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# CATHOLIC CHRONICLE.

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

DISCOURSE XIII.

MYSTERIES OF NATURE AND OF GRACE.

I am going to assert, what some persons, my brethren, those especially whom it most concerns, will not hesitate to call a great paradox; but which nevertheless I consider to be most true, and likely to approve itself to you more and more, the oftener you turn your thoughts to the subject, and likely to be confirmed in the religious history of this country, as time proceeds. It is this:—that it is quite as difficult, and quite as easy, to believe that there is a God in heaven, as to believe that the Catholic Church is His oracle and minister on earth. I do not mean to say, that it is really difficult to believe in God, (God Himself forbid!) no; but that belief in God and belief in His Church stand on the same kind of foundation; that the proof of the one truth is like the proof of the other truth; and that the objections which may be made to the one are like the objections which may be made to the other; and that, as right reason and sound judgment overrule objections to the being of a God, so do they supersede and set aside objections to the divine mission of the Church. And I consider that, when once a man has a real hold of the great doctrine that there is a God, in its true meaning and bearings, then, (provided there be no disturbing cause, no peculiarities in his circumstances, involuntary ignorance, or the like,) he will be led on without an effort, as by a natural continuation of that belief, to believe also in the Catholic Church as God's messenger or Prophet; and he will dismiss as worthless the objections which are adducible against the latter truth as he dismisses objections adducible against the former. And I consider, on the other hand, that, when a man does not believe in the Church, then, (the same accidental impediment being put aside, as before,) there is nothing in reason to keep him from doubting the being of a God.

The state of the case is this;—every one spontaneously embraces the doctrine of the existence of God, as a first principle, and a necessary assumption. It is not so much proved to him, as borne in upon his mind irresistibly, as a truth which it does not occur to him, nor is possible for him, to doubt; so various and so abundant is the witness for it contained in the experience and the conscience of every one. He cannot unravel the process, or put his finger on the independent arguments, which conspire together to create in him the certainty which he feels; but certain of it he is, and he has neither the temptation nor the wish to doubt it, and he could, should need arise, at least point to the books or the persons who had in custody the various formal proofs on which the being of a God rested, and the irrefragable demonstration thence resulting against the freethinker and the sceptic. At the same time he certainly would find, if he was in a condition to pursue the subject himself, that unbelievers had the advantage of him so far as this,—that there were a number of objections to the doctrine which he could not answer, questions which he could not solve, mysteries which he could neither conceive nor explain; he would perceive that the proof might be more perfect and complete than it is; he would find indeed any thing to invalidate that proof, but many things which might embarrass him in discussion, or afford a plausible, though not a real, excuse for doubting about it.

The case is pretty much the same as regards the great moral law of God. We take it for granted, and rightly; what could we do, where should we be, without it? how could we conduct ourselves, if there were no difference between right and wrong, and if one action were as acceptable to our Creator as another? Impossible! if any thing is true and divine, the rule of conscience is such, and it is frightful to suppose the contrary. Still, in spite of this, there is quite room for objectors to insinuate doubts about its authority or its enunciations; and where an inquirer is cold and fastidious, or careless, or wishes an excuse for disobedience, it is easy for him to perplex and disorder his reason, till he begins to question whether what he has all his life thought to be sins, are really such, and whether conscientiousness is not in fact a superstition.

And in like manner as regards the Catholic Church; she bears upon her the tokens of divinity, which come home to any mind at once, which has not been possessed by prejudice and educated in suspicion. It is not so much a process of inquiry as an instantaneous recognition, on which it believes. Moreover it is possible to analyze the arguments, and draw up in form the great proof, on which her claims rest; but,

on the other hand, it is quite possible also for opponents to bring forward certain imposing objections, which, though they do not really interfere with it, still are specious in themselves, and are sufficient to arrest and entangle the mind, and to keep it back for a fair examination of it, and of the vast array of arguments of which it consists. I am alluding to such objections as the following:—How can Almighty God be Three and yet One: how can Christ be God and yet man; how can He be at once in the Blessed Sacrament under the form of Bread and Wine, and yet in heaven; how can the doctrine of eternal punishment be true;—or again, how is it that, if the Catholic Church is from God, the gift of belonging to her is not, and has not been, granted to all men; how is it that so many apparently good men are external to her; why should she pay such honor to the Blessed Virgin and all Saints; how is it that, since the Bible also is from God, it admits of being quoted in opposition to her teaching;—in a word, how is it, if she is from God, that every thing which she does, and says, and is, is not perfectly intelligible to man; intelligible, not only to man in general, but to the reason, and judgment, and taste of every individual of the species, taken one by one?

Now, whatever my anxiety may be about the future, I trust I need at present have none in insisting, before a congregation however mixed, on the mysteries or difficulties which attach to the doctrine of God's existence, and which must be acquiesced in by every one who believes it. I trust, and am sure, that as yet it is safe even to put before a Protestant some of the stupendous wonders which he is obliged to accept, whether he will or no, when he confesses there is a God. I am going to do so, not wantonly, but with a definite object, by way of showing him, that he is not called on to believe any thing in the Catholic Church more strange or inexplicable than he already admits when he believes in a God; so that, if God exists in spite of the difficulties attending the doctrine, so the Church may be of divine origin, though that doctrine too has its difficulties;—nay, I might even say, the Church is divine, because of those difficulties; for, if there be mysteriousness in her teaching, this does but show that she proceeds from Him, who is Himself Mystery, in the most simple and elementary ideas which we have of Him, whom we cannot contemplate at all except as One who is absolutely greater than our reason, and utterly strange to our imagination.

First then, consider that Almighty God had no beginning, and that this is necessary from the nature of the case, and inevitable. For if (to suppose what is absurd) the maker of the visible world was himself made by some other maker, and that maker again by another, you must any how come at last to a first Maker who had no maker, that is, who had no beginning. Else you will be forced to say that the world was not made at all, or made itself, and itself had no beginning, which is more wonderful still; for it is much easier to conceive that a Spirit, such as God is, existed from eternity, than that this material world was eternal. Unless then we are resolved to doubt that we live in a world of beings at all, unless we doubt our own existence, if we do but grant that there is something or other now existing, it follows at once, that there must be something which has always existed, and never had a beginning. This then is certain from the necessity of the case; but can there be a more overwhelming mystery than it is? To say that a being had no beginning seems a contradiction in terms; it is a mystery as great, or rather greater, than any in the Catholic Faith. For instance, it is the teaching of the Church that the Father is God, the Son God, and the Holy Ghost God, yet that there is but One God; this is simply incomprehensible to us, but at least so far as this, it involves no self-contradiction, because God is not Three and One in the same sense, but He is Three in one sense and One in another; on the contrary, to say that any being has no beginning, is like a statement which means nothing, and is an absurdity. And so again, Protestants think that the Catholic doctrine of the Real Presence cannot be true, because, if so, our Lord's Body is in two places at once, in Heaven and upon the Altar, and this they think an impossibility. Now, Catholics do not see that it is impossible at all; they do not indeed see how it can be, but they do not see why it should not be; there are many things which exist, though we do not know how;—do we know how any thing exists?—there are many truths which are not less truths because we cannot picture them to ourselves or conceive them; but at any rate, the Catholic doctrine concerning the Real Presence is not more mysterious than how Almighty God can exist, yet never have come into existence. We do not know what is meant by saying that Almighty God will have no end, but still there is nothing here to distress or confuse our reason, but it distorts our mental sight and makes our head giddy to have to say, (what nevertheless we cannot help saying,) that He had no beginning. Reason brings it home clearly to

us, yet reason again starts at it; reason starts back from its own discovery, yet is obliged to embrace it. It discovers, it shrinks, it submits; such is the state of the case, but, I say, they who are obliged to bow their neck to this mystery, need not be so sensitive about the mysteries of the Catholic Church.

Then think of this again, which, though not so baffling to the reason, still is most bewildering to the imagination;—that, if the Almighty had no beginning He must have lived a whole eternity by Himself. What an awful thought! for us, our happiness lies in looking up to some object or pursuing some end; we, poor mortal men, cannot understand a prolonged rest, except as a sort of sloth and self-forgetfulness; we are wearied if we meditate for one short hour; what then is meant when it is said, that He, the Great God, passed infinite years by Himself? What was the end of His being? He was his own end; how incomprehensible! And since He lived a whole eternity by Himself, He might, had he so willed, never have created any thing; and then from eternity to eternity there would have been none but He, none to witness Him, none to contemplate Him, none to adore and praise Him. How oppressive to think of! that there should have been no space, no time, no succession, no variation, no progression, no scope, no termination; One Infinite Being from first to last, and nothing else! And why He? O, my brethren, here is mystery without mitigation, without relief! The mysteries of revelation, the Catholic dogmas, inconceivable as they are, are most gracious, most loving, laden with mercy and consolation to us, not only sublime, but touching and winning;—such is the doctrine that God became man. Incomprehensible it is, and we can but adore, when we hear that the Almighty Being, of whom I have been speaking, "who inhabiteth eternity," has taken flesh and blood of a Virgin's veins, lain in a Virgin's womb, been suckled at a Virgin's breast, been obedient to human parents, worked at a humble trade, been despised by His own, been buffeted and scourged by His creatures, been nailed hand and foot to a Cross, and died a malefactor's death; and that now, under the form of Bread, He should lie upon our Altars, and suffer Himself to be hidden in a small tabernacle! Most incomprehensible, but still, while the thought overwhelms our imagination, it also overpowers our heart; it is the most subduing, affecting, piercing thought which can be pictured to us. It thrills through us, and draws our tears, and abases us, and melts us into love and affection, when we dwell upon it. O most tender and compassionate Lord! You see, He puts out of our sight that mysteriousness of His which is only awful and terrible; He insists not on His past eternity; He would not scare and trouble His poor children, when at length He speaks to them; no, He does but surround Himself with His own infinite bounty and compassion; He bids His Church tell us only of His mysterious condescension. Still our reason, prying, curious reason, searches out for us those prior and more austere mysteries, which are attached to His being, and He suffers it to find them out; He suffers it, for He knows that that same reason, though it recoils from them, must put up with them; He knows, that they will be felt by it to be clear, inevitable truths, appalling as they are. He suffers it to discover them, in order that, both by the parallel and by the contrast between what reason infers and what the Church reveals, we may be drawn on from the awful discoveries of the one to the gracious announcements of the other; and in order too, that the rejection of revelation may be its own punishment, and that they who stumble at the Catholic mysteries may be dashed back upon the adamant rocks which base the Throne of the Everlasting, and may wrestle with the stern conclusion of reason, since they refuse the bright consolations of faith.

And now another difficulty, which reason discovers, yet cannot explain. Since the world exists, and did not ever exist, there was a time when the Almighty changed the state of things, which had been from all eternity, for another. It was wonderful that He should be by Himself for eternity; moreover it had been wonderful, had He never changed it; but it is wonderful too, that He did change it. It is wonderful that, being for an eternity alone, He should pass from that solitary state, and surround Himself with millions upon millions of living beings. A state which had been from eternity might well be considered unchangeable; yet it ceased, and another superseded it. What end could the All-blessed have in beginning to create, and in determining to pass a second eternity so differently from the first? This mystery, my brethren, will somewhat resign us, I think, to the difficulty of a question sometimes put to us by unbelievers, viz., if the Catholic Religion is from God, why was it set up so late in the world's day? why did some thousands of years pass before Christ came, and His gifts were poured upon the race of man? But surely, it is not so strange that the Judge of men should have changed His dealings towards them "in

the midst of the years," as that He should have changed the history of the heavens in the midst of eternity. If creation had a beginning at a certain date, why should not redemption? and if we be forced to believe, whether we will or no, that there was once an innovation upon the course of things on high, and that the universe arose out of nothing, and if, even when the earth was created, still it remained "empty and void, and darkness was upon the face of the deep," what so great marvel is it, that there was a fixed period in God's inscrutable counsels, during which there was "a bond fastened upon all people," and "a web drawn over them," and then a date, at which the bond of thralldom was broken, and the web of error was unravelled?

Well, let us suppose the innovation decreed in the eternal purpose of the Most High, and that creation is to be; of whom, my brethren, shall it consist? doubtless of beings who can praise and bless Him, who can admire His perfections, and obey His will, who will be least unworthy to minister about His Throne and to keep Him company. Look around, and say how far facts bear out this anticipation. There is but one race of intelligent beings which the natural sight knows any thing of, and a thousand races which cannot love or worship Him who made them. Millions upon millions enjoy their brief span of life, but man alone can look up to heaven; and what is man, many though he be, what is he in the presence of so innumerable a multitude? Consider the profusion of beasts that range the earth, of birds under the firmament of heaven, of fish in the depths of the ocean, and above all the multiplied varieties of insects, which baffle our sight by their very minuteness, and our powers of conception by their abundance. Doubtless they all show forth the glory of the Creator, as do the elements, "fire, hail, snow, and ice, stormy winds, which fulfil His word." Yet not one of them has a soul, not one of them knows who made it or that it is made, not one can render Him any proper service, not one can love Him. Indeed how far does the whole world come short of what it might be! it is not even possessed of created excellence in fulness. It is stamped with imperfection; every thing indeed is good in its kind, for God could create nothing otherwise, but how much more fully might He have poured His glory and infused His grace into it, how much more beautiful and divine a world might He have made than that which, after an eternal silence, He summoned into being! Let reason answer, I repeat, why is it that He did not surround Himself with spiritual intelligences, and animate every material atom with a soul? Why made He not the very footstool of His Throne and the pavement of His Temple of an angelic nature, beings who could praise and bless Him, while they did Him menial service? Set man's wit and man's imagination to the work of devising a world, and you would see, my brethren, what a far more splendid design he would submit for it, than met the good pleasure of the Omnipotent and the All-wise. Ambitious architect would he have been, if called to build the palace of the Lord of all, in which every single part would have been the best conceivable, the colors all the brightest, the materials the most costly, and the lineaments the most perfect. Pass from man's private fancies and ideas and fastidious criticisms on the vast subject; come to facts which are before our eyes, and report what meets them. We see an universe, material for the most part and corruptible, fashioned indeed by laws of infinite skill, and betokening an All-wise Hand, but lifeless and senseless; huge globes, hurled into space, and moving mechanically; subtle influences, penetrating into the most hidden corners and pores of the world, as quick and keen as thought, yet as helpless as the clay from which thought has departed. And next, life without sense; myriads of trees and plants, "the grass of the field," beautiful to the eye, but perishable and worthless in the sight of heaven. And then, when at length we discover sense as well as life, what, I repeat, do we see but a greater mystery still? We behold the spectacle of brute nature; of impulses, feelings, propensities, passions, which in us are ruled or repressed by a superintending reason, and from which, when ungovernable, we shrink, as fearful and hateful, because in us they would be sin. Millions of irrational creatures surround us, and it would seem as though the Creator had left part of His work in its original chaos, so monstrous are these beings, which move and feel and act without reflection and without principle. To matter He has given laws; He has divided the moist and the dry, the heavy and the rare, the light and dark; He has "placed the sand as a boundary for the sea, a perpetual precept which it shall not pass." He has tamed the elements, and made them servants of the universal good; but the brute beasts pass to and fro in their wildness and their isolation; no yoke on their neck or "bit in their lips," the enemies of all they meet, yet without the capacity of self-love. They live on each other's flesh by an

original necessity of their being; their eyes, their teeth, their claws, their muscles, their voice, their walk, their structure within, all speak of violence and blood. They seem made to inflict pain, they rush on their prey with animosity, and devour it with greediness. There is scarce a passion or a feeling which is sin in man, but is found brute and irresponsible in them. Rage, wanton cruelty, hatred, sullenness, jealousy, revenge, cunning, malice, envy, desire, vainglory, gluttony, each has its representative; and say, O philosopher of this world, who wouldst fain walk by reason only, and scornest the Catholic faith, is it not marvellous, or explain it, if thou canst, that the All-wise and All-good should have poured over the face of His good creation these rude and inchoate existences, to look like sinners, though they be not; and they, created before man, perhaps for an untold period, and dividing the earth with him since, and the actual lords of a great portion of it even now?

