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# CATHOLIC CHRONICLE.

VOL. I.

MONTREAL, FRIDAY, SEPTEMBER 6, 1850.

NO. 4.

## POETRY.

### SISTER OF CHARITY.

BY RICHARD DALTON WILLIAMS,

(An Irish Poet of true genius, who has written over the anonymous signature "Shamrock.")

Sister of Charity! gentle and dutiful,  
Loving as Seraphim, tender and mild,  
In lumbleness strong, and in purity beautiful,  
In spirit heroic, in manners a child;  
Ever thy love, like an angel, reposes  
With hovering wings o'er the sufferer here,  
Till the arrows of death are half hidden in roses,  
And Hope, speaking prophecy, smiles on the bier,  
When life, like a vapor, is slowly retiring,  
As clouds in the dawning to Heaven uproll'd,  
Thy prayer, like a herald, precedes him expiring,  
And the cross on thy bosom his last looks behold.  
And, oh! as the Spouse to thy words of love listens,  
What hundred-fold blessings descend o'er thee then,  
Thus the flower-absorb'd dew in the bright Iris glistens,  
And returns to the lilies more richly again.

Sister of Charity! Child of the Holiest!  
Oh! for the loving soul, ardent as pure!  
Mother of orphans, and friend of the lowliest,  
Stay of the wretched, the guilty, the poor;  
The embrace of the Godhead so plainly unfolds thee,  
Sanctity's halo so shines thee around,  
Daring the eye that shrinking beholds thee,  
Nor droops in thy presence abashed to the ground.  
Dim is the fire of the sunniest blushes,  
Burning the breast of the maidenly rose.  
To the exquisite bloom that thy pale beauty flushes  
When the incense ascends and the sanctity glows;  
And the music, that seems Heaven's language, is  
pealing.  
Adoration has bowed him in silence and sighs;  
And man, intermingled with angels, is feeling  
The passionless rapture that comes from the skies.  
Oh! that this heart, whose unspeakable treasure  
Of love hath been wasted so vainly on clay,  
Like thine, unallured by the phantom of pleasure,  
Could rend every earthly affection away!

And yet, in thy presence, the billows subsiding  
Obey the strong effort of reason and will,  
And my soul, in her pristine tranquillity gliding,  
Is calm as when God bade the ocean "be still!"  
Thy soothing, how gentle! thy pity, how tender!  
Choir-music thy voice is, thy step angel grace,  
And thy union with deity shines in a splendor  
Subdued but unearthly, thy spiritual face.  
When the frail chains are broken a captive that bound  
thee  
Afar from thy home in the prison of clay,  
Bride of the Lamb! and Earth's shadows around thee  
Disperse in the blaze of eternity's day;  
Still mindful, as now, of the sufferer's story,  
Arresting the thunders of wrath ere they roll,  
Intervene, as a cloud, between us and His glory,  
And shield from His lightning the shuddering soul,  
And mild as the moonbeam in autumn descending  
That lightning, extinguished by mercy, shall fall,  
While He hears with the wail of a penitent bleeding  
Thy prayer, holy daughter of Vincent de Paul!

## DISCOURSES

### TO MIXED CONGREGATIONS.

BY JOHN HENRY NEWMAN,

PRIEST OF THE ORATORY OF ST. PHILIP NERI.

#### DISCOURSE III.

##### MEN, NOT ANGELS, THE PRIESTS OF THE GOSPEL.

When Christ, the great Prophet, the great Preacher, the great Missionary, came into the world, He came in a way the most holy, the most august, and the most glorious. Though He came in humiliation, though He came to suffer, though He was born in a stable, though He was laid in a manger, yet He issued from the womb of an immaculate Mother, and His infant form shone with heavenly light. Sanctity marked every lineament of His character and every circumstance of His mission. Gabriel announced His incarnation; a Virgin conceived, a Virgin bore, a Virgin suckled Him; His foster-father was the pure and saintly Joseph; Angels proclaimed His birth; a luminous star spread the news among the heathen; the austere Baptist went before Him; and a crowd of shrunken penitents, clad in white garments and radiant with grace, followed Him, wherever He went. As the sun in heaven shines through the clouds, and is reflected in the landscape, so the eternal Sun of justice, when He rose upon the earth, turned night into day, and in His brightness made all things bright.

He came and He went; and, seeing that He came to introduce a new and final dispensation into the world, He left behind Him preachers, teachers, and missionaries, in His stead. Well then, my brethren, you will say, since on His coming all about Him

was so glorious, such as He was, such must His servants be, such His representatives, His ministers, in His absence; as He was without sin, they too must be without sin; as He was the Son of God, they must surely be Angels. Angels, you will say, must be appointed to this high office; Angels alone are fit to preach the birth, the sufferings, the death of God. They might indeed have to hide their brightness, as He, their Lord and Master, had put on a disguise before them; they might come, as under the Old Covenant, in the garb of men; but still, men they could not be, if they were to be preachers of the everlasting Gospel, and dispensers of its mysteries. If they were to sacrifice, as He had sacrificed; to continue, repeat, apply, the very Sacrifice which He had offered; to take into their hands the very Victim which was He Himself; to bind and to loose, to bless and to ban, to receive the confessions of His people, and to give them absolution for their sins; to teach them the way of truth, and to guide them along the way of peace; who was sufficient for these things but an inhabitant of those blessed realms of which the Lord is the never-failing Light?

And yet, my brethren, so it is, He has sent forth, for the ministry of reconciliation, not Angels, but men; He has sent forth your brethren to you, not being of some unknown nature and some strange blood, but of your own bone and your own flesh, to preach to you. "Ye men of Galilee, why stand ye gazing up into heaven?" Here is the royal style and tone in which Angels speak to men, even though these be Apostles; it is the tone of those who, having never sinned, speak from their lofty eminence to those who have. But such is not the tone of those whom Christ has sent; for it is your brethren whom He has appointed, and none else,—sons of Adam, sons of your nature, the same by nature, differing only in grace,—men, like you, exposed to temptations, to the same temptations, to the same warfare within and without; with the same three deadly enemies—the world, the flesh, and the devil; with the same human, the same wayward heart; differing only as the power of God has changed and rules it. So it is; we are not Angels from Heaven that speak to you, but men, whom grace, and grace alone, has made to differ from you. Listen to the Apostles:—When the barbarous Lycaonians, seeing His miracles, would have sacrificed to him and St. Barnabas, as to gods, he rushed in among them, crying out, "O men, why do ye this? we too are mortals, men like to you;" or, as it is forcibly expressed in the Greek, "We are of like passions with you." And again to the Corinthians he writes, "We preach not ourselves, but Jesus Christ the Lord; and ourselves your servants through Jesus. God, who commanded the light to shine out of darkness, He hath shined in our hearts, for the illumination of the knowledge of God in the face of Christ Jesus; but we hold this treasure in earthen vessels." And further, he says of himself most wonderfully, that, "lest he should be exalted by the greatness of the revelations given him," there was "an angel of Satan in his flesh to buffet him." Such are your Ministers, your Preachers, your Priests; O my brethren; not Angels, not Saints, though not sinners, but those who would have been sinners except for God's grace, and who, though through God's mercy in training to be Saints hereafter, yet at present are in the midst of infirmity and temptation, and have no hope, except from the unmerited grace of God, of persevering unto the end.

What a strange, what a striking anomaly is this! All is perfect, all is heavenly, all is glorious, in the dispensation which Christ has vouchsafed us, but the persons of His Ministers. He dwells on our altars Himself, the Most Holy, the Most High, in light inaccessible, and Angels fall down before Him there; and out of visible substances and forms He chooses what is purest to represent and to hold Him. The finest wheat flour, and the choicest wine, are taken as His outward symbols; the most sacred and majestic words minister to the sacrificial rite; altar and sanctuary are adorned decently or splendidly, as our means allow, and the Priests perform their office in befitting vestments, lifting up chaste hearts and holy hands; yet those very Priests, so set apart, so consecrated, they, with their girdle of celibacy and their mantle of sorrow, are sons of Adam, sons of sinners, of a fallen nature, which they have not lost, though it be renewed through grace. So that it is almost the definition of a Priest that he has sins of his own to offer for. "Every high priest," says the Apostle, "taken from among men, is appointed for men, for those things which pertain unto God; that he may offer gifts and sacrifices for sins: who can condole with those who are in ignorance and error, because he also himself, is compassed with infirmity. And therefore he ought, as for the people, so also for himself, to offer for sins." And hence in the Mass, when he offers up the Host before consecration, he says, *Suscipe, Sancte Pater, Omnipotens, aeternus Deus,* "Accept, Holy Father, Almighty and Eternal God,

this immaculate Host, which I, Thine unworthy servant, offer to Thee, my Living and True God, for mine innumerable sins, offences and negligences, and for all who stand around, and for all faithful Christians, living and dead."

Most strange is this in itself, my brethren, but not strange, when you consider it is the appointment of an all-merciful God; not strange in Him, because the Apostle gives the reason of it in the passage I have quoted. The Priests of the New Law are men, that they may "condole with those who are in ignorance and error, because they too are compassed with infirmity." Had Angels been your Priests, my brethren, they could not have condoled with you, sympathized with you, have had compassion on you, tenderly felt for you, and made allowances for you, as we can; they could not have been your patterns and guides, and have led you on from your old selves, into a new life, as they who come from the midst of you, who have been led on themselves as you are to be led, who can enter into your difficulties, who have had experience, at least of your temptations, if not of your sins, who know the strength of the flesh and the wiles of the devil, even though, unlike you, they have baffled them, who are disposed to take your part, and be indulgent towards you, and can advise you most practically, and warn you most seasonably and prudently. Therefore did He send you men to be ministers of reconciliation and intercession; and He Himself, though He could not sin, yet, by becoming man, took on Him, as far as was possible to God, man's burden of infirmity and trial in His own person. He could not be a sinner, but He could be a man, and He took to Himself a man's heart that we might intrust our hearts to Him, and "was tempted in all things for a pattern," or "after a similitude, yet without sin."

Ponder this truth well, my brethren, and let it be your comfort. Among the Preachers, among the Priests of the Gospel, there have been Apostles, there have been Martyrs, there have been Doctors;—Saints in plenty among them; yet out of them all, high as has been their sanctity, varied their graces, awful their powers, there has not been one who did not begin with the old Adam; not one of them who was not hewn out of the same rock as the most obdurate of reprobates; not one of them who was not fashioned into honor out of the same clay which has been the material of the most polluted and vile of sinners; not one who was not by nature brother of those poor souls who have now commenced an eternal fellowship with the devil, and are burning in hell. Grace has vanquished nature; that is the history of the Saints. Salutary thought for those who are tempted to pride themselves in what they do, and what they are; wonderful news for those who sorrowfully recognize in their hearts the vast difference that exists between them and the Saints; and joyful news, when men hate sin, and wish to escape from its miserable yoke, yet are tempted to think it impossible.

Come, my brethren, let us look at this truth more narrowly, and lay it to heart. First consider, that, since Adam fell, none of his seed but has been conceived in sin; none, save one. One exception there has been,—who is that one? not our Lord Jesus, for He was not conceived of man, but of the Holy Ghost; not our Lord, but I mean His Virgin Mother, who, though conceived and born of human parents, as others, yet was rescued by anticipation from the common condition of mankind, and never was partaker in fact of Adam's transgression. She was conceived in the way of nature, she was conceived as others are; but grace interfered and was beforehand with sin; it filled her soul from the first moment of her existence, so that the Evil One breathed not on her, nor stained the work of God. *Totalmente pura, et macula originis non est in te.* "Thou art all fair, O Mary, and the stain original is not in thee." But, putting aside the Most Blessed Mother of God, every one else, the most glorious Saints, and the most black and odious of sinners; I mean, the soul which, in the event, became the most glorious, and the soul which became the most devilish, were both born in one and the same original sin, both were children of wrath, both were unable to attain heaven by their natural powers, both had the prospect of meriting for themselves hell.

They were both born in sin; they both lay in sin; and the soul, which afterwards became a Saint, would have continued in sin, would have sinned wilfully, and would have been lost, but for the visitings of an unmerited supernatural influence upon it, which did for it what it could not do for itself. The poor infant, destined to be an heir of glory, lay feeble, sickly, fretful, wayward, and miserable; the child of sorrow; without hope, and without heavenly aid. So it lay for many a long and weary day ere it was born; and when at length it opened its eyes and saw the light, it shrank back, and wept aloud that it had seen it. But God heard its cry from heaven in this valley of tears, and He began that course of mercies towards it which

led it from earth to heaven. He sent His Priest to administer to it the first sacrament, and to baptize it with His grace. Then a great change took place in it, for, instead of its being under the thrall of Satan, it forthwith became a child of God; and had it died that minute, and before it came to the age of reason, it would have been carried to heaven without delay by Angels, and been admitted into the presence of God.

But it did not die; it came to the age of reason, and, O shall we dare to say, though in some blessed cases it may be said, shall we dare to say, that it did not misuse the great talent, which had been given, profane the grace which dwelt in it, and fall into mortal sin? In some instances, praised be God! we dare affirm it; such seems to have been the case with my own dear Father, St. Philip, who surely kept his baptismal robe unsullied from the day he was clad in it, never lost his state of grace, from the day he was put into it and proceeded from strength to strength, and from merit to merit, and from glory to glory, through the whole course of his long life, till at the age of eighty he was summoned to his account, and went joyfully to it, and was carried across purgatory, without any scorching of its flames, straight to heaven.

Such certainly have sometimes been the dealings of God's grace with the souls of His elect; but more commonly, as if more intimately to associate them with their brethren, and to make the fulness of His favors to them a ground of hope and an encouragement to the penitent sinner, those who have ended in being miracles of sanctity, and heroes in the Church, have passed a time in wilful sin, have thrown themselves out of the light of God's countenance, have been led captive by this or that sin, and by this or that religious error, till at length they were in various ways recovered slowly or suddenly, and regained the state of grace, or rather a much higher state, than that which they had forfeited. Such was the blessed Magdalen, who had lived a life of blame; so much so, that even to be touched by her, was, according to the religious judgment of the day, a pollution. Happy in this world's goods, young, and passionate, she had given her heart to the creature, before the grace of God prevailed with her. Then she cut off her long hair, and put aside her gay apparel, and became so utterly what she had not been, that, had you known her before and after, you had said it was two persons you had seen, not one; for there was no trace of the sinner in the penitent, except the affectionate heart, now set on heaven and Christ; no trace besides, no memory of that glittering and seductive vision, in the modest form, the serene countenance, the composed gait, and the gentle voice of her who in the garden sought and found the Risen Saviour. Such too was he who from a publican became an Apostle and an Evangelist; one who for filthy lucre scrupled not to enter the service of the heathen Romans and oppress his own people. Nor were the rest of the Apostles made of better clay than the other sons of Adam; they were by nature animal, carnal, ignorant; left to themselves, they would, like the brutes, have grovelled on the earth, and gazed upon the earth, and fed on the earth, had not the grace of God taken possession of them, and set them on their feet, and raised their faces heavenward. And such was the learned Pharisee, who came to Jesus by night, well satisfied with his station, jealous of his reputation, confident in his reason; but the time at length came, when, even though disciples fled, he remained to anoint the abandoned corpse of Him, whom, when living, he had been ashamed to own. You see it was the grace of God that triumphed in Magdalen, in Matthew, and in Nicodemus; heavenly grace came upon corrupt nature; it subdued the flesh in the sinner, covetousness in the publican, fear of man in the Pharisee.

Let me speak of another celebrated conquest of God's grace in an after age, and you will see how it pleases Him to make a Confessor; a Saint, a Doctor of His Church, out of sin and heresy both together. It was not enough that the Father of the Western Schools, the author of a thousand works, the triumphant controversialist, the especial champion of grace, should have been once a poor slave of the flesh, but he was the victim of a perverted intellect also. He, who of all others, was to extol the grace of God, was left more than others to experience the helplessness of nature. The great St. Augustine, (I am not speaking of the holy missionary of the same name, who came to England and converted our pagan forefathers, the great African Bishop of that name, Augustine, I say, not being in earnest about his soul, not asking himself the question, how was sin to be washed away, but rather being desirous, while youth and strength lasted, to enjoy the flesh and the world, ambitious and sensual, judged of truth and falsehood by his private judgment and his private fancy; despised the Catholic Church, because it spoke so much of faith and subjection, thought to make his own reason the measure of all things, and accordingly

joined a far-spread sect, which affected to be philosophical and enlightened, to take large views of things, and to correct the vulgar, that is, the Catholic notions of God and Christ, of sin and the way to heaven. In this sect of his he remained for some years; yet what he was taught there did not satisfy him. It pleased him for a time, and then he found he had been eating for food what did not nourish; he became hungry and thirsty after something more substantial, he knew not what; he despised himself for being a slave to the flesh; he found his religion did not help him to overcome it; he understood he had not gained the truth, and he cried out, "O, who will tell me where to seek it, who will bring me to it?"

