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CATHOLIC CHRONICLE.

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NO. 15.

DISCOURSES

TO MIXED CONGREGATIONS.

BY JOHN HENRY NEWMAN,

PRIEST OF THE ORATORY OF ST. PHILIP NERI.

DISCOURSE XIII.

THE MYSTERY OF DIVINE CONDESCENSION.

The Eternal Word, the Only-begotten Son of the Father, put off His glory, and came down upon earth, to raise us to heaven. Though He was God, He became man; though He was Lord of all, He became as a servant; "though He was rich, yet for our sakes He became poor, that we, through His poverty, might be rich." He came from heaven in so humble an exterior, that the self-satisfied Pharisees despised Him, and treated Him as a madman or an impostor. When He spoke of His father Abraham, and implied His knowledge of him, who was in truth but the creature of His hands, they said in derision, "Thou art not yet fifty years old, and hast Thou seen Abraham?" He made answer, "Amen, amen, I say unto you, Before Abraham was made, I am." He had seen Abraham, who lived two thousand years before; yet He was not therefore two thousand years old, more truly than He was fifty. He was not two thousand years old, because He had no years; He was the Ancient of Days, who never had beginning, and who never will have an end; who is above and beyond time; who is ever young, and ever is beginning, yet never has not been, and is as old as He is young, and was as old and as young when Abraham lived as when He came on earth in our flesh to atone for our sins. And hence He says, "Before Abraham was, I am," and not "I was," because with Him there is no past or future. It cannot be possibly said of Him, that He was or that He will be, but that He is; He is always, always the same, not older because He has lived two thousand years in addition, not younger because He has not lived them.

My brethren, if we could get ourselves to enter into this high and sacred thought, if we really contemplated the Almighty in Himself, then we should understand better what His incarnation is to us, and what it is in Him. I do not mean, if we worthily contemplated Him as He is; but, even if we contemplated Him in such a way as is really possible to us, if we did but fix our thoughts on Him, and make use of the reason which He has given us, we should understand enough of His greatness to feel the awfulness of His voluntary self-abasement. Attend, then, while I recall to your mind the doctrines which reason and revelation combine to teach you about the Most High, and then, when you have fixed your mind upon His infinity, go on to view, in the light of that infinity, the meaning of His incarnation.

Now first consider that reason teaches you there must be a God; else how was this all-wonderful universe made? It could not make itself; man could not make it, he is but a part of it; each man has a beginning, there must have been a first man, and who made him? To the thought of God then we are forced from the nature of the case; and we must admit the idea of an Almighty Creator, and that Creator must have been from everlasting. He must have had no beginning, else how came He to be? Thus we should be in our original difficulty, and must begin our argument over again. The Creator, I say, had no beginning; for, if He was brought into being by another before Him, then how came that other to be? And so we shall proceed in an unprofitable series or catalogue of creators, which is as difficult to conceive as an endless line of men. Besides, if it was not the Creator Himself who was from everlasting then there would be one being who was from everlasting, and another who was Creator; which is all one with saying that there are two Gods. The Creator then of the world had no beginning;—and, if so, He can undergo no change. What is everlasting has no growth nor decay; it is what it ever was, and ever shall be the same. As it originated in nothing else; nothing else can interfere with it or affect it. Besides, every thing that is has originated in It; every thing therefore is dependent on It, and it is independently of every thing.

Contemplate then the Supreme Being, the Being of Beings, even so far as I have yet described Him; fix the idea of Him in your minds. He is one; He has no rival; He has no equal; He is unlike any thing else; He is sovereign; He can do what He will. He is unchangeable from first to last; He is all-perfect; He is infinite in His power and His wisdom, or He could not have made this immense world which we see by day and by night.

Next, this follows from what I have said;—that, since He is from everlasting, and has created all things from a certain beginning, He has lived in an eternity before He began to create any thing. What

a wonderful thought is this; there was a state of things in which God was by Himself, and nothing else but He. There was no earth, no sky, no sun, no stars, no space, no time, no beings of any kind; no men, no Angels, no Seraphim. His throne was without ministers; He was not waited on by any; all was silence, all was repose, there was nothing but God; and this state continued, not for a while only, but for a measureless duration; it was a state which had ever been; it was the rule of things, and creation was an innovation upon it. Creation is, comparatively speaking, but of yesterday; it has lasted a poor six thousand years; say sixty thousand, if you will; what is this to eternity? nothing at all; not so much as a drop compared to the whole ocean, or a grain of sand to the whole earth. I say, through a whole eternity God was by Himself, with no other being but Himself; with nothing external to Himself, not working, but at rest, not speaking, not receiving homage from any, not glorified in creatures, but blessed in Himself and by Himself, and wanting nothing.

What an idea this gives us of the Almighty! He is above us, my brethren, we feel it; how little can we understand Him! We fall in even with men upon earth, whose ways are so different from ours that we cannot understand them; we marvel at them; they pursue courses so unlike our own, they take recreations so peculiar to themselves, that we despair of finding any thing in common between them and ourselves; we cannot make conversation when we are with them. Thus stirring and ambitious men wonder at those who live among books; sinners wonder at those who attend the Sacraments and mortify their passions; thrifty persons wonder at those who are lavish of their money; men who love society wonder at those who live in solitude and are happy in it. We cannot enter into our fellows; we call them strange and incomprehensible; but what are they compared with the all-marvellousness of the Everlasting God? He alone indeed is incomprehensible, who has not only lived an eternity without beginning, but who has lived through a whole eternity by Himself, and has not wearied of the solitude. Which of us, or how few of us, could live a week in comfort by ourselves? You have heard, my brethren, of solitary confinement as a punishment assigned to criminals, and at length it becomes more severe than any other punishment: it is said at length to make men mad. We cannot live without objects, without aims, without employments, without companions. We cannot live simply in ourselves; the mind preys upon itself, if left to itself. This is the case with us mortal men; now raise your mind to God. O the vast contrast! He lived a whole eternity in that state, a few poor years of which to us is madness. He lived a whole eternity without change of any kind. Day and night, sleep and meal-time, at least are changes, unavoidable changes, in the life of the most solitary upon earth. A prison, if it has nothing else to relieve its dreariness and its hopelessness, has at least this, that the poor prisoner sleeps; he sleeps, and suspends his misery; he sleeps, and recruits his power of hearing it; but the Eternal is the sleepless, He pauses not, He suspends not His powers, He is never tired of Himself; He is never wearied of His own infinity. He was from eternity ever in action, though ever at rest; ever surely in rest and peace profound and ineffable; yet with a living, present mind, self-possessed, and all-conscious, comprehending Himself and sustaining the comprehension. He rested ever, but He rested in Himself; His own resource, His own end, His own contemplation, His own blessedness.

Yes, so it was; and, if it is incomprehensible that He should have existed solitary through an eternity, is it not incomprehensible too, that He should have ever given up that solitariness, and have willed to surround Himself with creation? Why was He not content to be as He had been? why did He bring into existence those who could not add to His blessedness, and were not secure of their own? Why did He give them that gift which we see they possess, of doing right or wrong as they pleased, and of working out their ruin as well as their salvation? why did He create a world like that which is before our eyes, which at best so dimly shows forth His glory, and at worst is a scene of sin and of sorrow? He might have made a far more excellent world than this; He might have excluded sin; but, O wonderful mystery, He has surrounded Himself with the cries of fallen souls, and has created and opened the great pit. He has willed, after an eternity of peace, to allow of everlasting anarchy, of pride, and blasphemy, and crime, and hatred of Himself, and the worm that dieth not. Thus He is simply incomprehensible to us, mortal men; well might the ancient heathen shrink from answering, when a king, his patron, asked what God was! He begged for a day to consider his reply; at the end of it, for two more; and, when the two were ended, for four besides; for in truth he found that the thought, instead of bringing him towards the solution

of the problem, did but drive him back; the more he questioned, the vaster grew the theme, and where he drew one conclusion, thence issued forth a hundred fresh difficulties to confound his reason. For in truth the being and attributes of God are a subject, not for reason simply, but for faith; and we must accept His own word about Himself.

And now proceed to another thought, my brethren, which I have partly implied and partly expressed already. If the Almighty Creator be such as I have described Him, He in no wise depends on His creatures. They sin, they perish, they are saved, they praise Him eternally; but, though He loves all the creatures of His hand, though He visits all of them without exception with influences of His grace so numerous and so urgent, that not till the disclosures of the last day shall we rightly conceive of them; though He deigns to be glorified in His Saints, though He is their all in all, their continued life, and power, and blessedness,—still they are nothing to Him. They do not increase His happiness if they are saved, or diminish it if they are lost. I do not mean that He is at a distance from them; He does not so live in Himself as to abandon the creation to the operation of laws which He has stamped upon it. He is every where a vigilant and active Providence; He is in every one of His creatures, and in every one of their actions; if He were not in them, they would fall back into nothing. He is every where on earth, and sees every crime committed, whether under the sun or in the gloom of night; He is even the sustaining power of those who sin; He is most close to every the most polluted soul; He is in the midst of the eternal prison; yet nothing touches Him, though He touches all things. The sun's rays penetrate into the most hideous recesses, yet keep their brightness and their perfection; and the Almighty witnesses and suffers evil, yet is not touched or tried by the creature's willfulness; pride, impurity, or unbelief. The lusts of earth and the blasphemies of hell neither sully His purity nor impair His majesty. If the whole world were to go and plunge into the eternal gulf, the loss would be theirs, not His. In the dread contest between good and evil, whether the Church conquers at once, or is oppressed for the time, and labors, whether she is in persecution, or in triumph, or in peace, whether His enemies hold out or are routed, when the innocent sin, when the just are falling, when good Angels weep, when souls are hardened, He is one and the same. He is in His blessedness still, and not even the surface is ruffled of His everlasting rest. He neither hopes, nor fears, nor desires, nor sorrows, nor repents. All around Him seems full of agitation and confusion, but in His eternal decrees and infallible foreknowledge there is nothing contingent, nothing uncertain, nothing which is not part of one vast plan, as fixed in its issue and as unchangeable as is His own essence.

Such is the great God, so all-sufficient, so all-blessed, so separate from creatures, so inseparable; so unapproachable. Who can see Him? who can fathom Him? who can move Him? who can change Him? who can even speak of Him? He is all holy, all patient, all serene, and all true. He says and He does; He delays and He executes; He warns and He punishes; He punishes, He rewards, He forbears, He pardons, according to an eternal decree, without imperfections, without vacillation, without inconsistency.

And now that I have set before you, my brethren, in human language, some of the attributes of the Adorable God, perhaps you are tempted to complain that, instead of winning you to the All-glorious and All-good, I have but repelled you from Him. You are tempted to exclaim,—He is so far above us that the thought of Him does but frighten me, I cannot believe that He cares for me. I believe firmly that He is infinite perfection; and I love that perfection, not so much indeed as I could wish,—still in my measure I love it for its own sake, and I wish to love it above all things, and I well understand that there is no creature, but must love it unless he has fallen from grace. But there are two feelings, which, alas, I have a difficulty in entertaining; I believe and I love, but without fervor, without keenness, because my heart is not kindled by hope, nor subdued and melted with gratitude. Hope and gratitude I wish to have, and have not; I know that He is loving towards all His works; but how am I to believe that He gives me personally a thought, and cares for me for my own sake? I am beneath His love; He looks on me as an atom in a vast universe. He acts by general laws, and, if He is kind to me, it is not for my sake, but because it is according to His nature to be kind. And hence it is that I am drawn over to sinful men with an intenser feeling than to my glorious Maker. Kings and great men upon earth, when they appear in public, are not content with a mere display of their splendor; they show themselves as well as their attributes; they look around them; they notice

individuals; they have a kind eye, or a courteous gesture, or an open hand, for all who come near them. They scatter among the crowd the largess of their smiles and of their words. And then men go home, and tell their friends, and treasure up to their latest day, how that so great a personage took notice of them or of a child of theirs, or accepted a present at their hand, or gave expression to some sentiment, without point in itself, but precious as addressed to them. Thus does my fellow man engage and win me; but there is a gulf between me and my great God. I shall fall back on myself, and grovel in my nothingness, till He looks down from heaven, till He calls me, till He takes interest in me. It is a want in my nature to have one who can weep with me, and rejoice with me, and in a way minister to me; and this would be presumption in me, and worse, to hope to find in the Infinite and Eternal God.

This is what you may be tempted to say, my brethren, not without impatience, while you contemplate the Almighty, as the conscience portrays Him, and as reason concludes about Him, and as creation witnesses of Him; and I have dwelt on it, in order, by way of contrast, to set before you, as I proposed when I began, how your complaint is answered, in the great mystery of the Incarnation. Never suppose that you are left by God; never suppose that He does not know you, your minds and your powers, better than you do yourselves. Do you not suppose, that, if the complaint be true, He has thought of it before you? "Before they call, I will attend," says He, "and while they speak, I will hear." Add this to your general notion of His incomprehensibility, viz., that though He is infinite, He can bow Himself to the finite; have faith in the mystery of His condescension; confess that, though He "inhabith eternity," He "dwelleth with a contrite and humble spirit," and "looketh down upon the lowly." Give up this fretfulness, quit these self-consuming thoughts, go out of yourselves, lift up your eyes, look around, and see if you can discern nothing more hopeful, more gracious in this wide world, than these perplexities over which you have been brooding. My brethren, we are so constituted by our Maker, that we *can* love Him for His own sake, and He has given us means of doing so. He has not founded our worship of Him in hope, nor made self-interest the measure of our veneration. And we have eyes to see much more than the difficulties of His essence; and the great disclosures, which nature begins, revelation brings to perfection. Lift up your eyes, I say, and look out upon the material world, and there you will see one attribute above others on its very face which will reverse your sad meditations, on Him who made it. He has traced out many of His attributes upon it, His immensity, His wisdom, His power, His loving-kindness, and His skill; but more than all, its very face is illuminated with the glory and beauty of His eternal excellence. This is that attribute in which all His attributes conalesce, which is the perfection, or (as I may say) the flower and bloom of their combination. As among men youth, and health, and vigor, have their finish in that grace of outline, and lustre of complexion, and eloquence of expression, which we call beauty, so in the Almighty God, though we cannot comprehend His holy attributes, and shrink from their unfathomable profound, yet we can, as creatures, recognize and rejoice in the brightness, harmony, and serenity, which is their resulting excellence. This is that quality which, by the law of our nature, draws us off ourselves in admiration, which moves our affections, which wins from us a disinterested homage; and it is shed in profusion, in token of its Creator, over the visible world.