The crowning work of God is man; he is the flower and perfection of creation, and made to serve and worship his Creator; look at him then, O sages, who scoff at the revealed word, scrutinize him, and say in sincerity, is he a fit offering to present to the Great God? I must not speak of sin; you will not acknowledge the term, or will explain it away; yet consider man as he is found in the world, and owning as you must own, that the many do not act by rule or principle, and that few are any honor to their Maker, acknowledging that enmities, frauds, cruelties, oppressions, injuries, and excesses are almost the constituents of human life, knowing the wonderful capabilities of man, yet their necessary frustration in so brief an existence, can you venture to say that the Church's yoke is heavy, when you yourselves, viewing the Universe from end to end, are compelled, by the force of reason, to submit your reason to the confession that God has created nothing perfect, a world of order which is dead and corruptible, a world of immortal spirits which is in rebellion?

I come then to this conclusion;—if I must submit my reason to mysteries, it is not much matter whether it is a mystery more or a mystery less; the main difficulty is to believe at all; the main difficulty to an inquirer is firmly to hold that there is a Living God, in spite of the darkness which surrounds Him, the Creator, Witness, and Judge of men. When once the mind is broken in, as it must be, to a Power above it, when once it understands, that it is not itself the measure of all things in heaven and earth, it will have little difficulty in going forward. I do not say it will, or can, go on to other truths, without conviction; I do not say it ought to believe the Catholic faith without grounds and motives; but I say that, when once it believes in God, the great obstacle to faith has been taken away, a proud, self-sufficient spirit. When once a man really, with the eyes of his soul and by the power of divine grace, recognizes his Creator, he has passed a line; that has happened to him which cannot happen twice; he has bent his stiff neck, and triumphed over himself. If he believes that God has no beginning, why not believe that He is Three yet One? if he owns that God created space, why not own also that He can cause a body to be in many places at once? if he is obliged to grant that He created all things out of nothing, why doubt His power to change the substance of bread into the body of His Son? It is as strange that, after an eternal rest, He should begin to create, as that, when He once created, He should take on Himself a created nature; it is as strange that man should be allowed to fall so low, as we see before our eyes, as that Angels and Saints should be exalted even to religious honors; it is as strange that such large families in the animal world should be created without souls, as that the Blessed Mother of God should be put above creation; as strange, that the book of nature should read differently from the rule of conscience or the conclusions of reason, as that the Scriptures of the Church should admit of being interpreted in opposition to her tradition. And if it shocks a religious mind to doubt of the being of the All-wise and All-good God, in spite of the mysteries in nature, why may it not shrink also from using the revealed mysteries as an argument against revelation?

And now, my dear brethren, who are as yet external to the Church, if I have brought you as far as this I really do not see why I have not brought you on to make your submission to her. Can you deliberately sit down amid the bewildering mysteries of creation, when a refuge is held out to you, in which reason is rewarded for its faith by the fulfillment of its hopes? Nature does not exempt you from the trial of believing, but it gives you nothing in return; it does but disappoint you. You must submit your reason any how; you are not in better circumstances if you turn from the Church; you merely do not secure what you have already sought in nature in vain. The simple question to be decided is one of fact, has a revelation been given? You lessen, not increase your difficulties by receiving it. It comes to you recommended and urged upon you by the most favorable anticipations of reason. The very difficulties of nature make it likely that a revelation should be made; the very mysteries of creation call for some act on the part of the Creator, by which those mysteries shall be alleviated to you or compensated. One of the very greatest perplexities of nature is this very one, that the Creator should have left you to yourselves. You know there is a God, yet you know your own ignorance of Him, of His will, of your duties, of your prospects. A revelation would be the greatest of possible boons which could be vouchsafed to you. After all, you do not know, you only conclude that there is a God; you see Him not, you do but hear of Him. He acts under a veil; He is on the point of manifesting Himself to you at every turn, yet He does not. He has impressed on your hearts anticipations of His majesty; in every part of creation has He left traces of His presence and given

glimpses of His glory; you come up to the spot, He has been there, but He is gone. He has taught you His law, unequivocally indeed, but by deduction and by suggestion, not by direct command. He has always addressed you circuitously, by your inward sense, by the received opinion, by the events of life, by vague traditions, by dim histories; but as if of set purpose, and by an evident law. He never actually appears to your longing eyes or your weary heart. He never confronts you with Himself. What can be meant by all this? a spiritual being abandoned by its Creator! there must doubtless be some awful and all-wise reason for it; still a sore trial it is; so sore surely, that you must gladly hail the news of His interference to remove or to diminish it.

The news then of a revelation, far from suspicious, is borne in upon our hearts by the strongest presumptions of reason in its behalf. It is hard to believe that it is not given, as indeed the conduct of mankind has ever shown. You cannot help expecting it from the hands of the All-merciful, unworthily as you feel yourselves of it. It is not that you can claim it, but that He inspires hope of it; it is not you that are worthy of the gift, but the gift which is worthy of your Creator. It is so urgently probable, that little evidence is required for it, even though but little were given. Evidence that God has spoken you must have, else were you a prey to impostures; but its extreme likelihood allows you, were it necessary, to dispense with all proof that is not barely sufficient for your purpose. The very fact, I say, that there is a Creator, and a hidden one, powerfully bears you on and sets you down at the very threshold of revelation, and leaves you there looking up earnestly for divine tokens, that a revelation has been made.

Do you go with me as far as this, that a revelation is probable? well then, a second remark, and I have done. It is this, the teaching of the Church manifestly is that revelation. Why should it not be? This mark has she upon her at very first sight, that she is unlike every other profession of religion. Were she God's Prophet or Messenger, she would be distinctive in her characteristics, isolated, and special; and so she is. She is one, not only internally, but in contrast to every thing else; she has no relationship with any other body. And hence too, you see the question lies between the Church and no divine messenger at all; there is no revelation given us, unless she is the organ of it. Your anticipation has failed, your probability has been falsified, if she be not the Prophet of God. I do not say that this is an absurdity, for you cannot take it for granted that your hope will be fulfilled; but in whatever degree it is probable that it will be fulfilled, in that degree it is probable that the Church, and nothing else, is the means of fulfilling it. Nothing else; for you cannot believe in your heart that this or that Sect, that this or that Establishment is, in its teaching and its commands, the oracle of the Most High. I know you cannot say in your heart, "I believe this or that, because the English Establishment or the Scotch declares that it is true." Nor could you, I am sure, trust the Russian community, or the Nestorian, or the Jacobite, as speaking from God; at the utmost you might, if you were learned in these matters, look on them as venerable depositories of historical matter, and witnesses of past ages. You would exercise your judgment and criticism on what they said, and would never think of taking their word as decisive; they are in no sense Prophets, Oracles, Judges, of supernatural truth; and the contrast between them and the Catholic Church is a preliminary evidence in her favor.

A prophet is one who comes from God, who speaks with authority, who is ever one and the same, who is precise and decisive in his statements, who is equal to successive difficulties, and can smite and overthrow error. Such has the Catholic Church shown herself in her history, such is she at this day. She alone has the divine spell of controlling the reason of man, and of eliciting faith in her word from high and low, educated and ignorant, restless and dull-minded. Even those who are alien to her, and whom she does not move to obedience, she moves to respect and admiration. The most profound thinkers and the most sagacious politicians predict her future triumphs, while they marvel at her past. Her enemies are frightened at the sight of her, and have no better mode of warfare against her than that of blackening her with slanders, or of driving her into the wilderness. To see her is to recognize her; her look and bearing is the evidence of her royal lineage. True, her tokens might be clearer than they are; I grant it; she might have been set up in Adam, and not in Peter; she might have embraced the whole family of man; she might have been the instrument of inwardly converting all hearts; she might have had no trouble within or misfortune without; she might in short have been a heaven on earth; but, does she not show as glorious as a creature, as her God does as the Creator? If He does not display the highest possible tokens of His presence in nature, why should His Messenger display Hers in grace? You believe the Scriptures; does she not show as divine as Samuel, or as Isais, or as Jeremias, or as Daniel, or in a far higher measure? Has she not notes far more than sufficient for the purpose of convincing you? She takes her rise from the very coming of Christ, and receives her charter, as also her very form and character, from His mouth. "Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but My father who is in heaven. And I say unto thee, that thou art Peter, and upon this rock I will build My Church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven; and whatsoever thou shalt bind upon earth, shall be bound also in heaven, and whatsoever thou shalt loose on earth, shall be loosed also in heaven." Coming to you then from the very time of the Apostles, spreading out into all lands, triumphing over a thousand revolu-

tions, exhibiting so awful a unity, glorying in so mysterious a vitality, so majestic, so imperturbable, so bold, so saintly, so sublime, so beautiful, O ye sons of men, can ye doubt that she is the Divine Messenger for whom ye seek! O long sought after, tardily found, desire of the eyes, joy of the heart, the truth after many shadows, the fulness after many foretastes, the home after many storms, come to her, poor wanderers, for she it is, and she alone, who can unfold the meaning of your being and the secret of your destiny. She alone can open to you the gate of heaven, and put you on your way. "Arise, shine, O Jerusalem; for thy light is come, and the glory of the Lord is risen upon thee; for, behold, darkness shall cover the earth, and a mist the people, but the Lord shall arise upon thee, and His glory shall be seen upon thee." "Open ye the gates, that the just nation, that keepeth the truth, may enter in. The old error is passed away; Thou wilt keep peace,—peace, because we have hoped in Thee. Lord, Thou wilt give peace to us, for Thou hast wrought all our works for us. O Lord, our God, other lords besides Thee have had dominion over us, but in Thee only make we mention of Thy Name. The dying, let them not live; the giants, let them not rise again; therefore Thou hast visited and broken them, and hast destroyed all the memory of them."

O, my brethren, turn away from the Catholic Church, and to whom will you go? it is your only chance of peace and assurance in this turbulent, changing world. There is nothing between it and scepticism, when men exert their reason freely. Private creeds, fancy religions, may be showy and imposing to the many in their day; national religions may lie huge and lifeless, and cumber the ground for centuries, and distract the attention or confuse the judgment of the learned; but on the long run it will be found that either the Catholic Religion is verily and indeed the coming in of the unseen world into this, or that there is nothing positive, nothing dogmatic, nothing real in any of our notions as to whence we come and whither we are going. Unlearn Catholicism and you become Protestant, Unitarian, Deist, Pantheist, sceptic, in a dreadful, but infallible succession; only not infallible, by some accident of your position, of your education, and of your cast of mind; only not infallible, if you dismiss the subject of religion from your mind, deny yourself your reason, devote your thoughts to moral duties, or dissipate them in engagements of the world. Go, then, and do your duty to your neighbor, be just, be charitable, be hospitable, set a good example, uphold religion as good for society, pursue your business, or your profession, or your pleasure, eat and drink, read the news, visit your friends, build and furnish, plant and sow, buy and sell, plead and debate, work for the world, settle your children, go home and die, but eschew religious inquiry, if you will not have faith, and hope not to have faith, if you will not join the Church. Avoid, I say, inquiry else, for it will but lead you thither, where there is no light, no peace, no hope; it will lead you to the deep pit, where the sun, and the moon, and the stars, and the beautiful heavens are not, but chilliness, and barrenness, and perpetual desolation. O perverse children of men, who refuse truth when offered you, because it is not truer! O restless hearts and fastidious intellects, who seek a doctrine more salutary than the Redeemer's, and a creation more perfect than the Creator's! God, forsooth, is not great enough for you; you have those high aspirations and those philosophical notions, inspired by the original Tempter, which are content with nothing that is, which determine that the Most High is too little for your worship, and His attributes too narrow for your love. Satan fell by pride; and what was said of old as if of him, may surely now, by way of warning, be applied to all who copy him:—"Because thy heart is lifted up, and thou hast said, I am God, and I sit in the chair of God in the heart of the sea, whereas thou art a man and not God, and hast set thy heart as if it were the heart of God, therefore . . . I will bring thee to nothing, and thou shalt not be, and if thou be sought for, thou shalt not be found any more for ever."

### CATHOLIC INTELLIGENCE.

APOSTOLICAL LETTER OF OUR MOST HOLY FATHER, POPE PIUS IX., RE-ESTABLISHING THE EPISCOPAL HIERARCHY IN ENGLAND.

PIUS IX. POPE.

FOR A PERPETUAL REMEMBRANCE OF THE THING.

The power of governing the universal Church, entrusted by our Lord Jesus Christ to the Roman Pontiff, in the person of St. Peter, Prince of the Apostles, hath maintained, in every age, in the Apostolic See, that admirable solicitude wherewith it watches over the good of the Catholic religion throughout all the world, and provides with zeal for its progress. And this answers the design of its Divine Founder, who, in establishing a chief, hath, with singular wisdom, provided for the security of the Church until the consummation of the world. The effect of this Pontifical solicitude hath been felt as in other nations, so in the noble kingdom of England.—The records thereof bear witness that, from the first ages of the Church, the Christian religion was carried into Britain, and that it afterwards flourished there very greatly; but that, towards the middle of the fifth century, after the Anglo-Saxons had been called into that island, not only the commonwealth, but religion also, was seen to fall into the most deplorable condition. But it is recorded that Our Most Holy Predecessor, Gregory the Great, immediately sent thither the Monk Augustine, with his companions; and afterwards raised him; and a great number of others, to the Episcopal dignity; added unto them a multitude of Monks and Priests; brought the Anglo-

Saxons to the Christian religion, and arrived, by his influence, at the result of re-establishing and extending the Catholic Faith in all that country, which began at that time to be called England. But, to recal more recent facts, nothing seems to us more evident, in the whole history of the Anglican schism, consummated in the sixteenth century, than the active and ever persevering solicitude of the Roman Pontiffs, Our Predecessors, in succoring and sustaining by every means the Catholic religion, exposed in that kingdom to the greatest dangers, and a prey to the fury of its enemies. It was in this view, not to speak of other works, which were done with such great efforts by the Sovereign Pontiffs, or by their orders and with their approbation, to the end that in England there might never be wanting men to undertake the care of Catholic affairs in that country, and that Catholic youth endowed with good capacity, coming from England to the Continent, might be educated and be carefully formed, particularly in Ecclesiastical studies, in order that, being invested with Holy Orders, and thereafter returning to their country, they might diligently labor in supporting their countrymen by the ministration of the Word and of the Sacraments, and in defending and propagating the true Faith among them.

