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DISCOURSES

TO MIXED CONGREGATIONS.

BY JOHN HENRY NEWMAN,

PRIEST OF THE ORATORY OF ST. PHILIP NERI.

DISCOURSE XI.

FAITH AND DOUBT.

Those who are drawn by curiosity or a better motive to inquire into the Catholic Religion, sometimes put to us a strange question,—whether, if they took up the profession of it, they should be at liberty, when they felt inclined, to reconsider the question of its divine authority, meaning by “reconsideration” an inquiry springing from doubt of it, and possibly ending in a denial. The same question, in the form of an objection, is often asked by those who have no thoughts at all of becoming Catholics, and who enlarge upon it, as something terrible, that whoever once enters the pale of the Church, on him the door of egress is shut for ever; that, once a Catholic, he never, never can doubt again; that, whatever his misgivings may be, he must stifle them, nay must start from them as the suggestions of the evil spirit; in short, that he must give up altogether the search after truth, and do a violence to his mind, which is nothing short of immoral. This is what is said, my brethren, by certain objectors, and their own view is, or ought to be, if they are consistent, this,—that it is a fault ever to make up our mind once for all on any religious subject whatever; and that, however sacred a doctrine may be, and however evident to us, we ought always to reserve to ourselves the liberty of doubting about it. I cannot help thinking that so extravagant a position, as this is, confutes itself; however I will consider the contrary, that is, the Catholic view of the subject, on its own merits, though without admitting the language in which it was just now stated.

It is then perfectly true, that the Church does not allow her children to entertain any doubt of her teaching; and that, first of all, simply for this reason, because they are Catholics only while they have faith, and faith is incompatible with doubt. No one can be a Catholic without a simple faith, that which the Church declares in God's Name, is God's word, and therefore true. A man must simply believe that the Church is the oracle of God; he must be as certain of her mission, as he is of the mission of the Apostles. Now would any one ever call him certain that the Apostles came from God, if, after professing his certainty, he added, that, for what he knew, he might one day doubt about their mission? Such an anticipation would be a real, though latent, doubt, betraying that he was not certain of it at present. A person who says, “I believe just at this moment, but perhaps I am excited, without knowing it, and I cannot answer for myself, that I shall believe to-morrow,” does not believe. A man who says, “Perhaps I am in a kind of delusion, which will one day pass away from me, and leave me as I was before;” or, “I believe as far as I can tell, but there may be arguments in the background which will change my view,” such a man has not faith at all. When the Protestants quarrel with us for saying, that those who join us must give up all ideas of ever doubting the Church in time to come, they do nothing else but quarrel with us for insisting on the necessity of faith in her. Let them speak plainly; our offence is that of demanding faith in the Holy Catholic Church, and nothing else. I must insist upon this: faith implies a confidence in a man's mind, that the thing believed is really true; but, if it is true, it never can be false. If it is true that God became man, what is the meaning of my anticipating a time when perhaps I shall not believe that God became man? this is nothing short of anticipating a time when I shall disbelieve a truth. And if I bargain to be allowed in time to come not to believe, or to doubt, that God became man, I am asking to be allowed to doubt or to disbelieve what is an eternal truth. I do not see the privilege of such a permission at all, or the meaning of wishing to secure it; if at present I have no doubt whatever about it, then I am but asking leave to fall into error; if at present I have doubts about it, then I do not believe it at present, or I have not faith. But I cannot really believe it now, and yet look forward to a time when perhaps I shall not believe it; to make provision for future doubt, is to doubt at present. It proves I am not in a fit state to become a Catholic now. I may love by halves, I may obey by halves: I cannot believe by halves: either I have faith, or I have it not.

And so again, when a man has become a Catholic, were he to set about following out a doubt which has occurred to him, he has already disbelieved. I have not to warn him against losing his faith, he is not merely in danger of losing it, he has lost it; from the nature of the case he has already lost it; he fell from grace at the moment when he deliberately determined

to pursue his doubt. No one can determine to doubt what he is sure of; but if he is not sure that the Church is from God, he does not believe it. It is not I who forbid him to doubt; he has taken the matter into his own hands, when he determined on asking for leave; he has begun, not ended in unbelief; his wish, his purpose is his sin. I do not make it so, it is such from the very state of the case. You sometimes hear, for example, of Catholics falling away, who will tell you it arose from reading the Scriptures, which opened their eyes to the “unscripturalness,” so they speak, of the Church of the Living God. No; Scripture did not make them disbelieve; (impossible!) they disbelieved when they opened the Bible; they opened it in an unbelieving spirit and for an unbelieving purpose; they would not have opened it, had they not anticipated, I might say hoped, that they should find things there inconsistent with Catholic teaching. They begin in pride and disobedience, and they end in apostasy. This then is the direct and obvious reason why the Church cannot allow her children the liberty of doubting the truth of her word. He who really believes in it now, cannot imagine the future discovery of reasons to shake his faith; if he imagines it, he has not faith; and that so many Protestants think it a sort of tyranny in the Church to forbid any children of hers to doubt about her teaching, only shows they do not know what faith is,—which is the case; it is a strange idea to them. Let a man cease to examine, or cease to call himself her child.

This is my first remark, and now I go on to a second. You may easily conceive, my brethren, that they who are entering the Church, or at least those who have entered it, have more than faith; that they have some portion of divine love also. They have heard in the Church of the charity of Him who died for them, and who has given them his seven Sacraments as the means of conveying the merits of His death to their souls, and they have felt more or less in those poor souls the beginnings of a responsive charity drawing them to Him. Now does it stand with a loving trust, better than with faith, to anticipate the possibility of doubting or denying the great mercies in which one is rejoicing? Take an instance; what would you think of a friend whom you loved, who could bargain that, in spite of his present trust in you, he might be allowed some day to doubt you? who, when a thought came into his mind, that you were playing a game with him, or that you were a knave, or a profligate, did not drive it from him with indignation, or laugh it away for its absurdity, but considered that he had an evident right to indulge it, nay, should be wanting in duty to himself, unless he did? Would you think that your friend trifled with truth, that he was unjust to his reason, that he was wanting in manliness, that he was hurting his mind, if he shrunk from it, or would you call him cruel and miserable if he did not? For me, my brethren, if he took the latter course, may I never be intimate with so unpleasant a person; suspicious, jealous minds, minds that keep at a distance from me, that insist on their rights, fall back on their own centre, are ever foreseeing offences, and are cold, censorious, wayward, and uncertain, these are often to be borne as a cross; but give me for my friend one who will unite heart and hand with me, who will throw himself into my cause and interest, who will take my part when I am attacked, who will be sure beforehand that I am in the right, and, if he is critical, as he may have cause to be towards a being of sin and imperfection, will be so from very love and loyalty, from anxiety that I should always show to advantage, and a wish that others should love me as heartily as he. I should not say a friend trusted me, who listened to every idle story against me, and I should like his absence better than his company, if he gravely told me that it was a duty he owed himself to encourage his misgivings of my honor.

Well, pass on to a higher subject;—could a man be said to trust in God and to love God, who was familiar with doubts whether there was a God at all, or who bargained that, just as often as he pleased, he might be at liberty to doubt whether God was good or just or almighty; and who maintained that, unless he did this, he was but a poor slave, that his mind was in bondage, and could render no free acceptable service to his Maker;—that the very worship which God liked, was one attended with a caveat, on the worshipper's part, that he did not promise to render it to-morrow, that he would not answer for himself that some argument might not come to light, which he had never heard before, which would make it a grave moral duty in him to suspend his judgment and his devotion? Why, I should say, my brethren, that that man was worshipping his own mind, his own dear self, and not God; that his ideas of God was a mere accidental form which his thoughts took at this time or that, for a long period or a short one, as the case might be, not an image of the great Eternal Object,

but a passing sentiment or imagination which meant nothing at all. I should say, and most men would agree, did they choose to give attention to the matter, that the person in question was a very self-conceited, self-wise man, and had neither love, nor faith, nor fear, nor any thing supernatural about him; that his pride must be broken, and his heart new made, before he was capable of any religious act at all. The argument is the same, in its degree, when applied to the Church; she comes to us, as a messenger from God, how can any one who feels this, who comes to her, who falls at her feet as such, make a reserve, that he may be allowed to doubt her at some future day? Let the world cry out, if it will, that his reason is in fetters; let it pronounce that he is a bigot, if he does not preserve his right of doubting; but he knows full well that he would be an ingrate and a fool, if he did. Fetters indeed! yes, “the cords of Adam,” the fetters of love, these are what bind him to the Holy Church; he is with the Apostle, the slave of Christ, the Lord of the Church; united, never to part, as he trusts, while life lasts, to her Sacraments, to her Sacrifices, to her Saints, to Mary, to Jesus, to God.

The truth is, my dear brethren, that the world, knowing nothing of the blessings of the Catholic faith, and prophesying nothing but ill concerning it, fancies that a convert, after the first fervor is over, feels nothing but disappointment, weariness, and offence in his new religion, and is secretly desirous of retracing his steps. This is at the root of the alarm and irritation which it manifests at hearing that doubts are incompatible with a Catholic's profession, because it is sure that doubts will come upon him, and then how pitiable will be his state! That there can be peace and joy and knowledge and freedom and spiritual strength in the Church, is a thought far beyond its imagination; for it regards her simply as a frightful conspiracy against the happiness of man, seducing her victims by specious professions, and when they are once hers, caring nothing for the misery which breaks upon them, so that by any means she may detain them in bondage. Accordingly it conceives we are in perpetual warfare with our own reason, fierce objections ever rising, and we forcibly repressing them. It believes that, after the likeness of a vessel which has met with some accident at sea, we are ever baling out the water which rushes in upon us, and have hard work to keep afloat; we just manage to linger on, either by an unnatural strain on our minds, or by turning them away from the subject of religion. The world disbelieves our doctrines itself, and cannot understand our own believing them. It considers them so strange, that it is quite sure, though we will not confess it, that we are haunted day and night with doubts, and tormented with the apprehension of yielding to them.—I really do think, that in the world's judgment, one principal part of a confessor's work is the putting down such misgivings of his penitents. It fancies that the reason is ever rebelling like the flesh; that doubt, like concupiscence, is elicited by every sight and sound, and the temptation insinuates itself in every page of letter-press and through the very voice of a Protestant polemic. When it sees a Catholic Priest, it looks hard at him, to make out how much there is in his composition of folly, and how much of hypocrisy. But, my dear brethren, if these are your thoughts, you are simply in error. Trust me, rather than the world, when I tell you, that it is no difficult thing for a Catholic to believe; and that unless he grievously mismanages himself, the difficult thing is for him to doubt. He has received a gift which makes faith easy; it is not without an effort, a miserable effort, that any one who has received that gift, unlearns to believe. He does violence to his mind, not in exercising, but in withholding his faith. When difficulties occur to him, which they may easily do if he lives in the world, they are as odious and unwelcome to him as impure thoughts to the virtuous. He does certainly shrink from them, he flings them away from him, but why? not in the first instance because they are dangerous, but because they are cruel and base. His loving Lord has done every thing for him, and has He deserved such a return? *Popule meus, quid feci tibi?* “O My people, what have I done to thee, or in what have I molested thee? answer thou Me. I brought thee out of the land of Egypt, and delivered thee out of the house of slaves; and I sent before thee face Moses, and Aaron, and Mary; I fenced thee in and planted thee with the choicest vines; and what is there that I ought to do more to My vineyard that I have not done to it?” He has poured on us His grace, He has been with us in our perplexities, He has led us on from one truth to another, He has forgiven us our sins, He has satisfied our reason, He has made faith easy, He has given us His Saints, He shows before us day by day His own Passion; why should I leave Him? What has He ever done to me but good? Why must I re-examine what I have examined once for all? Why must I listen to every idle word which flits past me against

Him, on pain of being called a bigot and a slave, when I should be behaving to the Most High, as you yourselves, who so call me, would not behave towards a human friend or benefactor? If I am convinced in my reason, and persuaded in my heart, why may I not be allowed to remain unmolested in my worship?

I have said enough on the subject; still there is a third point of view in which it may be useful to consider it. Personal prudence is not the first or second ground for turning away from objections to the Church, but a motive it is, and that from the peculiar nature of divine faith, which cannot be treated as an ordinary conviction or belief. Faith is the gift of God, and not a mere act of our own, which we are free to exert when we will. It is quite distinct from an exercise of reason though it follows upon it. I may feel the force of the argument for the divine origin of the Church; I may see that I ought to believe; and yet I may be unable to believe. This is no imaginary case; there is many a man who has ground enough to believe, who wishes to believe, but who cannot believe. It is always indeed his own fault, for God gives grace to all who ask for it, and use it, but still such is the fact, that conviction is not faith. Take the parallel case of obedience; many a man knows he ought to obey God, and does not and cannot,—through his own fault indeed, but still he cannot; for through grace alone can he obey. Now faith is not a mere conviction in reason, it is a firm assent, it is a clear certainty greater than any other certainty; and this is wrought in the mind by the grace of God, and by it alone. As then men may be convinced, and not act according to their conviction, so may they be convinced, and not believe according to their conviction. They may confess that the argument is against them, that they have nothing to say for themselves, and that to believe is to be happy; and yet after all, they avow they cannot believe, they do not know why, but they cannot; they acquiesce in unbelief, and they turn away from God and His Church. Their reason is convinced, and their doubts are moral ones, arising from an act of the will. In a word, the arguments for religion do not compel any one to believe, just as arguments for good conduct do not compel any one to obey. Obedience is the consequence of willing to obey, and faith is the consequence of willing to believe; we may see what is right, whether in matters of faith or obedience, of ourselves, but we cannot will what is right without the grace of God. Here is the difference between other exercises of reason, and arguments for the truth of religion. It requires no act of faith to assent to the truth that two and two make four; we cannot help assenting to it; and hence there is no merit in assenting to it; but there is merit in believing that the Church is from God; for though there are abundant reasons to prove it to us, yet we can, without an absurdity, quarrel with the conclusion; we may complain that it is not clearer, we may suspend our assent, we may doubt about it, if we will, and grace alone can turn a bad will into a good one.

And now you see, why a Catholic dare not in prudence attend to such objections as are brought against his faith; he has no fear of their proving that the Church does not come from God, but he is afraid, if he listened to them without reason, lest God should punish him by the loss of his supernatural faith. This is one cause of that miserable state of mind, to which I have already alluded, in which men would fain be Catholics, and are not. They have trifled with conviction, they have listened to arguments against what they knew to be true, and a deadness of mind has fallen on them; faith has failed them, and, as time goes on, they betray in their words and their actions, the judgment of God, with which they are visited. They become careless and unconcerned, or restless and unhappy, or impatient of contradiction; ever asking advice and quarrelling with it when given; not attempting to answer the arguments urged against them, but simply not believing. This is the whole of their case, they do not believe. And then it is quite an accident what becomes of them; perhaps they continue on in this perplexed and comfortless state, lingering about the Church, yet not of her; not knowing what they believe and what they do not, like blind men, or men deranged, who are deprived of the eye, whether of body or soul, and cannot guide themselves in consequence; ever exciting hopes of a return, and ever disappointing them;—or, if they are men of more vigorous minds, they launch forward in a course of infidelity, not really believing less, as they proceed, for from the first they believed nothing, but taking up, as time goes on, more and more consistent forms of error, till at last, if a free field is given them, they develop into atheism. Such is the end of those who, under the pretence of inquiring after truth, trifle with conviction.

