoon. No hope, however, is held out at present that his sentence will be commuted; the respite has been granted, we presume, in order that full inquiry may be made into his case. It will also afford opportunity for renewed appeals to the Executive on his behalf.—*Pilot*.

Messrs. Laberge, Labelle, and Pomminville have taken the contract for the mason work of the new Court House in this city, for the sum of £7,827.—*Id.*

Messrs. T. Vezina and Fras. Belleau, conjointly, have entered into contract with the government to build the new wing of the Parliament buildings. There were two parties, who offered to do the work for less than Messrs. Vezina and Belleau, but the securities of one were not considered sufficient, and the other, when called upon, would not come forward. Messrs. V. & B. undertake the work for £7,895, and have engaged Messrs. Jean Paoquet and Pierre Charleauvert to do the mason work, and Mr. Holehouse the painting.—*Quebec Chronicle*.

We learn from *Le Canadien*, that Mr. Baillargeon, Grand Vicar and old Curé of Quebec, who is at present in Rome, the representative of the Roman Catholics in Canada, is at the head of a list of those for the choice of the Holy See, by their lordships the Archbishops and Bishops of the ecclesiastical province for coadjutor of Quebec *cum futuris successione*; and that as the choice of the Holy See generally rests on the first named, is probable that Mr. Baillargeon, if he accepts will come back a Bishop and by the Holy Father himself be consecrated.

The Rev. J. Smith, P. P., of Richmond has resigned the charge of that parish, and is removed to Smith's Falls on the Rideau. The Rev. gentleman took farewell of his late congregation on Monday last, in Nepean. His departure after a residence of some fifteen years in Richmond, during which he bore the character of zealous, pious and respected missionary, is cause of regret to those of his own flock, and we are assured is regretted by his protestant neighbours generally.—The Rev. Mr. O'Connell takes charge of the Richmond mission.—*Correspondent of the Bytown Packet*.

A very extraordinary robbery took place at Port Colborne Post Office, a short time ago. It appears that Mr. Park, Collector at that place, had mailed a package of money containing about £280. Early in the morning following the mailing of the money it was discovered that the Post Office had been broken into and the mail bag carried away—but, strangely enough, the money was found lying on the counter divested of its envelope, and tied round with a string. The mail bag was subsequently found about a mile and a half from the office, and when the thieves examined their booty, they would no doubt, wonder how they could have been so stupid as to leave the only valuable part of it behind.—*Niagara Chronicle*.

Birth.

In this city, on the 22nd instant, Mrs. James Phelan, of a daughter.

Died.

In this city, on the 27th instant, Catharine, eldest daughter of Mr. Timothy Tansey.

MONTREAL MARKET PRICES.

CORRECTED BY THE CLERK OF THE MARKET.

Thursday, Nov. 28, 1850.

		s.	d.	s.	d.	
Wheat	per minot	4	6	a	4	9
Oats	"	1	6	a	1	8
Barley	"	2	6	a	2	9
Peas	"	2	6	a	3	0
Buckwheat	"	2	0	a	2	1
Rye	"	2	9	a	3	0
Potatoes	per bushel	1	6	a	0	0
Beans, American	"	4	0	a	4	6
Beans, Canadian	"	6	0	a	6	3
Honey	"	0	4	a	0	5
Beef	"	2	0	a	5	0
Mutton	per qr	2	0	a	5	0
Lamb	"	3	0	a	3	9
Veal	"	5	0	a	10	0
Pork	per lb	0	3	a	0	4½
Butter, Fresh	"	0	10	a	1	0
Butter, Salt	"	0	6	a	0	7
Cheese	"	0	4	a	0	6
Lard	"	0	6	a	0	7
Maple Sugar	"	0	4	a	0	5
Eggs	per dozen	0	9	a	0	0
Turkies	per couple	4	0	a	5	0
Geese	"	5	0	a	0	0
Apples	per bar	5	0	a	12	6
Onions	"	6	0	a	7	0
Flour	per quintal	10	0	a	11	8
Oatmeal	"	7	0	a	8	0
Beef	per 100 lbs	17	6	a	25	0
Fresh Pork	per 100 lbs	20	0	a	25	0

NEW YORK MARKETS.

New York, Nov. 27, 6½, P. M.

Flour dull. Sales 5000 barrels at \$4.62 to \$4.68 for Common to Straight State, \$4.75 to \$4.87½ for Common to Good Western, and \$5 to \$5.06 for Pure Genesee. Canadian steady at \$4.68½.

Wheat.—Fair milling demand, but at prices below views of holders. A sale of prime Genesee at \$1.21, and one of Ohio at \$1.14; Canadian taken in considerable quantities for export, which support prices; a cargo sold this afternoon on private terms.

Corn.—Sales of Western mixed at 68 to 70 cents. Canadian Peas in limited supply and better; 50 cents per bushel for black eyed.

Pork.—Supply limited; sales 200 barrels at \$11.50 for Mess, and \$8.37 to \$8.50 for Prime.—*Pilot*.

NEW CATHOLIC WORKS

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

Loretto, or, The Choice: a Story for the old and for the young. 18mo., bound in muslin, price 2s. 6d.

This story was highly praised by Dr. Brownson in the July number of his *Review*.

Catechism of Perseverance: an Historical, Doctrinal, Moral and Liturgical exposition of the Catholic Religion. Translated from the French of Abbé Gaume. 18mo., 400 pages, price 1s. 10½d.

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

Way of Salvation, by Ligouri. Price 1s. 10½d.

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

Rose of Tanneborough, by Canon Schmidt, 1s. 10½d.

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

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

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

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

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

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

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

D. & J. SADLIER,

179 Notre Dame Street.

Montreal, 28th Nov., 1850.

YOUNG MEN'S ST. PATRICK'S ASSOCIATION.