But the zeal of Our Predecessors will, perhaps, be more clearly recognised in what they did to give to the English Catholic Pastors invested with the Episcopal character, at a time when a furious and cruel tempest had deprived them of the presence of their Bishops, and of their Pastoral care. In the first place, the Apostolical Letter of Gregory XV., commencing with these words, *Ecclesia Romana*, and dated the 23rd of March, 1623, shows that the Sovereign Pontiff, the first moment that it was possible for him, deputed to the Government of the English and Scottish Catholics William Bishop, consecrated Bishop of Chalcedon, with ample faculties and the proper power of ordinaries. After the death of Bishop, Urban VIII., renewed this Mission, in his similar Apostolical Letter dated the 4th of February, 1625, which he addressed to Richard Smith, conferring on him the Bishopric of Chalcedon, and all the powers granted to Bishop. It appeared afterwards, at the commencement of the reign of James II., that more favorable days were about to arise for the Catholic Religion. Innocent XI., immediately profiting by the circumstance, in 1685 deputed John Leyburn, Bishop of Adrumetum, as Vicar-Apostolic of all the kingdom of England. Which being done by another Apostolical Letter, dated the 30th of January, 1688, and commencing with these words, *Super Cathedram*, he joined with him three other Vicars-Apostolic, Bishops *in partibus*; in such wise, that all England, with the assistance of the Nuncio-Apostolic in that country, Ferdinand, Archbishop of Amasia, was divided by that Pontiff into four Districts—those of London, the Western, of Central, and the Northern—all which began to be governed by Vicars-Apostolic, furnished with the necessary faculties and with the proper power of ordinaries. For the proper accomplishment of so grave a charge, they received rules and succors, whether by the authority and most wise decisions of Benedict XIV., in his Constitution of the 30th of May, 1753, which commences with these words, *Apostolicum Ministerium*, or by those of the other Pontiffs Our Predecessors, and of Our Congregation of Propaganda. This division of all England into four Vicariates-Apostolic lasted up to the time of Gregory XVI., who, in his Apostolical Letter, *Muneris Apostolici*, dated the 3rd of July, 1840, considering especially the growth the Catholic Religion had already made in that kingdom, and making a new Ecclesiastical division of the country, doubled the number of Vicariates-Apostolic, and entrusted the spiritual government of all England to the Vicars-Apostolic of the districts of London, of the West, of the East, of the Centre, of Wales, of Lancaster, of York, and of the North. The little which We have just said, passing by many other things in silence, clearly proves that Our Predecessors strongly applied themselves to use all the means which their authority afforded to restore the Church in England after her immense disasters, and to labor to raise her up. Having, then, before our eyes this noble example of Our Predecessors, and wishing, by imitating it, to fulfil the duties of the Supreme Apostolate; desirous, moreover, to follow the movements of Our heart for this beloved portion of the Vineyard of the Lord, We proposed to Ourselves, from the commencement of Our Pontificate, to pursue a work so well begun, and to apply Ourselves, in the most serious manner, daily to favor the development of the Church in that kingdom. Wherefore, considering diligently the actual state of Catholicism in England; reflecting on the very great number of the Catholics, which is ever increasing; observing that the obstacles are daily falling down which so strongly opposed the propagation of the Catholic Religion, We have thought that the time has arrived to bring back in England the form of the Ecclesiastical Government to that which it freely is in the other nations, where no particular cause necessitates the ministration of Vicars-Apostolic. We have thought that, from the progress of times and circumstances, it is no longer necessary to have the English Catholics governed by Vicars-Apostolic, and that, on the contrary, such a change has been effected there, that it required the form of the ordinary Episcopal Government. Added to which, the Vicars-Apostolic of England meanwhile, by their common suffrage, besought of Us this boon, as also did many of the Clergy and laity distinguished for their virtue and their rank, and a very great majority of the other English Catholics. Revolving these things in Our mind, We did not fail to implore the succor of Almighty God; that, in the deliberation of such an important affair, it might be given to Us to know and rightly to fulfil that which should be most adapted to augment the good of the Church. Furthermore, we implore the aid of the Most Holy Virgin Mary, Mo-

ther of God, and that of the Saints who have illustrated England by their virtues, to the end that they might deign, by their intercession with God, to obtain for Us the happy success of this enterprise. We then entrusted the whole affair to the grave and serious study of Our Venerable Brothers the Cardinals of the Holy Roman Church, constituting Our Congregation of Propaganda. Their sentiments having been altogether conformable to Our desire, We resolved freely to approve of it, and to put it into execution. For which reason, after having weighed with an accurate consideration all this affair, of Our own motion, of Our certain knowledge and by the plenitude of Our Apostolical power, We have decreed and We do decree that there be re-established in the kingdom of England the Hierarchy of Ordinary Bishops, according to the common rules of the Church, drawing their denomination from their Sees, which We constitute by the present letter in the different districts of the Vicariates-Apostolic.

To commence with the District of London: it shall form two Sees—to wit, that of Westminster, which We elevate to the Metropolitan or Archbishopial dignity; and that of Southwark, which We assign to it as Suffragan, as also the others which We are about to indicate. The Diocese of Westminster shall include that part of the said District which is extended on the north of the Thames, and comprise the counties of Middlesex, Essex, and Hertford; but the diocese of Southwark shall include the counties of Berks, Southampton, Surrey, Sussex, and Kent, with the Islands of Wight, of Jersey, of Guernsey, and the others adjacent. In the Northern District there shall only be one Episcopal See, which shall take its name from the town of Aexham, and the circumscription of which shall be that of the District. The District of York shall also form only one Diocese, the Bishop of which shall have for his See Beverley. In the Lancashire District, there shall be two Bishops, of whom one—to be named from the See of Liverpool—shall have for his Diocese, with the Isle of Man, the Districts of Lonsdale, Amounderness, and of West Derby; the other, who shall have the See of Salford, shall extend his jurisdiction over Salford, Blackburn, and Leyland. As for the county of Chester, although it belongs to this District, We unite it to another Diocese. In the District of Wales, there shall be two Episcopal Sees—to wit, that of Shrewsbury, and that of Menevia and Newport united. The Diocese of Shrewsbury shall comprise, in the Northern part of the district, the counties of Anglesey, Carnarvon, Denbigh, Flint, Merioneth, and Montgomery, to which We join the county of Chester, detached from the Lancashire district, and that of Shrewsbury, from the Central district. We assign to the Bishop of Menevia and Newport, for his Diocese, the Southern counties of the district—Brecknock, Caermarthen, Cardigan, Glamorgan, Pembroke, and Radnor—as also the English counties of Monmouth and Hereford. In the Western District, We create two Episcopal Sees, Clifton and Plymouth; the former shall have the counties of Gloucester, Somerset, and Wilts; the latter those of Devon, Dorset, and Cornwall. The Central District, from which We have already detached the county of Shrewsbury, shall have two Episcopal Sees, Nottingham, and Birmingham: to the former We assign for a Diocese the counties of Nottingham, of Derby, of Leicester, and those of Lincoln and of Rutland, which We separate from the Eastern District; to the latter, the counties of Stafford, of Warwick, of Worcester, and of Oxford. Lastly, in the Eastern District, there shall only be one Episcopal See, which shall take its name from the city of Northampton, and shall retain the circumscription of the actual district, with the exception of the counties of Lincoln and of Rutland, which we have assigned to the aforesaid Diocese of Nottingham.

Thus, in the most flourishing kingdom of England, there shall be one single Ecclesiastical Province, composed of one Archbishop or Metropolitan, and of twelve Bishops, his suffragans, the abundant zeal and the pastoral labors of whom We hope, by the Grace of God, will daily give new increase to Catholicity. For this reason, We will even now reserve to Ourselves, and to Our Successors, to divide this province into several, and to augment the number of the Dioceses, according as circumstances shall require, and, in general, freely to fix their new circumscriptions, according as it shall seem convenient in the Lord.

Meanwhile, We order the Archbishop and Bishops aforesaid to send, at the appointed times, reports on the state of their churches to Our Congregation of Propaganda, and by no means to neglect informing it of all the things that they shall judge profitable to the spiritual good of their flocks. For We will continue, in whatever concerns the affairs of the churches of England, to use the services of that Congregation. But in the sacred Government of the Clergy, and of the people, and for all that which regards the Pastoral office, the English Archbishops and Bishops shall even now enjoy all such rights and faculties as, according to the common dispositions of the sacred Canons and of the Apostolical constitutions, other Archbishops and Bishops use and may use, and, in like manner, they shall be bound by the obligations to which other Archbishops and Bishops are subject by the common discipline of the Catholic Church.

But whatever may have been in force, whether in the ancient form of the Church of England, or in the subsequent state of the missions in virtue of special constitutions, or privileges, or peculiar customs, now that circumstances are no longer the same, shall henceforth imply neither right nor obligation. And to the end that no doubt may remain concerning that matter: by the plenitude of Our Apostolical authority, We take away and abrogate entirely all the obligatory and juridical force of the same peculiar constitutions, and privileges, of whatever kind, and customs, derived

from a period however remote and immemorable. The Archbishops and Bishops of England shall, therefore, have the integral power of regulating all the things which appertain to the execution of the common law, or which are left to the authority of Bishops by the general discipline of the Church. For Us, assuredly, we shall never fail to assist them with our Apostolical authority; and we shall always be most ready to meet their requests in whatever shall seem to us fitted to procure the greater glory of God and the salvation of souls. In decreeing by these letters the restoration of the ordinary Hierarchy of Bishops, and the putting into operation the common law of the Church, we have had principally in view to provide for the prosperity and increase of the Catholic religion in the kingdom of England; but we have also wished to accede to the wishes as well of our Venerable Brothers governing sacred affairs in that kingdom in the quality of Vicars of the Apostolic See, as of a great number of our dear sons among the Clergy and the Catholic people, who had addressed to us the most urgent petitions for this object. Their ancestors several times made the same request to Our Predecessors, who had begun to send Vicars-Apostolic in England, when no Catholic Bishop could remain there holding by ordinary right a Church of his own in the kingdom itself, and who had afterwards multiplied the number of the Vicars and of the Vicariate Districts, not certainly with the view that religion should be for ever subjected in that country to an exceptional form of government, but rather that providing, according to circumstances, for its increase, they might, at the same time, prepare there the way for the future re-establishment of the ordinary Hierarchy.

It is for this reason that We, to whom it has been given by the infinite goodness of God to accomplish this great work, desire here to declare that it is in nowise either in Our mind, or Our purposes, that the Bishops of England, provided with the name and the rights of ordinary Bishops, should be deprived in anything else whatever of the advantages which they formerly enjoyed under the title of Vicars-Apostolic. For reason would not permit us to turn to their detriment the decrees passed by Us, at the prayers of the English Catholics, for the good of religion. We accordingly draw from these considerations the firm hope that Our most dear Brethren in Christ, whose alms and largesses have never failed to sustain in England religion, and the Prelates who have there governed it in quality of Vicars in times so diverse, will use a liberality yet greater towards the Bishops themselves, now attached by a more stable bond to the English Churches, so that they may not be deprived of the temporal subsidies for which they may have occasion for the ornament of the temples and the splendor of Divine worship, for the maintenance of the Clergy and of the poor, and for the other Ecclesiastical services. Lastly, lifting our eyes to the mountains from whence the help of Almighty God shall come to Us, We beseech Him earnestly, by all prayer, supplication, and thanksgiving, to confirm, by the virtue of divine grace, that which We have decreed for the good of the Church, and to give the strength of grace to those to whom appertain especially the execution of Our decree, to the end that they may feed the flock of God committed to their keeping, and that their zeal may more and more apply itself to propagate the greater glory of His name, and to obtain more abundant succors of heavenly grace. We finally invoke, as intercessors with God, the Most Holy Mother of God, the Blessed Apostles Peter and Paul, with the other Heavenly Patrons of England, and by name St. Gregory the Great, to the end that, since it hath now been given to Us, though of merit so unequal, to renew the Episcopal Sees in England, as he did to the very great advantage of the Church in his time this restitution which We also have made of Episcopal Sees in that kingdom may turn to the good of the Catholic Religion. We decree that this Apostolical letter be never, at any time, taxed as subreptitious or obtrusive, or be noted or impugned with any defect arising from Our intention, or with any other defect whatever, but that it be always valid and firm, and hold good in all its effect, to be inviolably observed. Notwithstanding general Apostolical edicts, those which have been passed by Councils, Synodal, Provincial, or Universal, or special sanctions, as well as the rights of the old Sees of England, and of the Missions, and of the Vicariates Apostolic constituted therein afterwards, of the rights, or privileges of any churches whatever, and of holy places, even guaranteed by oath, by the Apostolical confirmation, or in any other manner whatsoever, notwithstanding all other things whatever contrary hereunto. For from all these things We expressly derogate, in so far as they are contrary to the aforesaid, even though, to derogate therefrom, special mention of them ought to be made, or any other particular formally observed. We decree also to be null and void whatever may happen to be attempted by any one against these things, on whatever authority, knowingly or ignorantly. We furthermore will that the copies of this letter, even printed, provided that they are subscribed by a notary public, and furnished with the seal of a man constituted in Ecclesiastical dignity, be received as the original diploma wherein is consigned this expression of Our will.

Given at Rome, at St. Peter's, under the Ring of the Fisherman, the 24th day of September, 1850, in the fifth year of Our Pontificate.

A. CARD. LAMBRUSCHINI.

#### ITALY—ROME.

BRIEF OF HIS HOLINESS TO THE ARCHBISHOP OF VERCELLI.

To our Venerable Brother, Alexander, Archbishop of Vercelli.

Venerable Brother, Health and Apostolic Benediction—If the afflicting vicissitudes which daily more

and more agitate the Subalpine Kingdom fill you with bitterness, you and our other Venerable Brothers, the Bishops of the province of Vercelli, it is impossible for Us to express to you with what unspeakable grief, or rather with what anguish, they burden and lacerate Our heart. We are confident that all our Venerable Brothers, the Bishops of that kingdom, the Clergy and pious Faithful, will prove, by the instance of Heavenly Grace, that it is necessary to implore of Almighty God to resist bravely and with a generous heart; but We think that it is necessary not to allow them to remain in ignorance of the true state and real condition of affairs, in order that they may not be exposed either to fraud or error. Certainly this Apostolic See, as the most affectionate of mothers, is ready to extend her benignant and maternal hand to apply opportune remedies, and to heal the wounds from which this chosen portion of the Church of Jesus Christ suffers so cruelly. Unfortunately it has not been possible for Us to obtain this result which we have so much at heart. And can negotiations be opened to open a sure way for conferences and ratifications intended to determine the just and fitting compensations due to Ecclesiastical liberty, when the Subalpine Government pretends, through the medium of the distinguished personage it has lately sent unto Us, that in the laws that have already been promulgated it has not in anywise exceeded the limits of its right, thus excluding every preliminary application to this Apostolic Chair, although a solemn convention existed between the latter and the said Government? This is not all. The same Government, besides this absurd principle imagined after the event, has not hesitated to add and to maintain, that in order to restore peace to the Subalpine Church, the most efficacious remedy would consist in forcing our Venerable Brother, Louis Franzoni, Archbishop of Turin, to abdicate his See, and that there would be provided an easier way for new conventions to regulate the other affairs which may appertain to the Subalpine Church. Hereby you see perfectly, Venerable Brother, that such sentiments and such conduct would tend to transform this Apostolic Chair into an accomplice of those who desire to overthrow and ruin those salutary principles in which it has found its firmest support, and would lead it to punish the very illustrious Prelate, worthy of all praise, and already so violently stricken and oppressed for having warned the Curates under his jurisdiction in what cases they are to grant or refuse the Sacraments. Now, none are ignorant of the fact that such authority belongs solely and absolutely to the Church. Besides, what confidence could this Apostolic See have in a new treaty, when a former and solemn convention has been fully contemned and trampled under foot? an action certainly to be condemned, and of which, nevertheless, the Piedmontese Government wishes that not even mention should be made.