Why did he not join the Catholic Church at once? I have told you why; he saw that truth was nowhere else, but he was not sure it was there. He thought there was something mean, narrow, irrational in her system of doctrine; he lacked the gift of faith. Then a great conflict began with him,—the conflict of nature with grace, of nature and her children, the flesh and false reason, against conscience and the pleadings of the Divine Spirit, leading him to better things. Though he was in mortal sin and a state of perdition, yet God was visiting him, and giving him the first fruits of those influences which were in the end to bring him out of it. Time went on; and looking at him, as his Guardian Angel might look at him, you would have said that, in spite of much perverseness, and many a successful struggle against his Almighty Adversary, in spite of his still being, as before, in a state of wrath, nevertheless grace was making way in his soul,—he was advancing towards the Church. He did not know it himself, he could not recognise it himself; but an eager interest in him, and then a joy, was springing up in heaven among the Angels of God. At last he came within the range of a great Saint in a foreign country, and though he pretended not to acknowledge him, his attention was arrested by him, and he could not help coming to sacred places to look at him again and again. He began to watch him and speculate about him, and wondered with himself whether he was happy. He found himself frequently in Church, listening to the holy preacher, and he once asked his advice how to find what he was seeking. And now a final conflict came on with the flesh; it was hard, very hard to part with the indulgences of years, it was hard to part and never to meet again. O, sin was so sweet, how could he bid it farewell? how could he tear himself away from its embrace, and betake himself to that lonely and dreary way which led heavenwards? but God's grace was sweeter far, and it convinced him while it won him; it convinced his reason, and prevailed;—and he who without it would have lived and died a child of Satan, became, under its wonder-working power, an oracle of sanctity and truth.

And do you not think, my brethren, that he was better fitted than another to persuade his brethren as he had been persuaded, and to preach the holy doctrine which he had despised? Not that sin is better than obedience, or the sinner than the just; but that God in His mercy makes use of sin against itself, that it turns past sin into a present benefit, that while He washes away its guilt, and subdues its power, He leaves it in the penitent in such sense as enables him, from the knowledge of its devices, to assault it more vigorously and strike it more truly, when it meets him in other men; that, while He, by His omnipotent grace, can make the soul as clean as if it had never sinned; He leaves it in possession of a tenderness and compassion for other sinners, an experience how to deal with them, greater than if it had never sinned; and moreover that, in those rare and special instances, of one of which I have been speaking, He holds up to us, for our instruction and our comfort, what He can do, even for the most guilty, if they sincerely come to Him for a pardon and a cure. There is no limit to be put to the bounty and power of God's grace; and to feel sorrow for our sins, and to supplicate His mercy, is a sort of present pledge to us in our hearts, that He will grant us the good gifts we are seeking. He can do what he will with the soul of man. He is infinitely more powerful than the foul spirit to whom the sinner has sold himself, and can cast him out. O my dear brethren, though your conscience witnesses against you, He can disburden it; whether you have sinned less, or whether you have sinned more, He can make you as clean in His sight, and as acceptable to Him, as if you had never gone from Him. Gradually will He destroy your sinful habits, and at once will He restore you to His favor. Such is the power of the Sacrament of Penance, that, be your load of guilt heavier, or be it lighter, it removes it, whatever it is. It is as easy to Him to wash out the many sins as the few. Do you recollect in the Old Testament the history of the cure of Naaman, the Syrian, by the prophet, Eliseus? He had that dreadful incurable disease called the leprosy, which was a white crust upon the skin, making the whole person hideous, and typifying the hideousness of sin. The prophet bade him bathe in the river Jordan, and the disease disappeared; the "flesh," says the inspired writer, "was restored to him as the flesh of a little child." Here then we have a representation not only of what sin is, but of what God's grace is. It can undo the past; it can realise the hopeless. No sinner, ever so odious, but may become a saint; no saint, ever so exalted, but has been, or might have been a sinner. Grace overcomes nature, and grace only overcomes it. Take that holy child, the blessed St. Agnes, who, at the age of thirteen, resolved to die rather than deny the faith; and stood enveloped in an atmosphere of purity; and diffused around her a heavenly influence, in the very home of evil spirits into which the heathen brought her; or consider the angelical Aloysius, of whom it hardly is left upon record that he committed even a venial sin; or St. Agatha, St. Juliana, St. Rose, St. Casimir, or St. Stanislas, to whom the very notion of any unbecoming imagination had been as

death; well, there is not one of these seraphic souls, but, except for God's grace, might have been a degraded, loathsome leper, an outcast from his kind; not one, but might, or rather would, have lived the life of a brute creature, and died the death of a reprobate, and laid down in hell eternally in the devil's arms; had not God put a new heart and a new spirit within him, and made him what he could not make himself.

All good men are not Saints, my brethren—all converted souls do not become Saints. I will not promise, that, if you turn to God, you will reach that height of sanctity which the Saints have reached;—true; still I am showing you that the Saints are by nature no better than you; that the conscientious and laborious Priests, who have the charge of the faithful, are by nature no better than those whom they have to convert, whom they have to reform. It is God's special-mercy towards you, that we by nature are no other than you; it is His consideration and compassion for you, that He has made us, your brethren, His legates and ministers of reconciliation.

This is what the world cannot understand; not that it does not apprehend clearly enough that we are by nature of like passion with it; but what it is so blind, so narrow-minded as not to comprehend, is, that, being so like itself by nature, we are so different by grace. Men of the world, my brethren, know the power of nature; they know not, experience not, believe not the power of God's grace; and since they are not themselves acquainted with any power that can overcome nature, they think that none exists, and therefore consistently, they believe that every one, Priest or not, remains to the end such as nature made him, and they will not believe it possible that any one can lead a supernatural life. Now, not Priest only, but every one who is inhabited by God's grace, leads a supernatural life, more or less supernatural, according to his calling, and the measure of the gifts given him; and his faithfulness to them. This they know not, and admit not; and when they hear of a life which a Priest must lead by his profession from youth to age, they will not credit that he is what he professes to be. They know nothing of the protection of God, the merits of Christ, the intercession of Mary; of the virtue of recurring prayers, of frequent confession, of daily Masses; they are strangers to the transforming power of the Most Holy Sacrament, the Bread of Angels; they do not contemplate the efficacy of salutary rules, of holy companions, of long enduring habits, of ready spontaneous vigilance, of abhorrence of sin, and indignation at the tempter, to secure the soul from evil. They only know that when the tempter once has actually penetrated into the heart, he is irresistible; they only know that there is (so to speak) a necessity of sinning when the soul has exposed and surrendered itself to his malice. They only know that when God has abandoned it, and good Angels are withdrawn, and all safeguards, and protections, and preventives are neglected, that then (which is their case,) when the victory is all but gained already, it is sure to be gained altogether. They themselves have ever, in their best estate, been all but beaten by the Evil One before they began to fight; this is the only state they have experienced; they know this, and they know nothing else. They have never stood on vantage ground; they have never been within the walls of the strong city, about which the enemy prowls in vain, into which he cannot penetrate, and outside of which the faithful soul will be too wise to venture. They judge, I say, by their experience, and will not believe what they never knew.

If there be those here present, my dear brethren, who will not believe that grace is effectual within the Church, because it does little outside of it, to them I do not speak: I speak to those who do not narrow their belief to their experience; I speak to those who admit that grace can make human nature what it is not; and such persons, I think, will feel it, not a cause of jealousy and suspicion, but a great gain, a great mercy, that those are sent to preach to them, to receive their confessions, and to advise them, who can sympathise with their sins, though they have not known them. Not a temptation, my brethren, can befall you but what befalls all those who share your nature, though you have yielded to it, and they have not. They can understand you, they can anticipate you, they can interpret you, though they have not kept pace with you in your course. They will be tender to you, they will instruct you in the spirit of meekness, as the Apostle says, "considering themselves lest they also be tempted." Come then unto us, all ye that labor and are heavy laden, and ye shall find rest to your souls; come unto us, who now stand yet in Christ's stead, and who speak in Christ's Name; for we too, like you, have been saved by Christ's all-saving blood. We too, like you, should be lost sinners, unless Christ had had mercy on us, unless His grace had cleansed us, unless His Church had received us, unless His Saints had interceded for us. Be ye saved as we have been saved; "come, listen, all ye that fear God, and we will tell you what He hath done for our soul." Listen to our testimony; behold our joy of heart, and increase it by partaking in it yourselves. Choose that good part which we have chosen; join ye yourselves to our company; it will never repent you, take our word for it, who have a right to speak, it will never repent you to have sought pardon and peace from the Catholic Church, which alone has grace, which alone has power, which alone has Saints; it will never repent you, though you go through trouble, though you have to give up much for her sake. It will never repent you, to have passed from the shadows of sense and time, and the deceptions of human feeling and false reason, to the glorious liberty of the sons of God. And O, my brethren, when you have taken the great step, and stand in your blessed lot, as sinners reconciled to the Father you had offended, (for I will anticipate, what I surely trust will be as regards many of you,) O then forget not those who have been

the ministers of our reconciliation; and as they now pray you to make your peace with God, so do you, when reconciled, pray for them, that they may gain the great gifts of perseverance, that they may continue to stand in the grace in which they stand now, even till the hour of death, lest, perchance, after they have preached to others, they themselves become reprobate.

RELIGIOUS INTELLIGENCE.

UNITED STATES.

IMPORTANT PASTORAL.

(From the Boston Pilot.)

JOHN, BY THE GRACE OF GOD AND THE APPOINTMENT OF THE HOLY SEE, BISHOP OF BUFFALO. To the Clergy and Laity of the Diocese of Buffalo. Grace and Peace through Our Lord Jesus Christ.

After a laborious voyage, during which, occupied solely with what might tend to the sanctification of souls; seeking, therefore, neither consolation nor rest; not turning aside for a moment, to inspect the wonders of nature or of art, we return to you, our beloved flock, commissioned by the successor of St. Peter, to impart to you his most affectionate and paternal benediction; bringing also with us, from the centre of Catholic unity, graces and favors, bestowed under circumstances that give higher value to the gift; bestowed with the affectionate expressions of a most generous heart, which forgot present anxieties, to enter with fatherly love, into the minutest detail of what might concern your welfare.

Would to God! dearest beloved! that we could make sensible to each one of you, the sublime scene, which Providence placed before your Bishop, at St. John Lateran's in Rome, amidst more than 20,000 persons, clergy and laity of all ranks, we, kneeling before the Blessed Sacrament, and being close to the kneeling Pontiff, saw the tears flow copiously down his venerable and saintly countenance, noticed tears dimming the eyes of many around and felt the deep sympathy which united the sheep and the lambs of Christ's flock with their visible Pastor, in his sacrament of love, was raised to bless the weeping Pontiff and his sympathising flock, we felt, in manner never to be forgotten, the oneness of truth, of sympathy, and love, which unites, in participation of his own divine life, all the members of the mystic body of Christ. The faithful rejoiced as though they felt the presence of the Lord, confirming Peter, and calming the storms that beset his bark. We, too, touched by the sentiments of faith, of resignation, of gratitude, and of love, which united the hearts of the weeping Pontiff, the sympathising crowd, and our own, unworthy as it was of such communion, with Jesus in His ever blessed sacrament, begged and obtained, on that evening, a plenary indulgence, which will lead millions to the Lord's Table, in gratitude to the Eternal Pastor for protecting His Vicar on earth; and, through the wide world, give them to feel, what was felt at Rome; and to praise God in and through the same adorable Victim.

We give you here, beloved brethren, the words of our petition, and the words of the restored Pontiff, in which the indulgence was granted.

"For the salvation of souls, and in honor of the Sovereign Pontiff's happy return to his dominions; the Bishop of Buffalo, who, for many years, has had opportunities of esteeming the great good, which the Society of the Propagation of the Faith procures, most humbly begs the Holy Father to grant a plenary indulgence to the associates of that good work, who, in gratitude to God for protecting the visible Head of the Church, will worthily receive, on any day of their choice, before Christmas, the Holy Sacrament of Penance, and of the Eucharist, and pray according to the intention of the Sovereign Pontiff."

The pious desire which we, and very many of our clergy and laity expressed, that this new Diocese should have, for special patron, the glorious patriarch St. Joseph, has been fully approved by the successor of St. Peter. The Spouse of our Lord's most holy Mother is henceforth the Patron Saint of the Diocese of Buffalo. No octave can be celebrated in Lent,—the 19th of March can then have no octave; hence the Patronal Festival is fixed, by the Holy See, for the third Sunday after Easter, on the Feast of the Patronage of St. Joseph. This festival will henceforth be celebrated in this Diocese under the rite of Duplex of the first class, with Octave. We hereby enjoin all pastors, on or before the second Sunday after Easter, to exhort their flock, to celebrate devoutly this Festival, inviting them to receive the Blessed Sacrament on the Feast or during the Octave, and informing them that a plenary indulgence may thus be gained.

His Holiness has also granted our petition, and named St. Vincent of Paul, Secondary Patron of this Diocese. We exhort you then beloved, to a special devotion to this Saint whose unbounded charity was such, that even the enemies of all revelation erected statues to his memory under the title of "Hero of Humanity." But, far higher and holier is the title of Vincent of Paul; it is that of the mild, meek, humble imitator of the Good Samaritan, of Jesus, the God of Mercy! The 19th of July, Feast of St. Vincent of Paul, will henceforth be celebrated, in this Diocese, under the rite of Duplex of the second class, with an Octave.

The Vicar of Jesus Christ expressed the warmest interest in the works of charity by which here, as in other countries, the Church of God shows herself the spouse of incarnate mercy. He spoke in warmest commendation of the Hospital and of the Orphan Asylums, which by the charitable co-operation of many whom God will reward, we have established. To the good Samaritan Society, founded principally to aid the sick poor in the Hospital, His Holiness has granted, that each member may yearly gain four ple-

nary indulgences on any four days of the year, at choice. We exhort you, dearly beloved, to profit by this grace, and may you, in communing with the Victim of Charity, acquire more and more the Spirit of the God of Mercy, of Him who is the Father of the poor and of the orphan.

In consequence of a short Retreat which we preached on board the Flag-ship of our fleet in the Bay of Naples, we obtained from the Sovereign Pontiff, for the Sailors and Soldiers in the United States Army and Navy, a dispensation of the law of abstinence; in consequence of which Sailors or Soldiers in the service of our country, need abstain from flesh meat only on six days of the year, viz.: the three last days of Lent, Ash Wednesday, and the Vigils of Christmas, and the Assumption; Servants and families living with the dispensed have also a right to the dispensation.

Highly gifted ladies of the Sacred Heart have been granted to our prayers; they will give new impulse and power to the instruction of female youth in the Academy of the Sacred Heart in Buffalo. We have also found German clergymen, full of learning, and burning with holy zeal, to impart spiritual consolation to the beloved and esteemed portion of our flock, who speak the German language. Nor will we omit the good supply of Sacred vases and vestments, of books, of paintings, &c., by which we shall be enabled to add to the decency and solemnities of Divine Worship.

And now, beloved brethren, grateful to the God of Mercy, who heard your prayer for your Bishop, and who sent his angel to protect him, going hence and returning hither, we treat you to join with us in thanks to our Almighty protector and benefactor; for this we ordain, that, on the first Sunday after the reception of this Pastoral, the Collect "Pro Gratiarum Actione," be added to the Mass, and be continued for three days; and that after Vespers, or, if more convenient, after Mass, the Benediction of the Blessed Sacrament be given, and the Te Deum sung.

We have, also, to thank a merciful Providence for the generous and Christian spirit manifested by clergy and laity; in observing our last request, "to bear one another's burdens," to support patiently inconveniences that might arise during our absence, lest rumors of trouble at home, might add too heavily to the trials and labors of your Bishop abroad. Indeed, but one exception to this blessing need be noticed: We beg your prayers both for those who have caused the trouble, and for us, that God may enable us to remedy the evil.

That we might be certain to enact in our Diocesan Synod, only what God wills; we would not print the Decrees until we have submitted it to the Oracle of Peter; encouraged by the approbation of Rome, and even by the kindest encomiums, we now prepare to publish "The Decrees of the Diocesan Synod of Buffalo." Each pastor will be furnished with a copy, and will read to his congregation the ordinances of discipline which regard the flock.