Here then are some of the reasons why the Catholic Church cannot consistently allow her children to doubt the divinity and the truth of her words. Mere inquiry indeed into the grounds of our faith is not to

doubt; nor is it doubting to consider the arguments urged against it, when there is good reason for doing so; but I am speaking of a real doubt, or a wanton entertainment of objections. Such a procedure the Church denounces, and not only for the reasons which I have assigned, but because it would be a plain abandonment of her office and character to act otherwise. How can she, who has the prerogative of infallibility, allow her children to doubt of her gift? It would be a simple inconsistency in her, who is the sure oracle of truth and messenger of heaven, to admit of rebels to her authority. She simply does what the Apostles did before her, whom she has succeeded. "He that despiseth," says St. Paul, "despiseth not man, but God, who hath also given in us His Holy Spirit." And St. John, "We are of God; he that knoweth God, heareth us; he that is not of God, heareth us not; by this we know the spirit of truth and the spirit of error." There is a remarkable instance in the Old Testament also, which teaches us at once the incongruity of doubt in those who make a religious profession, and the conduct of the Church in regard to them. When Elias was taken up into heaven, Eliseus was the only witness of the miracle; when then he came back to the sons of the Prophets, they doubted what had become of Elias, and wished to search for him; and, though they acknowledged Eliseus as his successor, they in this instance refused to take his word. He had struck the waters of Jordan, they had divided, and he had passed over; here surely was ground enough for faith and accordingly "the sons of the prophets at Jericho, who were ever against him, seeing it, said, The spirit of Elias hath rested upon Eliseus; and they came to meet him, and worshipped him, falling to the ground." What could they require more? they confessed that Eliseus had the spirit of his great master, and, in confessing it, implied that that master was taken away: yet they proceed, from infirmity of mind, to make a request indicative of doubt; "Behold, there are with thy servants fifty strong men, that can go and search for thy master, lest perhaps the Spirit of the Lord hath taken him up, and cast him upon some mountain or in some valley." Now here was a request to follow up a doubt into an inquiry; did Eliseus allow it? he knew perfectly well, that the inquiry would but end, as it really ended, in confirmation of the truth, but it was indulging a wrong spirit to engage in it, and he would not allow it. These religious men were, as he would feel, strangely inconsistent; they were doubting his word whom they had just now worshipped as a Prophet, and, not only so, but they were doubting his supreme authority, for they implied that Elias was still among them. Accordingly he forbade their request; "He said, Send not." This is what the world would call stifling an inquiry; it was forsooth, tyrannical and oppressive to oblige them to take on his word what they might ascertain for themselves; yet he could not do otherwise without being unfaithful to his divine mission, and sanctioning them in a sin. It is true, when "they pressed him, he consented, and said, Send;" but we must not suppose this to be more than a concession in displeasure, like that which Almighty God gave to Balaam, who pressed his request in a similar way. When Balaam asked to go with the ancients of Moab, God said, "Thou shalt not go with them;" when Balaam asked Him "once more," God said to him, "Arise, and go with them;" then it is added, "Balaam went with them, and God was angry." Here in like manner, the prophet said, Send; "and they sent fifty men, and they sought three days, but found him not;" yet, though the inquiry did but prove that Elias was removed, Eliseus did not recognize it, even when it was concluded; "and he said to them, Said I not to you, Send not?" It is thus that the Church ever forbids inquiry in those who already acknowledge her authority; but, if they will inquire, she cannot hinder it; but they sin in doing so.

And now I think you see, my brethren, why inquiry precedes faith, and does not follow it. You inquired before you joined the Church; you were satisfied, and God rewarded you with the grace of faith; were you now determined to inquire further you would lead us to think you had lost it again, for inquiry and faith are in their very nature incompatible. I will add, what is very evident, that no body or person has a right to your faith, and a right to forbid further inquiry, but the Catholic Church; and for this single reason, that no other body even claims to be infallible, let alone the proof of such a claim. Here is the defect at first starting, which disqualifies them, one and all, from ever competing with the Church of God. The religions about us, so far from demanding your faith, actually call on you to inquire and to doubt freely about themselves; they protest that they are but voluntary associations, and would be sorry to be taken for anything else; they beg and pray you not to mistake their preachers for anything more than mere sinful men, and they invite you to take the Bible with you to their sermons, and to judge for yourselves whether their doctrine is in accordance with it. Then, as to the Established Religion, grant that there are those in it who forbid inquiry; yet dare they maintain that Church, as they speak, is infallible? if not, and no one does, how can they forbid inquiry, or claim for it the faith of any of its members? Faith under these circumstances is not really faith, but obstinacy. Nor do they commonly venture to demand it; they will say, negatively, "Do not inquire;" but they cannot say positively, "Have faith;" for in whom are their members to have faith? of whom can they say, individual or collection of men, "He or they are gifted with infallibility, and cannot mislead us?" Therefore, when pressed to explain themselves, they ground their duty of continuance in their communion, not on faith in it, but on attachment to it, which is a very different thing; utterly different, for there are very many reasons why they should feel a very great liking for the religion in which they have been brought up. Its portions of Catholic teaching, its established

forms, the pure and beautiful English of its prayers, its literature, the piety found among its members, the influence of superiors and friends, its historical associations, its domestic character, the charm of a country life, the remembrance of past years,—there is all this and much more to attach the mind to the national worship. But attachment is not trust; nor is to obey the same as to look up to, and to rely upon; nor do I think that any thoughtful and educated man can simply believe or confide in its word. I never met any such person who did, or said he did, and I do not think that such a person is possible. Its defenders would believe if they could; but their highest confidence is qualified by a misgiving. They obey, they are silent before the voice of their superiors, they do not profess to believe. Nothing is clearer than this, that, if faith in God's word is necessary for salvation, the Catholic Church is the only medium of exercising it.

And now, my brethren, who are not Catholics, perhaps you will tell me, that, if all doubt is to cease when you become Catholics, you ought to be very sure that the Church is from God before you join it. You speak truly; no one should enter the Church without a firm purpose of taking her word in all matters of doctrine and morals, and that, on the ground of her coming directly from the God of Truth. You must look the matter in the face, and count the cost. If you do not come in this spirit, you may as well not come at all; high and low, learned and ignorant, must come to learn. If you are right as far as this, you cannot go very wrong; you have the foundation; but, if you come in any other temper, you had better wait till you are otherwise minded. You must come, I say, to the Church to learn; you must come not to bring your own notions to her, but with the intention of ever being a learner; you must come with the intention of making her your portion and of never leaving her. Do not come as an experiment; do not come as you would take sittings in a chapel, or tickets for a lecture-room; come to her as to your home, to the school of your soul, to the Mother of Saints, and to the vestibule of heaven. On the other hand do not distress yourselves with thoughts whether your faith will last, when you have joined her; this is a suggestion of your Enemy to hold you back. He who has begun a good work in you, will perfect it; He who has chosen you, will be faithful to you; put your cause in His hand, wait upon Him, and you will surely persevere. What good work will you ever begin, if you bargain first to see the end of it? If you wish to do all at once, you will do nothing; he has done half the work, who has begun it well; you will not gain your Lord's praise at the final reckoning by hiding His talent. No; when He brings you from error to truth, He will have done the more difficult work, (if aught is difficult to Him,) and surely He will preserve you from returning from truth to error. Take the experience of those who have gone before you in the same course; they had many fears that their faith would fail them, before taking the great step, but those fears vanished on their taking it; they had fears, before the grace of faith, lest, after receiving it, they should lose it again; none, (except on the ground of their general frailness,) after it was actually given.

Be convinced in your reason that the Catholic Church is a teacher sent to you from God, and it is enough. I do not wish you to join her, till you are. If you are half convinced, pray for a full conviction, and wait till you have it. It is better indeed to come quickly, but better slowly than carelessly; and sometimes, as the proverb goes, the more haste, the worse speed. Only be sure that the delay is not from any fault of yours, which you can remedy. God deals with us very differently; conviction comes slowly to some, quickly to others; in some it is the result of much thought and many arguments, in others it comes promptly and decisively. One man is convinced at once, as in the instance described by St. Paul: "If all prophesy," he says, speaking of exposition of doctrine, "and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all. The secrets of his heart are made manifest; and so falling down on his face, he will worship God, and say that God is among you of a truth." The case is the same now; some men are converted merely by entering a Catholic Church; others are converted by reading one book; others by one doctrine. They feel the weight of their sins, and they see that that religion must come from God, which alone has the means of forgiving them. Or they are touched and overcome by the evident sanctity, beauty, and (as I may say) fragrance of the Catholic Religion. Or they long for a guide amid the strife of tongues; and the very doctrine of the Church about faith, which is so hard to many, is conviction to them. Others, again, hear many objections to the Church, and follow out the whole subject far and wide; conviction can scarcely come to them except as at the end of a long inquiry. As in a court of justice, one man's innocence may be proved at once, another's is the result of a careful investigation; one has nothing in his conduct or character to explain, another has many presumptions against him at first sight: so Holy Church presents herself very differently to different minds who are contemplating her from without. God deals with them differently, but, if they are faithful to their light, at last, in their own time, though it may be a different time to each, He brings them to that one and the same state of mind, very definite and not to be mistaken, we call conviction. They will have no doubt, whatever difficulties shall attach to the truth, that the Church is from God; they may not be able to answer this objection or that, but they will be certain in spite of them.

This is a point which should ever be kept in view: conviction is a state of mind, and it is something beyond and distinct from the mere arguments of which it is the result; it does not vary with their strength or their numbers. Arguments lead to a conclusion,

and when the arguments are stronger, the conclusion is clearer; but conviction may be felt as strongly in consequence of a clear conclusion as of one which is clearer. A man may be so sure upon six reasons, that he does not need a seventh, nor would feel surer if he had it. And so as regards the Catholic Church: men are convinced in very various ways, what convinces one, does not convince another; but this is an accident; the time comes any how, sooner or later, when a man ought to be convinced, and is convinced, and then he is bound not to wait for any more arguments, though they are producible. He will be in a condition to refuse more arguments, and will perhaps own that he has heard enough; he does not wish to read or think more, his mind is quite made up. Then it is his duty to join the Church at once; he must not delay; let him be cautious in counsel, but prompt in execution. This it is that makes Catholics so anxious about him: it is not that they wish him to be precipitate; but, knowing the temptations which the evil one ever throws in our way, they are lovingly anxious for his soul, lest he has come to the point of conviction, and is passing it, and is losing his chance of conversion. If so, it may never return; God has not chosen every one to salvation: it is a rare gift to be a Catholic; it may be offered us once in our lives and never again; and, if we have not seized on the "accepted time," nor known "in our day the things which belong unto our peace," O the misery for us! What shall we be able to say, when death comes, and we are not converted, and it is directly and immediately our own doing that we are not?

"Wisdom crieth abroad, she lifteth up her voice in the streets; How long, ye little ones, love ye childishness? and fools desire what is harmful to them, and the unwise hate knowledge? Turn ye at My reproof; behold, I will bring forth to you My Spirit, and I will show My words unto you. Because I have called, and ye refused, I stretched out My hand, and there was none who regarded, and ye despised all My counsel and neglected My chidings; I also will laugh in your destruction, and will mock when your fear cometh; when a sudden storm shall rush on you, and destruction shall thicken as a tempest, when tribulation and straitness shall come upon you. Then shall they call on Me, and I will not hear; they shall rise betimes, but they shall not find Me; for that they hated discipline, and took not on them the fear of the Lord, nor acquiesced in My counsel, but made light of My reproof, therefore shall they eat the fruit of their own way, and be filled with their own devices."

O the misery for us, as many of us as are in that number! O the awful thought for all eternity, O the remorseful sting, "I was called, I might have answered, and I did not." And O the blessedness, if we can look back on the time of trial, when friends implored and enemies scoffed, and say,—The misery for me, not now, but which would have been, had I not followed on, had I hung back, when Christ called! O the utter confusion of mind, the wreck of faith and opinion, the blackness and void, the dreary scepticism, the hopelessness, which would have been my lot, the pledge of the outer darkness to come, had I been afraid to follow Him! I have lost friends, I have lost the world, but I have gained Him, who gives in Himself houses and brethren and sisters and mothers and children and lands a hundred fold; I have lost the perishable, and gained the Infinite; I have lost time, and I have gained eternity; "O Lord, my God, I am Thy servant and the son of Thine handmaid; Thou hast broken my bonds. I will sacrifice to Thee the sacrifice of praise, and I will call on the Name of the Lord."

CATHOLIC INTELLIGENCE.

THE CATHOLIC UNIVERSITY OF IRELAND.

(From the Tablet.)

We rejoice to be enabled to lay before our readers the following important official document, announcing that the initiative steps have been taken for founding the Catholic University. Certainly, the Catholics of Ireland owe a great debt of gratitude to their illustrious Prelates for the promptness and zeal with which they are consulting for the holy education of the youth of this country for the present and future generations. As will be perceived, a committee and secretaries have been appointed; meetings of committee arranged to be held; an address forthcoming to the Catholics of Ireland; regular monthly collections appointed to be made; and an account opened in the Hibernian Bank, in the name of the four Archbishops, where the Faithful may lodge donations towards this great and holy design. Thus we see that the foundations are being laid of a great national institution, whence, by the blessings of Almighty God, for centuries to come, the light of Catholic Faith and sound learning will emanate, not for Ireland only, but for the general good of Catholicity in America and the world at large:—

PERMANENT COMMITTEE FOR ESTABLISHING A CATHOLIC UNIVERSITY IN IRELAND.

The following Archbishops and Bishops, two from each of the four provinces, were appointed by the Synod of Thurles as a permanent Committee for carrying into execution the important project of establishing a Catholic University in Ireland, with power to name as members of the Committee one Clergyman and one layman each:—

The Most Rev. Dr. Cullen,
The Most Rev. Dr. Murray,
The Most Rev. Dr. Slattery,
The Most Rev. Dr. McHale,
The Right Rev. Dr. Cantwell,
The Right Rev. Dr. Haly,
The Right Rev. Dr. Foran,
The Right Rev. Dr. Derry.
The Rev. Patrick Leahy, President of the College

of Thurles, was appointed Secretary to the Committee.

LONDON, Oct. 9.—Letters were received yesterday from Dr. Wiseman, announcing his elevation to the dignity of Cardinal and Archbishop of Westminster, at the Consistory held on the 30th ult. You will thus see that the Hierarchy is definitely established, and the several Vicars-Apostolic are, by the Papal Brief, translated to their respective Sees.—Cardinal Wiseman declares his intention of returning home in the course of a few weeks, and is expected here by the middle of November. It is impossible to calculate the effects of this most important measure; but the sudden way in which, at last, it has been brought about, gives it an additional interest.—The Vicar-General has issued an address to the Clergy of the District, announcing this change in the Ecclesiastical regimen, and renewing, in the name and by the authority of his Eminence, most of the faculties previously granted to the Priests. In the course of next week, a Pastoral is expected from the Cardinal-Archbishop.—*Correspondent of Tablet.*

PRESTON, Oct. 8.—The Festival of the Holy Rosary of the Blessed Virgin Mary was celebrated with great devotion at Preston on Sunday last. At St. Augustine's, where a numerous and increasing Confraternity of the Living Rosary is established, all the members, and other devout clients of Mary, received the Holy Communion, which was administered that morning three several times to four hundred people, at half-past seven, and at the eight and nine o'clock Masses.—*ib.*

SCOTLAND.