We inform you of all these things, Venerable Brother, Our heart a prey to the most bitter grief, in order to make you understand that Our most ardent desires have failed of their effect by the deeds of a Government, beyond whose wishes We would willingly have gone. But We evidently could not do so, except by admitting pretensions to which We could not yield without causing serious injury to this Apostolical See and Our own conscience.

For this reason, raising Our eyes towards Heaven, We pray and earnestly beseech, in the humility of Our heart, the Author and Consummator of the Faith, our Lord Jesus Christ, Him in whose hands are the hearts of men, that He may vouchsafe, by His Almighty strength, to bring them to follow, in all this affair, the paths of truth and justice, and, at the same time, fortify the good by His Divine succor, influencing them to maintain and depend on their past truth and justice. Lastly, as a pledge of Our most ardent good will, and a presage of all Heavenly goods, We give most affectionately, from the bottom of our heart, to you and to our Venerable Brothers, your Suffragans, as also to all the Clergy and faithful laity of those churches, our Apostolic Benediction.

Given at Rome, at St. Peter's, on the 6th of September, 1850, the fifth year of Our Pontificate.

P. P. IX.

#### INDIA.

VICARIATE APOSTOLIC OF JAFFNA.—We have seen a private letter from a respectable person in Ceylon, in which it is stated that no less than 100 heathens have been baptised in the course of a month, during the late Pastoral visitation of the Right Rev. Doctor Bettachini. Amongst the converts are the principal men of two villages, through whose influence and authority strong hopes are entertained that the entire conversion of those villages will speedily follow. Several Protestants have also been converted. The exact number was not mentioned. In the same letter it was stated that no less than 500 converts have been gained from heathenism to the Catholic Faith in the Vicariate Apostolic of Jaffna during the last twelve months. The Protestant missionaries of Jaffna, although they spend a considerable sum of money on their missionary enterprises, are making but very inconsiderable accessions to their congregation. It is stated on good authority that for a long time the only accessions were one heathen and one Catholic, who became Protestant for the sake of marriage. It is truly surprising why so few of the Singalese are allured by Protestant gold, where so many renounce heathenism without any hope of earthly recompense, Doctor Bettachini and his Priests being unable to do much in that way, even if they were inclined.—*Madras Catholic L.positor*.

[The Rev. F. Oakeley, of St. John's Islington, has addressed a letter to the *Morning Post*, on the subject of the Hierarchy, from which we extract as follows.—*Ed. Tablet*]

“But changes of time and circumstances require

corresponding changes in government. However little many may like to confront the fact, certain, at least, it is, that England is now no longer in the same state relatively to Rome as she was. Rome has within her a vast population, bound, indeed, by the duties of English citizens and subjects; but, in spirituals, acknowledging no head but the chief Bishop of Christendom. In London alone there are as many Catholics as in Rome itself. The most accurate data which can be gained do not admit of a lower estimate than 170,000. In Liverpool, I think I am correct in saying one-third of the population is Catholic; in Preston, nearly, or quite half, of it; while in Manchester, Birmingham, Bristol, and all our large towns, there is a vast settlement of Irish Catholics, and, it might be added, a constant accession from our native population. For here is another consideration. Converts are regularly accruing to us, and in an increasing ratio.—Nothing is known, except to ourselves, of the vast majority who join us. The papers announce a few of the most conspicuous instances; but there are multitudes behind, known but to God and the Clergy. I speak from experience. I have by no means one of the most important chapels in London under my care, and those who know me best can testify that I have too much to do among my own people to aim at conversions.—In this Church, few controversial sermons are ever preached, and our ministrations are primarily and chiefly confined to Catholics; yet not a week passes in which we have not applications for admission into the Church. I do not think people generally are at all aware of the numbers who come over to us, simply from the fact of a Catholic Church being situated in their locality.

“All this being so, I cannot see how there is anything strange in the Holy See considering that England ought no longer to be treated as a Heathen country, but that the actual state of its Catholic population is such as to justify the introduction, at least in a modified form, of a more settled organisation.

“But the Holy See has shown itself most anxious to avoid collision, not merely with law, but with national feeling and cherished association, by keeping clear of all the sees which have passed into Protestant hands. Surely, if Rome had exercised to the full what she considers her strict right, as the head of a spiritual empire, she could not have been more assailed than she has been actually assailed, though she has waived it in favor of our Protestant Government and Constitution. It is, indeed, her ill fate to be blamed anyway. In a public journal it has actually been made a reproach against her that she has actually called into existence a new see. Who can doubt that she has sacrificed her own preference to the desires of conciliation? That except out of forbearance and compliance, she had rather have reclaimed the ancient Archbishopric of London or Canterbury, the see of her first missionary to Saxon England, than have incurred this charge of novelty by seeking to found new associations instead of availing herself of old ones?”

THE AUSTRALIAN COLONIES.—The new law “for the better government of Her Majesty's Australian colonies” will shortly be proclaimed by the Governors in the respective colonies. The new act confers the elective franchise on a number of inhabitants who had not previously possessed the privilege. Port Phillip is to form a separate colony, and to be called, in honor of Her Majesty, “Victoria,” for which a separate Legislative Council will be elected. Electoral districts are to be established in New South Wales, where freeholders, householders to £10 a-year, and landowners, may vote in the election of members of the Legislative Council. A registration of votes will take place. Legislative Councils may now be established in Van Diemen's Land and South Australia, as also in Western Australia. New laws will be made for the Government of the several colonies, and taxes levied for certain civil and judicial services, “not omitting considerable sums for public worship.” The act is now on its way to the Australian colonies. It is to be proclaimed within six weeks of its arrival, and to take effect from the day of proclamation.

THE ENGLISH GOVERNMENT AND THE AFFAIRS OF DENMARK.—The Cabinet, which would not otherwise have assembled till the 6th of next month, meet on Wednesday, at a very short notice, on a question of considerable urgency. The Governments of Russia and of France have jointly proposed to the Government of this country, that the three Powers shall peremptorily require Prussia to withdraw support from the Schleswig-Holstein army. In the event of Prussia hesitating to comply with this demand, Russia and France are prepared to back it, by an invasion of the Silesian provinces of Prussia on the one side, and the Rhenish on the other. In the first instance, however, they require the co-operation of England in the remonstrance with Prussia. The British Government declines to join with Russia and France in such a note as we have described, but proposes that all three Powers shall separately remonstrate with Prussia on her present breach of faith with the Danish Government. Such are the results of the meeting of our Ministers as given by the *Times*.

The foreign correspondent of the *Morning Chronicle* states, that in some parts of the corn-growing country of France a curious sort of Tenant-right prevails. At the expiration of a lease the farmer may offer to renew it again at a higher rate than before. If the landlord refuse, he is bound to pay his tenant down, in ready money, three times the amount of the proposed yearly increase. “Thus, suppose I rented a farm at 80 francs the hectare—not an uncommon rate—and offered at the expiration of my lease to renew the obligation at the rate of 85 francs, the landlord, if he refuse, is bound to pay me down 15 francs per hectare as an allowance for the improvements which I have made, and the capital I have expended upon the land.”

CARRIER PIGEONS FROM THE ARCTIC REGIONS.—The *Glasgow Mail* states, that on Friday two of the carrier pigeons taken by Sir John Ross, when he left the Port of Ayr, and some of which were to be despatched home in the event of his either finding Sir John Franklin or being frozen in, arrived at Ayr, finding their way at once to the dove-cot which they occupied previous to being taken away! There was no document attached, but the legs of one of the birds appear to have been shot away, and in this case it is just possible that a note might have been cut off by the shot. There is an anxious hope that some news has been heard of the missing ships,—but probably Sir John is making an eccentric experiment. The flight of the birds is an extraordinary fact, it is supposed that they have traversed a distance of 2,000 miles!

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THE TRUE WITNESS AND CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, NOV. 15, 1850.

That the editor of the *Montreal Herald* should be indignant at the outrage perpetrated by some scoundrels, Sunday last, against the Rev. Digby Campbell's Church, is very natural, and very just. All gentlemen, no matter what may be their belief in matters of religion, must execrate all acts of brutal violence, and ought to call upon the proper authorities, to prevent their repetition. But it is curious, to say the least of it, that the editor of the *Montreal Herald* should assume that the perpetrators of the violence were Catholics, or that some remarks of ours could have been the exciting cause of the events of Sunday last. We say again, as we said before, that we do not believe that the rioters in this case, or in that of Mr. Osgood, were Catholics. The *onus probandi* rests with him who says they were. Not every one who calls himself a Catholic, is to be considered a Catholic; as not every one "who saith Lord, Lord," is to be considered a member of the Kingdom of Heaven. He only who doeth the will of the Father, or who keepeth the commandments of the Church, is, indeed, a member of Christ's Kingdom, or of the Church. Let us apply this rule, the truth of which no one of common sense will deny, and we will be able to judge how far we were in error when we wrote, "that in our opinion they (the rioters) were of no religion at all, or, what is much the same thing, that they were good, staunch, ultra-Protestants, loathing the Sacraments, and inspired with a truly evangelical hatred of Penance and the Confessional; protesters against the Church, and not her children." These were the words we made use of, and we are prepared to maintain their truth against the editor of the *Montreal Herald*, or any one else. Protestant means one who protests. To protest means (referring to the dictionary) "to make a solemn declaration expressive of opposition," and that declaration can be made as well by deed as by word. In religion, a Protestant means one "who makes a solemn declaration expressive of opposition" to Catholic doctrine; and, an ultra-Protestant means one who pushes that opposition to its extreme point. But many men seem to forget the meaning of words, and reason as if Protestantism was an affirmation, instead of being, as it is, a pure negation. A belief in the Trinity, in the Atonement, or even in a God, can never be a predicate of Protestantism; for a negation can never produce an affirmation. When, therefore, we wrote the word Protestant, we intended to denote, not a person who believes anything, but merely a person who denies something; and, by the word ultra-Protestant, not one who believes a little, but one who denies a good deal. Such is the sum and substance of our etymological faith, and, in support of our opinion, we throw ourselves upon the dictionary, and upon the grammar of our country, as the one supreme authority to which all men must bow. But, by acts of violence against their inoffending brethren, the rioters of Sunday protested against the commands of the Church, and *ipso facto* are to be considered Protestants, no matter what they profess themselves to be, or how much or how little they protest against or deny.

Acts of violence have been committed. Perhaps amongst the perpetrators were some scoundrels calling themselves Catholics. We deny their right to so call themselves; and we regret the outrage, the more so, as we said before, because it "gives knaves and fools occasion to insinuate that Catholics are favorable to such proceedings."

But the editor of the *Montreal Herald's* liberality

is like the handle of a jug—all one side. He is moved, almost to tears, by the breaking of a window, but remains indifferent, when gentlemen, clergymen, are insulted and maligned by lying publications, such as the *Montreal Witness* or the French Canadian Missionary Society's *Records*. A Protestant lecturer may talk of *vagabond Priests*, as long as he likes, and is sure of applause; but if the Catholic lecturer presumes to point out the absurdities of Protestantism, as a system, and its injurious effects upon mankind, he must be denounced as an illiberal bigot—he must, forsooth, be taunted with his misfortune of having been born and educated as a Protestant, as if that was not a continual cause of mourning and shame to him, who, through the Grace of God, has been led to renounce the error of his ways, and to become a member of the Church of Christ.

A PLAIN STATEMENT OF THE DISTURBANCE AT ST. HYACINTHE.

The Rev. Mons. Chiniquy's last discourse upon Temperance, was delivered upon Sunday morning. The sermon in the afternoon was upon the advantages to be derived from the "St. Hyacinthe Working Man's Association." But the outrage upon the distillery did not occur until the night between, the Monday and Tuesday following.

Three thousand eight hundred persons, had enrolled themselves beneath the banners of temperance, and on leaving the Church, a distiller, by public notice, called upon the inhabitants of the parish, to bring him their grain, for the purpose of distillation. The entire population naturally looked upon this notice, at such a time, as an intentional insult, and the crier was obliged to decamp to escape actual violence. To the circumstance of this notice, more than to any other, is owing the popular excesses which followed. For upwards of a year, a great number of the grog-sellers at St. Hyacinthe, have trampled under foot, every law, human and divine, and have kept all honest persons in a state of continual alarm, by their threats and sometimes by overt acts of violence. Many respectable persons, who had been desirous of having recourse to the strong arm of the law, to put a stop to these disorders, have had their houses attacked and their cattle mutilated. One, a witness against a grog-seller, had been seized in the open streets, last March, cruelly beaten, and carried in a sleigh a distance of 12 miles, where he was tied up in a stable. These facts, and a thousand others besides, had exasperated the respectable part of the population against the grog-sellers, who themselves had shewn the example of violating the law.

The Rev. Mons. Chiniquy, whilst pointing out the evils caused by grog-shops and distilleries, terminated his discourse by an earnest exhortation to his auditory to respect the law. "Be guilty," said he, "of no acts of violence to person or property. Protect yourselves against the grog-sellers, by firmly uniting in purpose, never to set foot in their houses, or to spend a copper in their shops. But be ready to assist your magistrates in their efforts to maintain the public peace. Force can never be legal to you, unless when you shall be obliged to repel the attacks of the grog-sellers. Then, but then only, you may remember, when protecting yourselves, that you number about 4000, and that against you there is but a score of vagabonds."

The Rev. Mons. Chiniquy was not aware of the existence of a distillery at St. Hyacinthe, or else he would have made some allusions to it. Those who paid the most attention to his sermons, agree that in none of them, was there any allusion made to the distillery. The amount of injury is stated at £36.—*Communicated.*

On Wednesday and Thursday of last week, Mr. Lord and Dr. Brownson delivered lectures upon the respective merits of Protestantism and Catholicity, as agents in the work of civilisation. The lecture of Dr. Brownson was but a continuation and development of the subject, and principles, which he had previously discussed, and laid down; and we purpose contrasting it with the lecture upon the same subject delivered by Mr. Lord, throwing in the remarks of Dr. Brownson, in opposition to, those made by the former gentleman.

It was evident that in treating the subject of civilisation, Mr. Lord had one great difficulty to contend with, and much difference of opinion will exist as to the manner in which he encountered it. Dr. Brownson had, in his previously delivered lectures, laid down a clear and concise definition of the meaning of the word civilisation, which, according to him, "is a fact not in the material, but in the moral order," and is employed to denote that process by which man is restored to and maintained in the normal state, which he lost by sin. "That normal state being the highest development of civilisation."—Now, Mr. Lord felt that he could not deny the correctness of that definition, nor could he *totidem verbis* admit it. Mr. Lord's avowed object was, not to bless, but to curse Catholicity; but, if he had adopted, at his outset, Dr. Brownson's definition of civilisation, he would have found himself compelled to adopt that learned gentleman's conclusions, thus placing himself in the awkward position of the unfortunate Balaam, who, when called upon to curse the enemies of Moab, through the overruling Providence of God, found himself compelled to bless them, yea, three times.

Mr. Lord commenced, therefore, by defining, rather, what civilisation was not, than what it was. It was not the cultivation of the fine arts,

of music, painting, or sculpture. It did not consist in a great elegance of manners, or in a high state of literary culture. In all these things, Pagan Rome may have excelled Christian Rome, as much as she, in her turn, has surpassed all the other nations of the earth. To this remark we give our unqualified assent. Civilisation is the creature, according to Mr. Lord, of certain great Christian ideas,—ideas which he admitted were never entirely lost sight of, even by the corrupt Catholic Church, but which are held in a higher degree, and in a purer state, by Protestantism, which has, therefore, accomplished greater things than Catholicity. Such seemed to us, at least, to be the thesis which Mr. Lord undertook to maintain.