And now, beloved brethren, imparting to you the Apostolic Benediction, we received for you, from the successor of St. Peter, we here will repeat to you the very words of that venerable "servant of the servants of God," as found in his two Encyclics, of 8th Dec. 1849, and of 20th May, 1850.

Addressing the Bishops, the Pope says: "Let the faithful people remember that Peter, the Prince of the Apostles, whose dignity faileth not, even in his unworthy successor, here lives and presides. Let them remember that Christ the Lord hath placed in this chair of Peter, the unshaken foundation of His Church; and that He gives to Peter the keys of the Kingdom of Heaven; and that, 'He therefore prayed that his faith fail not, and commanded him to confirm his brethren; so that the successor of St. Peter holds the primacy over the whole world; is the true Vicar of Christ, Head of the whole Church, and Father and Doctor of all Christians. We desire to recommend to your fraternity the instruction and education of young clergymen; for the Church can have little hope of finding worthy ministers, except among those, who, from their youth, and their first age, have been formed into the holy ministry. Continue then, venerable brethren, to use all your resources, to put forth all your efforts, in order that the recruits of the sacred soldiery may, as far as is possible, be received in the Ecclesiastical Seminaries from their earliest years, and that, ranged round the tabernacle of the Lord, they may grow and increase, like a new plantation, in innocence of life, in religion, modesty, and the ecclesiastical Spirit, learning, at the same time, letters, the elementary and higher sciences, but, above all, sacred letters and sciences. But, assuredly, the younger portion of the laity ought also to be the object of your pastoral solicitude. Watch, then, venerable brethren, over all the other schools, public and private, and employ your influence, and use your efforts, that in those the studies be all in respects conformable to the rule of Catholic Doctrine, and that the youth assembled therein, whilst receiving instructions in letters, arts, and sciences, may have none but masters irreproachable, in respect to religion and morals, who, also, teaching them true virtue, may place them in a position of perceiving the snares set by the impious, of avoiding their miserable errors, and of serving usefully and honorably Christian and civil society. Be vigilant that in nothing, on no account, but especially in nothing that touches religion, any books be used in the schools, except those which are free from suspicion of error." Warn those who have the charge of souls to be your vigilant co-operators in all that concerns the schools of children and of youth of the first age. Let not the schools be confided to any but masters and mistresses of approved virtue. Addressing, all our venerable brethren of Christendom, shun in our solicitude, and congratulating them again upon the labors which they have nobly undergone for

the glory of God, and the salvation of souls, we encourage them, in the fearful contest, to be united in word and in work, to be strong in the Lord and in the power of His might.—Let them exhort Ecclesiastics to be especially earnest, in prayer, fervent in spirit, and edifying in holiness of life, that, united amongst themselves by the strict tie of Charity, clothed with the Divine Armour, they march to the combat, as it were, with a single heart and a single soul, joining in common all their forces, and, under the guidance of their Bishop, raising night and day the priestly voice, preaching with ardor to the Christian people, the law of God, and the ordinances of the Church, his Spouse, showing that all evils flow from sin; and, that true happiness can only be found in keeping the divine law; in fidelity, to fulfil every duty, in seeking virtue, and in turning from sin and darkness to the Lord.”

For the rest, brethren rejoice; be of one mind, have peace, and the God of peace and of love shall be with you.

The grace of our Lord Jesus Christ, and the charity of God, and the communication of the Holy Ghost be with you all. Amen.

† JOHN, Bishop of Buffalo.

DIocese of CLEVELAND.—Bishop Rappe, lately returned from Europe where he spent the past year, principally in France and Italy. He was quite successful in the objects of his mission, which related chiefly to the welfare of the Cleveland Diocese. Nine young clergymen, from the Cleveland Diocese, came out with Bishop Rappe, from France, also six Nuns, belonging to the Ursuline Order, the most distinguished Order in Europe. The latter will be Teachers in the Female Seminary, soon to be opened on Euclid Street, the very eligible site for which was purchased of General Oviatt. The large building is to be raised a story, and two wings of 50 feet each are to be added. The Bishop also intends to establish an Orphan Asylum, and an Hospital for the sick and disabled immediately.—*Boston Pilot.*

CONFIRMATION.—The Rt. Rev. Dr. Fitzpatrick administered the Sacrament of Confirmation in St. Joseph's Church, Roxbury, to one hundred and eighteen persons, on Sunday, Aug. 24.—*Id.*

NEW CHURCH.—The beautiful new Church of St. John the Evangelist, situated in Clintonville, Ms., was dedicated on the 4th Aug., by the Right Rev. Bishop Fitzpatrick.—*Id.*

DUBUQUE, IOWA, AUG. 21.—Three young Priests were ordained here on the 15th, by the Rt. Rev. Bishop Lroas. These make twenty-one clergymen in the Diocese. Three or four more are preparing for ordination. Our beloved Prelate also administered the Sacrament of Confirmation to a large number of persons, several of whom were converts.—*Correspondent of Boston Pilot.*

IRELAND.

POSTPONEMENT OF THE SYNOD UNTIL AUGUST THE 22ND.

[The following is a translation of a circular just issued by his Grace the Lord Primate, postponing the Synod until the 22nd Aug.—*Talbot.*]

“Paul, by the grace of God and favor of the Apostolic See, Archbishop of Armagh, Primate of all Ireland, Delegate of the Apostolic See, &c., &c.

“To our most illustrious and revered Brothers, the Archbishops and Bishops of Ireland, and all others who of right ought to be present at the National Council, health in the Lord.

“By other letters of ours, dated the 39th day of May, we convoked a National Council of Ireland, to be held at Thurles on the 15th day of August, on the Feast of the Assumption of the Most Blessed Virgin Mary. But since, for grave causes, we are unable to hold it on the appointed day, we defer and prorogue the aforesaid Council, by the same authority with which we convoked it, until the 22nd day of the same month of August. Therefore, on that day, we request in the Lord, and require all Archbishops and Bishops, and others who ought to be present at the Council, that they meet together in the above city, solemnly to commence the Synodical action on the aforesaid twenty-second day of August. Meanwhile, we wish supplications to be made again and again unto God, that He may vouchsafe to pour the spirit of His wisdom into our minds; so that, by His inspiration, we may be able, in fitting ways, to execute those things that are right, and to obviate all evils.

“Given at Drogheda, the 6th day of August, in the year 1850.”

GROSS CASE OF PROSELYTISM.

To the Editor of the Tablet.

Ballinakill, Clifden, Aug. 5, 1850.

Dear Sir,—In a letter of mine published in the Tablet of the 29th ult., the following fact was stated, which seems to have given no inconsiderable pain to our modern Pharisees:—

“Those mercenary rangers have, within this week, raised the price of souls to the handsome penny of £20 a-head, &c., &c.

It is faithful in a Christian country to hear and witness such barbarous and inhuman traffic; and I believe that the well-disposed and the enlightened portion of those Saints are beginning to feel ashamed of such practices. A feeling of this sort has, I trust, prompted the correspondence to which I beg to direct the attention of your readers. The writer undertakes to show that no such bribe as £20 was offered, and evidently takes the whole matter to herself, acting probably according to the adage which says that “a guilty conscience needs no accuser.” But her proof is a discovery in arithmetic, as, in order to be conclusive, it must be demonstrate that twice ten does not make twenty. I beg to subjoin this extraordinary

epistle, and the no less extraordinary declaration which she thought the poor man to, whom she offered, the bribe would be so silly and stupid as to sign with his name—

“August 4th, 1850.

“Sir,—If you can get Davin's signature to the enclosed declaration, it will prove very satisfactory, and I hope the contradiction of the statement may find as much publicity as the statement itself did, which I must say was false in the fullest acceptation of the word.—I am, Sir, your obedient servant,

MARTHA ISABELLA MILLS.

“Father Flanelly.”

Here follows her copy of the declaration:—

“I do hereby declare, that the statement made by me, in regard to my son—namely, that he had been offered, £20 as an inducement to leave the Roman Catholic Church—is both false and unfounded.”

As soon as I received the above note and declaration, I lost no time in calling upon Thomas Davin, and read both for him in the presence of respectable witnesses; and, so far from finding it his convenience to accommodate his conscience to suit this lady's views, he expressed his horror at her request, and made the following declaration for her “especial satisfaction:—

“I, Thomas Davin, an willing to make affidavit on oath that Miss Mills came to my house and offered £10 from herself, and £10 from Paron Connery, to my son, Peter Davin, on condition of becoming a jumper; that she made several attempts and entreaties to gain him, and held out many inducements for him to join the society; that my son Peter told her that if she gave him £60 he would not become a jumper; that Val. King, myself and others, were present when all this took place.

his

“THOMAS DAVIN.

mark

“Witnesses present—Pat. Evans, Michael Quin. “Knockbrack, Aug. 5th, 1850.”

I make no further comment on this extraordinary proceedings, as I am prepared to hear of such effects being the natural result of bigotry, lies, and intolerance. As much as one halfpenny, a rag of clothes, or one spoonful of stirabout, has not been given even by chance to one Catholic by this society, unless he surrendered his soul and trampled on the dictates of his conscience.—I remain, your obedient servant,

WILLIAM FLANELLY, P.P., Ballinakill and Boffin.

CATHOLIC CHURCH IN THE “GLENS” OF ANTRIM.—On Sunday, Aug. 4th, an elegant and learned discourse was preached in the new Catholic Church of Cushendall, by the Rev. Dr. Crolly, of Maynooth College, to enable the Pastor and Committee of the parish to pay off a heavy debt, contracted in finishing the interior of the Church, and also to enable them to raise funds towards the erection of two school-houses, in place of those which have lately been taken from under the Board of Education by the Jurnby family, and turned into proselytising institutions. The result of the appeal was most successful, the friends of religion and education having contributed most liberally on the occasion. The collection amounted to about £90.—*Correspondent of Tablet.*

ENGLAND.

On Tuesday, Aug. 13, there was a numerous and respectable meeting of Catholic laity, at the Thatched-house Tavern, T. Barnwell, Esq., in the chair, convened by a requisition, signed by the Earl of Arundel and Surrey, to consider the propriety of presenting an address to the Right Rev. Dr. Wiseman, on the occasion of his departure from England, and of raising a fund, according to the practice of Catholic countries in like cases, to meet the expenditure attendant on his promotion to the rank of a Prince of the Church; when resolutions were adopted unanimously to carry both these objects into effect, and a liberal subscription was entered into on the spot. On the following day, there was another meeting of the London Clergy at the house of the Rev. W. Wilds, the oldest Priest of the District, when an address was unanimously adopted to the Bishop, expressive of the gratitude felt by his Clergy for his untiring zeal in promoting the cause of Religion throughout the District; of admiration for his many excellences, and of regret at his departure, mingled with gratification at the prospect of his deserved elevation to the Cardinals, and of the (perhaps) increased sphere of usefulness which may be thereby opened to him. His Lordship is to have an interview with the Prime Minister this evening at five o'clock. To-morrow (the Feast of the Assumption) he administers the Sacraments of Confirmation and Ordination at the Oratory, and on the following day leaves us for Rome, carrying with him the sincere good wishes of all Catholics, to whom he has rendered so many signal services.—*Tablet.*

CONVERSIONS.—Henry Worthington, Esq., of Fairfield, near Manchester, was received into the Catholic Church at the Oratory of St. Philip Neri, London, on August 12.—*Id.*

NEW WORK FROM THE CHISEL OF HOGAN.—One of the most magnificent specimens of the sculptor's art we have ever beheld, is the mural monument to the memory of the Rev. Justin Foley McNamara, P. P., executed by Hogan, to be placed in the parish chapel of Kinsale.—*Cork Reporter.*

The late Bishop Fleming bequeathed £600 sterling to purchase a *dead Christ*, to be made by Hogan, the Irish artist, for the front Altar of the Cathedral in St. John's, N. F., now in course of erection in that city.—*Boston Pilot.*

THE CATHOLIC CAUSE IN PIEDMONT, BELGIUM, AND IN FRANCE.

The Count de Montalembert addressed the following letter to the *Constitutionnel*, which refused the insertion of it in its columns.—N. Y. Freeman's *Journal*, Aug. 31.—

LA ROCHE EN BRENY, (Cote-d'or.)

Mr. Editor,—Allow me to avail myself of a moment's leisure, during the leave of absence granted me by the Assembly, to address you a few observations on a question of European interest. I am encouraged thereto by the deep sympathy, which on one side your frank and vigorous attitude in all things having reference to our home policy, inspires me with, and on the other by your energetic adhesion to the Government of the President of the Republic, and to the majority of the Assembly, who have already done so much to avert the perils of our position and re-establish shaken society in its tranquillity.

But permit me to say that I find an afflicting contrast between this policy, of which, as a member of the press, you are one of the most powerful and courageous organs, and the language you are made to use for some time past on the state of affairs in Belgium and Piedmont. Such language, identical with that held forth on the same question by the *Siecle* and *La Presse*, and adapted to sheets of their tenor, seems to be in contradiction to yours. I am desirous, in the interest of the cause which we both serve, and of that great party of order whose whole fractions require to understand each other more at this time than any other—I am desirous of doing away with this contradiction, and of inciting you to cease it to cease. For it wounds, it troubles a great number of men, who in the Assembly and in the country devote themselves to the defence of the authorities and of social order, without submitting this devotedness to any other condition than that of seeing the Catholic interests recognised and respected by those whom they receive as allies or as leaders.

Your readers, Sir, would have better understood the question, if you had thought it advisable to publish in full the recent Pontifical Allocution, where Pius IX., addressing himself to the Christian world for the first time since the re-establishment of his authority in Rome, returns thanks to France and the other Catholic powers, and denounces the conduct of the governments of Sardinia and of Belgium. Nor do I invoke either the authority of Pius IX., though after all, in our own eyes, it ought to be well worth that of some of your correspondents; I invoke facts only. Resting on those facts, I beg leave to assert that the persons who transmit to you from Turin, from Brussels, or from Paris, the information which you publish relative to the affairs of Belgium and Piedmont, deceive themselves or are deceived. You are made to make the apology of men who, placed at the head of these two governments, do not understand the first conditions of the struggle which we are maintaining in France against anarchy, and which is maintained throughout Europe between good and evil.

In presence of the imminent dangers which threaten society everywhere, these profound politicians have made up their mind to re-commence, without the slightest provocation, against the clergy, against the religious population, against all those who hold the Catholic religion dear over all things, a war condemned and disclaimed at this day by the most sensible and serious men, by those even who do not share our faith.

In Piedmont they indemnify themselves for their submission to the Austrian arms by imprisoning Bishops and confiscating convents. They have torn a bilateral concordate, absolutely similar to the concordate which binds France to the Church, the Church to France, and which all the powers that have for the last forty years passed over our heads, comprising the provisional government of February, have respected, because not one of them could have touched it without violating at the same time the conscience of Catholics and the law of nations. They have thus made war against a power without arms, of a disloyal abuse of strength, which in the affair of Greece has drawn upon Lord Palmerston the just indignation of the civilized world. And they have thus obtained and deserved the sympathies of all the demagogues of the Italian press, whose follies you have so often and so eloquently branded, this press which daily insults the party of order in France, and who heretofore hastened Sardinia into the struggle whose termination was so pitiable.

In Belgium, in order to arrest the progress of socialism and domination of demagogues, they were unable to imagine anything better than to organize a systematic hostility against Catholic instruction and charity. They have invented against good works, against legacies and donations in favor of the poor, practices which, we might say, were borrowed from those of our municipalities which have the misfortune of being governed by red mayors and councils.

At the moment even that France, by the law on the liberty of teaching, gives satisfaction to the complaints of the Bishops and of families, they have created, in hatred to the clergy, in a country already filled with establishments for public instruction, an immense university system, which imposes on the State the dangerous responsibility of educating the middle classes, thereby raising a new army of ambitious malcontents and political beggars, so contrary to all the traditions and conditions of Belgic nationality, and finally which revives the old quarrel, whereby King William of the Netherlands lost his crown.

Judges as intelligent of men as of things, they who have so much cause to glorify themselves during the crisis of 1848; from the loyal and generous concurrence of the Catholics; they who at the time had not sufficient sarcasms for the radical representatives,

apostles of the opinions of February, partisans of the progressive impost and adversaries of the budget of the army, they have just adopted and caused to triumph the candidature of these same radicals against the Catholics. What would you say, Mr. Editor, of our ministry, if in the last elections they had recommended, sustained the honorable M. Jules Favre; or the honorable M. Pascal Duprat, against M. de Falloux and against myself? Well then, it is precisely what the pretended conservative ministry in Belgium have been doing.