THE GREENOCK PAROCHIAL BOARD—QUESTION OF TOLERATION.

[The following important letter has been addressed by the Rev. Mr. Danaher to the editor of the *Greenock Advertiser*, on the late meeting held by the Parochial Board on the question (we may use the word very broadly) of tolerating Catholicism in the work-house.—*Ed. Tablet:—*]

Greenock, 28th Sept., 1850.

"Sir—I hope you will allow me to correct a misstatement which Mr. Allison is stated to have made, in your report of the last monthly meeting of the Greenock Parochial Board. He says—'The Roman Catholics number about one-sixth of the entire population of Greenock;' and insinuates that they have no school accommodation except, as he seemingly remarks, 'the paltry room at the chapel.'

"Now, I do not believe the Catholic congregation of this town number above five thousand; they are, I believe, the poorest in the town; yet in this poor congregation there are seven Catholic schools, and not one, as Mr. Allison would have it. In these seven schools there are over four hundred children—all Catholics—receiving instructions daily; so that, if the very limited means of the Catholic congregation of this town be taken into account, they will not be found behind many of the congregations in the three parishes of Greenock in the cause of education.

"If Mr. Allison means that the three hundred children he speaks of as receiving instructions at Mr. Farries' free school are Catholics, his statement is just as unfounded as the former, and entitled to the same amount of credit. Mr. Allison very kindly informs the Catholics, at the end of his oration, that they are at liberty to take them altogether to themselves. This we do not feel inclined to do whilst we pay taxes for their support in the poorhouse, and whilst the law, if but properly administered, protects them from the intolerant interference, in matters of conscience and religion, of such men as Mr. Allison.

"The chairman is reported to have said 'he could not believe the Roman Catholic Priest was sworn to look after the educational training of the children he had baptised.' In this his belief is correct. He is not sworn to do any such thing; but he does not feel himself the less bound, on that account, to see that they are brought up in the profession of that religion in which they were baptised. And hence it is that there are so many Catholic schools through the town, notwithstanding our very limited means; and hence it is, too, that I will avail myself of every form of law to prevent the chairman, or any other man, to bring up the Catholic children in the poorhouse in any other form of belief except that in which they were baptised. In every congregation, I regret to say, persons will be found who are ignorant; it is by no means peculiar to the Catholics. I, too, in my visits through the town, am in as good a position as any Relief Committee to understand the amount of ignorance that prevails; and I might state that it was not one, but many, who were not Catholics, I met with, who were never inside the doors of either a school-house or a church, and who could neither read, nor spell, nor tell who created them.

"Now, I do not say the chairman is to blame for this; but, it would appear to me, he ought to ferret out such cases as these before he interferes with the Priest in the religious training of the few Catholic orphans whom necessity has compelled to seek relief in a poorhouse.

"The chairman is reported to have said, in reply to a question put by Mr. O'Neill—'I say decidedly that these children are of no religious persuasion, and should not be interfered with till they are capable of knowing what is or what is not religious truth.'

"Now, if it be the system in the poorhouse to teach the children no religious persuasion whatsoever, how can it be expected that they will be ever able to know religious truths?—or, is the chairman better pleased that these children should grow up in total ignorance of religious truth, than that the Priest should teach them their duty to God and man? But this is not the case, notwithstanding the chairman's assertion; for the truth is, the Roman Catholic orphan children of the poorhouse are allowed to be present at the in-

structions and prayer-meetings of Protestant laymen and clergymen, but they will not be allowed to attend me when I go to the poorhouse to give instructions. I have asked, by word of mouth and by writing, the House Governor to assemble them for me, and he would not. Under these circumstances, I was obliged to apply to a higher power, and their opinion of the matter is before the public.—I am, sir, yours truly,
"JAMES DANAHY, R.C.C."

"To the editor of the *Greenock Advertiser*."

UNITED STATES.

NEW JESUIT COLLEGE AND CHURCH.—A large establishment of the Jesuits has been erected in the city of New York, on 15th street, near the Sixth avenue. It is built of brick, is four stories high, and calculated to accommodate about two hundred students and their instructors. It has a front of twenty-five feet on the avenue, runs back ninety-eight feet, and has an extension across the rear of one hundred and twenty-four feet. The present cost will be about \$20,000; but it is contemplated ultimately to add another wing, nearly doubling the dimensions of the building. It will then cover five lots, with a courtyard in the centre opening towards the street. It will be enclosed by a wall. The front is faced with Paterson (N. J.) brown stone—a variety just being introduced for building purposes. It will be ornamented with columns and frieze mouldings on the second story. Immediately in the rear, on 16th street, a church edifice of liberal dimensions has just been commenced for the Jesuits. It will be seventy-four by ninety-four feet, and faced with brown stone. It will be completed next summer, at a cost of about \$30,000, in the Corinthian style. It will not have a steeple. The college will be occupied in part by the middle of November, and be completed by the last of January.—*Journal of Commerce*.

CONFIRMATION.—Thirty-two persons were confirmed in the church of St. Joachim, Frankfort, on Sunday, 13th Oct. Thirty-five persons were confirmed in the church of St. John Baptist, Lamberts-ville, New Jersey, on Sunday, 20th Oct.—*Catholic Herald*.

INDIA.

PROGRESS OF THE CATHOLIC CHURCH IN INDIA.—The following extract is taken from the 26th No. of the *Calcutta Review*, lately published:—"The Roman Catholic community, about the year 1833 and 1834, were induced to make great exertions for the purpose of establishing a school for the benefit of their community. The Fathers of the Society of Jesus, in the year 1834, established St. Francis Xavier's College. The original school was in Doomtollah. It was mainly assisted by two members of the Catholic community, who were remarkable for their liberality. One of them gave the building, and the other furnished the College throughout, and supported it largely during the first months of its existence. This College flourished exceedingly, until it was ruined by the departure of the Jesuits in 1847. St. John's College has been founded in its stead.—Great praise is most undoubtedly due to the present Archbishop, through whose energy and perseverance several schools, asylums, and orphanages have been established. It is truly astonishing to find by what slender means so much has been done. His own self-denial is, however, the principal cause—the cornerstone—of his great and unprecedented success.—Wherever indigent Catholics are to be found, there have a chapel and a school-house reared their heads, and ministers have been sent to labor among them. We subjoin a list of the various schools, &c., established under the auspices of Archbishop Carew. The list is interesting, and should influence others as an example of what self-denial and perseverance can accomplish:—St. John's College. An Orphanage and Free School in the Catholic Cathedral. A Free School at Bow Bazaar. The Loretto House—a Convent. Female Orphanage at Entally. A Widows' Asylum at Entally. A School at Serampore. A School at Darjelling, for the youth of both sexes.—Calcutta at present is deplorably in want of a first-rate female school. It has literally nothing that can compete with Loretto House of the Roman Catholic community."

FOREIGN INTELLIGENCE.

ITALY.

STATE OF ROME.—The *Constitutionnel* publishes the following letter from Rome, 24th ult.:—"I saw Rome last year in the midst of the feverish agitation which succeeded the great political shocks; I find it this year in a very different state. Doubtless it is no longer, as formerly, a city devoted to the grave ceremonies of religion and to the relaxation of study amidst the abundance which is kept up by the Pontifical Court and the influence of foreigners. Provisions are dear; the finances of the State are embarrassed; the industry of the Transtevere is not entirely recovered; the rich families have not all returned from the country; the tourists are less numerous than formerly; the well-being of the lower classes, so easily attainable in this fine climate, with the sober habits of the people, has not yet reappeared. But progress is visible to the dulled eye. Revolutionary effervescence has subsided; the people by degrees feel what, to use a medical expression, may be called the sedative effect of public tranquillity. I no longer meet with those feelings of hostility which were last year raised by the red coach of a Cardinal or the coat of a *monsigneur*. I have conversed with honest tradespeople, whom I formerly knew to be inflamed with love for the Roman Republic, but who have now returned to a different feeling. Besides this, to the great surprise of the Democrats, religious fervor re-

appears in the ranks of the men of the people, in spite of the pamphlets of M. Mazzini and the efforts of the Missionary Methodists. The ceremony of forty hours—that perpetual adoration of the Holy Sacrament which is carried from church to church—is attended by a number of persons. On Sunday last the procession, which went from the Church of the Stigmates to that of St. Marcel, was received by unequivocal marks of piety."

THE JESUITS AT NAPLES.—Naples papers mention a distribution of prizes lately held in the College of Jesuits, and speak of the prosperity of the Order. The concluding paragraph says:—"But we must congratulate the good fruit and the cultivation of the plant, without which the beautiful tree and the earth could not produce such result. We must, therefore, acknowledge our debt, and offer our congratulations to the College of Jesuits in Naples, who in so short a time have restored the ancient splendour of their school, and even surpassed its original glory."

The society which has formed itself at Rome for the encouragement of mechanical arts in that capital has been approved of by the Papal Government.

FRANCE.

The Committee of Permanence have expressed their unqualified disapprobation of the scenes which have taken place at the late reviews by the President. The Minister of War, who attended to give explanations, endeavored to excuse the conduct of the President of the Republic. He declared that it was impossible to prevent the cries of "Vive l'Empereur!" on the part of the troops; that no encouragement was given to soldiers, that it was thought it would be attaching too much importance to them if a special order of the day were issued prohibiting the cries.—The committee took note of the protestations and premises of the Minister, and recorded them on their minutes. They then adjourned till Friday, the day immediately after the next review, when they will meet again to judge of the truth of the promises made by the Minister. There is the most admired confusion on the subject of the signatures to articles in the newspapers.

The *Univers* and the Archbishop of Paris have made up their dispute, the editors having apologised for any indiscretion into which they have been led by the heat of dispute; and the Archbishop, in his turn, imparting to them the Episcopal Benediction.

SPAIN.

The Minister for Foreign Affairs has despatched a messenger to Paris to present the Collar of the Order of the Golden Fleece to the President of the Republic, together with the Grand Crosses of the Order of Charles III. for Generals Hautpoul and Lahitte.

General Jose de la Concha was preparing for his departure to the island of Cuba.

THE WAR IN SCHLESWIG-HOLSTEIN.

An unsuccessful attack has been made on Frederichstadt. After preliminary operations of five days (from the 29th of September to the 3rd of October), which were directed to carrying or destroying the outworks before the town to the east, it was thought that these objects were so far effected that a storm of the place might be attempted. The cannonade against the town was continued throughout the day of the 4th, principally on the houses on the outer border of the place, which the Danes had converted into defences of considerable strength. At half-past five o'clock, the troops forming the storming parties advanced in three columns, one by the *chausee* that crosses the marshy level from the town to Seeth, a second along the Treenedyke, and the third by the Eyder-dyke. It was the battalion (the 6th) which took the last-named road that met the severest loss. On all three points the attack failed. The belief that all the obstacles had been removed by the previous cannonade, turned out to have been too hastily formed. The movements were attended by a series of disasters; added to this, the Danes, who during the previous days had replied to the Holstein cannonade very slackly, and as if they were short of ammunition, opened against the storming columns on the whole line of defence such a murderous fire of cannon and musketry that nothing could stand against it; the column formed of the 6th battalion, though it continued to advance with great bravery, was thrown into confusion and driven back with immense loss. A second attack, made by the 15th battalion, was attended by the same result: its ammunition wagon was blown up by a shell, and the column scattered and driven in; the battalion that was to have supported it was drowned while attempting to cross the storming-bridge over a wide ditch cutting the *chausee* from the Blockhouse. The Holstein artillery kept up a cannonade on the town during the whole attack and after the repulse, but with no result save that of setting the town on fire at several points. At midnight the cannonade ceased, and the troops took up the same position they had held during the last five days. The correspondent of the *Times* writes, "The Danes had many advantages, and they did not throw one of them away: every contingency appeared to have been provided for. The Commander, Colonel Helgesen, knew every inch of the *terrain*. The dykes and canals had been made still more difficult to cross by new works, that the Holsteiners could not see, and did not know were in existence till they got before or among them. On the other hand, there was not a point of the attacking parties' position that could not be overlooked from the gallery of the tower of the Menonite Church, where a sharp and continued look-out was kept on every movement of the Holsteiners. Imagine a flat marsh, crossed only by three roads raised above the level, and commanded by artillery, leading, if crossed, only to a series of dykes, canals, and palisades of unusual strength, with a cool and practised body of troops behind them, and it will be seen why soldiers, charging in the dark, led by officers most of whom are strangers to the locality,

and stumbling against obstacles they did not expect, were driven back with much loss, though their gallantry prolonged the conflict."

General Willisen estimates his loss at from 200 to 300 men killed and wounded. "The event," he says, "has in no degree opened prejudicially on the spirit of the army, and I hope will do as little on the spirit of the country." The number of the inhabitants of the town killed is reported at eleven. The place itself is half destroyed, and will be years ere it recovers the ruin this war has brought upon it. A letter from one who was present, states that the Holstein soldiers did at one point penetrate into the town, but could not advance far. "From the windows of the houses they were received by a heavy fire of musketry; burning beams and rafters were hurled down upon them; in the market-place a grim blockhouse, threatening destruction if they proceeded, stood before them; barricades in the streets stopped their way; they were compelled to retire from a place that promised to be for all a den of death, especially as even some of the inner works had been undermined by the enemy, and were blown up during the conflict. It was an obstinate and bloody struggle, and the enemy as well as our own troops fought with unusual determination."

THE NETHERLANDS.

The Parliamentary Session opened at the Hague, on the 7th. His Majesty read a speech of a satisfactory character. The financial position "is of a nature to inspire us with courage and satisfaction. The reduction of the price of many of the principal articles of food, in consequence of the abundant harvest of last year, has much contributed to the relief of the necessitous classes." It is also said that "the clearing of uncultivated lands continues without interruption; agriculture in general makes progress under the care of scientific operations; the industry of trades and work-shops develops itself; many branches are in a flourishing condition; the means of communication by land and sea are continually increasing, and favor the growing activity of our internal commerce."

HESSE CASSEL.

The affairs of Electoral Hesse were, up to the 7th, fast approaching a state of "chaotic confusion." The troops were gloomy and dispirited, and the civic functionaries refused to obey the orders of Gen. Haynau. On the 5th, too, the Civic Guards were to be disbanded by force, and a conflict appeared unavoidable, when a resolution of the Chief Auditoriate (the Upper Military Court) was published, accusing Gen. Haynau of treason and wanton abuse of official authority, suspending him from his functions as Commander-in-Chief, and ordering his attachment until he shall have been tried by an ordinary court-martial. Lieutenant Baner, one of the officers who took part in the seizure of the printing-offices of the *Nene Hessische Zeitung*, has been arrested by order of the Commander of his regiment, for having taken his orders from the Commander-in-Chief direct, and not, as he ought to do, from the Colonel of the regiment.

PRUSSIA.

It is thought improbable that Herr von Mantuffel, the present Minister of the Interior, will retain his portfolio much longer. The entrance of Gen. Radowitz into the cabinet will cause other changes. The Chambers are expected to be summoned to meet on the 10th or 11th of November. The command of the army on the frontiers of Holstein and Lauenburg has been given to Colonel Mausewitz. The 8th brigade of Infantry, the 7th brigade of Cavalry, the 31st and 32nd regiments of Foot, and the 10th Hussars, have received orders to prepare for the field. General Brese, who was sent to the Elector of Hesse, has returned to Berlin.

TUSCANY.

