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**CATHOLIC CHRONICLE.**

**VOL. I. MONTREAL, FRIDAY, SEPTEMBER 20, 1850. NO. 6.**

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

**SAINTLINESS THE STANDARD OF CHRISTIAN PRINCIPLE.**

You know very well, my brethren, and there are few persons any where who deny it, that in the breast of every one there dwells a feeling or perception, which tells him the difference between right and wrong, and is the standard by which to measure thoughts and actions. It is called conscience; and even though it be not at all times powerful enough to rule us, still it is distinct and decisive enough to influence our views and form our judgments in the various matters which come before us. Yet even this office it cannot perform adequately without external assistance; it needs to be regulated and sustained. Left to itself, though it tells truly at first it soon becomes wavering, ambiguous, and false; it needs good teachers and good examples to keep up to the mark and line of duty; and the misery is, that these external helps, teachers and examples, are in many instances wanting.

Nay, to the great multitude of men they are so far wanting, that conscience loses its way and directs the soul in its journey heavenward but indirectly and circuitously. Even in countries called Christian, the natural inward light grows dim, because the Light, which lightens every one born in the world, is removed out of sight. I say, it is a most miserable and frightful thought, that in this country, among this people which boasts that it is so Christian and so enlightened, the sun in the heavens is so eclipsed that the mirror of conscience can catch and reflect few rays, and serves but poorly and scantily to preserve the foot from error. The inward light, given as it is by God, is powerless to illuminate the horizon, to mark out for us our direction, and to comfort us with the certainty that we are making for our eternal home. It was intended to set up within us a standard of right and of truth; to tell us our duty on every emergency, to instruct us in detail what sin is, to judge between all things which come before us, to discriminate the precious from the vile, to hinder us from being seduced by what is pleasant and agreeable, and to dissipate the sophisms of our reason. But, alas! what ideas of truth, what ideas of holiness, what ideas of heroism, what ideas of the good and the great, have the multitude of men? I am not asking whether they act up to any ideas, or are swayed by any ideas, of these high objects; that is a further point; I only ask, have they any ideas of them at all? or, if they cannot altogether blot out from their souls the ideas of greatness and goodness, still, whether their mode of concerning them, and the things in which they embody them, be not such, that we may truly say of the bulk of mankind, that "the light that is in it is darkness?"

Attend to me, my dear brethren, I am saying nothing very abstruse, nothing very difficult to understand, nothing unimportant; but something intelligible, undeniable, and of very general concern. You know there are persons who never see the light of day; they live in pits and mines, and there they work, there they take their pleasure, and there perhaps they die. Do you think they have any right idea, though they have eyes, of the sun's radiance, of the sun's warmth? any idea of the beautiful arching heavens, the blue sky, the soft clouds, and the moon and stars by night? any idea of the high mountain, and the green smiling earth? O what an hour is it for him who is suddenly brought from such a pit or cave, from the dull red glow and the flickering glare of torches, and that monotony of artificial twilight, in which day and night are lost, is suddenly, I say, brought thence, and for the first time sees the bright sun moving majestically from East to West, and witnesses the gradual graceful changes of the air and sky from morn till fragrant evening! And oh! what a sight for one born blind to begin to see—a sense altogether foreign to all his previous conceptions! What a marvellous new being, which, though he could hear before and touch before, never had been able, by the words of others, or any means of information he possessed, to bring home to himself in the faintest measure! Would he not find himself, as it is said, in a "new world?" What a revolution would take place in his modes of thought, in his habits, in his ways, and in his doings, hour by hour! He would no longer direct himself with his hands and ears, he would no longer grope about; he would see; he would at a glance take in ten thousand objects, and what is more, their relations and their positions, the one to the other. He would know what was great and what was little, what was near, what was distant, what things converged together, and what

things were ever separate, in a word he would see all things as a whole, and in subjection to himself as a centre.

But further, he would gain knowledge of something closer to himself and more personal, than all these various objects; of something very different from the forms and groups, in which light dwelt, as in a tabernacle, and which excited his admiration and love. He would discover lying upon him, spreading over him, penetrating him, the festering seeds of unhealthiness and disease in their primary and minutest forms. The air around us is charged with a subtle powder or dust, which falls down softly on every thing, silently sheds itself on every thing, soils and stains every thing, and, if suffered to remain undisturbed, induces sickness and engenders pestilence. It is like those ashes of the furnace, which Moses was instructed to take up and scatter in the face of heaven, that they might become ulcers and blisters upon the flesh of the Egyptians. This subtle plague is felt in its ultimate consequences by all the blind as well as those who see; but it is by the eyesight that we discern it in its origin and in its progress; it is by the light that we discern our own defilement, and the need we have of continual cleansing to rid ourselves of it.

Now what is this dust and dirt, my brethren, but a figure of sin? so subtle is its approach, so multitudinous in its array, so incessant in its solicitations, so insignificant in its seeming, so odious, so poisonous in its effects. It falls on the soul gently and imperceptibly; but it gradually breeds wounds and sores, and ends in everlasting death. And as we cannot see the dust of the earth that has settled on us without the light, and as that same light, which makes us to see it, teaches us withal by the very contrast with itself, its unseemliness and dishonor, so the light of the invisible world, the teaching and examples of revealed truth, bring home to us both the existence and also the deformity of sin, of which we should be unmindful or forgetful without them. And as there are men who live in caverns and mines, and never see the face of day, and do their work as they can, by torch light, so there are multitudes, nay whole races of men, who, though possessed of eyes by nature, cannot use them duly, because they live in the spiritual pit, in the region of darkness, "in the land of wretchedness and gloom; where there is the shadow of death, and where order is not."

There they are born, there they live, there they die; and instead of the bright, broad, and all-revealing luminousness of the sun, they grope their way from place to place with torches, as best they may, or fix up lamps at certain points, and "walk in the light of their fire, and in the flames which they have kindled;" because they have nothing clearer, nothing purer, to serve the needs of the day and year. Light of some kind they must secure, and when they can do no better, they make it for themselves. Man, a being endowed with reason, cannot on that very account live altogether at random; he is obliged in some sense to live on principle, to live by rule, to profess a view of life, to have an aim, to set up a standard, and to take to him such examples as seem to him to fulfil it. His reason does not make him independent, (as men sometimes speak) it forces on him a dependency on principles and laws, in order to satisfy its own demands. He must, by the necessity of his nature, look up to something; and he creates, if he cannot discover, an object for his veneration. He teaches himself, or is taught by his neighbor, falsehoods, if he is not taught truth from above; he makes to himself idols, if he knows not of the Eternal God and His Saints. Now which of the two, think you, my brethren, have our countrymen? have they possession of the true object of worship, or have they a false one? have they created what is not, or discovered what is? do they walk by the luminaries of heaven, or are they as those who are born and live in caverns, and who, strike their light as best they may, by means of the stones and metals of the earth?

Look around, my brethren, and answer for yourselves. Contemplate the objects of this people's praise, survey their standards, ponder their ideas and judgments, and then tell me whether it is not most evident, from their very notion of the desirable and the excellent, that greatness and goodness, and sanctity, and sublimity, and truth are unknown to them; and that they do not, only not pursue, but do not even admire, those high attributes of the Divine Nature. This is what I am insisting on, not what they actually do or what they are, but what they revere, what they adore, what their gods are. Their god is mammon; I do not mean to say that all seek to be wealthy, but that all bow down before wealth. Wealth is that to which the multitude of men pay an instinctive homage. They measure happiness by wealth; and by wealth they measure respectability. Numbers, I say, there are, who never dream that they shall be rich themselves, but who still at the sight of wealth feel an involuntary reverence and awe, just as if a rich man

must be a good man. They like to be noticed by some particular rich man; they like on some occasion to have spoken with him; they like to know those who know him, to be intimate with his dependants, to have entered his house, nay to know him by sight. Not, I repeat, that it ever comes into their mind that such wealth will one day be theirs; not that they see the wealth for the man who has it may dress, and live, and look like other men; not that they expect to gain some benefit from it; no, theirs is a disinterested homage, it is a homage resulting from an honest, genuine, hearty admiration of wealth for its own sake, such as that pure love which holy men feel for the Maker of all; it is a homage resulting from a profound faith in wealth, from the intimate sentiment of their hearts, that, however a man may look, poor, mean, starved, decrepit, vulgar; yet, if he be rich, he differs from all others; if he be rich, he has a gift, a spell, an omnipotence, that with wealth he may do all things.

Wealth is one idol of the day, and notoriety is a second. I am not speaking, I repeat, of what men pursue, but what they look up to, what they revere. Men may not have the opportunity of pursuing what still they admire. Never could notoriety exist as it does now, in any former age of the world; now that the news of the hour from all parts of the world, private news as well as public, is brought day by day to every individual, I may say, of the community, to the poorest artisan and the most secluded peasant, by processes so uniform, so unvarying, so spontaneous, that they almost bear the semblance of a natural law. And hence notoriety, or the making a noise in the world, has come to be considered a great good in itself, and a ground of veneration. Time was when men could only make a display by means of expenditure; and the world used to gaze with wonder on those who had large establishments, many servants, many horses, richly-furnished houses, gardens, and parks; it does so still, but it has not often the opportunity, for such magnificence is the fortune of the few, and comparatively few are its witnesses. Notoriety, or, as it may be called, newspaper fame, is to the many what style and fashion; to use the language of the world, are to those who happen to be within their influence; it becomes to them a sort of idol, worshipped for its own sake, and without any reference to the shape in which it comes before them. It may be an evil fame or a good fame; it may be the notoriety of a great statesman, or of a great preacher, or of a great speculator, or of a great experimentalist, or of a great criminal; of one who has labored in the improvement of our schools, or hospitals, or prisons, or workhouses, or of one who has robbed his neighbor of his wife. It matters not; so that a man is talked much of, and read much of, he is thought much of; nay, let him have even died justly under the hands of the law, still he will be made a sort of martyr of. His clothes, his handwriting, the circumstances of his guilt, the instruments of his deed of blood, will be shown about, gazed on, treasured up as so many relics; for the question with men is, not whether he is great, or good, or wise, or holy; not whether he is base, and vile, and odious, but whether he is in the mouths of men, whether he has centered on himself the attention of many, whether he has done something out of the way, whether he has been (as it were) canonized in the publications of the hour. All men cannot be notorious; the multitudes who thus honor notoriety, do not seek it themselves; nor am I speaking of what men do, but how they judge; yet instances do occur from time to time, of wretched men, so smitten with the passion for notoriety, as even to dare in fact some detestable and wanton act, not from love of it, not from liking or dislike of the person against whom it is directed, but simply in order thereby to gratify this impure desire of being talked about, and being looked at. "These are thy gods, O Israel!" Alas! alas! this great and noble people, born to aspire, born for reverence, behold them walking to and fro by the torch-light of the cavern, or pursuing the wild-fires of the marsh, not understanding themselves, their destinies, their defilements, their needs, because they have not the glorious luminaries of heaven to see, to consult, and to admire!

But oh! what a change, my brethren, when the good hand of God brings them by some marvellous providence to the pit's mouth, and so out into the blessed light of day! what a change for them when they first begin to see with the eyes of the soul, with the intuition which grace gives, Jesus the Sun of Justice, and the heaven of Angels and Archangels in which He dwells; and the bright Morning Star, which is the Blessed Mary; and the continual floods of light falling and striking against the earth, and transformed, as they fall, into an infinity of hues, which are the Saints; and the boundless sea, which is the image of divine immensity; and then again the calm, placid Moon at night, which images His Church; and the silent stars, like good and holy men travelling on in lonely pilgrimage to their eternal rest! Such

was the surprise, such the transport, which came upon the favored disciples, whom, on one occasion, our Lord took up with Him to the top of Tabor. He left the sick world, the tormented restless multitude, at its foot, and He took them up, and was transfigured before them. "His face did shine as the sun; and His raiment was white as the light," and they lifted up their eyes, and saw on either side of Him a bright form; these were two Saints of the elder covenant, Moses and Elias, who were conversing with Him. How truly was this a glimpse of heaven! the holy Apostles were introduced into a new range of ideas, into a new sphere of contemplation, till St. Peter, overcome by the vision, cried out, "Lord, it is good to be here; and let us build three tabernacles." He would have kept those heavenly glories always with Him; every thing on earth, the brightest, the fairest, the noblest, paled, and dwindled away, and turned to corruption before them; its most substantial good was vanity, its richest gain was dross, its keenest joy a weariness, and its sin a loathsomeness and an abomination. And such as this in its measure is the contrast, to which the awakened soul is witness, between the objects of its admiration and pursuit in its natural state, and those which burst upon it when it has entered into communion with the Church Invisible, when it has come to Mount Zion, and to the city of the living God, the heavenly Jerusalem; and to that multitude of many thousand Angels, and to the Church of the first-born, who are enrolled in heaven; and to God the Judge of all, and to the spirits of the just now perfected, and to Jesus the Mediator of the New Testament. From that day it has begun a new life: I am not speaking of any moral conversion which takes place in it; whether or not it is moved, (as surely we believe it will be,) to act upon the sights which it sees, yet consider only what a change in its views and estimation of things there will be, directly it has heard and has faith in the word of God, as soon as it understands that wealth, and notoriety, and influence, and high place are not the fruit of blessings and the standard of good; but that saintliness and all its attendants,—saintly purity, saintly poverty, renouncement of the world, the favor of heaven, the protection of Angels, the smile of the Blessed Mary, the gifts of grace, the interpositions of miracles, the intercommunion of merits,—that these are the high and precious things, the things to be looked up to, the things to be reverently spoken of. Hence worldly-minded men, however rich, if they are Catholics, cannot, till they utterly lose their faith, be the same as those who are external to the Church; they have an instinctive veneration for those who have the traces of heaven upon them, and they praise what they do not imitate.