You daily applaud, Sir, with all the friends of order in Europe, the recent downfall of radicalism in the Canton of Berne, and the success of this new conservative majority, who formed itself, as every one knows, thanks to the Catholics of the Bernese Jura. Now, the spirit which has been vanquished at Berne is precisely the same, in so far as relates to the religious questions, as the one which presides in the ministerial councils of Piedmont and Belgium.

Before the revolution of February you defended against me this Bernese government, which the last elections have overthrown. The events of 1848 showed that I was right in my opposition to you. Be tranquil; I do not triumph, therefore, too much. It is a pleasure which the events of 1848 have given to a great number of us, to some against the others; and I find that we have paid too dear for this pleasure. But I hope that at least experience will be profitable to us all.

Permit me to add, that that which ought to enlighten you and detach you from your clients of Turin and Brussels, is the laughable pretension of being the defenders of Catholic interests, and of being capable of instructing on the Gospels, on the Councils, and on Canon law, the Pope and Bishops. This game is well known and well used. It has been played in France during many centuries, by most eminent men, and with more learning and science than will ever be displayed by the Belgian or Piedmontese counterfeits. It is not the less used, and used even to the gallows. When one of our Mountain orators attempts to undertake it again, you are well aware what are his chances of success with the public!

But the ministers of our neighbors do not as yet appear to have any doubts thereon. They look like the fops of a small town, who think themselves obliged to wear the fashions of the last year. We might laugh, if it were not exceedingly sorrowful to see the destinies of two noble countries, whom so many ties bind to France, and which contain so many admirable resources for good, confined to men who are marching backwards in tracks where the most solid powers have been crushed.

In a few years we will be told news of the strength and solidity which these campaigns against the Church have added to the thrones of the wise King Leopold and of the young heir of the glorious house of Savoy. We are assured that they are far from approving the measures of the ministers whom parliamentary majorities seem to have imposed on them. I believe it altogether, and I respect them in consequence; but I remember it with sorrow, that we live in a time when kings pay too often the ransom of the faults of their ministers. No doubt the right and interest which we possess of judging of that which is passing on the frontier will be contested to us. The right is the same, be it in the sense in which your correspondents write, or in my own. And as to the interest, it is evident. At this day all parties and all countries are bound *in solido*, or rather there are in Europe but two parties only, that of society and that of revolution.

We have appeared sufficiently unanimous since 1848, to admit and to proclaim, that European society in our day was in want, was greatly in want of that ancient Catholic Church, which established it and baptized it twelve or thirteen centuries ago. Have we at this day any motives for changing our opinion? I do not think it. Let us be understood. If it is believed that modern society can be saved without us, we beg to be told so. We shall not for all that help to swell the revolutionary flood. God forbid. But we can well abstain from expending our energy and our devotedness to the profit of those who, the day after the victory, would take us for dupes or for victims.

To behold it in a point of view purely human, religion—like war, like commerce, like credit, like all great social powers, and more than any of them—has its conditions of existence without which and against which it is useless, it is ridiculous, it is idiotic to invoke its support.

Up to the present time, in no country that I know of have the Catholics made themselves conspicuous by an ambitious or exclusive spirit. They have not the pretension of being capable of saving Europe by themselves alone; but they have the pretension of being indispensable to this work of salvation. They have already, and everywhere, lent to her a concurrence, sincere, energetic, and sometimes efficacious. They imagine that, without this concurrence of the Church, modern society would become the prey of socialism. They reclaim no part of the power which they defend; but they reclaim for their spiritual chiefs and for themselves rights and liberties which the Government and majority in France show themselves more and more disposed to respect, which the empire of Austria, abdicating the fatal traditions of Joseph II., has just solemnly recognized, which the immense British empire is obliged to admit by degrees, and which will not be with impunity disowned by the small men of State of two petty kingdoms, where war to the Church is more than anywhere else an anti-national anachronism and a ridiculous counterfeit.

You will greatly oblige me, Mr. Editor, by inserting this letter in your columns. Please accept in advance all my thanks, with the assurance of my most distinguished sentiments.

CH. DE MONTALEMBERT.

THE TRUE WITNESS  
CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, SEPT. 6, 1850.

LAYS OF THE COLPORTEURS.

(Concluded.)

The Panther sure the noblest next the hind,  
And fairest creature of the spotted kind.  
Ah! could her inborn stains be washed away—  
She were too good to be a beast of prey.—DRYDEN.

In the first of these Lays, we took the liberty of pointing out some of the absurd falsehoods periodically published against the Catholic clergy of Canada, calling upon the office-bearers of the French Canadian Missionary Society, to speak out like men, to give the names of the accused parties at full length, and to substantiate their charges. In the second, we addressed a few remarks to the members of the Society, pointing out the dangerous consequences that may be expected to result from their tampering with the faith of our simple, yet religious and honest, habitants, —and how frail a foundation the authority of a pedlar offered, whereupon to rear a superstructure of Faith. To-day, we propose to ourselves, to consider whether members—clergymen, calling themselves "ordained" priests—of the church of England, can consistently with the allegiance they owe to their own church, become or remain members of the French Canadian Missionary Society.

That Baptist and Brownist—Congregationalist and Mormonist—Jumpers and Independents—New, and Old, Connections—Shakers, and—all! well, we can't go on with the whole lot of them. Adam, indeed, when fresh from the hands of his Maker, and ere sin had dimmed the brightness of his intelligence—Adam was able to give "names to all cattle, and to every beast of the field."—Genesis 11 ch. 20 v. But as we can lay no claims to the intellectual endowments of an Adam, we must be excused attempting a nomenclature more difficult, by far.

That all the different sects then, into which Protestantism is split up, whose name is Legion, should form themselves in battle array against the Church of Christ, and utter much foul breath to her disparagement, does not surprise us—does not vex us. "It is their nature to," as the divine Watts would sweetly sing—"It is the nature of the living creature," which every conventicle brings forth, "each after his kind."—Gen. 1 c. 24 v;—and there is no more to be said about it.

But it does excite within us a feeling of surprise, not unmingled with regret, when we behold members of the church of England—clergymen who profess to have received their priests orders from the hands of Anglican and apostolically-descended Bishops, uniting themselves to, and making common cause with, the enemies, not of our church only, but also of their church—we repeat it—the bitter, the irreconcilable enemies of their church. The spotted panther, beautiful though spotted, is no less hated by the "insatiate wolf" the "bristled boar," and the "bloody bear," than is the milk-white hind.

Let us not be misunderstood. As Catholics, we behold and weep over the "great gulf" betwixt us and the church of England;—a great gulf, which we cannot make one effort to cross over to go to her, but which we hope, and sincerely believe, her children will soon cross, (as, indeed, they are daily doing,) in order to come to us.

In the meantime, the difference of our respective creeds cannot prevent us from thinking and from speaking of the members of the church of England, her clergy, and her dignitaries, with sincere respect. When we speak of them, we know we speak of gentlemen and scholars, unsurpassed by any in the world. In a word, we know that we are speaking of the men of Oxford and of Cambridge. How then can we speak of them but respectfully!

Catholics know well how to distinguish betwixt the clergy and the bishops of the church of England, and all the "spawn of the conventicle." They are not apt to mistake a red brick meeting-house for Westminster Abbey, and a very slight inspection is sufficient to convince them of the immense difference there is between the liturgies of the church of England, and the maudlin drivellings of some enthusiastic, but ill-advised tallow-chandler.

Alas! then, that members of the church of England should themselves do their utmost to destroy this feeling of respect which we entertain towards them. Alas! that they should be so forgetful of what is due to themselves—to their dignity,—to the sacred office of priest, to which they lay claim,—to that church from whose bishops they have received their sacerdotal character, as to mix themselves up with societies, with associates, altogether unworthy of them. They ought to be ashamed to be seen marching thro' Coventry with such ragged companions. That's flat. Why, they can't muster a whole Confession of Faith amongst them. What spirit of self-destruction has inspired them to become members of the F. C. M. Society? Or, if they must needs enroll themselves members of that comical society, why do they not first cease from calling themselves members—from exercising the sacerdotal functions of a church whose dogmas they despise, and whose pre-

tensions they set at naught? Is it not written that "no man can serve two masters"? He must hold to the one, and despise the other. Ye cannot be members, both of the church of England, and of the F. C. M. Society. Let us then compare the standards of the F. C. M. Society, with the liturgy and the thirty-nine articles of the church of England.

By the III Article of the constitution of the F. C. M. Society, it is enacted "that no person shall be admitted a minister, office-bearer, &c., whose religious sentiments are not decidedly in accordance with the great evangelical doctrines of the Protestant faith." The first of which is thus defined—as a belief in "the fallen and totally depraved condition of human nature." Certainly this article of faith of the F. C. M. Society, is not in accordance with the ninth article of the 39 Articles of the church of England, where we read that "Original sin is that whereby man is very far gone from original righteousness;" but not a word about man's total depravity. Nor is this an unimportant distinction. The "very far gone" may be reconciled with the free-will of Erasmus, whilst the "total depravity" leads inevitably to the serf-will of Luther.

By the V. Article of the constitution of the F. C. M. Society, it is enacted that instructions be given to all their agents, and ministers—(we wonder how priests of the church of England like being classified with the motley group of ministers)—"to abstain from urging their own peculiar denominational views as to doctrine, or church government." Certainly, the man who abstains from urging on those, whose creed he is striving to change, his own views as to doctrine, cannot be very firmly convinced as to the truth of what he professes to believe. But let us see again what the church of England says upon this point. In the eighth of the 39 Articles, we find it written that—"The three creeds, Nicene creed, Athanasius's creed, and that which is commonly called the Apostles' creed"—ought thoroughly to be received and believed. But how can they be received if they are not proposed? How believed, if they are not taught to the unhappy men upon whose faith the F. C. M. Society is practising?

Again, with regard to church government, it is laid down in the preface to the form of making, ordaining, and consecrating bishops, priests, and deacons, that "It is evident unto all men, that these orders have existed in the church of Christ, from the time of the Apostles." Hence we may conclude that the church of England insists upon their necessity, now, and for the future; and, also, that she cannot recognize any society, wherein these orders do not exist, as forming a portion of the church of Christ.—Although, if a member of the society, being a member of the church of England, were to offer his opinions upon the proper form of church government, he would probably be kicked out of the society,—we find A. Solandt is no way scrupulous about giving his opinions on this important topic. Vide Record, June, 1848, where A. Solandt informs us he spent the whole night—for eight hours, even until one o'clock, with an old schoolmaster, discussing questions about Jesus Christ and Church Government. The Record, for December, 1849, informs that the colporteurs "have much need to have their hands held up." We think they have much need to have their mouths stopped.

Again, the F. C. M. Society does not insist upon the necessity of infant baptism; and we strongly suspect that, if their opinions were more fully known, it would be found that the great majority of that heterogeneous body deny the vital doctrine of baptismal regeneration. Let us see what are the opinions of the church of England upon these two points.

In the twenty-seventh of the 39 Articles, the church of England declares that "The baptism of young children is, in anywise, to be retained in the church, as most agreeable with the institution of Christ. In her liturgies and in her catechism, the church of England proclaims her belief in the all-important doctrine of baptismal regeneration, in no ambiguous language.

Nor is this all. There are still greater discrepancies between the teaching of the F. C. M. Society and the doctrines of the church of England.

The F. C. M. Society teaches, or at least tolerates the teaching of, pure Nestorianism—a heresy condemned by the council general of Ephesus, A. D. 431, whose authority, as one of the first four general councils, we always thought the Anglican church recognized—but, at all events, a heresy condemned by the second article of the 39 Articles of the church of England.

Let us turn once more to the legends of the colporteurs.

For instance, we read in the Missionary Record, for the month of December, 1849, the opinions, concerning the personality of the Saviour, of some six wretched individuals, who have been debauched by the preaching of A. S.,—initials, designating, we suppose, our old friend, Andre Solandt, whose evangelical love for truth we have already had occasion to point out.

"(Col. Loquitur)—I asked them several questions concerning the state of their souls."

Cool, this!—rather. Only fancy a pedlar asking you "how your soul felt this morning,—or what experiences you have had since breakfast."

"They answered, that if they were called to die now, they should hope that Jesus, the Son of God, who was a man upon the earth, and who is one-with-the-Father, would receive them." (The italics are our own.)

From the above sentence, we certainly would not suspect that the F. C. M. Society taught that Christ was as much God when upon earth, as he is now, when seated at the right hand of the Father in Heaven. But here is evidence as to their teaching, more conclusive, which we find in the same society's Record, for June, 1848.

"From the Journal of J. Vessot.

After a long discussion, a woman said to me that the Holy Virgin is the Mother of God. I said no. With the help of God, I was enabled to make her understand that the Virgin was the Mother of Jesus Christ, as man, but not as God. I cannot tell you how surprised she was when she comprehended this."

No wonder at all if the poor woman were surprised. We were when we read it. We had been taught, and had ever believed until the advent of J. Vessot, that, by the Hypostatic union of the Godhead, with the Manhood, in the womb of the Blessed Virgin, was formed one Christ—perfect God and perfect man—one sole person, of which the Virgin Mary was the Mother. However, the F. C. M. Society intends to set us right upon this important point, by renewing amongst us in Canada, in the XIX. century, the old blasphemous heresies of the Patriarch of Constantinople in the V. But let us see how far this Nestorianism coincides with the doctrines of the church of England, respecting the Incarnation. First, she professes, in the Athanasian creed that "it is necessary to everlasting salvation that man believe rightly the Incarnation of our Lord Jesus Christ." And in the second of the 39 Articles, she thus defines her own belief:—

"The Son, which is the Word of the Father, begotten from everlasting of the Father, . . . took man's nature, in the womb of the Blessed Virgin, of her substance; so that two whole and perfect natures, that is to say, the Godhead and Manhood, were joined together in one person never to be divided."

No, not even by J. Vessot, colporteur, or the whole of the F. C. M. Society, to boot.

And yet in spite of all this, there are gentlemen, and clergymen, members of the church of England, members of the F. C. M. Society. They have a perfect, an incontestable right, to make themselves ridiculous, but they should not, certainly, try and bring disgrace upon their church.

And the Bishops, the Fathers of the Anglican Church; what are they about? They look on, and hold their peace. Are they unwilling or are they unable to prevent such scandals? Is it through fear or through impotence that they are silent? We know not. In either case—alas! for the dignity of a Bishop of the Church of England. How are the mighty fallen?

"Ichabod—Ichabod, for the glory is departed!!!"

Here endeth the Lays of the Colporteurs.

WHO THE MARONITES ARE.

"There are none so blind as those who will not see." This is an axiom whose truth we every day see exemplified in "the affairs of men," and it especially applies to our worthy contemporaries of the super-evangelical school. Now it is a positive fact that everything relating to the Catholic Church is seen by them through a distorted medium, while all the manifold proofs of her divine origin, which stand forth before the nations in unmistakable characters, are by them seen not at all, purely because they will not see—their vision being darkened by the thick mist of prejudice. Thus a recent article of ours, having for its heading, "WHO ARE THE MARONITES?" has called forth certain captious opposition, though it contained not a single assertion incompatible with the strictest truth. We answered the question in a general way, deeming it unnecessary to descend into any very minute details, whereupon a certain Britannicus in the Witness takes upon him to answer our query, on the hypothesis that we had mis-stated the facts. Now let us see what he has to say on the subject. First he objects to our saying that the Maronites "have preserved the faith pure and unsullied, as transmitted to them by the Apostles." And asserts that they were Monothelites, and thereby forfeited their claim to Apostolicity. This is just as fair a specimen of Protestant sinuosity in argument as one could desire to see. Any one who is at all conversant with the history of the Church, will at once remember the Monothelite heresy, (which had after all but a short duration,) and how widely it was diffused throughout the Eastern churches. It is a historical fact that one of its greatest promoters, Sergius, patriarch of Constantinople, was by birth a Syrian, and that this insidious poison had tainted the greater portion of his native province. It may then be inferred that the Church of Syria fell from her high position—she did—it is true—but, thanks to the God of all goodness, the Christians of those regions were not to remain long in the darkness of error—they had suffered too much for His holy name to be long abandoned by Him, and after the lapse of some years, they were again gathered into "the one fold" in which they now rest secure. But their temporary crime was washed away by their subsequent repentance and submission to the Chief Pastor of the Church, and their Apostolicity can in no way be questioned—they erred for a brief season—they repented and came back to "their father's house," like the prodigal son of old—they abjured their transient error, and embraced again the faith planted amongst them by the Apostles—why should it be denied then that they are of Apostolic origin?—The prodigal son was none the less his father's son for having wandered for a time in a far country. But this Britannicus is evidently aware of the great importance of this question. He knows, or ought to know, that the Syrian Catholics have preserved the faith unsullied as regards Transubstantiation and the other great mysteries, for even the Monothelites were never so far carried away as to doubt those articles of faith. Their error was that there was but one will in Christ; but we have yet to

learn that they ever denied His real presence in the Eucharist, or the power left in the Church of forgiving sins, or His having established a visible representative of His power on earth.