A QUARTERLY MEETING of the above body will be held on TUESDAY EVENING, the 3rd December, in the Rooms of the Association, St. Helen Street.

A full attendance is particularly requested, as matters of importance will be submitted for consideration.

By Order,

DANL. CAREY, Secretary.

Montreal, Nov. 28, 1850.

## THE ERA OF O'CONNELL.

The following excellent article on "The Era of O'Connell," is from the pen of the Rev. Henry Giles, an Irish Presbyterian Minister, who now resides in the United States. It originally appeared in the November number of *Holden's Magazine*, which is printed at Philadelphia. We copy it from our talented contemporary, *The American Celt*—

O'Connell was a native of the County of Kerry, in the South of Munster. He was born about the same period as the Independence of America. He was sent at the proper age to St. Omers, to receive his education, and on completing it, he returned to his native country. Having gone through the ordinary legal studies, he was called to the bar in 1798, and in 1802 he married his cousin, Miss Mary O'Connell. He rapidly attained to fame and practice in his profession. His advantages were such as rarely fail of eminence in the law. His intellect was of early strength and maturity; his memory was vivid and retentive; his manner was pleasing, and his address was eloquent. These were sustained by a solid preparation, and graced by a noble personal appearance. It was no wonder that he went on with a sure and rapid pace, to be the first advocate of his time. He became an impressive speaker, and brought uncommon talent to the side of the obnoxious party, that of the Catholics. He himself was a Catholic, an ancient Irishman, and, thus, by religion, race, and character, opposed to the party—the Orange party, then all-powerful in Ireland. It was only in 1793, that the Penal Statutes were so far ameliorated as to give Catholics leave even to vote at elections. The fact, then, of a young man attacking with shafted and satire eloquence, a party which had never before heard other words than those of slavish submission, must have been intolerably galling. It was, of course, all the more galling, that these shafted words came from a papist—a creature, that a few years before, the constitution did not admit to have in Ireland a civil existence. Even then, a papist was a creature that an Alderman of Dublin would scarcely consider as worthy to clean his plates; how insufferable was it then, that an upstart should behold the whole body of civil dignitaries in the grandeur of their Metropolitan omnipotence. But this O'Connell did. He denounced them—nay, worse than that, he laughed at them.—A person named D'Estier, more ardent than wise, made himself a champion for the Municipal worthies—and in the duel which he provoked, he fell.—O'Connell evinced sincere regret, and made a resolution against duelling, to which he was always afterwards faithful. The man had again and again provoked O'Connell—and although the arm was not justified which struck him down, he staked his life upon the die of vengeance, and the die was doom.

O'Connell was a man of action, and a man of speech. For both, he was eminently qualified by nature, by education, and by circumstances. His physical constitution, robust, healthy, hardy, enabled him to undergo any amount of labor, and to endure any degree of fatigue. Of this constitution he took prudent care. Regular in his life, temperate in his habits, he economized his forces, he wasted no power, and he brought the enormous energy of his natural strength into the arena of professional and political contest. And this athletic robustness was but the instrument of intellectual qualities, singularly in harmony with it. The union of both made him eminently a practical man—and a man of business. Of a sound and clear understanding—vigorous rather than comprehensive, sagacious rather than profound, he saw at once the available point of a measure, and undisturbed by abstract speculations, he seized that point and urged it. Possessed of strong passions, he never allowed them the ascendancy. He subjected his passions ever to a watchful control, and while they added reverence to his eloquence, they never disturbed his judgment. Opulent in fancy, it enlivened his way—but it never turned him from it. It gave raciness to his wit—pungency to his sarcasm—a rich glow to his humor, but it did not encumber his argument with adorning; it did not conceal the position he would establish, either by a mist or a halo; it never betrayed him into sentimentality, or idealism; it never overlaid that energetic common sense, which formed the texture of his mental constitution. The truth is, that O'Connell never appeared to less advantage, than when he laid aside this tone of his mind. Sentimentality did not become him. He was not graceful in the dalliance of fine speech. He was too heavy to wander in the garden of the muses, and he was somewhat too unwieldy to call the delicate flowers of poetry. All that was not connected with a direct purpose seemed foreign to him, and put on. Emotion he had, intense and deep, but it was emotion which was kindled by broad, practical conceptions. Enthusiasm he had also—enthusiasm grand and commanding—enthusiasm that rushed, soared, burned; yet this enthusiasm in its utmost impetuosity, had nothing in its manner of theoretical wildness, and, in its boldest aspiration, it always assumed the tone of a practical direction. Will, also, O'Connell had—firm and decisive; wherever he was, or in whatever movement he was concerned—his was the will that prevailed, and his was the will that governed. He had, however, the talent not to let this always appear. Like every great man of action, he had the art of using other minds, without seeming to compel them, and while pretending to leave them freedom, he made them most thoroughly obedient. But, though he could thus govern with a latent dominion, when occasion called for it, he could also assume an open command. He could front the storm; he could rule the tempest; and, in the might of his will, he could make nothing of opposition. Add to these qualities, a versatility which enabled him to oversee many concerns, and to direct them all—to watch over many interests, and to leave none of them neglected—a faculty of order, which, by aptitude of attention, and constancy of attention, allowed no labor to go to waste—an unconquerable perseverance, which despised resistance, and spurned at discouragement, and great as we may esteem O'Connell to have been in words, we shall esteem him to have been still greater in doings.