Leave then the prison of your own reasonings, leave the town, the work of man, the haunt of sin; go forth, my brethren, far from the tents of Cedar and the slime of Babylon; with the patriarch go forth to meditate in the field, and from the splendors of the work imagine the unimaginable glory of the Architect. Mount some bold eminence, and look back, when the sun is high and full upon the earth, when mountains, cliffs, and sea, rise up before you like a brilliant pageant, with outlines noble and graceful, and tints and shadows soft, clear, and harmonious, giving depth and unity to the whole; and then go through the forest, or fruitful field, or along meadow and stream, and listen to the different country sounds, and drink in the fragrant air which is poured around you in spring or summer; or go among the gardens, and delight your senses with the grace and splendor, and the various sweetness of the flowers you find there; then think of the almost mysterious influence upon the mind of particular scents, or the emotion which some gentle, peaceful strain excites in us; or how soul and body are rapt and carried away captive by the concord of musical sounds; where the ear is open to their power; and then, when you have ranged through sights, and sounds, and odors, and your heart kindles, and your

CATHOLIC INTELLIGENCE.

IRELAND.

ARCHDIOCESE OF TUAM.—His Grace the Archbishop has selected for the mission of this parish (Tuam), our young and highly gifted townsman, the Rev. Patrick Corcoran. He has just returned from the College of Maynooth, where, during a lengthened course of studies, he was eminently distinguished in every department of ecclesiastical science. The other appointments made by his Grace during the past week are as follow:—The Rev. Eugene Coyne has been changed from Annadown to Tuam; the Rev. John Lally from Roundstone to Annadown; and the Rev. Mr. Moore (lately ordained) has succeeded to the curacy of Roundstone. The Rev. John Boyle, R.C.C., has been removed to Clare Tuam, to succeed the Rev. R. Hosty. His Grace the Archbishop has returned from Dublin.—*Tuam Herald.*

PROSELYTISM IN CASHEL.—An edifying scene has taken place in the Catholic Chapel at Cashel, the reconciliation of a young man perverted from the Faith some months back, and employed by the Rev. Mr. W. Archdall, as one of his proselytising agents. The Rev. J. Ryan, C.C., received the public recantation of the penitent.—*Tablet.*

THE HON. AND REV. GEORGE SPENCER.—This gentleman, whose conversion to the Roman Catholic Church dates a considerable time back, arrived in this city on Sunday morning last. The object of his mission is to solicit the prayers of the Irish Catholics for the return of England to the Church. He delivered two lectures on this subject in the Catholic Chapel on Sunday last, and also preached on the evenings of Monday and Tuesday on the same subject. His lectures have been attended by a great many of all denominations, and he generally speaks for an hour and a half. We understand the order of Passionists, to which he belongs, are at present engaged in building a monastery, and he is receiving contributions for that purpose. When he appears in public he wears the habit of his order, and a large crucifix is attached to his breast.—*Derry Journal.*

UNITED STATES.

CONSECRATION OF THE RIGHT REV. BISHOP O'REILLEY.—The consecration of Bishop O'Reilly took place at Rochester, N. Y., on Sunday.—Bishops Timon, of Buffalo, and Fitzpatrick, of Boston, were the consecrating Prelates.—*Boston Pilot, 16th inst.*

CONSECRATION OF THE RIGHT REV. BISHOP GARTLAND.—The consecration of Bishop Gartland, for Savannah, took place in St. John's Church, Philadelphia, on Sunday.—*Id.*

ORDINATIONS IN NEW YORK.—The distinguished converts to the Catholic Church, John Murray Forbes, D.D., and Thomas Preston, are this week elevated to the Priesthood in the Catholic Church. At the request of the Most Rev. Archbishop Hughes, the Right Rev. Bishop McCloskey conferred minor orders and Subdeaconship on these gentlemen on Thursday. The Order of Deacon is to be conferred on Friday, and on Saturday morning they will be made Priests. We learn that Dr. Forbes is to be stationed at Nativity Church in the Second Avenue, with the present Pastor, the Rev. George McCloskey. Mr. Preston will be stationed in the meantime at the Cathedral.—*N. Y. Freeman's Journal.*

ARCHDIOCESE OF BALTIMORE.—The Most Rev. Dr. Eccleston has appointed for the See of Baltimore the two weeks from Nov. 24th to the Feast of the Immaculate Conception inclusive, as the period of the Jubilee.—*N. Y. Freeman's Journal, Nov. 16.*

FOREIGN INTELLIGENCE.

In casting one's eyes over the Foreign Intelligence, the bristling array of figures showing the movement and levying of troops is the most striking thing. Europe seems partitioned out amongst vast military arrangements. The Bavarian and Prussian troops are hovering on the frontier of Hesse-Cassel. The Austrian troops are marching out of Italy by thousands. The Prussians are lying completely across the North of Europe, and the Russians are *perdu*, but ready to spring up in overwhelming numbers at the bidding of their Cæsar. The chief political subject in France is also military, the result of the contest between the friends of the rival generals; the administration itself seems to depend on the temper of General Changarnier. So important is this contest, and so impending the results of military collision, that the French funds have fallen rapidly; and our own show a declining tendency.

It is a fact of more importance than our politicians seem to consider it, that every petty political squabble is to be settled at Warsaw; the Imperial Autocrat presiding, and really giving the decisive judgment. The destiny of Hesse-Cassel is to be there settled by the three fates of Europe—France, Russia, and Prussia; poor Austria humbly waiting on its oppressive ally. Prussia seems inclined to emphasize her words with deeds—deeds of arms—having near 100,000 men in the field, with a tremendous train of artillery at her disposal, belonging to herself and her allies.

In the meantime, the small but destructive war proceeds in Holstein, and all its horrors are manifested in a proportionate scale.

Spain is occupied with financial arrangements, and seems as little to operate on, as to be affected by, European affairs. Whether all the mighty mass of gunpowder that now occupies the whole of Europe will be restored to the arsenals without exploding, is a question, which it is difficult to answer, for Foreign affairs seem to have reached that crisis when the slightest untoward occurrence is sufficient to cause an

ignition. All concerned, either commercially or politically, with state affairs, and especially the gentlemen of the Bourses, must look with anxiety to the arrival of every courier.—*Weekly News.*

FRANCE.

A dispute which has arisen between the Ministry and General Changarnier threatens troublesome times. It seems that Louis Napoleon and his Ministers considered that if Gen. Hautpoul was "sacrificed," as the French papers term it, to the Commander-in-Chief, one of the friends of the latter ought to be "sacrificed" in turn. Consequently General Neumayer, an old friend of Changarnier's, has been removed from the command of the 1st military division to the command of the 14th and 15th divisions at Rennes and Nantes. This has enraged Changarnier, and caused an unusual hubbub in ministerial circles. No less than three cabinet councils were held on the subject on Wednesday, and the Commission of Permanence held a sitting. Another reason given for Neumayer's disgrace is, a change of the military post on Monday night at the Tuilleries, substituting the Gendarmerie-Mobile for the ordinary post of National Guards, by order of General Changarnier. This act "looked like a defiance."

These contests have caused, as may be imagined, "considerable uneasiness" at the Bourse, and the price of public securities falls lower and lower each day. There is a rumor to the effect that the French Government intends establishing an army of observation on the Rhine. The cholera "has fallen like a thunderbolt" on the inhabitants of Algiers, 150 persons having been swept away in two days. There is every probability that the plan adopted by the Republicans of Lille, of abstaining from the election there, will prove successful, and that General Lahitte will not obtain the number of votes (one fourth of the registered electors) required by the law. The venerable Dupont de l'Eure has published a letter calling upon the Republicans not to vote at any election under the present electoral law.

The Archbishop of Turin, Mgr. Fransoni, after stopping some hours at Geneva, returned to Lyons on the 22nd, where he will fix his residence until further orders. At Divonne he had an interview with his brother-Confessor for the Faith, Mgr. Morille, Bishop of Lausanne and Geneva. Mgr. Fransoni occupies, temporarily, the apartments in the Archbishop's palace at Lyons, where Pope Pius VII. formerly resided, and every day receives numerous visits.

AUSTRIA, PRUSSIA, AND ELECTORAL HESSE.

The news from the continent this week consists of details of the promenading of military forces throughout Germany. At the time we write, everything is thought to depend on the conference now being held at Warsaw, where are assembled the Emperors of Russia and Austria, and Count Brandenburg. The immediate question is the occupation of Hesse-Cassel. This is to be decided by the Emperor of Russia; his patent word will decide whether the swords half drawn from the scabbard are to be returned for a time. It seems that the invasion of Electoral Hesse by Bavarian and Austrian troops was originally intended to come off on the 23rd ultimo, and that the Prussian armies took their positions according to this contemplated measure; further orders, however, caused this movement to be stopped. Meanwhile, both Austria and Prussia are gathering together their armies from every direction, and the tramp of armed men resounds through Germany. 30,000 Austrian troops were to march from Lombardy on the 23rd, and in the neighborhood of Vienna 60,000 men were to be concentrated. A portion of the army in Hungary, as well as that in Italy, is to be detached. The Prussian troops surround Hesse-Cassel, and apparently will resist to the last any invasion of Bavarian or Austrian troops. It is said that in a few days Prussia and her allies will have little short of 90,000 men, with 160 pieces of cannon, ready for action.

The *Kolner Zeitung*, of the 30th ult., states, in its second edition from Vienna of the 26th, that the official news of the march of the two corps in the Tyrol and Vorarlberg, and the announcement that a part of the Italian army is proceeding to Germany, added to the military preparations now going on at Vienna and in Austria Proper, have created a violent panic on the Exchange. The prices of silver has risen $\frac{3}{4}$, and its closing price was 21, while gold stood firm at 28. The only consolation which the Austrian stockholders have is, that war is utterly impossible without a national bankruptcy, and therefore they disbelieve the possibility of a war. "These men," adds the correspondent of the *Kolner Zeitung*, "forget the bankruptcy of 1811, and there is no reason why the same event should not take place in our time. The first cannon which Austria fires against Prussia, is the signal for a break-down of her finances; it is bankruptcy, and the repudiation of her notes, which must sink down to the level of the notorious French Assignats. Even the friendship of Russia cannot assist Austria in her painful position. Russia can give guns and bayonets, but no money. It is consequently almost passing belief, that a real war is intended. Still this trifling with serious events is most reckless and criminal. It proves that the re-establishment of absolute power is the last and only idea which pervades the rulers of Austria, and that even credulity herself must now despair of the Charter of the 4th March, 1849."

Advices from Cassel of the 27th state, that fifty-two of the officers who have sent in their resignations, have received the Elector's permission to quit his service. The rest are still retained.

The *Kolner Zeitung*, of the 27th ult., states, from Frankfort, that the Elector, terrified by the approaching contingencies and the danger which might

voice is full of praise and worship, reflect, not that they tell you nothing of their Maker, but that they are the poorest and dimmest glimmerings of His glory, and the very refuse of His exuberant riches, and but the dusky smoke which precedes the flame, compared with Him who made them. Such is the Creator in His Eternal Uncreated Beauty, that were it given to us to behold it, we should die of very rapture at the sight. Moses, unable to forget the token of it he had once seen in the Bush, asked to see it fully, and on this very account was refused. "He said, Show me Thy glory; and He said, 'Thou canst not see My Face; for man shall not see Me and live.'" When Saints have been favored with glimpses of it, it has thrown them into ecstasy, broken their poor frame of dust and ashes, and pierced it through with such keen distress, that they have cried out to God, in the very midst of their transports, that He would hold His hand, and in tenderness to them, check the abundance of His consolations. What Saints partake in fact, we enjoy in thought and meditation; and even that mere reflection of God's glory is sufficient to sweep away the gloomy, envious thoughts of Him which circle round us, and to lead us to forget ourselves in the contemplation of the All-beautiful. He is so bright, so majestic, so serene, so harmonious, so pure; He so surpasses, as its prototype and fulness, all that is graceful, gentle, sweet, and fair on earth; His voice is so touching, and His smile so winning while so awful, that we need nothing more than to gaze and listen, and be happy. Say not this is not enough for love and joy; even in sights of this earth, the pomp and ceremonial of royalty is sufficient for the beholder; he needs nothing more than to be allowed to see; and were we but admitted to the courts of heaven, the sight of Him, ever transporting, ever new, though He addressed us not, would be our meat and drink to all eternity.