The Catholic Church, (and by the word Catholic, Mr. Lord, rather unnecessarily, explained that he meant Roman Catholic,) in spite of all her corruption, was effectual to the conversion, and, therefore, to the civilisation of those barbarous tribes, which, in the fourth, fifth, and sixth centuries, rushed from the North and East, and founded the modern European nations, upon the ruins of the old Roman Empire. During the middle ages, the Catholic Church approved herself the friend of the poor and oppressed. She almost entirely abolished, and where she did not abolish, she mitigated all the horrors of slavery,—alleviated misery and misfortune,—proclaimed the great truth of the equality of all men in the eyes of God, and not only proclaimed, but gave to it a practical development. In her ranks, the son of the serf might rise to be the peer of nobles, and of the sons of princes: and it was the Catholic Church which first raised woman to the social position which she now holds, making her the equal and companion of man, instead of being his slave, and the sport of his lust. Corrupt as she was, she yet reared within her bosom those saints, those holy men of whom Christendom, at this day, may well be proud. Though, how an impure, a corrupt Church, can produce Saints, we do not understand. A Saint is one sanctified. Sanctification is the work of the Grace of God. The Church, the channel—the sole channel through which those Graces can flow,—the instruments by which they are given the Sacraments,—can then, we would ask, can the Grace of God, can His holy gift flow through a corrupt and polluted channel? This question may be left to the discussion of Theologians. However, we see what, even by Protestant admission, the Church did. Let us see what Protestantism has done, according to Mr. Lord. It has laid plans. It has devised schemes. It has formed projects of *philanthropy*, of universal regeneration, and improvement. It has generated all kinds of societies—missionary and anti-slavery,—and prison discipline, and anti-war, and general peace societies. But what has it done with all these fine tools? Why, even Mr. Lord could not mention *one single nation, one single tribe*, upon the earth's surface, which owes its civilisation to Protestantism. He was obliged to content himself by showing what Catholicity has done, and what Protestantism has projected—what Catholicity has accomplished, and what Protestantism has talked about accomplishing. But, abandoning his first view of civilisation, as a fact *solely* in the moral order, Mr. Lord endeavored to show what great things Protestantism had effected in the material order—in secular education, as fitting man for this world; in promoting habits of commercial industry and thrift; in active philanthropy: for devotion, and for liberty. We cannot take notice of all the examples brought forward by Mr. Lord, to prove his assertion of the superiority of Protestant over Catholic secular education. We can notice only a few of the most prominent.

First, Mr. Lord contrasted the amount of Protestant secular education, with the amount of Catholic secular education, in Canada. Now, although we do not admit that a mere secular education is any test of civilisation, we are perfectly ready to meet our opponents upon this ground, and we contend that, man for man, in their respective stations of life—Clergyman for Minister, Lawyer for Lawyer, Merchant for Merchant—the Catholic Canadian is, in point of education, not only the equal, but often the superior, of his Protestant Anglo-Saxon fellow-citizen. The latter may, perhaps, be the more enterprising speculator, more learned in the price of wheat or flour, able to discourse more eloquently upon Ashes, Pearl and Pot; but, in literary acquirements, in a knowledge of the classics, and in fact in all that tends to the cultivation of the mind, the French, or Catholic, Canadian, who has received his education in the Catholic Schools and Colleges of Canada, is as well, and often more accomplished. Would that we could add that he always made a good use of his intellectual advantages, and that he always remembered with gratitude, the Spiritual Mother who bore him, and to whose fostering care he owes the possession of those arms, which he too often turns against her bosom.—Mr. Lord next compared the state of Great Britain with that of Ireland, where, according to him, only about one-twentieth of the population can read and write. This is false, and if Mr. Lord will give himself the trouble to enquire, he will find that the Irish are, as a nation, far better educated than the English. But were the Irish the physically-degraded wretches which Mr. Lord represents them, were they indeed squalid beggars, bearing burdens, hewers of wood and drawers of water, herding with swine—what, we would ask, has made them so? We do not say England—for your Englishman is not cruel—is not a tyrant, but we do say, that that foul thing called Protestantism has been the cause, and the sole cause, of the miseries, social, moral and physical, under which Ireland does, and has so long labored; Protestantism made it penal for the Catholic father to educate his son; and now, with an impudence which Satan himself might envy, but could hardly hope to imitate, the Protestant taunts the Irishman with ignorance. In England, where, the State has

richly endowed a Church, for the purpose of educating the people, one half of the population can neither read nor write, thousands have never heard the name of Christ, and know God, only as something to swear by—as something to give greater emphasis to an imprecation. In Ireland it would be impossible to find, amongst the Catholic population, a single individual ignorant of the great truths of Salvation, taught, not by a wealthy hierarchy, but by the insulted, the impoverished priest, upon whose head; but a few years ago, a price was set as upon a wolf's. But what means, said Dr. Brownson, this boast about the superiority of Protestant secular education? Why, by the testimony of a Scotch Presbyterian traveller in France, the Catholic children are better instructed in History, Geography, and Music, than are the children in Protestant Scotland, whose parochial system of education is so much vaunted. Compare Rome, with her population of 160,000, and about 300 schools, mostly gratuitous, for the education of the poorer classes, with Berlin with its population of 500,000, and 250 schools. But if the Protestant is rash in boasting of the superior quantity of education in Protestant countries, he is still more so when he has the impudence to boast of its quality—to talk about Protestant morality, or to insult Catholic Ireland, by mentioning her in the same breath as the New England States. The Irish may be poor, for Protestant England has made them so; they may be sometimes ignorant, because, for a long time, it was a grave offence for a Catholic parent to educate his child; but the most impudent Protestant slanderer, who ever took up his parable against Ireland and the Irish, dare not breathe one syllable against Irish morality and purity. It would be as hopeless a task as it would be to convince any person of the morality of the New England States, with which Mr. Lord had the extreme folly to contrast Ireland. Morality of New England, indeed! of that country where a Made. Restell publishes her foul advertisements, with impunity, and where, in open day, establishments for the express purpose of enabling mothers to destroy their offspring, rear their infamous fronts to heaven. Why, with the exception of Scotland, where, according to a writer in Blackwood, crime has, in the last few years, increased seventeen hundred fold, and Sweden, it would be difficult to find so impure, so immoral, a country as the Northern States of the American Union. Dr. Brownson, who knows it well, could but allude darkly to the foul crimes which prevail in that Protestant country—crimes which here can scarce be mentioned, but which there scarce take the pains to seek concealment,—crimes which, of old, have drawn down Heaven's wrath, on guilty man, and which St. Paul stigmatises as amongst the most crying of the sins of Imperial Rome. Alas! too, for the effects of education in England. We can but allude, *en passant*, to the enquiry which took place in August last, in one of its great government educational establishments, and to the simultaneous expulsion of thirty-three of the pupils. "What," says the *Spectator*, commenting upon this disgraceful exposure, "what if these unhappy youths are merely the victims of detection!"

But the great evil of the Catholic system of education, in the opinion of the Protestant, is this, that it does not place the Bible in the hands of young lads, in order for them to pick a religion out of it, as best they may. We do not deny it. In Catholic countries, the indiscriminate reading of the Bible, by children at school, is not recommended, and we would ask any sensible person if this is not a wise restriction? We would ask any Protestant, any person into whose hands the Bible was placed when a boy, what use he made of it? and if it be not true that the indiscriminate perusal of the Bible, by young persons, may be, and very often is, dangerous both to morals and to faith. It is not necessary to multiply instances, but we appeal to every one who has received his education in a Protestant school, and into whose hands the Bible has been put before his faith was fully formed, and ask him what use he made of the Bible when a boy at school?—There now, my dear and Rev. "Mr. Grimes Washpot," you need not look so horrified. You know it is quite true. You know what use you made of the Bible, yourself. You need not blush so deeply, either. Your case is not a singular one. Your father did it before you, and so will your son, and your son's sons after you. Look around you next Sabbath, at meeting, and be comforted. Of all those countenances, so solemn, so sanctified, upturned towards you, there is not one whose possessor has not been as guilty as you, yourself, have been, though, pretty dears, they did not tell their mammas anything about it when they came home for their holidays. It is not you, but the system, that we condemn.

But, if dangerous to morality, we contend that the indiscriminate perusal of the Bible, without the authoritative explanation of an infallible guide, is no less dangerous to faith. With the Catholic, Faith precedes the reading of the Bible, because the Bible is not the Catholic's sole rule of Faith. Faith, which is the supernatural gift of God, communicated through the teaching of the Church, is, with the Catholic, supposed to precede the reading of the Bible. But with the Protestant, to whom the Bible is the sole Rule of Faith, Faith is to be the effect produced by reading the Bible; and as the effect can never precede the cause, the Protestant must approach the Bible, for the first time, as an infidel. For, if he be not an infidel, he must have Faith; and if Faith precede the reading of the Bible, the Bible cannot be the cause of the pre-existing Faith. Now, to the infidel, or to one whose Faith is not firmly established, there is no book so dangerous as the Bible, and none so well calculated to give an erroneous idea of the attributes of God. More men have been confirmed in infidelity, by the story of Jacob and Esau; and by presuming to judge of God's conduct, as to the mode in which the former obtained his father's blessing, by their paltry *human* reason, than by all the trash of

all the infidel writers of the xviii. century. It is indeed a wise precaution of the Church, not to put the Bible in the hands of her children, until their Faith be fully formed. But we find that we must let our remarks upon the comparative influence of Catholicity and Protestantism upon the condition of the poor, and upon civil liberty, as illustrated by Dr. Brownson, stand over to another week.

The Rev. Digby Campbell delivered in his own church a lecture entitled, "The Ancient Catholic Faith contrasted with the Modern Creed of the Church of Rome," in which we dare say he imagined that he had completely made good his case against Popery. To this we have no objection, only it was a pity that the rev. gentleman should have been so ill-advised as to publish it. We have been challenged to reply, and if hitherto we have not done so, it was because we did not think that so trifling a publication was worthy of any notice. However, we have no objections, being thus called upon to make one or two remarks upon the pamphlet, in which the writer, reasoning illogically, from false premises, very naturally arrives at erroneous conclusions.

We will first point out the groundlessness of some of his assertions. "With the completion of the Scripture Canon, there is a close of all development, and man, by express declaration, is forbidden to look for, or expect any further enunciation of the Divine mind." We admit that with the Apostles terminated all development or revelation of Catholic doctrine; but where, we would ask the Rev. Digby Campbell, where is his express declaration to be found, and what constituted the completion of the Scripture Canon? How are we to know what book of the New Testament did complete the Canon. Is it because the book-binder places the Apocalyptic Vision of St. John last in order of the sacred writings, that that book is to be considered as the completion of the Canon? Is it a proof that after his return from Patmos, St. John wrote no other books which the Church receives as canonical, as for instance the Gospel according to St. John, and all his epistles? Because if any of the canonical books were written later than the book of the Apocalypse, then that book did not complete the Canon of Scripture, and the argument which the rev. gentleman seems anxious to found upon the 18th and 19th verses of the 22nd chap. of the same book falls to the ground. We have heard of a devout old Protestant lady who contended that the bed which the man sick of the palsy was ordered to take up, was a real four-poster, and of another who died firmly persuaded that all the Publicans mentioned in the New Testament, were Licensed Victuallers; but we never yet have had the pleasure of meeting any one silly or impudent enough to maintain that the words of St. John were meant to apply to any book, except to the book of the prophecy in which they are to be found. The next assertion of the rev. gentleman is equally ridiculous. After mentioning the reproof of our Lord to the Jews, and that of St. Paul to the Colossians, for putting reliance on the traditions of men, he coolly writes, that "the inspired word, or as Protestants commonly understand it, the Scriptures, or written word contained in the Bible, is clearly marked out as the one supreme authority, that is, as the Sole Rule of Faith." This assertion we deny, and defy the Rev. Digby Campbell to prove that either to Jew or to Christian the written word was the sole rule of Faith. The Inspired word is indeed the One supreme authority—the sole rule of faith, but it is for Mr. Campbell to prove that all that inspired word has been committed to writing—and that all that has been committed to writing was inspired—two distinct propositions which we defy any one to prove. But let us now turn to the rev. gentleman's logic, and see if his reasoning is worth more than his assertions. He argues thus—Because the Nicene Creed, as recited by the Council of Trent, in its third Session, was and is one of the creeds or symbolical writings of the Catholic Church, he assumes that it is the only creed, and that all that is not therein explicitly contained is not of Faith. Now by making additions to this Creed, the Church, which up to the 4th of February, 1546, was the True Church, became corrupt; and ceased to be the Church.

To this we make answer, 1. That although all that is explicitly embodied in the Nicene Creed, is necessarily of Faith, it does not follow that all that is of Faith is explicitly embodied therein. 2. That many articles of Faith are held both by the Catholic Church and by the Church of England, which are not explicitly embodied in the Creed. 3. That what the Rev. Digby Campbell calls additions to the Ancient Catholic Faith, were, if not explicitly, yet implicitly asserted by the Nicene Creed, and finally, that before the 4th of February, 1546, all the distinguishing dogmas of the Church of Rome were explicitly asserted in her symbolical writings.

Now with reference to our first assertion. We remark that were it otherwise it might be contended that before the Council of Constantinople, A. D. 381, the Church did not believe in the Personality or Divinity of the Holy Ghost, because such a belief was not previously explicitly embodied in the Creed—that for many centuries after that council, the Church did not believe in the procession of the Holy Ghost from the Father and the Son, because such a belief was not explicitly embodied in the Creed as amended by the Council of Constantinople; or that before the Council of Nice the Church did not believe in the Consubstantiality of the Son to the Father, because such a belief was certainly not explicitly embodied in the Creed called of the Apostles. Our second assertion is, that many articles of faith are held both by the Catholic Church and by the Church of England, which are not even now explicitly embodied in the Nicene Creed. For were it otherwise, it might be

contended that neither Church believes in the Holy Scriptures, because a belief in the Scriptures is not explicitly asserted in the Nicene Creed, and that the Church does not believe in the necessity of sanctifying the first day of the week, or in the eternity of Hell tortures, or in the necessity of Infant baptism, and fifty other dogmas besides, because such dogmas are not explicitly embodied in the Nicene Creed. Our third assertion is, that all those articles which the Rev. Digby Campbell calls additions, were if not explicitly, yet implicitly asserted in the Nicene Creed. And in this clause "I believe one Catholic and Apostolic Church," that is to say, the teaching of that Catholic and Apostolic Church; and surely every one who believes in the teaching of that Church, must "admit and embrace all Apostolical and Ecclesiastical traditions, and other observances and constitutions of the same Church." Our last assertion is, that long before the 4th of February, 1546, all the distinguishing dogmas of the Church of Rome, were explicitly asserted in her symbolical writings. In proof of this we turn to the Liturgies of the Church of Rome, which even the Rev. Digby Campbell must admit, are older than the xvi. century, and as much entitled to be considered symbolical writings, or the Profession of Faith of the Church, as any of those writings which are more commonly termed creeds. And here, we find the Seven Sacraments—Transubstantiation, Adoration of the Host, the Mass a Sacrifice, Invocation of Saints, Veneration of Relics, Purgatory, Prayers for the Dead, all explicitly asserted; and it was just because those dogmas which the Church of England renounced, were explicitly asserted in the Liturgies of the Catholic Church, that Cranmer and the Anglican fathers felt themselves compelled to renounce the old, and to compile a new Liturgy. Thus we have proved, firstly, that even if the peculiar dogmas of the Church of Rome were not explicitly asserted in the Nicene Creed, it is no argument that they were not believed; and secondly, that they were explicitly asserted in the Profession of Faith of that Church for centuries before the Council of Trent. What becomes then of the Rev. Digby Campbell's argument, and when will be the fulfilment of his promise—"that he will conform to the Church when it can be proved, that what he terms the additions made to the Nicene Creed by the Council of Trent, had ever been embodied in the Profession of Faith of the Catholic Church prior to the year 1564?"