The *Status* of Florence, has been suspended, for having, in its leader of the 29th ult., "insinuated that the Tuscan Government directs the public administration, not according to the rules of the existing laws, but by the aid of a material force."

We mentioned last week that the magistracy of Florence had voted, by a large majority, an address to the Grand Duke, expressing their regret at the late decrees, and recommending that the constitution be again put in vigor. In consequence of this vote, the Gonfaloniere of Florence has been dismissed by a Grand Ducal decree of the 29th ult. All the members of the Municipal Council at once gave in their resignations. The *Piedmontese Gazette* quotes letters from Florence of the 30th ult., stating that several other municipalities of Tuscany, having followed the example of that of Florence in voting addresses for the re-establishment of the constitution, the Cabinet has addressed menacing circulars to all the communes, enjoining them to abstain henceforward from such acts!

CARDINAL WISEMAN.

As soon as Doctor Wiseman received the notice of his elevation to the Cardinalate, he placed himself, according to the usages, upon the threshold of one of the State rooms at the Palace of the Consulate, where his reception took place, to receive the congratulations of the Cardinals and Ambassadors, who sent their attendants for the purpose.—The visit, styled from its hurry the *visita di cavie*, occupied two or three hours. This afternoon each of the new Cardinals will proceed with the blinds drawn to the Vatican, where his Holiness will give them the red *beretta*, or cap, after which Cardinal Wiseman, in the name of the others, will return thanks, standing, for the honor bestowed upon his colleagues and himself. As they leave the Pope's apartment, they will receive from an attendant the red *zucchotto*, or skull-cap. They will afterwards go home with the carriage darkened as before, and during the next three days they must remain always at home. This evening the Cardinals, Ambassadors,

and nobility, Roman and foreign, present their congratulations in person to each of the new Cardinals. Mr. Martinez de la Rosa, Ambassador of Spain, was to hold a grand reception at the palace of the Spanish Embassy. The Bishops of Andria and Gubio reside in the House of the Theatines, at St. Andrea della Valle, and ladies will not be able to attend their reception; but the Cardinals who reside in the city usually request one of their own family, or some lady of rank, to receive the Princesses and other ladies who may wish to be presented on the occasion. Our countrywoman, the Princess Doria, will do the honors for Cardinal Wiseman, and the Princess Massimo will receive for Cardinal Roberti. On these occasions there is generally a grand display of the diamonds of the noble Roman families, and curiosity is attracted by the brilliant jewels of the Torlonias, and the splendid heirlooms of the Doria, Borghese, Ruspigliosi, and others.

On the mornings of Tuesday and Wednesday, the Roman Princes will visit the new Cardinals in state, the rule being that no two Princes be present at the same time, in order that the rank and precedence which etiquette obliges them to respect may be duly preserved. The Generals of the Religious Orders will likewise attend to offer their respects. The great ceremonies, however, are reserved for Thursday morning. At an early hour the new Cardinals take the oath in the Sistine Chapel, whilst the other Cardinals assemble in the Sala Ducale, or hall of the Consistories, near the chapel. The new Cardinals are introduced, and, kneeling, receive the red hat from the Pope, with an admonition that its color is to remind them that they are to be ready to shed their blood, if necessary, for the Church. They are then embraced by their colleagues, and take their places among them. The "Te Deum" is afterwards sung, whilst the new Cardinals are prostrate on the floor. At this public Consistory all may be present, but a secret Consistory is afterwards held, in which the Pope declares the mouths of the new Cardinals closed, so that they are incapable of voting upon matters appertaining to the judgment of their colleagues, until by another act, at the end of the Consistory, their mouths are declared to be opened. Between the closing and opening a considerable time may elapse, during which the candidates can vote for the election of a new Pope in conclave only. At this secret Consistory each Cardinal receives a sapphire ring, for which he pays 500 crowns, for the benefit of the Missions to Asia, China, and other countries, and a title or church is assigned to him. I believe that the Cardinal Wiseman will receive the title of St. Pudenciana, who is stated by ancient authors to have been a granddaughter of the celebrated British chieftain Caractacus, and whose church is said to contain memories of the earliest days of the preaching of Christianity in Rome.

In the afternoon of the same day the new Cardinals will visit St. Peter's in state, followed by the carriages of their colleagues and other personages. In the evening a curious ceremony will close the solemnities of their promotion. The keeper of his Holiness's wardrobe will bring the red hat, which was placed on his head in the morning, to each of the Cardinals, who will receive it in full costume, standing near the throne erected for the Pope, in every Cardinal's residence. Complimentary addresses are made by the keeper and by the Cardinal, who then retires, puts on a simple dress, and returns to attend his visitors. Refreshments are handed round, and at a suitable hour they retire, and all is over.—*Roman Correspondent of Univers*.

RELIGIOUS PERSECUTION IN PIEDMONT.

The Archbishop of Turin, and later still the Archbishop of Cagliari, have been reviled, insulted, brutally seized and exposed to unusual rigors in prison, not for violating the civil laws of their country, but for resisting the changing and the violating of the enactments and privileges of those laws.

They have not resisted any legal and constitutional changes brought about in the laws of Piedmont, but revolutionary changes, brought about in a manner irregular and shocking to the national sentiments of a Catholic people.

The Piedmontese ministry adopted a new constitution. This constitution may very likely have required some modifications to be brought about in the relations of Piedmont with the Holy See.—When has Rome ever resisted any reasonable changes in her discipline that have been asked of her by Catholic Governments? Would the Piedmontese Government have dared to ask as ample concessions as those ratified in France through Cardinal Caprara? But this is not what the robber-reformers of Turin want. It will one day be shown clear as the noonday that the Ministry of Piedmont have desired, and steadily labored to bring about, a rupture with Rome, in order that they may plunder the Church of the patrimony of the poor. That is what they want! And these veracious papers of our humbugged community; these that have chanted the praise of one band of miscreants after another, and when one set have been confessedly proved execrable, have wiped their pens and commenced a new paragraph with a new hero of the same description—to be in his turn proved a vagabond and to be given over to contempt—these papers, whose editors every now and then pretend to waken up to the fact that Hildebrand and Innocent III. were the true friends of humanity, and that anti-Catholic reformers are invariably spurred on by lust of money, or by ungoverned and shameless passions—are themselves so silly and so blind as not to be able to distinguish the tokens of the succession to the heroism and the Christian love of the Catholic worthies of old; in the suffering but faithful Archbishop of Turin.—*N. Y. Freeman's Journal*.

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THE TRUE WITNESS AND CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, NOV. 1, 1850.

“PROSPERITY OF THE NORTH OF IRELAND.”

Such is the title given to an extract from the N. Y. Independent, by the Montreal Witness, and upon which the latter paper makes the following truly Protestant remarks:—“There is a noble testimony to the enterprise and prosperity of the North of Ireland. When shall we see such testimonies respecting the Roman Catholic portions of that country? Not, we suspect, until they are Protestantized.”

Perhaps there is no reproach to which Catholics are more often, and with more appearance of truth, subjected, than this—that Catholicity is unfavorable to a considerable development of the material prosperity of a country,—that Catholics, generally, are not such enterprising merchants and manufacturers—do not pay so much attention to the fattening of cattle or to the breeding of prime mess pork, as their Protestant neighbors. It certainly is a cruel charge, and an argument, in the eyes of most Protestants, perfectly conclusive against our Holy Religion. Yes, it must be admitted, that there is a semblance of truth in this reproach. Protestantism has its mission—to teach men how to live, for time; Catholicity has also its mission, to teach men how to die—that is, how to live for eternity: Protestantism has its promised reward in the things of this world—Catholicity in those of the world to come: Protestantism points to its bales of cotton, and its great store of dry goods; Catholicity, to that rest which remaineth for the people of God. Each has its work to do, and each does it. Protestantism does, indeed, sometimes faintly whisper of a kingdom, and of a happiness, which should not be altogether despised. And certainly there is nothing in Catholicity to deter men from a life of honest industry, and from a reasonable and moderate labor after the things which our body requires: only the Catholic seeks first the Kingdom of God and His justice, trusting that these other things shall be added unto him, yet content to dispense with them, if it so seemeth fit to God. The Protestant seeks first the kingdom of this world and its riches, trusting that God is so good that he will add thereto Life Everlasting. How perfectly is this feeling exemplified by the above extract from the Montreal Witness. What is the prosperity which the writer so much admires, and which is to be the reward of apostasy? What glorious things are these which they tell of Protestant Ireland? Is there aught of love of man to God, or of man to man? Are there any signs of an increasing morality?—“The increase of the number of persons employed in factory-labor, has been fifty-two per cent. The exports of linen have increased in value—£1,000,000, and 700,000 tons of oil seed cake have been imported.” These are thy Gods, oh, Protestantism. And it is for such advantages, that the Catholics of Ireland should renounce their Faith! Is it for such a miserable mess of pottage, that they should sell their birthright, their heavenly inheritance, and accept linen goods and oil seed cake, in exchange

for the Kingdom of God and His justice? It is written in a book, which our opponents are fond of quoting, that, “A man’s life doth not consist in the abundance of things which he possesseth.”—that we should not seek after what we shall eat, and what we shall drink, after which things the nations of the world seek. But we fear that if they read, they cannot understand, the deep significance of these words. There is in them a philosophy whose depth they cannot fathom. With them, earthly prosperity is ever the sign of acceptability with God. To them, the number of miles of railroad begun or finished, is a measure of the advances made towards Heaven; and lines of electric telegraph speak of things, to them better than the song of Angels. Let Protestantism in Ireland boasting point to its linen goods, its flax, and its oil seed cake: Catholicity has also its treasures—treasures laid up, not in factories or in bonded stores, but there, where rust and moth consume not, and where the thief cannot break into and steal.

In his lecture on Tuesday night, upon the Jesuits, Mr. Lord asked how it happened, that notwithstanding the great power of, and mighty influence exercised by, the Jesuits, prior to their suppression in the xviii. century, no traces, no memorials of their labors remain. A proof, said the lecturer, that the conversions effected by the Jesuits were not founded on truth, for what is so founded, is like truth itself, immutable and everlasting. They converted men, said Mr. Lord, to the Church, and not to God; that is, they made Catholics and not Protestants. They presented the heathen with the crucifix, and not with the Bible. That is, they preached Christ crucified, to the heathen, instead of giving them books which they could not read. These seem to be, in the opinion of Protestants, the two fundamental errors of Jesuitism, which vitiated all its proceedings, and have been the cause of the failure of the Jesuit Missions, in the great work of converting the heathen. The argument seems plausible enough—only, unfortunately for the conclusion, the premises are false. Not only did the Jesuits effect greater triumphs in a shorter space of time, than any body of Missionaries, since the sixth century, effected, but their triumphs have been lasting—enduring to this day, and are before our eyes. That man must be wilfully blind, who cannot see in the condition of the aborigines of Canada the lasting traces of the Missionary labors of the Jesuits. We will mention one fact, of our own knowledge, to which we defy Protestantism to produce any parallel: for Protestantism can exterminate; Catholicity alone can convert and civilize savage nations. Though the power of Great Britain has for more than sixty years been supreme over the vast continent of New Holland, Protestantism has not effected the conversion of a single individual of the native tribes, except, by the bye, one, a native of Van Dieman’s Land, who was hung a few years ago for the murder of a shepherd, near Portland Bay. But how is it here in Canada? Below the Saguenay River, between Cape des Monts and the Labrador Coast, still exist a numerous tribe of Indians, amongst whom, many years ago, lived and labored the despised and calumniated Jesuits. This tribe is generally known by the name of the Montaignaise, and though few, if any, amongst them, are able to speak a word of French or English,—though they still retain all the wandering habits of their ancestors, visiting the Hudson Bay Company’s post, occasionally, for the purposes of traffic,—they still retain, not only the Catholic Faith, which was taught them by the Jesuits, but also the important arts of reading and writing, which were imparted to them by those zealous Missionaries, and which have since been handed down from father to son, from mother to child, through many successive generations. Had Jesuitism no other triumph than this to show, still she would have more to boast of than all the different sects of Protestantism can produce during 300 years. There is not a single case on record of Protestantism having converted, even for a single generation, a tribe of savages, that tribe retaining all their former nomadic habits; and those who know New Zealand and the South Sea Islands, will fully admit the truth of our assertions. But here we have a Christian and a secular education, so firmly, so indelibly imprinted on a wandering tribe, that neither the loss of the Missionaries, nor the lapse of years, has been capable of eradicating them: and yet Protestants talk of the want of permanence in the Jesuit conversions!

If Mr. Lord will take the trouble to consult history, he will find that, not to the crimes of the Jesuits, but to the avarice of the Portuguese and Spanish governments, is to be attributed the destruction of the once happy colonies in the Reductions of South America. Another point, the discussion of which not only Mr. Lord, but all Protestants, would do well to avoid, is the Confessional—and for this

simple reason, it is a thing of which they are completely ignorant, and must needs remain so, until the Grace of God shall have led them, in the spirit of penitence, to that tribunal, where the heavy laden can cast away his burden, and receive, from Christ’s appointed servant, the blessed tidings that his sins are forgiven him.

We see in the Melanges Religieux, a very curious extract from the Hong-Kong Register, entitled, “Hints to Missionaries,” upon a new method of propagating Protestantism, by means of balloons. Calculating the weight of a given number of tracts, each balloon, it is estimated, will be able to take up about two thousand, which will be detached from time to time by means of an arrangement of slow matches, cut into proportionate lengths. When the South West Monsoon shall have fairly set, so as to insure the balloons against being blown out to sea, they will be started, laden with their precious burdens, and thus the Word of God, (for such is the name blasphemously given to the mawkish productions of the Tract and Bible Societies,) will literally fall, like the gentle rain, from heaven, upon the denizens of the Celestial Empire. Alas, for the Colporteurs, if ever these Evangelical balloons come into play! The pedlar’s occupation will be gone, and, poor men! they will be compelled to resort to some other, and, perhaps, even honest, means of obtaining a livelihood. In anticipation of such a change of habits, which, if too sudden, might prove fatal to some of the pedlars, it would be well if even now they were to try and leave off some of their dirty tricks. Accustoming themselves betimes to the practice of speaking the truth, even were it only once a day, custom might at length make the practice easy, even for a Colporteur.

BROWNSON’S LECTURES.

On Wednesday evening, Mr. Brownson commenced his first of a series of lectures upon the Church and Civilization. Truth, observed the learned gentleman, truth remains ever the same, error is inconstant and subject to change, therefore are the friends of truth obliged to have recourse to new modes of defence against the ever varying artifices of error. Protestantism, when first making its appearance to the world, tried to put on a smiling countenance, would fain have passed itself off for almost a religion. It was restorative, it announced its design of repairing the handy work of God, of improving, putting to rights some things in the Church which the Almighty had not done well enough. It was not perhaps altogether exclusive, but it claimed for itself certain spiritual advantages over the ancient faith. Time has passed, and Protestantism has undergone a change. Renouncing its pretensions as a religion, Protestantism will now concede, that were Salvation and Eternal Life man’s real legitimate objects, why then the Old Religion would do well enough. It is a good enough religion for heaven, Man may be saved as a Romanist; but Protestantism is more favorable to his progress in this world. More favorable to the expansion of his intellect, to the encouragement of industry, to the growing of wheat and to the spinning of cotton. Had man but one destiny, and that to gain eternal life, Catholicity would do well enough; but to a being with a two-fold destiny, Protestantism is better adapted—Thus the present age places the controversy between Catholics and Protestants, upon the ground of the latter being more favorable for human civilization and earthly well-being.

