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

DISCOURSE XVII.

ON THE FITNESS OF THE GLORY OF MARY.

You may recollect, my brethren, our Lord's words, when, on the day of His resurrection, He had joined the two disciples on their way to Emmaus, and found them sad and perplexed in consequence of His death. He said, "Ought not Christ to suffer these things, and so to enter into His glory?" He appealed to the fitness and congruity of this otherwise surprising event, to the other truths which had been generally revealed concerning the divine purpose of saving the world. And so too, St. Paul, in speaking of the same wonderful appointment of God; "It became Him," he says, "for whom are all things, and through whom are all things, who had brought many sons unto glory, to consummate the Author of their salvation by suffering." Elsewhere, speaking of prophesying, or expounding what is latent in divine truth, he bids his brethren exercise the gift "according to the analogy or rule of faith;" that is, so that the doctrine preached may correspond and fit in to what is already received. Thus you see, it is a great evidence of truth, in the case of revealed teaching, that it is so consistent, that it so hangs together, that one thing springs out of another, that each part requires and is required by the rest.

This great principle, which is exemplified so variously in the structure and history of Catholic doctrine, which will receive more and more illustrations the more carefully and minutely we examine the subject, is brought before us especially at this season, when we are celebrating the Assumption of our Blessed Lady—the Mother of God into heaven. We believe it on the authority of the Church; but, viewed in the light of reason, it is the fitness of this termination of her earthly course, which so persuasively recommends it to our minds: we feel it "ought" to be; that it "becomes" her Lord and Son thus to provide for one who was so singular and special both in herself and her relations to Him. We find that it is simply in harmony with the substance and main outlines of the doctrine of the Incarnation, and that without it Catholic teaching would have a character of incompleteness, and would disappoint our pious expectations.

Let us direct our thoughts to this subject to-day, my brethren; and with a view of helping you to do so, I will first state what the Church has taught and defined from the first ages concerning the Blessed Virgin, and then you will see how naturally the devotion which her children show her, and the praises with which they honor her, follow from it.

Now, as you know, it has been held from the first, and defined from an early age, that Mary is the Mother of God. She is not merely the Mother of our Lord's manhood, or of our Lord's body, but she is to be considered the Mother of the Word Himself, the Word incarnate. God, in the Person of the Word, the Second Person of the All-glorious Trinity, humbled Himself to become her Son. *Non horruisti Virginis uterum*, as the Church sings, "Thou didst not shrink from the Virgin's womb." He took the substance of His human flesh from her, and clothed in it He lay within her, and He bore it about with Him after birth, as a sort of badge and witness, that He, though God, was hers. He was nursed and tended by her; He was suckled by her; He lay in her arms. As time went on He ministered to her, and obeyed her. He lived with her for thirty years, in one house, with an uninterrupted intercourse, and with only the saintly Joseph to share it with Him. She was the witness of His growth, of His joys, of His sorrows, of His prayers; she was blest with His smile, with the touch of His hand, with the whisper of His affection, with the expression of His thoughts and His feelings, for that length of time. Now, my brethren, what ought she to be, what is it becoming that she should be, who was so favored?

Such a question was once asked by a heathen king, when he would place one of his subjects in a dignity becoming the relation in which he stood towards him. That subject had saved the king's life, and what was to be done to him in return? The king asked, "What should be done to the man whom the king desireth to honor?" And he received the following answer: "The man whom the king wisheth to honor ought to be clad in the king's apparel, and to be mounted on the king's saddle, and to receive the royal diadem on his head; and let the first among the king's princes and presidents hold his horse, and let him walk through the streets of the city, and say,

Thus shall be honored whom the king hath a mind to honor." So stands the case with Mary; she gave birth to the Creator, and what recompense shall be made her? what shall be done to her, who had this relationship to the Most High? what shall be the fit accompaniment of one whom the Almighty has deigned to make, not His servant, not His friend, not His intimate, but His superior, the source of His second being, the nurse of His helpless infancy, the teacher of His opening years? I answer as the king was answered; nothing is too high for her to whom God owes His life; no exuberance of grace, no excess of glory but is becoming, but is to be expected there, where God has lodged Himself, whence God has issued. Let her "be clad in the king's apparel," that is, let the fulness of the Godhead so flow into her that she may be a figure of the incommunicable sanctity, and beauty, and glory, of God Himself; that she may be the Mirror of justice, the Mystical Rose, the Tower of Ivory, the House of Gold, the Morning Star;—let her "receive the king's diadem upon her head," as the Queen of heaven, the Mother of all living, the Health of the weak, the Refuge of sinners, the Comforter of the afflicted;—and "let the first among the king's princes walk before her," let Angels, and Prophets, and Apostles, and Martyrs, and all Saints kiss the hem of her garment and rejoice under the shadow of her throne. Thus is it that King Solomon has risen up to meet His mother, and bowed Himself unto her, and caused a seat to be set for the King's Mother, and she sits on His right hand.

We should be prepared, then, my brethren, to believe, that the Mother of God is full of grace and glory, from the very fitness of such a dispensation, even though we had not been taught it; and this fitness will appear still more clear and certain when we contemplate the subject more steadily. Consider then, that it has been the ordinary rule of God's dealings with us, that personal sanctity should be the attendant upon high spiritual dignity of place or work. The Angels, who, as the word imports, are God's messengers, are also perfect in holiness; "without sanctity no one shall see God;" no defiled thing can enter the courts of heaven; and the higher its inhabitants are advanced in their ministry about the throne, the holier are they, and the deeper in their contemplation of that Holiness upon which they wait. The Seraphim, who immediately surround the Divine Glory, cry day and night, "Holy, Holy, Lord God of hosts." So is it also on earth; the Prophets have ordinarily not only gifts, but graces; they are not only inspired to know and to teach God's will, but inwardly converted to obey it. Those then only can preach the truth duly, who feel it personally; those only transmit it fully from God to man, who have in the transmission made it their own.

I do not say that there are no exceptions to this rule, but they admit of an easy explanation; I do not say that it never pleases Almighty God to convey any intimation of His will through bad men; of course He turns all to good. By all, even the wicked, He accomplishes His purposes, and by the wicked He is glorified. Our Lord's death was brought about by His enemies, who did His will, while they thought they were gratifying their own. Caiaphas, who contrived and effected it, was made use of to predict it. Balaam prophesied good of God's people in an earlier age, by a divine compulsion, when he wished to prophesy evil. This is true; but in such cases Divine Mercy is plainly overruling the evil, and showing His power, without recognising or sanctioning the instrument. And again, it is true, as He tells us Himself, that in the last day "Many shall say, Lord, Lord, have we not prophesied in Thy Name, and in Thy Name cast out devils, and done many miracles?" and that He shall answer, "I never knew you." This, I say, is undeniable; it is undeniable first, that those who have prophesied in God's Name may afterwards fall from God, and lose their souls. Let a man be ever so holy now, he may fall away; and, as present grace is no pledge of perseverance, much less are present gifts; but how does this show that gifts and graces do not commonly go together? Again, it is undeniable that those who have had miraculous gifts may nevertheless have never been in God's favor, not even when they exercised them; as I will explain presently. But I am now speaking, not of having gifts, but of being prophets. To be a prophet is something much more personal than to possess gifts. It is a sacred office, it implies a mission, and is the distinction, not of the enemies of God, but of His friends. Such is the Scripture rule; who was the first prophet and preacher of justice? Enoch, who walked "by faith," and "pleased God," and was taken from a rebellious world. Who was the second? "Noe," who "condemned the world, and was made heir of the justice which is through faith." Who was the next great prophet? Moses, the law-giver of the chosen people, who was the "meekest of

all men who dwell on the earth." Samuel comes next, who served the Lord from his infancy in the Temple; and then David, who, if he fell into sin, repented, and was "a man after God's heart." And in like manner Job, Elias, Isaias, Jeremias, Daniel, and above them all St. John Baptist, and then again St. Peter, St. Paul, St. John, and the rest, are all especial instances of heroic virtue and patterns to their brethren. Judas is the exception, but this was by a particular dispensation to enhance our Lord's humiliation and suffering.

If then such be the case with those "to whom the word of God was made," what shall we say of her, who was so favored that the true and substantial Word, and not His shadow or His voice, was, not merely made in her, but born of her? who was not merely the organ of God's message, but the origin of His human existence, the living fountain from which He drew His most precious blood, and the material of His most holy flesh? Was it not fitting, beseeched it not, that she should be prepared for this ministration by some special sanctification? Do not earthly parents so by their infants? do they put them out to strangers? do they commit them to any chance person to suckle them? Even irreligious parents would show a certain tenderness and solicitude here, though they did not understand or regard what was good and pleasing in the sight of God; and shall not God Himself show it when He commits His Eternal Word to the custody of man? Nature witnesses in like manner to the communion between sanctity and truth; it anticipates that the fountain from which pure doctrine comes, should itself be pure; that the seat of divine teaching, and the oracle of faith, should be the abode of Angels; that the consecrated home, in which the word of God is elaborated, and whence it issues forth for the salvation of the many, should be holy, as that word is holy. Here you see the difference between the office of a prophet and a mere gift, such as that of miracles. Miracles are the simple and direct work of God; the worker of them is but an instrument or organ. And in consequence he need not be holy, because he has not, strictly speaking, a share in the work. So again the power of administering the Sacraments, which is supernatural and miraculous, does not imply personal holiness; nor is there any thing surprising in God giving to a bad man this gift, or the gift of miracles, any more than in His giving him any natural talent or gift, strength or agility of frame, eloquence or medical skill. It is otherwise with the office of preaching and prophesying, and of this I have been speaking; for the truth first goes into their minds, and is apprehended and fashioned there, and then comes out from them as, in one sense, its source and its parent. The divine word is begotten in them, and the offspring has their features and tells of them. They are not like "the dumb animal, speaking with man's voice," on which Balaam rode, a mere instrument of God's word, but they have "received an unction from the Holy One, and they know all things," and "where the Spirit of the Lord is, there is liberty;" and while they deliver what they have received, they enforce what they feel and know. "We have known and believed," says St. John, "the charity which God hath to us."

So has it been all through the history of the Church; Moses does not write as David; nor Isaias as Jeremias; nor St. John as St. Paul. And so of the great Doctors of the Church, St. Athanasius, St. Augustine, St. Ambrose, St. Leo, St. Thomas, each has his own manner, each speaks his own words, though he speaks the while the words of God. They speak from themselves, they speak from the heart, they speak in their own persons, from their own experience, with their own arguments, with their own deductions, with their own modes of expression.—Now can you fancy, my brethren, such hearts, such feelings to be unholy? how could it be so, without defiling, and thereby nullifying, the word of God? If one drop of corruption makes the purest water worthless, as the slightest savor of bitterness spoils the most delicate viands, how can it be that the word of truth and holiness, can proceed profitably from impure lips and an earthly heart? No, as is the tree, so is the fruit; "beware of false prophets," says our Lord; and then He adds, "from their fruits ye shall know them. Do men gather grapes of thorns, or figs of thistles?" Is it not so, my brethren? which of you would go to ask counsel of another, however learned, however gifted, however aged, if you thought him unholy? nay, though you feel and are sure, as far as absolution goes, that a bad priest could give it as really as a holy priest, yet for advice, for comfort, for instruction, you would not go to one whom you did not respect. "Out of the abundance of the heart, the mouth speaketh;" "a good man out of the good treasure of his heart bringeth forth good, and an evil man out of the evil treasure bringeth forth evil."

So then is it in the case of the soul; and so it also

in the case of the body; as the offspring of holiness is holy in spiritual births, so is it here also. Mary was no mere instrument in God's dispensation; the Word of God did not merely come and go; He did not merely pass through her, as He may pass through us in Holy Communion; it was no heavenly body which the Eternal Son assumed, fashioned by the Angels, and brought down to this lower world: no, He imbibed, He sucked up her blood and her substance into His Divine Person; He became man of her; and received her lineaments and her features as the semblance and character under which He should manifest Himself to the world. His likeness would show whose Son He was. Thus His Mother is the first of Prophets, for of her came the Word bodily; she is the sole oracle of truth, for the Way, the Truth, and the life, vouchsafed to be her Son; she is the one mould of Divine Wisdom, in which It was indelibly cast. Surely then, if "the first fruit be holy, the mass also is holy; and if the root be holy, so are the branches." It was natural, it was fitting, that so it should be; it was congruous that, whatever the Omnipotent could work in the person of the finite, should be wrought in her. It was to be expected that, if the Son was God, the Mother should be as worthy of Him, as creature can be worthy of Creator; that grace should have in her "its perfect work;" that, if she bore the Eternal Wisdom, she should be that created wisdom in whom "is all the grace of the Way and the Truth;" that if she be the Mother of "fair love, and fear, and knowledge, and holy hope," she should give an odor like cinnamon and balm, and sweetness like to choice myrrh. Can we set bounds to the holiness of her who was the Mother of the Holiest?

Such then is the truth ever cherished in the deep heart of the Church, and witnessed by the keen apprehension of her children, that no limit but those of created nature can be assigned to the sanctity of Mary. Did Abraham believe that a son should be born to him of his aged wife? then Mary's faith was greater when she accepted Gabriel's message. Did Judith consecrate her widowhood to God to the surprise of her people? much more did Mary, from her first youth, devote her virginity. Did Samuel when a child inhabit the Temple, secluded from the world? Mary too was by her parents lodged in the same holy precincts, at the age when children begin to choose between good and evil. Was Solomon on his birth called "Dear to the Lord?" and shall not the destined Mother of God be dear to Him, from the moment she was born? But farther still; St. John Baptist was sanctified by the Spirit before His birth; shall Mary be only equal to him? is it not fitting that her privilege should surpass his? is it wonderful, if grace, which prevented his birth by three months, should in her case run up to the very first moment of her being, outstrip the imputation of sin, and be beforehand with the usurpation of Satan? Mary must surpass all the Saints; the very fact that certain privileges are known to have been theirs, proves to us at once, from the necessity of the case, that she had the same and higher. Her conception was immaculate, in order that she might surpass all Saints in the date as well as the fulness of her sanctification.

But, though the grace bestowed upon her was so incomprehensibly great, do not therefore suppose, my brethren, that it excluded her co-operation; she, as we, was on her trial; she, as we, could have chosen the worse part; she, as we, increased in grace; she, as we, merited the increase. Here is another thought leading to the conclusion which I have been drawing. She was not like some inanimate work of the Creator, made beautiful and glorious by the law of its being; she ended, not began, with her full perfection. She had a first grace and a second grace, and she gained the second from her use of the first. She had the power of rejecting grace, and therefore the power of meriting evil in proportion as she had been visited with good. She was altogether a moral agent, as others; she advanced on, as all saints do, from strength to strength, from height to height, so that at five years old she had merited what she had not merited at her birth, and at thirteen what she had not merited at five. Well, my brethren, of what was she thought worthy, when she was thirteen? what did it seem fitting to confer on that poor child, at an age when most children have not begun to think of God or themselves, or to use the grace He gives them at all; at an age, when many a Saint, as he is in the event, is still in the heavy slumber of sin, and is meriting, not good, but evil at the hands of his just Judge? It belittled the sanctity with which she was by that time beautified, that she should be raised to the dignity of Mother of God. There is doubtless no measure between human nature and God's rewards; He allows us to merit what we cannot claim except from His allowance. He promises us heaven for our good deeds here, and under the covenant of that promise we are justly said to merit it, though heaven is an in-

finite good and we are but finite creatures. When then I say that Mary merited to be the Mother of God, I am speaking of what it was natural and becoming that God, being God, should grant to the more than angelical perfection which she by His grace had obtained. I do not say that she could claim any more than she did contemplate, the reward which she received; but allowing this, still consider how heroic, how transcendental must have been that saintliness, for which this prerogative was God's return. Enoch was taken away from among the wicked, and we therefore say, Behold a just man who was too good for the world. Noe was saved, and saved others, from the flood; and we say therefore that he earned it by his justice. How great was Abraham's faith, since it gained him the title of the friend of God! How great was the zeal of the Levites, since they merited thereby to be the sacerdotal tribe! How great the love of David, since, for his sake, the kingdom was not taken away from his son when he fell into idolatry! How great the innocence of Daniel, since he had it revealed to him in this life that he should persevere to the end! What then the faith, the zeal, the love, the innocence of Mary, since it prepared her after so brief a period to be the Mother of God!

Hence you see, my brethren, that our Lady's glories do not rest simply on her maternity; that distinction is rather the crown of them; unless she had been "full of grace," as the Angel speaks, unless she had been predestinated to be the Queen of Saints, unless she had merited more than all men and Angels together, she would not have fitly been exalted to her unspeakable dignity. The Feast of the Annunciation, when Gabriel came to her, the Christmas Feast, when Christ was born, is the centre, not the range of her glories; it is the noon of her day, the measure of her beginning and her ending. It recalls our thoughts to the Feast of her Conception, and then it carries them on to the Feast of the Assumption. It suggests to us how pure had been her rising, and it anticipates for us how glorious was to be her setting.

Come, my dear brethren, I would not weary you with argument in a festive season; yet, let me finish as I have begun;—I will be brief, and bear with me if I view the bright Assumption of our Lady, as I have done her immaculate purity, rather as a point of doctrine, than as a theme for devotion.