And if He has so constituted us, that, in spite of the abyss which lies between Him and us, in spite of the mystery of His attributes and the feebleness of our reason, the very vision of Him dispels all doubt, allures our shrinking souls, and is our everlasting joy, what shall we say, my brethren, when we are told that He has also condescended to take possession of us and to rule us by means of hope and gratitude, those "cords of Adam," by which one man is bound to another? You say that God and man never can be one, that man cannot bear the sight and touch of His Creator, nor the Creator condescend to the feebleness of the creature; but blush and be confounded to hear, O peevish, restless hearts, that He has come down from His high throne and humbled Himself to the creature, in order that the creature might be strengthened and inspired to rise to Him. It was not enough to give us grace; it was little to impart to us a celestial light, and a sanctity such as Angels had received; little to create Adam in original justice, with a nature added to his own, with an intellect which could know God; and a soul which could love Him; He revealed to our first father in his state of innocence a higher purpose which in the fulness of time was to be accomplished in his descendants. It became the Wisdom of God, who is the eternally glorious and beautiful, to impress these attributes upon men by His very presence and personal indwelling, that, as He was by nature the Only-begotten Image of the Father, so He might in time become "the First-born of every creature." It became Him, who is higher than the highest, to show that even humility, if it dare be said; was in the number of His attributes, by taking Adam's nature upon Himself, and manifesting Himself to men and Angels in it. It became Him, of whom are all things, and who is in all things, not to create new natures, which had not been before, inconstant spirit and corruptible matter, without taking them to Himself and uniting them to the Person of God. And see, my brethren, when you complain that we men are cut off from God, see that He has done more for you than He has done for those "who are greater in power and might." The Angels surpass us in their original nature; they are immortal spirits, and we are subject to death; they have been visited by larger measures of God's grace, and they serve in His heaven, and are blessed by the vision of His face; yet "He took not on Him the nature of Angels," He made not Himself the Brother of those who stood, He shed not His blood for those who fell; He turned aside from the eldest-born of creation, He chose the younger. He chose him in whom an immortal spirit was united to a frail and perishable body. He turned aside to him, whom an irritable, wayward, dim-sighted, and passionate nature rendered less worthy of His love; He turned to him; He made "the first last, and the last first;" "He raised the needy from the earth, and lifted the poor out of the mire," and bade Angels bow down in adoration to a material form, for it was His.

Well, my brethren, your God has taken on Him your nature, and now prepare yourselves to see in human flesh that glory and that beauty on which the Angels gaze. Since you are to see Emmanuel, since the brilliancy of the Eternal Light and the unspotted mirror of God's majesty, and the Image of His goodness," is to be born of a Virgin, since the manifold attributes of the Infinite are to be poured out upon your souls through material channels and the operations of a human soul, since He, whose contemplation did but trouble you in nature, is coming to take you captive by a manifestation which is both intelligible to you and a pledge that He loves you one by one, raise high your expectations, for they cannot suffer disappointment. Doubtless He will take a form such as "eye hath not seen, nor ear heard of" before. It will be a body framed in the heavens, and only committed to the custody of Mary; a form of light and glory, worthy of Him, who is "blessed, for evermore," and comes to bless us with His presence. Pomp and pride of men He may indeed despise; we do not look for Him in kings' courts, or in the array

of war, or in the philosophic school; but doubtless He will choose some calm and holy spot, and men will go out thither and find their Incarnate God. He will be tenant of some paradise, like Adam or Elias, or He will dwell in the mystic garden of the Canticles, where nature ministers its best and purest to its Creator. "The fig-tree will put forth her green figs, the vines in flower yield their sweet smell;" "the spikenard and saffron" will be there; "the sweet cane and cinnamon, myrrh and aloes, with all the chief perfumes;" "the glory of Libanus, the beauty of Carmel," before "the glory of the Lord and the beauty of our God." There will He show Himself at stated times, with Angels for His choristers and Saints for His doorkeepers, to the poor and needy, to the humble and devout, to those who have kept their innocence undefiled, or have purged their sins away by long penance and masterful contrition.

Such would be the conjecture of man, at fault when he speculated on the height of God, and now again at fault when He anticipates the depth. He thinks that a royal glory is the note of His presence upon earth; lift up your eyes, my brethren, and answer whether he has guessed aright. O incomprehensible in eternity and in time! solitary in heaven, and solitary upon earth! "Who is This that cometh from EDOM, with dyed garments from Bozra? Why is Thy cloak red, and Thy garments like to them that tread in the wine-fat?" The Maker of Man, the Wisdom of God, has come, not in strength, but in weakness. He has come, not to assert a claim, but to pay a debt. Instead of wealth, He has come poor; instead of honor, He has come in ignominy; instead of blessedness, He has come to suffer. He has been delivered over from His birth to pain and contempt; His delicate frame is worn down by cold and heat, by hunger and sleeplessness; His hands are rough and bruised with a mechanic's toil; His eyes are dimmed with weeping; His Name is cast out as evil. He is flung amid the throng of man; He wanders from place to place; He is the companion of sinners. He is followed by a mixed multitude, who care more for meat and drink than for His teaching, or by a city's populace which deserts Him in the day of trial. And at length "the Brightness of God's glory and the Image of His Substance" is fettered, haled to and fro, buffeted, spit upon, mocked, cursed, scourged, and tortured. "He hath no beauty nor comeliness; He is despised and the least of men, a Man of sorrows and acquainted with feebleness;" nay He is a "leper, smitten of God and an abject." And so His clothes are torn off, and He is lifted up upon the bitter Cross, and there He hangs, a spectacle for profane, impure, and savage eyes, and a mockery for the evil spirit whom He had cast down into hell.

O wayward man! discontented first that your God is far from you, discontented again when He has drawn near, complaining first that He is high, complaining next that He is low,—unbumbled being, when wilt thou cease to make thyself thine own centre, and learn that God is infinite in all He does, infinite when He reigns in heaven, infinite when He serves on earth, exacting our homage in the midst of His Angels, and winning it from us in the midst of sinners? Adorable He is in His eternal rest, adorable in the glory of His court, adorable in the beauty of His works, most adorable of all, most royal, most persuasive in His deformity. Think you not, my brethren, that to Mary, when she held His light lifeless weight in her maternal arms, when she gazed on the pale countenance and the dislocated limbs of her God, when she traced the wandering lines of blood, when she counted the weals, the bruises, and the wounds, which dishonored that virginal flesh, think you not that to her eyes it was more beautiful than when she first worshipped it, pure, radiant, and fragrant, on the night of His nativity? *Dilectus meus candidus et rubicundus*, as the Church sings; "My beloved is white and ruddy; His whole form doth breathe of love, and doth provoke to love in turn; His drooping head, His open palms, and His breast all bare. My beloved is white and ruddy, choice out of thousands; His head is of the finest gold; His locks are branches of palm-trees, black as a raven. His eyes as doves upon brooks of waters, which are washed with milk, and sit beside the plentiful streams. His cheeks are as beds of spices set by the perfumers; His lips are lilies dropping choice myrrh. His hands are turned and golden, full of jacinths; His throat is most sweet, and He is all lovely. Such is my Beloved, and He is my friend, O ye daughters of Jerusalem."

So is it, O dear and gracious Lord; "the day of death is better than the day of birth, and better is the house of mourning than the house of feasting." Better for me that thou shouldst come thus abject and dishonorable, than hadst Thou taken on Thee a body fair as Adam's when he came out of Thy Hand. Thy glory sullied, Thy beauty marred, those five wounds welling out blood, those temples torn and raw, that broken heart, that crushed and livid frame, they teach me more than wert Thou Solomon "in the diadem wherewith his mother crowned him in the day of his heart's joy." The gentle and tender expression of that Countenance is no new beauty, or created grace; it is but the manifestation, in a human form, of attributes which have been from everlasting. Thou canst not change, O Jesus; and, as Thou art still mystery, so wast Thou always love. I cannot comprehend Thee more than I did, before I saw Thee on the Cross; but I have gained my lesson. As I adore Thee, O Lover of souls, in Thy humiliation, so will I admire Thee and embrace Thee in Thy infinite and everlasting power.

A speaker at a "Wesleyan Reform Meeting," held at Newcastle last week, alluding to the assertion of the Conference party that agitation must prove injurious "to the souls of men," said, he was none the worse for it himself, and believed that it was particularly beneficial to some men—"who were like tea-leaves—not good for anything, till they got into hot water"—(laughter).

result to him from an advance of the federal troops into his territories, has entered a solemn protest against the intervention of Bavaria. The Federal Council, feeling that nothing but energetic measures could help them in this dilemma, has despatched Count Rechberg as Civil Commissioner, with instructions for Prince Thurn and Taxis, the Commander of the Bavarian army, to send his troops immediately into Electoral Hesse, and to follow them with his staff. The Prussian agents at Frankfurt, on hearing this news, immediately despatched a messenger to ask for further instructions.

The German papers received on Wednesday confirm the accounts respecting the movements of Austrian troops, in support of the Bavarian force, which is about to enter electoral Hesse. A telegraphic dispatch from Cassel 28th ult., in the *Kolner Zeitung*, states that in the course of Sunday night all the troops at Cassel received orders to leave that city, and that they are marching to Haynau. They will then be in a position to join the Bavarians and Austrians, as soon as they enter the electorate.

A telegraphic dispatch of the 29th from Cassel, states that an army of Bavarian troops was hourly expected to enter the electorate.

The removal of the State Treasury from Cassel had been determined on. The arsenal had been emptied of all the military stores. The command of the Prussian corps d'Armee of the Rhine had been given to the Duke of Saxe-Gotha.

The Cologne Gazette contains Frankfurt letters of the 29th ult., which state that the Hessian troops in Haynau, in the environ of Frankfurt, have been disbanded, and were compelled to give up their arms and accoutrements. The same paper states that the Elector and his ministers, after protesting against the Bavarian invasion of the Electorate, have suddenly altered their views and given their consent to the entry into Hesse of a Bavarian army. That army expected to arrive on the 30th ult.

The Mayence Journal also states, from Haynau of the 23d, that the Bavarians and Austrians were to enter. The Electorate army was on that day to be assembled in the Province of Haynau.

DENMARK AND THE DUCHIES.

Intelligence from Hamburg of the 28th ult., states that the proposal made to the British Government by Russia and France has caused a considerable sensation, and the popular feeling inclines to the support of Prussia, should any aggressive measures be taken to compel her to alter her policy. A very emphatic article has appeared in the *Hamburg Nachrichten*, representing the Duchies and the whole German people as ready to back Prussia to the utmost in any such event. The commander of the Prussian garrison, General Von Hahn, is reported to have arrived at Kiel, where it is stated he appeared in plain clothes. The exact object of his mission is not known. The seat of war furnishes no intelligence of any importance.

THE OVERLAND MAIL.

The state of India is as satisfactory as could be desired. Everywhere the most complete tranquility prevails. The officers who were on their trial, by court-martial, at Cawnpore, at the departure of the last mail, for having broken their arrest, and fought a duel, have been sentenced to be cashiered. Sir Charles Napier has pardoned Ensign Huxam, who was wounded, but Lieutenants White, Smith and Lichfield lose their commissions.

A regiment among the Nizam's own line Wallas mutined, and seizing the Nizam's treasurer, beat him with the butt end of their muskets. Her Majesty's 83rd have received orders to hold themselves in readiness to embark for Kurrachee.

A court-martial, composed of naval officers, sat lately on board the "Hastings," to try Lieutenant Melvin, of the Indian navy, for drunkenness; the charges were proved, and he has been dismissed the service.

Lord Falkland is now at the Mahabeshwar Hills, and is still reported to be sick. Sir Willoughby Cotton, Commander-in-Chief, who has been in the Deccan for some time, is coming down immediately, preparatory to his proceeding to Europe.

It is said that Sir Charles Napier will leave Simla about the 5th of November next. His escort has been warned that his Excellency will proceed to Bombay by way of Scinde.

IRISH INTELLIGENCE.

TENANT RIGHT.—THE COUNTY WATERFORD MEETING.—It will be a source of unmixed pleasure to all the friends of Tenant Right to learn that the most perfect arrangements are being made throughout the country to make the coming meeting what it ought to be—great and glorious. All the neighboring parishes have agreed to assemble on the morning of the day of meeting at a certain point, and at a given time, to help one another into the great tenant right meeting. The people have resolved to be peaceful, sober, and within the law, but earnest and determined to carry the just settlement of the tenant question or sink in the effort. They can see no alternative between the equitable adjustment of the land question on the principles of fair valuation, and transportation to the wilds of America—the poor-house, or the grave. The one is a necessary consequence of the other—take away all hope of a tenant law, and then nothing remains for the Irish landholder but a sad selection between the poor-house, exile, or the grave.—*Waterford News*.—[The requisition concerning the meeting, which appears in the local journals, contains upwards of 1,200 signatures, amongst them, almost the whole of the Catholic Clergy of Lismore and Waterford.]

THE LOUTH MEETING.—LANDLORD INTIMIDATION.—Since arrangements were made for affliating this county (Louth) with the League, by a public meeting in November, certain land agents, and small landlords, who are also land agents, have been guilty of threatening the tenantry who have the misfortune to live under their rule, that in the event of taking part in the forth-

coming meeting they will be disintitiled to any reduction of rent, and ejected from their holdings at the very first opportunity. We make this statement upon authority; and our chief regret is, that the tenants who have been thus shamefully outraged have not yet privileged us to unmask these minions of a system of despotism which would not be endured for a week in any part of the world outside Russia and Ireland. Emphatically we ask, will the respectable landlords of Louth sanction—directly or indirectly—the continuance of this reign of terror? Is the Irish tenant to be nothing better than a slave, for ever dreading the descent of the uplifted lash of landlordism? We deliberately assert that the system under which such iniquities are possible ought not to be tolerated anywhere, and least of all in a country subject to British law. Let the tenantry of Louth, then, vindicate their independence as men—let them assert their right to hold and to enjoy the property which they have created, or may hereafter create, in the soil—their right to enjoy this property not by the "good will" of the landlord, which is a sham, but by the security of an Act of Parliament. Undismayed by treason in their ranks—undeterred by the insane threats of arbitrary power on the verge of extinction—guided by the Divine rule which accords to others the justice they but seek themselves—they shall finally establish the Great Charter by which their improvements—now at the mercy of territorial rapacity—shall be permanently secured, and their industry, that has so long struggled against the paralysis of despair, shall be incalculably stimulated.—*Louth Advertiser*.

STRAHANE TENANT DEFENCE ASSOCIATION.—On Tuesday week, a meeting of the above Association was held in the Town Hall, to denounce the nocturnal legislators who posted threatening notices upon the several houses of worship in the parishes of Leckpatrick and Donahedy, and to consider the best means to bring these parties to justice.—*Tablet*.