Having had these natural capacities for public station, and popular influence, to such ends the education of O'Connell was not less favorable. With a youth fresh from the mountains, with a mind trained in healthful simplicity, with an imagination receiving its first impression from the cloud-capped mountains of Kerry, and the billowy and boundless Atlantic, with a memory stored from treasuries of Celtic and Milesian legend, and from the wild and passionate complaints

of patriotic song and story, he was transferred to St. Omers, to complete his studies. Be the complaints against the Jesuits what they may—no man, but one whose bigotry must be deeper injury to himself than it can be to them, will deny their rare capacity, and unrivalled success in the instruction of the young. They divined at once the special talents of a pupil; and they trained him for the destiny to which these talents pointed. They awakened dormant faculties, and they awakened those already active. They brought the whole mind into harmonious exercise; they gave every power its due culture; and this culture was always regulated in reference to the individual nature. They did not put boys in confused hordes, and without regard to their abilities, their tastes, or their respective purposes in life, cause them to jabber mechanically, the same things in the same way. Their object was, so far as their office of school-teaching went, to rear up boys into intelligent men—prepared for their several vocations in the world. And this object they attained. It could not have been conspiracy, however extensive, or intrigue, however acute, which, for a long period, made them kings of European education. If through their superiority as instructors, they aimed at ulterior ends—then, questionably, their aim was surely directed—for that superiority they did most manifestly prove. Think as opponents will, I repeat, of their theories, they trained men consummately for the action and contest of the living, practical world. O'Connell is no bad example. From St. Omers he entered a school, the most varied and the most complex which human society contains, for the discipline of mind, for the exercise of talent, for the development of energy—I mean the life of a politician and a lawyer. His genius fitted him for the foremost rank in the law, and to the foremost rank his genius quickly carried him. The law is a profession which not only forces men back on the past, but most actively engages them in the present; which compels them to seek for changeless principles amidst obsolete forms; for a living spirit is a dead letter; for wisdom, not among a multitude of counsellors, but a multitude of decisions; and, yet, while thus seeking, to be ever active and busy in society. The law is a profession which, more than any other, requires an immediate and direct knowledge of men. It requires an insight into whatever they would most conceal; their disguised motives; their inward sophistries of thought; their cunning subterfuges; their real as distinct from their simulated opinions; their natural passions and purposes, distinct from their contrivances and evasions. As this is a knowledge most required by the profession, so the profession is one that most affords it; that most opens the heart of man in its secret foldings, and to study, in its nakedness, all the intricacies of its moral anatomy. The law is a profession which demands a liberal culture, external to itself, and is, in its own proper exercise, an unending discipline—necessitating caution, coolness, patience, power of endurance, an indefatigable study of character in its unconscious manifestation; a habit of comparison and inference; a rapid estimate of evidence; an instinctive discrimination of testimony; a mental vigilance which overlooks no incident or circumstance of the smallest value; and to the direction of the whole, the command of logical method, and the faculty of lucid exposition. Such is the training which the eminent lawyer must possess; and to a fitting genius, such is the training which his profession gives.

O'Connell's was a fitting genius, and it comprised the utmost excellence of original talent and practical experience. Nor was O'Connell's training confined to the law. He was disciplined for a more eventful conflict, and to fight on a broader arena. His forensic and his political career began at the same time. He had scarcely been called to the bar, when he entered with all his heart and soul on the work of agitation.—If, in one part of the day, he was an advocate before a jury; in another part of the day, he was a tribune before a multitude.

As a preparation to a correct estimate of O'Connell, we must consider this young advocate and tribune, as he stood related to the times out of which he had been born, and those into which he had entered.

I write these remarks in a country village, and without books, and, therefore, I may err as to dates, but I hope not at all to do so as to facts, nor materially, I trust, even as to dates. The first public speech O'Connell made, was against the Union, and this Union was accomplished in 1800. It was in that year, I believe, O'Connell's speech was made. As he had only then entered on the practice of his profession, and as he came to his profession young, he was merely beginning his manly life. Not many years previously, his religion would have debarred him from this profession.

In 1792, his religion would have rendered him incapable of voting for a candidate to Parliament. His boyhood must, therefore, have been very near the harshest rigor of the penal laws. I have read in old reports of the Irish House of Commons, in which, as late, I think, as 1792, a motion to allow Catholics to inherit and purchase real estate, was as indignantly scouted, as a motion would be in Congress to make a native of Tirabuctoo Postmaster-General, or as a motion in the British Parliament would be, which proposed a matrimonial alliance between the Prince of Wales and a daughter of the imperial house of Faustin the first. I am not going to specify those penal laws. They are sufficiently known to persons conversant with British history. For the general bearing of them, I would simply refer to an authority which no intelligent reader can accuse of being radical or revolutionary, and that is, to Burke's "Tract on the Irish Popery Laws." This, though an unfinished work, is most powerful and impressive. The writer in dwelling on those terrific statutes, rejects from his composition the ornaments of fancy, the movements of passion, and leaves the naked statement of facts to its own gaunt hideousness. These statutes, as may easily be conceived, were not only enacted without the consent of the Catholic people of Ireland, but for their misery and ruin. Burke, with great learning and logic, shows that they want every condition that constitutes law; that they were merely barbarous and arbitrary exercises of a savage power. The object of them was either to annihilate the religion of the people, or to reduce the people to ignominious and perpetual serfdom. To do this effectually, they were so shaped as to deprive Catholics of property, of education, of liberty to worship, and even of the right of self-defence.

Let us regard the bearing of these laws, merely upon two points—those of property and education—and we shall see how admirably fitted they were, if thoroughly carried out, to secure the end at which they aimed.