It is clear from this new ground of controversy assumed by Protestants, that they have taken up the views of the old carnal Jews. Indeed, the age, in so far as it is not Catholic, has fallen, precisely, into carnal Judaism, and adopted that very interpretation of the prophecies which led the Carnal Jews to reject our Lord, and to crucify him between two thieves. The essence of carnal Judaism lay precisely in the belief that the Messiah’s Kingdom was to be an earthly kingdom, and to secure the temporal prosperity and terrestrial well-being of mankind, in this world. This view is now that of the whole un-Catholic world. The proofs of this are abundant. The traveller who returns to a Protestant country, after rambling over the Catholic regions of Europe, complains of the inferiority of the latter, when compared with the former. In Switzerland, says he, we can perceive, immediately, the difference. In the Protestant Cantons, all is life and energy. Such activity, such bustling,—such a laying up of goods and filling of barns, that we see at once that the hand of God is there. But in the Catholic Canton what a contrast! The eye rests upon Churches, and Priests, and Monks. Men are all idle: that is, given to prayer and the concerns of another life. Such is the testimony of the traveller. The same conclusion follows from the boasted progress of the xix. century, and contempt for bygone ages. But the progress so much vaunted is but an earthly progress. The triumph of the

age is purely material. Man has made flames of fire his ministers, and the lightning his messenger. Yes, these are great things, and fitting objects of man’s pursuits, if his destiny were only earthly. Another argument in favor of Protestantism, is, that it is more favorable to liberty—to the emancipation of the mind from the shackles of spiritual despotism. But here again the same carnal ideas of liberty peep out. The same in the progress made in the science of the age. No real progress has been made except in the physical sciences, in chemistry, in geology, &c.: but the tendency of this progress is never to elevate the soul, but only the body, of man: nothing is done to detach man from the earth, and to direct his attention to the infinite, to the Eternal God—man’s beginning, and man’s sole legitimate end.

The changes in the schools and sects have all the same bearing. The Calvinist becomes Pelagian—the Pelagian Unitarian—Unitarianism becomes Socialism, and denies, if not a future existence, yet Eternal Life. The same carnal tendency is visible in the literature of the age—the same doctrine is ever preached. Let us eat and drink, for to-morrow we die—men arise as lecturers—philosophers, and discourse eloquently upon the Church and the middle ages—they admit that the Church was once a good, a noble, a civilizing institution; but being unchangeable, and unable to keep pace with the age, it has in the course of time become evil. Monks and monastic institutions these men admit were good once, in days of darkness and ignorance—the monks were ignorant, but then it required a certain amount of ignorance, a certain amount of darkness, to dispel the darkness of the age. If the monks are praised, it is always in a temporal, in a carnal sense; they encouraged agriculture, copied and preserved manuscripts. Catholics even, pretend now-a-days to prefer the active to the contemplative orders, whose time was foolishly and uselessly employed in prayers, in mortification, and in the contemplation of God as the Sovereign good. To these men St. Anthony, St. Pacomius are as fools, and St. Simon Stylites a perfect madman—they lived for God, what use were such men to the world?—Sisters of Charity are all very well, they tend the sick, feed the hungry, clothe the naked; but then they pray too much—devote a great deal of their time to God.—Men object to the Jesuits, but what is the meaning of their objections after all? Take for instance Gioberti. His objections amount to this. That the Jesuits were too ascetic, and taught men to live for eternity and not for time. If indeed Christianity be the promise of good things to come and the means by which these good things may be obtained, these objections fall harmless to the ground. The censure of the world is the best of praise, and the pretended vices of the Jesuits are in reality virtues. Eugene Sue tries to show that the Gospel and Fourierism are the same, that the fruits, the promised blessings of the Gospel are to be realized on earth. The same idea constitutes the essence of the heresy of the eloquent but not deep De Lammenais. His blessings and his curses are purely carnal—Blessings on the soldier who fights in the cause of Humanity, for such is the favorite cant word of the day. He knew a minister, who disbelieving the Gospel, became scrupulous, and abstained from preaching. But having returned to his old trade, he asked him, “What do you preach now?” “I preach,” said the minister, “the religion of Humanity.”

Again, another charge against Catholicity, is, the opposition it makes to the progress of education. But, if we examine into this charge, what is the result? Protestants admit that Catholic parents are very anxious to teach their children the Catechism, to have them instructed in their duties towards God, and towards man; to make Christians of them: but then they neglected what the world, with its carnal views, terms education. With all their neglect of education, there were more schools and colleges in Canada, in proportion to the population, than in the United States. Catholics do not search after truth. They are not always chasing it; less happy than the child who does indeed sometimes succeed in casting his cap over the butterfly which he has been pursuing. It is true Catholics do not hunt after truth. Man does not seek for that which he possesses. For himself, when he had the misfortune to be a Protestant—that is, a heathen—he was always seeking after truth, and by so doing, confessed that he had it not. “I cannot submit to have my mind enslaved,” said a Protestant to him the other day. But, Truth is the grand object of the intellect, and freedom consists in the possession of, and not in the search after, Truth. To His Church, God has revealed the truth: there is, therefore, no need for the members of that Church to seek after what they already possess; nor grounds for the charge of spiritual despotism against the Church, because she bids her children rest content with its possession, and to refrain from the pursuit of vain novelties. But if Catholicity is not despotism, Protestantism is: witness Germany, Great Britain, and Ireland, unhappy Ireland, so long the victim of Protestant penal enactments. It would not be surprising if, under the operation of the most brutalising code of laws which this world ever witnessed, Catholics had lapsed into a state of ignorance. But what is, after all, the ignorance with which, they are taunted? Not a religious, but a carnal, an earthly ignorance: an ignorance, not of the truths of salvation, but of the mysteries of chemistry; not of the nature of God, but of the properties of graywacke and feldspar. Spain, too, is to be called ignorant. She produces good, perhaps the best of, theologians; but then, theologians are only learned in what appertains to the Kingdom of God. What do theologians know about the things of this world? Yes, every thing in the politics,

in the philosophy, in the literature of the age, points to this world, and this world only, as man's home, tends to ignore Heaven, and to fix the affections of man on the things of time, and not on the things of eternity,—in a word, to exalt the animal over the spiritual. Thus it is proved, that the tendency of the age, in so far as it is not Catholic, is to *Carnal Judaism*, and Protestantism is defended on the ground that it is better for this world than Catholicity. But even if this were so, it would not follow that Protestantism is from God, for the object of religion is to fit man for Heaven, and not for earth. Christ came from Heaven, the Eternal Son of God became incarnate, to found, not an earthly, but a Heavenly Kingdom: to insure the Eternal, not the temporal, the spiritual, and not the animal, well-being of man: and it was for this very reason, that ancient Heathenism, and modern Protestantism, opposed, and do oppose the Church: because she asserts the supremacy of God, because she preaches Christ and Him crucified, because she is essentially ascetic, saying to all who would be her children, that they must deny themselves, and take up their cross daily, to follow Christ.

Thus, as the Carnal Jews misunderstood the real object of the Messiah, so does the modern Protestant misapprehend the mission of the Church. Religion is to bring about the earthly well-being of man in the opinion of the Protestant. Yet, even in this point of view, were the meaning of the word civilization rightly understood, it would be easy to show that Catholicity, and not Protestantism, is the sole agent in the civilizing of the world: nay, that without Catholicity, all real civilization would come to an end, and that man would lapse once more into Heathenish barbarism. This consideration will form the subject of another lecture.

We have inserted a communication from Mr. Osgood. We are sorry for the loss of his cloak, and condole with him because of the indignities to which his tracts were exposed; but we do not admit that the perpetrators of either of these outrages were Catholics—as we said before, we hold them to have been persons of no religion; but rather as protesters against the Church, and not her children. As to the loss of his cloak Mr. Osgood should apply to the Police Office for redress.

Henry Jamieson charged with being a party concerned in the burning of the Parliament House, has been acquitted after a trial before their Honors, Mr. Justice Rolland and Mr. Justice Aylwin. Mr. Mack appeared for the prisoner.

The soldier, Wm. Shuts, of the 20th regiment, has been found guilty of the murder of one of his comrades. Sentence of death for the 13th December has been passed upon him.

A fall of snow to the depth of seven inches occurred on Monday at St. Hyacinthe.

In our last, we were in error in mentioning the name of Mrs. C. Wilson, as connected with the St. Patrick's Society of the Ladies of Charity. We believe that Mrs. C. Wilson withdrew her name from the Society a twelvemonth ago.

The illustrious exile, the Archbishop of Turin, has established his residence at Lyons, where he has been received with the honor due to his courageous resistance to the enemies of Christ and His Church.

(From the *Melanges Religieux*.)

On Sunday last, at Sorel, Mgr. Prince gave his episcopal benediction to the chapel and establishment of the Sisters of Charity. The little town of Sorel, thanks to the exertions of its venerable pastor, can now boast of two important educational establishments—one under the superintendence of the Christian Brothers, the other under that of the Sisters of Charity. In the former 250 boys and 220 girls in the latter receive a gratuitous education.

The same day, in the chapel of the Seminary at St. Hyacinthe, His Lordship the Bishop of Montreal conferred the following orders:—M. Millieu was ordained Deacon, M. Chevrefils Sub-Deacon. M. M. Gariépy, Michon and Leblanc received the clerical tonsure.

The Bazaar under the management of the Irish Ladies of Charity, which opened on Monday last, was, we are glad to learn, well patronized. Many very handsome articles were presented; among others, a pretty wax figure from Mrs. Inglis—a rich smoking cap from Mr. Bangs, and some excellent specimens of confectionary from Mr. Francis Thomson. The thanks of the Ladies are justly due to Mr. Shouldis for the free use of his rooms.—About £50 has been realised, and it will, no doubt, gratify the public to know that a portion of the proceeds has been already devoted to the Orphan Asylum, into which seven orphan children have since been received; in addition to the large number already provided for in that truly valuable institution. The remainder will, doubtless, be handed over to the Treasurer of the Association for the establishment of a House of Refuge for destitute Widows and Emigrants. The thanks of a generous public are justly due to the Ladies who have so energetically and unitedly carried out this charitable undertaking.—*Bytown Packet*.

BROWNSON'S LECTURES.

O. A. BROWNSON, Esq., Editor of "Brownson's Quarterly Review," will deliver a course of FOUR LECTURES, at the Odd Fellow's Hall, Great St. James Street. Subject—"THE CHURCH AND CIVILIZATION."

The Lectures will take place as follows:—

- 1st—On WEDNESDAY EVENING, October 30.
- 2nd—"FRIDAY " " November 1.
- 3rd—"TUESDAY " " 5.
- 4th—"THURSDAY " " 7.

Lecture to commence each Evening at 8 o'clock.

Tickets to each Lecture, 1s. 3d., may be had at Sadlier's Book Store, 179, Notre Dame Street, and at the Door.

Montreal, Oct. 24, 1850.

CORRESPONDENCE.

To the Editor of the *True Witness and Catholic Chronicle*.

DEAR MR. EDITOR,—In the *Montreal Gazette*, of the 19th Oct., I find a long article on the revenues of the Roman Church. Whilst reading over the article in question, you must feel that it breathes nothing but a spirit of hatred against Catholicity. To represent the Roman Church as wallowing in wealth, and the Clergy as a greedy horde, using all sorts of means to procure the vast amount of wealth he places before his readers, is clearly his object. But after all his labor, poor fellow! he has not succeeded in establishing the fact that she is so over wealthy. The figures, it is true, look very large, and from reading over the article you would imagine that the "Clergy" must be really "wallowing in wealth," if you believe the statement to be true (which very few, I am satisfied, would venture to believe.) But he has not totted the amount, and divided it equally among the sixty thousand "Clergy," of whom he speaks; nor did he, I suspect, suppose that any other person would give himself the trouble of doing so: but he has, for once, been mistaken. The annual revenues, when collected into one sum, amounts to 10,174,750 dollars. As he says there are some other revenues which he does not include, we will give him a present of 25,250 dollars to add to the above amount, that thus he may have something like a complete whole. This swells the annual amount to 10,200,000 dollars. When we divide this sum among the 60,000 Clergy, we find that they have, at an average, 170 dollars, or £34 stg. each. According to his own showing, a large amount of this sum is not available for the use of the Clergy, but belongs to the Churches. But supposing they had the entire of this amount, would it be too much? When out of £34 a-piece, they lodged, clothed, and fed themselves, they would not have a very large sum wherewith to purchase necessaries for the Altar, to build and repair their Churches, to clothe, to feed, to educate, the poor, &c., &c. I think, were we to make comparisons, we might not be obliged to travel out of the British dominions, to find other churches whose Clergy have even a higher salary, at an average, than thirty-four pounds a-year. But I will make no comparisons. I leave the case as it stands. I would merely advise the writer, when he next sets about calumniating the Church, and reviling the "Clergy," not to make such a bungling job of it.

I am, dear Mr. Editor,
Your obt. servt.,
OBSERVER.

Montreal, Oct. 21st, 1850.

To the Editor of the *True Witness*.

MR. EDITOR,—Your paper is called the *True Witness*, and I trust that you will give insertion to the truths which I am about to communicate.

I lately read in your paper what you said respecting the shameful conduct of persons on the wharf, during the time of divine service.

You think it is not possible to prove those disturbers of the peace belong to the Catholic Church. It is very certain that the person was not of the Protestant church who exclaimed, with a loud voice, "You are going to hell." I asked him why he thought so? "Because you are a Protestant."—And there can be no doubt, that the person, on a boat, in the canal, who called to me and asked for tracts, to whom I gave ten or a dozen, supposing that he wanted them for his boat's crew, when he had received them he threw them into the fire; no reasonable man can believe that person was a Protestant.—I have frequently had stones thrown through the windows of the Bethel building where I was lodging, and several times stones were thrown at me.

Some time ago, as I was walking home in the evening, I heard a person say, "I wish I had his cloak." Soon after, two persons seized me, and violently took my cloak. Several times I have had the satchel, in which I carry tracts for distribution, taken from me; once thrown into the canal; and another time it was thrown into a filthy place. And for leaving tracts in a tavern, I was threatened with having my bones broken. None of these were Protestants.

I might mention many other acts of a similar kind; that I presume, Mr. Editor, you will not attempt to justify or palliate. I wish to live in love and peace with all men, and wish to do good to all as I have opportunity.

What can be done to put a stop to such foolish and wicked conduct? If all Editors of papers and Ministers of religion, with all parents and teachers, will unite in suppressing vice and promoting useful knowledge, we may hope soon to witness a great reformation.

Mr. Editor, I wish to give you a little good advice. Instead of calling Protestants by hard names,

as you have often done in your paper, I would recommend to you what I intend to practise, and which I have been trying to practise for 43 years, since I first came to Canada, "Pray for those who try to injure you." This is the command of the *Divine Master*, which all are bound to obey.

Respecting temperance, all good men, both Catholic and Protestant, are united. I do highly esteem Father Mathew, I hope that we may soon see him in Canada. This is a very important enterprise. Let all do what they can to suppress this monster vice which is the occasion of most crimes and sufferings. If all strong drink were banished, or confined to the druggists' shops, we should witness a most delightful change. Let us leave off contending about modes and forms of worship, and let us all strive to imitate Him who came from heaven and went about doing good.