It was surely fitting then, it was becoming, that she should be taken up into heaven and not lie in the grave till Christ's second coming, who had passed a life of sanctity and of miracle such as hers. All the works of God are in a beautiful harmony; they are on to the end as they begin. This is the difficulty which men of the world find in believing miracles at all; they think these break the order and consistency of God's visible world, not knowing that they do but subserv to a higher order of things, and introduce a supernatural perfection. But at least, my brethren, when one miracle is wrought, it may be expected to draw others after it to complete what is begun. Miracles must be wrought for some great end; and if the course of things fell back again into a natural order before its termination, how could we but feel a disappointment? and, if we were told that this was to be, how could we but judge the information improbable and difficult to believe? Now this applies to the history of our Lady. I say, it would be a greater miracle, if her life being what it was, her death was like that of other men, than if it were such as to correspond to her life. Who can conceive, my brethren, that God should so repay the debt He condescended to owe to His Mother, for His human body, as to allow the flesh and blood from which it was taken to moulder in the grave? Do the sons of men thus deal with their mothers? do they not nourish and sustain them in their feebleness, and keep them in life while they are able? Or who can conceive, that that virginal frame, which never sinned, was to undergo the death of a sinner? Why should she share the curse of Adam, who had no share in his fall? "Dust thou art, and unto dust thou shalt return," was the sentence upon sin; she then who was not a sinner, fitly never saw corruption. She died then, my brethren, because even our Lord and Saviour died; she died, as she suffered, because she was in this world, because she was in a state of things in which suffering and death was the rule. She lived under their external sway; and, as she obeyed Cæsar by coming for enrolment to Bethlehem, so did she, when God willed it, yield to the tyranny of death, and was dissolved into soul and body, as well as others. But though she died as well as others, she died not as others die; for, through the merits of her Son, by whom she was what she was, by the grace of Christ which in her had anticipated sin, which had filled her with light, which had purified her flesh from all defilement, she had been saved from disease and malady, and all that weakens and decays the bodily frame. Original sin had not been found in her, through the wear of her senses, and the waste of her substance, and the decrepitude of years, propagating death. She died, but her death was a mere fact, not an effect; and, when it was over, it ceased to be. She died, that she might live; she died as a matter of form or a ceremony (as I may call it) to fulfil, what is called, the debt of nature,—as she received baptism or confirmation,—not primarily for herself or because of sin, but to submit herself to her condition, to glorify God, to do what her Son did; not however as her Son and Saviour, with any suffering, or for any special end; not with a martyr's death, for her martyrdom had been before it, not as an atonement, for man could not make it, and One had made it, and made it for all; but, in order to finish her course, and to receive her crown.

And therefore she died in private. It became Him, who died for the world, to die in the world's sight; it became the great Sacrifice to be lifted up on high, as a light that could not be hid. But she, the Lily of Eden, who had always dwelt out of the

sight of man, fittingly did she die in the garden's shade, and amid the sweet flowers in which she had lived. Her departure made no noise in the world. The Church went about her common duties, preaching, converting, suffering; there were persecutions, there was fleeing from place to place, there were martyrs; there were triumphs; at length the rumor spread through Christendom that Mary was no longer upon earth. Pilgrims went to and fro; they sought for her relics, but these were not; did she die at Ephesus? or did she die at Jerusalem? accounts varied; but her tomb could not be pointed out, or, if it was found, it was open; and instead of her pure and fragrant body, there was a growth of lilies from the earth which she had touched. So inquirers went home marvelling, and waiting for further light. And then the tradition came, wafted westward on the aromatic breeze, how that when the time of her dissolution was at hand, and her soul was to pass in triumph before the judgment seat of her Son, the Apostles were suddenly gathered together in one place, even in the Holy City, to bear part in the joyful ceremonial; how that they buried her with fitting rites; how that the third day, when they came to the tomb, they found it empty, and angelic choirs with their glad voices were heard singing day and night the glories of their risen Queen. But, however we feel towards the details of this history, (nor is there any thing in it which will be unwelcome or difficult to piety,) so much cannot be doubted, from the consent of the whole Catholic world and the revelations made to holy souls, that, as is befitting, she is, soul and body, with her Son and God in heaven, and that we have to celebrate, not only her death, but her Assumption.

And now, my dear brethren, what is befitting in us, if all that I have been telling you is befitting in Mary? If the Mother of Emmanuel ought to be the first of creatures in sanctity and in beauty; if it became her to be free from all sin from the very first, and from the moment she received her first grace to begin to merit more; and if such as was her beginning, such was her end, her conception immaculate and her death an assumption; if she died, but revived, and is exalted on high; what is befitting in the children of such a Mother, but an imitation, in their measure, of her devotion, her meekness, her simplicity, her modesty, and her sweetness? Her glories are not only for the sake of her Son, they are for our sakes also. Let us copy her faith, who received God's message by the Angel without a doubt; her patience, who endured St. Joseph's surprise without a word; her obedience, who went up to Bethlehem in the winter and bore our Lord in a stable; her meditative spirit, who pondered in her heart what she saw and heard about Him; her fortitude, whose heart the sword went through; her self-surrender, who gave Him up during His ministry and consented to His death.

Above all let us imitate her purity, who, rather than relinquish her virginity, chose to lose Him for a Son. O my dear children, young men and young women, what need have you of the intercession of the Virgin-mother, of her help, of her pattern, in this respect! What shall bring you forward in the narrow way, if you live in the world, but the thought and the patronage of Mary? What shall seal your senses, what shall tranquillise your heart, when sights and sounds of danger are around you, but Mary? what shall give you patience and endurance, when you are wearied out with the length of the conflict with evil, with the unceasing necessity of precautions, with the irksomeness of observing them, with the tediousness of their repetition, with the strain upon your mind, with your forlorn and cheerless condition, but a loving communion with her? She will comfort you in your discouragements, solace you in your fatigue, raise you after your falls, reward you for your successes. She will show you her Son, your God and your all. When your spirit within you is excited, or relaxed, or depressed, when it loses its balance, when it is restless and wayward, when it is sick of what it has, and hankers after what it has not, when your eye is solicited with evil, and your mortal frame trembles under the shadow of the Tempter, what will bring to yourselves, to peace and to health, but the cool breath of the Immaculate and the fragrance of the Rose of Sharon? It is the boast of the Catholic Religion, that it has the gift of making the young heart chaste; and why is this, but that it gives us Jesus for our food, and Mary for our nursing Mother? Fulfil this boast in yourselves; prove to the world that you are following no false teaching, vindicate the glory of your Mother Mary, whom the world blasphemes, in the very face of the world, by the simplicity of your own deportment, and the sanctity of your words and deeds. Go to her for the royal heart of innocence. She is the beautiful gift of God, which outshines the fascinations of a bad world, and which no one ever sought in sincerity and was disappointed. "She is more precious than all riches; and all things that are desired are not to be compared with her. Her ways are beautiful ways, and all her paths are peace. She is a tree of life to them that lay hold on her; and he that shall retain her is blessed. As a vine hath she brought forth a pleasant odor, and her flowers are the fruit of honor and virtue. Her spirit is sweeter than honey, and her heritage than the honeycomb. They that eat her shall yet be hungry, and they that drink her shall still thirst. Whoso hearkeneth to her, shall not be confounded, and they that work by her, shall not sin."

An unseemly display of feeling was made in the church of St. Barnabas, Pimlico, on Sunday, Nov. 10th. Mr. Bennett recommended to doubting Christians; that they "confess" to their priest. At the close of the sermon, while the congregation was leaving the church, several persons cried out, "There's Popery for you! No Popery!" and hissed lustily. In the evening it was found necessary to close the church. —*Spectator*.

CATHOLIC INTELLIGENCE.

ADDRESS OF THE CATHOLICS OF ENGLAND TO HER MAJESTY.

The following Address will lie at the various Catholic Churches and chapels, on Sunday next, and will be otherwise circulated, with the view of obtaining signatures to it, to testify to the loyalty of the Catholics of England to "Her Majesty's Royal person, crown, and dignity."

"To the Queen's Most Excellent Majesty.

"May it please your Majesty—

"We, the undersigned subjects of your Majesty, residing in England, and professing the Roman Catholic religion, beg to approach your Majesty's throne, there to express our sentiments of unimpaired and unalterable fidelity to your Majesty's Royal person, crown, and dignity.

"At a moment when attempts are being made to impeach our loyalty, we consider it a duty to give fresh utterance to these our feelings.

"During centuries of exclusion from the privileges of the constitution, and from the rights enjoyed by their fellow-subjects, the Catholics of England remained true to their allegiance to the Crown of this realm, and yielded to none in their readiness, at all times, to defend its rights and its prerogatives against every foe. And now that, under your Majesty's wise rule, we enjoy equal participation with others in the benefits of the constitution, we are more than ever animated with the same sentiments of fidelity and attachment, and are equally ready to give proof, whenever occasion may present itself, of the sincerity of our loyal professions.

"The dearest of the privileges to which we have thus been admitted, by the wisdom of the British Legislature, is that of openly professing and practising the religion of our fathers, in communion with the See of Rome. Under its teaching we have learned, as a most sacred lesson, to give to Cæsar the things that are of Cæsar, as we give to God the things that are of God. In whatever, therefore, our Church has at any time done for establishing its regular system of government amongst its members in this island, we beg most fervently and most sincerely to assure your Majesty that the organisation granted to us is entirely Ecclesiastical, and its authority purely spiritual. But it leaves untouched every title of your Majesty's rights, authority, power, jurisdiction, and prerogative, as our Sovereign, and as Sovereign over these realms, and does not in the leastwise diminish or impair our profound reverence, our loyalty, fidelity, and attachment to your Majesty's august person and throne; and we humbly assure your Majesty, that among your Majesty's subjects there exist no class who more solemnly, more continually, or more fervently pray for the stability of your Majesty's throne, for the preservation of your Majesty's life, and for the prosperity of your Majesty's empire, than the Catholics of England, in whose religion loyalty is a sacred duty, and obedience a Christian virtue." —*Tablet*.

MEETING OF THE ARCHBISHOP AND CLERGY OF DUBLIN TO ADDRESS THE ENGLISH PEOPLE ON THE RE-ESTABLISHMENT OF THEIR HIERARCHY.

The Clergy of the Archdiocese of Dublin assembled on Monday, at the requisition of their venerable Archbishop, for the purpose of adopting an address to the Catholics of England, congratulating them on the recent restoration of their Hierarchy. Considerably over two hundred Clergymen attended the meeting, which was held at the Presbytery of the Metropolitan Church, Marlborough-street.

According to the rule observed on such occasions, the meeting was private, and exclusively confined to Clergy. The address adopted will, prior to publication, be transmitted to the Cardinal Archbishop of Westminster, to be by him communicated to his suffragans, and through them to the Clergy and laity of England. We may state, however, that the address, which, for convenience sake, was in the form of a series of resolutions, was all that the high quarter from whence it emanated would lead us to expect. It was calm, dignified, and conclusive; worthy of the Clergy of the archdiocese, and worthy of the time and occasion. When the address shall be made public, it will be found to convey, in a calm and dignified manner, the congratulations of the Clergy of the Archdiocese of Dublin to the Catholics of England on the restoration of their Hierarchy; and it will express their surprise that the act of his Holiness should have excited the feelings which, according to the public press, appear to prevail amongst at least a section of the Protestants of England. The real facts of the case will be found to be calmly stated, and clearly and conclusively reasoned upon. In the address it will be shown that no territorial rights are claimed under the arrangements—that the restored Hierarchy of England will not possess or claim any territorial power which they did not previously enjoy—that a single individual not before under their spiritual authority, will not be brought by the recent change within their jurisdiction—that no new episcopal powers are conferred upon them—and that, in point of fact, instead of his Holiness claiming any new powers under, or deriving any such from the new appointments, he has voluntarily surrendered into the hands of the English Clergy powers hitherto vested in himself, but which, according to the canons of the Church, exist in the Clergy where the Hierarchical orders are complete.

A resolution was also adopted, conveying the reverential thanks of the Clergy assembled to his Holiness, for the restoration of the English Hierarchy. The meeting, though a very full one, was not of long duration, the proceedings, we understand, not occupying more than half an hour.

His Grace the Archbishop presided at the meeting, and will transmit the resolutions and address to the Cardinal Archbishop of Westminster in his own name, and that of the assembled Clergy.—*Frecman*.

DEATH OF THE RIGHT REV. DR. KENNEDY.—With feelings of deep regret, we have to announce the death of the Right Rev. Dr. Kennedy, the

venerable and respected Bishop of Killaloe. His Lordship, who was in the 63rd year of his age, and in the 15th year of his Episcopacy, died at half-past eleven on Tuesday, at his residence in Birr. The Catholic Church has lost in him one of its brightest ornaments.—*ZB*.

THE JESUITS IN KILKENNY.—We are delighted to know that the Jesuits, who have worked so much good in our town will not leave us without carrying with them some expression of gratitude on the part of the people, among whom their labors have been so assiduous. No money or substantial testimonial would be received by the pious missioners. But an address will be presented to them, in which will be conveyed the sincere, heartfelt, affectionate expression of admiration and of gratitude for the sacrifices made on the one hand, and the spiritual advantage reaped on the other. The Mayor will call a meeting of the inhabitants, to be held on Friday evening next, at the Tholsel, to prepare the address. Every Catholic in the town should make it his business to attend. The appearance of St. Mary's Church, in which the Jesuits sit, is really edifying in one sense, while in another it presents a scene of modified confusion, from the pressure of the vast multitude who pour into it for confession. Persons have waited for days and have not succeeded. Before five in the morning the walls are scaled; and for nearly two hours before the church doors are opened, the grounds are filled by crowds. The pressure in the church in the evening, at the discourses of Father Healy, is inconvenient to a great degree, so great is the desire of the people to hear them. Many enjoy the privilege only by standing outside the doors on the ground floor, or upon the gallery steps. We should state that in all the other chapels of the town (five in number) the Clergymen are kept in very close attendance in the confessionals, by the numbers who flock to them.—*Kilkenny Journal*.

FOREIGN INTELLIGENCE.

FRANCE.

A great controversy has been going on for some some days past in the Paris papers as to the actual existence of the much talked of conspiracy among the Decembrists for the assassination of M. Dupin and General Changarnier. According to the Bonapartist papers, the whole affair is a fable, got up for the purpose of injuring the cause of Louis Napoleon; according to the Republican papers, the plot was a real one, of which the Prefect of the Police has the proofs, if he choose to give them. The evidence in favor of the existence of a plan of assassination is gradually accumulating, while the conduct of the authorities is, if anything, calculated to impress the public with the belief that there is something they wish to conceal.

AUSTRIA AND PRUSSIA.

The friends of Austria congratulate themselves upon the alleged concession of Prussia to all that is asked. The Prussian ultimatum of the 3rd inst., insisted on parity (equality) with Austria, on a change in the Presidency of the federal organ, on free conferences "in a neutral city," (Dresden,) on the non-recognition of the Federal Diet, on the right of separate leagues (*freie untrungs recht*) and, last, on the reduction of the Austrian army. In exchange for those important concessions, Prussia, it is understood, has offered to drop the Parliatary or Friurt League, and to suffer the intervention in Hesse and Holstein. It appears that the terms of this ultimatum were all but accepted by Baron Prokesch Osten, the Austrian Ambassador at Berlin, but that that diplomatist went too far when he promised the unconditional assent of his Court. The objections which Prince Schwarzenburg made to the promise of his delegate, though slight in their nature and easily removable, still sufficed to adjourn the decision, and to favor the action of the constitutional party, which loathes the thought of any concessions whatever being made to Austria. The position is certainly an extraordinary one. The Federal army in Fulda has received orders to avoid a collision with the Prussian troops; but at the same time the enrolment of the Landwehr is pressed forward with extraordinary alacrity, whilst the Federal armies are being brought together in threatening masses upon the Prussian frontier. Professions of peace are held out, but the general armament continues with unwonted vigor.

The opposition of the press against Baron Manteuffel and his colleagues assumes a more decided and uncompromising character. It is an earnest of what the Prussian Minister has to expect in the Lower House, unless the Parliamentary session is cut short by a prorogation or a dissolution. The suspicion that the Prussian Government never intended the armament to serve any other purpose but that of a closing demonstration, confirmed as it is by the late events, gives their articles a tone of discontent and menace which stands unparalleled in the history of continental journalism. The concession which allows Austria to occupy Hesse, will be a source of grave complications. Even the most zealous supporters of Baron Manteuffel and his policy stand aghast at the idea of a total evacuation of Hesse by the Prussian troops, because such a measure will tend to drive the Austrian forces like a wedge between the body of the Prussian kingdom and its outlying Rhenish provinces; and in such a case the fate, and indeed the very existence, of Prussia, would for a time lie in the hands of a young and energetic Emperor and of a bold and ambitious diplomatist.

On Thursday the King of Prussia was to meet his assembled nobility, and will require all the resources of his eloquence to satisfy them that the honor of Prussia has not been wantonly pledged and cheaply thrown away. "Should he not succeed," says the *Times*, "we may, perhaps, behold Prussia at the

mercy of those German sympathies and that military enthusiasm to which the Sovereign himself has appealed; we may see anarchy only averted by an aristocratic revolution, and possibly even the sceptre transferred to a firmer yet not less royal hand."

The most important of the stipulations put forward by the Austrian government in its recent proposals for the restoration and reform of the Germanic Confederation, is the demand of the Cabinet of Vienna to annex to the Confederation those parts of the Imperial dominions (with the exception of the Lombardo-Venetian kingdom) which have never yet been included in it. All the Crown lands of the empire, extending to Galicia, Hungary, Transylvania, Croatia, and the Dalmatian coast, would thereby become German territory.

RUSSIA.

Advices from Cracow state that large columns of Russian troops are concentrating on the frontier.

THE INTERVENTION IN HESSE.