And, then, how this correspondent of the Witness brings the precious fact that "Pope Honorius, one of the Infallibles, was of the same opinion, and was censured for it?" Happily for the memory of that good Pontiff, his orthodoxy can be as fully established as any other fact in ecclesiastical history. For our own part, we should deeply mourn had we the slightest reason to believe that even one of the successors of St. Peter had ever erred in faith while occupying the papal chair; but on this head our minds are at rest, for even Honorius, although his revered name is so flippantly quoted in connexion with heresy, was as sound in faith—and in every distinct article thereof—as is his present successor, Pius the Ninth, than whom a more excellent pastor has not yet governed the flock.

With regard to His Holiness, Pope Honorius, it is only to be said that the arch heretics of his days were as subtle and as cunning as heresiarchs are and have been, and the Pontiff, however firm and lively his faith, was somewhat deficient in worldly wisdom. In his great anxiety to preserve peace in the Church, he was prevailed upon to remain silent at a time when the wiser course would have been to arise at once and hurl the anathema of the Church against the infant heresy. But he was induced by the sophistical arguments of Sergius, to hold back, and the duty of denouncing the Monothelite heresy devolved upon his successor. Now here stands the fact as we find it in ecclesiastical history: "Sergius had the artifice to impose for a while on the Pope Honorius, by a letter full of craft, dissimulation, and falsehood. He persuaded him, by captious expressions, to tolerate a silence on the questions of one or two wills in Christ, in order to prevent disturbances and scandal among the ignorant, who might be shocked if the question of two operations was to be agitated. It is, however, evident, from the most authentic monuments, that Honorius never assented to the error of the Monothelites, but always adhered to the truth, and held with St. Leo, and the Catholic Church, the doctrine of two wills, contrary and opposite to one another; that of the flesh, and that of the spirit—that is to say, a will of concupiscence, which revolts against the spirit. Honorius was undoubtedly wrong in agreeing for some time to be silent on the article in question, because this indiscreet, ill-timed silence, though not so designed, might be deemed by some a kind of connivance. He should have been more active in extinguishing the error in its first rise, when the sparks appeared; for a rising heresy seeks to carry on its work under ground without noise, it being a fire which gradually spreads itself under cover."

It was for this "ill-timed silence," then, that Honorius was censured in the general council called to condemn Monothelism, and not (as this Britannicus ignorantly asserts,) for having been of the same opinion. Moreover, were he better acquainted with Church history, or candid enough to admit the fact, he would know that many respectable writers of those times, have set down the insertion of Honorius' name in the list of the censured, as a pure forgery. But without going so far into the question, we pronounce it either a gross mistake or a grievous falsehood that the Pope Honorius ever favored Monothelism or any other heresy, and we have positive proof (if it be required,) to support our assertion.

For the rest, the distinctive title, Maronites, took its rise amongst the Syrian Christians, from the illustrious St. Maro, who founded many monasteries in the mountain region of Libanus in the fifth century, and though these monks were so unhappy as to fall into the Monothelite error for some time—which is not very surprising considering their isolated position—yet so soon as they had again an opportunity of communicating with orthodox Catholics, they hastened to recant their error, and not only "professed a sort of orthodoxy," but became again as they had been before, faithful children of the Church.

With respect to "retaining their own rites," that constitutes no essential difference—it is merely in the ceremonial part of worship that they differ from us—their doctrines are the same, and their practices of religion. They have had for many ages a college in Rome, which has done good service in the Church, and produced many eminent men. We should like to hear Britannicus or any other say to a Maronite priest or layman, "You are not of the Catholic—the Roman Church—your worship is different, and you do not hold by the celibacy of the clergy." "Why, he would reply, "it is very strange if we are not Catholics as you say—we believe, on all the fundamental points of faith, precisely what the Church believes, and faith, you will allow, is the principle—the life and soul of religion. We are, therefore, in communion with the Church of Rome, and have the very closest bond of union with our common pastor, for we have our principal college located under his very eye, and under his especial tutelage. Then, as to the rites which you say we observe in contradistinction from the Church of Rome, it never enters our minds to think that a point of difference. The same power that invested the sacred mysteries with the garniture of ceremony, can modify, or fashion it as she pleases, or take it away altogether—it is not her ceremonies that are unchangeable—it is her doctrines; therefore, it is of little consequence whether we of the East have our religious ceremonies exactly the same as have our brethren of the Western Churches—we believe as they do—we journey heavenward by their road of mortification and self-denial—we invoke, as they do, the powerful protection of the Saints who reign with God—we are then Catholics—Catholics in heart and soul—in faith and in spirit. Go, thou cavalier against the known truth, go and learn humility—the first of Christian virtues, and then thou too wilt have thine eyes opened to the truth, and thou too wilt do as my nation has done; recant the errors of the past and

come with joy into the holy city—the city which seated on a mountain is seen over all the earth—the Church wherein the Maronites rest secure, after their brief but dangerous sojourn in the land of error!"

Several important articles unavoidably left out, for want of space.

The Annual Meeting of the Young Men's St. Patrick's Association, was held on Tuesday evening last. The Annual Report of the Committee was read and adopted. The following gentlemen were elected, to fill the various offices during the ensuing year:—

- James Hayes, . . . . . President.
- Daniel Lanigan, . . . . . 1st Vice-do.
- Thos. Redmond, . . . . . 2nd Vice-do.
- John O'Meara, . . . . . Treasurer.
- Daniel Carey, . . . . . Secretary.
- John Redmond, . . . . . Assistant do.

COMMITTEE OF MANAGEMENT.

- W. C. Cogan, . . . . . M. P. Ryan,
- Thos. Doody, . . . . . Wm. Mooney.
- M. O'Keefe, . . . . . R. P. Redmond,
- Wm. Dalton.

We thankfully acknowledge the receipt of £20 13s. 7d., in August, and of £9 5s., this week, from the Rev. Mr. Patrick Dollard, Kingston. Also, of £1 5s., from Mr. P. J. Madden, Port Trent, C. W.

ERRATUM.—In our last number, in lieu of received from the Rev. Mr. Harkin, Kingston, read, received from Rev. P. H. Harkin, Toronto.

CORRESPONDENCE.

To the Editor of the True Witness and Catholic Chronicle.

DEAR SIR,—In running over the libellous articles daily issuing from the Canadian press, professing to treat of Catholic doctrines, Catholic observances, Catholic monopoly, &c., (substituting, however, the word *Popish* or *Romish* for that of Catholic,) it has often struck me that these journalists are supremely ungrateful if they really do hate Catholicity as they would have us believe, seeing that they make their living in a great measure by reviling it. Neither can they be at all sincere in wishing to see that *cumbrous establishment* levelled with the dust, for what should they then do for the main features in the drama which fills their pockets? Popery once gone, where would be the grim and gloomy castle—the Udolpho of their romances—where the all-grasping priests, whom they represent as walking on to supreme dominion with *seven-league* steps—where the avaricious and ambitious sisterhoods of nuns with their mysterious caverns—black veils and blacker hearts?—Above all, what would they do for the Jesuits—the grisly monsters who sit at either gate of the church guarding the approach thereto, and meditating ever the black plans and abominable projects which such men as the Bishop of Montreal and the Bishop of Bytown carry into execution? Oh! no, it cannot be possible that the dear, good editors of the anti-popery school can seriously wish for the destruction of the Church. I will never believe it, say what they may, until we have other proof than their libels and calumnies, malignant as they sometimes are. But is it not really amusing to see the *hodge-podge* of ludicrous mistakes, wilful mis-statements, and vague surmises which they in every issue serve up to their readers, under the name of facts relating to the abuses of Popery? Thus we find the *Melanges* styled the organ of the Jesuits, although that respected order has no more of an organ in Canada than have the Grey Nuns or the Christian Brothers. And then the complaint, that good, staunch, saint-hating Protestants are compelled, *malgré eux*, in this *idolatrous* Lower Canada, to see a show of honor paid to saints, by having the Banks closed on the days set apart to them—albeit that they are no more than "mere men like ourselves, and dead long ago!"—Truly there is a show of truth in this last complaint!—now only think of the Church commanding us to sanctify days in honor of such men as the general run of no-popery editors! It is really too bad, and these worthy gentlemen have reason to complain. But this is a new version of the subject, mind you! for in my juvenile days, before I had read evangelical journals, I really used to think that the men and women whom the church proposes to our veneration, were of a very different stamp from the ordinary race of man; I would never have thought, for instance, of applying the epithet, *a mere man, like ourselves*, to either St. Peter, whose very shadow as it fell on the earth had a healing power, or to St. Paul, the mightiest conqueror of all the Christian heroes who battled for the establishment of the Church—or to St. John the Baptist, the greatest of all the prophets, "yeu, more than a prophet," "the Angel sent before the face of the Son of God to prepare his way;"—then the other festivals are all in honor either of the various mysteries of Our Lord's mortal life, or of His pure and immaculate Mother.—In honor of "Mary, the Mother of Jesus," the Church, it is true, has several festivals, but then we used to think that she, too, was something more than a "mere woman," because the Angel addressed her as *full of grace*, and declared her *blessed amongst women*; and the mother of the Baptist, inspired by the Holy Ghost, styled her the mother of her Lord. And Mary herself, though the model of all humility, prophesied that "all generations should call her blessed," so from all these facts, we would have opined that her whom we delight to honor as our Queen and as our loving advocate in heaven, was really worthy of all honor that can be paid to a *created* being—but, *nous aimons changé tout cela*, for, of course, the evangelical and no-popery people know better.

When I have more time, Mr. Editor, I may take another Paul-Pry peep into the mysteries of the

elect—*par excellence*, but now I must leave off, for time presses. Till you hear from me again, Dear Sir, I am very truly yours,

A CATHOLIC.

Montreal, Sept. 5th, 1850.

To the Editor of the True Witness and Catholic Chronicle.

DEAR MR. EDITOR,—It is rather amusing, to witness the dispute between "Laicus" and "Britannicus," about the Maronite Monks. One might be disposed to view the question, as one of life and death to catholicity, were he to judge it, by the great importance these men attach to it. Whether the Maronites became Monothelites, or whether they did not, is a matter of very little importance to the Catholic Church. If we suppose, with "Britannicus," that they were for a time tinged with that heresy, as long as they remained so, we could say of them in the words of the Apostle, "They went out from us, because they were not of us, for if they were of us, they would have remained with us." The most important part of the question, is their return to the Church, when they became convinced of their errors, (they did not make a methodical religion, like John Wesley, who had so much good reason to be ashamed of his own disciples.) They knew that their security could be found only in the barque of Peter, the one fold of the one shepherd. It is only by following their example, that "Britannicus" can hope to escape shipwreck. Even tho' the Maronites forfeited, for a time, the claim to the title of Apostolicity, they recovered it again by entering into communion with the Church of Rome, which is Apostolic.

"Britannicus" makes a great flourish about some Maronite Priests being married men. It is true that some men, already married, are admitted to the order of priesthood,—and the rank they hold in the esteem of the faithful, is something like that of a shoe-black in the royal palace. The faithful have little respect for them. They are invited to perform the functions of the sacred ministry, with the same *gout* with which we take physic,—which we would not use if we could help it. The unmarried clergy are always preferred; for there is something so ennobling in virginity, that it is respected, even in the heart of the libertine. No priest, being unmarried when ordained, is at liberty to marry after his ordination; and no married man is ever permitted to be a bishop. After saying that the Maronites have liberty to marry, the writer in the *Montreal Witness*, adds, "in that respect they are apostolic." Bravo, "Britannicus!" Your doctrine is worthy of the stew of Methodism, or any stew from Mrs. Luther's, down to Johanna Southcote's. You seem to have a peculiar relish for married clergy. Nor does this surprise us, for St. Paul says, "they that are in the flesh, relish the things of the flesh." Liberty for Priests to marry apostolic—hal! Whether are we to know what is apostolic, by the silence of the holy men of God, or by their own acts, words, and by their spirit? If by the latter, then nothing can be less apostolic than a married Priesthood. "It is the spirit that giveth life."

What was the spirit that animated the Apostles? They, indeed, enacted no law regarding celibacy, for these holy men were too much elevated above things gross and sensual, to suppose that their successors in the holy ministry, could relish any other state than that of perpetual continence,—to suppose that the soul admitted so often to so close a union, to the chaste embraces of her God, could feel anything but extreme horror for the sensual embraces of an animated heap of flesh. They knew full well that the same divine Spirit, which made themselves so dead to the earth, would descend upon their successors, and form in them chaste hearts. They knew full well that the Priest who ascends the altar, to offer the adorable sacrifice, to touch the virgin body of Jesus Christ, would on that account alone be sensible of the obligation of leading a life all pure and chaste;—that the adorable Eucharist itself would form them to the practice of this sweet virtue, for it is the "vinum germinans virginum," of which the prophet Zachary speaks,—chap. 9, v. 17. Hence they left it to their successors to regulate this matter.

You have discarded the Son of God from your churches, in rejecting the celestial doctrine of the Eucharist. Like the rebels of old, you said, "We will not have this man to reign over us." You pronounced judgment against yourselves. Your infidelities to God made you afraid to keep among you Jesus Christ, in the sacrament, who will yet appear a terrible judge of the living and the dead. Rather than humbly acknowledge your errors, you will persist in rejecting a gift so noble and so consoling. Thus it is that you are bereaved of that divine nutriment, whereby man is made to participate in the divine nature. "He that eats my flesh and drinks my blood, abides in me and I in him." What special motive then could your self-appointed minister have to lead a virgin life? Hence they all have taken wives, and have, very justly, lost the respect of the people. There is, then, nothing divine about ye, you are of the earth, and of the earth you speak.

The apostles themselves led a life of celibacy, from the time they entered on the sacred office. None of the apostles was admitted to the same familiarity with our Redeemer, to which the virgin St. John was admitted. Every one who knows anything of the inspired writings, must be aware how zealously St. Paul exhorts all the faithful to the practice of holy chastity. If all the faithful, how much more the guides of the faithful? But there are some who, like Scribes and Pharisees, have the Holy Bible always in their hands, and are forever prating about this Holy Book, who know as little of its true spirit, as did the Scribes and Pharisees. Hence the words, "You err, not knowing the scriptures," apply to these modern sectaries with the same force as to them. In Heaven they shall neither marry, nor be

given in marriage, but shall be as the angels of God. In the 7th ch. of the first epistle to the Corinthians, the 8th v., St. Paul says, "But I say to the unmarried and to the widows, it is good for them, if they so continue even as I." But "Britannicus" would say,—O! don't mind St. Paul, I know something better for you. In the 29th v. St. Paul says, "Art thou loosed from a wife? Seek not a wife." Again, in the 23rd v., "He that is without a wife, is solicitous for the things that belong to the Lord, how he may please God. But he that is with a wife, is solicitous for the things of the world, how he may please his wife, and he is divided." "Britannicus" then, must excuse the Catholic Clergy, if they prefer the advice of St. Paul, to his. He must excuse them, if they choose to give their whole heart to God, rather than divide it between Him and the creature. He must excuse them, if they embrace a virtue to which Jesus Christ exhorts all, in the 19th ch. of St. Mat., "There are eunuchs who have made themselves eunuchs for the Kingdom of Heaven's sake. He that can receive it, let him receive it," and let them cherish it more than their lives, for it is written, "no price is worthy of a continent soul." It is very remarkable that men always begin to give themselves to carnal things, the moment they separate themselves from God. Adam had no inclinations to violate chastity until his heart departed from God, by sin. The Son of God, the new Adam, having repaired the disobedience of the old, instituted a new race of chaste Virgins, on the earth. He would be born of none but a virgin, whose holy purity other virgins were to imitate according to the royal Prophet, "adducentur regi virgines post eam."—The charms of her beauty attract others to holy virginity. It is not to be wondered then, if men, who are guilty of a new rebellion against God, by rebelling against His Church, should try to fill, in the enjoyment of a spouse of earth, the sad void their rebellion creates in their hearts, from whence they have drawn the Spirit of God. No longer happy with God, they seek happiness in the creature. Therefore it is, that all heresiarchs take wives. Enough for the present. Leave these miserable men to the sweets of the earth. The Catholic Priest is more happy with those of Heaven.