COUNTY CLARE.—GREAT MEETING IN ENNIS.—Clare has pronounced, strongly and unequivocally, for the right of the people of Ireland to the soil of Ireland. The town of Ennis was, on Oct. 29th, the theatre of one of the most imposing meetings yet held on the all-important question of tenant right, whether we regard the numbers present or the enthusiasm that characterized the proceedings. Notwithstanding the unfavorable state of the weather, crowds pressed in, headed by their respective Parish Priests, from the most remote districts of the county, and throughout the whole business of the meeting, extending over a period of four hours, remained, in defiance of cold and rain, attentive listeners. The platform was erected in the large square opposite the old Court-house, and it is calculated that the number assembled could not have been less than six thousand. The trades of Ennis identified themselves with the struggle, and were present with their banners, &c., and the windows in the neighborhood were graced with much of the beauty and fashion of Ennis.—*Tablet*.

REPORTED LANDLORD "DODGE" IN DERRY.—The Dublin correspondent of the *London Times* makes the following announcement:—"I have just been informed that several of the Ulster landlords have taken counsel together, and have resolved upon holding a meeting at as early a day as possible (probably within ten days or so), in the city of Derry, with a view of considering the land question, and submitting such alterations in the existing law as may be advantageous to the interests of the two conflicting classes, and which might serve as the basis of future parliamentary legislation. Compensation to the tenants for all improvements will, it is said, be strongly insisted upon. Report assigns this counter movement to the influence of Lord Londonderry." Where this Dublin writer obtained his information it is impossible to say, unless it were from some of the parties engaged in the plot itself, for a veritable plot it is. We ourselves have had a private letter on the subject, and, from the information contained in this letter, we can acquit the Marquis of Londonderry of all concern in the affair. The real parties are expectant barristers, who have already in vain tried to "raise the wind" at Dublin Castle, inasmuch as no one, who knows the article, would buy their collective brains at a penny a pound. It is imagined, however, that if a good diversion can be got up, so as to detach any portion of the tenant community from the Tenant League, Lord Clarendon may be induced to do something for the authors of the "move," notwithstanding the absence of more solid merit. We warn the friends of tenant right in Derry to be on the watch in the meantime; and, if any trickery as that which has been reported to us shall be attempted, we do hope that the "Apprentice Boys" will give the speculating gentry alluded to a reception which will quiet their uneasiness for some time to come.—*Banner of Ulster*.

A most important meeting, in favor of the principles of the Tenant League, was held on the 24th Oct., in the town of Omagh. Several thousand persons assembled, and on this, as on other recent occasions, the Catholics and Presbyterians, led on by their respective Clergymen, joined together heartily and earnestly to effect an object on which the prosperity and happiness of themselves and their families are so deeply involved.—*Tablet*.

WESTERN RAILWAY.—The *Cork Reporter* contains a report of a meeting of the landed proprietors of West Carbery, and others interested in the promotion of a railway to the western harbour of the county Cork, which was held on Monday, in the Court-house of Bandon. The chair was taken by Lord Bernard, M. P., and the meeting was addressed by the Rev. Somers Payne, the Honorable Henry Bernard, Major Beamish, Mr. Jameson, Mr. Fitzgibbon, &c. Major Beamish, in the course of his speech, said that, however suitable the western portions of that county might be, they could not enter into the competition for the packet-station until railways were made to them. But who would undertake this railway? Who would provide the funds? He had reason to believe that funds would be provided in London on two conditions—1st, that the land should be freely given, without any claim for compensation on the part of the owners; and 2nd, that the baronies through which the line passed would guarantee the payment to the company of 3½ per cent. on the capital expended, or rather the difference (if any) between the net receipts of the railway, and 3½ per cent. for ten years. With regard to the first condition, he saw no difficulty. Lord Bantry had offered the whole of his lordship's land free of charge. This noble example had been followed by many gentlemen, and he had no doubt it would be generally followed along the line. With regard to the guarantee of 4½ per cent., that was merely nominal, as a simple calculation would show. Mr. Jameson (who is about to proceed to London to communicate with the capitalists

referred to by Major Beamish) then read a document, placing the land in the hands of trustees at one shilling per acre, which was signed by all the landed proprietors present. The meeting then separated.

WATERFORD AND LIMERICK RAILWAY.—A meeting of the shareholders of this company was held at Waterford, on Monday, to consider the expediency of authorising the directors to borrow a sum not exceeding 250,000l., for the purpose of completing the line. A vote in accordance with this object was unanimously adopted.—*Tablet*.

ENGLISH SETTLERS IN MAYO.—On the night of the 7th of October, a desperate attack was made upon the property of two enterprising Englishmen, Messrs. Woods and Wilson, who are in occupation of a large farm at a place called Tulagh, in the neighborhood of Ballina. It seems quite clear that they were expending large sums of money in labor, as well as setting an excellent example to the neighborhood by their mode of agriculture. One would have thought that the presence of such persons would have been hailed as a benefit by the whole neighborhood, and that no pains would have been spared to keep their property unmolested. On the night of the 7th of October, a threatening notice, in the Rockite style, was posted against their house, their rick was set on fire, their oat sheaves were carried from the field, and cast into the sea. No sooner had intelligence of the outrage got wind in the neighborhood, than a meeting of all the respectable inhabitants of Erris was held at the Court-house of Belmullet. A subscription list was opened, and liberally filled, to raise a fund for the detection of the offenders. Resolutions were passed, declaring that it was the unanimous feeling of the meeting that very few persons were concerned in the perpetration of the outrage; that a cry of indignation had been uttered by all the peasantry of the neighborhood against the ruffians who had brought disgrace upon it by their criminal act; that the peasantry looked upon the arrival of these opulent strangers as a perfect God-send. We cannot deny ourselves the satisfaction of copying the last resolution *in extenso*:—"We hail with delight the presence of English capitalists coming amongst us and taking lands, and we will, by every means in our power, encourage their settling in this country, and support and give the right hand of friendship to such Englishmen and Scotchmen as may come to reside in this country." Altogether there can remain no doubt that the persons present at the meeting were in serious earnest, and very fairly represented the opinion of the neighboring peasantry.—*Tablet*.

EMIGRATION.—Although the favorable time for travelling the "broad Atlantic," has passed for this year, still the current of emigration flows on increasingly. We do not exaggerate the number of emigrants passing through our town during the week when we set it down at seventy persons—men, women, and children; and the desire to emigrate from this unfortunate country abates not—nay, it increases.—*Westmeath Independent*.—From all quarters of the kingdom emigration is as brisk as it would be in the month of April, and the population of whole districts are proceeding to the far west to seek that livelihood which they despair of getting at home. The county of Sligo is also furnishing its number of voluntary exiles, for scarcely a steamer sails from here for Liverpool but has more or less aboard, and at present there is a vessel, the *Sarah*, lying at the Pool, about to sail for New York.—*Sligo Journal*.

IRISH PEAT RE-LIGHTED!—Since the surprise awakened in the House of Commons by the sight of a peat candle burning timidly on the table, with its patrons, the O'Gorman Mahon, and Lord Ashley, looking proudly on, we have heard nothing whatever of the discovery which opened a Hibernian California to our astonished gaze. Many thought that the candle and the scheme went out together. We are glad to find, from the City article of Thursday's *Times*, that this has not been the case. It now appears, that Mr. Owen, "whose cause from the first was in no way inconsistent with Lord Ashley's testimony respecting him," has been for the past year and a half quietly engaged in testing the merits of the process to an extent that would properly authorize a definitive estimate of its results. These labors have been carried on, partly under the superintendence of Dr. Hodges, the Professor of Agriculture in Queen's College, Belfast, and partly in the neighborhood of London at the premises of Messrs. Coffey and Sons, the engineers, and the conclusions represented to have been arrived at are of an exceedingly satisfactory nature. They do not promise the 500 per cent. originally talked of, but, according to a certified estimate rendered by Messrs Coffey, they show a profit of upwards of 100 per cent. This estimate, which is framed for an establishment consuming 36,500 tons of peat per annum, is as follows:—

EXPENDITURE.	
36,500 tons of peat at 2s. per tons.....	£3,650
455 tons of sulphuric acid at £7.....	3,185
Wear and tear of apparatus, &c.....	700
Wagons, labour, &c.....	2,000
Cost of sending to market and other incidental charges.....	2,182
Profit.....	11,908
	£23,625

PRODUCE.	
365 tons of sulphate of ammonia at £12 per ton.....	£4,380
255 tons of acetate of lime at £14.....	3,570
19,000 gallons naphtha at 5s.....	4,750
109,500 pounds of paraffine at 1s.....	5,475
73,000 gallons volatile oil at 1s.....	3,650
36,000 gallons fixed oil at 1s.....	1,800
	£23,625

The "paraffine" mentioned in the above products is a fatty inodorous matter which unites with spermaceti, wax, &c., and is suitable for the manufacture of the best kind of candles, of which, it will be remembered, a lighted specimen was placed on the table of the House of Commons at the time of the original announcement of the discovery. The price put against the article is said to be that which is offered by the principal London makers. It is also added that in the process of its extraction a surplus quantity of inflammable gas is obtained equal in value, as fuel, to twenty tons of coal for every 100 tons of peat, and which would admit of the production of peat charcoal as a further considerable source of gain. The value of the land redeemed by the process would remain, also, to be taken into account. The whole of the steps thus far are understood to have been carried on at the expense of Mr. Owen, "with whom the prospect of the social effects which must result from the discovery, if it should realise all that is hoped from it, has constituted a primary motive to exertion."

REPRESENTATION OF COUNTY LIMERICK.—In consequence of the vacancy created by the death of Mr. Dickson, there are already several candidates for the representation in the field, including Capt. Dickson, of Croom Castle, Mr. Gould, Mr. Fitzgibbon, &c. We trust that a candidate on the popular interest will take the field in advocacy of those measures of tenant right and Repeal of the Legislative Union, to which the great bulk of the electors of the county are unalterably attached.—*Limerick Reporter*.

COUNTY DOWN AND BOROUGH ELECTORS.—It appears by the returns furnished by the clerks of Poor Law Unions to the Clerk of the Peace for the county of Down, that the number of county electors, under the new Franchise Act, will be 12,000, and that for the borough 260. Under the old law there might have been about 1,500 registered for the county.

REDUCTION OF THE ADDITIONAL POLICE FORCE.—The additional police force of the North Riding of this county numbering about 60 men, have been withdrawn from the several out-stations where they had been located, and they are now preparing to be marched to the depot at Dublin, their services being no longer required in this county.—*Newagh Guardian*.

At the Galway quarter sessions, in the case of "the Guardians of the poor of the Tuam Union, against C. St. George, Esq., M. P.," an action was brought to recover a penalty of £29 from the defendant, under the 11th and 12th Vic. c. 57, for having evicted a tenant of his, named John Mullen, from his holding, without serving the notice required by the act on the relieving officer of the electoral division wherein the premises were situated. The whole matter was argued at some length, after which a decree for £20 was pronounced against the defendant.

Preparations, it is said, are in active progress for the re-organization of the Dublin Trades Union; a body which some years since possessed considerable influence in the conduct of political affairs in the Irish metropolis, and which, notwithstanding the extreme democracy of its composition, came frequently into collision with the popular leaders of that time, including the late Mr. O'Connell himself, then in the full meridian of his power. The revived body contemplate, as a portion of their future labors, the disentanglement of the Repeal question, and direct interference in the Parliamentary representation of the city. An attempt will also be made to create a fusion of the discordant factions into which party has been split up by the struggles between the rival halls of "Music" and "Conciliation"; and, with this object in view, a bold push is to be made to induce Old and Young Ireland to form a coalition altogether independent of the two "houses."—*Dublin Correspondent of the Times*.

Very large arrivals of Indian corn and wheat continue to pour into the port of Limerick.

Among the recent arrivals in the port of Limerick is a splendid Russian vessel, the *Frihcoll*, from Odessa, with 2,800 quarters of wheat.

One hundred and fifty paupers were turned out of the South Dublin Union, in the early part of the week for refractory conduct. Some of them were arrested for being violent, and all at the police office avowed their participation, and sought to be imprisoned. The Magistrate sent them for a month to Grange-gorman Penitentiary, whereat they all expressed satisfaction.—*Nation*. [No doubt a Penitentiary is a more comfortable abode than a Union Poor-house. Hence the desire for change. "Put me, I pray thee," say these poor wretches to the magistrate, "into the penitentiary; that I may eat a morsel of bread."—Ed. True W.

CONDITION OF THE COUNTRY.—In the addresses of several of the assistant-barristers to the grand juries at the Quarter Sessions now in progress, there are expressions of congratulation on account of the decided decrease of those crimes that had prevailed during the famine. The provincial journals contain reports of the efforts of the resident landlords to promote the growth of flax by their tenantry. In Cork, Waterford, Limerick, and Louth, where wheat failed to some extent this year, a very fair profit has been realised by those who had given their attention to flax.

THE CONDEMNED COLLEGES—GOVERNMENT FABRICATIONS—THE BISHOP OF DERRY.

We publish below a letter from the Right Rev. Dr. Kelly, Bishop of Derry, addressed to the Editor of the *Advocate*, in reference to one of the Government devices for the sustenance of their Colleges. For some weeks past—indeed, since the publication of the Synodical Address—the government organs, and all the journals that have identified themselves with the condemned Colleges, have been using every stratagem to induce the Catholic public to believe that there was a serious division amongst the prelates, and that the condemnation of the Colleges was not yet complete. Amongst other devices was the invention of the tale, that thirteen of the prelates had memorialized the Pope in favor of the Colleges! What the nature of the memorial was that has been made the basis for this misrepresentation we will not now discuss; we do, however, assert, that there was no memorial in favor of the Colleges forwarded by any of the prelates, and that from the nature of the repeated condemnations by the Holy See, and of the unanimous condemnation by the Synod itself, there could have been no such memorial.—*Dublin Freeman's Journal*.

SYNOD OF THURLES.

(To the Editor of the *Dublin Advocate*.)
Derry, 22d October, 1850.

STR.—As I am not in the habit of reading your paper, I am indebted to the kindness of a friend for a late number, to which my attention has just been called.