That all who are called Christians, may daily strive to imitate Jesus Christ, is the prayer of

THADDEUS OSGOOD.

Montreal, Oct. 29, 1850.

We have no doubt but that the following article from the *London Weekly News*, relative to the probable fate of Sir John Franklin and his gallant companions, will prove acceptable to our readers:—

THE ARCTIC EXPEDITION.—SEARCH FOR SIR JOHN FRANKLIN.

Sir John Franklin's ships, the "Erebus" and "Terror" were last seen on the 25th of July, 1845, moored to an iceberg in Baffin's Bay, while waiting for an opening in the ice-fields, in order to reach the entrance of Lancaster Sound. Since that time, now more than five years past, no tidings whatever have been heard of them. In the present state of highly-wrought and daily-increasing anxiety, with regard to the probable fate of these gallant men, we shall not apologise for attempting to supply our readers with a brief résumé of the past history, the actual position, and the apparent prospects, of the Franklin Expedition.

A few words will be sufficient, but are, perhaps, necessary, to explain clearly the geographical bearings of the case. There are two great lines, along which a north-western passage from the Atlantic to the Pacific, has been sought. One by keeping close to the coasts of Northern America, and the other by taking a more northerly, but nearly parallel course, through the mid arctic seas from Baffin's Bay to Behring's Straits. The former line, that of the North American sea-board, has now, with the exception of one very inconsiderable tract of coast, been surveyed, along its whole extent, by the various Land Expeditions of Franklin, Simpson, and Back. The problem, therefore, of a continuity of salt water, extending from the Atlantic to the Pacific along the extreme north of the American Continent, may now be regarded as all but solved; and to this extent the possibility of a north-west passage ascertained. By the other line the case is different: this passage opens at the north-western end of Baffin's Bay, by the magnificent channel of Lancaster Sound, which is continued by Barrow's Strait in a tolerably direct course south westward. At the end of Barrow's Strait, this great line of saltwater communication may be roughly said to diverge in two opposite branches—Prince Regent's Inlet, which bears down southward towards the American coast; and Wellington Strait, which, in a north-westerly direction, seems to open a passage into the unexplored recesses of the Polar seas. The entrance to this latter channel is flanked, on either hand, by Capes Riley and Holham, names which have become interesting in connection with the most recent discoveries. But, though the main channel thus branches away to the north and south, it also still continues in its original, or south-westerly course, as far as Cape Walker. It was by following this track that Parry, in 1819, was enabled to push his way beyond the 110th degree of west longitude, till he was stopped by the unbroken ice-fields that hemmed round the inhospitable shores of Melville Island—the *ultima Thule*, as yet, of all explorers in these mid arctic seas. From the coasts of this desolate land, in a due course, still south-westward to Behring's Straits, the computed distance is 900 miles. In this absolutely untraversed waste of frozen sea lies hidden in the grim guardianship of "the spirit of storm and snow," the clue to that problem of many generations, which so much treasure and so much toil has hitherto so vainly been employed in attempting to solve.

Sir John Franklin's sailing instructions from the Admiralty directed him, after passing through Barrow's Strait, "without stopping to examine any openings in it either to the northward or the southward," to push on, if possible, as far as Cape Walker, and thence steer south-westward in a straight line to Behring's Straits; this was to be his first object. Should, however, the ice stop him in this direction, so as to render a south-westward course plainly impracticable, he was then, if *Wellington Strait* should be open and clear of ice (as it had been when Parry passed it in 1819, "to consider" (we quote the very words of the Admiralty instruction) "whether that channel might not offer a more practicable outlet from the Archipelago, and a more ready access to the open sea."

The tenor of these instructions, which it was well known Sir John Franklin was the man, of all others, to carry out to the utmost limits of human possibility, gave a clue to the proceedings of those who, when nearly three years had passed away without intelligence, in the winter of 1848 were instructed to seek him. The general conclusion was, that Sir John, supposing him to have effected the passage of Barrow's Strait, had either taken the south-westerly course,—in which case he had very probably become icebound somewhere about the western coasts of North Somerset;—or he had taken the course by Wellington Straits,—in which case he was to be sought among the yet unpenetrated ice-fields of the higher northern latitudes.

With these views, three expeditions were fitted out in the winter of 1848; one, under Captain Kellett, in the "Herald" and "Plover," was to enter the Arctic Sea, from Behring's Straits, on the west, and explore the north-western coasts of America, as far as the Mackenzie River; another, under Sir John Richardson, was to proceed overland to the mouth of the Mackenzie, and thence traverse the North American coastline eastward, to the Coppermine River; while Sir James Clarke Ross, with the "Enterprise" and "Investigator," was to examine the western coast of North Somerset, and explore the shores of Wellington Channel.

The result of all these expeditions was, as our rea-

ders very probably remember, purely negative. Captain Kellett and Sir John Richardson so far accomplished the object of their mission as to ascertain that no trace of the missing voyagers was to be found on the American coast-line, between Behring's Straits and the Coppermine River; Sir James Ross was entirely foiled in all attempts at exploring, or even entering, Wellington Channel, which was wholly blocked up by an impenetrable ice-field; he, however, wintered in North Somerset, and, by a land exploration, convinced himself that Sir John Franklin had not visited the western shores of that peninsula.

At the beginning of the present year the "Enterprise" and "Investigator" were again sent out, with directions to attempt the exploration of the Polar Seas, by entering them through Behring's Straits from the west, instead of by Baffin's Bay from the east: subsequently, the "Intrepid" (Capt. Austin) and the "Reliance" (Capt. Ommaney) were also despatched with instructions to pursue the more usual channels by Lancaster Sound and Barrow's Strait; Sir John Ross also has sailed on the same course; while, to complete the chain of investigation, Dr. Rae has been directed to continue his overland exploration over the hitherto untraversed tract that is bounded on the north by Bank's Land, and on the south by the narrow sea that separates Victoria Land from the north coast of America. The results of these different investigations (not to mention the several expeditions sent out with the same purpose by Russia and the United States) it were, as yet, rash to predict; of their operations hitherto, the latest and only accounts are those received of the Lancaster Sound and Barrow's Strait exploring parties, with the substance of which all our readers are now familiar. The Esquimaux massacre narrative, communicated to Sir John Ross, may, we think, be set aside, as an altogether improbable fiction; the fragment of rope, found by Capt. Ommaney, on Cape Riley (at the entrance of Wellington Strait), and since identified at Woolwich, as having, in all probability, formed part of the stores of the "Erebus," was disposed to regard as a far more important indication. Were we, ourselves, to indulge in speculation on a subject where so many of the elements of even approximative conjecture are wanting, we should be, on the whole, inclined to the belief that the probabilities of the case strongly point to Wellington Strait, as having been the course taken by Sir John Franklin. The recent discovery by Capt. Ommaney is, at all events, not inconsistent with this hypothesis: on no other theory, than that of his being ice bound in some hitherto wholly unvisited and remote region of the Polar Seas, such as those to which this Strait appears to form the entrance, can we account for the fact of no rumor of Sir John Franklin having reached any of the exploring parties of 1848. With this feeling, we own it was with some regret that we saw the announcement that Capt. Ommaney, after leaving Cape Riley on the 23rd of last August, was to steer a direct course to Cape Walker and Cape Holham: that is, that, passing by the opening of Wellington Strait, he was to pursue the south-western track. Of course, if Wellington Strait was, at that time, as is not improbable, rendered wholly inaccessible by ice, nothing further can be said. On the other hand, if an entrance were practicable, we think it should have been made; for, until every human effort has been exhausted in the endeavor thoroughly to explore this channel, we feel sure that there will be a general impression of dissatisfaction, that one avenue, at least, has been neglected into the recesses of that Polar labyrinth within which lies concealed the unsolved mystery of the fate of Franklin.

CANADA NEWS.

The advices from Lake St. Peter continue of a highly favorable character. There is every reason to believe that the channel, in this Lake, will soon cease to be the cause of such heavy cost to laden ships, as has hitherto burdened the trade of Montreal. We congratulate the public on the prospect of an early removal of the impediments to navigation between Montreal and the ocean. We hope to receive an equally favorable report regarding the shallow channel at the Flat Island, (*Les Isles Plattes*). The water at that point is only about six inches more than in the Lake. The Engineers will, doubtless, have their attention directed to it before their return. The bottom, we have been informed, there is reason to fear, is stoney. *Les Isles Plattes* and the Lake have cost an immense sum to the shipping and trade of Montreal, hitherto, and it is truly gratifying to have so bright a prospect as the present, of the difficulties they present being soon removed.—*Herald*.

Hon. Mr. Bourrett, Assistant Commissioner of Public Works, arrived from Montreal yesterday morning to make arrangements for accommodation of the Government. We understand that the old parliament buildings will be entirely devoted, along with the new wing, which will be commenced in spring, to the accommodation of the two houses, and that it will be necessary to rent buildings for the other departments and for the Governor's residence. Mr. Budge, engineer of the Department of works, has also arrived in town to arrange with Mr. Gauvreau, architect, the plans for the new edifices.—*Quebec Gazette*, Oct. 23.

CATHOLIC EDUCATION IN MONTREAL.—A correspondent of the *Boston Chronotype* writes as follows:—"My first call, after breakfast, was at the Frere School, a Catholic institution for the gratuitous education of boys. Their average number of pupils is about 1800, divided into 24 sections, with a master to each. By the kindness of two of the masters, we were shown through the different departments, and specimens of writing, drawing, and other accomplishments, by the scholars, were placed in our hands for examination, all of which were executed by youths between the ages of 8 and 15 years, but would have been creditable to a master proficient. "After walking through their various rooms, and taking a look at the chapel, the scholars were exercised in reading, declamations in French and English, and in singing, in each and all acquitting themselves in a manner but few of our schools could equal. At this institution no charge whatever is made for instruction, and even stationery and books are furnished, if the parents are too poor to procure them. Highly delighted with our visit we left more than ever impressed with the belief, that were it not for the Catholics the Canadian provinces would be far below their present rank in the rudiments of common school education; that without them thousands would live and die without knowing their alphabet."

IRISH INTELLIGENCE.

TENANT RIGHT.—GREAT MEETING AT NAVAN.—On Thursday the Great County of Meath meeting took place at Navan, and was, perhaps, the largest and most influential assembly yet held in the course of the movement. Letters were read at the meeting from the Bishop of Meath, Dr. Cantwell, and from the County Representatives, Messrs. M. Corbally and Henry Grattan; also from Sergeant Shee, and other eminent advocates of Tenant Right. Amongst the speakers were Mr. Sharman Crawford, M. P., Mr. Fitzgibbon, Mr. Lucas, &c. After the meeting a soiree took place, which was numerously attended.—Tablet.

TENANT RIGHT IN WEXFORD.—The first meeting of the Enniscorthy Central District Tenant Society, was held on the 30th ult. at their rooms, Market-square, Enniscorthy.—W. Moran, Esq., in the chair. Messrs. John Cullen and Phillip Jackman were requested to act as Secretaries. Lawrence Doyle, Esq., was appointed Treasurer. It was proposed by the Rev. B. E. Meyler, P. P., Ferns, seconded by Dr. O'Rourke, Enniscorthy—"Resolved—That we commence forthwith the collection of the sum appointed to our district, in aid of the Tenant League Fund; that we send up our first remittance on this day fortnight; and that our Secretaries be requested to communicate with the different parishes in our district, that they may immediately take measures in furtherance of that object. The motion was carried, and the Committee, after some further business, adjourned.—Wexford Independent.

The requisition for the Tipperary County meeting in support of the Tenant League, to be held at Cashel on Wednesday next, appears in the last number of the Tipperary Free Press, and is signed by the four county and borough representatives, by upwards of sixty Roman Catholic Clergymen, and a large and influential list of the tenant farmers, and other inhabitants of the county.

The Tipperary Free Press publishes letters from Messrs. Cecil Lawless and N. V. Maher, and Sir T. O'Brien, giving their adhesion to the principles of the League, and promising to attend the county meeting at Cashel. The other representative, Mr. Scully, is one of the earlier adherents of the movement.

The Kilmallock tenant right meeting was held on Tuesday, and was numerously attended by the Roman Catholic Clergy and the respectable tenant-farmers of the surrounding parishes. The principal speakers were, the Rev. Dr. Croke, Rev. Dr. Downes; Mr. Ryan, of Bruree; and Mr. L. Roche. A Tenant Protection Society was formed, and local committees were appointed for the several parishes, to receive the names of new members and supply information. Mr. R. O'Shaughnessy, solicitor, was appointed secretary to the body.—Mr. M. O'Donnell was appointed treasurer.—Limerick Examiner.

A tenant right meeting has been held at Taghmon, co. Wexford, for the purpose of forming a district Committee to co-operate with the Tenant League. The meeting was well attended.

MAYGLASS TENANT PROTECTION SOCIETY.—The Committee of the above Society held their usual meeting on the 29th ult. The chair was taken by the Rev. J. Cullen, C.C. Resolutions were adopted to the following effect:—"1. That this Society hereby adopt the resolutions of the county meeting, as passed at Enniscorthy, on the 23rd of September last, and that they be also entered on the minutes of this Society. 2. That we take immediate steps to raise our part of the 150l. apportioned on the Wexford district; and that we call on the men of the parishes of Ballymore, Killinick, and Ishartmon, to co-operate with us in that object, if they desire to continue a connection with this Society, of which we expect to be informed without delay."—Wexford Guardian.

TENANT RIGHT IN MAYO.—The clergymen of the Deanery of Castlebar, assembled in conference on the 2d instant, have unanimously fixed upon Saturday, the 12th of this month—October—for the holding of a preparatory meeting, at Flynn's Hotel, Castlebar, at the hour of twelve o'clock precisely, of the friends of the suffering tenant class in this county, to arrange the preliminaries of a great monster county meeting, to advance the principles of the Irish Tenant League, and to assist it in every possible, legal, and constitutional manner, to secure to the proprietors and occupiers of the soil, one and the other, their just and legitimate rights. It is expected that every man in Mayo will do his duty on the present occasion.—Freeman.

THE TENANT LEAGUE.—THE LOUTH MEETING.—The Tenant League is progressing in its movements with rapid strides. Wexford, Kilkenny, and Monaghan, have already responded to its call, and Meath will meet on Thursday next, and gallant Tipperary on the week following. After consulting a number of the men foremost in the agitation of the land question in this county, we have to state that the meeting of the people of Louth to support the League will take place in the last week in this month, or on Friday, the 1st of November. Measures, we understand, will immediately be taken to make all the necessary arrangements, and prepare for a demonstration worthy of Louth and its patriotic inhabitants.—Dundalk Democrat.