Consider, for instance, how exterminating laws can be, in their action upon property alone. Compel masses to be poor, and to remain poor, and most effectually you degrade them, and keep them degraded. The penal laws thus acted on the Irish Catholic. Even after Cromwell, Catholics had yet something to lose. A few proprietors of large estates were still of the Roman Catholic religion, and in a variety of pursuits, others had acquired wealth. To reduce such to the most sordid condition, and to entail that condition on them—the law must have a two-fold operation.—First, it must tend to the utmost division of inheritance; and, secondly, it must prevent accumulation.—Accordingly, Catholics were debarred from the right of primogeniture, and this acting only in respect to Catholics, gave immense preponderance of landed wealth to Protestants, who held obstinately by it. Division and subdivision of possessions, with no means of reproduction or repair, would stay the divisibility of property only at the utmost limits of indigence. The rights of bequest and settlement were in the same manner interfered with. The eldest son by conforming to the Protestant Establishment, reduced his father to less than a tenant for life; and every settlement which his father had previously made, the new convert could immediately annul, and to that amount he could alienate or sell forever. He could drag his father into chancery, compel him to give on oath a statement of his property, and put him on such allowance, as the presiding magistrate would decide. Any of the other children, by conforming, had the same power. And they might do this at the most tender age. As far as the law went, they could, as soon as they had words, use these words to renounce their faith, and impoverish their parents. To renounce faith with the first words of infancy, implies, I know, an absurdity, but this condition of the law is not more contradictory to the truth of things, than the consequence attached to the condition is revolting to every sentiment of nature. If the parent, too, sold or otherwise settled his estate, the child could force him to account for it. The court was empowered to seize a third of it for the child during the life of the parent; and, on the death of the parent, dispose of the estate in what manner it pleased, in reference to the family.—If the child or children suspected the parent of perjury or deception, he or they could at any time institute a new suit against him; and this could be repeated, interval after interval, upon any real or supposed improvement in its affairs. So, if the wife of a Roman Catholic husband, or the husband of a Roman Catholic wife, become a Protestant, the direct control of the children fell to the Chancellor. Parents lost the comfort and guardianship of their children, but had to bear the burden of their expense. The wife turning Protestant, became independent of her husband's will, for support after his death. The chancellor alone determined her part of the estate up to the one-third of her husband's whole clear substance. The husband in his arrangements could, neither by reward nor punishment, evince towards his surviving Protestant wife a sense of her affection or unkindness, of her good or evil. Legislation having once rendered the Catholic landless, it closed all opening to him for any new possession. He could not own land in fee simple, he could not rent land, but upon limited leases and defined profit. Nor did the matter stop here; for as the Catholic could, himself, have no property in land, neither could he have bond or security on the land of another; and if he dared to accept of such security, it was at the loss of all he lent to the profit of the informer. Catholics were excluded from civil freedom, from all the professions, from many mechanical trades, and from the meanest government and municipal employments. Such laws must have been designed, not only to impoverish and degrade the outer man, but to poison kindred affection in its very source, and to extinguish self-respect in the last recesses of the soul.

Another means to the degradation of a people, or to its perpetuation, is to reduce them to ignorance, and to exclude them from knowledge. Such means were likewise continued. A Catholic had, of course, no entrance into the universities; nor, indeed, into any of the great seminaries. No Catholic schools, of whatever order, were allowed; and it was felony even to teach in a private family. That every avenue to education might be closed, that no crevice should remain for a beam of knowledge, however slender, to shine into a popish mind, a youth was not allowed to go beyond the sea for instruction, and if he dared the risk, and was discovered, the law disinherited him and punished his parent. The most atrocious methods of inquisition were devised, in order to find out the connection of the parent with the educational exile of his child. It assumed this connection upon the slightest proof, and loaded the parent with oppressive penalties for this last effort of civilisation and of nature. The scientific, the certain, the damnable effect of these diabolical enactments, the terrific suitability of them to their purpose, the satanic wisdom of them, considered in reference to their intention, cannot be denied or doubted. Poverty of itself does not degrade, as mere wealth does not of itself exalt. A man, poor in material goods, yet conscious of his deeper life, and having opportunity still left him to enrich that deeper life, has wherewithal to support him in dignity and hope; to supply him also with pleasures that enable him to bear privation of early wealth without regret, and to look on those who possess it without envy. The Iceland, externally the poorest civilised man in Europe, deprived of the benefits which a bountiful soil furnishes in some countries, and of those which arts of comfort supply in others, finds exceeding treasure in his learning and his books. For many and long months in the year, with no light but his lamp, with no heat but in his stove, with hard and scanty fare in his hut, with only cold and desolation outside of it, the peasant yet is more a sovereign than a king, by the possession of a mind studious and intelligent; and by his delight in legend and in classic lore, he has an affluence of which neither climate nor penury can deprive him. But, impoverish a man, not only in his condition, but in his soul; then you rob him, not of his accidents alone, you attack him in his life of life. It was to effect and to perpetuate such moral and mental death in the Catholic people of Ireland, that these laws against knowledge were enacted and enforced.

This was the Past, which, in its darker elements, was but just receding behind O'Connell's youth; and let us now turn to the Present, on which his working manhood entered. The legislative union between England and Ireland was carried. The heroes who had fought the battle of parliamentary independence had been beaten. Curran was broken down, and the voice of Grattan had lost its potency. It was seldom heard, and when heard its tone was despondent. The