His premises—that the peculiar dogmas of the Church of Rome had never been explicitly asserted in any Profession of Faith or symbolical writing prior to the Council of Trent—we have proved to be false. His reasoning from these false premises—that because not explicitly asserted these dogmas were not believed by the Church, we have shewn to be illogical. Is it necessary for us to say a word about his conclusion?

On Wednesday afternoon, Dr. Brownson started for Boston, bearing with him the best wishes of a numerous body of sincere admirers—admirers not only of his talents, but of the noble use which he makes of them. His stay, though short, we venture to predict, will prove productive of good. In a masterly manner, he has pointed out the grovelling, worldly tendencies of the present age, with respect to what constitutes "civilisation," and to these tendencies he has attached the well-merited, and, therefore, odious name of Carnal Judaism, a name which is likely to stick.

We thankfully acknowledge the receipt of the following amounts:—Rev. Mr. Dollard, Kingston, 17s. 6d.; Rev. Mr. M. Lawlor, Picton, £1 5s.; Mr. E. Burke, Bytown, £2.

#### THE CARDINAL ARCHBISHOP—THE CATHOLIC UNIVERSITY.

The whole Protestant press, English and Irish, is in commotion about two acts with which they have no more to do than they have with the contents of any honest gentleman's private closet, strong box, pantry, or cellar—we mean, of course, the new Archbishopric of Westminster, and the projected Catholic University. We wish we had time to analyse all the absurd things that have been said on these two subjects, because such an analysis might really give a good deal of amusement to any reader who chanced to be "hipped," and required some extravagant absurdity to make him laugh; but, unhappily on the one subject almost our whole available space is occupied by the solemn Encyclical which announces the entire Ecclesiastical arrangement of which the Archbishopric of Westminster forms a part; and, on the other, we think it more profitable to fix the attention of our readers on the business of the University, than on the infinite variety of nonsense that has been written about it.

We pity those writers who have been racking their brains for precedents by which to try and condemn or acquit the Supreme Pontiff of presumption, impertinence, spite, insanity, and we know not how many more delicate accusations, so freely brought against his Holiness on the score of Cardinal Wiseman's promotion to the See of Westminster. If it were worth while to argue the question seriously, in order to prove that what has been done is nothing more than in the ordinary course of business, we would content ourselves with one instance from the primitive Church, and a handful from the present century. In our own colonies, and within a very few years, the Holy See has erected Dioceses in Upper Canada, at Kingston and Toronto; in Australia, at Sydney, Hobartton, Adelaide, Perth, and Port Phillip. In the Anglo-Saxon Republic of America, the Holy See has erected, within sixty years, no less than twenty-eight Dioceses, and has inflicted on New York, Boston, Philadelphia, Charleston, Cincinnati, St. Louis, and Buffalo, the very honor with which he now crowns the

riper maturity of Westminster and Birmingham. Archbishop Polding really and truly takes his Ecclesiastical title from the good city of Sydney; Bishop Wilson from that of Hobartton; Bishop Hughes from that of New York. It is now, we believe, two and forty years since that Bishopric was inaugurated—no previous dispute with the Foreign Office of the United States having led the way. Four years ago two other Bishoprics were founded in the same State, there being at that time profound peace in the international relations between Rome and Washington; and, for our parts, we should not be at all surprised if—the same peace prevailing—we were to see the Bishop of New York an Archbishop, and seven or eight Suffragan Bishops exercising Episcopal jurisdiction under him in that extensive territory. So that contemporary precedents of a most innocent character are to be had in abundance. The elder instance to which we referred is one which, from the similarity of some of the circumstances, the Holy Father, perhaps, had in his mind in projecting the present arrangement. We think it not improbable the Pope reflected, that as his own glorious predecessor, St. Peter, had not waited for the leave of Caligula or Claudius to establish an Archbishopric and something more in Rome, so it was not—as far as precedents go—absolutely necessary for him to wait for the leave of Palmerston or Russell to found an Archbishopric in Westminster. As to the facts, it is a matter of newspaper notoriety, that long before Lord Minto's mission was dreamed of—namely, in the autumn of 1847—the precise arrangement now in the course of completion was publicly announced, Archbishopric of Westminster and all; was all but completed; and was delayed only by one of those trifling accidents which will disarrange the best concerted schemes.

Our readers were put in possession, last week, of the first steps taken by the Catholic Prelates of Ireland for carrying out the recommendation of the Pope to found a Catholic University. Their Lordships have formed their Committee; have named a working Sub-Committee; have opened a subscription list; have begun to receive subscriptions; have taken the first steps to raise funds at home and abroad; and, finally, have instructed their Sub-Committee to "prepare a programme of fundamental regulations to be submitted as the basis of the constitution of our University, as likewise of the different faculties to be established in it." The subscription list opens with a first instalment of about two thousand pounds. This is a most excellent and encouraging commencement.—*Tablet.*

#### PHILANTHROPY.

TENDER MERCIES OF THE POOR-LAWS.  
(From the Times.)

On the 2d and 3d of this month, at Miltown Malbay, in the parish of Kilsfarby, in the county of Clare, an inquest was held, the authentic report of which in our columns of last Tuesday, reads more like a glimpse of the infernal regions than an incident of this upper world. If people used to point at Dante as he strode along, solemn and sad, and whispered, "There goes the man who has seen hell," we should almost expect to find travellers from the west coast of Ireland still dark with the horrors they have beheld. We are not anxious to predispose the mind of the reader to this or that view of this dismal affair, and of the system it appears to denote. When anything very shocking has happened, the first and most natural wish of the public is to be exactly informed of the facts, and it gladly leaves causes and inferences for future discussion. What are the facts in this case? Our information is derived, not from the letter of a private correspondent, but from the notes of the inquest; so that if, as some critics are ever ready to suggest, there should be some exaggeration, it is the exaggeration of eye witnesses, and of persons who shared the sufferings, and might easily have shared the death, that occasioned this inquiry. It is very easy, and to some slipshod thinkers exceedingly comfortable, to be able to dismiss everything about Ireland as an exaggeration. If there be any in this narrative, at all events it is not ours or our correspondent's.

There is a parent workhouse at Ennistymon, and an auxiliary workhouse at Milton, seven Irish miles off. At the latter place there were, a fortnight ago, and probably are now, among other paupers, a multitude of boys, from five to fourteen. Our correspondent, who has visited and closely inspected most of the unions in the west of Ireland, has several times described the sort of creature implied by a male pauper of those tender years, and as his evidence is abundantly borne out by that of many other eye-witnesses, we see no reason to doubt it. These starving and almost mouldering relics of humanity, are penned by hundreds in yards and and lofts, and subjected to the dreadful experiment—on how little human life may be prolonged. Of the most meagre quality of food, the smallest possible quantity is administered. When the victims of experiment begin to drop rather too fast, a little more is added, to be checked again when it is found to do more than keep body and soul together. Tottering in a balance between just alive and actually dead, or rather, to use a common Irish ejaculation, "dead alive," the human subject rapidly and fearfully deteriorates. He becomes dwarfish, stooping, and contracted. His arms are thin and pendent; his fingers long and bloodless. His eye becomes dim. His jaws and cheek-bones become brutally prominent. His face is covered with a down suggestive of a more terrible degradation. A boy at fourteen acquires the sodden and careworn look of an old man. Smiles are unknown in this form of humanity. Even hope is not always there, and the natural affections are liable to be displaced by animal cravings. Witnesses assure us that as they beheld hundreds of these beings together, listless, unemployed, incapable of instruction, of religion, or any human affections, except those which are common to the lowest ranks of animal life, they were possessed with a fearful foreboding as to the new generation of man thus sent upon the earth. In whose image have these beings been created? Into what image have they been transformed? It is possible to estimate the heights to which humanity may ascend even in this subliminary sphere; but we have not yet fathomed the degradation of which it is capable, before, on the very verge of brute creation, it is mercifully extinguished. Though human reason may be lost, happily brute instincts can-

not be acquired, and when man sinks below manhood he ceases to exist. We declare that from this truth we derive our chief consolation, when we contemplate the state of things at this day and hour in the west coast of Ireland. Eighty-five of those wretched beings besides several men and women, were driven from the auxiliary to the parent workhouse, on Monday, the 30th ult., to be seen and "checked" by the Ballyvoughan guardians; that is, to have their chargeability inquired into. The day was unusually "hard," raw, and cold. The herd left Ennistymon Workhouse about eight in the morning, having been previously served with "a few spoons of stirabout" a-head. Seven Irish miles are equal to ten English miles, and the poor creatures could not be got to the parent workhouse till twelve or one o'clock. With the authorities of the union, assembled in that house, and inquiring into the cases of those living skeletons, not a soul of them—if we may venture to talk of their souls—had a morsel of food, after walking ten miles on a few spoons of stirabout. They were kept fasting till five or six in the evening, and then driven back in the dark the same dreary ten miles to the auxiliary house they had left in the morning. Let it not be forgotten that their ages ranged from five to fourteen. On the way they soon began to faint, and two of the younger ones becoming incapable of proceeding, the porter took them in his arms, when all the rest dropped or dispersed themselves, and could not that night be collected. Some felt themselves "falling dead," others "falling blind" with weakness. Some managed to pilfer beans from the road-side, and perhaps saved their lives thereby. Many did not arrive at the auxiliary house till the next day. When the muster roll was read in the morning, a child eleven years old was still missing. It afterwards transpired that, finding himself fainting from hunger, he had asked one of his companions to go into a house and get something to eat. This, however, under the circumstances, was a delirious request, and was not complied with. He still staggered on in the dark, exciting but little notice where all were in much the same condition. At last a sound and a cry was heard. He had fallen with his skull against a wall. The blow was but trifling, but when his companions tried to raise him they could not, for they were faint, and he was quite dead. All the comment made by those who saw this dreary famine march was, that they wondered more had not perished but for the care taken of them by the matron on their arrival.

Now for the explanation, as elicited on the inquest. It was matter of routine. In those gloomy shores, where society has sunk to its very lowest organization, there is a vestige of order. It is a rule that paupers shall not be fed except from the house on which they are quartered. The officers of the parent house had once exercised a humane discretion and fed a batch of paupers from the auxiliary house on a similar occasion; whereupon the officers of the auxiliary house had repaid them in meal. Why the same thing was not done now—why the officers who conducted this pilgrimage of death did not take food with them, and why they did not come to some understanding on the point with the officers at the parent house, nobody can say. The whole affair is as confused and dark as the night in which the famished lad staggered and fell. All that is known is, that he died of downright inanition. The surgical examination showed that in the stomach, not the head, was the cause of death. We have yet to learn how many of the others, equally famished and exhausted, have passed away since, without an inquest, without sympathy, and without even a cry. Our readers will make their comment on the state of things here revealed. They will not ask for vengeance. By this time one has come to regard poor Dennis Kearin as taken away from the evil to come. Nor will the public be wise to ask for inquiry, ending, like that of the Kilrush evictions, in a series of monster reports. One reflection, however, all will make. Irish landlords cry aloud to Heaven and earth that they are ruined by an extravagant and impolitic poor law. If our pity is to be in the ratio of their liberality, it will not be much. When they next plead for mercy, we shall remember Dennis Kearin taking a few spoonfuls of stirabout, walking ten miles to be seen by the guardians, fasting in their presence five or six hours, and sent back ten miles in "a hard, dark, and cold night," to stagger, fall, and perish on the road.

Police.—A man named Cummingsford was yesterday committed on charge of passing counterfeit notes. He had succeeded in passing these notes, purporting to be of the Bank of Vermont, St. Albans, at Mr. Jerome Grenier's, and two other establishments. The notes were for \$10.—*Herald.*

The Royal Mail Line of steamers to Kingston have resumed their regular trips through to Kingston without transhipment, the breach in the Cornwall Canal being now repaired.—*Transcript.*

The enterprising inhabitants of the parish of St. Thomas on the south side of the St. Lawrence, have determined to build, during the coming winter, a fast sea-going steamer of sixty horses power for the establishment of a communication between Islelet and Quebec, stopping at St. Thomas, Grosse Isle, Berthier, St. Michel. She will cost £2,000, and we understand that above £600 was subscribed at the meeting, last week.—*Quebec Mercury.*

#### NEW YORK MARKETS.

November 13th.

Ashes—Market active and firm; sales 125 brls., at \$6.12 for Pots, and \$5.81 for Pearls.

Flour—Low medium grades, State, and Western, easier and active, but the decline is not general. But little has been done at our inside figures. Canadian, in fair demand; sales 1400 brls. at \$4.62. Sales of domestic, 19,500 brls., at \$4.12, a \$4.31 for No. 2 superfine; \$4.59 a \$4.62 for common to straight State, and \$4.94 a \$5 for pure Genesee.

Wheat—In fair demand for milling and for export, but the firmness of holders restricts sales; sales 7500 bush. mixed Canadian at \$1.05 a \$1.06; 2,600 do. Ohio at \$1.05.

Corn—Irregular in price, and in limited demand; sales 13,000 bush. at 69 a 70 cts., for Western mixed, in store, and 74 cts. delivered; 70 cts. for Southern, and 74 cts. for round yellow.

Pork, unsettled. Prices of mess and thin mess better; sales 450 brls. at \$11.18, a \$11.50 for mess; \$10.62 for thin mess, and \$8.37 for prime.

Lard, steady; sales 250 brls. at 74 cts. for prime Buffalo markets, to-day.—Less doing.

Flour—Fair demand, with sales. 1,200 brls. ordinary brand Ohio and Michigan, at \$3.81 a \$3.87. Mess Pork in good demand, at \$11 for new, and \$12 for old.—*Transcript.*

## FOREIGN INTELLIGENCE.

## FRANCE.

A partial change of ministry is the principal event in the news from France. Gen. Hautpoul has been appointed Governor of Algeria, and has been succeeded at the War Office by General Schramm, who has served in Africa. He passed his boyhood "in the humble occupation of tending flocks of geese, in a forest not far from the Rhine." This change is supposed to be made as an act of propitiation with Gen. Changarnier.

The wretched state of public feeling in France may be imagined by a statement of the Paris correspondent of the *Times*, to the effect that the rumor that Gen. Changarnier had spoken of the editor of the *Constitutionnel* (an Elysee journal) as a "pharmaceutical," instead of, as a "docteur," produced a decline in the public securities, was followed by Joss, perhaps, to hundreds, and for many hours spread alarm through Paris! It is said that M. Guizot will offer himself as a candidate for the department of the Cher at the election which takes place next month. The Republicans have determined on abstaining from voting under the new electoral law—one of the chief "authors" of the revolution may therefore commence his intrigues once more. The *Moniteur du Soir* announces that a grand tournament is to take place in the Champ de Mars. Fifty horsemen, armed *cap-a-pied*, are to figure at this representation.