You assert in an article, which I understand has been copied by some of the provincial papers, that thirteen of the Prelates, lately assembled at Thurles, had signed a protest against the decrees of the Synod regarding the Queen's Colleges, and that after considerable difficulty you had succeeded in discovering the names of these thirteen Prelates; and, to my great surprise, I find my own name on the list which you have undertaken to lay before your readers.

Permit me to assure you, that I do not intend, nor shall any observations of yours force me to say one word regarding the decrees of the Synod, which have been already submitted to the Holy See.

As I am not, aware that a protest against these decrees, signed by thirteen, or any number of the venerable Prelates who met in Synod at Thurles, has been forwarded to Rome, I must take the liberty of requesting that you will contradict a statement which, so far as my name is concerned, at least, has been made without sufficient authority.—I am, Sir, your obedient servant,
† FRANCIS KELLY.

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THE TRUE WITNESS AND CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, NOV. 22, 1850.

BROWNSON'S LECTURES.

Continuing his examination of the comparative effects of Catholicity and Protestantism upon the material welfare of mankind, Dr. Brownson was led to examine the meaning of that hackneyed word "Philanthropy," so much in vogue at the present day. And here Dr. Brownson at once admitted the justice of the claim of Protestantism to be considered as the author of Philanthropy. Catholicity does not know it—has nothing to do with it. Philanthropy, which, being interpreted, means, "the love of mankind in general, and the hatred of every man in particular," is an eminently Protestant virtue.—Charity, which denotes the love of God for Himself, and the love of man for God, is the characteristic of Catholicity, and leads to results very different from those produced by Protestant philanthropy. Charity, or the love of man for God, induced the rich, (in the ages of darkness and barbarity, as they are called by Protestants; or ages of faith, as they are called by Catholics,) to found convents and hospitals, where the hungry were fed, the naked were clothed, the sick were tended and ministered unto. But Protestant philanthropy changed all this. These establishments savored too much of superstition; so down they must come, and make way for the poor-laws and poor-houses. Instead of the convent-hospital, Protestantism has its poor-house, where the unfortunate wretch, who has been found guilty of poverty, is closely imprisoned, and kept alive rather than fed, as an example to restrain others from poverty, or asking relief. More cruel than many savage tribes which, from a mistaken humanity, put an end to the existence of the old and infirm amongst their members, Protestant philanthropy incarcerates its victims in those accursed poor-law bastilles, and prolongs their sufferings with a few ounces of oatmeal, grudgingly administered, not from love of God, but through fear of revolution, until death terminates their miseries, and a parochial coffin, and a pauper funeral, receives and disposes of the unhappy victim of Protestant philanthropy—as witness the Emmistymon murder. The difference of the Catholic principle, charity, and of the Protestant principle, philanthropy, is strikingly exemplified in their different effects upon the enslaved races of mankind. Catholicity found almost all the lower classes of society in Europe slaves, and it emancipated them, noiselessly; and not only did it strike off the fetters of the slave, but it erased the ignominious mark of serfdom from his brow. But what has Protestantism done for the emancipation of its slaves? Great Britain has expended enormous sums, ruined its colonies, and made the condition of their old slave population tenfold worse than it was before. Even the tender mercies of Protestantism are very cruel: if it emancipates, it can do nothing to ameliorate the social condition of the nominally emancipated slave. In the free States of the American Union, Dr. Brownson observed that the condition of the emancipated slave was far worse than the condition of the slaves in the Southern States. Polluting all it touches, Protestantism has made emancipation, not a boon, but a curse, and an additional degradation to the unhappy negro.

Dr. Brownson next pointed out the effects of Protestant philanthropy upon the social condition of

the poorer classes in Great Britain, where about one-seventh of the population is in the course of the year subjected to the misery of receiving parochial relief.

Yes, and of these unhappy beings a great portion is composed, not of those who, from age and infirmity, are unable to work, but of the strong, the active, and the industrious, who vainly ask from their fellow man permission to toil in his service. It was not always so in England, for she was Catholic England once, and merry England. The word pauper was not known then. The convents and other religious establishments amply sufficed for the wants of the infirm, and the strong could then always maintain themselves by their own labor. In the reign of Henry the sixth, the commonest laboring man could earn from five to six shillings per diem, sufficient to purchase a bushel of wheat, and twenty-four pounds of meat per week. Such was the physical condition of the laborer in Catholic England. But Henry VIII., that pious Protestant King, inflamed with zeal for purity of religion, and strong animal passions, destroyed the convents, and his son and daughter established the poor-laws, those eternal monuments of Protestant philanthropy. By 1st Ed. VI., the beggar was to be branded with a hot iron, and compelled to toil as a slave for two years, with permission to his master to make him wear an iron collar. Elizabeth, by proclamation, 1595, sent him to the gallows.

Dr. Brownson gave up Philanthropy entirely to the Protestants. The learned gentleman next proceeded to examine the effects of Protestantism upon civil liberty; the first of which was to establish absolutism upon the ruins of the old constitutional monarchies of the middle ages. Protestantism gained favor in the sight of kings, who saw the immense increase of power which it held out to them. By the most abject servility, Protestantism first obtained a footing. Polygamy, which it tolerated, and the facilities for divorce which it offered, were irresistible inducements to princes like Philip of Hesse and Henry VIII., to embrace the new religion; and then there was the spoil of the Churches and monastic establishments. All these causes combined to make kings favorable to Protestantism, which was forced upon a reluctant people, by a code of the most barbarous laws that the world ever witnessed. In England, to be a Catholic was to be a traitor; and attendance at the new-fangled worship-shops was made compulsory, under heavy penalties for the refractory, that is, for those who preferred loss of goods, liberty, and life, to apostacy. Such were the means by which Protestantism was established in England, and by which it has been sustained to the present, as in Sweden, Norway, Denmark, where it is penal to become a Catholic. A repeal of the cruel laws against Catholics has always been followed by a rapid return of the people to the true Faith. The present free governments of Great Britain and the United States are often quoted as examples of the beneficial results of Protestantism. But it should be remembered that the foundation of all the civil liberties which these countries enjoy, were laid by Catholicity; that they were almost destroyed by the Tudors and Stuarts, the first Protestant princes of Great Britain, and that all that has since been done, has been only to re-conquer some of the old liberties which were lost by the miscalled Reformation.

Dr. Brownson's last lecture was delivered upon Tuesday, 12th instant: the subject, "Popular Literature." By popular literature, the learned gentleman stated he intended to denote lay, as distinguished from religious, literature. This distinction did not exist in the literature of ancient Greece and Rome. The religion of classic antiquity, sensual in its very essence, and appealing to the worst passions of man, harmonized with his corrupt nature; but Christianity, of which the essence is self-denial and asceticism, can appeal only to man's higher, or spiritual nature: hence the antagonism that is visible betwixt the religious and lay literature of the Christian world. Dr. Brownson then drew an admirable distinction betwixt the literature of Greece and Rome. The prevailing idea of the Greek, as evidenced by his word *nomos*, is adaptation, or fitness of things; hence his love for the *to kalon*, the beautiful in form. This idea is to be found throughout the political and social institutions of Greece, influencing its forms of government, its literature, and its cultivation of the fine arts. The idea of the Roman, upon the same subject, was expressed by the word *lex*, law, giving the idea of a legislator, or authority: hence the ideas of command and obedience, which pervaded the government, the jurisprudence, and the literature of the Western world. This grand idea, perfected by Christianity, is to be found throughout the literature of Western Christendom. Whilst disputes and heresies rent the Eastern churches, the West enjoyed a peace, almost uninterrupted, till the days of Luther. About the middle of the xv. century, the capture of Constantinople by the Turks compelled the learning of the Greeks to seek an asylum in the West; and the revival of the taste for Greek literature coincides with the first appearance of that spirit of resistance to authority, the general characteristic of that lay or anti-Catholic literature which is now so much esteemed. Some traces of the same spirit may be detected in the writings of Dante, Boccaccio, and others, but its full manifestation was reserved for the age of Ulrich Von Hutten, Luther, and Erasmus. Ulrich Von Hutten, who may be considered as the father of modern Protestant lay literature, whose writings Luther so much admired, and which, like Luther's own writings, are too obscene, too beastly, to bear quotation, set the first example of this irreligious defiance of authority. Erasmus attacked the barbarous latinity of the Monks, and had his imitators, amongst whom may be cited the witty but coarse Rabelais. It is impossible to form a correct judgment of the merits of the literature of any age or

people, without some criterion or rule wherewith to try it. This criterion, Dr. Brownson found in Catholicity, which embraces all truth, natural and supernatural. That only is really beautiful which is true. The Catholic, therefore, can admire that only which harmonizes with Catholicity, which is truth, and must condemn all that is repugnant thereunto. Now, the great characteristic of modern literature, is its opposition to all authority—divine or human. This is strikingly exemplified in one of the noblest specimens of this modern literature—Milton's Paradise Lost. Here, the Devil is the hero, and the general feeling produced by the perusal of this wonderful poem, is sympathy for Satan, and admiration at the indomitable courage with which he hurls defiance at the despotic Majesty of Heaven. The same spirit is the cause of the almost universal approbation of the writings of Byron. But if in the xvii. century, we find the opposition chiefly confined to spiritual authority, descending to later times, we find the hatred of authority continually increasing. In the xviii. century, authority whether spiritual or political, was set at naught, and human reason exalted. In the xix. century, reason is despised, and passion deified. Take, for instance, the much-read Eugene Sue, and what can you find in his writings? After painfully wading through pages of rapid nonsense, namby-pamby sentimentalism, enlivened only by blasphemy and obscenity, you meet with an appeal to the passions, to the lowest instincts of man's animal nature, but never a single noble or generous sentiment. In like manner, Dr. Brownson examined the validity of the claims to our admiration of many of the popular authors of the day, testing the merit of their works by the standard he had at first proposed, viz., their harmony with truth, as revealed through Catholicity. He pointed out the injurious effects upon the individual, of an indulgence in the pernicious habit of what is termed light-reading, as begetting a morbid sentimentalism, and unfitting man for the fulfilment of his great destiny. Man has but one legitimate object, that object being another world and Eternal Life. That only is to be considered beautiful, which is good; and that only good, which conduces to the attainment of man's sole legitimate object, and leads to Heaven and the Kingdom of our God.

The Rev. Mr. Corder has been lecturing upon the influence of religion upon civilisation, in answer to the lectures upon the same subject delivered by Dr. Brownson. We should not have felt ourselves at liberty to take any notice of the former gentleman's discourse, as having been delivered in the Unitarian chapel of this city, in the regular course of the Sunday's service; but as the *Montreal Herald* has published a long report thereof, it may be considered as intended rather for general circulation, than as limited to the rev. gentleman's congregation. Looking upon it, then, as public property, from the fact of its having been reported in a daily paper, we will take the liberty of making a few remarks upon the discourse. The Church did, even according to the Rev. Mr. Corder, succeed in effecting great triumphs. She overturned hierarchies, principalities, and philosophies, and, by the impulsion of spiritual force alone at last reached the central seat of the world's power, and made herself felt and acknowledged, even there. But, then, it seems an inherent, a radical defect, in her constitution, caused her to stop short in her triumphs, and a check was put to her farther development. How this occurred, we hardly dare to write. We give it just as we find it reported in the columns of the *Montreal Herald*. Though the Son of God had Himself become Incarnate, and undertaken to establish a Kingdom, of whose dominion there should be no end, yet, according to the Rev. Mr. Corder, He did this work so badly, or so negligently, that it utterly failed in accomplishing its objects. Lest we should be thought to be joking, we give the very words as we find them reported in the *Montreal Herald*, of the 14th instant. Speaking of Christianity, the Rev. Mr. Corder is made to say—

"Its author had constructed for it no special organisation; but those who had accepted it did so. This was necessary."

This is the first time that we ever saw it publicly declared, that Christ did not do all that was necessary for His Church, which He founded and sealed with His own precious blood, but left this work so imperfect, that it required, shortly after His death, to be put to rights, and set in order by men. If an organisation were necessary, and Christ did not construct any for it, He must have been deficient in foresight, or in power; for it is not to be supposed that he had not the will to do all that was necessary towards the success of his work. In this point of view, Mahomet was a far cleverer legislator and founder of a religion than our Divine Redeemer. No Mahometan would presume to say that Mahomet had not done all that was necessary towards the establishment of Islam. However, the Rev. Mr. Corder, if his discourse is correctly reported in the *Montreal Herald*, declares openly that Christ did not do all that was necessary, and therefore it is not at all wonderful that His work fell to the ground, as the work of a bungling architect, who does not do all that is necessary, always must fall. With this view of the Church, it is not surprising that the rev. gentleman arrives at the conclusion that she soon became incapable of fulfilling her duties; indeed, it would have been strange if she had not: and the only wonder is, that being, according to him, so imperfectly constituted, she did effect so much. The Catholic believes that Christ did do all that was necessary for His Church. He (the Catholic) agrees with the

Rev. Mr. Corder in believing that a special organisation was necessary, and that, therefore, Christ did give it that necessary, special organisation; for if the Catholic believed otherwise, he could not look upon Christ as the omniscient and omnipotent Son of God. With this fundamental difference of opinion as to the nature and work of Christ; it is unnecessary for us to follow the rev. gentleman's argument. Christ did not do what was necessary to be done, therefore the Church failed—is his argument. We deny his premises, as blasphemous. Christ did do all that was necessary to be done, and therefore His work can never fail.

EFFECTS OF PROTESTANT MISSIONS IN THE SANDWICH ISLANDS.

We remarked some time ago, in reference to Protestant Missions, that "Protestantism can exterminate, Catholicity alone can convert and civilise savage nations." We instanced the case of the Indian tribes of this country, in support of the latter assertion. We have it in our power to prove the justness of the former, by the most unexceptionable testimony, the Annual Report of the S. I. Missions, copied from the *Montreal Witness*, of the 18th instant:—

CONTRASTS AT THE SANDWICH ISLANDS.—The annual report of the S. I. Mission confirms the apprehensions lately felt of the ultimate disappearance of the native race. In 1849, there were in the islands 4320 deaths against 1402 births, being an excess of 2918 deaths. The total addition to the churches was 815, the whole number of deaths in the churches 1162.