TENANT RIGHT.—AGGREGATE MEETING IN TIPPERARY.—We think we are justified in predicting that since the memorable monster meetings, so large, so united, so determined an assemblage has not met in Tipperary, as that which will take place at the Race-course, near Cashel, on Wednesday, the 16th instant. The importance of the object, the energy of the secretaries, the feeling of the people, warrant us in this anticipation; and we are equally satisfied that the tenant right agitation will receive such an impulse from Tipperary as will open the eyes of those who hitherto have recklessly obstructed the adjustment, on equitable principles, of those relations—or rather those discords—between landlord and tenant, which have caused and perpetuated the misery of the country. In every just and national struggle, Tipperary was wont to be the first in the field, and the last to leave it. The meeting of the 16th will gather together tens of thousands whose sole hope is that the nation's voice will at last be heard. At this meeting the case of the country will be fairly stated. The wrongs will be exposed, the rights, not of tenants alone, but of all—landlord, tenant, and laborer—will be expounded. It will be shown that, in seeking to save the tenantry, it is not desired to interfere with a single right of any one; but it will be proved that the present system must be changed, and that the law must step in as the arbitrator between two disputants who are, in an insane contest, destroying each other and ruining the country. We shall feel much anxiety to know if the large landed proprietors, aroused from their lethargy and return-

ing to common sense, will attend this assemblage, in which they are fully as interested as the farmers. Will they come forward and even affect to have some external regard for principle?—or will they close themselves up in their castles, and listen to the "hum" of those whom they have driven to constitutional appeal for protection and fair play? We know not what course they mean to adopt; but if they be absent, they shall not be forgotten. From the accounts which have already reached us, the meeting will be worthy of the cause and of the county. From every parish in Tipperary a stream of people will flow in, and even from other counties a large number may be expected to aid in the good work. Indeed the duty of every man's attendance needs no proof. A withering and corroding system is destroying our people, and there is but the one way of removing this crying evil—namely, by giving free expression to the public voice, and by condensing public opinion and bringing it to bear, as the constitution directs, on the representatives of the people. Such a mode of effecting changes is devised by a sound policy, as is the boast of our constitution.—Tipperary Vindicator.

TENANT RIGHT IN LIMERICK.—A preliminary meeting was held at Kilmallock, co. Limerick, on Tuesday last. An energetic and powerful movement is about to be made in this county in favor of the Tenant League.—Limerick Reporter.

A CONVERT TO TENANT RIGHT.—The Morning Chronicle has changed its tone so far as to admit that tenant right ought to be legalised—"When the occupiers of land in Ulster speak of tenant right, they frequently explain their meaning by claiming, on behalf of an outgoing tenant, compensation for improvement on the land. Even where there is no pretence that capital has been invested for the benefit of the landlord, the tenant may still have expended money in purchasing the good will of the holding from his predecessor, according to the custom of the country. Wherever the Ulster tenant right has been allowed to establish itself, it ought, in fairness, to be respected by the landowner, and, if necessary, to be secured by law. A notorious transfer of property, for pecuniary considerations, confers, in every well-ordered community, a vested and inalienable right. We doubt the advantage of the custom on economic grounds; but if we were to recommend that business transactions and legal rights should be unsettled on the ground of some error in theory which affected their origin, we should fall into the very error which we denounce in the tenant right agitators, when they attempt to settle the amount of rent by pedantic formulas borrowed from political economy, instead of referring to the contract between landlord and tenant, which defines the terms of the holdings."

THE TENANT LEAGUE.—Mr. Nicholas Mayer, one of the members for Tipperary, and a large landed proprietor in that county, and the Hon. Cecil Lawless, member for Clonmel, and son of Lord Cloncurry, have given in their unconditional allegiance to the principles of the Tenant-League. Both gentlemen have promised to attend the forthcoming monster meeting to be held in Tipperary on the 14th inst. Mr. Scully, the other member for the county, has also "pronounced" in favor of the League.

THE POTATO CROP.—FLYING THE SINKING SHIP.—The potato crop—a total failure in the Kerry Diocese, as well as the western parts of Cork and Cloyne, our streets bear witness to the fact in the thousands of starved, houseless creatures, wandering about, though how they subsist is a miracle, as people have become completely callous to their sufferings, and of charitable aid they get none. About 2,000 leave our quays each week per steamer, half to London and Liverpool, the latter en route to America. The six steamers trading these ports can hardly provide stowage for the immense live freight. We have, besides, a considerable direct American emigration; not a ship offers but has her berths at once taken up, and sometimes twice and thrice the number apply and are refused; the number going across the Channel by colliers, steamboats, &c., is also great. You may expect what a winter is before the Roman Catholic Clergymen of the famine districts, their flocks daily growing poorer, and the Apostle of Indian Meal preparing his soup-house and boiler for a fresh appeal to the senses of the famishing. This meek and charitable follower of his Saviour with bag of rice in pocket, and Bible in hand, is, suo more, prepared to argue with the starving followers of the Scarlet Whore of Babylon; and the autocrat of the district, living in the big house adjacent, wields his power of life and death over the peasantry to aid the imposition of Indian meal fetters.—Cor. of Tablet.

THE HARVEST.—The Rev. Mr. Ford, P.P., Innismagrath, Drumkeeran, writes as follows:—"The hopes of the farmer are very gloomy in this locality; the corn still in the fields; the weather very wet, scarcely two days in succession dry since the middle of September last; nights of high wind prostrating all the stocks of corn, on which tremendous showers from the West are, every five minutes, poured down. About half the potatoes here are safe from blight, but, for want of coming to maturity, are of an indifferent quality."

The oats shipped from Limerick in September is estimated in value at \$25,000.

UNPRODUCTIVENESS OF SALMON FISHERIES.—It is an ascertained fact, that there has scarcely been any salmon caught this season, not only in the Erne and Foyle, but also in the great rivers and estuaries of England and Scotland there has been a similar scarcity of this fish, heretofore so plentiful and so valuable to the lessees of fisheries, who are much in the same predicament as the farmers were in 1846, the year of the great failure of the potatoes, and many are as badly prepared to pay the rents they agreed on for their respective fisheries. The cause of this deficiency is attributed to the visit to our coasts of some kind of voracious fish, which, from their predatory attacks upon the salmon, have driven them to some other parts out of our loughs and rivers. What strengthens this opinion is, scars were found on one-fifth of the few fish caught in the Foyle and Bann, as if inflicted by some voracious animals of the ocean. The scarcity of the salmon has been as difficult to account for as the potato blight. A Ballyshannon man, now residing in Canada, writes to a friend here, that there was a great take of salmon at St. John's, which he knew to be Ballyshannon fish, both by their shape and flavour. What next?—not only our inhabitants but our fish are leaving us.—Ballyshannon Herald.

MANUFACTURE MOVEMENT IN DROGHEDA.—At a meeting of the Provisional Committee, Mr. Carter (linen manufacturer) produced a beautiful specimen of vesting, which he had brought to the meeting for the purpose of showing what could be woven in Drogheda. He had manufactured it himself; and he had ten looms at present available for the manufacture of tweeds and

vestings, if encouragement were given him. The Secretary stated that the material for the manufacture of the tweeds could be had at any time in Dublin. The Board promised to forward Mr. Carter's scheme, and passed a vote of thanks to him for his industry and zeal. Sir Wm. Somerville has promised to contribute towards the movement.—Louth Advertiser.

NATIVE MANUFACTURE.—It is with much pleasure that we make the announcement of the establishment of a flax mill and the introduction of the manufacture of linen into the neighboring town of Ballymahon, by its proprietor, John Shouldham, Esq., High Sheriff of the county Longford. Mr. Shouldham, we understand, is also proprietor of the flourishing town of Ballymena, in the north, in which the manufacture of linen has for a series of years been most successfully carried on.—Westmeath Independent.

The Sisterhood of the Good Shepherd, Clare-street, Limerick, have introduced to their establishment, from Belgium, a person to teach poor Magdalens the lace manufacture, as carried on in France and Belgium, and the Sisters of Mercy are about to extend its operation to their poor school.

A contract is being made in Dublin for the supply of Irish frieze clothing to the workhouse of Glasgow, as the manufactured article is said to be much superior to that at the other side of the water.

MINING OPERATIONS IN IRELAND.—The existence of ore at Dundrum, on the Downshire property, having been satisfactorily ascertained, the working of lead mines there is about to be undertaken, a Welsh company having for that purpose obtained a portion of land from the lord of the soil on his visit to that locality in the course of last week.—Newry Telegraph.

THE QUEEN'S COLLEGES.—A communication, it is said, has been received from the Propaganda at Rome, acknowledging the receipt of the decrees of the Synod recently held at Thurles. Of course no decision has yet been pronounced by the Sovereign Pontiff; but it is stated that the writer of this letter refers to the decrees, including that condemnatory of the Queen's Colleges, as "moderate in their tendency and entirely in accordance with the instructions from the Holy See, as conveyed in the rescripts." The Freeman publishes the first minutes of the proceedings for the establishment of a "National Catholic University." A committee has been sitting, a mode of collecting funds has been decided on, secretaries appointed, a committee-room selected, and an account opened in the Hibernian Bank in the name of the four Roman Catholic archbishops, to receive subscriptions and donations for the undertaking.

The eldest son of Maurice O'Connell, Esq., M. P., has entered the Royal Navy, and is appointed midshipman in her Majesty's ship Frolic, sixteen guns, on the Mediterranean station.

The usual weekly meeting of the Loyal National Repeal Association took place on Monday, 7th Oct., in Conciliation Hall. The chair was taken by Alderman Moran. Mr. John O'Connell addressed the meeting.

HORRIBLE OCCURRENCE IN CLARE.—Miltown Malbay, Oct. 4.—On Monday last, the 29th ult., about one hundred boys, averaging nine years of age, from the auxiliary workhouse here, was sent to the parent workhouse at Ennistymon, to be inspected by a committee of the Ballyvaughan Board of Guardians, as being chargeable to that union. It appears that they were kept there all day, and about five or six o'clock were ordered to return to Miltown, without having gotten a morsel of any kind of food to eat, so that they were fasting since six o'clock that morning. The night having been unusually stormy and wet, these poor wretched little creatures, being quite exhausted with hunger and fatigue, were unable to walk such a distance (fifteen miles), and the result was, that numbers of them lay on the roadside all night; others of them were more fortunate, having obtained lodgings at the houses on the way. When the roll was called next morning at the workhouse, 10 or 12 of these boys were missing, and amongst them was Denis Kerin, whose dead body was found on Tuesday morning on the side of the road at Clonbony-bridge, near this village, with a wound in the forehead and another in the back of the skull, which, it appears, he received by being frequently dashed against the walls, as he must have been blown about by the very high wind. An inquest was held on the body, on Wednesday, by E. O'Donnell, Esq., at the auxiliary workhouse, but the jury not being willing to return a verdict until it was shown to them by what authority these little boys were compelled to walk such a distance on such a severe day, the coroner had to adjourn the inquest until Thursday, the 3rd, when it was resumed at the courthouse, and after a long and searching investigation, the jury returned the following verdict:—"We find that Denis Kerin, aged eleven years, came by his death on Monday night, September 30th, on his way from the Ennistymon workhouse to the auxiliary at Miltown, from exhaustion for want of food and exposure to cold, from the neglect of the officers connected with the parent house and auxiliary, together with the neglect of the Ballyvaughan Board of Guardians."—Clare Journal.

EXTERMINATION IN CLARE.—A correspondent of the Limerick Examiner writes—"I send you an account of the most heartrending ejection by Henry Kean, brother to Marcus Kean (in obedience to whose orders he is acting), of the inhabitants of this locality. Seventy-three fellow-creatures thrown by the ditch side, ten of whom were living in fever, seven more so advanced in years as not to be able to move; one, James Hogan, having ten in family, was one of those poor sufferers, lying by the ditch side, in hunger, misery, and starvation; the houses of so many fellow-creatures are now levelled to the ground, after a residence of sixty years, under the late Marquis of Conyngham and Col. Burton.

EXTERMINATION IN KERRY.—The Limerick Examiner states that seventy-five families, four hundred and seventy-eight souls, were evicted and unhoused within the compass of one year and a half, from only one landlord's property, in the union of Listowell.

HOUSE LEVELLING IN GORT.—The town of Gort was put into a state of great excitement on Saturday last, by the arrival of a body of men from the county Clare, armed with crowbars, for the purpose of levelling houses in Church-street, in that town, at present under the custody of the Court of Chancery. At two o'clock the receiver, Mr. O'Brien, of Ennis, accompanied by the sub-sheriff, Mr. O'Hara, and the constabulary quartered in Gort, under the command of Mr. McMahon, sub-inspector, proceeded to take possession of the houses and to level them. No resistance on the part of the tenants was offered, until they came to some houses situated near Nun's Island, at the extremity of the town, when stones were thrown, which caused the levellers to retreat, some of whom, scaling the walls of

the Deanery grounds, sought shelter in the house. The Sheriff having then called out the military from the barrack, under the command of Capt. Blair, of the Buffs, proceeded again to the same place, and recommenced taking possession of and levelling the houses, and no further resistance having been made, the military and police returned to their respective quarters.

CROP LIFTING.—On Sunday morning a number of persons, with horses and cars, met on the lands of Tyrconnell, in this county, and carried away a quantity of corn distrained for rent due to Arthur Usher, Esq. The keepers, who were assailed with stones, had to make their escape.—Waterford Mail.

MR. SMITH O'BRIEN IN EXILE.

The following letter from Mr. O'Brien, to Mr. Potter, of Limerick, appears in the Times of Tuesday, accompanied by a very lengthened and severe editorial commentary:—

"Darlington Probation Station, Maria Island, Van Diemen's Land, Feb 28, 1850.

"My dear Potter—I would have written to you sooner, if I had had anything agreeable to communicate; but I have been unwilling to grieve you, by telling you that your worst anticipations with respect to the sort of treatment which I might possibly experience in this colony, have been realised. During a period of about two months, I suffered as much as the inhumanity of the Governor of the colony, aided by the Comptroller-General, Dr. Hampton, could inflict. My health, at length, began to give way so rapidly, under the solitary confinement to which, during this period, I was consigned, that the doctor of the station became seriously alarmed, and his representation produced such a relaxation of the restrictions under which I was placed, as had the effect of restoring my strength. I shall abstain from distressing you with a detailed narrative of my experience of the magnanimity of British functionaries, as illustrated by my treatment in this Island. I shall rather impress you with a persuasion—happily, well-founded—that I bear with wonderful cheerfulness all the privations to which I am subject. Every other source of suffering appears to me to be so insignificant, compared with that of separation from my family, that I can reconcile myself to the minor vexations incidental to my position as to matters of comparative indifference. Yet, although I could terminate the pains of this separation by allowing Mrs. O'Brien to come to Van Diemen's Land, I feel more strongly than ever that it would be the greatest injustice to my children to bring them to a country, the present condition of which I will not trust myself to describe. I, therefore, can see no definite termination of the calamities of my lot, except that which you and other friends took so much pains to avert—the deliverance which will be effected by death; and I confess that I deliberately think that my death would be more advantageous to my children, than that they should follow me to this colony.

"I am afraid that some of my fellow-exiles, though enjoying the 'comparative liberty' which a ticket of leave confers, find their lot little more enviable than mine; and the more I reflect upon the circumstances of their position, the more do I rejoice that I have kept myself unlettered by any engagement, even though my resolution in this regard very nearly cost me my life. Considered as a prison, Maria Island is as little objectionable as any other spot that could be chosen. The scenery is very picturesque, and the local officers have been as kind as they could venture to be under the inhuman regulations laid down for their guidance by the Comptroller-General. I am, therefore, rather sorry to learn that this station will soon be broken up. Upon the abandonment of this station, I shall probably be removed to Port Arthur—a change which will, I fear, be productive of neither benefit nor satisfaction to me. Tell my Limerick friends that my recollection of their kindness is as vivid as if I were still their representative, and believe me, your very obliged and attached friend,

"WILLIAM S. O'BRIEN."

ENGLAND.