They have an idea before them, which Protestants have not; they have the idea of a Saint; they believe, they realize, the existence of those rare servants of God, who rise up from time to time in the Catholic Church like Angels in disguise, and shed around them a light, as they walk on their way heavenward. They may not do what is right and good, but they know what is true; they know what to think and how to judge. They have a standard for their principles of conduct, and it is the image of a Saint which makes it. A Saint is born like another man; by nature a child of wrath, and needing God's grace to regenerate him. He is baptized like another, he lies helpless and senseless like another, and like another child he comes to years of reason. But soon his parents and their neighbors begin to say, "This is a strange child, he is unlike any other child;" his brothers and his playmates feel an awe of him, they do not know why; they both like him and dislike him, perhaps love him much in spite of his strangeness, perhaps respect him more than they love him. But if there were any holy Priest there, or others who had long served God in prayer and obedience, these would say, "This truly is a wonderful child; this child bids fair to be a Saint." And so he grows up, whether at first he is duly prized by his parents or not; for so it is with all greatness, that, because it is great, it cannot be comprehended by ordinary minds at once; but time, and distance, and contemplation are necessary for its being recognised by beholders. And, therefore, this special heir of glory of whom I am speaking, for a time at least, excites no very definite observation, unless indeed (as sometimes happens) any thing of miracle occurs from time to time to mark him out. He has come to the age of reason, and wonderful to say, he has never fallen away by sin. Other children begin to use the gift of reason by abusing it; they understand what is right and good, only to go counter to it; it is otherwise with him,—not that he does not sin in many things, when we place him in the awful ray of divine purity; but that he does not sin willfully, and grievously,—he is preserved from mortal sin, he is never separated from God by sin, nay, perhaps, he is betrayed only at intervals into any deliberate sin, he is ever so slight, nor has he any habits of lesser or venial sin, or is he watching and resisting them. He ever lives in the presence of God, and is thereby pre-

served from evil for the wicked one touches him not. Not, as if in other and ordinary matters, he necessarily differed from other boys, he may be ignorant, thoughtless, improvident of the future, rash, impetuous; he is a child, and has the infirmities, failings, fears, and shyness of a child. He may be moved to anger, he may say a harsh word, he may offend his parents, he may be volatile and capricious, he may have no fixed view of things, such as a man has. This is not much to allow; such things are accidents, and are compatible with the presence of a determinate influence of grace, uniting his heart to God. O that the multitude of men were as religious in their best seasons, as the Saints are in their worst! though there have been Saints who seem to have been preserved, even from the imperfections I have been mentioning. There have been Saints whose reason the all-powerful grace of God seems wonderfully to have opened from their baptism, so that they have offered to the Lord and Saviour, "a living, holy, acceptable sacrifice," "a rational service," even while they have been infants. And any how, whatever were his acts of infirmity and sin, they were the exception in his day's course; the course of each day was religious; while other children are light-minded, and cannot fix their thoughts in prayer, prayer and praise and meditation, and his meat and drink. He frequents the Churches, and places himself before the Blessed Sacrament; or he is found before some holy image; or sees visions of the Blessed Virgin, or the Saints to whom he is devoted. He lives in intimate converse with his Guardian Angel, and he shrinks from the very shadow of profaneness or impurity. And thus, he is a special witness of the world unseen, and he realizes the vague ideas and dreams of the supernatural, which one reads of in poems or romances, with which young people are so much taken, and after which they cannot help sighing, before the world corrupts them. He grows up, and he has just the same temptations as others, perhaps more violent ones. Men of this world, carnal men, unbelieving men, do not believe that the temptations which they themselves experience; and to which they yield, can be overcome. They reason themselves into the notion that sin is their nature, and therefore, no fault of theirs; that is, that it is not sin. And accordingly, when they read about the Saints or about holy men generally, they conclude either that these have not had the temptations which they experience, themselves, or have not overcome them. They either consider them to be hypocrites, who practise in private, the sins they denounce in public; or, if they have decency enough to abstain from these calumnies, then they consider that they never felt the temptation; and they view them as cold and simple persons, who have never out-grown their childhood, who have contracted minds, who do not know the world, and life, who are despicable while they are without influence, and dangerous and detestable from their ignorance, when they are in power. But no, my brethren; read the lives of the Saints, you will see how false and narrow a view this is; these men, who, think, forsooth, they know the world so well, and the nature of man so deeply, they know nothing of one great far-spreading phenomenon in man, and that is his nature under the operation of grace; they know nothing of the second nature, of the supernatural gift, induced by the Almighty Spirit upon our first and fallen nature; they have never met, they have never read of; and they have formed no conception of, a Saint.

He has, I say, the same temptations as another, perhaps greater, because he is to be tried as in a furnace, because he is to become rich in merits, because there is a bright crown reserved for him in heaven; still temptation he has, and he differs from others, not being shielded from it, but in being armed against it. Grace overcomes nature; it overcomes indeed in all who shall be saved; none will see God's face hereafter who do not, while here, put away from them mortal sin of every kind; but the Saints overcome with a determination and a vigor, a promptitude and a success beyond any one else. You read, my brethren, in the lives of Saints the wonderful account of their conflicts, and their triumphs over the enemy. They are, as I was saying, like heroes of romance; so gracefully, so nobly, so royally do they bear themselves. Their actions are as beautiful as fiction; yet as real as fact. There was St. Benedict, who, when a boy, left Rome, and betook himself to the Apennines in the neighborhood. Three years did he live in prayer, fasting, and solitude, while the Evil One assailed him with temptations. One day, when it grew so fierce that he feared for his perseverance, he suddenly flung himself, in his scanty hermit's garb, among the thorns and nettles near him; thus turning the current of his thoughts, and chastising the waywardness of the flesh, by sensible stings and smart. There was St. Thomas too, the angelical Doctor, as he is called, as holy as he was profound, or rather the more profound in theological science, because he was so holy. "Even from a youth," he had "sought wisdom; he had stretched out his hands on high, and directed his soul to her, and possessed his heart with her from the beginning;" and so when the minister of Satan came into his very room, and no other defence was at hand, he seized a burning brand from the hearth, and drove that wicked one, scared and baffled, out of his presence. And there was that poor youth in the early persecutions, whom the impious heathen bound down with cords, and then brought in upon him a vision of evil; and he in his agony bit off his tongue, and spit it off in the tempter's face, that so the intensity of the pain might preserve him from the seduction. Such acts as these, my brethren, are an opening of the heavens, a sudden gleam of supernatural brightness across a dark sky. They enlarge the mind with ideas it had not before, and they show to the multitude what God can do, and what man can be. Though, doubtless, all Saints have not been such in youth; there are those, who not till after a youth of sin have

been brought by the sovereign grace of God to repentance, yet who, when converted, differed in nothing from those who have never served Him, not in gifts, not in acceptableness, not in detachment from the world, or union with Christ, or exactness of obedience, nor in the severity of their penance. Others have been called, not from vice and ungodliness, but from a life of mere ordinary blamelessness, or from a state of lukewarmness, or from thoughtlessness, to heroic greatness; and these have often won up lands, and property, and honors, and a high reputation, for Christ's sake. Kings have descended from their thrones, bishops have given up their rank and influence, the learned have given up the pride of intellect, to become poor monks, to live on coarse fare, to be clad in humble weeds, to rise and pray while others slept, to mortify the tongue with silence and the limbs with toil, and to avow an unconditional obedience to another. In early times were the Martyrs, many of them boys and girls, who bore the most cruel, the most prolonged, the most diversified tortures, rather than deny the faith of Christ. Then came the Missionaries among the heathen, who, for the love of souls, threw themselves into the midst of savages, risking and perhaps losing their lives, in the attempt to extend the empire of their Lord and Saviour, and who, whether living or dying, have by their lives or by their death succeeded in bringing over whole nations into the Church. Others have devoted themselves, in time of war, to the redemption of Christian captives from Pagan or Mahometan conquerors; others to the care of the sick in pestilences, or in hospitals; others to the instruction of the poor; others to the education of children; others to incessant preaching and the duties of the confessional; others to devout study and meditation; others to a life of intercession and prayer. Very various are the Saints, their very variety is a token of God's workmanship; but however various, and whatever their special line of duty, they have been heroes; they have attained such noble self-command, they have so crucified the flesh, they have so renounced the world; they are so meek, so gentle, so tender-hearted, so merciful, so sweet, so full of prayer, so diligent, so forgetful of injuries; they have sustained such great and continued pains, they have persevered in such vast labors, they have made such valiant confessions, they have wrought such abundant miracles, they have been blessed with such strange successes, that they have set up a standard before us of truth, of holiness, of love. They are not always our examples, we are not always bound to follow them; not more than we are bound to obey literally some of our Lord's precepts, such as turning the cheek or giving away the coat; not more than we can follow the course of the sun, moon, or stars in the heavens; but though not always our examples, they are always our standard of right and truth; they are raised up to be monuments and lessons, they remind us of God, they introduce us into the unseen world, they teach us what Christ loves, they track out for us the way which leads heavenward. They are to us who see them, what wealth, nobility, rank, and name are to the multitude of men who live in darkness, objects of veneration and of worship.

O who can doubt between the two? The national religion has many attractions; it leads to decency and order, propriety of conduct, justness of thought, domestic feelings; but it does not lead the multitude upwards, it does not point out to them heaven. It is of the earth, and its teaching is of the earth. It uses religious words, of course, else it could not be called a religion; but it does not impress on the imagination, it does not engrave upon the heart, it does not inflict upon the conscience, the supernatural; it does not introduce into the popular mind any great ideas, such as are to be recognised by one and all, as common property, and first principles or dogmas from which to start, to be taken for granted on all hands, and handed down as images and specimens of eternal truth from age to age. It in no true sense teaches the Unseen; and by consequence, sights of this world, material tangible objects are idols and the ruin of souls which were made for God and heaven. It is powerless to resist the world and the world's teaching; it cannot supplant error by truth; it follows when it should lead. There is but one real Antagonist of the world, and that is the faith of Catholics;—Christ set it up, and it will do its work on earth, as it ever has done, till He comes again.

THE CHILD AND THE INFIDEL.—An infidel remarked, within the hearing of a little girl of thirteen, that all things come by chance, and the world, like a mushroom, sprang up in the night. "I should like to know, sir," she asked, "where the seed came from?"—Boston Pilot.

NEW WAY OF MAKING PEOPLE CHARITABLE.—It is often easier to obtain favors from the pride than the charity of men. A shrewd preacher after an eloquent charity sermon, said to his hearers, "I am afraid, from the sympathy displayed in your countenances, that some of you may give too much. I caution you, therefore, that you should be just before you are generous, and I wish you to understand that we desire no one who cannot pay his debts to put anything in the plate." The collection was a rousing one.—Id.

TWENTY-FOUR HOURS OF SUN-LIGHT.—Letters from the United States expedition in search of Sir John Franklin, written at Whale Fish Island, on the Coast of Greenland, June 24, state that as the vessel sailed northward the days began to grow longer and longer until at length there was darkness; and finally the sun remained above the horizon during the whole twenty-four hours. To our men, the shining of the sun all night was singular enough, but to the Greenlanders it was nothing new. In the course of a few months, when winter sets in, the days will gradually shorten until it will be totally dark during the whole twenty-four hours. These days of darkness will continue for about two months. The United States have had six Presidents in a little more than nine years.

RELIGIOUS INTELLIGENCE.

IRELAND. THE NATIONAL SYNOD.

(From the Tablet.) The Opening.—On Thursday, August 22d, about half past 10 o'clock, the procession of the Bishops of Ireland, and other Reverend Fathers and Ecclesiastics, appointed to attend the National Council, set out from the College of St. Patrick's to the Cathedral Church of Thurles. We may premise, for the better understanding of the scene, that St. Patrick's is a large collegiate structure in the Grecian style, standing in the midst of spacious grounds, through which a broad gravel road leads from the principal entrance of the College to the gates, which open on the public road or street, on the other side of which and nearly opposite to the College, stands the Cathedral of Thurles. This latter building is well adapted, by its size, for the celebration of a grand function. The procession set out in the following order:—

- THE PROCESSION. The Mace-bearers, or Vergers. The Regular Clergy of the Diocese, preceded by their Cross. The Clergy of all Orders, in surplice, soutane, and the Parish Priests walking last, and having, in addition, red stoles. The three Secretaries of the Council. The Primatial Cross, borne by a Sub-Deacon, in vestments, between Acolytes. Provincials of Religions Orders, assisting as Members of the Council. Deacon and Sub-Deacon for the Mass. The Abbot of Mount Melleray, in red cope and white linen mitre. Bishops, in the order of their promotion, in red cope and cloth of gold or silver mitre, attended by Chaplains and Mitre-bearers. Primatial Crosier-bearer, in red cope. The Primate, vested in amice, alb, eucroce, pectoral cross, stole, red cope, and rich mitre between two assistants in vestments, and followed by his own personal attendants. During the procession, the "Veni Creator Spiritus" and the "Ave Maria Stella" were sung; as also the Hymn to St. Patrick, and the processional Psalms—viz., Ps. 80, 67, 83, 86, and 132. We need hardly mention that meanwhile, and since nine o'clock, a vast crowd had been gathering all round the church, the church itself being filled; yet, thanks to the admirable arrangements adopted, there was much less inconvenience than could have been expected. The procession now entered the great doors, the organ pealing loudly.

THE SYNOD—THE UNIVERSITIES.

(From a Correspondent of the Tablet.) Thurles, August 28th, 1850.

Sir—A very little inquiry has thoroughly convinced me that whatever hints have oozed out in the provincial, or other papers, relative to the proceedings of the Synod, are pure surmises; at all events, the discussions being carried on with closed doors, and the members under the most solemn promise not to divulge the decrees, it may well be supposed that nothing of any real interest transpires. People talk abundantly of what is being discussed—Godless Colleges, fasts and festivals, regular Clergy, and what not; they even confidently state which Bishop vehemently maintained the sinking reputation of the Godless, and which as vehemently bore up the hands of those who would fight for the Catholic faith, against State allurements or terrors. But feeling confident that such rumors can only be based upon the knowledge different persons may have of the part such and such Bishops were likely, by their character and antecedents, to maintain, I avoid giving you any doubts; and, therefore, mischievous information. I may, however, say certainly that the members of the Council themselves are not distinctly aware how long their deliberations may last. Sunday week is talked of, and also Sunday fortnight, for the close of the Synod, but it is not supposed that it will be prolonged beyond the latter date. The Primate's health, I understand, has borne up tolerably well, but he was suffering on Saturday.

I believe nothing of importance was transacted on Friday, the day after the opening; but since Saturday the Council have been incessantly and anxiously at work. Their deliberations, I understand, are not arranged on any fixed plan, or at least no particular plan is adhered to; the turn that discussions have taken has depended very much upon circumstances. The rumor about the Right Rev. Dr. McGettigan having been appointed to the Charitable Bequests appears to want confirmation; his Lordship, I believe, was not consulted.