field was open for a new champion. That champion appeared in the vigor of youth, in the strength of power, in the enthusiasm of hope, in the confidence of ultimate success. There was much to excite him. Many penalties yet lay heavily, and many humiliations pressed upon him and the brethren of his faith. The power of Ireland was closed in the fixed grasp of the Orange party. The doors of the imperial parliament were compactly shut against transubstantiation, and could only be entered by passing the Church of England communion-table—stopping to kneel sacramentally at it by the way. The rebellion of 1798 was scarcely quelled. The heavy swell was yet rocking society, and the blood-red clouds had not passed from the moral atmosphere. The desolate yet mourned in the freshness of a grief that would not be comforted. Tears were yet falling from unsleeping eyes, and the nation was bowed down in sorrow for some of her best-loved sons. The convulsion of the French revolution was still agitating Europe; and not with the less force because all its elements had converged their power within the personality of one stupendous mind. Many deemed Bonaparte a tyrant; and such, perhaps, he was—but he was also the type of a changed civilisation. Old things had passed away; a new age had commenced. Determination took the place of fear—states arose in the strength of the nationalities—speech became daring—literature threw off the livery of patronage, and burst the collar of servility—vigorous in its youthful independence, it grew up at once to be dauntless and original. It would be remarkable if none of this came upon the glowing heart of Ireland. Upon that warm heart there fell a large measure of the inspiration. It came from the Past, and it went forth in the animated songs of Moore; it pointed to the Future, and it burned in the patriotic orations of O'Connell. It was a period of great deeds. The cannon of Napoleon were booming through the sky from the Danube to the Jordan: mingled with the din of conquests were the groans of expiring dynasties, and the crash of falling thrones. And while a sublime though destroying power was thus terrible on the land, a power not less sublime or less destructive was equally terrible on the sea. Britain was sweeping the ocean with her fleets—and the indomitable Nelson was tiring fame with the rapid succession of his victories, until at last she gave him to sleep, and wrapt him in a bloody shroud. While these heroes were gaining glory amidst the gloomy majesty of death, O'Connell was also doing a grand, but a more beneficent work. He was doing the work of peace, and not of contest: he was trying to avert war, and not to promote it: he was laboring to regenerate the hopes of his own country, not to destroy those of others; and he desired only such privileges for his country as would vindicate the claims of justice, and extend the rights of mankind. A crisis had come in the history of his country, and nature had formed him to meet it. A man of reflection, yet of decision; a man of diligence, but of enthusiasm; of boldness, but of prudence; ever fertile in resources; ever master of his faculties, the hour and the difficulty found him at no time unprepared. His words were daggers, and yet not belibs. His actions were daring, and yet not treasonable. While passion burned in his heart, caution kept watch upon his lips. He instructed the Irish masses to exhibit strength, without defying power; to nullify bad laws, without transgressing them, and to gain the fruits of conquest without the risks of war. Within the visibly effective period of O'Connell's career, these statements, it will not be denied, are clearly borne out by facts. O'Connell, like Carnot, organized victory. There was this difference, however, between them. O'Connell's was the organization of opinion; Carnot's was the organization of force. There was this other difference between them; the victories of Carnot destroyed life—the victories of O'Connell preserved it. In 1823, O'Connell organized the Catholic Association, which became the leading agency of a great moral war; a war which continued for years, and of which he was the power and the soul. The Catholic Association became self-dissolved in 1825. But already it had done much of its work; and the act of parliament, to which in appearance it gave way, did not kill its spirit, but only changed its form. Detail here would be only tiresome, and it is unnecessary. The steps by which O'Connell led millions from helotism to citizenship have been too often traced, to render it otherwise than unpleasant to count them minutely now. It is not needed to mark the preliminary victories gained by him through the people against power in the elections of Waterford and Clare. The Catholic emancipation act, in 1829, crowned all these exertions.

## IN WHAT SENSE IS ENGLAND A CATHOLIC COUNTRY?

(From the Tablet.)

We do not remember seeing spite and malignity exhibit themselves in a more contemptible light than on the occasion of the present onslaught upon Catholics. The Bishop of London and the *Times* recommend forbearance and tolerance towards us, in much the same spirit as a demagogue might beg his followers not to put an obnoxious individual under the pump. After having resuscitated the stalut lies and calumnies, in order to lash up the Protestant mind into a furious, persecuting spirit, they beg their readers to be charitable. Whether the misrepresentations of the press proceed from stupidity or malignity, it is difficult to determine; but it would be equally difficult to find a more complete specimen of combined stupidity and malignity than the leading article of the *Times* on Wednesday. After a sentence from the Cardinal Archbishop's Pastoral, in which *Catholic* England is said to be now restored to its orbit in the ecclesiastical firmament, there follows a quotation from a most imperfect report of Dr. Newman's sermon at Birmingham (which the reporter himself owned that he could not understand, attributing the deficiency to the Very Rev. Doctor's feeble articulation, instead of his own feeble intellect), which is characterised as a mixture of absurdity and blasphemy. From these two passages, it is concluded that we hold "the false and contemptible notion that the people of England and their spiritual guides are falling away from the pure and free Church of their forefathers, to relapse into the bondage of Rome." Indeed, the Archbishop is talking of Catholic, not of Protestant England. Is it to be supposed that any man in his right mind would say that the Established

Clergy and people of England were any nearer the Church because Cardinal Wiseman, instead of being Bishop of Melipotamus, and Vicar Apostolic, *in partibus infidelium*, is now Archbishop of Westminster? Are Anglicans and Wesleyans less heretics and schismatics on account of this change? Not so; no one ever thought of saying so. What we say, and what we glory in, is this: that the Catholic body in England is now reckoned important enough no longer to be a mere accidental congregation, unrepresented and unnamed in a general council of the Church, but that it is henceforth to be an organized part of Christendom, moving in a "course of regularly adjusted action round the Centre of Unity." Before, our body was merely an irregular mission; now it is an ordinary Church. Anglicans deceive themselves very much if they think that their present circumstances were the occasion of this change being made in our constitution. The hierarchy was established, not for Protestant, but for Catholic England; not with reference to the state of those without, but solely and entirely on account of our own necessities—on account of the daily increasing difficulty of governing a body so large as we have become on irregular and exceptional principles.