PADRHUIG MAC GAEL.

Lachine, 3rd Sept., 1850.

To the Editor of the True Witness and Catholic Chronicle.

DEAR SIR,—I observe in the *Montreal Witness* of Monday last, the following singular passage: "But the doctrine of absolution held by the Church of Rome, may, and we believe has, directly tended to the commission of crimes and immoralities among Roman Catholics, which it would not be at all improper to refer as illustrations of the practical results of Romanism."

Would you allow me, sir, through the medium of your journal, to ask the Editor of the *Montreal Witness*, a few questions? requesting him, at the same time, to try for once in his life, to give a straightforward and manly answer, to avoid subterfuge and equivocation; and, if it be only for the singularity of the thing, to speak out plainly and honestly. Here are the questions:—

1. What is the Roman doctrine of absolution? stating from what authority he derives its definition.
2. How it tends to the encouragement of crime and immorality?
3. Wherein it differs from the doctrine of the Church of England, upon the same subject?

I will also ask a question of you, Mr. Editor. Is it not possible, that the Editor of the *Montreal Witness*, instead of consulting the symbolical writings of the Catholic Church, for a knowledge of her doctrines, has been listening to the silly babble of some old women over their tea and Geneva, or, perhaps, reading some of those ridiculous lies periodically published in the F. C. M. Society's *Record*? Trusting that the Editor of the *Montreal Witness* will reply to these queries.

Believe me, truly yours,  
CANADAENSIS.

Quebec, Sept. 4, 1850.

To the Editor of the True Witness and Catholic Chronicle.

SIR,—At last, thank God, a faithful exponent of the religious belief of the Catholics of Canada, speaking in the English language, has appeared. I cannot describe to you the joy and exultation with which the issue of the "True Witness" was hailed in Quebec. Too long, indeed, has the English-speaking portion of our Catholic Canadian community been unrepresented by any organ, for the expression of their indignant protest against the vile slanders heaped upon their holy faith. It is to be hoped that the lamentable apathy, which formerly characterised us, has passed away for ever, and that your paper will meet with a steady and ample support. A brighter era, I trust, is about to dawn on us, and that religion pure, spotless, and undefiled, which alone can conduct us to heaven, will no longer be attacked with impunity, by men whose only object is gain and a desire to pander to the morbid appetites of those fanatics whose religion alone consists in a hatred of every thing Catholic. The few numbers of your paper, received by us, have given general satisfaction, and assured us that it will continue to be conducted with energy, talent, and success.

With the exception of the arrival amongst us, of the venerable Father Flavians, I have nothing of any importance to communicate to you just now. But I feel confident that the numerous readers of your paper will be delighted with the success which that saintly priest has met with in Quebec. His appearance has reminded us that some rays as yet remain of the former glories of the once splendid Eastern Church, and that the land of Chrysostom and Basil is

not entirely deprived of the light of truth. The terrible oppression of the Mussulman, the savage brutality of the Pagan, and the wily hypocrisy of the Biblical, thank God, have been unable to pluck from the heroic Maronites, the precious jewel of the faith, and on Lebanon, that classic mount which furnished cedars for Solomon's magnificent temple, there now dwell many hundred thousand living temples of the Holy Spirit. In conversing with this Eastern priest, I thought the gulph of fourteen or fifteen centuries was bridged over, and I was holding intercourse with one of the Fathers of the Church. Oh! Sir, we have reason to be proud of our glorious and imperishable faith. The Church, unlike human institutions, totters not with age; for, although she bears the impress of a long antiquity on her brow, she proceeds on her heavenward course with all the buoyant elasticity of immortal youth.

You will be convinced of the success of the good Father, when I inform you, that upon last Monday, \$230 were contributed by the generous congregation of St. Patrick's Church. On the previous Sunday, the gifted Pastor dwelt with force and feeling upon the object of the good Father's mission, and after an apposite and eloquent discourse, informed his flock that Mass would be celebrated according to the Greek rite, at 7 o'clock, the following morning. The number in attendance was nearly as great as on a Sunday, the church was almost filled, and the call made upon their generosity nobly responded to. These facts speak volumes for the Irish people of Quebec. They have covered themselves with honour. Knowing what tyranny was, they knew how to appreciate the sufferings of its victims. I am as yet unaware of the sums collected in the different Canadian churches, but I am confident the amount will be considerable.

Catholicity is deeply rooted in this country, and greater efforts than can be made by such miserable spawn as the "French Canadian Missionary Society," will be required to uproot it. We have a branch of that nondescript body here, but it is languishing and pining away, and I strongly apprehend it will be frozen to death during the coming winter. But, perhaps I may, on another occasion, have more to say on this subject.—I am, Sir, your obt. servt.,

M.

Quebec, Aug. 28th, 1850.

(For the True Witness.)

MR. EDITOR,—I am pleased to be able to send you the following proof that a spirit of fair play is to be found among our opponents. It is an extract from a letter lately addressed to the *Colonist* by a Presbyterian clergyman of this City—Rev. Mr. Jennings, in vindication of a previous letter against a projected Sabbath excursion. The *Colonist* very kindly pleaded for the Catholics in answer to Mr. Jennings, whereupon the latter writes:—

"You try to patronize the Catholics, and insinuate that my views would infringe on their liberty. In their hands I am perfectly safe, for there is not one of them believes that I would hold to them the principles or practice of intoleration. But it was not always you were so mindful of them. You say that we would invade their rights, were my views to be carried. Now, Sir, I say that in the present case I would invade the rights of no men but infidels, if such will say that theirs are in danger. The Catholics hold that on every Sabbath they must attend mass, and that it is a mortal sin, without necessity, to evade it. There is not a Catholic in Canada who holds that the whole Sabbath may be spent in pleasure. Some may claim on the latter part of the day greater liberty for vain amusements, but the first part, all hold, must be devoted to religion. But the question in the present case is not what affects us and the Catholics in Canada, but what affects Protestants and the Catholics in the Diocese of Toronto; and in their prescribed catechism for this Diocese I find the following answers for the keeping holy the Sabbath day.

1. To spend the Sunday in prayer and other religious duties.
2. Hearing mass devoutly, attending vespers or evening prayers, reading moral and pious books, and going to communion. A part of the day should be given to prayer and other good works.
3. All unnecessary servile work, and whatever may hinder the due observance of the Lord's day, or tend to profane it.
4. It is not lawful to buy, to sell or to work on Sundays, unless in cases of great necessity, such as seldom happen.

"Is it lawful on Sundays to frequent taverns, dances, and other places and assemblies, in which virtue is endangered or sin committed?"

"5. No: because Christians are obliged at all times to avoid sin, and shun the occasion of it, but particularly on Sundays, which they are bound to keep holy."

"You invited me 'to try my hand on the preliminary question of toleration between Protestants and Catholics,' and there I have done it quite enough for the purpose, and most clearly on this point, they and we are at one, and they can no more go on that Lake Simcoe pleasure trip, and desecrate the whole day than the strictest Protestant. If they do, it is not because their religious views allow them, but because they go in spite of them. I would advise you, Mr. Editor, to drop that argument about the Catholics, simply because it is unsound, and you ascribe to them what they neither hold, nor seek to enjoy."

I trust some of your neighbors will profit by this honorable act of Mr. Jennings, and be led to consult, as he has done, the works of authority of the Catholic Church, in order to learn what she teaches, rather than the fabulous records of *Colporteurs*, or the other lying legends that it is their wont to rely upon.

I congratulate you, Sir, on the promising start you have made. It is refreshing to find a Catholic sheet amid the pile of papers which each week gathers before us; and surely it is a relief to turn to its sober and truthful columns from the often dangerous dictates of our mere worldly journals.—I am, Mr. Editor, sincerely yours,  
OBSERVER.

Toronto, Aug. 26th, 1850.

TEMPERANCE ADDRESS OF THE MANAGING COMMITTEE OF THE CATHOLIC TOTAL ABSTINENCE SOCIETY OF TORONTO, TO THE REV. FATHER CHINQUIV...

Rev. Sir, We, the Managing Committee of the Catholic Total Abstinence Society of Toronto, having heard of your arrival in this city, hasten to present to you our congratulations on the success which has crowned your labours...

Signed on behalf of Committee, JOHN HAYES, President.

REPLY.

GENTLEMEN.—It is with deep and unfeigned gratitude, I receive the expression of your sentiments regarding the blessings which it hath pleased Heaven to pour upon my humble labours.

Besides, whilst I was labouring in the midst of my fellow-countrymen, a voice arose to Heaven, from the bosom of Ireland, to give me that strength of which I was deficient, and without which it would have been impossible to overthrow the innumerable obstacles which Satan every where threw in the way...

Irish Catholics! since three hundred years you have nobly fought the good fight of the Lord. Never did the sun shine on a people more generous and devoted amidst trials, or more faithful to their God, than the Irish people.

Heaven had made use of the children of St. Patrick, to show how the enemies of our Faith were to be combated and conquered. It was but just it should also resort to you, to teach the world how to overthrow the hydra of intemperance.

I will, therefore, tell you with sincerity and gratitude, that the five millions of Irishmen who have pledged themselves to Temperance, and whose sublime effort has wrung from the whole world a prolonged shout of admiration, and made Heaven re-echo with canticles of joy...

My Lord de Charbonnel, who was, in the last month, consecrated at Rome, Bishop of Toronto, is, himself, one of the first of the clergy of Montreal, who joined the Temperance Society.

at its head against the enemy of all good—intemperance; and under the eye, and with the example, before you of such a chief, there is no doubt but that infamous vice, which has so dishonoured religion in our country, and has retarded its progress, will disappear.

G. CHINQUIV, Ptre.

FATHER MATHEW.

The Apostle of Temperance has addressed a letter to the New York Truth Teller, from Hot Springs, State of Arkansas, which we subjoin:— "I find that the number to whom I have administered the total abstinence pledge in America, amounts to over Three Hundred Thousand persons.

GATHERINGS.

IRELAND.

THE TENANT LEAGUE IN IRELAND.

(From the News of the World, London, Aug. 18.) As Parliament was about to close its labors, an unwonted activity was remarkable amongst members of the House of Peers, who happen also to be large landed proprietors in Ireland. The result of that activity was the preparation and the immediate adoption of a number of Bills, having for their object the further protection of landed proprietors' claims in Ireland, and further means of coercing the tenants, if they resisted the demands made upon them by their landlords.

Thus were the Irish landlords employing their time in the latter weeks of July, and the first week of August. Meanwhile the Irish tenants were not idle. One of the most remarkable meetings ever held in that country was taking place. It was what was called a conference of the tenantry, for the purpose of defining their rights, securing their property, and placing the occupation of land on such a basis, as to avoid for the future all disputes between those who pay rent to the owners for occupying and tilling, and making it produce what will pay the owner and themselves, giving to each a profit.

What this Tenant Conference has been doing, and what the reasons for that which they have done, is thus clearly and briefly set forth in the last number of the Nation newspaper. We mark in italics the principles laid down by the tenants; the observations attached belong to the editor of the paper from which the extract is made.

"Rents must be valued. For five famine years the landlords have massacred the people in extorting unjust rents. The savings of years, the necessities of life, were seized and confiscated: No human rights or human feeling stopped their path. There was but one adequate remedy—to have the rent fixed by sworn valuers, and to prevent the recovery by law of any sum higher than the valued rent. It is the practice of honest men at present; it must become the universal practice. The Conference have affirmed the principle, and the League must propagate and enforce it.

"The Tenant must not be disturbed in his possession as long as he pays the valued rent." The workhouses are choked with sweltering human victims. Farney or Kilsesh is only a type of what Ireland is

destined to become, if we cannot stop the crowbar and the habere. It is the right of the tenant to take root in the soil as immovably as the landlord. All over Europe this right is in possession. The Conference have affirmed it for Ireland.

"The Tenant's Property in his improvements and his possession must be held sacred. He must be entitled to sell it like any other property. It is more valuable in the mass, and equally sacred with the landlord."

These are the principles on which it is declared by the Irish tenantry the future social system of Ireland must be based. It is on those principles they declare that the occupancy and profitable cultivation of the land should be carried on. Is there anything unreasonable in these demands? Is it improper that the value of the land should be ascertained, so that he who is the proprietor should be paid a good rent for it, and that he who pays the rent should have the means of living, and of deriving a profit from his labor, his time, and the capital which tends to make the soil more productive, and more able to pay rent?

The Irish tenantry, in making these demands, seek for no confiscation of property—they do not desire to deprive the landlords of their titles to their estates, nor of the profits which attach to those titles—they do not ask for that which the tillers of the land have gained by revolution in France, by a sudden change in Prussia, and have possessed from ancient times in most parts of Germany, Holland, Belgium, Norway, Denmark, Switzerland, the Tyrol, and North Italy, and where, to use the words of Mr. Kay, "the greatest part of the land belongs to the farmers and peasants, who cultivate it for themselves," and where "even the laborers in the small towns of these countries often possess, outside the towns, small gardens, or plots of land, to which they resort in the evenings, to cultivate them, or to carry away their produce for the use of their families."

These are the demands of the Irish tenantry, as enforced by their clergymen—by those who hitherto have been arrayed in hostility against each other—by the Presbyterian clergymen of the North and the Roman Catholic priests of the South. ALL are united in making these demands, and determined upon enforcing them.

MULLINAHONE TENANT PROTECTION SOCIETY.—The usual weekly meeting of this Society was held on Sunday. Mr. P. Mullally, Jamestown, in the chair.—The Rev. Mr. Cahill proposed that five members of the Society be appointed to collect information regarding the relations between the landlord and tenant on each property in the parish. He said they all looked forward with hope and confidence to the working of the Tenant League; but, at the same time, local societies should not neglect to use the weapons within their reach. They had tested the efficacy of localised public opinion in crushing the abominable system of competition, and they should continue to expose to the world the doings of the exterminating gentry who owned land in the parish. He would propose that the members appointed to inquire into the state of the different properties should begin with that worst managed of all, Cloona-goose. (Hear, hear.)—Mr. M. Mullally, Ballycullen, seconded the resolution. The collectors appointed on the last day of meeting gave the most cheering accounts of the willingness of the people to pay the penny in the pound rate for the support of the League.—The Secretary said he had (as directed by Committee) sent the petition against the Lords' Landlord and Tenant Bill to Mr. S. Crawford, M. P., and had requested Mr. Scully, M. P., to support it. He then read the replies of these gentlemen.

HARVEST PROSPECTS.—The alarm created by the re-appearance of the potato disease has somewhat subsided, although the accounts from the country, generally speaking, are only a shade less desponding in tone than they were about the commencement of the month. At that period the people of Kerry, Clare, and other districts were under the apprehension the whole crop was attacked with a disease which would utterly destroy it in a couple of weeks. They now find that only particular descriptions are affected, and even these are not so seriously as to be rendered unfit for use. The "lumper," a kind of potato which escaped last year, appears to be now the most generally affected with the disease. Such, at all events, is the case in the metropolitan counties, but then, as it is considered the most prolific and healthy, so is it the favorite description with the humbler classes of cultivators. In all parts of the country the people are digging up the potatoes, and selling them at unprecedentedly low prices. On the whole—bearing in mind the fact that at present the blight has not fallen on probably more than a tenth of the entire crop—there are grounds for expressing a confident hope there will be, with the aid of Divine Providence, food enough in the country for all her inhabitants. Reaping of wheat is very general in the country of Dublin. To a passing observer the crop looks admirably well; but, with hardly an exception, the reapers tell you the crop is blighted to the extent of nearly one half.

THE CROPS—CO. KERRY.—The Rev. John Healy, P. P., Cahirciveen, writes to us regarding the failure of the potato crop in his locality, under date August 5th:—"I perceive by the public papers that very contradictory reports have gone abroad respecting the potato disease. As far as the part of the county of Kerry where I reside is concerned, there cannot be a particle of doubt regarding the failure of the crop, to a great extent. The disease began to develop itself in Cahirciveen parish as early as the 18th of June, and has continued to damage the potato gardens until the present day, when it is notorious to any traveller on the high-road, who does not, for purposes of his own, choose to close his eyes, that there is not left almost the appearance of a stalk on the ridges, that were so green and flourishing before the appearance of blight. In many instances the potatoes are turning black, and emitting, when boiled, an unpleasant steam, that ren-

der them unfit for human food. However, as far as I can judge by my own potatoes, the weather, which has been for the most part drier than last year, has prevented the progress of decay in some degree; though the potato has scarcely, if at all, increased in size after the leaves and stalks fell away. Potatoes, to be sure, are cheap; and the reason is, many (myself included) have commenced to dig them, in order to sow turnips, as, I fear, the former may get black and rot, as they did last year. If you think proper, you can quote me as authority for everything stated in this note, as all I have written is the result of my own observation, and cannot, I think, be contradicted."