On Sunday there was solemn Vespers, sermon, and Benediction, at three o'clock. The Right Rev. Dr. Blake, Bishop of Dromore, again preached, and it is understood with even greater force than at the opening. He looked, I am informed, full of vigor, much better than on Thursday, and produced a deep impression on his venerable audience. The following is believed to be something like the *motus vivendus* observed in the Council:—

- 6 1/2—They rise. 7—Mass, which all attend who do not celebrate. 8—Breakfast. 10—General Congregation of the Bishops and Theologians. 11—Private Congregation of the Bishops (attended by no other members of the Council) except the three Secretaries. 12—Dinner. 6 1/2—Benediction of the Blessed Sacrament in the Cathedral. 7—Private sittings of the Congregations of the Theologians. (These Congregations or Committees are five in number.) The time not engaged in the above order is spent in private devotion. This evening, as usual, solemn

Benediction was given by one of their Lordships. The music is described to have had an extremely beautiful and devotional effect; indeed it seems a remarkable piece of good fortune that they have been enabled to assemble so admirable a choir for this great occasion. As you are already aware, the Archbishop of Tuam preaches to-morrow. The ceremonies will be much the same as before, but no procession. I am informed that the Archbishop of Dublin will celebrate High Mass, and that the Deacon and Sub-Deacon will be the Rev. Dr. Quinn and the Rev. Dr. Woodlock, of All-Hallows College. The Rev. Dr. Meyler will be the Presbyter Assistant. It is expected there will be a very large concourse of Clergy, and of the laity in general. The town of Thurles is, I think, even fuller than on Thursday.

CATHOLICITY IN BELFAST.—On Sunday evening last there was a solemn Benediction and sermon at Saint Mary's, at which a great number of the clergy of the town assisted. We are happy to state, that the Right Rev. Doctor Denvir has purchased a splendid new organ for that church.—Belfast Vindicator.

THE BEQUEST COMMISSION.—The Right Rev. Dr. McGettigan has been appointed by her Majesty one of the Commissioners of Charitable Donations and Bequests for Ireland, in the room of the late Most Rev. Dr. Crolly.—Freeman.

THE LATE RIGHT REV. DR. FLEMING.—On Wednesday the Solemn Office and High Mass were offered in the Franciscan Chapel, Carrickbeg, for the eternal repose of the beloved and lamented Bishop of Newfoundland, the Right Rev. Dr. Fleming, a native, and long a resident Priest in that parish.

PROSELYTISM.—A scene of a very edifying nature was witnessed in the Catholic chapel of Lower Glanmire, on Sunday week, when a person named Cashman, who had been seduced by the efforts of proselytising parties into the abandonment of his faith, made a public confession of his submission before the Rev. Mr. Lacey, and the whole congregation. He appeared to be deeply impressed with the wickedness of his conduct, and confessed that his conscience accused him day and night. This is only one of the many instances in which the respected Clergy of that parish have succeeded in defeating the designs of a corrupting and demoralising organisation which is supported by funds from Cork.—Cork Examiner.

ENGLAND. DEPARTURE OF DR. WISEMAN—ORDINATION AT ISLINGTON.

(To the Editor of the Tablet.) London, August 26, 1850.

Dear Sir—Our Bishop is now far on his way to Rome; but the excitement attendant on his departure has not yet subsided. In addition to the address to his Lordship, which emanated from the meeting at the Thatched-house Tavern, we have had last week an address from the Clergy, which has already been signed by all those of that body in London, and to which the names of all who reside at the remotest quarters of a district extending many miles out of town will be ere long attached.

The subscription, too, which has been set on foot to meet the expenses of the Cardinalate, to which Dr. Wiseman is about to be elevated, goes bravely on. I am happy to see that an argument put forward by persons of wealth and influence, in reply to my applications in behalf of the O'Leary Trust Fund, when endeavoring to raise the paltry sum of twenty pounds—namely, that on the physical and educational wants of the poor alone should our generosity be bestowed—does not influence the Catholic body in this instance. If, till all the wants of the necessitous be supplied, we open not our purses to other calls, all the requirements of religion must be neglected, churches must remain unadorned, the gifted and the zealous go unrewarded, and our holy religion be denuded of its wonted splendor; for "the poor we shall have always with us."

The tribute raising to Dr. Wiseman has already many names attached to it, and the sums subscribed are unusually large. I do not know whether it is the intention of the Committee to organise any plan by which to make the contributions general. At present it would appear as though it were intended that all who wish to subscribe should send their donations to the Commercial Bank; but I would humbly suggest that some mode of collection be entered upon. There are numbers willing to have the honor of taking a part in the raising of this fund, who, not being able to spare more than their half-sovereigns, or five shillings, or half-crowns, are not likely to go to the Bank with these small sums. The poor, too, for whom the Bishop has done so much in establishing missions in localities where all knowledge of religion had been lost—bringing the light of faith, so to speak, to their very doors—would cheerfully contribute were the opportunity afforded them. I am quite sure that if the Clergy were applied to they would allow a Sunday to be set apart for a collection, in which, all might join in doing honor to an Ecclesiastic whose great learning and varied talents have gained for him an European reputation, and whose untiring zeal in the cause of religion, and great worth in private life, have endeared him to the Catholics of London.

As the hopes which many entertained of the learned Prelate's return vanish, surmises grow rife as to the name of his probable successor. Bishop Gillis is already spoken of as the chosen one; but thus, as yet but mere speculation, or idle gossip. There can be little doubt, however, that if for the general good of Catholicity, London should be deprived of the advantage which she has for the last two years enjoyed under the jurisdiction of so eminent a Bishop, his place will be supplied by one fitted for the necessities of the times.

From our Northumberland and Durham Correspondent. Dr. Newsham, of Ushaw College, has left England for Rome, on ecclesiastical business, connected with the Northern District. It is now stated in the local newspapers that Dr. Pownson, of Durham, will shortly publish an account of his recent interview with the Venerable Father of the Christian world. The Right Rev. Dr. Hogarth administered the Sacrament of Confirmation, on Sunday last, to 107 postulants, in St. Cuthbert's Church, at Tynemouth. Thirty of the adults were respectable converts, though not moving in a position of society to command or attract individual attention or influence. Yet those converts are valuable members of society; small tradesmen and respectable mechanics of irreproachable character; some of them with large families. They belong to that class of society the most numerous, and are the sinews and strength of the country. —Tablet.

CONVERSION IN SCOTLAND.—[A correspondent from Glasgow writes to us as follows.—Ed. Tablet.]—“Although very few of the aristocracy or ministers of the Church of Scotland have joined the Catholic Church, let not your English or Irish readers imagine that the Church is stationary in Scotland; on the contrary, she is advancing with giant steps. In proof of this I need only state that forty-six churches have been erected, and fifty clergymen have been added to the mission, during the last ten years. Those living marks of the holiness of Catholicity, the blessed Nuns and Sisters of Charity, are rapidly increasing amongst us, and in every city and town of Scotland hundreds of the most intelligent working men and women are becoming converts. My own circle of acquaintance is not large, yet I could name 200 persons whom I have known to be Protestants and who are now good practical Catholics.”

INDIA. CATHOLIC AFFAIRS IN BOMBAY.—On Sunday the 19th of May, in the Church of N. S. d'Espérance, the Right Rev. Dr. Hartmann administered the Sacrament of Confirmation to upwards of one hundred candidates.

CATHOLIC CHAPLAINS IN THE PUNJAB, &c.—The following is a correct list of the Roman Catholic Priests in the principal stations of the Sikh territories:—Pashowr: Rev. Joseph Bertrand, Sec. Pr. of the diocese of Gap. (Haute Alpes) in France (also officiates occasionally at Rawul Pindiee.) Wuzerabad.—Rev. Joseph John Rooney, Sec. Pr. of All-Hallows Missionary College, Dublin; also officiates occasionally at Szeakote. Lahore.—Rev. Nicholas Joseph Dodot, Sec. Pr. of the diocese of Verdun (Meuse), in France. Feerozapore.—Rev. Peter Augustine Morin, Sec. Pr. of the diocese of Nevers (Nievre), in France. Jullunder.—Rev. Fr. Lewis, Cap. Pr. of Loretto, in the Ancona Delegation and States of the Church (also officiates occasionally at Loodiana.) Unballah.—Rev. Fr. Raphael, Cap. Pr. of Tuscany. Subathoo, Cassowlee.—Rev. Fr. Vincent, of Laterze, Cap. Pr. of the Kingdom of Naples. N. B.—The three last named are Italian regular Priests, of the Capuchin order of Friars-Minor of St. Francis; the other four are Secular Priests (so called to distinguish them from those belonging to any of the religious orders), three of them being Frenchmen, and the fourth an Irishman; the names within brackets show the departments in France to which the Priests from that country belong.

IRISH INTELLIGENCE

THE IRISH TENANT LEAGUE

(From the Cork Examiner.)

The Times has spoken out on the Tenant League, and with its usual hardihood of assertion. It has said everything disparaging of those assembled in council, of their mode of procedure, and of the suggestions which they offered and the demands which they urged; and, as a climax to its strictures, it insists that if their propositions were strictly carried out, the country would become “a desolate waste” in a few years.

The Times says the exact legal position of both parties ought, in the first place, to be exactly ascertained; as any misunderstanding on this point will lead, as it has led, to erroneous practical conclusions. Is there a rational man in the country who does not recognize their exact legal position to be simply this—that of the master and the slave—the tyrant and the bondsman.

Up to this hour the landlord can demand any price which he pleases to set upon the use of his land by the tenant. He may not only demand an unconscionable rent, but he can compel the tenant to pay it, even though the tenant should not be left, out of his toil and labor, as much as would place him a few degrees above the condition of a brute. He may do more than this—he may do more than compel his fellow-creature to labor a whole life for his advantage, under the plea of their contract being one of a purely voluntary nature; he may, should that tenant, in spite of the pressure of an exorbitant rent, create a new property in, or on the soil, appropriate that property to his own use and benefit, and thus become the possessor of the fruits of another man's industry. He may do still more; he may, on any pretence—or simply because it is his will and pleasure—rudely sever a connexion that had subsisted for generations between the tenant and his fathers, and the soil which they and he had cultivated, and fling that descendant of a race of patient rent-producers, with his wife and his clinging little ones, out on the roadside, without troubling his mind by one single reflection as to what might be their future destiny. He may do even more than this; he may sweep off the human population of whole

townlands as graziers' might cattle which had been marked for the slaughter-house. These things he has done, and is doing, and with impunity; for, though such acts cry up to heaven like the hot blood of the murdered, for justice, still they are legally right—right according to the statute-book and the tribunals of the land. If the landlords do these things, and have power to do them, and have the legal right to do them; and if the tenant must submit to them, and have no power to resist them—what is the “exact legal position of both?” Was tyrant ever more despotic than the one?—was slave ever more hapless than the other?

Is the League insane or revolutionary, because it is determined, to upset this iniquitous code, and to erect in its place one that shall have the sanction of the wise and the good? Is it blind or bigoted, because it has resolved on trampling under foot that miserable fiction of arrogance and presumption, that one man can do “what he likes?” with his fellow-man, even though it should be unto his destruction? The League is raised up to preach deliverance from an odious bondage—to rescue the toiling mass from the legal brigandage of a privileged class. This is its mission. Its doctrine is based on justice to all, exclusive privilege to none. It insists on a mutuality of obligation, a mutuality of right, a mutuality of interest. It proclaims a national equality based on industry as well as on property. Ridiculed it may be, sneered at it may be, denounced it may be; opposed, and even persecuted, it may be; but so long as it takes its stand on the broad principles of reason and justice, it may repay the sneer by a smile, and meet opposition by open defiance.

The Times asserts that the League would soon make a “desolate waste” of the country. Now, the League asserts that legal landlordism is doing so at this moment; and it is to stay the hand of destruction, and drive back desolation from the valley and the plain to the sterile waste, that it has raised its banner in the land, and called on every loyal heart in the island to rally for its support.

We call on the country to reply to this advocate of a feeble Government—this defender of musty formulas and monstrous fictions. We call on the country to tell the Government and the empire that the League has spoken in its voice, that the League has demanded in its name; and that the League shall conquer through its energy and its strength.

(From the Tablet, Aug. 31.)

We are almost glad that we have neither time nor space to say what we feel and think, and what most, if not all, of our readers will feel and think, of the part borne by the Irish members in the recent mission of Mr. Shea Lalor to Downing Street. We don't want to say harsh things of these excellent—we wish we could add innoxious—individuals; but really the contrast is too good to be passed by without a word of notice. The Irish Tenant League sends one of its body to London, to get the Irish members to lay the miserable case and prospects of the Irish farmers before the English Minister, and to press upon him his duty of finding a remedy. What is the result? The person from whom this agent receives countenance, notice, and respectful consideration, is the English Minister! The persons by whom, before, up to, during, and after his official interview with the Minister, he finds himself discountenanced, obstructed, resisted, and damaged, are those very Irish members whom popular constituencies sent to Parliament for the protection and advocacy of Irish interests. Henceforward we suppose we shall see a new order of things. The next deputation that is sent over to London from this side of the Channel must be furnished with credentials to Downing Street; and the Prime Minister for the time being will, no doubt, procure this deputation interviews with the Irish members, and recommend it to their favorable notice. When the interests of Ireland are concerned, it would seem that the English Minister is quite as easy of personal access as some of the gentlemen who call themselves Irish members, and far more easy to the approaches of reason, justice, humanity, and common sense. But we need say the less about this case now, because the matters to which we refer are put on record by Mr. Lalor's Report, which will be printed in our Second Edition; because the facts contained in that Report will keep; and because before very long each of the gentlemen in question will have an account to settle with his constituents, of which those facts will form a most important item. For the present we can do no more than refer to the minutes of the Council's proceedings; which will, at least, show that the past week has not been an idle one, and that greater work is in store for them in future.

MEETING OF THE COUNTY KILKENNY.—We are delighted to learn that preliminary arrangements are already in progress for holding a county meeting in Kilkenny, to which the Council of the League are to be invited. The preparatory meeting will be held on next Monday, the 2nd of September, at the Rose Hotel, at 12 o'clock. It is confidently expected that a few from each parish in the county and city will attend this preliminary meeting. —Kilkenny Journal.

ANOTHER TENANT RIGHT DEMONSTRATION IN MAYO.—With great pleasure we announce that on Monday, the 2nd of September next, the spirited inhabitants of the parishes of Westport, Aughagour, Kilmenna, Kilmacassar, Islandeady, Newport, Louisburgh, Achill, Clare Island, &c., purpose holding a public meeting for the advancement of tenant right in the west. —Mayo Telegraph.