A great handle for these misrepresentations has been taken from our words in a former article, in which we said that every baptised person in any of the new districts is now openly commanded, under pain of damnation, to submit himself in all spiritual matters to the Bishop of the new Catholic Diocese. But we never intended to say that this obligation was anything new. It existed with the same force when our Bishops were only Vicars Apostolic; the novelty is only in the way of enunciating the command. Our great principle, "No salvation out of the Church," is not of yesterday. Our intolerance is an old story. We never pretended to deny this great truth which, indeed, would continue to be true in spite of our denial. We did not receive Emancipation as the price of relinquishing our Faith. We never owned when we received that boon, that others were as likely to be in the right as we were. We always proclaimed, on the contrary, that ours is the one only true Faith and Church, by which men can be saved, and that all other religions are false, and not from God. The only principle to which we pledged ourselves, and to which the Protestants of England then pledged themselves, is that no external compulsion is to be suffered in spiritual matters. We have no wish, and no intention, and, moreover, no power to force our Faith upon others by violence. Why, then, should they threaten us? Why should the *Times* recommend brickbats and bludgeons, Italian revolutions, and new Penal Laws, while other journals issue the war-cry of "the Sword of the Lord and of Gideon," while other persons tell us that arms are the prop of peace—"arma pacis fulera?" It is because the principle of Protestantism is of its father, the Devil, and is bound by no obligations, whether of oaths, or of treaties, or of conscience; and such being the case, we must own that we are animated, not intimidated, by these threats. The Devil is not wont to howl till he is hurt. It is a real testimony to the strength of the Catholic body in England (and the timid among us should ponder this well), that the Catholic Church cannot make the slightest movement, even one which refers simply to its internal government, without arousing furious passions, and hearing voices around it like the howlings of exorcised demons—"What have we to do with thee? Art thou come to torment us, and to jostle us in our own territory, which we hold by a grant from the Government and people?"

PROTESTANTISM AND PERSECUTION.

(From the *Catholic Herald*.)  
A portion of the news from England, as given in the secular papers, is somewhat extraordinary. It is as follows:—  
"The Church of England, through her Bishops and Clergy, seconded by several of the leading journals of the country, is calling for penal enactments to extinguish the new titles assumed by the Roman Hierarchy. A deputation of the clergy waited upon the Bishop of London on Friday, to present an address previously determined upon at Sion college. The deputation was cordially received by the Bishop, who expressed his entire satisfaction with the nature of the address, and strongly urged that every parish prepare and forward an address to the throne at this critical period."  
Although we were aware that an immense sensation had been created in England by the new appointments, we must confess that we were not prepared for such an outbreak of fury and menace as now reported. We have heard so much about the liberality of the nineteenth century, and more especially, the forbearance and toleration of Protestants, that, in spite of our calmer judgment we had almost come to regard them as realities. "Catholics persecute, but Protestants never do;" this has been the unceasing language of our opponents. And although history is far from sustaining the assertion, yet, inasmuch as Protestants of our day have been so incessant and so loud in their declamations against intolerance and persecution, we had almost begun to think that whatever they may have done in past times, there was but little reason to suspect them capable of again reverting to the use of means so abhorrent to reason and humanity. We thought, it is true, that there might occur isolated cases of oppression and intolerance, but as to anything like an organized and systematic resort to persecuting measures, and that too on the part of the principal sect of the Protestant world, we really thought they were no longer capable of. But we have been deceived. We have given them credit for far more generosity and charity than they possess. The persecuting spirit of Calvin, Henry VIII. and Cranmer, still lives in the breasts of their successors. Circumstances of time and place may

have moderated its fury and restrained its indulgence, but it needs only occasion and opportunity to quicken its savage energies for its horrid work. Henceforth, when Protestants inveigh against persecution we must understand them to have reference only to persecution, when employed, not by themselves, but against themselves!

So Anglican parsons and bishops are invoking the aid of the civil power to check the progress of Catholicity! "Penal enactments" are called for by these doughty champions of a "pure and reformed" faith, to protect them from the encroachments of a few unaided priests and prelates of the old religion.

It is, however, but natural. Anglicanism is true to its instincts in thus calling upon the State for protection. It was the State that gave it being, and it is but natural that the child should turn to its parent in the hour of danger. It was "penal enactments" of Parliament that, in former days, robbed Catholics of their property, put them to an ignominious (nay a glorious) death or drove them into exile, and thus almost exterminated the old religion, and left a clear field for the new; and it is but natural, that when the old religion would again rear its head in the land, and such to regain its salutary influence in the hearts of the people, it is but natural we say, that these Anglican parsons and bishops, who have usurped the places of the rightful shepherd of the flock, should call lustily for another lot of "penal enactments."

But how beautifully this illustrates the weakness of Anglicanism, the "bulwork" though it be of Protestantism. One would suppose that fifteen thousand clergymen, with all the universities and colleges under their control, backed by nearly all the wealth and rank of the country, and enjoying the exclusive favor and patronage of the government, would possess sufficient moral power and influence to oppose the progress of any rival system of religion whatever, and more especially one so "absurd" and "unscriptural" as Popery. But no; as soon as a few hundred priests, poor in pecuniary resources, despised and hated by the mass of the nation, destitute of outward attractions of any sort, and of all human assistance, think of merely organizing themselves by means of a few harmless ecclesiastical forms and regulations, these fifteen thousand State-Church clergymen are instantly thrown into the greatest trepidation; they are actually panic struck. And what do they do? Flee? O no; that would be to leave their fat benefices and their lordly sees and mitres. But they combine—for what? To face the enemy like men and put him to flight? No, the cowards! they combine to implore the protection of the secular arm! They unite to beseech their gracious head the Queen, to aid them by her "penal enactments!" Could anything afford stronger proof of the most dastardly craven heartedness, and of conscious impotence? Do they not thus confess that there is a convincing power in the simple appeals of the Catholic priest and a divine virtue in the Catholic religion, before which all their human eloquence, backed by every earthly consideration, falls unheard and unheeded!