But how comes this rapid disappearance of the native races? may be asked. How comes it, that immorality, disease, and death ever follow close upon the footsteps of the Protestant Missionary? To these questions, we give the following answer, extracted from a late number of the *N. Orleans Crescent*:—

"The Islands are fast becoming depopulated by the loathsome disease incident to general prostitution, and it is currently estimated that in ten years more there will not be 10,000 left of the 400,000 natives who roamed free, innocent and happily over these Islands at the time of their discovery. The churches are supported principally by the women.

"I have seen it stated in the *Missionary Herald*, that the purest virtues reigned in the palace of the Hawaiian monarch, when, at the same time it was well known that the queen of the Islands, the wife of the great Kamehameha, was living in open adultery with her own nephew. Three of the princesses, his cousins, were seduced by the same man, while they were together at a missionary school, and each bore him children.

"This nephew has since died of the loathsome disease which is depopulating the islands; his two brothers are lingering on the verge of the grave with a like affliction, and with them and the present King will pass away the last of the kingly race of the great Kamehameha. The missionaries will then have the islands all to themselves.

The Sandwich Islands have always been the great boast of the Protestant Missionaries. There, if any where, has the value of Protestantism, as an element in the great work of Christianising and civilising mankind, been fairly put to the test; and we have the result before us: beastly immorality, loathsome disease, and, by the confession of the Missionaries themselves, the rapidly approaching extinction of the native races.

With this specimen of the result of Protestant Missionary work before their eyes, our Colporteurs would do well to pause ere yet they have succeeded in perverting and demoralising the innocent and religious French Canadian *habitants*.

Before Protestants or Missionaries set their feet upon the shores of the Sandwich Islands, they contained a simple, and, comparatively speaking, innocent race. Protestantism, prostitution, and rum, have done their work upon them, as upon the natives of many other islands in the Pacific; and we have in the extract from the *Montreal Witness*, the result before us. We repeat it—Catholicity can civilise, Protestantism can do nothing but extirpate; and that it does well and quickly.

We see by the Upper Canada papers, that the Anglican Bishop of Toronto has, with a proper sense of what is due to his Church, dismissed one of his clergy for attendance at a dissenting meeting-house. A conscientious and honest Bishop could not act otherwise. But what would he say if he were told that clergymen of the Church of England, at Montreal, were so far forgetful of their own position, and of their Church's claims to respect, as to become active members of a Society composed, for the most part, of members and ministers of sects which the Church of England looks upon as schismatic and heretical; and whose principal occupation is to publish lies against the Catholic clergy, as witness the case of the Rev. Mons. Faucher. The Bishop of the Church of England at Toronto would not long submit to such a scandal.

We publish in another column an account of an insult offered to the Rev. Mons. le Curé de Beauharnois. How easy it would be for us, if we were inclined to imitate the illiberal example set by some of our contemporaries, to insinuate that the perpetrators were Methodists or Congregationalists or Presbyterians. We do not do so, because we leave all such mean conduct to the cowardly libellers of the Rev. Mons. Faucher. There are bad men amongst all denominations, and we are certain that acts of outrage, such as those committed against Mr. Osgood, the Rev. Mr. Digby Campbell, and the Rev. Mons. Charland, are alike held in detestation by all gentlemen, whether Catholic or Protestant.

We have much pleasure in publishing the following communication from the Catholics of New Paisley and Glasgow:—

"We, Catholics of New Paisley and Glasgow, till lately wandering as sheep without a shepherd, with none to distribute unto us the 'Bread of Life,' have been gathered into our Father's House, by the Divine Providence which rules over and directs the going out and the coming in of the flock of Christ. Lately the worthy and charitable Mrs. Masson, of Terrebonne, purchased for us ten acres of land, upon which she assisted us to build a Church, and which she enriched with the present of a bell. This Church is now almost finished, through the zeal of the people, whose thirst to hear the Word of God was gratified by their fervent missionaries, the Rev. Mr. Brennan and the Rev. Mr. FitzHenry, who commenced a six days' retreat, on Tuesday, the 5th instant. After chanting the *Veni Creator Spiritus*, the Holy Sacrifice of the Mass was offered to Almighty God, in order to solicit His blessing upon the little flock there assembled. The Rev. Mr. FitzHenry admonished the people of the respect that was due to their new Church, and to their Divine Saviour, then residing in the Tabernacle. He next delivered an eloquent and persuasive discourse upon the opening of the retreat, quoting Jeremias: 'With desolation is all the land made desolate, because there is none that considereth in his heart.' Every day that the retreat lasted, he delivered two sermons, which were productive of the most satisfactory results. Some of the most hardened sinners approached the Holy Sacrament of reconciliation, with hearts full of compunction for sin.

"In spite of the badness of the roads, the Church was crowded from an early hour until late at night by penitents, manifesting profound sorrow for their sins, and who gave a sensible proof of the sincerity of their repentance, by enrolling themselves beneath the banner of Temperance. The Master of the vineyard has been pleased to bless these prayers, these offerings of His children, by adding two new laborers to the vineyard. At the conclusion of the retreat, the Rev. Father FitzHenry received the abjuration of, and admitted into the Church, two converts to the faith, who, through the unspeakable mercy of God, have been brought to a sense of the evils of heresy, and to renounce the errors in which they had been brought up. For these and all His mercies, we return thanks to God, and to our good Bishop, for sending amongst us such zealous missionaries."

His Lordship the Bishop of Bytown has returned from his voyage in France and Italy. He sailed from Havre, Oct. 12th, and arrived at New York, the 12th inst., accompanied by the Rev. P. Leonard and M. le Curé Neyron. Three Father Oblats were their fellow voyagers, of whom one has started for the Saguenay, another is to proceed to Bytown: the destination of the third is uncertain.

We have received a copy of the very eloquent address delivered by the Hon. Charles D. Day, at the Provincial Industrial Exhibition, October 19th.

Mr. D. O'Hara is fully authorised to collect for this establishment, and will call on our city subscribers in the course of next week.

We thankfully acknowledge the receipt of the following amounts:—Rev. Mr. Lalor, Picton, £1 5s.; Mr. D. McGillis, agent for Alexandria, 10s.

CORRESPONDENCE.

To the Editor of the True Witness and Catholic Chronicle.

SIR,—You must feel surprised at not having received for some time past, any communication from this place. I will take care, however, to compensate for past neglect, by being more punctual in sending you, for the future, any news which I may conceive interesting to the numerous readers of your truly excellent paper. I will commence to-day, by giving you a faithful report of the proceedings of the "French Canadian Missionary Society," at their annual meeting in this city on the 13th instant. Desirous of ascertaining the views and prospects of this *philanthropic* body, and having been informed that its great guns would be fired off on this occasion, I came to the resolution of attending and hearing all that might be urged against poor old popery and its destructive tendencies. I listened, most attentively, to all the speeches, I heard all their objections to the Christian Church, I smiled at the recital of their triumphs and pecuniary embarrassments, I was amused at the conflicting statements of the various speakers, and I returned home perfectly convinced of the gullibility of the *Saints* and amazed at the gross ignorance of their spiritual leaders. I would prefer, Mr. Editor, that any ordinarily educated man, desirous of arriving at the knowledge of the truth, should be present at such a meeting, to his hearing the greatest effort of the most distinguished Catholic controversialist. There were about two hundred persons present, and of these many were children. Mr. Sewell, Post-Master of Quebec, took the chair. He is son of a former Chief-Justice of the province, and I am confident he is most anxious to improve the morality of the country. Being a man of great experience and Biblical knowledge, he believes the *legitimacy* of the Roman Church doubtful, and we must give him credit for warring against everything which he may consider *spurious*. The gentlemen, who addressed the meeting, were the Rev. Messrs. Wilkes, Marsh, Marling, Gekie and Churchill. As it would be impossible, Mr. Editor, to enumerate the statements of all these in one com-

munication, I will for the present confine myself to Mr. Wilkes, promising you, however, to return to the others, and to give you a reliable account of every speech made on the occasion. The best description which I can give you of Mr. Wilkes's speech, was that which Mr. Wilkes gave himself, when towards its conclusion he observed that it was a long and rambling one. The only man on the platform, who could have the least pretension to talent, was Mr. Wilkes. But his talents, like his speech on this occasion, were of a straggling, superficial kind. He has dabbled a little in Theology, but has never explored the depths of that grand and all-important science. I felt much astonished that he did not shew himself more conversant with the weapons which infidelity and heresy have ever employed against the Church. This gentleman commenced his speech, by giving the history of the "French Canadian Missionary Society," since its formation in 1839. He admitted that the numbers under its care were but few, and it might be asked, said he, how did it happen that they expended great sums, and were now considerably involved in debt, without receiving any adequate return. In reply, he stated that a farm had been purchased, a house erected, and the existence of such an institution was a great *fait accompli*. For the Canadian people, exclaimed he, in holy glee, will inquire why all this, and this very inquiry will lead to important results. Why did Romanism make such great progress? Because it was not an unmingled evil. The gem of Divine truth was there, although it had been encrusted with human errors. Romanism civilised his Anglo-Saxon ancestors, and polished their rough and uncouth manners. This is very candid, Mr. Editor, in Mr. Wilkes, but I am of opinion, that this polishing process would be very much required by many of England's children even at the present day. He then referred to persecution as another means by which *popery* had been propagated, but he confessed that the less said on that subject, all the better; for their own hands were not unstained with blood. Gothic architecture was next attacked, he preferred the three Grecian orders which Pagans had invented. I suspect, Mr. Editor, that he is in blissful ignorance of the beautiful symbolism of the Gothic style. Really Mr. Wilkes appeared rather in lack of objections, when he turned away from dogma to make a charge upon church building. Why did not Protestantism, with all its enlightening influence, accomplish something in this line, or if the Grecian style be superior, why did it not follow it in the construction of its temples? The principal objections, however, which he had against popery, were that ignorance was her handmaid, and that in every country where the Roman Church prevailed, there also existed the darkest mental slavery, that she was opposed to progress, and that she interposed her priesthood between God and individual man, and he concluded by expressing a hope that some of the French Canadian priests would follow the example of Giustiani or Achilli, or some other of the itinerant vagabonds who are a disgrace to human nature. Mr. Editor, I wish to inform Mr. Wilkes that the few precious jewels, which belonged to the Church of Canada, and whose light was rather of an ambiguous nature, are now set in their appropriate places, and are shedding a lustre over their *would-be* matrimonial state. The Catholic Church in this country is at present singularly destitute of such characters, but if any such she ever finds in her bosom, Mr. Wilkes may rest assured that he will very easily procure them. He asserted that he was a Catholic, that they should get rid of the name Protestant; that it was not a good appellation. This forcibly reminds me of the anecdote which the illustrious O'Connell was wont to tell of a Kerry fool; the poor simpleton having discovered a hen's nest, was drinking down the eggs, but incubation being rather far advanced, he was interrupted by the squeaking of the unfledged youngster in its perilous descent, nevertheless he proceeded, simply remarking "my blade you spoke too late."

Mr. Editor, the various objections advanced by Mr. Wilkes against the Christian Church, have been so ably refuted by Dr. Brownson in his late lectures, a condensed report of which appeared in the columns of your paper, that it would be perfectly superfluous in me to give them any further notice. There is one point, however, upon which I must make a few remarks—the ignorance of every Catholic people. Is Mr. Wilkes serious? Is he so unacquainted with the present history of the world, as to believe this assertion? Does he not know that every country in which Protestantism prevails, is fast sinking into the most deplorable darkness? Is he ignorant that more than one-fourth of the Protestant youth in the United States is unbaptised, and therefore Pagan. But I will select one country upon which the *Reformation* light has beamed for three centuries, a country which is the bulwark of Protestantism, and in which we will clearly see the effects of the revolutionary spirit of the sixteenth century. Now I assert—and I will prove my assertion beyond the possibility of cavil—that there is no people on God's earth so profoundly ignorant and brutalised as the English. The learning of this country, like its capital, is confined to a few, while the great mass of the people is in the most deplorable mental destitution. In the annual report of the Protestant Chaplain of Durham for the year 1849, it is stated "that 1,322 out of 1,825 were unable to repeat the Ten Commandments. Pitmen of mature age, born and bred in the County of Durham, never knew the Lord's Prayer, knew nothing of Christ but His name. A boy of thirteen years of age, reared in Sunderland, never heard of Jesus Christ, but is familiar with the exploits of Jack Sheppard and Dick Turpin." But it may be said that this state of things is not general. We will see. I will quote from another Protestant author, the celebrated Charles Dickens, in his "Household Words." "We find," says he, "that England stands lowest in the scale of civilisation. It has been calculated that

there are, at the present day, in England and Wales; nearly 8,000,000 who can neither read nor write. Also that of all the children between 5 and 14, more than one-half attend no place of instruction. These statements, compiled by Mr. Kay, from official and other authentic sources, would be hard to believe, if we had not to encounter in our every-day life, degrees of illiteracy which would be startling, if we were not thoroughly used to it. Wherever we turn, ignorance, not always allied to poverty, stares us in the face. We cannot pass through the streets, we cannot enter a place of public assembly, or ramble in the fields, without the gloomy shadow of ignorance sweeping over us. The rural population is in a worse plight than the other classes. You cannot address one of them, without at once being painfully struck with the intellectual darkness which enshrouds him. The whole expression is more that of an animal than a man. When you accost him, he is timid and shrinking, his whole manner shewing that he feels himself at a distance from you, greater than should separate any two classes of men. As a class, they have no amusements beyond the indulgence of sense. In nine cases out of ten, recreation is associated in their minds with nothing higher than sensuality." Read that, Mr. Wilkes, and then come forward, if you dare, and charge Canada with ignorance. Look at Catholic Austria or Catholic France, and you must confess that there is something radically wrong in England. Would it not be much better for Mr. Wilkes to return to his own country, for charity, according to the old proverb, commences at home. There is ample scope, it appears, for the exercise of his talents there; and, if he wanted a fellow-laborer, he might induce Mr. Gekie to accompany him. This attic *genius* far outstrips all I have ever seen or read of, even in the annals of cant. But, Mr. Editor, I must conclude, I have tired your patience, but you may expect a rich treat in my next.