"The withdrawal of the Prussian troops," says the Frankfort correspondent of the Times, writing on the 7th instant, "from the Grand Duchy of Baden, is in steady progress. I do not believe that by this day week there will be a single Prussian soldier even in the old fortress of Rastadt, in which I was a day or two back. The more I see of this policy of 'evacuation' on so large a scale, and the more I watch the Jesuitical and uncertain policy of the Prussian Court, I cannot but entertain a suspicion that it contains the germ of an ulterior design." Though negotiations are still being carried on between the two Powers, all this does not quite satisfy the public mind that the peril has been escaped. Everything that appears favorable to the preservation of peace is qualified by something that leaves too much appearance of war being still a possibility. Negotiations are going on; but the Prussian armament is being pressed on with as much vigor as ever.

SCHLESWIG-HOLSTEIN.

The Schleswig-Holstein question is a peril that threatens to disturb the temporary peace between Austria and its rival. The Holsteiners, even though Prussia should honestly and effectually withdraw her subjects, are resolved to carry on the war. Their plan is to stand a battle, and if beaten to retire into Rendsburg, where, by cutting the dikes and laying the country under water, they will be able to hold out a long time for the chance of another turn of affairs. It may well be doubted whether even Governments and treaties will be able to restrain the spirit of Northern Germany at the unwonted presence of Austrians on the shores of the Baltic and German seas. The nearest precedent for that spectacle dates as far back as the Thirty Years' War.

On the 11th inst., the Bundestag in Frankfort resolved, by a majority of votes, that the reply of the Staatshalterschaft of the duchies of Schleswig-Holstein to the letter of the president, Count Thun, was of such a nature that no further attempt at negotiations was feasible, and that the armed intervention previously decided on should be proceeded with without delay; and Baron Hammerstein, the Hanoverian commissary, was ordered to return to Hanover, there to await the arrival of the army of intervention, and will proceed to the duchies. The Hanoverian government protested against being made to place her troops at the disposal of the Bundestag for such a purpose, but appears at last to have consented to the passage of the army of intervention through Hanover. When the resolution of the Bundestag was adopted, the negotiations between the two great powers were not known in Frankfort, and since then the movements of the troops have been stopped by mutual consent, and it is not likely that the Bavarian troops destined to perform the odious office of executioners on Schleswig-Holstein will advance on Cassel before the negotiations have been brought to a termination.

TURKEY.

PERSECUTION AGAINST THE CHRISTIANS IN TURKEY.—It has become necessary (says the Vienna correspondent of the Times, writing on the 13th instant,) that I should call your serious attention to what is going on in both Asiatic and European Turkey. In the former, the religious zeal of the Turks prompts them to fanatical excesses against the Christian population; in the latter, an obstinate struggle for political supremacy has already commenced between the respective followers of Christ and Mahomet. The Sultan seems fated soon to be no more than the protector of European Turkey, for Bulgaria has been already made a principality as little dependent on the Porte as Serbia and Bosnia; the Herzegovina and Albania are evidently aiming at the same privilege. The persecution of the Christians in Asiatic Turkey is terrible. On the 18th of October an attack was to have been made on the Christians at Livno, and one actually did take place, on the 16th, at Aleppo. A body of Turks and Arabs fell upon the Christians during the night, and a fearful massacre took place. Few escaped with their lives, and such as did were wounded. The Greek Bishop was among those murdered. The Pasha locked himself up in the fortress, and the troops did not attempt to interfere. At Monasta a fanatical dervish, who professed to be inspired, killed a Christian boy of 14 years of age, and a certain Guiseppe Thomase, an Italian emigrant, in the open street.

INDIA.

The state of India is as satisfactory as could be desired. Everywhere the utmost tranquillity prevails, and even our unruly neighbors, the Afreeces, have abstained from acts of violence.

The latest act of politeness that we have heard of in a public way, is told of the Afreeces, who sent word to Capt. Coker, on the 19th ult., that if he did not withdraw his most advanced post in the Kohat, they would come down and do the work of clearance.

IRISH INTELLIGENCE.

THOMASTOWN DISTRICT TENANT PROTECTION SOCIETY.—A meeting of this body was held in Thomastown, on Thursday, Nov. 21st, when the friends of tenant right and of equal justice to all, heartily and earnestly entered into arrangements for an effective organization of the six parishes included in the district, to carry out legally and constitutionally the principles of the Irish Tenant League. Clergymen as well as laymen—farmers and traders from several parishes—were present, and with all of them there was but one opinion as to the necessity and propriety of co-operating with the Council of the League. It was unanimously agreed that fit and discreet persons be named in each townland, and be requested to act as collectors, to receive the contributions of the friends of tenant right in their respective localities; and that the secretary be instructed to forward copies of the resolutions adopted at the meeting to the gentlemen so named; also to forward copies of the same to the absent Clergymen of the district, respectfully soliciting them to name the fittest and most efficient persons in their parishes to collect the offerings of the people, and to give the benefit of their own influence, aid, and support to the object of the society generally.—Kilkenny Journal.

TENANT RIGHT, LISDORAN.—On Monday last, a meeting was held in Lisdoran, in furtherance of the tenant right movement. E. Markey, Esq., Grange, occupied the chair. After a good deal of desultory conversation, collectors were appointed for the united parishes of Stumullen, Moorchurch, and Julianstown.—Newry Examiner.

COUNTY LIMERICK ELECTION.—A deputation from the Tenant League, consisting of Mr. Lucas and Mr. Shea Lalor, arrived in Limerick on Saturday, for the purpose of instituting an active canvass of the electors in favor of Mr. Ryan, whose address has been already so well received by the people. Several districts have been already canvassed; and the result, we are assured, is that promises of support, in quarters even where they were least expected, have been unreservedly given to Mr. Ryan, and hopes are entertained that the principles on which he has come forward will ensure him success. Among the districts which have been already visited are Rathkeale and Kilmallock, Ballybricken, &c. In Rathkeale and Kilmallock, we have heard that Mr. Ryan was very flatteringly received. If division should not mar the prospects of the cause, a confident hope is fondly cherished that Mr. Ryan will succeed in the contest on which he has boldly and so well entered, and the favorable result of which will so much redound to the credit of the country. Division is to be avoided by all means; or any proceedings calculated to afford the open enemy of the country—the avowed Tory—a triumph. We hope most ardently that Mr. Ryan's efforts will be crowned with the success which so good an Irishman and as admirable a cause pre-eminently merit.—Limerick Reporter.

WATERFORD AND KILKENNY RAILWAY COMPANY.—We understand that the contract for the completion of this line to Waterford, has been taken by the eminent contractor Mr. William Dargan, upon terms considered to be highly advantageous for the interests of the company, and that the works will be resumed immediately, and the line finished in the course of next year. A meeting has lately been held at Waterford between the Kilkenny and Limerick boards and the arrangements for the junction at Dunkitt, and the joint station at Waterford, settled in the most satisfactory manner to all parties.—Freeman.

NATIONAL TRADES UNION.—A meeting of this body was held on Wednesday evening, Mr. George Clare in the chair. A report was read and adopted, upon the means of organizing the trades, so as to command the representation of the city as effectively as when O'Connell and Ruthven were returned by a large majority. The report stated that the committee was in communication with various election committees and were about employing some persons well acquainted with the operations of the Trades Political Union.

REDUCTION OF RENTS.—James Thunder, Esq., of Dublin, has recently visited his estate in the county of Wexford, and having gone through his tenantry inquiring into their circumstances, has made them abatements upon their rents varying from 10s. to 26s. 6d. per acre. The present abatement is permanent.

There are five vacancies for curates in the diocese of Limerick, and the Rt. Rev. Dr. Ryan is obliged to refer to the Archdiocese of Cashel to supply the deficiency.—Limerick Chronicle.

EXPERIMENT ON THE NEW IRON BRIDGE OVER THE SHANNON.—A very interesting and highly satisfactory experiment was made last week on the sinking of one of the cylinders of the new iron bridge erecting across the Shannon by the Midland Great Western Company. The well-known property of atmospheric air to press upon a vacuum with a weight dependent on the comparative perfection of that vacuum, was the means used in this experiment. The effect was as though many tons weight had suddenly fallen on it, for the whole rapidly descended between five and six feet into the ground, until checked by the obstruction of a piece of timber. The sinking of this cylinder ten feet in diameter through hard yellow clay did not occupy more than a few seconds.—Westmeath Independent.

LOSS OF THREE SHIPS NEAR THE PORT OF WEXFORD.—Between the hours of three and four o'clock, on Friday morning, the brig Magolia, from Liverpool to Constantinople, ran on shore near Curracloe, and is likely to become a wreck, but crew saved. About an hour after, the barque Adelaide, of and for New Orleans, with 500 passengers on board, struck on the south end of the Blackwater Bank, and immediately began to make a great quantity of water. The coast guard and shore boats, and also the boats from the Fort of Rosslare, immediately put off on seeing the barque and a ship near each other on the bank, and about three o'clock p.m., sixty of the passengers were landed. The ship above alluded to proves to be the Strabane, of and from Glasgow, Captain Alexander Brownie, bound to Aden and Bombay with coals, machinery, &c. Captain Brownie states that the evening before the weather came on very hazy and thick, and the ship, while standing to the westward, came on the bank, while he considered himself nearer the Tuskar, about four o'clock, a.m. The wind soon after increased with a heavy sea, which caused the ship to strike heavily, and water began to increase in the pumps, which were kept going for six hours. The crew of the vessel betook themselves to the boats, and landed at Blackwater strand at twelve o'clock yesterday. The vessel will be a wreck.—Wexford Guardian.

DESTRUCTION OF THE "FERMANAGH MAIL" OFFICE BY FIRE.—About half-past three o'clock, on Saturday morning last, an alarm of fire aroused the inhabitants of Enniskillen, and dense volumes of smoke, arising from the rear of No. 2, Darling-street, owned by Mr. J. R. J. Polson, proprietor of the Fermanagh Mail newspaper, soon indicated the scene of danger. In a short time the military and police, with the ordnance engine, were on the spot. Owing to the untiring exertions of the military and police, the fire was confined to the printing office, which was totally consumed. The loss of property sustained by Mr. Polson cannot amount to much less than £1,000.

On Wednesday night (13th inst.) Moyode Castle, the seat of Burton Perse, Esq., D. L., accidentally took fire, and before it could be got under, a part of the roof was burned, and with great difficulty this fine mansion was saved from total destruction.—Galway Vindicator.

DREADFUL STORM IN LIMERICK.—One of the most fearful storms that has been witnessed for many years visited Limerick and its environs last Monday night. The wind blew with terrific violence, commencing about 12 o'clock, and continuing without intermission during the entire night. Several houses were stripped of the slates, particularly those in exposed situations, and chimney stacks were blown into the streets in many parts of the city. On the river the storm raged with great fury. The waves covered the quays in some places to a depth of three and four feet, and rolled in to the adjoining streets with resistless fury. Shannon-street, Charlotte's quay, and the Mall, were completely inundated, and in the corn stores on Honan's-quay, Harvey's-quay, &c., the water reached a height of four feet in some instances. All the shops on the quays were also filled with water. The big Hilton, of London, moored at Harvey's-quay, had her sides stove in, and suffered other serious injuries in her hull. Two smacks near the Messrs. Russell's Dockyards, laden with turf, went down, being completely capsized by the force of the gale, and a vessel laden with flour for the same firm also foundered at the side of the Pool. The storm continued to rage with the utmost vehemence throughout the entire forenoon (Tuesday), giving unequivocal evidence of its resistless strength in the frequent tumbling of houses, dismantling of roofs, falls of chimney stacks, &c. &c. Shortly before 11 o'clock, a.m., a very huge house, the shell of which had just been built, close to Messrs. Todd and Co.'s warehouse in William-street, came down with a crash like thunder. Fortunately there was no person about the place at the time. Nearly all the shops throughout the city continued closed during the day. We have not heard of any loss of life occurring in the city, but at the Long Pavement, on the Parteen road, a poor woman who was coming to town with milk, was obliged, owing to the road being covered, to walk through the water, and in the attempt passed off the roadway, walked into the deep ditch, and was unhappily drowned. The appearance of the Lower Shannon was truly awful. The entire country at both sides of the river was under water to a vast extent; the embankments being torn away, no impediment was offered to the flow of the waters, which chafed and swelled as though an angry sea had inundated the land. At five o'clock, p.m., the storm partially ceased. Accounts from sea of a gloomy character are looked for.—Limerick Reporter.

CURIOUS CASE.—At the Gorey petty sessions, last week, Mr. Henry Floyd, of Ballycanew, was charged, on the complaint of Terence Byrne, for having, on the 25th of July last, discharged a loaded gun at him with intent to do him bodily harm. Complainant being sworn, stated that on the 25th of July last, he was in company with the servant girl to Mr. Floyd; about ten o'clock he went home with her to the house of Mr. Floyd, and on returning through the yard, Mr. Floyd came out either from the stable or cowhouse, and said—"Is that you, Terry?" Complainant replied—"It is I." With that Mr. Floyd immediately fired at him. (Complainant here produced the trousers and stockings he then had on, which presented a very mangled appearance.) After he received the contents of the gun, which struck him in the legs, he went as well as he was able to the police-barrack, and told what had happened, when he was informed that nothing could be done in the matter; he then got a car belonging to a friend, on which he was drawn into Gorey, where he saw Dr. Owen, who told him he could not be admitted to the hospital there, as it was full of small-pox; his friend then conveyed him to Wexford; complainant described his sufferings on the road as most dreadfully excruciating; when arrived at Wexford, he was taken to a medical institution, and his wounds were attended to; wished to see a magistrate; lay there until he recovered, which was for thirteen weeks; on his return he applied for a summons, but it appeared to him ill along that, somehow or other, it was hushed-up. In answer to the Bench, Mr. Floyd stated he was guarding his property on the night in question, and that the firing was an accident. He was committed for trial to the assizes.—Wexford Independent.

In the Dublin Court of Criminal Appeal, on Wednesday, the five Judges decided by a majority, that the conviction of Michael Walsh for murder, at the 1st Kilkenny Assizes, should be reversed, on the ground of the admission of illegal evidence on the trial. Three of the Judges were for revers, and two affirming the conviction.

One Curley is in custody for threatening to shoot his landlord, Mr. Bidgeon, a Magistrate of the county of Roscommon.

By order of Government, attached chapels are directed to be built immediately in all the principal barracks throughout Ireland; to be used on Sundays as places of worship, and on work-days as schools of instruction, under the direction of the regimental schoolmaster: a recruits especially will be required to attend.

The Coroner's Jury that sat on the body of Lady Crden returned a verdict of "Accidental death." It is still a matter of doubt how the accident occurred; but it is supposed that the gun, which had been fixed against a tree, was blown down by the wind. He deceased, an English lady, seems to have endeavored herself to the natives of the sister isle by her disposition—she had "a generous heart that would do honor to Irish feeling."

DISCOVERY OF A LEAD MINE IN GALWAY.—About a mile distant from this town, at Salt Hill, there were a number of cabins on the roadside, all of which have been thrown down some time since by order of the landlord, a Mr. Jones, of Dublin, who holds those lands under the Warden of Galway. Some of the peasantry long lately employed in clearing one of the foundations, discovered what he thought to be a quantity of silver ore mixed in the stone. The story soon spread; a number of the country people came, and commenced

operations in their rude way—of course, quite unproductive. A captain of a mining company at Scariff was sent for, who came and examined the mine or ore, and declared it an excellent rich lead mine, taking samples of it to Dublin, where he now is in treaty with Mr. Jones.—Galway Mercury.

REPRESENTATIVE PEER.—Randal Edward Plunkett, Baron Dunsany, has been elected a representative peer for Ireland, in the room of Wyndham, Earl of Dunraven, deceased.

(From the Northumberland and Durham Correspondent of the Tablet.)

Notwithstanding Lord John's ridiculous epistle has been reprinted and extensively circulated in various parts of this district, we have no demonstration here against "Popery." The mass of the people remain stoically indifferent to all the allurements of the London press; the fact is, the population of England in the provincial towns are much in advance—at least in this district—to the ordinary assemblages of the metropolis. Some are significantly asking each other in what consists the altered position, so far as they are concerned, whether Dr. Hogarth is called Vicar-Apostolic of the Northern District, or William, Bishop of Hexham? This population, my Lord John, is too far north to be humbugged with your Calvinistic trumpet—they shrewdly suspect you have long been uneasy for your Bedford and Covent Garden estates, as a not unlikely event, in case Anglicanism should fall, that Parliament may apply the lands and possessions of our ancestors, bequeathed for the Church, to national and educational purposes.

But whilst such is the apathetic feeling of most of our Protestant neighbors, the infamous tirades of the press, with the Premier's "superstitious mummery," have awakened a strong feeling of indignation and contempt in the breast of our Catholic population, who believe it was desired to shed Catholic blood and destroy Catholic property in the metropolis to intimidate the illustrious Cardinal and our beloved Bishops; universally it is hoped that the consequence of such attacks will lead us closer together as members of the persecuted "Faith," and by union show ourselves worthy of our Holy Church, and of the Prelates and Holy Father who now presides over her immortal destiny. Thus those distinguished Ecclesiastics and the Court of Rome may feel assured of, that in this great Northern District the members of the Faith estimate the blessings of the establishment of a Hierarchy as worth all the opposition which has or can spring from the enemy of souls.