We have no idea that the English Government will be so foolish as to respond to the call of these frightened parsons. We rather think it will tell them that if they cannot take care of themselves and their flocks by moral means, they are either unworthy of their posts or their religion is not worth preserving.

ENGLAND AND HER CATHOLIC HIERARCHY.

(From the *N. Y. Freeman's Journal*.)  
All England, Catholic and Protestant, rulers and people, clergymen of the State-religion and followers of such clergy—all agree that the establishment of the Catholic Hierarchy, amidst the lifeless and mouldering ruins of Anglicanism, has been a great stroke of the Successor of St. Peter. The sentiment of Protestant England is well represented by the letter of Archdeacon Hale, which we present elsewhere for perusal, selecting it from a mass of "addresses" from the Protestant clergy and people to their bishops; of Protestant bishops to their spiritual superior, the Queen; and of the Queen and her crown officers, formal and non-formal, to their obsequious servants the Protestant clergy. Archdeacon Hale declares that there is no use in concealing the fact that Protestantism, as representing any ecclesiastical form of professing christianity, is in the greatest danger. He should have said that it has received its annihilating blow. He acknowledges that the Pope, (whose Predecessors founded them,) has "annihilated the Provinces of Canterbury and York." Of course, the Power that creates has a right to annihilate! Archdeacon Hale admits that they are annihilated, but he is greatly wroth with the Pope for doing it.

The commotion among the chariots and horsemen of the Philistines is intense, and resounds from all quarters of their camps. Out of the confusion of sounds a few well articulated sentiments strike on the Catholic ear. Of these one is the consciousness that Protestants carry within their own breasts that religion, in so far as it comes down from a world and a power higher than the earth, and is above earthly control, but is on the contrary potent to mould men and institutions according to its own will, is identical with the Catholic Church. The Anglicanism that these Englishmen set up as their Dagon beside the Ark of the Lord, they confess to be a mere part of the Queen's Government—a function, or rather an appurtenance of the State. And they cry out that the organisation of the Church of Jesus Christ side by side with the Church of Queen Victoria, is an invasion of her rights, and an assault on her temporal sovereignty. Just so did the old Pagan Romans object to the advancement of the Catholic Church, during the process of the conversion of that Empire to Christianity in the first centuries of our era. They said that Christianity was hostile to the Empire, and would destroy it by destroying the worship of their

false gods. The same is the foundation of the outcry of modern Pagans; that the Holy See has exercised the power of changing dynasties and transferring kingdoms. The truth of the matter is that those, whether sovereigns or of the people, whom God blesses are blessed, and that, at the times and in the places that He chooses, through the blessing that He gives them, they rise to inherit the earth. In this way England, for whose conversion so many prayers are offering, is hastening to take her place as a Catholic nation. They who are of good will among her people are already trooping into the fold of St. Peter; and for those who remain perverse and evil minded, the gnawing rust of their vices, and the barrenness that follows the curse of God shall soon make names a forgotten fable and their dwelling places a desert. Protestant England, it needs no prophet to foresee it, is tottering to her fall, through her own inflated, and self-destructive pretensions to continual prosperity, and Catholic England is already preparing to take her place, and, by temporal sufferings, it may be, and by national humiliation, to atone for her long evil doings.

We feel not the slightest inclination to take up the task, which Catholics in the British Empire find so very easy for themselves, to vindicate the entire legality of the recent changes. We have one only hope to express—that the English Government may never attempt that which is the only real injury that is in its power to inflict on the Catholic Church—the bestowal of its friendship and patronage. This, may God in His watchful providence prevent! As to England's opposing the flood of light now commencing to pour in upon her, the more she opposes the more truth will of proper necessity triumph, and the devil, who has just now prompted her to opposition in hope of frightening the Catholic authorities, will more effectually outwit himself, and prove himself, as he always does in the long run, a great fool.

THE CROSS AMONG PROTESTANTS.—The *Presbyterian* has a long editorial against a "custom which is creeping into the land of the pilgrims, of elevating the cross upon the church edifice of the Congregationalists." The custom is reprobated and denounced as "incipient idolatry." Our Protestant contemporary has doubtless reason for alarm. The work of Luther, Calvin and Cranmer is rapidly being undone. Germany has long since repudiated the purified religion of the Reformers, and now the "land of the pilgrims" is gradually following its example. Thus do the children belie the teachings of their fathers. Thus do the enemies of the Church bear testimony in favor of her unchanging faithfulness and truth.—*Catholic Herald*.

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- |                                    |                 |
|------------------------------------|-----------------|
| THE LADY OF HIS WORSHIP THE MAYOR. |                 |
| Mdme. FURNISS,                     | Mdme. DRUMMOND, |
| " MASSON,                          | " BOURRET,      |
| " DESBARATS,                       | " WILSON,       |
| " DUMAS,                           | " COUILLARD,    |
| " DORION,                          | " LEVESQUE,     |
| Mdme. DESCHAMBEAULT.               |                 |

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

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

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

THE HOTEL IS IN THE IMMEDIATE VICINITY OF MERCANTILE BUSINESS,

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

THE TABLE

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

THE STABLES ARE WELL KNOWN TO THE PUBLIC, AS LARGE AND COMMODIOUS,

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

THE CHARGES WILL BE FOUND REASONABLE.

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

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

ATTENTION!!

Cheap Dry Goods & Groceries.

FRANCOIS BRAIS

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

EVENING AUCTION SALES,

Corner of St. PAUL & BONSECOURS STREETS,

OPPOSITE THE BONSECOURS CHURCH.

23rd Aug., 1850.

**JOHN M'COY,**  
BOOKSELLER,

Great St. James Street, Montreal,

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

STANDARD CATHOLIC BOOKS:

Bishop England's Works, published under the auspices and immediate superintendence of the Rt. Rev. Bishop Reynolds, the present Bishop of Charleston, 5 v. 8vo., cloth, \$10.