I am, Sir,
Your humble and obedt. servt.,

Quebec, Nov. 19, 1850.

To the Editor of the True Witness and Catholic Chronicle.

DEAR SIR,—It seems that the editorial spirit which directs the *Herald*, waxes wroth against the person or persons who threw stones at the windows of Trinity Church—well! this is easily understood, and there are none of us disposed to defend such conduct—whoever did the deed, I freely admit that it was a ruffianly, a disgraceful act, and Catholics hold all such conduct in utter detestation—but by what right does the *Herald* connect this outrage with the lectures of Dr. Brownson, or the editorials of the *True Witness*?—This, as a Catholic, I utterly repudiate, and must beg the editor of the *Herald* to bestow a little consideration on the difference between *civil* and *religious* intolerance. Did he better understand the nature of the distinction, he would never attribute such effects to the teaching of the distinguished lecturer who has just left our city. Dr. Brownson openly and fearlessly promulgates the doctrine that salvation is unattainable without the Catholic Church; (and in this he does but follow the course pursued by the Fathers of the primitive Church) but I defy any one to point out a single word in any of his lectures that tended to excite Catholics against their Protestant neighbors—to put such a construction on anything he said would require a degree of malice of which few, we trust, are capable, even in these degenerate times on which we have fallen. If the editor of the *Herald* will pardon me for placing his anti-popish discernment at fault, I will venture to make a little supposition. What if the windows of Trinity Church, St. Paul Street, were broken by popery-haters and popery maligners rather than by Catholics, of even the most degraded stamp. I have known such sly little tricks to be done by the foes of Catholicity, with a view to throw the blame on the professors of that faith which they detest. I cannot pretend to say who they were, that disturbed the excellent and reverend Digby Campbell on the evening in question, but I should not be at all surprised to find that it was done by those who owed him no ill-will.

Another word with the *Herald* before we part. If he objects so strongly to the course pursued by Dr. Brownson and yourself,—neither of whom we are at all disposed to regard as "irregular" in doctrine, alleging that it tends to create dissension in society—what has he to say of the Rev. Digby Campbell and his compeers, who denounce popery in all its forms as an utter abomination. If Dr. Brownson was invited to deliver a course of lectures here, and if he selected for his subject, "The Church and Civilisation," necessarily involving some truths which Protestant ears never hear with pleasure—was not Mr. Lord brought here—to a *Catholic* city, to insult a Catholic population by such *morceaux* of eloquence as, "the vagabond priests or monks of the middle ages," and so forth? Let the *Herald* be charitable, and think that Catholics too have feelings to be outraged.

Good-bye for the present, Mr. Editor, (who are said or supposed to be a recent convert from some thing or another—pray what did you profess?). I give you joy of your good fortune.—I remain,
Yours, &c.,

Montreal, Nov. 20, 1850.

To the Editor of the True Witness and Catholic Chronicle.

MR. EDITOR,—I write to acquaint you with a disgraceful occurrence that happened here lately, but which, I am happy to say, has been considerably re-deemed by the prompt and universal condemnation it elicited. I should not trouble you with the matter,

but it would seem it has given rise to remarks out of the parish, which make it desirable that a true account of the affair be known. During the last month, one or two solitary ruffians got into the stable of our very excellent, amiable, and highly popular curé, the Rev. Mr. Charland, at night, and cut his horse's mane and tail. They also defiled the front of his house. When this became known next day at Church, the entire numerous congregation formed themselves into a public meeting, and unanimously passed resolutions highly condemnatory of the attempt to insult their pastor, and, as was said, the parish. They expressed the utmost indignation and disgust, as well against the perpetrators of the outrage as against the outrage itself, and offered a large reward for the discovery of the villains; and when it was proposed to nominate a committee, to offer his Reverence, in the name of the parish, their sympathy and condolence, it was negated by an amendment, passed by acclamation, to the effect that the entire assembled parish should go *en masse* for that purpose, and this was immediately done, shewing at once their abhorrence and condemnation of the outrage, and their high appreciation, reverence and affection, for their excellent, zealous, and truly Christian pastor.—I am, Sir,
Yours, &c.,

A PARISHIONER.

Beauharnois, Nov. 7, 1850.

Birth.

In this city, on the 21st inst., Mrs. Edward Murphy, of a daughter.

Died.

In this city, on Tuesday, the 19th inst., Mrs. Ellen Gillies, wife of Mr. Thomas Gillies, aged 66 years. She was a native of Eamiskillen, County Fermanagh, Ireland.

In this city, on the 10th instant, Catherine Cusack, wife of Mr. James Sharkey.

At Toronto, on the 19th instant, Mr. John Gibson, of the firm of Lovell & Gibson, aged 38 years.

At Quebec, after a long illness, Mr. Robert Cahill, cooper, aged 75 years. He was a native of the county Kilkenny, Ireland.

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Montreal, 21st Nov., 1850.

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L. PLAMONDON.

Montreal, Nov. 21, 1850.

**LECTURE OF ARCHBISHOP HUGHES,
ON THE DECLINE OF PROTESTANTISM.**
(From the Boston Pilot, Nov. 16.)

On Sunday evening last, Archbishop Hughes delivered a lecture in St. Patrick's Cathedral, New York, on the "Decline of Protestantism and its causes." The hour appointed was 6 o'clock, but long before that time every available spot in the building, including the aisles, was covered with human beings. Nearly all the Catholic clergy of the city were in attendance, and occupied the space within the railings around the altar. Half a dollar was charged for admission, and the sum of \$1500 was realised, which will be appropriated to the Catholic institutions of New York.

There was the most intense anxiety to hear, upon this interesting subject, the greatest divine—the brightest ornament of the Catholic Church in the New World, and the pride of the old land of learning and of Saints. All felt that none could do so equal justice to the topic, and the lecture, as the reader will perceive, has amply justified those expectations. It is indeed a brilliant and a lucid argument for Catholicity and against the Protestant creed. It was listened to throughout with the most breathless attention, and occupied more than an hour in the delivery.

The Most Rev. Dr. Hughes having ascended the pulpit, proceeded to address the audience as follows. He said,—The civilised world is divided into two great religious denominations—the one Catholic, the other Protestant. It is true, there is the Greek Church, which rent itself by schism from the Catholic Church, of whose divine faith it still retains a portion; and there are the followers of the impostor Mahomet, and kindred forms of heathen darkness and superstition. But I speak of the civilised world, and that is divided, as I have said, into two distinct and antagonistic creeds, as opposed to each other as light is to darkness. What Catholicity is everybody knows, for the true Church is like a city set upon a hill, and he that runs may read. It is not so with Protestantism. It is vague and indefinite, and though, in a popular sense, the term may be partially understood, it has no precise meaning in a religious sense, and conveys no idea of a body of doctrine or a code of morals. One of these systems has been in the world since the foundation stone of Christianity was laid by the great Architect—the other since the beginning of the sixteenth century. The rise and decline of Protestantism are comprised within a period of three hundred years. The word "decline," in the title of this lecture, I have not adopted arbitrarily. The decline of Protestantism is a fixed fact, acknowledged by learned and distinguished Protestant writers themselves; and they also admit that decay is the inevitable tendency of their creed. It is inseparable on the very first principle on which it is founded—the denial of all authority and the right of private judgment. Among other writers, I may mention the great Macaulay, the Essayist, the Reviewer, the Historian. He acknowledges that Protestantism is an invasion upon the beautiful system of Catholicity, and he has prophesied that the tree of the true Church will continue green and unfading, when the traveller on London bridge shall behold the ruins of Westminster. But I hope, ere that day arrives, that the voice of the true worship of a repentant nation returning to its first love, will be heard in St. Paul's. So the Catholic Church has always been a rallying point—the unity of the faith. From this central point its doctrines spread on every side in the first age of the Church, when the heathen were gathered in myriads into the true fold of the great Shepherd of Souls; and the faith has continued to extend itself to the present hour, and will never cease to overspread the Earth till all nations bow to the victorious sceptre of the Cross. But it will be said, that Protestantism has also diffused itself. I admit its rapid spread immediately after its promulgation—but its extension was not only limited, but it has since receded from the ground it occupied, as if God had said, "Thus far thou shalt go, and no farther," and here shall the proud waves be stayed. What time did the Reformation, as it is called, commence, and what was the cause of Luther's partial success? It commenced in a very corrupt period, and when the public morals were at a very low ebb. There were abuses which afforded the arch heretic an opportunity of creating a schism in the body of Christ's Church, and seducing the members from the ancient faith of their fathers. On the other hand, he appealed to the worst passions of fallen human nature. His adherents sought and obtained political alliances, and in a short time the new creed overran Germany, Switzerland, France, England, and without exception the whole North of Europe. It was only by the Irish people that the desolating flood was stayed. The battle between truth and error has lasted for three hundred years; but Ireland, true to her God and to the holy Mother of pure Christianity, has never been conquered by the Protestant Propagandist. The Providence of God appears to be manifest in this. The rapid conquest of Protestantism in other countries was one of its most remarkable features. In fifty years from its date, it covered every inch of ground it ever possessed, and Luther himself lived to see the widest extent of the system which he originated. Not only our churches, but our universities were taken possession of by the professors of the new creed. Protestantism immediately seized on all the wealth and became master of kings, and armies, and navies, and senates, and nations, and everything which the Catholics had in course of time accumulated either for charitable or religious purposes. Yet where is it now, and what has it done? Let us regard it in its professions. What were its professed mission and purpose?

Its mission, according to its own statement, was to regulate a fallen Christianity—to introduce a pure and perfect religion, as a substitute for that apostate Church, as it called the Catholic faith, from which itself emanated. If such was its purpose, we should think that it would take some certain ground in reference to its mission, for if it really believed that it was the form in which God would save the world, it was bound to labor for the salvation of the world, to speak in unequivocal language, so that it should accomplish in its own time something like what the apostate Church had previously accomplished. Two things, however, it was bound to do; first, to convert pagan nations, and the other was to preserve itself, for if it lost itself in attempting to gain over others, it would necessarily show that it was not what it pretended to be. I shall not attempt a definition of what Protestantism is. I have sought in vain for anything like a definition, nor, indeed, do I conceive it possible to give what may be called a definition of the word Protestantism. However, I shall take it in its fairest light, and endeavor to find an idea of what it is by the elements of which it is composed. Protestantism is a generic term, the conditions of which are that the individual who calls himself by this name, protests against the Catholic Church in the first instance, but protests implicitly against all human authority; and on the other hand takes that meaning from the holy Scriptures, reflected by his own mind. I will take the period of 1567, when Protestantism was comprised in three great divisions—the Lutheran, the Calvinist and the Anglican. On looking at the symbolical books of that period, I find it is understood as comprising two elements—one positive, and the other negative. At this time it embodied a great many of the essential truths of primitive Christianity—I mean the doctrine of the Holy Trinity, the Incarnation of the Saviour, Original Sin, the Holy Eucharist, and others. These were the positive doctrines, while the doctrine of the Intercession of Saints and others were cut off. These were the negative faith of Protestantism. You have, therefore, these two principles, and beyond them I cannot pretend to define what Protestantism is; for if you pass from the generic term to a specific one, and trace it to the present day, there will be found these two elements—the one embracing these and these doctrines, and the other rejecting these and these doctrines. We cannot at this day but regret that what was positive has ceased to be so, and if Protestantism included all those fundamental doctrines, how great has been the decline on the side of latitudinarianism. I have written for this lecture, perhaps, some sixteen or twenty pages of authorities and have been obliged to put them all aside, because, if I attempted to quote them, it would occupy my whole time.

And what authorities are these? Protestant authorities, some calling themselves by one name and some by another, but all admitting the decline of Protestantism from what it once was. Do you speak of Germany? In Germany the doctrine of the Trinity is held, if held at all, only by a few and by the ignorant, but as for your great men and doctors, they have no conception of any such thing. Rationalism has taken the place of Protestantism, although they still claim the ancient name, from the meaning of which they have departed. If you speak of them of the miracles, they were all done through mesmerism. This is their explanation of Scripture, and yet they are enjoying all the emoluments of Protestantism, the old benefices instituted for the support of the Catholic clergy. Do you go to Switzerland? In Geneva they have a patron saint, not Calvin, but Rousseau; and his sentiments are those of persons calling themselves Christians. In the days of Calvin, a man would be burned to death for denying the doctrine of the Trinity; at the present time, he will not be burned to death for believing in it, but he will be laughed at. Go to France, and travellers will tell you that the Churches represent a mockery. Go to Holland, and the same thing meets the eye. Go to Sweden, and all is dark, and cold, and dreary, and stiff as iron, because freedom of conscience is a thing unknown. We read of a man of genius, who wished to be a Catholic, banished, and his property confiscated. Look over the history of Protestantism in England. See what that country has passed through since 1567. Protestantism there seems to have no privilege, and if you look for any propagation of Protestantism there you will look in vain. It is a long time since it felt the necessity of attempting something like what was accomplished by the Catholic Church, in the conversion of the heathen; and we find that, one hundred and forty years ago, missionary societies were established, but what they have done is a blank, as far as history is concerned. We know that, within our own memories, millions and millions of money have been received in England, and in the United States, for the purpose of missions, all of which has been sacrificed, with thousands of missionaries, in attempting to do something to propagate Protestantism; and, I will say boldly, all without success. We have heard much of their success in the Sandwich Islands, but I believe it will be found that the propagation of Protestantism there is illusive. We know that the population of those Islands has diminished one-half under the influence of missions; and we know that the conversion of those that remain is of such a kind that the people by law are driven into the Churches with canes. These, therefore, are symptoms of decline. It is declining on both sides. On one side is the decline of all who have separated from its primary doctrines. We must either admit that all Germany and Holland has declined into infidelity, or we must still call it Protestant. But Protestants will not admit this; but it shows how fast Protestantism declines into infidelity. It declines on the other side, for it is a very consoling reflection that many of the best and purest minds that ever embraced Protestantism, have come, one after the other, in the direction of the Catholic Church. In Germany, too, we hear of four hundred men connected with the universities, becoming Catholics, not in a body, but one by one. If they remain, they will not submit to any yoke. They say the Scriptures are their guide, and they are the interpreters. You have taught us, they say, to disregard authorities, and you attempt to fasten your yoke upon us. It may be said that Catholic nations have turned out many infidels, but they never can do so under the cry of Catholicity. Protestants have no check on them. If Protestantism, therefore, has declined, and is declining, and is destined to decline, it may not be unreasonable to inquire into the cause of it. I think the fact itself is undeniable, for it is admitted on all hands. The question, then, is, what is the cause?