DEFENCELESS STATE OF ENGLAND.—Under this title Sir George Head has published a nervous pamphlet, which excites much attention. The following is a specimen of his line of argument:—"The power of steam has, no doubt, so far levelled the works of our fortress, that it has converted what Napoleon, as on the heights of Ambleside he gashed his teeth at it, called 'The Ditch of England,' to an esplanade from eight to twelve leagues broad, clear of buildings, but which, with a very few exceptions, can, almost with the regularity of a rail-way time table, be crossed by steamers, by day or by night, throughout the year. But it has been shown that this new power, besides operating in the British Channel, is omnipresent as well as omnipotent over the whole aqueous surface of the globe; and as, instead of 'tide and winds waiting for no man,' no man now waits for them, it follows that combinations at a point five thousand miles off—such as Napoleon devised for the invasion of England and for the capture of London, but which, thanks to the uncertainties we have described, he found to be impracticable—could now be as securely calculated upon as the arrival of the steamer Hindostan from India at Southampton, or of the arrival at 10.30 p.m. of the Edinburgh express train at Euston station. We have lost our outworks, or rather, as we have more correctly stated it, they have been levelled by science into an extensive esplanade. With a rival power within twenty-two miles of us, and with upwards of four hundred thousand bayonets—which without a moment's warning may become hostile—glistening before our eyes, we have no alternative but at once to remedy our loss by the simple military prescription of strengthening our citadel, which, the instant we have the will, we have, as is well known to all military men—the power of rendering as impregnable as the extended works we have lost."

THE BISHOPS OF ENGLAND AND THE BISHOPS OF ROME.

To the Editor of the Spectator.

Sir—Having resided many years in Italy and sojourned in its principal cities, I have had an opportunity of making inquiries into the revenues of the Prelates of that country. You will perhaps be surprised to know, as I was myself to hear, that all the bishoprics in the patrimony of St. Peter (except the bishopric of the Sovereign Pontiff)—and they are very numerous—amount to less in value than the single bishopric of London! The Prelate who now reigns in that see or rather regality, cannot deny, although he will not confess it, that in sixteen years he has received from it one million sterling.

No inconsiderable share of this enormous wealth accrued to him after the passing of the Reform Bill, and after the formation of the jobbing Ecclesiastical Commission, in which Charles James, although so interested a party, did not hesitate to take a place!

Surely national "indignation," which is so loud against external aggression on the part of the comparatively poor Church of Rome, will compel the House of Commons to make renewed and searching inquiries into the intrigues and inconsistencies of our Mammon-loving and I fear crumbling Church,—crumbling only because of her internal divisions and corruptions, evincing that in her worldly system she is essentially of the world. The real foes of the Church of England are those of her own household—always the bitterest and most treacherous. "PROVE ALL THINGS."

SCOTLAND.—We are able to apprise the public, that the Papal brief for the erection of a territorial hierarchy in the South is about to be followed by a similar deed for the erection of a territorial hierarchy in the North. As England was divided into twelve dioceses, Scotland is to be partitioned into seven. Hitherto the Roman Catholic mission in Scotland has been arranged in three "districts." The Eastern and Western districts are each presided over by two Vicars Apostolic; the Northern district has but one. So rapid has been the increase of Roman Catholics in Scotland, that the number of their clergy has doubled in twenty years. In 1830 they had 60 priests; in 1850 they have 120.—Edinburgh Evening Courant.—Thank God.

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THE TRUE WITNESS AND CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, DEC. 13, 1850.

We are very glad to see by the *Pilot* of the 10th instant, that some remarks, which appeared in our last issue, upon the "Godless Colleges" of Ireland, have called down upon our heads the wrath and fiery indignation of the above-mentioned journal. Next to the approbation of the Church, the disapprobation of her enemies is what, of all things, we most earnestly desire to merit. The latter we have obtained: the former in time we hope may not be altogether wanting. We have spoken against the "Godless Colleges," and intend, very likely, often to do so again; and will repeat our assertion, that no person who presumes to say a word in favor of a system condemned by the Church, is worthy of the name of—Catholic. We have, and will again take up our testimony against the system of mixed education, or education without religion. To the Catholic, education has but one object—to fit man for Heaven and Eternity. The education given at the "Godless Colleges" in Ireland, has but one object—to fit man for this world, and for time. The objects of these two systems are different. They cannot both be good. The very reason for which the *Pilot* approves of these Colleges, namely, the intercourse it produces betwixt the Catholic and Protestant youth, is, to us, an aggravation of the evil. "You cannot touch pitch without being defiled." Catholic youth can hardly associate much with heretics without running the risk of having their principles perverted. Again, as Catholics, considering that the sole legitimate object of education is to prepare man for the enjoyment of God, we consider also that the Church should have the chief superintendence of the education of her children. In spite of the cant of the day, we maintain that the child does not belong to the State so much as to God, and, therefore, to His Church. It is the interest of the State that her citizens should be educated. True. It is also much more her interest that they should be religiously educated. But it does not follow that the State has any right to interfere, either in the religious or secular education given to her citizens. For the Church has a prior claim. These children belonged to the Church before they belonged to the State.

But, when the Church has decided this question about the "Godless Colleges," it is no longer one upon which, as upon matters indifferent, it is lawful to Catholics, to hold different opinions.—The Church having spoken, the matter is set for ever at rest. When the Church has condemned the "Godless Colleges," he who presumes to say a word in their favor ceases *ipso facto* to be a Catholic. To understand this it is only necessary to consider what it is that constitutes a Catholic. It is not, as is too often supposed by Protestants,—it is not an assent to certain dogmas which constitutes the Catholic. It is not because a man believes in the Real Presence—in the Trinity, or invokes the prayers of the Blessed Mother of God, that he is worthy of that name. It is not what a man believes, but why a man believes, that makes the Catholic. The reason for believing, that is, *Faith*,—a constant faith in God's own infallible Church, not occasionally, but always,—not upon certain points, but upon all, without any conceivable exception—is the one thing needful, which gloriously distinguishes the Catholic from all sorts and descriptions of heretics. The Church also is sole judge of what is, and of what is not, of her province. She is infallible, and can no more err upon this point than upon any other. Now, when the Church has formally condemned the "Godless Colleges,"

no one can attempt to defend them without denying the infallibility of her decisions, and by so doing, ceases to be a Catholic, no matter how many or how few of her dogmas he may pretend to retain. To hear, to believe, and to obey, implicitly upon all occasions, is the duty, as it is the glory and highest privilege of the Catholic. To our Protestant friends this may seem abject slavery. To the Catholic, it appears as the highest perfection of liberty. The mind which is the subject of error is indeed enslaved, but to be subject to truth constitutes true mental liberty. But the Church is truth. She is the manifestation of God's revealed will, upon earth. Subject, therefore, to that Church, is not slavery, but is the full enjoyment of that glorious liberty with which Christ "maketh free."

The Catholics, the *Pilot* informs us, may, if they disapprove of the "Godless" system of education be so much admired, "retire and educate for themselves at their own cost and charges." Precisely so. But then let not Catholics be taxed to support a system which their Church condemns. Any argument which can be brought forward in support of compulsory taxation for the purpose of education, is equally good when applied to compulsory payment for religion. No State religion, and no State education: such is our cry; and let no man be compelled to support a system of education which his Church and his conscience condemns. We only ask for ourselves what we are willing that all other denominations should enjoy—perfect liberty.

The *Pilot* is not just in its remarks upon the style which we have adopted. Speaking of or to gentlemen, we have always intended to use language incapable of giving offence, but really when alluding to the "F. C. M. Society," or to the slanderers of the Rev. Mons Faucher, we confess we have not been, nor will we be, very particular as to the terms which we may think fit to employ. Thus, though we differ greatly from our contemporary, the *Pilot*, we do not think that he will be able to discover anything offensive in our remarks; and if he will read again, as he says he has already done, some of our late numbers, he will find that we expressly stated that we used the epithet "impudent falsifiers," not because of errors in dates but because of wilful misrepresentation of facts. Neither is it true that we have habitually applied offensive epithets to persons who have thought fit to change their religious opinions. We have spoken of those filthy creatures, the Apostate Priests, as they deserved; but never have we made any allusion to laymen, or persons not bound by solemn vows. As to what is coarse or vulgar, we recognise in the editor of the *Pilot* no fitting judge, no arbiter elegantiarum, but recommend him to look nearer home for abusive expressions, and to notice the insulting epithets so often applied to Catholicity in general, and to Catholicity in Ireland in particular, by his friends and coadjutors. He should remember that Catholics attack none, but act solely on the defensive, and that as Catholics and as Irishmen, it is not to be expected that they will always tamely submit to the taunts and insults of their Protestant adversaries. A few weeks ago, the Protestant lecturer was unreprieved by the liberal *Pilot*, when he upbraided Irish Catholics with ignorance, and spoke of them as hewers of wood, fit only to herd with swine; and spoke of *vagabond* Priests. Oh! no, the *Pilot* could see nothing offensive in this, but keeps his indignation for Catholics who have the audacity to repel the foul calumnies with which they are oppressed. A little more fair play, if you please, *Pilot*. At all events, be assured that neither Catholics nor Irishmen will allow themselves to be insulted with impunity. And seeing the language which is habitually used against the Church, by Protestants, they have no right to complain if occasionally the truth is told them in an unpalatable manner.

"As a pleasing testimony to the catholicity of the *Montreal Witness*, we may notice the fact, that we are favored in this number by an article from a Minister of each of the following denominations, namely, Church of England, Presbyterian, Wesleyan Methodist, and Congregational. Does not the very existence of such a paper prove the essential unity of evangelical denominations? What say the *Mélanges* and *True Witness* to this?"

We copy the above question from the *Montreal Witness* of the 9th instant. What does the fact of a temporary alliance of the Ministers of different Evangelical denominations against the Church, prove? Why, simply this, that of the four different sects to which the four different Ministers belong, none can by any possibility be the Church of Christ. Truth is one. Anything which deviates however slightly from, or which does not exactly coincide with, truth, is error. None of these four different denominations agree exactly with one another. Now, things which do not agree with one another, cannot agree with the same; therefore, three at least cannot agree with truth, and must be in error—that is, heretical: but the fourth, by combining and making common cause with the other three, which are thus clearly in error, avows itself also to be in error; for between truth and error there can be no alliance, no truce, not for a moment. It is not a new thing to see the enemies of the Lord, and of His anointed, making peace with one another for a short time, in order to attack Christ and His Church. Upon the same day that the Son of God was crucified between two thieves, Herod and Pilate were made friends, "for before they were enemies, one to another."—St. Luke xxiii., 12. It is not said how long the friendship continued. But of this we may be sure, that if the Catholic Church was not set as a mark for all the heretical sects to vent their combined malice and impiety against, they would soon be tearing one another to pieces.

In the last two numbers of the *Montreal Witness*, "Hibernicus" has been attempting to defend that paper from the charge of falsifying history, brought against it by the *True Witness*. Really, he would have done much better if he had let it alone. He has only got himself more deeply into the mire. As to his doubts whether the "Address," published in the former paper, be genuine or not, it matters little. The *Montreal Witness* has made it its own, by bearing witness to its fidelity. Enquiries as to its genuineness should have been made before reproducing it. However, we have a word or two to say to "Hibernicus" himself. Does "Hibernicus" really consider it a trivial inaccuracy to state that an emperor was excommunicated for setting up images in Churches, when the reason that he incurred Church censures was that he pulled them down. Does he consider it a trivial inaccuracy to accuse a Pope of deposing and mutilating another emperor for the same reason, the said Pope having no more to do with it than either he or we had? If so, why his ideas of what is trivial must be very queer, and we should like to know what kind of inaccuracies he does consider important. We take no notice of his remarks respecting the use of Latin in the Sacrifice of the Mass, or of Communion under one kind only. Both these subjects have been thoroughly discussed long ago, and although the reasons for these forms of discipline may appear to him "neither solid nor convincing," yet, "Hibernicus" should remember that he is not the Church, and that his obtuseness of intellect, or dullness of comprehension, cannot possibly be unto her as a rule. He says that he was astonished at the little legend about the Pope Bonaventure. His astonishment must have been overwhelming, for it has led him into the commission of a kindred error. We wonder where did he derive his invaluable piece of information, that in the year 1558, Marcellus II. was reigning as Pope, contemporaneously with Paul IV. Why, if he will only take the trouble to consult the Protestant historian Ranke, he will find that after a short pontificate of twenty-two days, Marcellus II. died the first week in May, 1555, and that the election of Caraffa did not take place until the 23rd May, 1555. Perhaps after mature deliberation, he will be able to perceive the consequence; and, after much mental labor, he will conclude that "it is a solid and convincing reason" that Marcellus II. could not have contested the Papal Chair with Paul IV. in 1558, because he died in 1555. To assist him, he will find much the same train of reasoning employed by the Governor of Tilbury fort (in Sheridan's Critic) to convince his daughter that she could not see the Spanish fleet. "Peace, daughter, peace," says he, "The Spanish fleet thou canst not see, because," and "Hibernicus" should mark well the reason, "because 'tis not yet in sight." Though the reason for the Church having adopted certain forms of discipline may be beyond his comprehension, perhaps he may be able to understand this:

"Hibernicus" says that it is set at rest, that St. Bonaventure was the author of the Psalter of Our Lady. Now, we say nothing but this—prove it. Don't tell us what this man said, or that man said, for that is no evidence with Protestants. What he undertakes to prove, he must prove without referring to human tradition or testimony, if he means to be a consistent Protestant.

"Hibernicus" says that in his controversial reading, he never met with the term deuterocanonical as applied to certain books of the Old and New Testaments. This shews that he has not read much upon the subject. We will explain to him the meaning of the term. The proto-canonical books of the Bible are those whose canonicity has never been disputed in the Church. The deuterocanonical books are those which the Church, guided by the Spirit of God, has pronounced to be written under the dictation of the same Spirit, and which, therefore, ought to be admitted into the canon of Scripture. Neither "Hibernicus" nor we can presume to decide upon the inspiration of any book of the Bible. Inspiration is a fact in the supernatural order, to which none save a supernatural and infallible witness can testify. If "Hibernicus" thinks otherwise, let him try and prove the inspiration of any book of Scripture, himself, without the Church—the Gospels of St. Luke or St. Mark, for instance. Let him not say that he can do it, but let him do it. Now, the deuterocanonical books of the Old Testament are those which heretics term apocryphal, just as Luther called the Epistle of St. James an epistle of straw. The deuterocanonical books of the New Testament comprise: The Epistle of the Hebrews—that of St. James—the second of St. Peter—the second and third of St. John—that of St. Jude—the Apocalyptic Vision—parts of the Gospels of St. Mark and of St. John. Yet, with a singular inconsistency, heretics receive these books, although there is no more proof of their inspiration, or of their right to be considered canonical, than there is for the books of Tobias, Wisdom, Maccabees, which they reject. And here, again, we must correct an error into which "Hibernicus" has fallen, more through inadvertence, we hope, than malice. The canon of Scripture agreed upon by the Council of Laodicea, is not the same as that adopted by any of the modern Protestant sects. The Council of Laodicea excluded from its canon the Apocalyptic Vision of St. John. "Hibernicus" forgets also that St. Augustine, speaking of the books of the Maccabees, distinctly says, (Civ. dei. l. xviii.) "Libri, quos non Judæi, sed Ecclesia pro canonicis habet." Here, then, is one father testifying to the fact that in his time the Church received them as canonical, and well he might, as he is known to have assisted at the Council of Carthage, where the canon of Scripture was defined as it is this day in the

Church. But, pray, where did "Hibernicus" learn that a book may be termed canonical because received from one's fathers? Does he not, himself, now think that Burnet wrote great nonsense when he indited the lines which he ("Hibernicus") quotes, trying to explain away the fact that the Council of Carthage did pronounce the books he calls apocryphal, canonical. By that decision, confirmed as it has been by the Church in all ages, we are content to abide. As to Catholics, without the authority of the Church, the Scriptures would be no more than any other genuine historical works of much moral beauty, and of great antiquity; so with the authority of the Church, they cannot err in accepting as inspired those books which she has stamped with the seal of her approbation.

We will not enter at present into any discussion with "Hibernicus," respecting the characters of the Apostate Priests, though in our opinion of them, we differ from him. We doubt not that "Hibernicus" speaks of them as he really believes them to be. If we have presumed to contradict some of his statements, more especially that about Marcellus II., as erroneous, we are certain that the mistakes are to be attributed to nothing worse than to carelessness. Not confounding "Hibernicus" with those writers whose errors he has done his best to soften down, or explain away, we wish him a better cause, and one better suited to his abilities as a gentleman and a scholar.

THE NEW EPISCOPAL PALACE.

The diocesan Bishop has made an appeal to the religious and patriotic feelings of the citizens of Montreal, by inviting them to assist him to finish this new edifice, which is to procure a convenient residence to the first established ecclesiastical dignitary, and to his successors in this district. For this purpose his Lordship has addressed the following letter:

BISHOPRIC OF MONTREAL,

2nd December, 1850.

Sir,—This letter is for the purpose of informing you that in the course of the present month, you will receive a visit, of whose object I think it my duty to inform you in advance. In a word, it is intended to ask your contribution for the Episcopal Palace, now being erected.

And here I would observe, that the establishment of a Bishopric in this city, has cost nothing to the inhabitants, with the exception of the donation of land made by the Honorable D. B. VIGER, and the private subscriptions of some of the citizens.

My predecessor, of happy memory, when forming the present establishment, was obliged to confine himself within very narrow limits. Thus, the present building has been insufficient for some years past, because of the great concourse of the Clergy and Laymen who arrive daily, for the purposes of religion or ecclesiastical affairs. To these are often added the presence of Bishops from other Dioceses, who honor our city, and enhance with their presence, the splendor of our Catholic worship.