M. Poitevin gives the following account in *Galignani*, of a balloon ascent on Sunday:—

"We left the Hippodrome at half-past five o'clock, and soon found ourselves above the Champ de Mars, about 2,000 yards in height. The cold became very sharp, and our three intrepid *filles de l'air*, whose courage did not fail a single instant, began to discover that their costumes, very pretty, but rather too aerial, were not precisely travelling dresses for such high regions, and they felt a strong desire to abdicate their divine role, and return to the car to change their dresses of lace and muslin for clothing much warmer—although *filles de l'air*, their teeth began to chatter. We put the mechanism, which is as simple as it is solid, in movement, and the travellers returned to the car, where they quickly exchanged their clothes. Our balloon had twice been in cold clouds, and we lost sight of the earth: but the wind brought us over Paris, and we passed over the Pantheon, the Jardin des Plantes, and the fort of Villejuif. By this time the ladies had completed their toilette—a strange operation at such a height. The night having begun to approach, I effected my descent without the slightest shock."

The opening of the railway section from Nerondes to Nevers has placed an ancient and important city in steam communication with the capital, with which its traffic was hitherto carried on chiefly by a line of canals.

## SPAIN.

Advices from Madrid are of the 13th inst. The Marquis of Miraflores was to be appointed President of the Senate, and the ministerial candidate for the Presidency of the Chamber of Deputies was to be either M. Mayans or Count de Vista-Hermosa. General Nozagary, the new Captain-General of Madrid, was expected on the 14th. A young Chinese girl was to be baptised, in the course of the ensuing week, in the church of San Isidro. Queen Isabella was to act as her godmother, and the Sacrament of Baptism was to be administered by the Archbishop of Toledo.

## THE WAR IN SCHLESWIG-HOLSTEIN.

The Schleswig-Holstein outposts have again advanced to the turnpike between Seeth and Frederichstadt. The "Gefion" frigate has been towed into the inner harbor of Eckenforde, and Denmark has consented to the removal of that vessel. From the Copenhagen papers it appears that the Danish army is preparing for a winter campaign. Contributions from foreign lands, to the cause of German freedom, continue to be announced. Eight hundred marks banco have been received from Caraccas, and £1,600 from Manchester, of which the house of Sonchay contributed £1,200.

The King of Denmark has presented to Sir Henry W. Wynn, the British Minister, who had completed his quarter of a century's representation at the Court of Denmark, a very handsome goblet, to mark his sense of the service rendered as the representative of four British Sovereigns to four Danish Kings; the following is the inscription on it:—"This goblet is presented by Frederick VII. to Sir Henry W. Wynn, who has been chosen by four Sovereigns of Great Britain, to maintain and to strengthen the good understanding, under four Danish Sovereigns, between Denmark and Great Britain." On the same day, the Minister of Foreign Affairs gave a sumptuous entertainment to Sir Henry Wynn, at which the Hereditary Prince Ferdinand was present, with the whole of the diplomatic corps.

## ELECTORAL HESSE.

No change has taken place in the affairs of the Electorate of Hesse. Mr. Elvers, a high-judicial functionary, has attempted, but failed, in forming a Cabinet; and the Elector has again declined accepting the proposals which were made to him. The officers, too, who have sent in their resignation, are left without a decision as to its acceptance. Mr. Otter is still in prison, and the order of the Upper Court for his liberation cannot be executed, as it is addressed to the *Commander* of Cassel, and none of the officers there are inclined to plead guilty to that dignity.

The correspondent of the *Times* at Vienna, writes "It is hardly possible to conceive a more difficult position than that of this country. If Austria fall back into the slough in which she so long wallowed,

she will be universally execrated and despised in Germany; if Government resolutely attempt to redeem the pledges given to the people it will have to do battle against a strong, reactionary party at home, supported by a Power to which Austria owes her very existence. Let us add to what has just been said, the disordered state of her finances, and it must be confessed that Austria is in what is called in Yankee parlance "a pretty considerable fix." What is going on in Bregenz is a mystery to all; but it is hardly to be expected that the conferences will lead to the furtherance of the cause of freedom in Germany." The military commander in Vienna has prohibited the publication of news respecting the movements of the Austrian army in the Vienna and Austrian papers. The *Vienna Gazette* contains a law on the measures by which it is proposed to indemnify the proprietors for the abolition of feudal prerogatives consequent on the revolution of March. A special fund for this indemnification is to be established in every crown land of the empire.

## AUSTRIA.

The Emperor of Russia is in Warsaw, for the purpose of conferring with his vassal, the Emperor of Austria, and of giving his "advice" on the German constitution. Count Brandenburg, the president of the ministry, has been despatched by the King of Prussia to procure, if possible, the entire neutrality of the Emperor, in case the dispute concerning Hesse Cassel should become more serious than a mere exchange of insulting despatches.

## A REVOLUTION IN CHINA.

The province of Kwang-si, China, is at present the theatre of a serious outbreak: a large body of men is in actual rebellion against the imperial authorities, over whom they have obtained some important advantages. Recently they have taken the chief city of the Ho district, a place of great commercial importance, bordering the province of Kwang-tung on the north-west, the city being situated on a navigable branch of the Canton river. It is even stated on good authority that the rebels, 2,000 strong, have penetrated into Twang-tung, and are within 100 miles of Canton city.

The leader, who is named Li-tung-pang, has assumed the title borne by the highest Tartar generals, and displays banners inscribed, "Commissioned by Heaven to exterminate the Tsing (the present Manchu), and to restore the Ming (the former Chinese) dynasty." He is said to have under his command 50,000 men in all, which is probably an exaggeration. He and his fellow chief Tsau, are said to assume great state, and move about in chairs with four bearers.

A correspondent of the *Daily News*, writing from Hong Kong, says that the rebels are socialists?—pig-tailed disciples of the terrible Proudhon.—"The principles of Socialism are progressing, and the day is rapidly approaching when civil strife shall have torn the Chinese empire in pieces. A prophecy, or rather a prediction, encouraged by the *literati*, has gained ground amongst the higher classes at Peking, that the 48th year of the present cycle will be ushered in (Feb. 1, 1851) with a change in the dynasty which now, with an iron hand, rules the destinies of the empire. Such an issue is not improbable; at all events, it is very generally believed at Peking, as I learn from trustworthy sources. The signs of the times indicate that this great revolution is nearer at hand than the period above noted. Already the hydra-headed monster, Rebellion, has raised its head—the work of revolution has begun in the province of Kwang-si, in the vicinity of Twang-tung, in which Canton is situated, and it is understood amongst the *literati*, that the present is merely a demonstration to ascertain the feelings of the mass, and to provoke inquiry into the position and prospects of the existing government."

## INDIA.

Advices have arrived, by the *Oriental*, from Bombay, Sept. 17th; Calcutta, the 7th of Sept.; Singapore, the 2nd of Sept.; and Hong Kong, the 24th of August.

Sir C. Napier was to begin his homeward journey from Simla on the 4th of Nov., and the Governor-General was expected to return from Konawur to Simla at the end of Sept. It was then expected that his lordship would visit the Punjab.

## IRISH INTELLIGENCE.

THE TENANT LEAGUE.—THE NEW FRANCHISE.—"The work goes bravely on." In a few months, and universal Ireland—from the Giant's Causeway to Cape Clear, and from the Hill of Howth to Connemara—will have pronounced in favor of the Irish Tenant League. Sanguine as we were when the movement was first set on foot—certain as we then were that the progress of the agitation would be unprecedentedly rapid, we confess that our anticipations in that respect, bright as they were, still fell far short of the results already realised. Tipperary, the foremost agricultural county in Ireland—a county long unenviably notorious for the cruelty of its landlords, and for the sufferings of its tenant class; Tipperary is the last county which has given in its adhesion to the League. In a few days Clare, another great Munster and Catholic county, will attend at its chief town in its thousands and tens of thousands, to hear the regeneration of Ireland preached by northern tongues, and in accents strange to southern ears. Early in November, the sturdy and once prosperous graziers of Westmeath, will adopt the principles of the League. And in our own province—down-trodden, crushed as it is—Tuam in no unworthy accents will speak for Galway. Yes, "the work goes bravely on;" but it must be remembered that county meetings are only a means to the end—they must not be taken to be the end. The first and immediate result of each county demonstration, should be the establishment and extension of a local organisation—an organisation carefully preserved, not only from all actual illegality, but absolutely free even from its semblance. In this most vital point, the safest guides for the people will be the respective Clergy of the different localities in which local bodies

may be formed. When once established, the duty of the local associations will be to co-operate with the parent body; the League, by concentrating in favor of its principles the public opinion of their respective districts, and by contributing to the common treasury a fair contribution to the £10,000 fund. But, that public opinion so concentrated, and that the fund so created, may be rendered really efficient auxiliaries in working out the success of the cause of the Irish Tenant, they must, from the first, be directed to the compassing of such means as will enable the principles of the League to be advocated on the floor of St. Stephen's Chapel, by at least sixty solemnly pledged, able and honest supporters of tenant right. A providential chance, rather than Whig justice, has placed it within the power of the occupying tenants of Ireland, to return, should a dissolution of Parliament take place in the latter end of next year (and there is no appearance of its taking place earlier), even a larger number than sixty tenant right Leaguers. The boroughs will be completely in the hands of the people, and we have no doubt that it will be uniformly used in favor of the League. The traders in our towns have long since learned the fact, that they cannot prosper while the interest of their best customers, the agricultural class, are depressed. In the counties, too, the popular strength will be greatly increased by the new Act. In our own county, for instance, the constituency will, allowing a very wide margin for those whose claims may be rejected, and for that worse class, those who will neglect to make their claims at all—allowing, we say, a very wide margin for these, the Roscommon constituency will, in the course of next year, be increased from 350 voters, which is about the number now on the roll, to at least 2,000—an increase sufficient to enable them to return two men of their own choice as their representatives.—*Roscommon Messenger*.

THE MARQUIS OF LONDONDERRY AND HIS TENANTRY.—The Marquis of Londonderry has set himself up as a model for all landlords, present and to come, whether having large or small estates. In a recent letter in the newspapers, his Lordship denounced the monstrosity of tenant right except as enjoyed at the "good will" of the landlord. But let us see how the great territorial Marquis of Londonderry interprets his "good will." A Presbyterian Clergyman—the Rev. Mr. McCulloch—respectfully informs him that his "tenantry" were in great distress—that they were wasting off the land, and that unless his Lordship dealt mercifully with them, they could not longer continue to bear up against the pressure of the calamities by which they were afflicted, rack-rents being one of these. The audacity of these black mouthed Presbyterians is not to be endured—they must not only be taught a lesson of Christian humility, but a devout reverence of the landlord. Forthwith the noble Marquis serves notice upon the Reverend gentleman, "to give up all his holdings and tenements, and to cease all connexion with his Lordship's property." The gentleman against whom this edict of extermination has issued is described by the *Belfast News-Letter*—a landlords' organ—as "a zealous and respected Presbyterian Minister resident upon the estate." Verily, this is "a plain and practical answer to the League."—*Newry Examiner*.

A correspondent of the *Galway Mercury* says—"The Synodical Address has made a deep impression upon the minds of the Catholics of Ireland. Its effect upon the Galway College has been visible—since, exclusive of those under the spiritual jurisdiction of the Bishop of Galway, only four *bona fide* Catholics offered themselves. There will be, it is said, a great falling off on the whole; the *tot* will not exceed 45—counting the freshmen of this, and the seniors of the last year."

THE NEW LAW APPOINTMENTS.—The Right Hon. James Henry Monahan was on Tuesday sworn in, before the Lord Chancellor, as Lord Chief Justice of the Common Pleas. At the same time, John Hatchell, Esq., took the oaths as Attorney-General; and Henry Gerge Hughes, Esq., was sworn in as Solicitor-General. We are happy to learn that Edmund Mooney, Esq., has been appointed to the office of clerk to the Attorney-General.—*Evening Post*.

PARTY FEELING.—SIGN OF THE TIMES.—Some short time ago, the man who, either in drink or out of it, would have dared audibly and angrily to give expression in the public streets to any offensive party sentiment, or to have taken the name of the Pope in vain, would have stood a right good chance of a drubbing. It is to be hoped that that time has passed, even in Belfast. Fools, or worse, may attempt to provoke a quarrel by bandying abusive and unmeaning epithets; but wise men on both sides must rather pocket an insult, and pity the insulter, than revive the evils of party by passionate resentment. A practical and pleasing illustration of this was afforded on Wednesday last. Early in the afternoon of that day, a miserable-looking wretch walked up and down one of the leading thoroughfares into Belfast, shouting at the top of his voice, "To H—ll with the Pope and Joe M'Kibbin," and threatening to fight and "grind to powder" every "Papish dog" that he met. The poor fool, who was in drink, and who, no doubt, imagined himself a Protestant, could not have repeated the above imprecation less than a hundred times in half the number of minutes. He was passed and re-passed by hundreds, many of whom were Roman Catholics, and it is gratifying to add that, during the whole time he was on the road, he was left alone in his glory, not one person even so much as exchanging a word with him.—*Banner of Ulster*.

MANSLAUGHTER BY A "BIBLE-READER."—Two persons, named Patrick Wallace and Patrick Malley, residing at Leenane in this county, had some difference upon the expounding of the Scriptures on the 3d instant. Malley (a Bible-reader), Jumper of the O'Callaghan school, having used all his force of argument upon poor Wallace, without any apparent effect, at length with a bar of iron he made a deep impression upon the head of Wallace, from the effects of which he lingered until the 15th instant, when death put a period to his sufferings.—*Galway Vindicator*.

A WANDERER FROM THE DALLAS FOLD.—The notorious Michael Butler, who lately figured as prosecutor against the Rev. Mr. Mylotte, at the Maam Petty Sessions, Bible reader extraordinary to the Saints of that locality, and summon-server to the Maam Sessions, was employed by Mr. Rea, father-in-law of the Rev. Mr. O'Callaghan, to buy some sheep at the late fair of Ballinrobe, for which purpose he was entrusted with the sum of 13l. Moved and instigated by what spirit we know not, he has decamped with the *tin*, leaving a wife and family chargeable to the parish. The police are on the look-out for his whereabouts.—*Galway Mercury*.

THE POTATO CROP.—The principal part of the potato crop about Roscrea has been dug, and the quantity and quality of the produce much better than

was expected. The green crops assume a very favorable appearance, and are expected to return an average yield.—*Tipperary Vindicator*.

POORHOUSE DIETARY AND MANAGEMENT.—A correspondent of the *Freeman* writes—"There are numbers of intelligent persons who have visited this country for the last three or four years, connected with English capitalists, who have taken up the idea that the Irish peasantry must die out under the operation of the poor laws—that the management is incompatible with the maintenance of life, and fitness for perpetuation of the existing species beyond a given term, which may be estimated by an average of the numbers of yearly deaths in all the workhouses throughout the country from the commencement of the operation of this law. I believe these gentlemen are right as to their facts regarding the management of poorhouses and the result. I have no doubt on my mind but that, under the present management of the poorhouse, the people are dying off in numbers enormously large, falling away in flesh and blood, and losing all the energies of mind and body that render human nature productive, capable of enduring toil or hardship, fit to live or to get a living for themselves or others. I know that human life cannot be maintained long on the diet that is given to the poor in the great majority of the Irish workhouses. I fear the fatal effects of an entirely farinaceous diet, bad in quality and scanty in amount, are speculated upon by the guardians of the poor in some unions. It cannot be unknown to the medical officers, at least, of these establishments, that a hog will pine away and die if he be fed alone on the finest wheaten bread. To my knowledge, the effects to be apprehended from this dietary have been represented in some instances to the guardians of the poor, and the latter have refused altering the dietary, and adding to it any portion of vegetable or of animal food. Under this system the poor must droop and die or, if life can resist the effects of this dreadful dietary, the victims of it must lose all vigor of the mind and of the body, and drag out an existence that is worse than death."