COUNTY KILKENNY.—We have nothing new to add, except that considerable rain has fallen within the last week, and that the disease in the potato proceeds slowly, but unrelentingly. The most experienced here have now no hope for the crop. The wheat is fully one-third gone. Barley is good; so is oats; so is bere; and the same may be said of turnips. In a few places oats are being cut.—Kilkenny Journal.

CURIOSITY, IF TRUE.—The following is taken from the Galway Mercury;—A WOMAN BURNED BY THE POTATO BLIGHT.—The following fact, in connection with the potato blight, may throw some light on that mysterious subject. A woman named Mary O'Donoghue, aged 33, and from Oranmore electoral division of this union, was brought a few days ago on a cart to the workhouse gate. She appeared to be suffering from acute pain; her hands and face presented the appearance of having been severely burned, as if they had been held over the flame of a strong fire. The skin was off, and the flesh corroded. In reply to questions put to her, she made the following statement:—She was employed by a man of the above-named division to weed potatoes, and was at work about 1 o'clock, p. m., on Friday, the 18th instant, in her perfect health, when a sudden blast of burning air came over her, and she was thrown back. She felt as if a quantity of pungent snuff had entered her nostrils. She recovered in a few minutes, and found her hands and face scorched in the manner described. She also stated that the stalks of the potatoes where she was at work were burned to a cinder, and the tubers made soft and black. It is thought the parts of the poor woman's body which are affected by the blast will mortify.

THE LEINSTER ESTATES.—A report having been circulated through the medium of some of the public journals, to the effect that there were on the property of his Grace the Duke of Leinster 10,000 acres of land unlet, it is conceived that such a report may act to the injury of the agricultural classes. We have, therefore, been requested to state that the above report is altogether erroneous, and that the quantity of land unlet upon his Grace's estates only amounts to the proportion of about one acre for every thirty which are occupied.—Saunders.

THE REVENUE OF IRELAND.—The net produce of the revenue of Ireland, paid into the Exchequer in the year ended the 5th January, 1850, was 4,332,460.—viz., customs, 1,941,122.; excise, 1,231,548.; stamps, 502,073.; Post Office, 26,000.; miscellaneous, including repayment of advances, 631,717. The total expenditure for the same period was 4,071,663. 6s. 1d. The excise collections in the four principal towns were as follows:—Dublin, 335,733.; Cork, 204,286.; Belfast, 192,643.; Drogheda, 164,618. The total quantity of wine imported within the year was 554,662 gallons; spirits, 7,228,509; tobacco, 4,737,267 lbs.; tea, 6,383,316 lbs.; coffee, 1,013,390 lbs.; sugar, 465,813 cwt.; flax, 203,832 bushels. The total quantity of butter exported to foreign parts was 22,630 cwt.; spirits (Irish), 58,680; linen, 342,620 yards; and cotton manufactures, 596,082. The exports to England were—oxen, bulls, and cows, 201,811; calves, 9,831; sheep, 241,061; swine, 68,058; wheat and wheaten flour, 249,489 quarters; oats and oatmeal, 1,077,364.

THE VACANT REPRESENTATIVE PEERAGE.—We have authority for stating that Lord Dunsany intends entering himself as a candidate for the Irish representative peerage, vacant by the death of the late Earl of Dunraven.—Dublin Evening Herald.

THE SYNOD OF ROMAN CATHOLIC BISHOPS.—The Tipperary Vindicator announces, "on the best authority," that the National Synod has been adjourned from the 15th to the 22nd of August. It is gossiped about that the new Primate comes armed with pontifical powers to re-institute a whole legion of "fasts," which had been dispensed with by former Popes, and that a certain number of holidays are to be added to the long list already observed by the Roman Catholics of this country. These rumored "reforms," do not appear to have been very favorably received.

TRINITY COLLEGE MUSEUM.—A haddock, of the unexampled weight of 17 lbs., was taken in the bay a few days since. This fine fish was obtained for the collection in the University Museum. The largest recorded haddock in London was only 14 lbs.

ENGLAND.

DEATH OF THE VICE-CHANCELLOR OF ENGLAND.—The Right Hon. Sir Launcelot Shadwell, Vice-Chancellor of England, expired on Sunday morning at his residence, Barn Elms, Putney. The event was hourly expected from Friday afternoon, when the symptoms of the paralytic attack under which he labored for the last month, became painfully alarming. Mr. Page Wood is mentioned as likely to succeed the late Sir Launcelot Shadwell, it being understood that the Attorney-General will not accept the office.—Weekly Chronicle.

END OF THE GORHAM CASE.—On Sunday last the Rev. G. C. Gorham was inducted to the living of Bramford Speke. The Rev. Mr. Howard, of St. Thomas, near this city, officiated on the occasion, in the place of Archdeacon Moore Stevens. The rev. gentleman preached an excellent sermon to a numerous congregation.—Devonshire paper.

A correspondence has passed between the Archbishop of Canterbury and the Committee of "the Metropolitan Church Union," relative to the address drawn up by that body, praying him to institute Mr. Gorham. His Grace declines to receive the address, for the short reason that it calls upon him to disobey a judgment which has the authority of the law of the land. The Committee reply that the judgment is wrong. He rejoins that he is by no means convinced that it is not right.—Guardian.

SUNDAY POSTAGE.—The Commissioners have this day reported in favor of restoring a delivery of letters and newspapers on Sunday, and have offered various suggestions for the mitigation of the slight amount of Sunday labor in the Post-office, so that every opportunity may be afforded post masters and their assistants of attending Divine worship on alternate Sundays.—Globe.

## ITALY.

## THE PRINCE DI GONZAGA-MONTOVA.

[We hasten to insert the following important letter, contradicting an article which has been going the round of the London papers, and taken from the *Giornale Romano*, and which, we are sorry to say, was given in the *Tablet* last week, inadvertently, and without the knowledge of the Editor. We rejoice so very soon to be enabled to supply the explanation, and especially the fact that it was not headed *Partie Officielle*.—Ed. Tab. :—]

To the Editor of the *Tablet*.

Rome, July 30th, 1850.

"In the *Giornale di Roma* of the 27th July, 1850, is inserted an article against the rights of his Serene Highness Prince di Gonzaga-Montova. As the article is not headed with the words *Partie Officielle*, and, moreover, no official article is inserted in that day's paper, it is more than probable that the insertion was made without the approbation of the Government at Rome; and, also, the signature of the Austrian Minister does not exist at the conclusion of the article.

"In the usual order of things, such an insertion can only be considered as anonymous, and a calumnious libel consequently—not meriting any consideration, and totally unworthy of an answer.

"Notwithstanding, the Prince di Gonzaga-Mantova, Prince di Castiglione (delle Stiviere), Prince of the Roman Empire, Duc de Solferino, Marquis of Medole, Count of Murzynowsky, &c., &c., declares formally against the authors of this defamatory article, also against the one cited to have appeared on the 12th April, 1844, in the *Austrian Observer*, No. 103, to which an immediate reply was made in the *Sun* of the 25th of April, 1844, which was reproduced in seventeen of the principal journals in Germany.

"The Prince di Gonzaga had already offered the 23rd April, 1843, to present, in a reunion of the Ministers of the Powers, Signatories of the treaties of Vienna, his incontestable documents. He adds, that his father, his Serene Highness Prince Joseph Louis di Gonzaga, Mantova Castiglione, Comte di Murzynowsky, &c., &c., was born in England; and the Prince Alexander, attacked so unwarrantably in the said *Giornale di Roma*, is not obliged in any way to render an account of his individuality to the Austrian Government, for this matter concerns exclusively the English Government, inasmuch as his personal rights are in question.

"Finally, who ever is blessed with common sense, on reading so illegal an article, and knowing that a positive prohibition has been made on the part of the Austrian Government for the Prince to be allowed to reply, must infallibly judge on which side lies the true right, and on which side the infamy.

"Also, they will see, on the contrary, a still more convincing argument to prove the legitimate descent of the claimant from the illustrious House of Gonzaga, as he can demonstrate by much more convincing proofs than those given in a journal.

"His circular is to be considered, now and in future, as a challenge against the calumnies of the Austrian Government and its emissaries.

"Besides, his Serene Highness the Prince di Gonzaga-Mantova declares again that he is ready to present his documents, showing his right to the legitimate possessions of his ancestors to a council, established expressly for this purpose in London, composed of the Ministers of the different Courts of Europe, as also of Austria, and then it will be easy to divine why the Prince Alexander, and also his father and grandfather, have been so long the objects of the secret intrigues of the Austrian Government.

(Signed) "PRINCE ALEXANDER DI GONZAGA,  
Duke of Montova.

We read in the *Ami* that Father Ventura has been writing to the *Opinion Publique*, contradicting a report that he had taken part in the Siccardi subscription. "Not only," says he, "did I not take part in this subscription, but I disapproved and condemned strongly, both by word of mouth and writing, all that has been done at Turin against the rights and liberties of the Church;" and he goes on to regret that the Sardinian Government, which had always been so wise and so Catholic, had allowed itself to be influenced by this Voltarian spirit.

The committee appointed to carry out the financial measures determined by the Government of his Holiness are Cardinal Marini, President; Mgr. Antinori, Auditor of the Rota; the Princes Orsini and Rospigliosi; the Chevalier Righetti, Secretary to the late Count Rossi; the rich Baron Grazzoli, and some others. Mgr. Hilderbrand Ruffini is to be Prefect of Police, and he is considered an excellent appointment.

The Holy Father has founded a Mass to be said daily, for ever, in the Church of St. Louis, at Rome, for the souls of those who died in the late expedition. This foundation was to begin with the 1st July, the anniversary of the entry of the French into Rome, and is to be said every day at ten o'clock, and on Sundays and holidays at eleven.

By a Dual decree, dated July 24th, the Jesuits are recalled into the Duchy of Modena, and will open, on the 1st of next November, the schools entrusted to their care in Modena, Reggio, and Massa.

A Pontifical Bull, dated July 16th, raises the city of Modigliana into an Episcopal See, suffragan to that of Florence. The new Bishopric is composed of the territory of Modigliana, and of the Tuscan parishes hitherto submitted to the spiritual jurisdiction of the adjoining Bishoprics of Forti, Sarsina, and Betinero, pertaining to the Pontifical State.

The *Times* gives the following gossip from the *Risorgimento* of Turin, quoting a letter from Civita Vecchia of the 21st ult., to the effect "that the Spanish Ambassador at Rome had made serious representations to the Ecclesiastical Court for having so suddenly conceded the dispensations required for the marriage of Count Montemolin with his cousin; but that Cardinal Orsini answered that the affair was not submitted at all to the Court, but was settled in a private interview between his Holiness and the Countess of Spain. The same letter states that the Chapter of the Order of Dominican Friars having assembled to elect their general, his Holiness unexpectedly stopped the proceedings, and by his own authority, contrary to the statutes of the Order, named Father Jeandel, a French Dominican, now living in France. It is believed his Holiness intends remodelling the constitutions of the Religious Orders, and to do away with the system of election, as being too democratic."

Private letters from Turin of the 7th inst., state that much agitation existed the previous night in consequence of the refusal of the clergy to administer the Last Sacrament to M. Santa Rosa, Minister of Commerce, on his death-bed. The Archbishop has been

committed to the fortress of Fenestrelles, for giving this order. The funeral cortege was most numerous on the next day.

## FRANCE.

The commerce of Paris still continues to progress favorably. The manufacturers of objects of luxury have received an immense number of orders from Spain since the change of tariff in that country, by which the prohibitive system has been abandoned, and a fixed duty imposed. The number of handsome carriages now being built in Paris for Spanish noblemen, and the quantity of expensive furniture now being prepared for the destination, is almost incredible. The new Emperor of Hayti has been likewise a good customer. There is at this moment to be seen in the warehouses of a celebrated goldsmith a crown, a sceptre, a wand of justice, and a sword of state, manufactured expressly for his sable Majesty at a cost of nearly £20,000 sterling. He has, moreover, commanded for his coronation a sky-blue velvet mantle, embroidered with bees and richly bound with gold lace. He has further ordered a Court dress of scarlet velvet, lined with white satin, and trimmed with the most expensive point lace, and most valuable ornaments to match.

At six o'clock on Monday morning the President of the Republic left the Palace of the Elysee for the Lyons Railway Station, on his visit to the departments, escorted by a detachment of Hussars. Little is talked of but this visit, and Louis Napoleon's imperial pretensions appear to meet with daily increasing acceptance.

M. Thiers has been appointed Vice-President of the Council of Education. The members of the permanent section of that Council have been named by the President of the Republic. They consist of M. M. Thénard, Orfila, St. Marc, Girardin, Dubois, Poisnet, Cousin, Giraud, and l'Abbé Daniel.

## SPAIN.

It is said that a note of the great powers recommends the Pope to grant a constitution to the States of the Church on the model of that which Austria has given to the Lombard Venetian Kingdom.

For fourteen years past, the Franciscan Nuns, expelled from their convent, had found an asylum with the Discalced Carmelites of the Royal Monastery. They have just re-entered the locality in which they promised to God to live and die. It is said to be the Duke of Ossuna, proprietor of the Convent of St. Paschal, who is restoring to its original destination, and placing himself at the head of the benefactors, to whom these poor Nuns owe the termination of an exile, in the course of which twelve of them had paid the debt of nature. The Archbishop of Toledo presided at the ceremony. Before the gates were closed, strangers were allowed to visit the cells, and receive edification from the sight of such rigorous poverty. The persons invited, as also the Religious, partook of the splendid refreshments prepared by order of the Duke of Ossuna.

## AUSTRIA.

The Court of Vienna appears to be struggling hard to gain a preponderance in German affairs, but as yet without success. The butcher Haynau has retired from the Austrian dominions to join the traitor Georgy in his exile.

## MALTA.

A letter dated "Malta, July 25," in the *Gazette de Lyons*, says:—

"Mr. More O'Ferrall, an Irishman and a Catholic, has completely met the wishes of the Maltese. He opened the asylums of the Floriana, the convents of Caspina, and even the villa of Sant' Antonio, formerly a convent under the Grand-Masters, to the Jesuits driven from Naples, Sicily, and Piedmont. The people of Malta and Gozo have a particular affection for the religious orders; in fact, everything here speaks to their eyes, and reminds us of the greatness and the benefits of the Order of St. John. The Metropolitan Church, where are the sepulchres and the statues of the most famous Grand-Masters, the Coloners, the Rohans, the Pintos, the Manuels; that Church, the frescoes of whose vaulting represent the exploits of the religion of St. John; in fine, the embellishments of the city, the acqueducts—all recall the benefits of the Order. But whilst the revolutionary and Protestant parties had their public papers—the *Mediterraneo*, the *Portafoglio Maltese*, the *Malta Times*, the *Malta Mail*—the religious party, for want of a public organ, often saw facts misrepresented. Mr. More O'Ferrall has therefore accepted with pleasure the patronage of a religious and political paper, the *Tempo di Malta*. It is under the direction of an Italian writer, M. Muccia-relli, who has visited the countries of the Levant, the Holy Land, and Egypt, and who, perhaps, may thus succeed in rendering himself the organ of the demands of the Christians in this country."—*Univers*.

## DENMARK AND THE DUCHIES.

The fate that turned the battle of Istedt against the Holsteiners seems determined to pursue them with other and minor calamities. On the 7th, an accidental explosion took place at the artillery station, Rendsburg, by which 80 lives were lost, and much damage done.

ENGAGEMENT AT SOREBRUCK.—Another engagement between the Holstein and Danish armies took place on the 8th to the north-west of Rendsburg. The Danes had, on the previous day, occupied Friedrichstadt, which commands the lower part of the Eider; and from that point, and from Husum, appear to be advancing on Rendsburg at the same time that the main body of their force by Kropp is moving south. The main attack was a Sorebrück, on the little stream of that name, one of the tributaries of the Eider, where a cannonade was begun at eight o'clock, a. m., which continued till eleven o'clock, when it was suspended. At noon the action had become general along the whole line, and was more severe on the right and left wings than in the centre. The result was not decisive.

## GREECE.

The *Times* advices from Athens, of the 28th ult., state the King Otto has signed the Convention of London for the settlement of the English claims upon Greece; and the money held in deposit, till Don Pacifico's demands upon Portugal might be inquired into, has been returned to the Greek treasury. This deplorable question is now, therefore, at an end. Omar Pa-

sha has completely reduced the Albanian and Bulgarian provinces to order, and has forwarded positive advices to Constantinople that the movement may be considered at an end, "notwithstanding that it had been supported by combined foreign elements."