The same, library style, marbled edges, \$12.

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The same, 2 v. 8vo. sheep \$5,—2 v. 8vo. cloth, gt. edged, \$6,—2 v. imit. turkey \$6,—2 v. imit. gt. edged \$7 50, 4 v. 8vo. cloth \$6,—4 v. sheep \$6,—4 v. cloth, gilt edged \$7 50,—4 v. imit. gilt ed. \$10.

Banquet of Theodulus, or Re-Union of the Different Christian Communions, by the late Baron de Starck, Protestant Minister, and first preacher to the Court of Hesse Darmstadt, 12mo. paper, 25 cents, flexible cloth 38 cents, full bound cloth 50 cts.

Brief Explanation of the Ceremonies of the Mass, \$6. Choice of a State of Life, by Father Charles J. Rosignoli, S.J., translated from the French, 18mo. cloth 50 cents.

The same, cloth, gilt edges, 75 cents.

Christianity and the Church, by the Rev. Charles Constantine Pise, D. D., author of "Father Rowland," "Aethia," "Zenosis," etc., etc., cap. 8vo. cloth, 75 cents.

Cobbett's History of the Reformation in England and Ireland, 12mo. paper 30 cents, half bound 38 cts, cloth 50 cents.

Concilia Provincialia, &c., 1829-46, complete, cloth \$1 50. The same 1829-46, m. gt. ed. \$2,—turkey, sup. extra \$2 50,—1846, 8vo. paper 25 cents, (1849 will be issued soon.)

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Catholic Christian Instructed, in the Sacraments, Sacrifice, ceremonies and observances of the Church, paper, 25 cents.

The same, flexible cloth, 38 cents,—cloth extra, 50 cents.

Defence of the Catholic Dogma of the Eucharist against the recent attacks of Adversaries, 12mo. paper, 18 cents.

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The same, cloth, gilt edges, 75 cents.

Fenelon on the Education of a Daughter, 18mo. cloth, 50 cents.

The same, cloth, gilt edges, 75 cents.

Garden of Roses and Valley of Lilies, by a Kempis, 32mo. cloth, 25 cents,—cloth, gilt edges, 38 cts, roan, stamped sides, 50 cts.

The same, imitation turkey, gilt edges, 75 cents, turkey morocco, super-extra, \$1.

Golden Book of Humility, 32mo fancy paper, 12 cents.

Life of Christ, by St. Bonaventure, 18mo cloth, 50 cts. The same, cloth, gilt edges, 75 cents.

Life of Saint Vincent of Paul, Founder of the Congregation of the Missions and of the Sisters of Charity, flexible cloth, 38 cents,—cloth extra, 50 cents,—cloth, gilt edges, 75 cents.

Life of St. Stanislaus Kostka, of the Society of Jesus, Patron of Novices, 18mo cloth, 38 cents,—cloth, gilt edges, 63 cents.

Life of St. Patrick, St. Bridget, and St. Columba, 12mo cloth, 50 cents.

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Catholic Tracts.—On the Invocation of Saints.—Promises of Christ to the Church.—On Religious Intolerance.—The Catholicity of the Church.—The Doctrine of Exclusive Salvation Explained and Proved.—Communion, under one kind.—The Apostolicity of the Church,—3 cents each.

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VALUED AT \$55,000.

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

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

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

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

GO AND SEE!

AT THE SIGN OF THE BEAVER!

No. 122, St. PAUL STREET,

L. PLAMONDON.

Montreal, Nov. 21, 1850.

**JOHN M'CLOSKEY,**

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

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

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

Montreal, Sept. 20, 1850.

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Wholesale and Retail.

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

Corner of MCGILL and WILLIAM STREETS,

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

SUGARS—Refined Crushed and Muscovado

TEAS—Old and Young Hyson, Gunpowder and Imperial Hyson, Twankay and Twankay of various grades, Souchong, Pouchong, and Congo

WINES—Maderia, Port and Sherry, of different qualities and various brands, in wood & bottle

LIQUORS—Martel's and Hennessy's Brandy, De-Kuyper's Gin, in wood and cases, Old Jamaica Rum, Scotch and Montreal Whiskey, London Porter and Leith Ale

FLOUR—Fine and Superfine, in bbls.

SALT—Fine and Coarse, in bags.

MACKAREL—Nos. 1 and 2, in bbls. and half-bbls.

HERRINGS—Artichat, No. 1, and Newfoundland

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

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

JOHN FITZPATRICK.

August 16, 1850.

**PATTON & MAHER,**

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

ST. ANN'S MARKET, MONTREAL.

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APOTHECARY AND DRUGGIST,

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HAS constantly on hand a general supply of MEDICINE and PERFUMERY of every description.

August 15, 1850.

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

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

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

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CHAS. T. PALSGRAVE,

Corner of St. Helen and Lemoine Streets.

14th August, 1850.

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Lingard's History of England, 13 vols., . . . . . 60s.

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Montreal, Sept. 12, 1850.

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

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CHILDREN'S DRESSES, (quite new styles.)

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

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

of the most durable description for wear, and ECONOMICAL in price.

Parties purchasing at this house once, are sure to become Customers for the future.

Having every facility, with experienced Agents, buying in the cheapest markets of Europe and America, with a thorough knowledge of the Goods suitable for Canada, this Establishment offers great and saving inducements to CASH BUYERS.

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Montreal, 20th Sept., 1850.

BOARDING SCHOOL

FOR

YOUNG LADIES,

(CONDUCTED BY THE SISTERS OF CHARITY.)

BYTOWN.

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

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

TUITION.

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

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

TERMS.

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

[This is to be paid when entering.]

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

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

DRESS AND FURNITURE.

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

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

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

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

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

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

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

JOHN PHELAN'S

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