THE STRABANE TENANT DEFENCE ASSOCIATION.—A placard has been issued by the secretary, Mr. Underwood, for the purpose of calling a meeting of the society, on Tuesday, the 27th inst., for the purpose of hearing a statement from the Rev. Moses Chambers, of Lockpatrick, who attended the recent Conference in Dublin, respecting the formation of the Irish Tenant League.

All the prizes awarded by the Royal Agricultural Improvement Society of Ireland, at the late cattle show at Cork, amounting to 596l. 10s. exclusive of

gold and silver medals, have been paid off and discharged, and receipts duly received for the same, as well as for all the other expenses connected with the meeting.

On Tuesday, the Board of Irish Manufacture held its usual weekly meeting. The room was crowded in every part. The chair was taken by Mr. Joseph Kelly, timber merchant, Francis-street. —Tablet.

LOUTH FARMING SOCIETY.—On Thursday week, the forty-second meeting of this invaluable society was held at Castlebellinham. The number of stock exhibited was not so large as on former occasions; but there were some of very superior quality. The pigs generally were of a very superior description, and it was remarked, by excellent judges that there was a great improvement in the breed. —Newry Examiner.

MANUFACTURE MOVEMENT IN KILKENNY.—A meeting of the citizens, convened by the Mayor, was held on Tuesday evening, to take steps for the advancement of home manufactures. The Mayor, M. Banin, Esq., presided, and read a lengthened report of his visit to the Dublin Board of Trade. The report contained suggestions for the re-establishment of several branches of the woollen manufacture in Kilkenny.

EMPLOYMENT IN KILKENNY.—Owing to the operation of the Dublin Board of Manufactures, a large order for blankets has been received at the Ormonde Factory, by which Messrs. Kenny, Scott & Co., have put on a number of additional hands. All the weavers, except two, who were in the workhouse all the winter and most of the summer, are now employed. —Kilkenny Journal.

THE SALMON FISHERIES.—The fishing along the western coast has been very unproductive this season. A gentleman who arrived in this city yesterday states that large shoals of dead salmon were seen floating off Dingle Harbour on Saturday. —Cork Constitution.

THE CROPS.—LIMERICK.—The type of the potato blight is this year less virulent than ever. It appears to have virtually exhausted itself; besides, the disease is so partial in its operation that near half the large growing crop is unaffected, and will, in all likelihood, remain so. —Limerick Chronicle.

ULSTER.—Generally speaking, the wheat crop in the north of Ireland is in good condition, and, unless in some districts—as at Lurgan, Moneymore, &c.—where it is affected with blight, will produce an average yield. Oats, in most districts, will prove a heavy crop, and many fields, both of oats and wheat, have been already cleared. Flax is universally a good crop, and is nearly all pulled. The accounts of the potato continue of the same description; the blight will destroy a small—and but a small—portion of the crop, and the remainder is of excellent quality. —Belfast News-Letter.

CASHEL.—The wheat crop all round here is very indifferent. The potato stalks are all gone; but as yet there is but little real damage done to the tubers, if it do not advance.

MAYO.—The Rev. Thomas MacManus, P. P., Clare Island, and Inisturk, writes as follows, under date Aug. 24:—“The potatoes are completely gone, the rot making an extraordinary progress for the last week; and the barley, the only grain crop, is much damaged by frequent winds and rain; turnip, too, which was put down in greater quantity than usual, is menaced with destruction, a multitude of insects having taken up their residence, in large warts, at the root of each plant. All this being a sad reality, our future prospects wear a more gloomy hue than in any of the famine years just past.”

COUNTY ROSCOMMON.—The result of the last week has not, we are sorry to say, led us to form a more favorable opinion of the probable fate of the potato crop. The disease has progressed considerably during this period, those earliest planted being affected to a considerable extent; nor have they, we fear, even yet reached a point from which we could, with any accuracy, form an opinion how far the disease may still advance. —Roscommon Messenger.

TUAM.—The accounts of the potato crop in this neighborhood are so conflicting, that it is difficult to speak with accuracy as to its present condition. It is gratifying, however, to be enabled to state, that the disease has not made much progress during the past week. In some of the fields near this town the potatoes are damaged to a great extent, but in the majority of them the failure is but of a very partial nature. We have still every hope that there will not be many serious failures of this valuable crop this year. The reaping of the cereal crops has commenced, and several fields have been cut down in this neighborhood; and but for the unfavorable change in the weather, much more would have been done in this respect. —Tuam Herald.

SCARCITY OF LABORERS.—So dwindled down has the laboring population become, in the counties of Kilkenny and Carlow especially, that, at present many farmers are obliged to bide their time, for want of people to reap their crops. On Tuesday last, a farmer came into this town with a view of employing thirty reapers. He could not get six able-bodied men. He lives near the southern borders of Carlow and Kilkenny. In his own locality, the few laborers available were already at work. —Kilkenny Journal.

EMIGRATION.—Such a rush of emigrants for the United States, by Liverpool, was never witnessed in this city as occurred on Saturday, on board the two powerful steamers of the Cork and Dublin Companies. Men with heavy sticks had to be stationed on the decks and quays to repress the stream of hundreds of men, women, and children fighting to get on board, apparently flying from the country, as if escaping from a plague. —Cork Constitution.

OFFICIAL INTERFERENCE.—We have it on authority we cannot hesitate in relying upon, that a most undue use of his official authority was made by

a Mr. W. Dillon, deputy collector of county cess for the barony of Ballintubber South, at the late election of a Guardian for Kilbride. Under a threat of distraining the stock of four ratepayers in Kilbride—namely, John Duck, Lawrence Kiggins, Pat Mee, and Pat Rattigan, living in the townland of Raymore—he coerced them into producing their voting papers for the election of a Guardian for the division of Kilbride, and had same signed for the candidate he favored, by his bailiff, M. Manus. —Roscommon Messenger.

SEIZING GROWING CROPS.—On Saturday, last a poor-rate collector sent a special bailiff to seize some growing oats and wheat at Ballingrane, under a civil bill decree, and subsequently placed the notorious Tim. O'Donnell, keeper, thereupon. The special then came away, and poor Tim remained there undisturbed until about nine or ten o'clock on the same night, when a few anti-Lucanites paid him a visit, and taking him by the collar, led him gently out of the field, then brought him a considerable distance across the country, and placed him standing in a cess-pool, where he had to remain under the surveillance of two men for several hours. Meantime the party returned to the crops, which they soon cut and carried away. This is Tim's version of his misfortunes, and none that know him would question his veracity. —Tipperary Free Press.

CARRYING AWAY CROPS IN CORK.—The first case of the kind we have as yet heard in this county, occurred on Sunday, near Macroom. The tenant of the lands of Drumcarra took it into his head that the price of his hay would fit better in his own pocket than in that of the man who had unwisely trusted him with his land. Accordingly he set to, and with the assistance of right ready auxiliaries, cleared the fields of the crop, wheeled it away, and sold it. For the carrying it off, a considerable number of cars were furnished by obliging friends. On the same day on which he carried and sold his hay, he cut some of his oats, which he housed and holds against the landlord. To-morrow (Sunday) he proposes, we understand, to cut and house the remainder. A convenient opportunity will, of course, be seized for turning it into cash as well as the hay. —Cork Constitution.

DEATH FROM STARVATION.—FRUITS OF EXTERMINATION.—On Sunday last, an inquest was held before James Delahunty, Esq., Coroner, at Captain Phelan's, George's-street, on the body of a female child, named Alice Dorsy, aged eight years, from Jenkins-lane. After being sworn, the jury went to see the body, when the most frightful spectacle presented itself. In the corner of a bleak, dark room, without any furniture save one broken chair, and a pot, was a mother, almost in a state of nudity, foolish and maddened from hunger, and trying, if possible, to hide herself. When spoken to she appeared quite unconscious, and betrayed all the symptoms of an idiot. There were a few cinders burning in a grate, over which hung three almost lifeless skeletons. A few raw potatoes, as small as marbles, were in the fire, and one of the children turning them, whilst another was trying to eat a raw one. In another corner was to be seen, lying on a sort of table, a lifeless corpse with nothing visible but bones and teeth. It is needless to remark, that such a state of things could not be believed except by an eye-witness. A loaf of bread was given them by one of the jurors—they ran at it in a ferocious manner; but not till at the appearance of food could they be moved. So awful was the sight, that after once looking into the place, many of the jurors could not be induced to re-enter. After examining the relieving officer, and some other witnesses, a verdict of “Died from starvation” was returned. —Waterford News.

EVICIONS.—On the 15th inst., Samuel M. Going, Esq., Sub-Sheriff, accompanied by a small police force, went on the lands of Clonoulty, and evicted there forty persons, for non-payment of rent. —Newry Guardian.

STOPPAGE OF OUT-DOOR RELIEF.—In Kilkenny, Castlecomer, and Thomastown Unions, out-door relief has been stopped, the house accommodation enabling the Guardians to apply what the Commissioners call the best of destitution—acceptance of the workhouse. Two months ago there were in the Kilkenny houses upwards of 3,000, now there are not 1,700.

CESSATION OF OUT-DOOR RELIEF.—Out-door relief is now totally discontinued in all the unions of Clare. We have never witnessed greater unanimity in the various Boards of guardians on any question than was evinced by them in discussing the propriety of putting an end to this system. —Clare Journal.

Mr. Cox, vice-chairman of the Kilkenny Board of Guardians, has been fined eight pounds by the magistrates of Kilkenny petty sessions, for administering out-door relief to parties not entitled to it under the act.

WESTMEATH.—From the 21st of October, 1847, to the 23rd of August, 1850, sixty paupers were assisted of lame, blind, and infirm, and kept from the workhouse, with the small sum of 188l., which is a period of two years and ten months. Cost of each pauper weekly 5s. 3d.

FATAL ACCIDENT.—A melancholy accident occurred at Gort Workhouse, on Thursday, the 22nd inst. A pauper, named Mary Connor, fell into a boiler of gruel, from which she was extricated, and lingered until the following morning in extreme torture, when death put a period to her sufferings.

The half-yearly meeting of the Dublin and Liverpool Screw Ship Company was held on Wednesday. The directors announce that they have nearly wound up the Company, and that a second dividend of 10s. per share, in addition to 1l. already paid, had been struck out of the produce of the assets of the company. There are funds remaining adequate to the payment of from 4s. to 4s. 6d. per share. The meeting passed off amicably. The total losses of the Company were nearly 20,000l. —Tablet.

**THE TRUE WITNESS AND CATHOLIC CHRONICLE**  
WILL BE PUBLISHED EVERY FRIDAY AFTERNOON,  
At the Office, No. 3, McGill Street.

THEIR M.S.  
To Town Subscribers, \$3 per annum.  
To Country do, \$2 1/2 do.

We request our subscribers to remit, without delay, the amount of subscription, addressed—Editor of THE TRUE WITNESS AND CATHOLIC CHRONICLE, who will give receipts for the same.

All communications to be addressed to the Editor of THE TRUE WITNESS AND CATHOLIC CHRONICLE, post paid. Subscribers not receiving their papers regularly, are requested to make their complaints known to the Editor of the Journal.

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**THE TRUE WITNESS**  
AND  
**CATHOLIC CHRONICLE.**

MONTREAL, FRIDAY, SEPT. 20, 1850.

**POPE HONORIUS AND THE SIXTH GENERAL COUNCIL.**

In the whole range of Ecclesiastical History there is not, we believe, a single point which has given rise to so much discussion as this one of the condemnation of Pope Honorius. It has been examined and re-examined, and sifted with all possible diligence and perseverance by many distinguished writers both within and without the Church. Still the matter rests in the shadow of doubt, and in all probability it will remain so till the end of all things. It would be idle to suppose then that either Britannicus or we could throw any new light on a subject over which the darkness of many ages has already gathered, and we will, therefore, take this opportunity of saying our last word on the question, and then let it rest. We seek not to deny that Honorius was condemned by the sixth general council; but we do assert and maintain that his error was purely one of discipline, in that he was prevailed upon to be silent in his official capacity at a time when he should have spoken—in that he suffered the infant heresy to gather strength, and took no effectual means of resisting its progress. Yet even this, his great error, was not without a show of excuse. The Church had just begun to recover herself after her long warfare with the two great heresies, the Nestorian and the Eutychian, (to which latter the Monothelite had some affinity) and the artful patriarch Sergius succeeded but too well in convincing Honorius that to come forth openly and discuss this newly-broached question (which was, after all, an exceedingly abstruse one) would but tear open anew the wounds so lately closed, and revive the smouldering fire. Moreover, he had the ingenuity, as we see by his letters to the pope, to make it appear that the error regarded mere words rather than any substantial point of doctrine; and so it was that Honorius, although perfectly orthodox in his own belief, consented to let the matter rest. Another point to be considered is this, that the Bishop of Rome, in his own private capacity, is as fallible as any other mortal—it is only when speaking from the pontifical and judicial chair of Peter, and addressing the whole Church *ex cathedra*, that his decisions are, or can be, infallible.