The causes are many, but I think the primary ones are to be found in the very elements of Protestantism itself; for I conceive that God has given to man but two principles for his guidance; one is authority, the other is reason. If it be said that we, Catholics, because we admit authority, do not exercise reason, we have an answer which is obvious, and ought to be satisfactory, which is, that if you ask us our reason for submitting to authority, we say, that by the exercise of reason we arrive at the conviction that God, having made a revelation, has made a Church, to be the guide of the people to the end of the world. If this be true, what can be more rational than that we should submit to the teaching which God himself has provided. This is our argument; but on the other hand, the Protestant system from the beginning, cast off all authority. It is very difficult to say, now, what were the motives for asserting this principle; but one thing is clear, that the first principle of Protestantism is to pull down. Its first mission was not to build up, but to pull down; and a more efficient instrument for pulling down could never have been made by the ingenuity of man—the principle which made every man the judge of what was right and true in the Holy Scriptures. Hence, therefore, the first principle of Protestantism was a condition of necessity, and it seems not to have foresight to reflect that this principle could be turned against anything else. Hence

you find that after it produced the first ebullition, a species of half religious and half political revolution, it began to fix limits, and endeavored to put some restraints on the wildness of its adherents. This, therefore, is the other element; and from that period to the present day, Protestantism has manifested that it never could under such principles hold its own, or propagate itself. And why? Because these two principles are contradictory, one of the other.

How can you make me free to read and judge the Scriptures, if you tie me down to the Augsburg Declaration, the thirty-nine articles, the homilies, or the Westminster confession? What kind of freedom is that? The freedom you proclaimed invited me to desert the Catholic Church, in order to put my neck under a yoke which you have framed for me, and which you could not bear yourself. You give with one hand, and take away with the other. Protestantism, therefore, is in contradiction with itself, and cannot exist. Hence it is, that all those persons who have gone in the direction of rationalism, go on the first principle of Protestantism; and all those who deny authority, and seeing and feeling the necessity of it, come one by one into the church from which their ancestors departed. This principle has followed Protestantism everywhere. It springs from the heart of Protestantism, and follows it through every vein; hence the number of sects—they cannot be enumerated; but all of them are justified in their character by the very first principle of the association to which they belong. And here, also, Protestantism has lost all power over the mass of mankind. It has so lost the capacity to preserve any doctrines of its own, that it is paralyzed and powerless. It has lost all central force; and because it was conscious of this fact from the beginning, you will observe that in every instance it has attached itself to the State. The Protestants have no land of freedom except these United States, and here they have the kind of freedom of which none of the advocates of Protestantism have reason to be proud. In every other country it is a department of State. You may speak of its bishops, its ministers, and its dignitaries, but you will find that they have no tongue except that which the minister or king puts in its mouth. Have we not proof of that in England; have we not seen a dispute the other day, between a presbyter and his bishop, about the nature of the sacrament of baptism—a doctrine which was settled by Christ 1,800 years ago—decided by the judge on the bench? In that dispute the bishop had an advantage over the presbyter. On the contrary, he was opposed by the Archbishop, and there was the Archbishop, the Bishop and the presbyter professing to be Protestants, and yet they could not find what the doctrine of baptism was, until it was made known to them by a civil officer, the judge on the bench. In every country but this, it is a mere slave, a function of government, in which the civil laws speak to it, as it does to the officer of the army and navy. Again, if you speak of its wants of success in conversions, how is it possible that it can succeed? We hear of missionaries going with high hopes of converting pagan natives, and holding, on board ship, conventions to agree upon what kind of doctrines to present to the heathen. We have seen a missionary leave the country, who was converted on the voyage and baptised. How could we expect the heathen to listen to men who are contradicting each other. And even where this is not the case, they have confounded the judgment of the pagans, from the fact that, being Protestants, they must commence by saying that our Saviour established a church which, after fifteen hundred years, failed, and that they came to renew it. How quickly will the heathen, with the perception of natural talent, say, what confidence can I place in you if the church of the author of Christianity failed? Protestantism has no body of doctrines. It has no heart, no intellect, no complete system by which men can be brought into an association of a religious kind. Protestantism still numbers, perhaps, fifty millions of men, many of them the most enlightened and the best educated in the world. Yet, under the unhappy auspices of the first principle of Protestantism, as if God would make known what were their specific creeds, it is probable that not ten out of the whole number could be found on all points to have the same belief in regard to the substance and details of the Christian religion.

On the other hand, the Catholics number two hundred millions, all over the globe, from the rising to the setting of the sun, and I run no risk in stating, that out of these two hundred millions there could not be found ten that disagree in regard to the revelations of the Son of God. There are other causes to which I might refer if time allowed. In every country it is used as a state engine, and here, where it is not so used, you will perceive the excesses and fanaticism into which it runs. What is New England now? It is a land of scepticism. The very pulpits erected for the purpose of preaching the doctrine of the Trinity, have been used for preaching against the divinity of the Son of God. You see persons declaring they expect to see greater men than Jesus Christ. And you see women, the sex so much honored by the Virgin Mother of the Son of God, holding conventions, and quarrelling about woman's rights. Look at Miller. He can set a nation crazy, and who can stop him. Where is the authority in the Protestant Church to say, unhappy man you must cease? So, too, with Joe Smith, and the Mormons. And where is the authority in Protestantism to prevent him from seducing thousands and thousands from the path of heaven? They preach from the pulpits the decisions of ecclesiastical bodies. But what authority are they? None at all. All is gone—the life is gone, the soul is gone, and the principle is gone, if there was any principle except that which was calculated to produce a series of disputes and contradictions among those to whom God had bequeathed, as a legacy, one united system of divine revelation. During all the time to which I refer, in which the Catholic Church saw several nations fall from the right path, like stars from the celestial firmament, she was not idle,—she has made glorious efforts, and has taken from Protestants their best men, while she also replenished the pagan. She brought South America and all its Indian tribes into communion with her. She sent her missionaries into China, and planted there a nucleus which may one day turn out a glorious and beautiful portion of the Church of God. She sent her missionaries to Paraguay, and they were not of the delicate stamp—they were not of the stamp of those whose only mission appears to be to distribute tracts, and count them by the number of pages; but missionaries animated with the soul and life of truth.

Oh, how beautiful are some of the passages in the lives of the missionaries during the period when Protestantism was making its ravages in the heart of Catholic Europe. Who can imagine a scene such as that which occurred in the tranquil rivers of Paraguay, when the ministers, to convert the Indians, had recourse to the touching strains of lutes to the sweet music of which they sang beautiful hymns that appealed to the hearts of those benighted Pagans, and which the Church has consecrated in praise of God and of the Mother of our blessed Redeemer. The Indians could not resist the influence of those hymns and it was this influence which first led to their conversion. When one of the two Missionaries, after their separation from each other, had returned to the place where they parted, he found the body of his companion pierced with arrows. On his body he found his breviary opened at the prayer for the dead, and instead of whining at what occurred he chaunted over the body "Te Deum Laudamus," because from that moment he began to conceive hope that God would give a blessing to the people, although they had shed the blood of His minister. And if the Catholic Church be in error, and Protestantism true, how strangely has God manifested the distinction between truth and error, when the Protestants have converted none and the Catholic all! What, then, has Protestantism done? Where, in a word, has it exhibited any of those signs of divine approbation which have always accompanied the Catholic missionaries? Protestantism requires all that it ever had for itself. It gained nothing. It could not preserve itself or its doctrines; and when we number those who have unhappily gone farther from the truth, and when we number those who are daily admitted into the Catholic Church, there can be no hesitation in believing that Protestantism is declining, that it is destined to decline, and that probably before the end of a century from this day there will be throughout the civilised world, nothing of what had been Protestantism, and the Protestant church. This is the probability; and it is on this account that the Church has never ceased for a moment to send her missionaries throughout the world. It is on this account Protestantism needs, and pretends to have discovered great secrets. It is said the discovery has been made that it is the intention of the Pope to seize the valley of the Mississippi. They seem to think this a secret. Not so. Every one should know that the church will convert the whole people of the United States, if necessary—the army, the navy, the government, senators, representatives—the President himself. We have received from God what Protestantism never received—a command to go and teach all nations.

And why should we not do our best in a country to which we are bound by so many ties of duty and gratitude? It is no secret—the object and hope of the Catholic Church are to convert all nations, including England with its high Parliament and imperial Sovereign. God, who has permitted this great schism to take place, knows the time and circumstances of this conversion. In the meantime, look at the list of great men who are leaving high places and emoluments in the established Church of England and seeking admission to the one true Church. Look at the meek Spencer, who is willing to be called a fool for the Church's sake. Who can think of Newman, with all the strength of his mighty intellect, and all the sweetness of a pure soul infused into every page of his writings, coming back, and doing all in his power to repair the injury which he and his associates had done. Who can think among ourselves the number that have already come in or are preparing to do so? For I think I may say, in the presence of Protestants, that in all my life I have never conversed with a Protestant who was entirely satisfied with the religion he entertained. I do not say, on this account, that he preferred Catholicity. But on the other hand, the illustrious converts who have been brought up, as it were in the camp of the enemy, from the moment they became Catholics their souls were filled with gratitude.

Why then should we not enter in prayer that God will conduct those wandering souls back to the fold—to unite them in our faith in communion with His church. We should pray for those, and oh, if it had not been for this awful schism, if the nations had remained in communion with the church of God, we would have converted the whole world. Paganism and all species of infidelity would have vanished before the approach of the herald of Christianity. Oh, should we not pray for the day, when missionaries shall not be at difference, but when the church shall send out missionaries to bring all nations to the knowledge of one God, one faith, and one baptism. Amen.

IMPORTANT TO THE CONFRATERNITIES OF THE IMMACULATE HEART OF MARY.—The Curate of Notre Dames des Victoires, in Paris, requested the Rt. Rev. Bishop Aletmy to have the following notice published in this country for the sake of the different Confraternities of the Immaculate Heart of Mary affiliated to the Archconfraternity of his Church. The notice is that the names of the members of the various confraternities affiliated to that of Notre Dame des Victoires, ought to be sent to him, as otherwise they do not gain the indulgences attached. Those of the Clergy that have the confraternity in their churches are humbly and earnestly requested by him to send him the names, addressing to "M. le Curé de Notre Dame des Victoires, a Paris, France."—*Freeman's Journal.*

(From the London Correspondent of the Tablet.)
Wednesday Evening
The Hierarchy and the Cardinalate of Archbishop Wiseman, continue to be, as you may see by the papers, the great topics of conversation and speculation at present. It is said that Lord John Russell, as at present advised, intends to take no step whatever in the matter I cannot help thinking that the excitement is mainly among the Clergymen of the Establishment. I was very happy to see in the letter of the Paris correspondent of the Times, on Friday last, a paragraph which confirms the news I gave you about the foundation of an asylum for converted Anglican Ministers. He tells us that "the religious society here"—i. e., a Paris—have purchased one of the very finest houses in the Rue de Greville for a seminary, the young men there educated being chiefly intended for Great Britain. For myself, I lament Mr. Goltz's decision to establish his magnificent foundations in Paris. I understand, however, that he considers it highly desirable that Anglican converts should be for a time separated from England and English influences before they are sent back to perform sacerdotal functions in the land which witnessed their Puseyite vagaries.

New schools for girls and infants are to be opened in Castle-street, in the Warwick-street district. They are to be placed under the superintendence of Religious. The Times has nailed the Bishop of London very fairly on a point of his answer to the address of the

when the ministers, to convert the Indians, had recourse to the touching strains of lutes to the sweet music of which they sang beautiful hymns that appealed to the hearts of those benighted Pagans, and which the Church has consecrated in praise of God and of the Mother of our blessed Redeemer. The Indians could not resist the influence of those hymns and it was this influence which first led to their conversion. When one of the two Missionaries, after their separation from each other, had returned to the place where they parted, he found the body of his companion pierced with arrows. On his body he found his breviary opened at the prayer for the dead, and instead of whining at what occurred he chaunted over the body "Te Deum Laudamus," because from that moment he began to conceive hope that God would give a blessing to the people, although they had shed the blood of His minister. And if the Catholic Church be in error, and Protestantism true, how strangely has God manifested the distinction between truth and error, when the Protestants have converted none and the Catholic all! What, then, has Protestantism done? Where, in a word, has it exhibited any of those signs of divine approbation which have always accompanied the Catholic missionaries? Protestantism requires all that it ever had for itself. It gained nothing. It could not preserve itself or its doctrines; and when we number those who have unhappily gone farther from the truth, and when we number those who are daily admitted into the Catholic Church, there can be no hesitation in believing that Protestantism is declining, that it is destined to decline, and that probably before the end of a century from this day there will be throughout the civilised world, nothing of what had been Protestantism, and the Protestant church. This is the probability; and it is on this account that the Church has never ceased for a moment to send her missionaries throughout the world. It is on this account Protestantism needs, and pretends to have discovered great secrets. It is said the discovery has been made that it is the intention of the Pope to seize the valley of the Mississippi. They seem to think this a secret. Not so. Every one should know that the church will convert the whole people of the United States, if necessary—the army, the navy, the government, senators, representatives—the President himself. We have received from God what Protestantism never received—a command to go and teach all nations.

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