MORTALITY IN THE CONNAUGHT WORKHOUSES.—The total number of deaths in nineteen union-houses, in the province of Connaught, during the half year ended the 25th of March, 1847, was 4,466; during the half-year ended 25th of March, 1848, 5,163; the half-year ended the 25th of March, 1849, 6,727; the half-year ended the 25th of March, 1850, 3,277—total, 19,803.

## ENGLAND'S CONVERSION AND RELAPSE INTO IDOLATRY.

(From the *Catholic Herald*.)

We are astounded at every arrival from the other side of the Atlantic, with news wafted across as if on the wings of angels, apprising us of the highest, noblest, and most intellectual among the clergy of England, sacrificing, at the shrine of truth, worldly riches, kindred, friends—and leaving all, like the Apostles, to embrace that Faith which had been hitherto despised, rejected and proscribed since the sad and memorable epoch when a pretext for relinquishing it was conceived in the carnal bosom of royalty. Now, thank God, we live to behold the aristocracy, the nobles of the land, searching the Scriptures—consulting the immutable Gospel of Jesus Christ—interrogating missionaries—inquiring of the anointed of the Lord where the sacred reservoir is, which contains that Faith once delivered to the Saints. Rome is invariably pointed to all inquirers, as the centre of unity—the basis where the chrysal spring of Faith is deposited—issuing from its source streams of unerring truth—variegating the earth with salutary outpourings by baptism, of vivid resemblances to the parent stock—each distinguished convert producing fruit of its kind, and sending up an odoriferous perfume by prayer and supplication to the throne of the Most High for the entire conversion of once Catholic England.

Persons blessed with hereditary Faith are bound to join in the contest by redoubling their devotions, as God would seem to dispose the hearts of the people of that country to make a sacrifice of all human attachments, in order to render them susceptible of complying with the pressing solicitations of His grace. He, as it were, now particularly invites that nation to listen to His voice—to hear the words of His ministers, importuning the great ones to return to His outstretched arms—whether they were separated from Him by the wanderings of the human intellect, or by wilful remissness in searching for the truth. Why do we mention the nobles particularly? Because all invested with authority giving the example, the uneducated do not fail to imitate them. Exalted station would seem a necessary preliminary to a revival of the ancient Faith. Therefore, lofty elevation must be appreciated by us among the remarkable conversions of the day. The example of Saints make Saints—so we may look for idolaters once more even amongst the rich, if Catholicity remains idolatry.—The time is not distant when we will behold a great nation incorporated with the Catholic or universal church, forming a prominent part of that mystical body, and by consequence entitled to a participation of all the spiritual advantages and prerogatives peculiar to the faithful alone, so as that the words of St. Paul to the Ephesians may be applicable in the present day to the people of England, namely, "that they may be no longer strangers to the Faith, but fellow-citizens of the church built upon the foundation of the Apostles and Prophets, Christ being the cornerstone of the spiritual edifice."

Now is the time for good Catholics to unsheath the sword of the Spirit, to use it in the propagation of truth; to unravel the tangled skein of error, sending forth prayer and supplication in conformity with the wishes of the sovereign Pontiff, and England will soon become a formidable portion of that society of Christians which alone can glory in having all those external marks of the true Church, which are so essential to her, that they cannot be attributed to any other society on earth, notwithstanding the various forms that are now a days assumed to counterfeit some symbol of redemption peculiar to the Catholic Church alone.

Now that the sun of truth has arisen with unclouded lustre o'er the walls of old England, we may look for more of the clergy and laity, possessing wisdom and courage enough to burst the bonds that bind them, and casting away those habiliments of legislative State religion, bid adieu for ever to that mock light which so long encompassed them, in order to shine forth in future in the broad splendor and vital effulgence of the God of truth, beholding themselves renewed like the eagle, or as new-born babes of a tender mother, holding out her breasts to nourish them, telling them that through those conduits, those heavenly pipes, the grace of her sacraments will flow abundantly into their souls.

Whilst every good Catholic must rejoice at the nomination of Cardinal Wiseman, as Archbishop of Westminster, and at the establishment of the different Catholic Bishoprics in England, hailing these facts as the unequivocal declaration of the restoration of England to the rank of a Christian nation, the Protestant journals are giving vent to their impotent rage, at what they term the presumption of the Pope.

"The Times is foremost in denouncing the Bull as an audacious and conspicuous display of pretensions to resume the absolute spiritual dominion of this island which Rome has never abandoned, but which, by the blessing of Providence, and the will of the English people, she shall never accomplish." "The spiritual aggression is to be met with due vigor by the British Government, not in England, but in Italy." Whatever may be its reluctance to add fresh elements of discord to the present agitated condition of Europe, it still is prepared to support Mazzini and Garibaldi in a crusade, unless the Pope recal Condotiere Wiseman.

"It will probably be found that enormous as this assumption of power by a foreign Government undoubtedly is, it is not expressly at variance with any statute now in force, though this may form the subject of further investigation. But in these days the main importance of such an act is in its effect on public opinion, which may either reduce it to its proper proportions of arrant absurdity, or exalt it into more importance than it deserves. We hope that its effect will be to bring home more thoroughly to men's minds the degradation of that allegiance to Rome which submits the most sacred interests of life and society to a Power which we would not intrust in temporal concerns with the authority of a parish vestry; and that this step of the inveterate assailant of the Church of England may remind the whole Protestant body in this nation that our own divisions have given the chief signal of encouragement to the aggressions of Rome."

"The Morning Chronicle thinks that the Pope is deceived in his estimate of the strength of Catholicism in this country. Among the middle classes the Roman Church has few adherents, while the shifting mass of Irish immigrant laborers forms the bulk of its poorer congregations. It may be that circumstances will arise in which the Pope and his advisers will regret their hostility to the most conservative and peaceable Power of Europe. We deprecate dissension with our Roman Catholic countrymen, but, in questions relating to the States of the Church, it may be convenient hereafter to be relieved from embarrassing obligations of political friendship or alliance."

"The Morning Post thinks that the point at issue is not religious, but political. 'It is not a war of Roman against Anglican creed; but it is the validity of the power of the Bishop of Rome against that of the Queen of England.' The Morning Herald and Standard are very indignant, and recommend extreme measures. The Daily News, the latest born, but the last that can be spared, of the daily press, is convinced we are to resist this proselytising invasion 'not by persecution or proscription, but by uniting the efforts of liberal Protestants and liberal Catholics for maintaining the local rights and independence of both churches, and for establishing and extending education and educational institutions, for the purpose, not of inculcating mere dogmas, but of strengthening and enlightening man's reasoning faculties and solid information.—Medieval Catholicity can only be revived amongst a generation socially divided and religiously instructed, as were the people of the mediæval age, that is, amongst an ignorant lower class, a barbarous and feudal noblesse, and a middle class ignorant and dependent. We have few of these elements. But there remain some scattered soils, where ignorance and pride lie deep, and where the mediæval seed may still produce crops. Let us hasten to plough and to enrich them. With careful cultivation we need not fear the nature of the crop."

"The Rev. W. B. Ullathorne, R. Catholic Bishop at Birmingham, writes to the Times, declaring that the Bull is simply an act 'between the Pope and his own spiritual advisers, who are recognised as such by the Emancipation Act.' An increase of bishops, he says, was needed, and this could not be made except by the Pope, 'nor without a new territorial division.' The change is the result of frequent and earnest petitions from the Catholics of England, and it has been made in America and in our own colonies, 'without exciting a clamor.' The rev. gentleman, asserting that 'it is difficult for the uninitiated to comprehend the technicalities of a papal document,' contends that the entire measure 'has been one of liberality and concession on the part of his Holiness,' and that the Pope has transferred from his hands, 'into ours, the local episcopacy,' literally giving them self-government, 'retaining only his supremacy.' The letter concludes:—'It is as unfair to confound this boon of liberty to the Catholic Church in England with ideas of aggression on the English Government and people, as it is to confound the acts of Pius IX., as Pope, with the notion of his temporal sovereignty.' For my part, engaged as I have been in the negotiation throughout, I know that no political objects are contemplated in it. It was an arrangement much needed by the Catholics of England for their spiritual concerns, and I am, with all English Catholics, thankful for it, and I have no fear or alarm, for consequences."

The Plymouth Journal sketches the congregation of the Puseyite church at Shevocke, where the churchwardens and the clergyman are at variance. "There was the priest—for minister we must not call him; then two little holy boys—not yet half old enough to guide the plough—dressed in remarkably dirty surplice, the school-master, two gentlemen, and another boy. All these were within the chancel. Outside there were five females and one little boy. These comprised the whole congregation—a large one, however,

compared with the congregation at the Puseyite chapel at Horrabridge, where the incumbent occasionally does duty to himself alone."—Weekly News.

A CLERICAL BILL STRICKER.—Clergymen do now and then accountably forget themselves, and degrade their sacred office by the wildest vagaries. Some time ago, a laborer, living at Appleton, a village near Warrington, was left a widower with three infant children; his wife on her death-bed made a request, that, if ever he should marry again, he should marry her sister. A fortnight ago, the man did marry the sister, the ceremony being performed at the parish church at Warrington. Almost immediately afterwards, the clergyman of the neighboring village of Strutton, the Rev. R. Greenall, became cognisant of the fact, whereupon he issued and caused to be placarded on the walls, a document commencing thus:—"Caution.—Whereas John Cooper, of Appleton, by false representation of his place of residence, has entered into marriage, at the parish church of Warrington, with the sister of his late wife, which marriage is by the laws of the land null and void. Any offspring arising therefrom will be base-born and illegitimate." The placard then proceeds to give "warning" that no two persons can be married out of their own parish; and that persons making false representations as to their places of abode will subject themselves to the penalties of perjury, &c.—Weekly News.

PROTESTANT EDUCATION.—Here is a paragraph for the Lancashire Public School Association.—At the Quarter Sessions held at Dorchester on Tuesday, the report of the chaplain of the goal, which was read in open court, contained the following facts under the head of "Statistics of crime:—"That there had been 828 committals during the present year. Out of 828, into whose religious and moral condition he had closely inquired, I find that 267 had never attended any place of divine worship, either in the churches of the Establishment or Dissenting chapels, and 361 had never learnt to read. Out of 749 who could repeat the Lord's Prayer, 386 had not the slightest notion of its meaning; and out of 622 who could repeat the Apostles' Creed, 137, or nearly one-fourth part had no knowledge of the nature, the work, or even the name of Christ."—lb.

NUMEROUS BURGLARIES IN THE PROVINCES.—The provincial papers from all parts of the country contain accounts of burglaries; almost suggesting the existence of a "vast conspiracy," such as the French journals so delight to unveil.—lb.

About 2 o'clock on Tuesday morning, the Boston and Maine Railroad Freight Depot was destroyed by fire.—In less than fifteen minutes after the first discovery, the whole of this extensive brick building was wrapped in flames, which raged with terrible fury in consequence of the mass of combustible matter which it contained. The loss cannot be less than \$100,000. The fire is supposed to be the work of an incendiary. The Depot contained a large quantity of goods on the floor, besides a loaded train of cars which came in during the evening, and another loaded train ready to go out—both of which comprised about 14 long cars, or 28 short ones—all of which were entirely destroyed.—Boston Pilot.

WELL DONE, ST. LOUIS.—The number who have taken the pledge from the great Apostle of Temperance, in St. Louis, is about NINE THOUSAND.—lb.

One of the whiskey makers down the Ohio Canal, has shipped east a lot of "Jenny Lind whiskey." Nightingales don't need barrel organs.

We see by communications in the Boston papers that the late American visitors to this city speak in flattering terms of the appearance of Montreal, its public buildings, its wharves, and its beautiful drive round the mountain, all which have been generally admired by them. Every one of them was agreeably disappointed when they came here, expecting Montreal to be anything but a fine city. The writer of one of those communications, who put up at Ryan's Eastern Hotel, 231, St. Paul street, speaks in high terms of the accommodations and moderate charges of that House. We can from experience confirm this account of the Bostonian traveller, and inform visitors that if they put up at this Hotel they will find everything in excellent order, and a capital table, at the very low charge of one dollar per day.—Transcript.

**Births.**

In this city, on the 3rd instant, Mrs. T. Kelly, of a daughter.

In this city, on the 8th instant, the lady of Léandre Brault, Esq., of a daughter.

**Died.**

In this city, on the 7th instant, Caroline Emeline, daughter of Mr. C. D. Proctor.

At the Presbytere of Lobinière, on the 9th instant, aged 49 years and 9 months, after a lingering illness, which she endured with great resignation, Miss Marie Faucher, sister of Mr. le Curé, of that parish.

**BAZAAR**

**SOCIETY OF ST. VINCENT DE PAUL.**

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

THE LADY OF HIS WORSHIP THE MAYOR.

- Mme. FURNISS, Mme. DRUMMOND,
- " MASSON, " BOURRET,
- " DESBARATS, " WILSON,
- " DUMAS, " COULLARD,
- " DORION, " LEVESQUE,
- Mme. DESCHAMBEAULT.

The Committee hope, that already several ladies have prepared articles for the approaching Bazaar, and that from the present time, up to the period when the Bazaar shall take place, every one will employ her leisure time in little works of utility or ornament, and remit them to the hands of the Ladies who have kindly undertaken the superintendance of the Bazaar. The severity of the season now rapidly approaching, and the great amount of destitution which prevails around us, are sure guarantees that all will, according to their abilities, contribute to this undertaking, which offers to the Society the only resource for the relief of the poor.

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

Montreal, 6th Nov., 1850.

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

**TO THE CATHOLICS OF CANADA!**

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

The Work is well printed from large type, and is substantially bound, in 4 vols.: price, only £1.

Clergymen, Religious Houses, Colleges, Public Libraries, or any person buying SIX COPIES at a time, will get them at FIFTEEN SHILLINGS a copy.

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

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

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

D. & J. SADI-LIER,  
179 Notre Dame Street.

Montreal, Oct. 23, 1850.

**BOARDING SCHOOL**

FOR YOUNG LADIES,  
(CONDUCTED BY THE SISTERS OF CHARITY,) BYTOWN.

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

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

**TUITION.**

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

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

**TERMS.**

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

[This is to be paid when entering.]

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

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

**DRESS AND FURNITURE.**

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

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

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

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

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

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

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

**MONTREAL CLOTHING HOUSE,**  
No. 233, St. Paul Street.

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

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

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

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

D. & J. SADI-LIER,  
179 Notre Dame Street.

Montreal, 3rd Oct., 1850.

**RYAN'S HOTEL,**

(LATE FELLERS,) No. 231, St. PAUL STREET, MONTREAL.

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

THE HOTEL IS IN THE IMMEDIATE VICINITY OF MERCANTILE BUSINESS,

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

**THE TABLE**

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

THE STABLES ARE WELL KNOWN TO THE PUBLIC,

AS LARGE AND COMMODIOUS, And attentive and careful persons will always be kept in attendance.

THE CHARGES WILL BE FOUND REASONABLE.

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

M. P. RYAN.

Montreal, 5th September, 1850.

**GROCERIES, &c.,**

Wholesale and Retail.

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

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

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

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

FLOUR—Fine and Superfine, in bbls.  
SALT—Fine and Coarse, in bags  
MACKAREL—Nos. 1 and 2, in bbls. and half-bbls.

HERRINGS—Artichat, No. 1, and Newfoundland  
Cassia, Cloves, Allspice, Nutmegs, Indigo, Cop-peras, Blue, Starch, Mustard, Raisins, Macaroni, and Vermicelli

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