Now, with the best wishes in the world, it is impossible for me to fulfil one of my duties as Bishop—that of maintaining a liberal hospitality, becoming to the Bishop of a great city like that of Montreal. Besides, I feel how necessary it is for the Bishop of this large city, to surround himself with a considerable number of Priests, capable of reflecting credit upon their religion and on their country. This requires a building more vast and more respectable than the one at present existing. For myself, I am well content with poverty; but, I confess it, a little comfort for the sake of others, will not be displeasing to me. These reasons have induced me to yield to the pressing solicitations which have for some time past been made to me by the friends of the Bishopric; and I willingly received their offerings, by means of which the exterior of the Episcopal Palace has been reared, and which will, I think, reflect no discredit upon the city. Perhaps, to some it may appear too splendid. But, I must confess that, in this I have yielded to a feeling of patriotism and charity; for, I had in view the object of giving the talent of this country an opportunity of displaying itself, and, at the same time, of doing an act of charity, by furnishing with the means of gaining their living, the heads of many a family and many a poor laboring man, who would otherwise have been without occupation. For my own part, I could well have dispensed with splendor, and would certainly have preferred a style more simple, and more in accordance with my private taste. But, I considered that it was my duty to consult the interests of the public, and our national honor; the more so, as, until now, the Bishopric has not expended a copper upon this building, which is the work of the subscriptions of the rural districts alone: for it was felt, that if a Parish should lodge its Curé and its Vicars, it was not less the duty of a Diocese to lodge its Bishop and his assistants.

If these considerations should seem to you of any weight, receive me favorably, in the person of my worthy Coadjutor, who, as you well know, is my alter-ego, or representative, and who will present himself in a few days to receive your contributions to this undertaking, which, it seems to me, should be looked upon in the light of an Urban as well as of a Rural undertaking.

I remain, Sir,

Yours, very sincerely,

IGNACE, BISHOP OF MONTREAL.

P. S.—Subscriptions by different instalments will be equally thankfully received.

In consequence of this invitation, his Lordship the Coadjutor, accompanied by the Rev. Mr. PINSONEAULT, has commenced to collect the offerings of the citizens, and we are told that subscriptions are pouring in rapidly, headed by the generous one of his Worship the Mayor. On account of the great difficulty, nay,

almost impossibility, to call in person on all the well disposed Catholics, his Lordship has addressed his circular but to those who are in the habit of visiting at the Episcopal Palace; but at the same time to facilitate the contribution of this good work, according to their wishes and means, to a great number of other faithful, we are requested to state that a subscription list is opened at the present Bishop's Palace, for the satisfaction of all the friends of the undertaking. It is intended to keep the names of all the benefactors, not only in the archives of the diocese, but also to deposit a copy of them in a part of the foundation set apart for this purpose at the benediction of the edifice.

The Annual Bazaar of the Society of St. Vincent de Paul, will take place on Monday next, and the three following days, commencing at 6 P.M., in the premises of John Tiffin, Esq., corner of Notre Dame and St. Gabriel Streets, under the direction of the ladies who have so generously offered their services to the Society, and whose names will be found on another page. It is to be hoped that their exertions may be crowned with success, and that the liberality of our fellow-citizens may afford to the Society the means of alleviating the amount of misery which abounds in Montreal during the long Canadian winter.

We would call attention to the beautiful discourse of Dr. Newman, upon our first page, "On the glory of Mary." Catholics will read it, and find their love for Mary increased. Would that we could hope that our separated brethren would also read, mark, and inwardly digest it, that by so doing they might cease to insult the name of the Blessed Virgin, and no longer do foul dishonor to the glorious Mother of God.

His Grace the Archbishop of Westminster has published a most touching and temperate appeal to the good sense of the people of England, which want of space compels us to postpone until our next issue.

The Dean of Bristol has been making a dismal moan over Papal aggression. He remarks, *inter alia*, "The Bishop of London desires us in this crisis to preach controversial sermons. I presume his Lordship means against the Romanists, and not the Tractarians. But what if we preached controversial sermons all our lives long, and every day of our lives, either against Romanism or Tractarianism? what effect would this have if our authorities countenanced, shielded, protected, or were by law unable to rebuke the Tractarians. Tractarianism will never be effectually checked." Ah! yes, the Dean is quite right. It is little, very little indeed, that all the weary sermonizing of Protestantism can do, without the assistance of the law. By cruel laws Protestantism was established, and by their re-enactment alone can it hope much longer to protract its baneful existence.

We have received the British American Medical and Physical Journal, for December, a monthly periodical publication, which will be found to contain a great amount of useful information.

We thankfully acknowledge the receipt of the following amounts:—Rev. Mr. Lalor, Picton, 15s.; Rev. Mr. Dollard, Kingston, £1 10s.; Mr. Z. X. Bastien, Calumet Island, 10s.

CORRESPONDENCE.

To the Editor of the True Witness and Catholic Chronicle. SIR,—Business, which I could not but attend to, prevented me from sending you for your last issue, a continuation of my correspondence. I will now, however, in conformity with my promise, proceed to dispose of Messrs. Geikie and Churchill, as rich a pair of saints as ever spouted nonsense in Kirk or meeting-house. In all my life, and I have seen many strange characters,—the consecrated cobbler, as well as the religious itinerant mountebank,—I never met with such a rabid and unmitigated bigot as this man Geikie. You may, Mr. Editor, consider me too severe, but some men have such thick hides that, like the rhinoceros, they cannot be pierced by an ordinary bullet. This Mr. Geikie has been celebrated for his intolerance, and on more than one occasion has frothed out furious tirades against the religion of Christendom. His voice is marked with a broad Caledonian burr, and his pronunciation and entire manner would remind you of a period long since passed away. In my opinion, even the other gentlemen of the demure aspect and white cravats, must feel ashamed of their connection with this Rev. Vandal. He stands out conspicuously alone in his glory, and bids fair to earn for himself a reputation which, if not very enviable, will at least be very instructive. If I am to judge by his display on the evening in question, literature, religion, and the common decencies of life, cannot be under many obligations to him. Verily, verily, he is a rampant clerical performer, and does his work in a manner that bigotry approves and dullness doats upon. In Canada at least, he is autocrat of the domain of cant, and Wilkes and Marling must pay obeisance to him. He spoke, and all Olympus trembled, or to be a little more tame, a harsh, rough, and discordant voice grated through every nook and cranny of the little Baptist meeting-house. On rising, he held in his hands a large bundle of papers, from which, as from an armory, I opined he would draw the most trenchant weapons wherewith to cut poor old Popery down. But he had scarcely opened his lips, when it was apparent that the curse of Minerva was upon him. He made several desperato attempts to mount to the sublime, but the leaden dullness of bathos weighed him down. He read part of a letter from a student at the Propaganda, which appeared in some of the papers, but I could not well understand its purport, for the notes of voice, at the commencement, fell upon the ear like the rumbling of distant thunder. He then brayed an attack on the Synod of Thurles, and confessed his inability to pronounce that Hibernian

word. This would be all very well, Mr. Editor, if he had extended his apology to almost every word in the English language. But an allowance must be made, for I understand he is from the most sequestered part of Scotland, and was probably snared at no distant period on some of the wildest Highland hills. The Puseyites next received a knock. They obtained their support from a Protestant people, and, notwithstanding, propagated tenets at variance with the principles of the Reformation. Poor Mr. Geikie, why did you not look a little nearer, and you would see the Catholic people of Ireland coerced to support a Protestant establishment, and sometimes shot down for turning a little refractory! Mr. Geikie is all for reciprocity, but his reciprocity answers the Irishman's definition of this word: "All on one side, like the handle of a jug." The Spirit then descended and inspired him, for he began to prophesy. He was sure that Popery, although she had lasted 1800 years, would soon perish. He always observed that a people's piety was in an inverse ratio to their disregard of the Sabbath. He referred to some place in Italy, where there were on the same day Grand Mass, Vespers, and horse-races, and observed that, of course, this day was the Sabbath. I would be glad to ascertain if they have any long-eared bipeds in that country, as a diversity of animal coursing would add much to their amusement. If not, some of as fine specimens could be obtained down here as in Universal Donkeydom. I would ask Mr. Geikie how this day is observed in Geneva, the city of Apostles and Rationalism, of Calvin and Rousseau. Is it not a fact that the theatres are kept open, and the most immoral pieces acted there on a Sunday? Listen, Mr. Geikie, with ears erect, to what a Protestant work, the Encyclopaedia Americana, says: "At Geneva, the Sunday evenings are spent in various amusements, in visiting, dancing, playing foot-ball, &c." Oh! that word &c. is very comprehensive, indeed, Mr. Geikie. Again, in Knight's Cyclopaedia, we read that the pedant king, "the glorious sun," James the first of England, permitted all kinds of amusements to be practised on Sunday by his Protestant, but would not extend the same indulgence to his Popish, subjects. But let us have a peep at Scotland, Mr. Geikie's own birth-place. "Oh! Lord, gie me Scotland or I die," was the blasphemous prayer of Knox, that truculent impostor and merciless defamer, of him whose soul was steeped in blood, and whose character was begrimed with a gloomy bigotry, as dark as the source from which it emanated. Let us see the fruits which his system has brought forth, and then judge of the spirit that inspired him. I shall now quote from Presbyterian authority, that there may be no grounds for quibble. The "Home and Foreign Record of the Kirk of Scotland," for the year 1849, says, that "According to the closest approximation that can be made to the facts of the case, Edinburgh now contains a gross population of not fewer than 60,000 souls, who have ceased to worship in connection with any Christian denomination whatsoever." Look again at the report of a Special Committee in reference to Glasgow, Dundee, Paisley, Greenock, and Dunfermline. "The Committee can find no reason for believing that Edinburgh is unfavorably contrasted with any other of the large towns to which their attention has been directed." The fearful truth is therefore forced upon their conviction, by proofs which they dare not controvert, that of the gross population of 714,430 souls, contained in the towns under review, there is in all probability more than the third part, that is upwards of 230,000 immortal beings, who, although living in the midst of a Christian land, are living in a state of alienation from the commonwealth of Israel without God and without hope in the world. It is their firm belief that Dr. Bell's 'day and night' in the Wynds of Edinburgh, and the reports of the Edinburgh City Mission, will be found to exhibit a picture of human nature deeper and darker, and in every light in which it can be viewed, more truly appalling than any which poet or painter, in the utmost stretch of imaginative power, has ever been able to conceive." Eh? Mr. Geikie, the "land of cakes" is in a sad stew; and Canada, it cannot be doubted, would, if she were to listen to the "F. C. M. Society," be in the same condition before many years. But my store of elegant extracts is not yet exhausted. The celebrated traveller, Laing, says that he was often astonished that Mr. O'Connell, in contrasting the morality of Ireland with that of England, did not make some allusion to Scotland, for there he would find a moral leprosy covering the entire land, as bad as that which formerly engulfed Sodom and Gomorrah. But I cannot, Mr. Editor, pollute your pages with facts which are at hand, and which St. Paul forbids to be mentioned among Christians. The same Mr. Laing says that this is the case too in every northern country of Europe, where Protestantism prevails. In looking at the revenue accounts of Great Britain, I find that Scotland, with less than 3,000,000 of people, drinks double as much as Ireland with her population of over 7,000,000. One hundred thousand pounds sterling are expended in the city of Glasgow alone on intoxicating liquors drank on the Sabbath. Let any man take up Chambers' Edinburgh Journal, and read the manner in which Saturday night, or rather Sunday morning, is spent in English and Scotch towns, and then blush for the desperate recklessness of human nature, when deprived of the benign and sweet influence of Catholicism.

Must not these preachers be very stupid, if they have any knowledge of these facts, to come forward on a public platform and make an attack on Catholic countries?

But I have now done with the elegant Geikie, and must pay my respects to the Rev. Charles Churchill, as fine a specimen of the canting, whining, ignorant, Wesleyan preacher, as you could possibly meet with. Oh! for a Pope to write a Dunciad on the Saints. What a brace of heroes he would find in Geikie and Churchill. The latter answers well to a description in Donkey and Son, "sly, devilish sly, very." His speech was not very long, but it was very curious. He admired many things in the Roman Church (how condescending the poor fellow is; he agreed with her on some of her tenets; he admitted with her the Unity and Trinity of God, and then fiercely and valorously proclaimed his resolution, if ever the time should come, of fighting to the very death with the Socinian who would strip Christ of His divinity. Nearly in the next sentence, he said that if Rome and Protestantism would enter into a truce for settling all controversies, the three first conditions he would demand, were private judgment, the Bible, and justification by faith alone. Now, I would like to know how he would war against the Socinian, for the latter, by the exercise of his private judgement upon various texts of Scripture,

has arrived at the conclusion that Christ is not God. This question has been often put, but I as yet have not heard an answer which could satisfy any candid man. Perhaps the sapient editor of the Montreal Witness might think of a reply. I am of opinion that Mr. Churchill, in his war with the Socinian, would be obliged to have recourse to the argument so successfully used by Calvin against poor Servetus. He then made an attack on Catholics, for praying to the Blessed Virgin, and gave his own account of a controversy which took place last summer on board a Steamboat, between a young Papist and a shrewd Yankee. Of course the former was vanquished, for how, said his opponent, could the Virgin, without being ubiquitous, hear prayers addressed to her in every quarter of the globe? and if ubiquitous, she is God. What Mr. Churchill's idea of ubiquity is, I know not; but I have yet to learn that there is no space besides this earth. But let me form an *enthymeme* after the manner of the Yankee, and see what Mr. Churchill thinks about it. The Angels rejoice over every sinner that turns from sin to his God, but according to the reports of the Wesleyan Missionary Society, thousands are being daily converted through its influence in every portion of the world, therefore the Angels are rejoicing over them; but they could not rejoice except they knew this, they could not know it, except they were ubiquitous, therefore they are Gods. Mr. Editor, I firmly believe there is a glorious future in store for Canada. When I look at the countless inconsistencies of the faithless sects, when I see the glorious position of our everlasting faith, when I consider the meanness and ignorance and stupidity in antagonism to us, and knowing the deathless principle which pervades our system, I cannot but believe that Canada will long escape the gloom and wickedness of heresy, and that the candlestick of the faith will continue here for ages yet. But I have done, promising you, however, that I will have a sharp look-out for the gentlemen whose speeches I have reported, and who afforded me, and I hope you, Mr. Editor, and your readers, no small share of amusement.—I am, Sir, Your humble and obedt. servt., M. Quebec, Dec. 8, 1850.

RELIGIOUS STATISTICS OF THE UNITED STATES.

To the Editor of the True Witness and Catholic Chronicle.

MY DEAR SIR,—The supplement for the Montreal Witness for December, in a notice of a late work upon the Churches and Sects of the United States, furnishes us with some interesting statistics, to which I beg leave to call your attention. The work is by the Rev. P. Douglass Gorrie, who has evidently collected with great care the large mass of statistical information there presented. I prefer, however, to cite from him through the Montreal Witness, feeling that the approval of the learned editor of that journal is the best pledge I can give the public for the authenticity of the facts in question.

Table with 2 columns: Religious Sect and Membership Count. Includes Baptists (691,949), Congregationalists (198,687), Dutch Church (33,793), Evangelical Association (10,300), Lutheran (163,663), German Reformed (70,275), Methodist Episcopal Church (North) (671,493), Methodist Episcopal Church (South) (496,301), Methodist Episcopal Church (Africa) (20,301), Zion (3,200), Mormonites or Latter-Day Saints (50,000), Protestant Episcopal Church (71,581), Presbyterians (Old School) (193,860), Presbyterians (New) (156,551), Associate (19,120), Reformed (5,550), Associate Reformed (26,559), Cumberland (50,350), Quakers (150,000), Unitarians (30,244).

Making a total of twenty sects, with..... 3,113,777 members.

There are a variety of smaller parties which are not included in this list; if now we add for Universalists, Shakers, Jumpers, Ranters, Tankers, and other minor Protestant sects, 386,223, probably a liberal allowance, we shall have the whole number 3,500,000.

The number of Catholic communicants by the same authority is said to exceed 1,500,000, and the clergy to be about 1,500; but taking them at 1,500,000, we have the whole number of persons professing any form of religious faith in the United States to be about 5,000,000, which estimating the entire population of the country, as we may safely do, at 20,000,000, leaves 15,000,000 of souls professing no religion at all, or in other words, in heathenism! And this in a country the boast of Protestantism, the "land of Bibles, Sabbaths and Sanctuary privileges," "the land of religious light and Gospel liberty," a country which sends its hundreds of thousands of dollars annually to furnish religious instruction to foreign heathen nations, and even to Lower Canada, while three-fourths of its population are in a state of admitted heathenism!

Nor is this state of ignorance or indifference to be ascribed to the want of religious teachers, for it appears that the whole number of ministers employed by the above sects of Protestants is 30,000 in round numbers, or one minister for every 670 souls of the 20,000,000 of that vast nation. These statistics give us an idea of a spiritual desolation without parallel in lands professedly Christian, prevailing especially throughout the great West, where the myriads of emigrants from the Eastern states and from Europe, are growing up to be a nation reckless alike of the restrictions of law or Gospel, fearing neither God nor man.

But let us turn to the other side of this sad picture, and we see that one and-a-half millions, or nearly one-third of those professing Christianity in this country are Catholics, and if we compare them with the so-called Evangelical Churches, we shall find that the Catholics are more than one to two.

When I look upon the fearful state of irreligion, with the sectional differences, dissension and insubordination, which seem to divide my country against itself, I tremble for its liberties, and feel that the only influence which can ever calm these discordant elements, which can ever subdue and discipline the impetuous spirit of young America, is to be found in Catholicism. And while I look upon these statistics, it is with a renewed hope that the Church, whose missionaries planted the cross in America before the

Shibboleth of Puritanism was ever heard on her shores, will yet possess her fair inheritance.