RAILWAY CIVILIZATION.—It may sound paradoxical to say so, but it is, nevertheless, true that railways are tending to recall that state of things which stage-coaches and posting brought to an end; and 1750 and 1850, like two extremes, will be not unlikely to touch each other in the point of desolate highways and rampant footpads. To take a familiar example, we may point to the town and district of Hounslow. More vehicles probably passed and repassed between this place and the metropolis in the year 1800 than at the present moment. It was once the chosen scene of highwaymen's exploits, but the improved facilities of travelling gradually brought our great western route into such hourly use, that robbers were actually slaughtered from the road by honest men. Upwards of a thousand coach-horses were stalled, it was said, in the town of Hounslow some 12 or 15 years ago. There are now, probably, not 10, and the consequence is, that grass grows again on the Bath road, as it did in the days of Jonathan Wild.—Times.

A DISCRETIONABLE AFFAIR.—At the Board of Guardians in Marylebone Workhouse, on Friday, (so say the Sunday papers,) Mr. Churchwarden Bridgeman asked whether the report that a pauper dressed in a surplice officiated as clergyman during the chaplain's absence, was true. The Rev. Mr. Moody, the chaplain, was sent for, and the question put to him. The rev. gentleman said, very indignant and much excited, "I will not answer the question, as I know nothing about the occurrence. Send for the man Langrage, who acts as clerk, and he will be able to say whether it occurred or not." Langrage, who is a pauper, and clerk to the chaplain, having made his appearance, gave the following version of the affair:—"During the absence of the chaplain, the gentleman appointed to act in his place absented himself on a Wednesday, when he should have performed Divine service for the paupers. After waiting some time, and the congregation betraying unequivocal symptoms of impatience, I went to the master, and asked him if I should discharge the congregation. He replied no, and desired me to put on the surplice and read prayers. I accordingly put on the parson's surplice—(laughter), and, proceeding to the chapel, mounted the desk and read prayers—(increased laughter). The congregation tittered while I was reading prayers"—(loud laughter). The Rev. Mr. Scobell: "Are you aware of the pains and penalties to which you have subjected yourself by taking upon you the office of priest?" Langrage—(much terrified):—"Oh, dear, no, sir: I only did as I was ordered." The guardians agreed that the affair should be entered on the minutes.—Family News.

THE QUARTERLY STATEMENT OF THE REVENUE.—Through accidental circumstances, the return for the quarter just ended exhibits a decrease compared with the corresponding quarter of last year. The decrease on the customs is £1,389; that on the quarter's excise is £184,234—a falling off more than accounted for by the repeal of the duty on bricks: but for this, there would be an increase of about £80,000. On the stamps of the quarter the receipts have been £179,719 less than last year; the land and assessed taxes have decreased £16,444, and the property tax £46,142. The total decrease from all causes, in the ordinary revenue of the quarter, after deducting two small items of increase, is £418,103. Notwithstanding, the comparison of this and the previous year is highly favorable. On a comparison of all the items of increase and decrease, it appears that the total ordinary revenue is £470,708 more than that of the previous year. On reference to the last figures in the second of the two tables, it will be seen that "the surplus revenue, after providing for the charges on the Consolidated Fund, and for the payment of supply services in England in the quarter ended October 10, 1850," amounts to £1,266,180. This represents the excess of the income over the expenditure of Great Britain for the last six months, being the first half of the financial year. The balance-sheet of the United Kingdom will shortly be published, and will probably exhibit a surplus of about three millions and a half, a quarter of which, viz., about £900,000, will, according to the act, be handed over to the Commissioners for the Reduction of the National debt.—*Weekly News.*

A number of flies are engaged to carry the religious entry in the suburbs to Exter Hall during the May meetings; and it is they, the correspondent of the *Morning Chronicle* was assured, who are celebrated for overcrowding the vehicles. "Bless you!" said one man, "them folks never think there can be too many behind a horse—six is nothing for them, and it is them who is the meanest of all to the coachman, for he never, by no chance, receives a glass at their door."

The *Literary Gazette* gives a curious anecdote in Natural History. A favorite magpie had been accustomed to receive dainty bits from the mouth of its mistress. "The other day it perched, as usual, on her shoulder, and inserted its beak between her lips, not, as it proved, to receive, for, as one good turn deserves another, the grateful bird dropped an immense green, fat caterpillar into the lady's mouth!"

INTEMPERANCE AT BIRMINGHAM.—The correspondent of the *Morning Chronicle* has commenced a series of letters on the condition of the working-classes of Birmingham. The first statement of importance that is mentioned is the excessive intemperance which distinguishes the workmen, in comparison with Manchester and other large cities. One principal cause is said by some employers to be the number of beer-shops in the town, which are frequented by young boys. In no part of the country are so many children and young lads employed in manufactures as in Birmingham. The great majority of these boys, from eleven or twelve years of age upwards, work for their own wages, and own no allegiance to their masters or employers after they have left the workshop. The old licensed victuallers, or public-house keepers, would not allow young lads to frequent their houses. Their customers objected, if youths under twenty-one were permitted to smoke and drink in their tap-rooms or parlours, but the beer-shop keepers have no such scruples, and "it is no unusual sight to see precocious men of fifteen or sixteen years of age, drinking and smoking, and playing at games of chance, in these places, utterly uncontrolled by parental or any other authority, and taking liberties of behaviour in which full-grown men would be ashamed to indulge." But another far more fruitful cause (and it will be found so in most large towns) are the numerous clubs that meet at public-houses. What are termed guinea clubs and five-pound clubs are among the most common and the most mischievous of these associations. They are chiefly got up by the landlords of beer-shops. The following is a copy of a printed bill, of which any one who will take the trouble may count scores in a walk of half an hour through the streets of Birmingham:—"A guinea club is held here every Monday evening. Whoever joins the same, or brings a member, will confer a favour on his obedient servant."—(Signed by the landlord.) Each member of these clubs puts in threepence, sixpence, or a shilling, according to the numbers or previous arrangement, and the guinea produced is put up for public competition, and purchased by the highest bidder, who not infrequently pays as much as five shillings out of the twenty-one for the "accommodation." The loan is repaid by weekly instalments, and in three cases out of four is only sought for drinking purposes.

BRIDGE BETWEEN ENGLAND AND FRANCE.—The Academy of Sciences has under consideration a plan of a suspension bridge between France and England. M. Ferdinand Lemaître proposes to establish an aerostatic bridge between Calais and Dover. He would construct strong abutments, to which the platform would be attached. At a distance of one hundred yards from the coast, and at distances of every one hundred yards across the channel, he would sink four barges heavily laden, to which would be fixed a double iron chain of peculiar construction. A formidable apparatus of balloons of an elliptical form, and firmly secured, would support in the air the extremity of these chains, which would be strongly fastened to the abutments on the shore by other chains. Each section of one hundred yards would cost about 300,000*l.*, which would make eighty-four millions for the whole distance across. These chains, supported in the air at stated distances, would become the point of support of this fairy bridge, on which the inventor proposes to establish an atmospheric railway.—This project has been developed at great length by the inventor.

The correspondent of the *Univers* at Rome writes:—"In the document which I now send you, it will be seen that mention is made of the erection of the Metropolitan See of Westminster, from whence it may be inferred that the other Apostolical Vicarists in England will be also made into Bishops and Archbishops. This measure, which is of such great importance to the English Catholics, was announced some time since. Cardinal Wiseman, Archbishop of Westminster, will return to England to occupy his metropolitan See."

The statement of a weekly chronicle, said to enjoy a certain amount of Court influence and favor, that the Reverend Henry Wilberforce had not joined the Church of Rome, but had returned to his late living of East Farleigh, is quite incorrect. Mr. Wilberforce (my informant was an eye-witness of the proceeding) was confirmed by the Cardinal Archbishop of Mechlin last

Saturday week, and his children have been received along with him, Mrs. Wilberforce having been received before they left England. Mr. Wilberforce was received at Brussels—his children at Mechlin.—*London Correspondent of the Oxford Herald.*

UNITED STATES.

Twenty-six miles of the Vermont and Canada Railroad was opened on the 19th inst., from Essex to St. Albans.—The freight has been accumulating for some time past, and the rush of freight over the Vermont and Canada Railroad, will be much greater than was anticipated. Only nineteen miles remain to be finished, which will be completed as early as the 15th of November.—*Boston Pilot.*

FATHER MATHEW.—We understand that preparations are being made to receive Father Mathew by our Catholic citizens. He is expected in this city in a day or two from St. Louis.—*Chicago Democrat.*

A Boston speculator proposes a plan by which they who choose may go to London and see the big fair in the spring and come back again, all for not more than one hundred dollars. He says he has ascertained from good authority that, provided one hundred passengers can be obtained, the proprietors of a line of first class packets will agree to furnish a passage to Liverpool and back, and provide good accommodations and excellent fare, for the sum of sixty dollars each—the whole trip and stay to include about three months.—*Boston Pilot.*

Civilization already begins to enervate the people of the Far West. Last month a piano made its appearance in Hard Scabble, while the landlord of the "Fighting Bears," who nobly resisted the innovation of table-cloths, has been compelled to strike his colors to a "cussed Yankee," who advertises "clean plates at every meal."—*Id.*

The Protestant Episcopal Convention, which has recently been in session in Cincinnati, seems to have attracted a good deal of attention. The proceedings have been rich and racy, and no doubt the lottering fabric of American Episcopalianism has received wonderful support by the labors of this dignified body. Judges and Lawyers, Doctors and Professors, all mingle together in the discussions, and stand on the same platform with the Bishop and the clergyman. In fact, it would seem, that the legal fraternity, true to their vocations, had more to say than any body else upon the "difficult questions," which were before the Convention. They decided what was, and what was not an article of faith, and of course their fellow laymen were bound by their decision; alas! for the freedom of opinion of Episcopalianism. Among other matters the Convention settled the long pending "Marryland difficulty." Dr. Johns, of Baltimore, refused to let the Bishop administer communion in his church, on the ground, we suppose, that "this is a free country," and the clergy and laity, assembled in Cincinnati decided that he had not ought to refuse. Will Dr. Johns obey? These wise-acres also concluded that as yet there had been no correct edition of the Bible, and that the Protestant Prayer Book Society be employed to publish a standard edition of the Bible! Good bye to King James and his version. He is no more a "standard" author.—*Id.*

The Mayor of Pittsburgh has been convicted of assault and battery, and held to bail to keep the peace in the sum of \$200.—*Id.*

FROM HAVANA.—Accounts from Havana to the 5th instant represent that much excitement exists there on account of a rumor of another invasion. The soldiers sleep on their arms, and the officers are vigilant and active. The navy war steamers are out every day, and there is every preparation and readiness to give the expected invaders a warm reception. A letter suggests—"That the true cause, probably, of the vigilance of the regular army and navy, has arisen from the proceedings of the last few days. The island has been in a state of siege since the Lopez expedition. This has been raised, and the militia disbanded. They were called upon to give up the arms they had received from the Government; and, not immediately obeying, an officer and men proceeded to the houses of the volunteers and took all the arms they could find. This has enraged some of the old Spaniards who volunteered to put down the Lopez party, since they now find the Government fears to entrust them with arms for its security and preservation. At all events, the political horizon of Cuba bears a gloomy and portentous appearance. It may be hoped that in a few days this sad state of affairs will wear off—when the idea of immediate invasion will explode, and the people find that the report was all a humbug, got up by some greedy speculator who is anxious to buy shipping at reduced prices."—*N. Y. Freeman's Journal.*

LOWER PROVINCES.

Earl Grey has notified the Nova Scotian government, that the British Government will grant assistance towards building the Halifax and Portland Railway. Earl Grey approves of the enterprise, and expresses the belief that Halifax will ultimately become the chief port for transatlantic communication.

The autumn, always a delightful season in Nova Scotia, has this year been more than usually fine. The fruits of the earth, with the exception of potatoes, have been gathered into the farmer's barns in excellent condition. In many places the yield of cereals has been unprecedented for abundance and quality. A gentleman in the city recently received a letter from his correspondent in Annapolis, which states that the crops in that county are altogether beyond any former precedent. We are glad to learn that fruit—particularly apples—are in the most profuse abundance. American speculators have been in the market in Annapolis, and already 2500 barrels have been put up for the Boston, &c., markets. The price of the article had consequently advanced two shillings per barrel! They had previously been selling for 6*s.* They cannot now be bought for less than 8*s.* per barrel. Success to the farmers, say we.—*Nova Scotian.*

The English Government has made the colonies a present of some convicts from Bermuda who were driven from the United States. The Mayor of Halifax cautions the citizens that they are at large amongst them.—*St. John Freeman.*

The crops in all parts of the Province, we are happy to learn, are yielding large returns, with the single exception of the potato crop, which, in many districts, is more or less affected by the rot.—*St. John Observer.*

The current opinion is, that the county of Carleton will this year produce three times the quantity of bread which will be required by the inhabitants. The crops in this county are also generally above an average, and are now nearly secured in excellent condition.—*Fred. Reporter.*

The great bell for the Roman Catholic Cathedral at St. Johns, ordered by the late Bishop Fleming, and cast

by Mr. Murphy, of Dublin—at which city it was exhibited at the Industrial Exhibition—arrived at its destination on the 2nd Oct. It was landed with great rejoicings and accompanied with a band of music, and several thousands of persons, was safely deposited under the shadow of the great tower of the church.

TO THE CATHOLICS OF CANADA!

THE CHEAPEST WORK ever printed is **SADLIER'S NEW AND CHEAP EDITION OF BUTLER'S LIVES OF THE FATHERS, MARTYRS, and other PRINCIPAL SAINTS.**

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

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

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

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

D. & J. SADLIER,
179 Notre Dame Street.

Montreal, Oct. 23, 1850.

BOARDING SCHOOL

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

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

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

TUITION.

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

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

TERMS.

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

[This is to be paid when entering.]

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

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

DRESS AND FURNITURE.

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

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

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

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

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

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

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

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

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

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

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

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

D. & J. SADLIER,
179 Notre Dame Street.

Montreal, 3rd Oct., 1850.

RYAN'S HOTEL,

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

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

THE HOTEL IS IN THE IMMEDIATE VICINITY OF MERCANTILE BUSINESS,

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

THE TABLE

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

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

THE CHARGES WILL BE FOUND REASONABLE.

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

M. P. RYAN.

Montreal, 5th September, 1850.

GROCERIES, &c.,
Wholesale and Retail.

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

Corner of **McGILL and WILLIAM STREETS,**

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

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

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

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

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

MACKAREL—Nos. 1 and 2, in bbls. and half-bbls.
HERRINGS—Artichat, No. 1, and Newfoundland

Cassia, Cloves, Allspice, Nutmegs, Indigo, Copperas, Blue, Starch, Mustard, Raisins, Maccaroni, and Vermicelli

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

JOHN FITZPATRICK.

August 16, 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.

On hand, a large and complete assortment,

WHOLESALE AND RETAIL,

Low, for Cash.

Aug. 15, 1850.

JOHN M'CLOSKEY,

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

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

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

Montreal, Sept. 22, 1850.

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BOOKSELLER,

Great St. James Street, Montreal,

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

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Bishop England's Works, published under the auspices and immediate superintendence of the Rt. Rev. Bishop Reynolds, the present Bishop of Charleston, 5 v. 8vo., cloth, \$10.
The same, library style, marbled edges, \$12.
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Cobbett's History of the Reformation in England and Ireland, 12mo. paper 30 cents, half bound 38 cts, cloth 50 cents.
Concilia Provincialia, &c., 1829-46, complete, cloth \$1 50.
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