## UNITED STATES.

## EXECUTION OF DR. WEBSTER.

(From the *Boston Transcript* 31st Aug.)

At a quarter past nine the religious services commenced in the cell, in the presence of Sheriff Eveleth, the jail officers, the legal witnesses summoned for the occasion, and the reporters of the press.

The prisoner knelt before a chair in the centre of the cell; Dr. Putnam standing in the door-way, and addressing the throne of grace. The prayer occupied seven minutes. After a brief but touching allusion to the solemn and melancholy character of the occasion, he prayed fervently for the prisoner, commending him to the mercy of an all-wise and beneficent God. He expressed his belief that the prisoner was prepared, so far as sincere contrition for his offence and prostration of soul in humble supplications for forgiveness, and reliance upon the Saviour's promises, could qualify him for his departure.

Mr. Putnam then prayed fervently for the family, that the same grace and mercy might sustain them in their great affliction, and enable them to support it with resignation and humble hope. He prayed that this terrible example might have a salutary effect on the whole community, in teaching them the danger of unrestrained passion, and inspiring humility and self-distrust.

The officers of the land, whose duty it would be to carry the sentence of the law into effect, were also remembered in his prayer; and he asked, that while they might perform their painful functions with firmness, it would also be in a spirit of tenderness and compassion for their fellow-being, who was about to pass before a higher tribunal, whose justice would be sure to be tempered with mercy; and he hoped that some of the spirit, which would preside in that higher court might shed its benign influence to aid them on this trying occasion.

After again fervently commending the prisoner to divine mercy, the services were concluded without further ceremonies, and the company retired from the building.

## THE SPECTATORS.

The gallows was surrounded by some 150 persons, including several sheriffs and deputies from abroad and a large police force. But few members of the bar or of the medical profession were present. The windows of the surrounding houses, with the exception named, were crowded by persons of both sexes and all ages. The tops of the adjacent buildings, the sheds, out-houses, and every available point of view were occupied. The rear windows of the houses on Lowell street, the houses on Leverett and Wall streets, all had their eager throngs of spectators. Probably there numbered about a thousand. There was some slight disturbance in the crowd at one time, and the reading of the death warrant was interrupted by shouts and the crowdings of those solicitous to see the appalling spectacle.

## LAST SCENE OF ALL.

At 25 minutes past 9, Sheriff Eveleth, and his deputies, Messrs. Coburn, Freeman and Rugg, mounted the steps of the scaffold, in the jail yard, followed by the prisoner, supported by Dr. Putnam, and by jailer Andrews, and Mr. Holmes, a turnkey.

The prisoner took his stand upon the trap-door, or drop, and immediately under the rope which depended from the top of the gallows frame. He was dressed in a black frock coat, buttoned up in front, black pants and shoes, without any neckcloth, and only a portion of the shirt-bosom visible. He immediately entered into conversation with his spiritual adviser, which he continued as long as practicable, and with apparent calmness and composure.

Deputy Sheriff Coburn called the attention of the witnesses, &c., to the reading of the Executive death warrant, which was next done in an audible manner by the Sheriff—who, with his officers and the assembly, generally with uncovered heads during the reading, with the exception of the prisoner.

The prisoner was then seated, while Mr. Andrews proceeded to confine his elbows by a strap, which also passed around the body and tied the hands crosswise in front. Another strap was bound around the legs, just above the knees.

After the prisoner had again risen upon his feet, the rope was drawn down, and adjusted around his neck by Deputy Sheriff Rugg. The knot was placed a little behind the right ear; and the rope being by accident drawn too closely, the culprit's countenance became flushed, and his eyes filled with tears, when the noose was instantly slackened.

The black cap was drawn over the head by Messrs. Rugg and Holmes; thus shutting out forever from the prisoner's mortal vision the beautiful sunlight and blue sky of this fair summer day.

The flushed appearance of the prisoner's face continued as the cap was descending; and to the last moment, he turned his eyes sideways upon Dr. Putnam, who stood at the left, leaning upon the railing, and much affected.

Sheriff Eveleth announced, that in the name of the Commonwealth, he should now proceed to carry into effect the sentence of the law, and immediately placing his foot upon the drop, the prisoner fell some seven feet and a half; and his mortal career was at an end. This took place at 25 minutes before 10 o'clock.

The body swayed slightly to and fro; and, in a few seconds after the fall, there was a spasmodic drawing up of the legs, once or twice. Beyond this there was no observable struggle; nor was there any subsequent agitation or quivering of the body.

After hanging thirty minutes the body was examined by Doctor Henry G. Clark, City-Physician, and by Dr. Charles H. Stedman, of the Lunatic Hospital, South Boston; and they informed the Sheriff that life was extinct.

The Sheriff then announced the fact to the assembly, and after thanking the witnesses for their prompt attendance, he dismissed them from further service. The body was taken in charge by Mr. John Peak, undertaker, placed in a black coffin, and conveyed to the cell recently occupied by the prisoner.

Professor Webster left no special communication for the public; nor did he retract to the last any statement made in his confession to Mr. Putnam.

He has, however, left a number of letters, addressed to various parties; and some of them may be hereafter communicated for publication.

The Countess of Alcoy, Lady of the Governor of Cuba, with her family, was among the passengers for Europe in the steamer of Wednesday. A number of the first citizens of New York paid their respects to her ladyship on board the steamer.—*N. Y. Freeman's Journal*, Aug. 31.

CHOLERA IN THE WEST.—The cholera has entirely disappeared from Pittsburg, and the city is pronounced healthy.

The *Union-town* (Pa.) *Democrat* says that three more cases of cholera appeared in that town on Sunday last, but they readily yielded to medical treatment. Two negroes had also died of it within the previous few days.

At Columbus, Ohio, there were 38 deaths of cholera during the week ending on Monday last.

At Gerardstown, Berkley county, Va., Mr. Michael Crowl, wife, and son, died of cholera during the last week. They were from Harper's Ferry.

Nathan Conrad died of cholera near Hillsborough, Va., on the 12th instant.

Mr. Isaac Stine died in Smithfield, Va., on Thursday week last. A colored woman died in Charles-town, Va., and three cases proved fatal on a farm in its vicinity.

In Harper's Ferry the scourge has so nearly disappeared as to warrant the belief that its ravages are about to cease. Very few cases have occurred during the last week.

At New Castle, Ky., there had been six deaths during Sunday and Monday last, and there were five or six cases under treatment. Mr. Mitchell, Clerk of Henry Circuit Court, and the wife of John Rodman, Esq., were among the victims.

RAILROAD ACCIDENT.—The gravel train on the Kennebec and Portland railroad, was thrown from the track in Cumberland, Me., killing four men and severely injuring several others—some so badly as to leave no hopes of their recovery. The accident was caused by timber and stone being maliciously placed upon the track by some persons unknown. We did not learn the names.—*Boston Pilot*.

CONGRESSMAN FROM BOSTON.—Samuel A. Eliot, the Whig candidate, was elected in Boston by a large majority over his two Free-soil and Democratic competitors, a member of the House of Representatives, to supply the place of Mr. Winthrop, resigned.—This result is the more gratifying, as Mr. Eliot was the first signer of the address from Boston approving of Mr. Webster's course on the Territorial bills; and we regard his triumphant election as the ratification by the patriotic city of Boston both of Mr. Webster's course and Mr. Eliot's approval of it.—*N. Y. Freeman's Journal*.

## RYAN'S HOTEL,

(LATE FELLERS.)

No. 231, St. PAUL STREET,  
MONTREAL.

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

THE HOTEL IS IN THE IMMEDIATE VICINITY OF MERCANTILE BUSINESS,

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

## THE TABLE

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

THE STABLES ARE WELL KNOWN TO THE PUBLIC,

AS LARGE AND COMMODIOUS,

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

THE CHARGES WILL BE FOUND REASONABLE.

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

M. P. RYAN.

Montreal, 5th September, 1850.

## DRY GOODS.

"TO SAVE IS TO GAIN."

W. McMANAMY,

No. 206, Notre-Dame Street,

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

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

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

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

Wanted, an experienced young man, for the above business, who speaks both languages fluently.

Montreal, 20th August, 1850.



COLLEGE MASSON, TERREBONNE.

THE re-opening of the classes of this Institution, will take place on the 5th, SEPTEMBER, at 6 o'clock, P.M.

The proposed object of this College, is to give a practical education; which will comprise the English and French Languages, Grammar, Geography, Arithmetic, Book-keeping, Practical Geometry, Architecture, History, Natural History and Agriculture; which latter branch will form a distinguished and important part.

Writing will also be greatly attended to. A religious instruction is given twice a week, in all classes, besides the ordinary exercises of piety generally established in Catholic Institutions.

The course of instruction will commence by an elementary class, in which none but boys from 7 to 10 years of age, will be admitted.

The purely practical course, as above mentioned, will require five years study, but at the request of parents, and according to the disposition of scholars, may be extended to seven years, by the study of history on a more extended scale; literature and Catholic philosophy. All these branches will be taught in English and French, so as to procure to the Student a perfect knowledge of both languages.

In this manner, education is given according to the different wants of society, the aptitude of scholars, and according to the desire and the means of parents.

Horticulture is practised by the students of this College, while they study the principles of this science in each class.

When the pecuniary resources of this establishment will admit it, practical agriculture will be taught in all its branches.

Every intelligent boy, having good recommendations as to his morals, can be admitted.

Plain and harmonized Chant are taught. The care and instruction of the scholars, is confided to masters living under the same regulations as in other Colleges.

The scholars dwelling at the College, will take their meals with families in the village, recommended to them. This has no inconvenience whatever, since they return to the College as soon as the repast is taken. Parents are very much favored by this arrangement.

The scholars wear a blue uniform, with white edgings, and a green belt. This is the traditional dress of the country, for young students, and none more convenient or more respectable, could be selected.

Terrebonne is too well known for its salubrity, and its picturesque beauty, to require any recommendation to the attention of parents.

The price for instruction and lodging at the College, is Five Shillings a month; and scholars can be boarded in the village for Four Dollars a month.

The scholars will attend Mass on Sundays, in the choir of the Parish Church, and must, in consequence, have the requisite choir-dress.

The ambition of the Director of this College, is not to have many pupils, but to have them good, and to make them good and useful members of society.

The inhabitants of the village of Terrebonne are satisfied, that this establishment, although yet in its infancy, has already done some good; and hope that, with the help of Providence, it may continue to be useful to all classes.

Pupils not belonging to "The Church," will also be admitted in this College, and will receive the same attention as the others, but they are requested to observe the same rules.

Particular attention will be paid to cleanliness, and to the health of the Pupils.

The Masson College is under the patronage of the Mother of God, and of St. Joseph, the patron of youth, par excellence; under the united title of Mary Joseph.

The property belongs to a legal body, the churchwardens of Terrebonne; and as it is quite a new establishment, it resources are naturally very limited. In any case, improvement is as necessary to this Institution as to most others, and in consequence, any donation of useful Books, Maps, Globes, or whatever public generosity may deposit, with the view of favoring education, will be gratefully received.

28th August, 1850.

NEW BOOKS.

JUST RECEIVED, from NEW YORK, the following NEW BOOKS:—

The Autobiography of Leigh Hunt, with reminiscences of Friends and Contemporaries, 2 vols.

Lectures to Young Men, on the Formation of Character, Cultivation of the Mind, and the Conduct of Life, by Geo. W. Burnap.

The Sphere and Duties of Woman. A course of Lectures by the same author.

A Compendium of Ancient History, with Questions, by M. J. Kenney.

Ancient History, from the dispersion of the sons of Noe, to the battle of Actium, and the change of the Roman Republic into an Empire, by P. Fredet.

Modern History; from the coming of Christ and the change of the Roman Republic into an Empire, to 1844, by the same author.

The History of Darius the Great, by Jacob Abbott.

The Book of Politeness, by Mme. Celnart.

Poems of the Pleasures; consisting of The Pleasures of Imagination, by M. Akenside—The Pleasures of Memory, by S. Rogers—The Pleasures of Hope, by T. Campbell—The Pleasures of Friendship, by Jas. McHenry.

CHAMBERS' PAPERS FOR THE PEOPLE, vol. 3.

Just received, Chambers' Papers for the People, vol. 3, containing—Arctic Explorations—Social Utopias—The Speculator, a Tale of Mammon Worship—Carthage and the Carthaginians—Recent Discoveries in Astronomy—The White Swallow, an Indian Tale—Mechanics' Institutions—and Thos. Campbell.

—ALSO—

Chambers' Journal, vol. 13.

My Birth Day Gift Book; containing selections from Peter Parley's Annual.

For sale by

JOHN McCOY,

9, Great St. James Street.

Montreal, Aug. 23, 1850.

CATHOLIC PRAYER BOOKS.

JOHN McCOY has JUST RECEIVED a good ASSORTMENT of CATHOLIC PRAYER BOOKS, among which are the following:—

St. Vincent's Manual; containing a selection of Prayers and Devotional Exercises, originally prepared for the use of the Sisters of Charity, bound in velvet, papier maché, morocco, and imitation morocco.

The Christians Guide to Heaven. Child's Prayer and Hymn-Book, for the use of Catholic Sunday Schools.

The Catholic Christian's Companion to Prayer and the Sacraments, and the Holy Sacrifice of the Mass, &c., &c.

The Chapel Companion, containing pious devotions of Mass, Morning and Evening Prayers, the Litanies, and Vespers for Sundays.

Gems of Devotion: a selection of Prayers for the use of Catholics.

The Daily Exercise. The Following of Christ, by Thomas a Kempis.

For sale by

JOHN McCOY,

9, Great St. James Street.

Montreal, Aug. 28th, 1850.

ATTENTION!!

Cheap Dry Goods & Groceries.

FRANCOIS BRAIS

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

EVENING AUCTION SALES, Corner of St. PAUL & BONSECOURS STREETS, OPPOSITE THE BONSECOURS CHURCH.

23rd Aug., 1850.

THOMAS BELL,

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

EVENING SALES OF DRY GOODS, BOOKS, &c.

GROCERIES, &c.,

Wholesale and Retail.

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

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

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

WINES—Maderia, Port and Sherry, of different qualities and various brands, in wood & bottle LIQUORS—Martel's and Hennessy's Brandy, De-Kuyper's Gin, in wood and cases, Old Jamaica Rum, Scotch and Montreal Whiskey, London Porter and Leith Ale

FLOUR—Fine and Superfine, in bbls. SALT—Fine and Coarse, in bags

MACKAREL—Nos. 1 and 2, in bbls. and half-bbls. HERRINGS—Artichat, No. 1, and Newfoundland Cassia, Cloves, Allspice, Nutmegs, Indigo, Cop-peras, Blue, Starch, Mustard, Raisins, Macaroni, and Vermicelli

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

JOHN FITZPATRICK.

August 16, 1850.

CATHOLIC WORKS.

JOHN McCOY has on hand the following STANDARD CATHOLIC WORKS:—

Four Lectures on the Offices and Ceremonies of Holy Week, as performed in the Papal Chapels, delivered in Rome, in the Lent of 1837, by Nicholas Wiseman, D. D.

A Reply to the Rev. Dr. Turton's "Roman Catholic Doctrine of the Eucharist Considered;" Philalethes Cantabrigiensis; The British Critic, and the Church of England Quarterly Review,—by N. Wiseman.

Symbolism; or, Exposition of the Doctrinal Differences between Catholics and Protestants, as evidenced by their Symbolical Writings, by Jno. A. Moehler, D. D., 2 vols.

The History of the Life of St. Jane Frances de Chantal, Foundress and first Superior of the Order of the Visitation; collected from original documents and authentic records, by the Revd. William Henry Coombes, D. D., 2 vols.

History of the Reformation in Germany, by Leopold Ranke, translated by Sarah Austin, 2 vols.

The Lives of the Saints; compiled from original Monuments, and other authentic records, by the Rev. Alban Butler, 12 vols. bound in 4, Turkey Morocco.

No. 9 Great St. James Street. August 15, 1850.

SCHOOL BOOKS AND STATIONERY.

A LARGE assortment always on hand, at very moderate prices.

JOHN McCOY.

August 15, 1850.

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14th August, 1850.

INFORMATION WANTED

OF GEORGE TERA, a native of Freiberg, Upper Swabia, Kingdom of Bavaria; he is a mason by trade, and is supposed to have been in Montreal about 3 months since.—Any information of him will be thankfully received by his mother, Agnes Tera, care of Madame Provandie, Notre Dame Street, Montreal, C. E.

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