But to return to our text; the Montreal Witness, with a singular happy philosophy, seems to suck consolation even from the picture of Catholicity and Protestantism here presented, and sagaciously observes that after all "the Church of Rome constitutes only one, and in the States a comparatively small (?) one of the denominations into which nominal Christians are divided," adding something more about the holy rivalry of these different evangelical sects. "Only one," alas, poor Catholics! that unity which has always been your glory, is now made your reproach, and your accuser, like a kindred spirit of old, arraigned before the Son of God, exclaims, "My name is Legion, for we are many!"

XAVIERS.

Montreal, Dec. 10, 1850.

A BAZAAR

FOR THE BENEFIT OF THE

ORPHANS OF THE SAINT JEROME ASYLUM,

WILL be held in the Building adjoining Donegana's old Hotel, Notre Dame Street,

ON MONDAY, THE 16th INSTANT,

AT ONE O'CLOCK.

The attendance of those disposed to assist in the support of these Orphans, is earnestly and most respectfully solicited.

Montreal, Dec. 12, 1850.

THE WORKS FOR THE AGE!

JUST received at SADLIER'S CHEAP CASH BOOK STORE:—

Protestantism and Catholicity Compared in their Effects on the Civilisation of Europe, by the Revd. J. Bahnez. 8vo., of 500 pages, price 10s.

John O'Brien; or, The Orphan of Boston. A Tale of real life. By The Rev. John T. Roldan. 12mo., price 2s. 6d.

The Duty of a Christian, and the Means of acquitting himself thereof. Translated from the French, by Mrs. J. Sadlier. 12mo., handsomely bound in muslin, price 2s. 6d. singly, or \$4 the dozen.

Religion in Society; or, The Solution of Great Problems; placed within the reach of every mind. Translated from the French of the Abbé Martinet, with an Introduction, by the Rt. Rev. Dr. Hughes, Archbishop of New York. 2 vols. 12mo., handsomely bound in muslin, price 7s. 6d.

This is a new and corrected edition of one of the most popular controversial works of the day. The fact of its being recommended by such men as Archbishop Hughes and Dr. Brownson, speaks volumes in its favor.

Choice of a State of Life, by Father Rossignol, S. J., translated from the French, price 2s. 6d.

Archbishop Hughes' Lecture on the Decline of Protestantism, price 4d.

Saint Colum Kille's Sayings, Moral and Prophetic, extracted from Irish parchments, and translated from the Irish, by Rev. Mr. Taaffe, price 7d.

Duffy's Irish Magazine, bound, 15s.

Prayer Books in every variety of binding, and at prices from 7d. to 25s., and by the dozen, from 5s. upwards.

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

Montreal, Dec. 12, 1850.

Died.

In this city, on the 5th instant, after a severe sickness, of about 6 weeks, Thomas Sheridan, a native of the County Mayo, Ireland, in the 74th year of his age, deeply regretted by his family.

MONTREAL MARKET PRICES.

CORRECTED BY THE CLERK OF THE HONSEOURS MARKET.

Table with 4 columns: Commodity, Unit, Price (s. d.), and Price (s. d.). Includes Wheat (per minot 4 0 a 4 9), Oats (1 4 a 1 6), Barley (2 6 a 2 9), Peas (2 6 a 3 0), Buckwheat (1 8 a 1 10 1/2), Rye (2 9 a 3 0), Potatoes (per bushel 1 3 a 1 6), Beans, American (4 0 a 4 6), Beans, Canadian (6 0 a 6 6), Honey (0 4 a 0 5), Beef (0 2 a 0 5), Mutton (per qr 2 0 a 5 0), Lamb (2 0 a 5 0), Veal (2 0 a 4 0), Pork (per lb 0 2 1/2 a 1 0 1/4), Butter, Fresh (0 10 a 1 0), Butter, Salt (0 7 a 0 6 1/2), Cheese (0 4 a 0 6), Lard (0 5 a 0 6), Maple Sugar (0 4 a 0 5), Eggs (per dozen 0 9 a 0 0), Turkeys (per couple 4 0 a 5 0), Geese (3 9 a 5 0), Apples (per bar 5 0 a 12 6), Onions (6 0 a 7 0), Flour (per quintal 11 0 a 11 3), Oatmeal (7 0 a 7 6), Beef (per 100 lbs 20 0 a 25 0), Fresh Pork (per 100 lbs 22 6 a 27 6).

NEW YORK MARKETS.

New York, Dec. 11—6 1/2, P.M.

Ashes—Pearls better and demand good; Sales 150 barrels at \$5.81. Pots quiet at \$5.75 a \$5.81.

Flour—Good demand for the low grades of state and western; market buoyant and demand principally speculative. Receipts moderate via the River, and some 1,600 bbls. by Erie Railroad; Canadian rather heavy for mixed brands, but good brands command our outside figures; sales 3,000 bbls. at \$4.62 a \$4.75 in bond; sales of Domestic 12,000 bbls. at \$4.25 a \$4.44 for No. 2, Superfine; \$4.68 for Common to Straight State; and \$5 a \$5.6 for Pure Genesee.

Old Pork again better; sales 300 bbls. at \$11.75 a \$11.81 for Mess, Now held at \$12. Prime quiet at \$8.75.—Transcript.

REPLY TO LORD JOHN RUSSELL.

TO THE IRISH CATHOLIC MEMBERS.

Brother Representatives—After two days expectation of seeing you; and Catholic Ireland addressed by some one with more claims upon your attention, I at length presume to intrude upon it, moved by the deep importance of the occasion.

Does not our duty to our religion—to our country—to ourselves—demand that we should meet to consider of the course to be taken in this emergency, when the prime minister of a realm including Catholic Ireland and millions of Catholics elsewhere, adopts the tone of the rankest and lowest anti-Catholic bigotry, and, in the name of civil and religious freedom, threatens a re-enactment of the penal laws.

Paragraph by paragraph let us consider this letter—the strongest, the most ominous, perhaps the most fateful document that ever issued from a British Minister.

“Insolent and insidious” is the decent and happy phrase that a prime minister of a powerful state does not scruple to apply to the Sovereign of a weak one—no doubt because it is weak!

Lord John Russell next condescends to say that he not only favored our civil rights, but that he actually thought it “even desirable that Catholic instruction should be given to the Irish immigrants.” (“Immigrants?” Why so gentle, good, my lord? Is not “Aliens” a better word, and nearer to your heart, if not to your lips?)—the Irish immigrants, in London, &c., who, without such help would be in heathen ignorance.

“Heathen ignorance!” Good, my lord! how know you what you thus so flippantly assert? In truth you know it not—you could not know it; for in the heart of the very poorest and most destitute “Irish Immigrant” (or alien?) there has been implanted, and there is ever found, a strong, true, deep sense of religion, the true—the only real enlightenment!

“Heathen ignorance!” In your own country, proud and contemptuous lord—in your own rich, and wealthy, and powerful England, is indeed “heathen ignorance,” attested by Government commissioners and Parliamentary committees reporting on the mental condition of class after class of your population.

With the richest Church in the world—with an ecclesiastical system closely reticulated over the length and breadth of the land; with all appliances and means to boot, that the resources, the energy, and the pride of England can supply, to foster and strengthen what is called her natural religion—immense districts of the country—manufacturing, mining, and agricultural, are from time to time revealed to us in these reports as inhabited by human beings who know not even of a God; or, if their ears are familiar with his name, they are so “because they have heard it in curses!”

But I must hasten on, I pass with a smile at its childishness, his pettish and idle complaint that the Pope absolutely contravenes her Majesty’s spiritual supremacy! What unheard of audacity on the part of his Holiness! What a new discovery by Lord John!

Oh! but he is in pain for “the spiritual independence of the nation, as asserted in even Roman Catholic times?” How kind—how very kind upon his part! and yet methinks Catholic interests might be safely left to the guardianship of a Wiseman, an Ulathorne, a Langdale, a Shrewsbury, an Arundel, a Newman, and other distinguished Catholic ecclesiastics and laymen of England, quite as safely at least as to that of a low Calvinist like my Lord John Russell.

What “proceedings” can he “adopt” in Parliament “in reference to the recent” act of the Pope? What chain can he, in vindication of “the liberty of Protestantism” (!) forge, that shall reach the spiritual domain assailed in vain throughout eighteen centuries by the rulers of this world at the instigation of the prince of the realms below? But the question for us, Catholic members of Parliament, is, *what chain shall we allow him to forge?*

If the lay Catholics of England (less numerous and more scattered than those of Ireland—who are, in truth, the people of Ireland)—if they cannot originate a rallying movement in defence of our religious freedom, the Irish people will show them the way, and call upon and stimulate to zealous activity, and second and support the efforts of the Irish Catholic members to push to all extremes the privileges of a minority in Parliament to obstruct and defeat the new and mongrel persecution!

Oh! people of Ireland; if you had your own Parliament, would a minister dare to threaten your religion? And do you not now at least begin to see that we were right, who told you that without your own Parliament, even the scanty and hard-worn concessions of 1829 would not be left to you in permanence.

If you had your own Parliament, would a minister of the then really united empire (really united because the connection would be the friendship, in addition to that of dynasty and executive government,) would be dare to apply to the religion and religious practices of those who formed one-third of that empire in mere numbers, but much more than one-third in other elements of strength, the indecent, the vulgar, or blasphemous phrase of “mummers of superstition.”

“Mummers of superstition!” Hear ye that, you Catholics who would give the control of education into the hands of the English Government! Hear ye that, Catholics, who would allow that Government all liberty to meddle and to intervene in the matters of discipline; but who sneer at, condemn, and seem disposed to rebel against the interference of the authorities of your Church!!

“Mummers of superstition!” “Mummers of superstition!” We will placard the phrase upon

the walls of our cities and our towns. We will tell of it in field and hamlet. We will write it up within our houses. We will engrave it deep upon our own and our children’s hearts! We will bear it in lively and ever present remembrance, as a lasting and final memorial of English goodwill and consideration for us and for all that we hold most dear!

“Oh, but there is a weak and, in all respects, a contemptible attempt to make us think this phrase applied to Puseyism. Nothing can be more contemptibly idle. He does, indeed, assail the Puseyites; but for what? For “leading their flocks, step by step, to the verge of the precipice”—that precipice being *Catholicism*! And the usages he characterises as “mummers of superstition,” what are they? Four of them distinctly and essentially Catholic—viz., “the honor paid to saints”—“the claim of infallibility for the Church”—“the recommendation of auricular confession,” and “the administration of penance and absolution!”

And in his concluding sentence he distinctly applies the phrase to the practices of the “propounders and framers of innovations,” amongst which he has prominently placed the great subject of his letter, the creation of Catholic dioceses in England.

And now what is the tendency of the whole letter? Manifestly, as events are proving, to inflame the lowest and most rancorous bigotry! And last words alone, and those the words of a Prime Minister, should be insufficient, he polluted the standard of his Sovereign by causing it to wave, and abused the powers of his office by ordering salutes to be fired and other signs of State rejoicing to be made on recurrence of an anniversary, the celebration of which involves a foul and utter calumny upon Catholic loyalty and virtue!

Yes—the low, obscene, and brutal profanities of the 5th November had the sanction of, and were in truth participated in by the wise, the enlightened, the liberal, the high-souled British Government! Aye, and by that very set of men in power who but a year ago professed such horror of processions and demonstrations irritating to religious feeling and calculated to breed outrage and riot!

For the present I must end. But where will end the fearful impulse thus given by the Government to the worst passions of our nature? Who shall say that the *Gordon riots may not be re-enacted under such encouragement?* Or if the knowledge that it is as easy to fire a counting-house as a chapel, and that rioters once let loose may not make nice distinctions—if this reflection check the leaders in their noble and independent and liberal public demonstrations, who shall say that the men they have inflamed and maddened may not murder Dr. Wiseman in the streets; and if so, how can Lord John Russell hold himself free of the crime?

Catholics of Ireland! If the iron that we once cast from our limbs had not entered into our souls, should we not bestir ourselves in this emergency of our religion and our liberties? Silence and quiescence will but encourage the carrying out of this active aggression—that persecution that is now but threatened in words. Empty words, indeed, we will make them, if we band together once more in vindication of our rights—in the defence and protection of our altars and our faith. Awake, arise then, and give yourselves once more the good old fight—the battle for civil and religious liberty. And this time, when we conquer, as we surely shall if we stand together as of old, we will not stop until we obtain a firm and last security against all future attempts to filch from us by insidious gifts and devices, the fruits of our struggle, or to snatch them from our hands by the rude grasp of power, at the bidding of the designedly inflamed and maddened bigotry and intolerance of England.

JOHN O’CONNELL.

THE PRESS AND THE CATHOLIC HIERARCHY.

(From the Tablet.)

In reviewing the declamation, and occasionally the more serious reflections, made by the Protestant press on the great measure instituted by Pius IX. in England, we cannot but think the present excitement utterly artificial—a clamor which will die out like a Guy Fawkes’ bonfire. The article in Wednesday’s *Times* indicated a consciousness of this hollowness, when it remarked on the curious manner in which each party had seized on this event as a kind of wind-fall, to be turned to account thoroughly worked for their own special purposes. Exeter Hall instantly sets a thousand tongues preaching about Antichrist and men of sin; the Puseyites re-assert apostolical succession; Lord John Russell and Mr. Disraeli turn the affair to political profit. The *Times* sagely suggest the real principle to be worked is, that the Church of England is not so much *High or Low*, as *Broad*, and takes in very wide diversities of opinion. The *Daily News* tells the public it may very soon expect to hear the Protestant Bishops teaching doctrines quite “low” enough to please Exeter Hall itself. The school of Hoadley and Paley is the natural rebound from that of Pusey and Bennett. It plies, and reasonably enough, that large body of the younger Protestant Clergy, who, in the last six years, during the formation of their mature intellect, have been nurtured in a kind of horror of that latitudinarian school which Hoadley began, and which, at the beginning of the present century, when our own Bishop Milner wrote his great work, “The End of Controversy” had almost absorbed the whole Church of England, as very likely it may do again. The position of those earnest-minded men, as they often truly call themselves, is painful; but the crisis, surely, is near.

These and many other papers now and then speculate on the motives of the Holy See in this step. It was because the Pope was aggrieved by the political

support afforded by England to Italian revolutionists, he wanted to be revenged; it was because he was misinformed about England; because, he thought “England was becoming Catholic,” and he would, by a *coup-de-main* of excessive audacity, carry the fortress at once; because, in fine, “Popish emissaries” thirst for the silver and gold of England, and will leave no stone unturned to extend their lucrative influence. Strange misconception! The Catholic Church attends, in the first place, to the *domesticos fidei*. Legal barriers being removed, as all the world knows, why should such an important part of the vineyard as the Catholics of England be denied an Ecclesiastical organisation?

We are bound to say this plain, common-sense, and true view has been taken by many journals, and among them by several provincial newspapers, which have contrasted favorably with the fanatical and often utterly hypocritical fury of those in the metropolis. One paper quaintly says that if the Bishop of Hexham behaves like a gentleman, he will, no doubt, be treated as such in that ancient good town. Another, whilst admitting the absurdity of denying to the Catholics the right to have their own Ecclesiastical government, rather congratulates itself on the increased zeal and charity it anticipates on the part of the Protestant Bishops. It seems the Catholics are like poor and hungry invaders, dangerous to the rich and lazy. The *Daily News* lately talked of the hordes of Irish Catholics deluging England each harvest; *Punch* satirises the Right Rev. Dominic Barefoot, in lodgings somewhat near the river, forgetting, apparently, the Apostolic poverty which has been the glory of the Catholic Church, though hardly of its rivals. We observe in the *Liverpool Times* a sensible article rebuking its London namesake for the folly of talking about reviving the penalty of *præmunire*. The English nation cannot revert to the principle of persecution. Even one great measure, like the repeal of the corn laws, is irrevocable. Whether sudden or gradual, political steps cannot be recalled; but the latter, to which class the principle of toleration belongs, of course, cannot be annulled without a complete revolution.

The Puseyite journals require little comment. They speak, as may be expected, somewhat tamely, Lord John Russell and Dr. Blomfield having struck them in every sentence aimed at us. They register their protest; they renew the early salvos of the *Tracts for the Times*; but that is all. The party is completely dispirited.

The great outlying mass of infidelity, represented by such papers as the *Weekly Dispatch*, look on the whole business very coolly. Their idea is that all half-and-half theories, all notion of Popery without the Pope, is to be got rid of once for all; that Catholicity, a consistent system, will take the place of the other imperfect forms of faith, all alike loathed and despised by the growing revolutionary party; and that when all faith shall have gathered into the citadel of Catholicity, then will be the time for a final battle between faith and no-faith. The Reformation, they think, was a false start in the race of “progress.” There is in their view a great deal of truth. The final battle will come at last, when the powers of evil will set their faces against God, for a last conflict with His Church, and in that conflict, very sure are we, nothing but that body which is really and unmistakably, and has ever been known to be, the true Catholic Church, absolutely and integrally one, will ever come off victorious. A great thinker, Edmund Burke, laughs to scorn those who imagine that any Christian sect can stand if the Catholic Church goes. His words at this moment deserve attention. The battle with infidelity is ours, and, as we have shown, by the confessions of infidelity itself.

THE BURIAL OF RICHARD SHIEL.

The Whigs, after using Shiel on crack occasions, until he is well nigh used up; after curiously studying and dissecting his rhetorical flourishes, until they have every trick of his eloquence by rote, are heartily weary of his rococo style, and (pinning for something still more piquant and starting,) have thrust him away into a remote corner, to ponder at leisure on the wisdom, to say nothing of the chivalry, of an “alien in blood, in country, and in religion,” selling himself, body and soul, to the hereditary oppressors of his race.