Honorius wrote these letters privately to Sergius, as one man, one bishop to another—(albeit that the letters themselves contain not the slightest error of fact, being purely Catholic in their entire sense) he never gave any public decision on the question of the Monothelite error, and if he was condemned by the councils, it was, as we have before said, solely because by his silence he had in some sort connived with the heretic Sergius. That he never pronounced any erroneous opinion for the belief of the faithful is clearly attested by the following circumstance: St. Agatho, one of the immediate successors of Honorius, being called upon to assemble a council to pronounce on the Monothelite question, addressed two letters to the three emperors (brothers) then reigning conjointly, but chiefly to Constantius, the elder brother, who was present at the sixth general council. In the first of these letters (read aloud before the council) the holy pontiff says, after setting forth the unvarying

belief of the universal Church: "Such is the apostolical doctrine (which your protector, the blessed Peter, has transmitted unto us, not that it may be kept under a bushel, but that it may be trumpeted forth over all the universe. This same Peter has received from the Saviour of all, by a triple recommendation, the charge of feeding the spiritual flock, and by the assistance of that same Peter, this Apostolic Church of his, has never departed from the way of truth into any error whatsoever. So all the Catholic Church and the general councils have ever faithfully embraced and followed in all things the authority of this Apostolic Church, as being the authority of the prince of the Apostles. We hereby send you, therefore, the rule of true faith, which, whether in prosperity or in adversity, has been preserved and courageously defended by the spiritual mother of your empire, the Apostolic Church of Christ, which, by the grace of Almighty God, shall never be convinced of having wandered from the path of apostolical tradition, nor ever given way to the novelties of heretics; but such as she has received the faith from her founders, the princes of the Apostles, such has she preserved it free from spot or stain, according to the promise made by our Saviour to the chief of His disciples: 'Peter, Peter, I have prayed for thee that thy faith may not fail; when thou shalt be converted, go strengthen thy brethren.' Let your majesty consider, then, that it is the Lord and Saviour, whose gift faith is, who has promised that the faith of Peter shall not fail, and who enjoins him to strengthen his brethren. This is what all the apostolical pontiffs, my predecessors, have ever courageously done, as all the world knows." Now one would almost imagine that St. Agatho had the calumnies against Honorius in his mind while he wrote, since he twice expressly boasts that the Church of Rome—the See of Rome—had never countenanced or promulgated error, and it is evident that he himself believed Honorius innocent—if not, why say that all the Popes, his predecessors, had ever done their duty in strengthening the brethren? But the most conclusive fact of all is that the letter was received with acclamation by the council, which certainly would not falsify its own decisions by approving of this remarkable passage, if it had indeed found Honorius, or any other pope, guilty of propounding or encouraging heresy. Honorius, then, erred in a matter of discipline, that we will willingly grant, although he was "one of the infallibles." But other infallibles have erred in such matters long before his time. Of course Britannicus is aware that St. Peter himself erred in a matter of discipline, seeing that to conciliate the Jews, whose apostle he expressly was, he refused to eat with the Gentiles, whereupon St. Paul took upon him to rebuke him, maintaining the freedom and equality of all. Now we suppose it will not be denied that both were divinely inspired—St. Paul tells us so expressly, when he says, "For He who wrought in Peter to the apostleship of the circumcision, wrought in me also among the Gentiles," and yet the one found it necessary to chide the other for his dissimulation. This was precisely the case when Honorius, the successor of Peter in the pontifical chair, was censured by the council—his inferior in ecclesiastical authority—for his dissimulation, whereby the heresy was suffered to wax strong. Yet St. Peter's faith was in no way called in question, and that of Honorius was just as sound, even judging from his own letters.

With respect to the Maronites we have said our say, and do not propose to occupy our time cavilling over subjects which are open to all readers of Ecclesiastical history. That people is the remnant of the Syrian Church—they have preserved from the beginning until now the fundamental doctrines of the Church—they fell into the Monothelite heresy, it is true, regarding the question of one or two wills in Christ—but no sooner had they an opportunity of communicating again with the centre of Catholic Unity than they returned to the bosom of the Church, where they have ever since remained, notwithstanding all the persecution that they have endured in almost every age since then. They believe in all things as the Catholic Church does, excepting only the one point of the celibacy of the clergy, and that is scarcely an exception for the higher orders of their clergy do not marry, nor even priests after their ordination. If they have a wife before their ordination, they can keep her, but they do not afterwards contract marriage, and even in those cases where the priest has a wife, he is regarded by them as less pure, less worthy of respect than those who have none. For the other point of Transubstantiation, it is far too grave and solemn for newspaper discussion, but we cannot help thinking that Britannicus was not in a serious mood when he said it was not *invented* at the time when the Monothelite heresy was quenched.

The Italics are our own. See Nourbachers History of the Catholic Church.

How is it possible that a doctrine of such tremendous—such vital importance—could have been invented—or have crept into the Church—without opposition—without a voice either public or private being raised against it—when even an abstruse error like that of the Monothelites called forth such a storm of opposition, and was met by the solemn protest of the assembled church? What council ever met to pronounce on the introduction of the doctrine of the Eucharist—what heretic broached it—when or where was it first spoken of?—oh shame! Britannicus—shame! We take the liberty of advising you to be more cautious in your choice of words—to let the Eucharist alone—and to leave the memory of Pope Honorius where it lies!

Three times had Balaam, the son of Beor, smitten his ass, before the much-enduring beast opened its mouth to reply. Thrice also have we endeavored to stir up that dullest of all dull creatures, the French Canadian Missionary Society—and, at last, its voice also has found an utterance, through the medium of the *Montreal Witness*. Very angry with us, is the writer. Having abandoned the charge of scoffing and profanity, he accuses us of buffoonery and falsehood. We will reply to both these charges.

If, by buffoonery, the *Montreal Witness* means, that we have laughed at those holy men, the Pedlars of the Society,—that we have scorned their pretensions, to sanctity, and held up their sleek, oily, and demure countenances, to derision, we at once plead guilty to the charge. We have used ridicule against them, rather than reason and argument, and not without good cause. Reason and argument, we look upon as pearls of great price—not rashly to be cast before the feet of swine—as good, solid, substantial food, to be reserved for the use of the children of the faith; and it is written, that "It is not meet to take the children's bread, and to cast it unto dogs." Such crumbs as may chance to fall from our table, the *Montreal Witness* and the F. C. M. Society are welcome to pick up, and masticate at their leisure.

So much for not employing reason and argument. We made use of ridicule, and adopted a flippant style, because we consider such a style the only one fit to be made use of against such ridiculous antagonists,—because we consider ridicule as the most effective weapon that can be used against cant and hypocrisy. "Vermin," says Sydney Smith, "have no right to complain of the weapons used against them. If this were otherwise," the rev. gentleman continues, "we should have one set of vermin banishing small tooth-combs—another protesting against mouse-traps—a third prohibiting the finger and thumb—and a fourth exclaiming against the intolerable infamy of using soap and water. These creatures must all be caught, killed, and cracked in the manner, and by the instruments which are found most efficacious to their destruction."

So much for the charge of buffoonery. Now for the charge of falsehood.

Nothing would afford the *Montreal Witness* greater pleasure than to convict us of error in any of our assertions. He has not attempted to do so, because he well knows that every word that we have written is strictly true. However, we lay no claims to the possession of infallibility, like Antoine Moret, and we assure the editor of the *Montreal Witness* that, if he can succeed in disproving any one of our assertions—if he can show us that we have *wronged* any individual—we will most cheerfully give admission in our next number to his evidence against us; we will retract our statements, and make the *amende honorable*,—and this because it is our firm determination, to the utmost of our power, to act fairly, uprightly, and honestly to every man,—in a word, as unlike an evangelical person, or member of the F. C. M. Society, as possible.

We also have brought the charge of falsehood against the *Records* of the F. C. M. Society, but in so doing we pointed out what statements we considered to be false, and gave our reasons for so considering them.

For instance. In the *Record* for July, 1850, we especially pointed out as false, the legend of Andre Solandt, and gave it the lie.

It is very difficult to prove a negative—to disprove charges brought against individuals, designated merely by the initial letters of their place of residence: for to such shabby tricks, is the F. C. M. Society obliged to have recourse, not daring to speak out openly. However, the tutelary genius of the F. C. M. Society has for once abandoned it, and it has ventured upon what is commonly called the lie with a circumstance. Now, by the truth or falsity of the circumstance, we are enabled to test the truth or falsity of the whole of the contents of the Society's *Records*. Andre Solandt writes, and the F. C. M. Society,

by publishing, becomes responsible for the truth of a story in which the priest of St. R. is accused of falsely citing Scripture to a woman for the purpose of inducing her to let him (the priest) baptize her child. Had Andre Solandt done no more, we might have contradicted, but we could not have disproved his assertion. Fortunately, he has ventured to add a circumstance to his lie. He says that the priest, coming into the room in which a woman had been lately confined, did, immediately upon his arrival, administer the Sacrament to all who would receive it. The Catholic who reads this, perceives at once that the whole story is such a manifest impossibility, that only upon the supposition of the grossest ignorance on the part of the F. C. M. Society, as to the faith and discipline of the Catholic Church, could such a story have obtained admittance to the columns of the Society's *Records*. We, therefore, at once declared the whole statement of Andre Solandt to be an impudent lie. If the Society is not pleased with this language, we will point out to it a very easy way of revenging itself. Let it give the name of the parish where this event occurred, of the priest who administered, and of the Sacrament which he administered. But this it cannot—this it dare not attempt. Some way or other the Society will find to shuffle out of this. "For shuffling is the badge of all their tribe." However that may be, we have made our charge clearly enough, and in plain English.

Again. In their *Records*, the Society makes a little girl speak foolishly, saying, "that the New Testament itself says, that nothing is to be added to it, and nothing taken away." By repeating this nonsense approvingly, the Society makes it its own. We tell it, that there is no passage in the New Testament which says that nothing is to be added to the New Testament, or nothing taken away, nor any which can bear such a construction. Let the Society disprove our assertion if it can. Till then, we are justified in concluding that the little children, who have the misfortune to be decoyed into the heresy-shops at Pointe aux Trembles, and elsewhere, have their tender minds corrupted by a most infamous system of perversion of Scripture. Will the Society dare to reply to this? We think not.

Again. The *Montreal Witness* is angry with us because we speak respectfully of the clergy of the Church of England,—(we always do so, when we speak of gentlemen)—and misstates the reasons which we adduced, to show that they could not, consistently with the allegiance they owe to their church—the obedience which they owe to their bishop—become or remain members of the F. C. M. Society. The reasons which we gave, were, that the dogmas of the church of England, whether right or wrong, are diametrically opposed, in many instances, to the teaching of the Society,—that no church of England-man can recognise any sect or society destitute of the orders of bishop, priest and deacon, as forming a portion of the Church of Christ,—and lastly, that the Society taught pure Nestorianism, which consists in denying that the Virgin was the Mother of God, thus making a distinction of persons in Christ. Had J. Vessot taught that the Blessed Virgin was the Mother of Christ's human nature, as the *Montreal Witness* pretends, we should have contented ourselves with laughing at the folly of talking about the mother of a nature, and recommending him, as we recommend the writer in the *Montreal Witness*, to learn the difference, betwixt a person and a nature.

These were the reasons which we gave why no conscientious clergyman of the church of England could be a member of the F. C. M. Society. "I shall enter," said Bishop Fullford, last Sunday, "upon my work full of confidence and hope, because I shall enter upon it in faith. Faith in the divine institution in virtue of which I am invested with the holy office of Bishop—faith in the purity of the creed which I am pledged to uphold and teach—faith in the apostolical charter of the ministry and liturgy of the church." Thus speaks a conscientious and honest priest of the Anglican Church. With such faith no one would condescend to become a member of the F. C. M. Society.

One word in conclusion would we address to the writer in the *Montreal Witness*. He has earned for himself a reputation for great *prudence*, in the choice of those he attacks. He should be careful not to belie his character in this respect. He should remember that it is one thing to attack clergymen and to insult nuns; who, because of their sacred office or their sex, cannot reply,—and another to make use of the word falsehood to laymen. Does he wish to discredit us, he must begin by disproving our assertions: does he wish to defend the credit of the Colporteurs, he must prove their stories to be true. All the canting and whining in the world about those upright, single-hearted men, will avail neither him nor them. Facts and not phrases are what he must have recourse to. Not by accusing us

of falsehood; but by proving the truth of the F. C. M. Society's Records, can he injure us; and it is in vain for him to attempt, to relieve the system of the F. C. M. Society of the charges with which it is oppressed, by a discharge of feculent expressions; or to think to purge the character of the Colporteurs, by an evacuation, however copious, of words.

We see by the New York Truth Teller, that the Rev. Mr. Driscoll, of the Society of Jesus, is to be located in that city. We sincerely congratulate our brethren in New York on this (to them) auspicious appointment, although their gain is our loss. Scarce three weeks have elapsed since this worthy son of St. Ignatius left Montreal, and we can truly say that his departure will be long remembered with sorrow. To the congregation of St. Patrick's Church, his departure is a real loss, and one not easily supplied. But still we can afford to rejoice that he is henceforward to labor in New York, since his shining talents and unassuming virtues will still benefit the Church. Whether a great and good priest be stationed in New York or in Montreal—in Dublin or in Boston—it is all the same to the general good, and for the edification of the faithful. Still we cannot help regretting that Father Driscoll was taken from amongst us, and we know that thousands of our people are deeply sensible of his loss; nay, the very arches of St. Patrick's, were they capable of feeling, might mourn for the eloquent voice that so often avokey their echoes. Owing to the unostentatious habits of the Jesuits, and their total aversion to show, there was nothing known amongst the people at large, of Father Driscoll's removal, until he was actually gone.

Monseigneur de Charbonnel left this city yesterday for his Diocese. His Lordship takes with him the Rev. A. Pinsonneault, whose loss will be greatly felt in Montreal.

In consequence of the bad weather, the ceremony of blessing the corner stone of the college of the Jesuits has been postponed.

The latest intelligence by the Canada, informs us that the sub-marine telegraph between Calais and Dover has broken already. The wire gave way through chafing on a rock within about 200 yards of the French shore. Arrangements are being made for relaying the wire on an improved principle.

The London Times reports the conversion of Viscount Fielding, M. P., son of Lord Denbigh, Master of the Horse to the late Queen Dowager.

Three years ago his Lordship stood for Cambridge, on the evangelical interest. Losing his election, he went abroad, and visited Rome, where his religious opinions underwent a great change. On his return to England, he joined the ranks of the Puseyites, and was the chairman at the supplemental Gorham meeting.

Papers from Melbourne, Port Phillip, up to the 16th May, have been received. Dr. Lang, the notorious no-popery orator of that colony, is busy getting up an agitation for the purpose of separation from the Mother Country. He recommends the immediate formation of an "Australiah League," to consist of all colonists who pay an entrance fee of 5s., with a yearly subscription of not less than 10s. He proposes to vest the executive powers of the body in a president, vice-president, secretaries, and a council of fifteen. The objects of this Association to be—

- 1st. To unite in one great political league the five Australian colonies of New South Wales, Van Dieman's Land, South Australia, Port Phillip, and the Moreton Bay district.
- 2nd. To prevent the degradation of any of these colonies into a receptacle for the convicted felons of Great Britain.
- 3rd. To encourage the influx of an industrious, virtuous and thoroughly British population into these colonies.
- 4th. To achieve by the use of moral means exclusively, and with the full consent of the mother country, the entire independence of these colonies.

The rev. agitator has been imprisoned for some affair of debt. The Daily News has the following remarks:—"Dr. Lang's agitation is evidently premature. Neither the circumstances nor the opinion of Australia is ripe for it. Nor has he any great following; his clerical dogmatism prevents that. With much shrewdness, he is more of a book-man than a practical politician. He is soured by the inattention his representations met with in this country."