His exile from the Councils he bartered so much to gain admission to, is gilded over with true Whiggish plausibility. Greatness is thrust upon him in the shape of one of the frivolously important appointments, ordinarily reserved by statesmen for the decayed and imbecile of the aristocracy.

He is an English Ambassador, but his is the species of embassy that is notorious as a refuge for the bores of high places. A strange and sad finish this, for one of the most gifted and brilliant Irishmen of his age—the young enthusiastic barrister, poet, orator, and agitator—whom our fathers worshipped, and “whose fiery spirit fused into one silver flow of brilliant eloquence so many pure elements of democratic power.”

“The man that is an apostate,” says the inspired writer, “is an unprofitable man. He talketh with a perverse mouth.” Shiel is a remarkable illustration of this proverb. With all his brilliant genius, and varied accomplishments, he was less useful to the Whigs than the dullest plodder of the House of Commons. The plodder might be in earnest, might put some heart into his advocacy, but no one, for a moment, could mistake Shiel.

In St. Stephen’s he was the mere Artist—a dilettante orator, who poured out eloquent phrases of vague liberalism without conscience, conviction, or purpose, other than to win applause by his exquisite skill in grouping and coloring words—and to earn his hire.

And so all parties in England rated him. When he spoke, used-up statesmen, fastidious cri-

tics, all the habitues of the House flocked to hear him. They loved to have their ears tickled by his brilliant polished sentences. It was a new intellectual sensation, to watch his studied passion, his prepared excitement—to mark every responsive feature glow and expand, and every plastic limb writhe under the paroxysm of artist inspiration, whilst his strange screaming voice, with, now and then, a ringing sob in agony, or a single thrilling tone of deep emotion, booming a bass accompaniment to its shrill passion, harmonized wildly with the convulsive workings of his frame.

Since the triumphs of Edmund Kean, to whom his resemblance has been often noticed, such perfect artistic power of simulating passion has, probably, not been seen in England. Men went to gaze on and listen to him, as they go to the opera to hear Grisi pour forth her passionate song, or to marvel at the chaste beauty to Taglioni’s classic movements—his speeches, like their exhibitions, were a study to the intellect, and a pleasure to the imagination, but the poorest thinker amongst his listeners rarely dreamt of being influenced to more than admiring wonder by his brilliant displays—for their hollowness was as thoroughly appreciated as their artistic beauty.

And yet, Heaven and his Country know that this feverish, excitable Actor had once been a frank, true, honest man—swayed by generous passions and spontaneous impulses—one whose noble, earnest speech—sometimes rising in zealous anger, sometimes murmuring in glowing hope—became a national chaunt, an inspired song.

Whilst he followed the holy impulses of the Patriot, the irrepressible enthusiasm of his poetic nature had led men’s souls captive. He fired their passions—subdued all that was petty and grovelling in their instincts, and raised their ambition to a level with his own genius. Shiel lifted agitation out of the repulsive trickery of lawyer craft spiritualized and idealised the struggle for Emancipation, and breathed the poetry of his own nature into its most monotonous details.

It was a glorious sight, to see the enthusiastic and indignant orator, revelling in the wild sense of power, as he bearded the British Government in these days of hope and belief, before his virtue and his genius had withered under the touch of the tempter. Listen how his exulting sympathy with Tone breaks daringly forth from the cautious language O’Connell restricted him to:—

“Wolfe Tone says that the French troops were so near the Irish coast that he could have pitched a biscuit on shore. . . . How must his heart have beaten when he beheld that great armament, with its vast sails dilated in some sort by his own aspiring spirit, steering its course to the island where his cradle was rocked, where the bones of his fathers were deposited, on whose green fields his eyes had first rested, and on whose lofty peaks, against which the Atlantic breaks in thunder, he felt assured that his triumphant standard would be unfurled.”

For this speech a prosecution was instituted against him, and was only abandoned from a change of Ministry.

Curious antecedents these, for a British Ambassador!

The narrow and tortuous policy—the mean and paltry shifts of diplomacy—will suit Shiel’s temperament as little as the coarse drudgery, and unscrupulous career of a partisan. In Florence he may be ornamental, but we do not grudge the English Cabinet his usefulness. The man who, charmed with “Punch” at the fair bought him, and found, when he brought him home, he could not make him dance, did not commit a graver mistake than the Whigs, when they transplanted the impressionable Celt from the scenes and passion that gave food to his enthusiasm and inspiration to his genius, and set him to study as elements of a new fame, the tactics of a corrupt foreign faction.

And then, the vile uses they put him to. He, the Catholic Agitator, who had won all his political fame in the battle for religious freedom, and his forensic fame by his withering denunciation of Jury Packing, to be gibbeted to all time as one of the Ministry that, by excluding every Catholic from their juries, banished O’Brien, Mitchell, Meagher, all that was best and bravest from his unhappy country.

But we shall not trust ourselves to utter the feelings of contempt and indignation with which the popular mind regards his base compliance with Catholic degradation. Shiel is only the most illustrious example in our days of the political corruption which the British Government has engendered by her dazzling bribes, her insidious flatteries, and her luxurious voluptuousness, in the Catholic heart of Ireland.

Shiel is well away from English Councils. In Florence, the old poet spirit will find nurture. He may even learn to regret his criminal ambition; what he did for Ireland in his early days will return vividly to his memory, and help perchance, to console him for his later treacheries—but no! the curse and terrible retribution of sin!—all that nurtures the higher and more spiritual parts of our nature, gives more exquisite sensibility to the conscience.

The very walls of Florence will prate to Shiel of Dante. He, who, like our true, unstained poet orator, Meagher, was, for some bold patriotism of youth, cast forth to banishment, and doomed thenceforth to a life of woe and wandering. Like Meagher, this Dante tried to enforce his principles with arms in his hands, but it would not do. In exile he lived;—in exile he lies buried, with this inscription:—“Here am I, Dante, laid, shut out from my native shores.”

Proud young heart! whose passionate devotion to Ireland no thought of self, no mean ambition, ever sullied—though you, too, pine in distant exile; and your days of banishment be heavy and hard to bear, they are not so bitter as the gilded exile of the English pensioner, who bought his hollow honors by

acquiescing in the iniquity that doomed you to this stern fate.

The Whigs have given Sheil his conge from their councils; but report says that they think of giving him a dinner in Dublin to solace his vanity. A written proposal is circulating amongst their clubs, to muster his party in social pomp around him before he quits Ireland. Such a demonstration, though it cannot hide his humiliation, nor grace his fall, will further widen the gulf that separates him from the sympathies of his country.—Sitting in the midst of O'Brien's murderers, Ireland, who, like Rachel, mourns for her children, and will not be comforted, will demand of him, "Cain, where is thy brother?"—*Nation*.

THE PRESIDENT'S MESSAGE.

(From the N. Y. Freeman's Journal, Dec. 7.)

On Monday last the two Houses of Congress met and organized in their respective Halls, for the second session of the thirty-first Congress. Committees of the two Houses waited on the President, and in return the President communicated the annual Message to the Senate and House of Representatives. It occupies seven columns of the Washington Republic, and goes through the usual topics of Presidential comment. It is, on the whole, an able document, and its conclusions on various subjects are such, as we are glad to see declared as the policy of the present administration. We can, on this account, pass lightly over certain positions which do not display quite the stamp of theoretical Statesmanship which we might expect in the President of this universally enlightened Yankee nation. We subjoin the paragraphs that touch on the subjects of liveliest interest.

Among the acknowledged rights of nations is that, which each possesses of establishing that form of government which it may deem most conducive to the happiness and prosperity of its own citizens; of changing that form as circumstances may require; and of managing its internal affairs according to its own will. The people of the United States claim this right for themselves, and they readily concede it to others. Hence it becomes an imperative duty not to interfere in the government or internal policy of other nations; and, although we may sympathize with the unfortunate or the oppressed, everywhere in their struggles for freedom, our principles forbid us from taking any part in such foreign contests. We make no wars to promote or to prevent successions to thrones; to maintain any theory of a balance of power; or to suppress the actual government which any country chooses to establish for itself. We instigate no revolutions, nor suffer any hostile military expeditions to be fitted out in the United States to invade the territory or provinces of a friendly nation. The great law of morality ought to have a national, as well as a personal and individual, application. We should act towards other nations as we wish them to act towards us; and justice and conscience should form the rule of conduct between governments, instead of mere power, self-interest, or the desire of aggrandizement. To maintain a strict neutrality in foreign wars, to cultivate friendly relations, to reciprocate every generous and noble act, and to perform punctually and scrupulously every treaty obligation—these are the duties which we owe to other States, and by the performance of which we best entitle ourselves to like treatment from them; or if that, in any case, be refused, we can enforce our rights with justice and a clear conscience.

In our domestic policy, the Constitution will be my guide; and in questions of doubt, I shall look for its interpretation to the judicial decisions of that tribunal, which was established to expound it, and to the usage of the Government, sanctioned by the acquiescence of the country. I regard all the provisions as equally binding. In all its parts it is the will of the people, expressed in the most solemn form, and the constituted authorities are but agents to carry that will into effect. Every power which it has granted is to be exercised for the public good; but no pretence of utility, no honest conviction, even, of what might be expedient, can justify the assumption of any power not granted. The powers conferred upon the Government and their distribution to the several departments, are as clearly expressed in that sacred instrument, as the imperfection of human language will allow; and I deem it my first duty, not to question its wisdom, add to its provisions, evade its requirements, or nullify its commands.

Upon you, fellow-citizens, as the representatives of the States and the people, is wisely devolved the legislative power. I shall comply with my duty, in laying before you, from time to time, any information calculated to enable you to discharge your high and responsible trust, for the benefit of our common constituents.

My opinions will be frankly expressed upon the leading subjects of legislation; and if, which I do not anticipate, any act should pass the two Houses of Congress which should appear to me unconstitutional, or an encroachment on the just powers of other departments, or with provisions hastily adopted, and likely to produce consequences injurious and unforeseen, I should not shrink from the duty of returning it to you, with my reasons, for your further consideration. Beyond the due performance of these constitutional obligations, both my respect for the legislature, and my sense of propriety, will restrain me from any attempt to control or influence your proceedings. With you is the power, the honor, and the responsibility of the legislation of the country.

The Government of the United States is a limited Government. It is confined to the exercise of powers expressly granted, and such others as may be necessary for carrying those powers into effect; and it is at all times an especial duty to guard against any infringement on the just rights of the States. Over the objects and subjects entrusted to Congress, its legislative authority is supreme. But here that authority ceases, and every citizen who truly loves the Constitution, and desires the continuance of its existence and its blessings, will resolutely and firmly resist any interference in those domestic affairs which the Constitution has clearly and unequivocally left to the exclusive authority of the States. And every such citizen will also deprecate useless irritation among the several members of the Union, and all reproach and crimination tending to alienate one portion of the country from another. The beauty of our system of Government consists, and its safety and durability must consist, in avoiding mutual collisions, and encroachments, and in

the regular, separate action of all, while each is revolving in its own distinct orbit.

The Constitution has made it the duty of the President to take care that the laws be faithfully executed. In a Government like ours, in which all laws are passed by a majority of the representatives of the people, and these representatives are chosen for such short periods, that any injurious or obnoxious law can very soon be repealed, it would appear unlikely that any great numbers should be found ready to resist the execution of the laws. But it must be borne in mind that the country is extensive, that there may be local interests or prejudices rendering a law odious in one part, which is not so in another, and that the thoughtless and inconsiderate, misled by their passions, or their imaginations, may be induced madly to resist such laws as they disapprove. Such persons should recollect that, without law, there can be no real practical liberty; that, when law is trampled under foot, tyranny rules, whether it appears in the form of a military despotism or of popular violence. The law is the only sure protection of the weak, and the only efficient restraint upon the strong. When impartially and faithfully administered, none is beneath its protection, and none above its control. You, gentlemen, and the country may be assured, that to the utmost of my ability, and to the extent of the power vested in me, I shall at all times, and in all places, take care that the laws be faithfully executed. In the discharge of this duty, solemnly imposed upon me by the Constitution, and by my oath of office, I shall shrink from no responsibility, and shall endeavor to meet events as they may arise, with firmness, as well as with prudence and discretion.

The appointing power is one of the most delicate with which the Executive is invested. I regard it as a sacred trust, to be exercised with the sole view of advancing the prosperity and happiness of the people. It shall be my effort to elevate the standard of official employment, by selecting for places of importance individuals fitted for the posts to which they are assigned, by their known integrity, talents, and virtues. In so extensive a country, with so great a population, and where few persons appointed to office can be known to the appointing power, mistakes will sometimes unavoidably happen, and unfortunate appointments be made, notwithstanding the greatest care. In such cases, the power of removal may be properly exercised; and neglect of duty or malfeasance in office will be no more tolerated in individuals appointed by myself than in those appointed by others.

EFFICIENCY OF STATE INTERFERENCE WITH EDUCATION.—There are 20,000 persons in South Carolina, says Gov. Seabrook, who are ignorant of the alphabet, and yet one-fourth of her revenue from taxes is expended for schools.—*N. Y. Freeman's Journal*.

TORNADO IN THE VALLEY OF THE MISSISSIPPI.—Louisville, Nov. 30. One of the most appalling and destructive tornados which has been experienced in the Mississippi valley for several years, occurred about 2 o'clock P.M. It swept over the town of Cape Girardeau, Miss., situate on the Mississippi river, just below St. Louis, and demolished some 70 or 80 of the finest and principal business houses in the place. The Baptist and Catholic Churches and the Catholic convent were destroyed. Two of the large and splendid masts belonging to the St. Louis and New Orleans Telegraph Co., were shivered as though they had been pipe-stems. The steamboat Saranac, No. 2, which had just rounded to the wharf, had her copper works completely blown off, and several persons in her were severely injured; some, it is probable, were drowned. The wharf-boat was likewise blown from her moorings, and almost irreparably injured. A letter describing the catastrophe, says:—"In order that you may judge of the tremendous violence of the storm, I will state that a cow was unceremoniously lifted off her feet on terra firma and deposited on the top of a tree, sixty feet from the ground. The loss of life by this awful visitation cannot as yet be ascertained, but it is certainly very great; numbers are doubtless buried beneath the ruins of fallen buildings. There are also many persons seriously injured, and some of them so crippled and maimed that they will never recover from the effects. The town is literally torn in pieces, and looks truly woe-begone."—*Boston Pilot*.

NOVA SCOTIA—GREAT SNOW STORM.—The Halifax Chronicle of the 27th November says, relative to the late storm in that vicinity:—"The storm of Thursday night last appears to have been one of the most violent that has been experienced in this province for the last ten years. To the eastward the snow fell to the depth of two feet on the mountains. Hyde's stage which ought to have reached Truro on Friday morning at nine o'clock, did not arrive till late that evening, although a team of six fine horses was yoked to a light wagon conveying only three passengers.—The storm was very destructive to the Telegraph wires; the snow lodging on them and the frost proving pretty severe, the gale acting upon the surface caused them to come down in every direction."

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GALLAGHER, MERCHANT TAILOR, has for sale some of the very BEST of CLOTHING, warranted to be of the SOUNDTEST 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.

MORE NEW CATHOLIC WORKS.

FAMILIAR INSTRUCTIONS ON THE SACRAMENT OF MATRIMONY; addressed to Parents and Christian Youth. By Rev. M. VUAIN. Translated from the French. Price 1s. 10jd.
Life of St. Alphonsus Ligouri. Edited by Cardinal Wiseman. To which is added—A Novena in honor of the Sacred Heart of Jesus; by St. Ligouri, Price 1s. 3d.
Life of St. Teresa. Price 1s., or 7s. 6d. the dozen.
Isabella; or, The Heroine of Algiers. By Canon Schmidt. Price only 5d.
We are constantly receiving from the United States, all the new Catholic Works as they appear.
D. & J. SADLER,
179 Notre Dame Street.
Montreal, Dec. 5, 1850.

THE POPULAR CYCLOPEDIA OF MODERN DOMESTIC MEDICINE. By Dr. IMRAY, Fellow of the Royal College of Physicians, &c., &c.

The Subscribers having purchased a large number of the above work, are enabled to sell it for Twelve Shillings and Sixpence, being seven shillings and sixpence less than the New York price. It makes a large octavo volume of nearly 900 pages and is substantially bound in leather.

NOTICES OF THE PRESS.

"We conscientiously recommend this book as the best, and only one, that will supply in all respects, the want of a scientific treatise on popular medicine, which has long been felt by those to whom the work is addressed. To the Clergy, therefore, who feel it their duty to know in some degree the principles and practice of medicine, in order that they may administer relief, in slight cases, amongst their parishioners, and, in cases of emergency, before the arrival of proper medical assistance; to foreign Missionaries; to Settlers in the new Colonies; to Captains of Vessels; to Heads of Schools and Families: to each, and to all, we would strongly recommend this admirable work."—*Church of England Quarterly Review*.

"The book is intelligibly and clearly written; and as a mere general view of the more important diseases to which miserable man is subject, and in which all miserable men ought to take a sharp interest, it has a value quite apart from anything more directly practical. Dr. Imray's book is worth ten thousand of those ordinary Family Medicine Instructors that it would be difficult not to detect, in some corner or other, of almost every country house."—*Examiner*.

"There are, in almost every page, some useful hints and advice, that cannot fail to be of great advantage to all who consult the volume; while the reader will find much to instruct him 'de morbo veniente.'"—*Closter*.