We thankfully acknowledge the receipt of ten pounds from our Quebec subscribers, through the hands of our Agent, Mr. Mathew Enright. From the Rev. Mr. P. Dollard, Kingston, £2 10s.—From Mr. B. Cosgrove, Toronto, £1.—From Mr. D. Begley, Alexandria, £1 5s.

Mr. MacCormick is fully authorized to collect for this establishment, and will call on our city subscribers in the course of next week.

To the Editor of the True Witness and Catholic Chronicle.

DEAR MR. EDITOR,—I thought as much. I did not expect when I wrote to you a few days ago, that the editor of the Montreal Witness would, or could, give a straightforward answer to the questions I put to him, through your journal. I asked him—What is the doctrine of absolution, as held by the Catholic Church?—requesting him, at the same time, to give his authority. Here is his answer:—"The Catholic doctrine of absolution places the priest in the place of God, to forgive or refuse the forgiveness of sins." He does not give his authority, which, we strongly suspect, must have been some old woman, in or out of petticoats, as the case may be. We do not, we would not for the world, suspect an evangelical editor to be guilty of the mean artifice commonly called the *suppresso veri*, and we will, therefore, suppose it was through ignorance that he omitted the circumstance, that the Catholic Church teaches, and has ever taught, that the absolution pronounced by the priest, is of no avail, unless the corresponding sentiments, on the part of the absolved, are also present—the principal of which is—Contrition. For his information, then, and to prevent him from bearing false witness a second time, we will cite to him the iv. Can. xiv. Sess. Council of Trent: "Si quis negaverit, ad integrum et perfectam peccatorum remissionem requirit tres actus in penitente, quasi materiam sacramenti Penitentiae, videlicet, contritionem, confessionem et satisfactionem, \* \* \* anathema sit." Contrition having been previously defined, in the same Council, as "animi dolor ac detestatio de peccato commisso, cum proposito non peccandi de cetero;" thus making the validity of the absolution pronounced, depend upon the true penitence of the sinner.

My second question to the editor of the Montreal Witness, was—How does the Catholic doctrine of absolution tend to the encouragement of crime and immorality? He attempts to answer this by repeating the well-known lie, and often refuted calumny, that "Multitudes think themselves all right, when they receive absolution, and are quite ready again for the commission of sins which can be so easily removed." Good Mr. Editor of the Montreal Witness, we defy you to find a single Catholic who believes that the priest's absolution is of any use, unless he—the penitent—has firmly determined, by God's assistance; to avoid, for the future, all sin, and all occasions of sin. Some lying apostate, you may find, who, to curry favor with you and the like of you, may perhaps tell you that he thought otherwise when a Catholic—but no other.

The third question—Wherein does the Catholic doctrine of absolution differ from the doctrine of the Church of England upon the same subject?—he evangelically shuffles out of altogether,—perhaps, because he knew that the doctrines of both, in as far as the power of the priest is concerned, are identically the same, and that he had before his eyes, the fear of offending some of the clergymen of the Church of England, who, as you observed a few weeks ago, degrade themselves and their church, by allowing their names to appear as members of the F. C. M. Society.

It would be an act of charity on your part, Sir, to implore the editor of the Montreal Witness, to cease writing about the dogmas of the Catholic Church—a subject of which he is entirely ignorant. By maintaining a cautious silence upon these points, if he cannot succeed in passing himself off as well-informed, he may, at least, avoid rendering himself ridiculous, on account of his ignorance—or odious, because of his violation of truth.

His Lordship, the Bishop of Toronto, arrived this morning; Tuesday, and purports returning to Montreal to-night.

Believe me truly yours,

CANADAENSIS.

Quebec, Sept. 17th, 1850.

NEWS.

THE CUNARD STEAMERS.—The St. John's New Brunswicker says that these steamers will not at present cease their calls at Halifax, on their way out to Boston and New York, and that the Asta will touch at that port again on her return voyage. The change of route from the present one *via* Halifax, has, however, the same paper says, been in contemplation. We think there is little doubt that the necessity of competing, on equal terms with the Collins' Line, must force the abandonment, at an early day, of the more devious route. We learn from other sources that two new vessels are to be immediately commenced, in place of the *Caledonia* and *Hibernia*, just sold to the Spaniards, and that these vessels will be of much greater power, and it is believed, much faster than any vessel now engaged in the Atlantic trade.—*Montreal Herald*.

His Excellency Sir Edmond Head, Lieutenant Governor of New Brunswick, lady Head and Suite, arrived in town yesterday, and will proceed to Quebec to-morrow.—*Id.*

The new Navigation Laws, adopted by both Chambers in the Netherlands, and sanctioned by the King, are to a great extent a copy of the new law recently adopted in England. It will be recollected that one of the chief restrictions of the English Law, which was repealed by the late act, was that which prevented a foreign vessel from importing to a British port, any goods not the produce of the country whence they were shipped, and to which the vessel in which they were shipped must likewise belong. The same rule prevailed in the Netherlands, and has, as in England, ceased to exist. All the transit dues through the canals and inland waters are likewise abolished.—*Id.*

COMPLETION OF THE SUBMARINE TELEGRAPH BETWEEN DOVER AND CALAIS.—Telegraphic communication is now available between Dover and Calais, and complimentary interchanges and items of news have passed between England and France under

and through the Straits. On Wednesday morning the "Goliath" steamship, with Dr. Reid, and several scientific men on board, sailed for Cape Grinez, twenty-one miles across the channel, and the nearest landmark to the English coast, with the telegraphic tackle and apparatus. The connection between the thirty-miles of telegraphic wire, one-tenth of an inch in diameter, and encased in a covering of gutta percha the thickness of a little finger, and which was coiled round a large cylinder or drum amidship, 15 ft. by 7, was then made good to 300 yards of the same wire enclosed in a leaden tube on shore to prevent it from being bruised by the shingle on the beach, and to enable the experimenters as they proceeded out to sea to send communications on shore. The vessel being fully under weigh steamed out at the rate of about three or four miles an hour into the open sea in a direct track for Cape Grinez, which lies midway between Calais and Boulogne. The vessel was preceded by Captain Bullock, R. N., of H. M. steamship "Widgeon," who accompanied the experimenters as a pilot, and who had caused the track to be marked out by a succession of buoys surmounted with flags on the whole route between the English and French coasts. The operation of paying out the thirty miles of wire commenced on a signal to the sailors to "go ahead with the wheel" and "pay out the wire," which was continuously streamed out over a roller at the stern of the vessel, the men, at every sixteenth of a mile, being busily engaged in rivetting on to the wire, square leaden clumps or weights, of from 14 lbs. to 24 lbs. weight; this had the effect of sinking the wire in the bottom of the sea, which, on the English coast, has a depth of thirty feet, and varies from that to 100 and 180 feet. Various interesting salutations were kept up hourly during the progress of submerging the wire, between the gentlemen on board and Messrs. G. and W. Brett, the original promoters of the enterprise. At half-past eight o'clock a despatch from Cape Grinez, "by Submarine Telegraph" announced the arrival of the "Goliath" and the completion of the work. The Company have obtained the exclusive right of telegraphic communication for ten years. The Minister of the Interior, and other French functionaries and foreigners have visited the spot, and expressed a great degree of interest in the measure, and authorisations of approval and offers of assistance have been given by the Admiralty, the Board of Trade, the Cinque Ports, and other Government departments.—*Weekly News, London, August 31.*

The mining interest at Adelaide is in a flourishing state, and the total proceeds of copper mines during the last 4½ years are estimated at 592,252l. Gold washing has commenced with sufficient prospects of success to stop emigration to California. Experiments have been made on the sands from the bed of the Unkaparinga, a stream south of Adelaide, with a newly-invented machine, capable of washing from 25 to 30 tons per day. Two promising indications of coal have been met with on the south side of Kangaroo Island. A newspaper in the German language, called the *Sued Australische Zeitung*, has been established at Adelaide, and appears to be conducted with great ability. It circulates chiefly among the German emigrants, whose numbers are increasing fast.—*Tribune*.

The Cape of Good Hope papers are writing histories of the Anti-Convict League; numerous instances of fidelity to the pledge are given. For example, a "government servant," while being shaved was suddenly abandoned by the knight of the razor, on the discovery by the latter that the party operated on was obnoxious to the pledge. Mr. Justice Menzies for a similar reason was refused a pair of inexpressibles by his tailor, and the judge residing at Wynberg was refused a seat in an omnibus on the same plea.

Sir George Simpson has returned from his annual tour through the territories of the Hudson Bay Company. He has heard nothing respecting Sir John Franklin.

It seems that one of the late acts of Louis Philippe was to make a present in France of the Standish Museum, which the Council of State had decided was his property.

There is talk of the King of Denmark abdicating his throne, and Prince Ferdinand, his successor, is in favor of the House of Ogdensburgh.

ARRIVAL OF THE STEAMER CANADA.

(From the Montreal Herald.)

ENGLAND.—The Queen is sojourning in the Highlands of Scotland.

The Lord Lieutenant of Ireland is making a tour to ascertain the condition of the agricultural districts. The repeal agitation has been recommenced, but the attempt was a failure.

The crops have been nearly all harvested, and proved a fair average. The potato crop is much sounder than was expected.

It is expected that the Chancellor of the Exchequer has determined to advise the abolition of the stamp duty on advertisements.

FRANCE.—It is said that the dispute on the Bourbon question will be healed, and an effort made to place the Prince de Joinville at the head of the Republic. The President is on another tour.

DENMARK AND THE DUCHIES.—Nothing important in regard to the two armies.

GERMANY.—A telegraph despatch from Berlin of the 3rd, states that the semi-official papers of that date announce that in consequence of a resolution which the council of Princes agreed to on the 26th ult., all the Governments of the League have imitated the example of Prussia.

Prussia.—Is delaying to attend or assent to the Austrian Federal Diet at Frankfurt.

Lord Palmerston has addressed another note to the Prussian Cabinet, with a view to induce Prussia to join and assist in the protocol of the 4th July. We find that this request has met with a peremptory refusal on the part of the Government.

SECOND DESPATCH: ENGLAND.

The Lord Lieutenant of Ireland has commenced a tour to the North, with the view of ascertaining the condition of the agricultural and manufacturing operations of that district. Great preparations have been made for his reception in Belfast. The recent Government appointments of His Excellency have given great satisfaction, and altogether Lord Clarendon appears to have become rather popular in Ireland.

On Wednesday last, the butcher Haynau received a slight indication of the regard which the English people entertain for him. He arrived at London on Monday, and on Wednesday, having previously received a letter of introduction from Baron Rothschild, in which the Baron styles Haynau as his "particular friend," he went to visit the brewery of Messrs. Barclay, Perkins & Co. Haynau was accompanied by his aid-de-camp and interpreter. According to the regular practice of visitors, they were requested to sign their names in a book in the office, after which they crossed the yard with one of the clerks. On inspecting the visitors' books, the clerk discovered that one of the visitors was no other than Marshal Haynau, the late commander of the Austrian forces during the attack upon the unfortunate Hungarians.

It became known all over the brewery in less than two minutes, and before the General and his companions had escaped the yard, nearly all the laborers and draymen ran out with brooms and dirt, shouting out, "Down with the Austrian butcher," and other epithets of an alarming nature to the Marshal.

He finding how matters stood, and that he was likely to get a warm reception from the sturdy brewers, thought prudence the better part of valor, and began to beat a retreat; but this was not so easily done. The attack was commenced by dropping a truss of straw upon his head,—after which, grain and missiles of every kind were freely bestowed upon him. The men next struck his hat over his eyes, and hustled him from all directions. His clothes were torn off his back. The Marshal's companions were treated with equal violence.

The party finally succeeded in reaching the entrance gate, but no sooner had they made their exit, than a crowd of coal heavers, who waited for his highness, seized upon him. He was pelted, struck with every available missile, and even dragged along by his moustache, which afforded ample facilities for its excessive length.

Still battling with his assailants, he ran, in a frantic manner, along the bank side, until he came to "The George" public house, where he ran up stairs and concealed himself in a small closet. The furious mob rushed in after him, threatening to do "for the Austrian butcher;" but fortunately for him they did not succeed in discovering his retreat. Ultimately the police came to his rescue, and he was removed in a police barge to the other end of the city.

The assault has been the subject of comment in nearly all the London and Provincial papers. And whilst the minority agree in condemning the act, still they frankly admit that the presence of so disreputable a character in England was a provocation great enough to excuse even a greater outrage.

The submarine telegraph between Calais and England has broken already. The wire gave way through chafing on a rock, within about two hundred yards of the French shore. Arrangements are being made for relaying the wire on an improved principle.

FRANCE.

The President started on Tuesday upon another Provincial tour, commencing with Cherbourg. He is met almost everywhere with mixed cries of "Vive la Republique," "vive l'President?" and in some instances with "Vive la Empereur; vive la Napoleon III.?"

Some of the Socialist journals assert that the President is about to change his Ministers, and to call upon M. Deufaure to form a new Cabinet. The report is not credited, however. It is not true, as stated last week, that the President was unconcerned at the news of Louis Philippe's death. He did not hear of the event till after his arrival in Paris; and when he did so, he expressed himself in terms of deep regret for the affliction which had fallen upon the house of Orleans. He also expressed his gratitude for the magnificent funeral given by that family to the remains of his uncle, on their removal from St. Helena, and offered to take the initiation in having similar honors conferred on the remains of the ex-King. It appears, however, that there are some difficulties in the way, which have already been brought under discussion in the Committee of Permanence of the Assembly.

PARIS, Saturday.—The Council-General have made a strong movement in favor of having the Constitution revised. The Council does not propose to have the state of siege removed, nor are they willing to have the Electoral Law repealed; so that there is not much sympathy existing between the Council and the Socialists.

The price of bread is advancing in Paris.

MONTREAL MARKETS.

[Compiled expressly for this Journal.]

MONTREAL, 19th Sept., 1850.

The arrivals of new Flour having been light, and the stock of old chiefly held off the market, prices have advanced.

We quote Superfine No. 1 at 22s; No. 2 at 21s; Fine 20s; Sour 18s 9d a 19s.

WHEAT.—For a parcel of U. C. to arrive, 4s 9d is asked, but rather less would be accepted. No sales of L. C. Red, nominally 4s 6d per 60 lbs.

PEASE.—Are much enquired for, but new are coming in slowly and old are held in some cases for 2s 10d.

ASHES.—Demand not active. Pots 35s; Pearls 31s.

PROVISIONS.—Without change.

NEW YORK MARKETS.

New York, Sept. 18th—6½ P. M.

Ashes firm, with fair demand for Pots at \$6, 12½, Pearls \$6.

Flour less buoyant; receipts large, demand restricted by the advance in freights. Canadian in fair demand and held above views of shippers; sales of the forenoon 3000 bbls at \$4.56 a \$4.62 for fresh ground state; \$4.62 a \$4.75 for Common to straight State, and \$5 a \$5.06 for Pure Genesee.

Wheat.—Fair demand for milling at better rates; sales 2,600 bushels Prime Genesee at \$1.16 a \$1.17, also 1000 ordinary new Canadian at \$1.

Corn in good demand; sales 18,000 bushels at 63 a 64 cents for Western Mixed.

Sales of Mess Pork at \$10.37 a \$10.44.

BRITISH AND FOREIGN INTELLIGENCE.

ENGLAND.

LEARNING IN THE ESTABLISHED CHURCH AND AMONG THE CATHOLICS.—At the late anniversary of the Jesuit College of St. Nicholas, Shoreham, Archdeacon Hare said that, in consequence of the various changes of society which had taken place since the Reformation, when the educational systems were remodelled, the middle classes, having grown up, in a manner, since that time, had been left out of account—had been neglected by the Church; by the nation. No institutions had been framed adapted for their education; they had been left almost wild; and, till about forty years ago, the education of the whole country was in a deplorable condition. Then the National Society undertook the education of the lower classes; but the middle classes were left to themselves. This he believed to have been one of the great causes of the spread of Dissent. The Church had neglected her duties, and therefore had failed in promoting her objects. "There is, unquestionably," says the Brighton Herald, "much truth in this picture. But what a reflection upon the Established Church, and especially its dignitaries, which has been in possession of many millions a year—which engrossed nearly all the grammar schools and collegiate foundations in the kingdom—which has been always eager to persecute any who differed from her creed—which had an Act of Parliament in its favor prohibiting any but those licensed by the Clergy of the Church from giving any educational instruction whatever—even to the poorest of the poor—which was instrumental in expelling the Roman Catholic teachers from the land of their forefathers, and which obtained a law to make it penal for any Englishman to send his child abroad to be educated, and made it death to a Catholic Priest to perform, and a heavy penal punishment for any one to attend, mass. We say this more in sorrow than in anger. The Clergy of the Established Church are very ready to twit the Dissenters with a want of learning, as they did the English Catholics in Charles I.'s reign. There must be now an end to all these farces. The Catholics were, at one period, unable to meet the Catholic Divines of the Church of England. Why? Because terrible laws had been passed to prevent Catholics from educating children; because no Catholic book was permitted to be as much as seen; because no Catholic of learning or talent could open his mouth without incurring the danger of martyrdom; because all Catholics were persecuted, maligned, misrepresented, and calumniated from the pulpit, the platform, by the press, in and out of Parliament, by all persons and in all places. No wonder that learning fell to a low ebb among the Catholics in England."

CHARITY OF PROTESTANT CLERGYMEN.—The Stamford Mercury states that when a Mrs. Wainer, of Melton Mowbray, who, it appears, has not led a very godly life, was on her death-bed, a few days since, she desired that some one should pray with her. The curate was sent for, but he commenced a fierce tirade against her respecting her past life, and positively refused to pray with the dying sinner. We presume it was because she was a sinner that he would not pray with her. Some pious neighbors gave the consolation which the clergyman refused. The woman died, and the clergyman of the place again took upon themselves to judge her; for one shut the gates of the church-yard entirely against her; the other refused the corpse entrance into the church, though he read the service over her. With reference to the above, the Examiner says:—"We say nothing of shutting the church doors. The rev. gentlemen might do with the body any unseemly things they pleased, or might think it decent to enact. But who is this disguised among the ministers of Jesus, who dares refuse to pray beside a dying woman because she was a sinner? The Pharisees, as Mr. Coles might do, objected to our Lord, that he had too much care for sinners! Only the Pharisees could not move Him to anger. Whether Mr. Coles be a high churchman or a low churchman, we know not. Most probably he preaches Philipps. But we know that he ought not to be a teacher in the church of Christ—he needs too greatly to be taught."

The Liverpool Times says that a silver tea-kettle was presented to Middle. Lind by one of the charitable institutions of that city. The donors doubtless selected that particular utensil to enable them to accompany its presentation with that classic air, "Tenny put the kettle on!"

IRELAND.

LORD CLARENDON AN IMPORTER.—A somewhat unusual name appears in the list of importers in the unsparing Daily List this week, no less than that of the Viceroy himself. We copy the entry—"Ex Shannon steamer, from London.—H. E. the Lord Lieutenant.—4, butts, [hogheads] 2 quarter casks wine." However much this good supply of drinkables may argue against the probability of the speedy abolition of the office, it appears a fair and legitimate subject for comment, that Lord Clarendon patronises English wine merchants for his Dublin supply of wine. It cannot be denied that the article could be procured quite as good, and we venture to assert cheaper, from many respectable Dublin wine merchants; and we are further disposed to think that no inquiry was ever made. Were it the case of a single cask or two, such as might be supposed to be uncommon or rare kinds, it would not appear unusual; but a large supply, such as is here chronicled (about four hundred dozen), can only be accounted for by a desire to employ English tradesmen; and though we should be sorry indeed to find fault with any gentleman's direction of his domestic affairs, it is not unreasonable to look for a more patriotic example in the Viceroy of the country than his importing his wines and (on a former occasion) his tea from England, when there are direct importers of both articles here. It is within our knowledge that, on several occasions, superior lots of wine have been exported from this port to London for want of a home demand; and an accident such as the present cannot but be discouraging to those who have a grain of enterprise remaining. But Lord Clarendon is, in this case, only fulfilling the old adage—"in vino veritas."—The Freeman.

FLAX CULTURE IN THE SOUTH.—Now that the period is at hand for the pulling of the flax crop, we are gratified at being in a position to assert that those who have made a trial of the plant are sanguine in their expectations of complete success. On a land of cold and unpromising character, crops have been raised for which the growers have obtained in this county 10L an acre standing. We have been told, indeed, by one gentleman, that there can be no doubt whatever of his making, by his single crop this year, fifteen years' purchase of the highest rent which the land on which it has been raised would bring. But it is not merely the success of the experiments actually made that so delights us. Our chief gratification springs from discovering the great extent to which attention is now fixed upon the culture of the plant, and the conviction which we know to have sprung up, even amongst the most sceptical, that the best results must follow from its general adoption. We know that those who have grown it this year intend to devote a much larger breadth of land to it in the coming season, and we have heard several persons who were more than doubtful about trying it at all in the spring; state their determination to grow it pretty extensively next year. This proves how much the flax question has progressed. Mr. Dargan is about erecting a steeping apparatus, and all necessary machinery, on an extensive scale at Kildinan, where he and Mr. Roche, M.P., with some tenants of the latter gentleman, have raised, this season, upwards of a hundred acres of flax, and we believe will, in the coming one, go even more extensively to work. Indeed, every thing gives us assurance that the flax cause will rapidly progress, and that we should be proud of having given it our early and continuous advocacy.—Province of Munster.

ITALY.

The Univers has the following letter from Rome of the 14th ultimo:—"I am happy to be able to give you better news of the last financial combination. Although the exchange on paper still keeps up at about fourteen to fifteen per cent., public opinion appears to be disposed towards a change, which has been assisted by two circumstances. It appears that several large capitalists have felt disposed to purchase, for considerable amounts, the new bills of credit on the Treasury. The Prince Torlonia, for the sum of 80,000 crowns; Baron Grazioli, for 60,000; and several other rich parties for large sums. Should this be the case, and for the honor of the persons above named, I am inclined to believe it so, it will set an admirable example, which will not fail to find imitators. Letters from the provinces, principally from the commercial parts, also express good dispositions, and tend to revive confidence in the capital. The other circumstance, to which I have alluded, is the hope that the Government felt disposed to effect considerable amelioration.

Austria has recently recommended the Papal government to concede the consulta of finances, the consulta of state, the organisation of municipalities, the council of ministers, and the council of state. These counsels, backed by the Cardinal Testi and Macchi, have been given in vain.

According to a letter in the Constitutionnel several persons have been arrested at Rome for a supposed conspiracy to assassinate the Pope, on Assumption-day, by throwing crystal balls, filled with explosive substances, into his carriage, when on his way to the church.

FRANCE.

THE PROGRESS OF LOUIS NAPOLEON.

The Prince President continues his official tour, but not with the same success as at first. At Besancon, on the 18th, he was very coldly received. At a ball given to him at night in the Halle, the President was enveloped by a compact crowd, who hemmed him in on all sides. It was only after an obstinate struggle that Louis Napoleon was freed from the circle with which he was surrounded. The gendarmes on duty at the ball, to maintain order, were obliged to employ the greatest efforts to keep off the crowd, and General de Costellane was even forced to draw his sword. After emerging from the ball at the Halle, the President proceeded to the ball at the theatre, where he received a more cordial reception. At Thann, near Mulhausen, there was a very strong socialist demonstration. Five thousand workmen assembled to join in this. Among other cries were heard, "Vive le suffrage universel!" "Vive Cavagnac!" The other part of the population were cold, silent, and indifferent. The corps of pompiers and the artillery of the National Guard were remarkably vehement in their clamorous protests against the policy of the President's Government. The review in the spacious meadows outside Mulhausen was accompanied by similar democratic manifestations. At Colmar, the lieutenant-colonel, the major, and the greater part of the officers of the National Guard resigned, in order to mark their disapprobation of the President's policy. Along the roads, throughout the Alsace, bands were organized to give the President a charivari as he passed. The greater part of these were youths armed with whistles. The Moderates attribute these concerts to the presence of M. Flocon, member of the Provisional Government, at Colmar, who gave the mot d'ordre to the Socialists of the department. At Mulhausen, a brawny fellow, armed with a cudgel, was arrested on the charge of deterring the well-disposed from crying, "Vive le President!" Another democratic bully, of the same type, was imprisoned at Colmar.

THE RECEPTION AT STRASBURG.—Louis Napoleon arrived at Strasburg, on Wednesday, Aug. 21. He was received with regal splendor, triumphal arches, incessant bell-ringing, thunder of artillery, guards of honor, and an illumination that was some-

thing wonderful. The following is the description given by the Times correspondent:—"Louis Napoleon rode a most beautiful horse, which had been presented by the authorities. It was most brilliantly caparisoned. Its saddle was of the most exquisite light blue velvet, delicately wrought; the holsters were of the same material, and each bore in the centre of a cluster of flowers, all worked in silver, the letter 'N.' The housings were also of the same rich stuff and color, and on each of the four corners was the same somewhat Imperial cypher, also encircled with flowers and embroidered in silver. It wanted but the Imperial Crown to complete the effect.

As the President came opposite to the Hotel de Paris, he looked up to the balcony of the first floor, and taking off his plumed hat, bowed to the very saddle-boy to the Grand Duchess of Baden, who had arrived in order to witness her nephew's entry into Strasburg. The President rode on in the same quasi-Royal state to the Prefecture. He was followed in carriages by his orderly officers, secretary, aides-de-camp, and physician. At a banquet given in the course of the day by the authorities, he said, when his health was proposed—Placed by the almost unanimous vote of France at the head of a Government legally restricted, but immense from the moral influence of its origin, have I been seduced by the idea or the advice to attack a constitution which, everybody knows, was framed in a great degree against me? (Yes, that is true! Bravos.) No; I respected, I will respect the sovereignty of the people, even when its expression may be falsified or hostile. (Very well! very well!) If I have thus acted, it is because the title I desire, the most as that of an honest man. (Deep sensation and approbation.) He dined in the evening at the Prefecture, in company with the Grand Duchess and her attendants.

The acclamation, indeed, does not seem to have been very enthusiastic, but the correspondent says:—"There can be no doubt that the democratic feeling is strong in the capital of the Bas-Rhin." There may also be a strong partiality for a Republican form of Government amongst its population. But whether Strasburg be Democratic, Republican, or even Socialist, it is certain that in no city could greater honor be paid even to a crowned head than has been to the President of the Republic. I do not allude to the personal partialities of the population, but to the external show of rejoicing and welcome of which this city is the theatre. A stranger entering Strasburg last night, about nine o'clock, and witnessing—as he must have witnessed—in mute amazement the spectacle that greeted him, might have imagined that some great victory had been won, which alike served the interests and exalted the glory of the nation: or that some being was within the walls of this renowned fortress who was the idol of the people.

At nine o'clock the fireworks began on the banks of the canal. A hissing noise was heard, and in a few seconds one magnificent rocket shot with the speed of lightning into the sky; and then another and another in quick succession, and again many at the same time. The brilliancy they gave out turned the darkness into day-light; and when they burst, the quarter of the heavens which received them became all at once like a forest of fire. Hissing serpents darted their fiery length across the heavens in all directions, Bengal fires, blue, green, and red lights, and wheels and machinery imitating the telegraph in full movement, all whirled and gushed and tossed till half the sky over Strasburg seemed turned to flame. About half-past ten o'clock, a light, which was observed on the very summit of the spire of the Minister, became larger and brighter, and in a few seconds, a burst of pure dazzling light broke over the city, and a vision of beauty arose upon it which far surpassed all it had as yet beheld. You are aware that the spire of the Cathedral of Strasburg is the highest in the world, rising 474 feet above the pavement, 25 feet higher than the great pyramid of Egypt, and 140 feet higher than St. Paul's. This wonderful structure is one piece of airy open-work, and the stonework is so completely apart, the pillars supporting it all the way up so thin, and the fretwork so delicate, and yet so distinct, that the eye can see through it as through the finest lace. With its tracery so elaborate, rising in a network of detached arcades and tiny pillars, it looks like a rich open screen, or marble woven into the most graceful forms, to cover the gigantic mass beneath it. In a few seconds, from the bursting of the ball of light that had hitherto been stationary at the very point of this masterpiece of art, the whole of the interior grew gradually into a haze of radiance, and then blazed out into one sheet of flame that assumed successively every color of the rainbow. The rich crimson blaze was the most brilliant that can be imagined; and when it assumed the more intense glow of flame, you might fancy that it was some volcano whose sides, unable to restrain the terrible element that raged within it, had suddenly burst, and you beheld through the interstices the billows of fire in all their fury. The shafts, the pillars, the arches, the tracery, the whole of the ornaments of the spire were as plainly visible in all their detail as if you were standing close to them; and in the interior you beheld moving about human figures, who appeared to glide along a plain of light, which, when played on by the night air, reflected at each moment a new variety of glory. This wonderful display lasted until about eleven o'clock, when, after one last gush of light from beneath the cross on the very top of the spire, and another still more brilliant glow from the interior, the whole sunk into darkness.