"We consider Dr. Imray's Cyclopaedia to be a work of much merit and value, showing a large acquaintance with all the diseases which flesh is heir to. The articles on Consumption, Indigestion, and Diet, are worthy of the attention and remembrance of every person."—*Manchester Courier*.

"Dr. Imray's name is a guarantee for the value of his work. It is a large volume, embracing all the leading maladies incident to the human frame, and appears to us one of the most suitable works a family could have in their possession."—*Observer*.

"We feel happy in being able to speak most favorably of this work, as the only one we are acquainted with that will tend to instruct those to whom it is addressed, and remove the erroneous views under which the public labor on the nature and cure of their bodily sufferings. We most strongly recommend this Cyclopaedia of Popular Medicine to all. We would wish it to find a place in every family; but most especially would we direct it to the attention of our Clergy residing in remote rural districts,—to them such a work must be an especial boon."—*Churchman*.

D. & J. SADLER,
179, Notre Dame Street.
Montreal, Dec. 3, 1850.

NEW EDITION OF

THE ORPHAN OF MOSCOW; or, THE YOUNG GOVERNESS. A Tale. Translated from the French by Mrs. J. SADLER. The Work is printed on fine paper, and is illustrated with a fine steel engraving, and an illuminated Title-page. 18mo. of 400 pages, handsomely bound in muslin, price 2s. 6d., or \$4 the dozen. It may be had in morocco binding, gilt edges, suitable for a gift, for 5s.

NOTICES OF THE PRESS.

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"It has been seldom that we have felt greater pleasure in bringing before the public the notice of a new work, than we now feel in calling its attention to the 'Orphan of Moscow.' The story is simple and touching—full of pathos, and stirring within us our noblest feelings. It opens with an account of the taking of Moscow by the French, with the burning of that ancient city of the Czars, and the retreat of Napoleon. We commend strongly to all the perusal of the Orphan. We commend strongly it to the child and to the parent, for both will find instruction and amusement; and if there be any who cannot feel the pleasure which we have derived from it, we pity his mental blindness in not appreciating the beautiful, and the barrenness of his heart in not feeling the sublimity of its moral lessons."—*N. Y. Truth Teller*.

"In this graceful story, the gravest and highest Christian maxims are conveyed in the most attractive form of narrative. The book is very neatly printed and ornamentally bound, and is admirably fitted to be a gift to young people."—*Boston Pilot*.

D. & J. SADLER,
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Montreal, Dec. 5, 1850.

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Loretto, or, The Choice: a Story for the old and for the young. 18mo., bound in muslin, price 2s. 6d. This story was highly praised by Dr. Brownson in the July number of his Review.

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The Christian Instructed, or, Precepts for Living Christianly in the World. Translated from the Italian of Father Quadrupani. 18mo., price 1s. 3d.

Way of Salvation, by Ligouri. Price 1s. 10jd.
Recvo's History of the Church, (fresh supply,) 5s.
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Just received, the Catechism for the Diocese of Montreal, price 2s. per dozen.

D. & J. SADLER,
179 Notre Dame Street.
Montreal, 28th Nov., 1850.

BAZAAR

OF THE SOCIETY OF ST. VINCENT DE PAUL.

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

- THE LADY OF HIS WORSHIP THE MAYOR.
Mme. FURNISS, Mme. DRUMMOND,
" MASSON, " BOURRET,
" DESBARATS, " WILSON,
" DUMAS, " COUILLARD,
" DORION, " LEVESQUE,
Mme. DESCHAMBEAULT.

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

The place and day of the Bazaar, will be announced in a subsequent advertisement.
Montreal, 6th Nov., 1850.

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

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 CONMODIOUS, 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.

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Cheap Dry Goods & Groceries.

FRANCOIS BRAIS

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

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

JOHN M'COY, BOOKSELLER,

Great St. James Street, Montreal, BEGS 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.

- STANDARD CATHOLIC BOOKS: 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. Butler's Lives of the Fathers, Martyrs, and other principal Saints, compiled from original monuments, and other authentic records, illustrated with the remarks of judicious modern critics and historians, 2 vols. 8vo., cloth, \$5. The same, 2 v. 8vo. sheep \$5,—2 v. 8vo. cloth, gt. edged, \$6,—2 v. imit. turkey \$6,—2 v. imit. gt. edged \$7 50, 4 v. 8vo. cloth \$6,—4 v. sheep \$6,—4 v. cloth, gilt edged \$7 50,—4 v. imit. gilt ed. \$10. Banquet of Theodulus, or Re-Union of the Different Christian Communions, by the late Baron de Starck, Protestant Minister, and first preacher to the Court of Hesse Darmstadt, 12mo. paper, 25 cents, flexible cloth 38 cents, full bound cloth 50 cts. Brief Explanation of the Ceremonies of the Mass, \$6. Choice of a State of Life, by Father Charles J. Rosignoli, S.J., translated from the French, 18mo. cloth 50 cents. The same, cloth, gilt edges, 75 cents. Christianity and the Church, by the Rev. Charles Constantine Pise, D. D., author of "Father Rowland," "Aethia," "Zeusius," etc., etc., cap 8vo. cloth, 75 cents. 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. The same 1829-46, n. gt. ed. \$2,—turkey, sup. extra \$2 50,—1846, 8vo. paper 25 cents, (1849 will be issued soon.) Christian Catechism of an Interior Life, by J. J. Olier, 32mo. cloth 25 cents,—cloth, gilt edges, 38 cents. The same, roan, stamp'd sides 50 cents, imitation turkey, gilt edges 75 cts. Character of the Rev. W. Palmer, M.A., as a Controversialist, &c., 18mo. paper, 12 cents. Catholic Christian Instructed, in the Sacraments, Sacrifice, ceremonies and observances of the Church, paper, 25 cents. The same, flexible cloth, 38 cents,—cloth extra, 50 cents. Defence of the Catholic Dogma of the Eucharist against the recent attacks of Adversaries, 12mo. paper, 18 cents. Father Oswald, a Genuine Catholic Story, 18mo. cloth, 50 cents. The same, cloth, gilt edges, 75 cents. Fenelon on the Education of a Daughter, 18mo. cloth, 50 cents. The same, cloth, gilt edges, 75 cents. Garden of Roses and Valley of Lilies, by a Kempis, 32mo. cloth, 25 cents,—cloth, gilt edges, 38 cts, roan, stamped sides, 50 cts. The same, imitation turkey, gilt edges, 75 cents, turkey morocco, super-extra, \$1. Golden Book of Humility, 32mo fancy paper, 12 cents. Life of Christ, by St. Bonaventure, 18mo cloth, 50 cts. The same, cloth, gilt edges, 75 cents. Life of Saint Vincent of Paul, Founder of the Congregation of the Missions and of the Sisters of Charity, flexible cloth, 38 cents,—cloth extra, 50 cents,—cloth, gilt edges, 75 cents. Life of St. Stanislaus Kostka, of the Society of Jesus, Patron of Novices, 18mo cloth, 38 cents,—cloth, gilt edges, 63 cents. Life of St. Patrick, St. Bridget, and St. Columba, 12mo cloth, 50 cents. Ligouri's Preparation for Death, or Considerations on the Eternal Maxims. Useful for all as a book of Meditations, etc, 12mo cloth, 75 cents. Last Moments of a Converted Infidel, by Rev. J. P. Donelan, 32mo, paper, 13 cents,—cloth, 19 cts. Lingard's History & Antiquities of the Anglo-Saxon Church, with a Map of Anglo-Saxon Britain, &c., 8vo, cloth, \$1.50. Lorenza, or the Empire of Religion, 32mo, cloth, 25 cents. The same, cloth, gilt edges, 38 cents. Milner's End of Religious Controversy, in a Friendly Correspondence between a Religious Society of Protestants and a Catholic Divine. By the Right Rev. John Milner, 12mo, paper, 30 cents,—half bound, 38 cents,—cloth, 50 cents. Pauline Seward, a Tale of Real Life, 12mo, cloth, \$1. The same, cloth, gilt edges, \$1.50. Pere Jean, or the Jesuit Missionary, a Tale of the North American Indians, by J. McSherry, 32mo, cloth, gilt edges, 38 cents. Pastoral Letters of Provincial Councils, 1843-46-49, 8vo, paper, each, 12 cents. Ritualis Romani Compendium, 12mo, sheep, \$1. The same, roan, gilt edges, \$1.50,—turkey, sup. extra, \$2.50. Ritualis Romano Excerpta, &c. (a new, enlarged and Rubricated edition), 32mo, roan, 50 cents. The same, roan, gilt edges, 75 cents, turkey, super extra, \$1.25. Short Introduction to the Art of Singing, cap 8vo, paper, 13 cents. Spiritual Exercises of St. Ignatius. Translated from the authorized Latin, with extracts from the literal version and notes of the Rev. Father Rothaan, Father General of the Company of Jesus, by Charles Seagar, M.A. To which is prefixed a Preface, by the Right Rev. Nicholas Wiseman, D.D., cap 8vo. cloth, 63 cents. Catholic Tracts.—On the Invocation of Saints.—Promises of Christ to the Church.—On Religious Intolerance.—The Catholicity of the Church.—The Doctrine of Exclusive Salvation Explained and Proved.—Communism, under one kind.—The Apostolicity of the Church.—3 cents each. A liberal discount to Booksellers, country Merchants, Clergymen, and others, purchasing in quantities, for sale or gratuitous distribution. All New Works received as soon as published, and supplied at Publishers' Prices, Wholesale and Retail.

AT COST PRICE!

A Stock of Ready-made Clothing, Dry Goods, &c., VALUED AT \$55,000.

NOTHING EQUAL TO THIS HAS YET BEEN OFFERED TO THE PUBLIC.

AT No. 122, St. PAUL STREET.

THE Subscriber wishing to be prepared next spring to receive a great assortment of READY-MADE CLOTHING and DRY GOODS, is desirous to SELL HIS PRESENT EXTENSIVE STOCK, at COST PRICE, for CASH, commencing on the 25th NOVEMBER instant, at NOON! He will give the most convincing proofs that all his Stock will be sold at COST PRICE, on and after the 25th of NOVEMBER, at NOON. The Public is particularly requested to visit his Establishment, even although they may not come with the intention of purchasing—the Proprietor being satisfied that when they examine the quality of his Goods, and the extreme Cheapness of every article in his line, they will not be able to resist the temptation to make purchases. This is the most favorable opportunity ever offered to purchasers in Canada.

GO AND SEE!

AT THE SIGN OF THE BEAVER!

No. 122, St. PAUL STREET,

L. PLAMONDON.

Montreal, Nov. 21, 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. 20, 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, Soucloung, Pouchong and Congo WINES—Maderia, Port and Sherry, of different qualities and various brands, in wood & bottle LIQUORS—Martel's and Hennessy's Brandies, 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-bbl. HERRINGS—Artichat, No. 1, and Newfoundland Cassia, Cloves, Allspice, Nutmegs, Indigo, Copraes, Blue, Starch, Mustard, Raisins, Maccaroni, and Vermicelli All of which will be disposed of cheap, for Cash. JOHN FITZPATRICK. August 16, 1850.

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

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

MONTREAL TYPE FOUNDRY. THE Proprietor of this Establishment, takes this opportunity to inform the Printers of the British North American Provinces, that he continues to manufacture and has constantly on hand all things necessary to furnish a Printing Office in the very best style. The great improvements lately introduced into this Foundry, both in workmanship and materials, will enable him to give perfect satisfaction to all those who may favor him with their orders. Printers will find, in the Specimens just issued, a selection of Book Letter, Fancy Type, and Ornaments, suitable to the Canada Trade. Should their fancy carry them further, Mr. Palsgrave's connection with the most extensive manufactories in the United States, enables him, at a short notice, to supply their wants; while the Agency in Toronto, under the management of Mr. FERIAN, gives the Printers of Canada West every facility, a general assortment being kept there for their convenience. Old Type taken in exchange for new, without deduction, at fivepence per lb. Twenty per cent advance is added on American Imports, to cover duties and charges. CHAS. T. PALSGRAVE, Corner of St. Helen and Lemoine Streets, 14th August, 1850.

THE CHEAPEST BOOK EVER PUBLISHED!

JUST issued by the Subscribers, and for sale by Wholesale and Retail:— THE DUTY OF A CHRISTIAN TOWARDS GOD, and the Means of acquitting himself thereof; to which is added PRAYERS at MASS, and the Rules of Christian Politeness. Translated from the French, by Mrs. J. Sadlier. 12 mo., of 400 pages, half-bound. Price, only 1s. 10d., or 15s. the dozen.

The following preface by the Translator, will now fully explain the nature of the Work:— "This work has long been a class-book in the Schools of the Christian Brothers in France and in Canada, and this translation was made especially for their use, as they wish to place it also in the hands of their pupils speaking and studying the English language. The very fact of its universal adoption by these excellent masters of education is sufficient to establish its character as an unrivalled book of instruction on the whole Duty of a Christian. Here nothing is left unexplained—no point unnoticed—of all the grand and beautiful system of Religion. From the most sublime mysteries of our faith, to the simplest and most trivial practices of devotion, all is laid open before the mind, and in a way so earnest, so impressive as to produce at once the effect of riveting attention, and inducing the mind to dwell on these all-important topics.

"To the principal work (The Christian's Duty to God,) is added the Rules of Christian Politeness, together with prayers at Mass, both being considered essentially necessary to make the book complete." We have also in Press an edition of the Work, printed on fine paper, and bound in muslin, for Families, at the very low price of 2s. 6d. each, or \$4 per dozen. A copy of this Book should be in the hands of every Catholic in the community. We have put the price so low as to place it within the reach of all who are disposed to purchase. D. & J. SADLIER, 179 Notre Dame Street. Montreal, 21st Nov., 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 1s. 3d. The prize was awarded to this Tale, by Mr. BROWN. D. & J. SADLIER, 179 Notre Dame Street. Montreal, 3rd Oct., 1850.

DRY GOODS.

"TO SAVE IS TO GAIN."

W. McMANAMY, No. 204, Notre Dame Street, NEAR M'GILL STREET,

RESPECTFULLY begs leave to inform the Citizens of Montreal and surrounding Country, that he has on sale a cheap and well-selected Stock of DRY GOODS, suitable for the present and coming seasons, which he is determined will be sold at the lowest remunerating price for Cash. GENTLEMEN'S SHIRTS, GENTLEMEN'S COLLARS, BOYS' SHIRTS, CHILDREN'S DRESSES, (quite new styles.) W. McM., availing himself of the advantage of Cash purchases, at auction, feels warranted in stating that he can sell his goods twenty per cent. below the ordinary prices. N. B.—No Goods sold for anything but what they really are. Montreal, 20th August, 1850.

AMERICAN MART,

UPPER TOWN MARKET PLACE, QUEBEC.

THIS Establishment is extensively assorted with WOOL, COTTON, SILK, STRAW, INDIA, and other manufactured FABRICS, embracing a complete assortment of every article in the STAPLE AND FANCY DRY GOODS LINE. INDIA RUBBER MANUFACTURED BOOTS, SHOES, AND CLOTHING, IRISH LINENS, TABBINETS, AND FRIEZE CLOTHS, AMERICAN DOMESTIC GOODS, of the most durable description for wear, and ECONOMICAL in price.

Parties purchasing at this house once, are sure to become Customers for the future. Having every facility, with experienced Agents, buying in the cheapest markets of Europe and America, with a thorough knowledge of the Goods suitable for Canada, this Establishment offers great and saving inducements to CASH BUYERS.

The rule of—Quick sales and Small Profits—strictly adhered to. EVERY ARTICLE SOLD FOR WHAT IT REALLY IS. CASH payments required on all occasions. Orders from parties at a distance carefully attended to.

Bank Notes of all the solvent Banks of the United States, Gold and Silver Coins of all Countries, taken at the AMERICAN MART. T. CASEY. Quebec, 1850.

L. P. BOIVIN,

Corner of Notre Dame and St. Vincent Streets, opposite the old Court-House, HAS constantly on hand a LARGE ASSORTMENT of ENGLISH and FRENCH JEWELRY, WATCHES, &c. Montreal, 20th Sept., 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.

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

[This is to be paid when entering.]

Postage, Doctor's Fees, Books, Paper, Pens, are charged to the Parents. No deduction will be made for a pupil withdrawn before the expiration of the month, except for cogent reasons.

DRESS AND FURNITURE.

No particular dress is required for every day, but on Sundays and Thursdays, in summer, the young Ladies will dress alternately in sky-blue or white. In winter, the uniform will be bottle-green Merino. On entering, every one must bring, besides the uniform dresses,— Six changes of Linen, A white Dress and a sky-blue silk Scarf, A net Veil, A winter Cloak, A summer and a winter Bonnet, A green Veil, Two Blankets and a Quilt, large enough to cover the feet of the bandet, A Mattress and Straw-bed, A Pillow and three Covers, Three pairs of Sheets, A coarse and a fine Comb, A Tooth and a Hair Brush, Two Napkins, two yards long and three-quarters wide, Two pairs of Shoes, Twelve Napkins, A Knife and Fork, Three Plates, A large and a small Spoon, A pewter Goblet, A bowl for the Tea.

REMARKS.—Each Pupil's Clothes must be marked. The dresses and veils are to be made conformably to the custom of the institution. Parents are to consult the teachers before making the dresses. All the young Ladies in the Establishment are required to conform to the public order of the House; but no undue influence is exercised over their religious principles.

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

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

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

JOHN PHELAN'S CHOICE TEA, SUGAR, AND COFFEE STORE, No. 1 St. PAUL STREET, Near Dalhousie Square.

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

EVENING SALES OF DRY GOODS, BOOKS, &c.

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.