Louis Napoleon was at Besancon on Monday, and at Colmar on Tuesday. At the latter place the crowd were rather insolent, and General Castellane was obliged to threaten the interference of the military.

Pyrenees, have expressed the same desire, and demanded, moreover, the prolongation of the power of the President of the Republic during ten years. We read in the Ami that the perpetual adoration of the Blessed Sacrament, which takes place on the 30th of every month in the chapel of the martyrs at the Convent of the Carmes, has attracted, as usual, a pious multitude. At the conclusion of a discourse, Mgr. Verolles, Bishop of Mantchoura, gave solemn benediction in the chapel opened to the public by the zeal of the Abbe Crilice, [we believe the Irish ecclesiastic who enriched French literature by the beautiful life of Archbishop Afire, reviewed some time ago in the Tablet.]

GERMANY.

PEACE CONGRESS AT FRANKFORT.

The first meeting of the Peace Congress was held on Thursday, 22nd inst., at Frankfort, in the celebrated St. Paul's Church. St. Paul's Church is an immense circular building, which had been used for the sitting of the first reformed German Parliament. The business of the Congress commenced at ten o'clock, a. m., M. Jaub, ex-minister of Darmstadt, being unanimously elected President.

AUSTRIA AND DENMARK.

The following is a translation of the protocol agreed upon at the Foreign-office, on the 23rd of August, 1850, by the Plenipotentiaries of Austria, Denmark, France, Great Britain, Russia, Sweden and Norway. The Charge d'Affaires of Austria has announced that he has been authorised by his Court to adhere in its name to the principles enunciated in the preamble and Article 1 of the Protocol of the 2nd of August, 1850, as also to the declarations contained in the Articles 2 and 4; it being always understood that the stipulations of the above mentioned Protocol shall not prejudice the rights of the Germanic Confederation. The Minister of Denmark, while he accepts with satisfaction the adhesion thus given by the Court of Austria to the Protocol of the 2nd of August, thinks it his duty to recall to recollection that it is well understood that the Federal rights of Germany, above mentioned, can only regard the Duchy of Holstein and that of Lauenburg as forming part of the Germanic Confederation. The Representatives of France, of Great Britain, of Russia, and of Sweden and Norway, while they unanimously render justice to the sentiments which have determined the Court of Austria to adhere to the principles established by the Protocol of August 2, in the general interest of peace and of the equilibrium of Europe, have taken note of the above mentioned declarations.

KOLLER—D. REVENTLOW—E. DROUVIN DE LIEUYS—PALMERSTON—BRUNNOW—J. T. REHAUSEN.

AUSTRIA.

The differences with Prussia seem for the moment settled. The hope of constitutional Government grows fainter every day in Austria, few believing that the ministers intend again to summon the parliament. A fearful act of military violence has been perpetrated at Pesh. On the 18th, which was the birth-day of the Emperor, the Austrian national anthem was given by the orchestra of the city. Many civilians who were present expressed their disapprobation by hissing.

THE WAR IN SCHLESWIG-HOLSTEIN.

The intelligence from the seat of war is still of a negative kind. There is not even an indication of any movement, and though the wish for action of the mass of the Holstein army gives rise to surmises and speculations, they are of little value; no immediate operations of any extent are anticipated; if diplomacy is not more actively engaged with the question than the armies, it is at a total stand still. A statement has appeared in several German journals, purporting to be official, to the effect that a memorial has been sent to the Statthalterchaft of Schleswig-Holstein, in which the latter is recommended to conclude a peace with Denmark, seeing that the only power or powers in Germany from which the duchies are justified in expecting assistance are from their eternal and foreign complications, prevented from interfering. The terms which this memorial is said to recommend, are that the duchies should concede their incorporation with Denmark, retaining, however, their full administrative independence in all but foreign and naval affairs. The Constitutionelle Zeitung of the 23rd inst., states that Baron Schleinitz, the Prussian Secretary for Foreign Affairs, has given a peremptory refusal to a note from Lord Palmerston, who admonished him to induce the Holsteiners to submit to the claims of the King of Denmark. General Willisen has published a statement in which he estimates the total loss on his side, at the battle of Idstedt, including missing and dead, amounted to 2,708, and prisoners at 1,459.

SPAIN.

To-morrow (Sunday) is the day fixed upon for the official commencement of the elections. It is very generally believed that the progress of the government party will not return as many members to parliament as it did in 1848. The Government continues taking measures for the defence of Cuba. It is evident, by the extent of the warlike preparations there, that something more serious than a piratical descent from the United States is apprehended. A treaty is going on for the purchase of four steamers of 500 horse-power each, which are to be commanded by officers of the navy. They are destined to keep up a postal communication between Cuba and Spain, and will be armed as men-of-war.

CAPE OF GOOD HOPE.

Cape of Good Hope papers to the 16th of June have come to hand. The elections were progressing in a favorable manner. The eastern province settlers were asking for a separate Government. A great increase in the trade of Table Bay is exemplified by the statistics of shipping. The discovery of a guano deposit at Dassen Island had attracted attention.

VAN DIEMEN'S LAND.

Hobart Town and Launceston journals are to hand to the 20th of April. The convict ship Neptune, with the exiles rejected by the Cape settlers, had arrived at

Hobart Town, to the great disgust of the colonists. It was resolved to adopt some steps to put a final stop to the contaminating influence of the refuse of the mother country.

THE NEW ZEALAND.

Accounts from Auckland to the end of March notice the discovery of extensive beds of coal in several places on the Waikato River. This discovery is of great importance.

UNITED STATES.

CAPTAIN PECK, OF THE ISAAC NEWTON.—Capt. Peck is the Commander of the Steamer Isaac Newton, running on the North River, from this city to Albany.

DISTURBANCE AND BROKEN BONES AT A METHODIST CAMP MEETING.—In returning from the neighborhood of Montrose, Pa., I called at Union, in York State.

THE MINISTER SEEMED TO BE IN A SWOON ALL THE TIME they were singing, and when the song was over he stood on the platform; shouted and called on them to repent.

IN NEW YORK, Mrs. Muldoon, the wife of a printer, gave birth to female twins connected together like the Siamese twins.

THE FALL OF COAL MINES.—A telegraphic dispatch from Halifax, of the 11th inst., states that the Albion coal mines of Pictou have partially fallen in.

JENNY LIND'S MONIFICENCE.—Mr. Barnum, at the conclusion of the first Concert being loudly called for; came forward and stated that he would announce a circumstance, which he felt bound to make public.

MESSRS. WILLIAMS: I have just been informed by Mademoiselle Jenny Lind, that it is her intention to give her share of the net proceeds of the present Concert, amounting to \$10,000.

Table listing various charities and their amounts: To the Fire Department Fund \$3,000; Musical Fund Society, 2,000; Home for the Friendless, 500; Society for the Relief of Indigent Females, 500; Dramatic Fund Association, 500; Home for Colored and Aged Persons, 500; Colored and Orphan Asylum, 500; Lying in Asylum for Destitute Remales, 500; New York Orphan Asylum, 500; Protestant Half Orphan Asylum, 500; Roman Catholic Half Orphan Asylum, 500; Old Ladies' Asylum, 500.

IN CASE THE MONEY coming to her shall exceed this sum, she will hereafter designate the Charity to which it is to be appropriated.

THE AMERICAN political news continues to be very interesting. The Fugitive Slave Bill has passed both Houses of Congress; but so far we have no fresh news of the bill to suppress the slave trade in the District of Columbia.

MEXICO, which Congress has made a Territory, but which the people have voted a State, has knocked loudly at the door of Congress by sending their Representatives to Washington, and making a formal demand for their admission by way of memorial.

LATER FROM CALIFORNIA.

BY ARRIVALS at New York, dates from California up to the 1st of August have been received. The steamers bring two millions and a half of gold dust.

THE RIVERS are yet too high to work advantageously and the ravines have not dried up. Companies of miners are at work turning the rivers throughout the gold regions, and we may expect good reports from them in the course of another month.

THE TROUBLES at the Southern mines, particularly in the neighborhood of Sonora, still continue. The accounts of the murders committed are really frightful, and the end is not yet.

THE INDIANS and Chilians will be driven from the diggings, and armed forces have been ordered to carry such a proceeding into effect.

THE FACT is settled that the Americans and foreigners cannot work together in harmony, and if either party must succumb, the side to which American sympathy will be given cannot be doubted.

THERE are those who trace all these disturbances to the foreign mining tax, imposed by the last legislature. The foreigners resisted the payment of \$20 per month, and the consequence was, that wherever they had a good claim they were driven away by individuals, who urged the non-payment of the tax as an excuse for such proceeding.

THE STEAMER Panama, on her way from Acapulco to Panama, lost forty persons by cholera.

CANADA.

THE GOVERNOR-GENERAL.—His Excellency returned to Toronto on Wednesday morning last. Having visited the mining regions and the adjacent localities, he landed at Penetanguishene on Thursday, and proceeded thence to Barrie, at both of which places he was received most enthusiastically.

TELEGRAPH DESPATCHES announce the arrival at Quebec of two of the regular traders to this port, on their second voyage, viz. the ship St. Andrew from Liverpool, and the bark Home from Glasgow.

WE HAVE RECEIVED a fine specimen of iron ore, dug up at Brude's Mills, near Smith's Falls, on the Rideau Canal. A quantity has been brought down by the steamer Charlotte to be smelted.

AN EMIGRANT, named Timothy Neal, a native of the County Tipperary, Ireland, and who has been in this country but a few days, was drowned yesterday morning, in the river, in rear of the emigrant sheds.

SEVERAL incendiary fires have occurred at Cobourg last week; but little damage was done on account of the early arrival of the firemen.

THE REVEREND MESSIRE Baillargeon, formerly R. C. Curate of Quebec, who, being appointed at a convocation of Bishops in Montreal, Representative of the Church in Canada at Rome, set out for the holy city a month or two ago, has, we regret to learn, become so seriously indisposed, since his arrival there, that he has at his own request been recalled.

THE TELEGRAPH TO HALIFAX.—The sum of \$3000 only needed to complete this line. That the sum will be obtained we are fully persuaded, seeing that already £2000 of it have been subscribed.

EXHIBITION OF MINERALS.—Mr. Logan, Provincial Geologist, arrived here the latter part of last week on his tour collecting specimens of ore for the Exhibition at Montreal. Specimens of iron ore from McNab and Hull, and we believe, from several other places, have been obtained.

exists here, as well as elsewhere, for employing capital to the best possible advantage. All are interested in having the Mineral resources of the country fully developed, and all should render due assistance in furthering the great object of the Exhibition.

THE POTATO BLIGHT is very extensive on the peninsula of Halifax, not a field or garden, we believe, has escaped. We regret also to learn that it has struck deep in the country.

THE RAILWAY IN NOVA SCOTIA.—The prospects of the Railway in Nova Scotia are very encouraging. The Government of Nova Scotia has forwarded an application to the Government, asking whether, in the event of that Province pledging itself for the necessary sum to construct the Railway to the borders of New Brunswick, the Imperial Government will endorse the credit of Nova Scotia.

LITTLE CHILD'S MORNING HYMN.

The morning bright, With rosy light, Has waked me from my sleep. Father! own Thy love alone Thy little one doth keep.

L. P. BOIVEN,

Corner of Notre Dame and St. Vincent Streets, opposite the old Court-House.

HAS constantly on hand a LARGE ASSORTMENT of ENGLISH and FRENCH JEWELRY, WATCHES, &c.

JOHN M'GLOSKY,

Silk and Woollen Dyer, and Clothes Cleaner, (FROM BELFAST,) No. 33 St. Lewis Street, in rear of Donegan's Hotel.

PATTON & MAHER,

Dealers in Second-hand Clothes, Books, &c., ST. ANN'S MARKET, MONTREAL.

MONTREAL TYPE FOUNDRY.

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

CHAS. T. PALSGRAVE,

Corner of St. Helen and Lemoine Streets. 14th August, 1850.

EDWARD FEGAN,



Boot and Shoe Maker, 232 SAINT PAUL STREET, OPPOSITE THE EASTERN HOTEL.

BEGS leave to return his sincere thanks to his Friends and the Public for the liberal support afforded him since his commencement in business, and also assures them that nothing will be wanting on his part, that attention, punctuality and a thorough knowledge of his business can effect, to merit their continued support.

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.

THE HOTEL IS IN THE IMMEDIATE VICINITY OF MERCANTILE BUSINESS, Within a few minutes walk of the various Steamboat Wharves, and will be found advantageously situated for Merchants from the Country, visiting Montreal on business.

THE TABLE

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

THE STABLES ARE WELL KNOWN TO THE PUBLIC, AS LARGE AND COMMODIOUS, And attentive and careful persons will always be kept in attendance.

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

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

DRY GOODS.

"TO SAVE IS TO GAIN."

W. McMANAMY, No. 204, Notre Dame Street,

RESPECTFULLY begs leave to inform the Citizens of Montreal and surrounding Country, that he has on sale a cheap and well-selected Stock of DRY GOODS, suitable for the present and coming seasons.

GENTLEMEN'S SHIRTS, GENTLEMEN'S COLLARS, BOYS' SHIRTS, CHILDREN'S DRESSES, (quite new styles.) W. McM., availing himself of the advantage of Cash purchases, at auction, feels warranted in stating that he can sell his goods twenty per cent. below the ordinary prices.

Wanted, an experienced young man, for the above business, who speaks both languages fluently. Montreal, 20th August, 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—Martell's and Hennessy's Brandy, D. 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, Copra, Blue, Starch, Mustard, Raisins, Macaroni, and Vermicelli All of which will be disposed of cheap, for Cash. JOHN FITZPATRICK. August 16; 1850.

ATTENTION!!

Cheap Dry Goods & Groceries.

FRANCOIS BRAIS

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

EVENING AUCTION SALES, Corner of St. PAUL & BONSECOURS STREETS, OPPOSITE THE BONSECOURS CHURCH. 23rd Aug., 1850.

R. TRUDEAU

APOTHECARY AND DRUGGIST, No. 111, SAINT PAUL STREET, MONTREAL. HAS constantly on hand a general supply of MEDICINE and PERFUMERY of every description. August 15, 1850.



