

## Technical and Bibliographic Notes / Notes techniques et bibliographiques

Canadiana.org has attempted to obtain the best copy available for scanning. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of scanning are checked below.

- Coloured covers /  
Couverture de couleur
- Covers damaged /  
Couverture endommagée
- Covers restored and/or laminated /  
Couverture restaurée et/ou pelliculée
- Cover title missing /  
Le titre de couverture manque
- Coloured maps /  
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black) /  
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations /  
Planches et/ou illustrations en couleur
- Bound with other material /  
Relié avec d'autres documents
- Only edition available /  
Seule édition disponible
- Tight binding may cause shadows or distortion  
along interior margin / La reliure serrée peut  
causer de l'ombre ou de la distorsion le long de la  
marge intérieure.
  
- Additional comments /  
Commentaires supplémentaires:

Canadiana.org a numérisé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de numérisation sont indiqués ci-dessous.

- Coloured pages / Pages de couleur
- Pages damaged / Pages endommagées
- Pages restored and/or laminated /  
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed /  
Pages décolorées, tachetées ou piquées
- Pages detached / Pages détachées
- Showthrough / Transparence
- Quality of print varies /  
Qualité inégale de l'impression
  
- Includes supplementary materials /  
Comprend du matériel supplémentaire
  
- Blank leaves added during restorations may  
appear within the text. Whenever possible, these  
have been omitted from scanning / Il se peut que  
certaines pages blanches ajoutées lors d'une  
restauration apparaissent dans le texte, mais,  
lorsque cela était possible, ces pages n'ont pas  
été numérisées.



# CATHOLIC CHRONICLE.

VOL. I.

MONTREAL, FRIDAY, OCTOBER 11, 1850.

NO. 9.

## DISCOURSES TO MIXED CONGREGATIONS.

BY JOHN HENRY NEWMAN,

PRIEST OF THE ORATORY OF ST. PHILIP NERI.

### DISCOURSE VIII.

#### NATURE AND GRACE.

In the Parable of the Good Shepherd our Lord sets before us a dispensation or state of things, which is very strange in the eyes of the world. He speaks of mankind as consisting of two bodies, distinct from each other, divided by as real a line of demarcation as the fence which encloses the sheepfold. "I am the door," he says, "by Me if any man shall have entered in, he shall be saved: and he shall go in and go out, and shall find pastures. My sheep hear My voice, and I know them, and they follow Me, and I give unto them eternal life; and they shall never perish, and none shall snatch them from My hand." And in His last prayer for His disciples to His eternal Father, He says, "I have manifested Thy Name to the men whom Thou hast given Me out of the world. Thine they were, and Thou hast given them to Me, and they have kept Thy word. I ask for them, I ask not for the world, but for those whom Thou hast given Me, for they are Thine. Holy Father, keep them in Thy Name whom Thou hast given Me, that they may be one, as We also." Nor are these passages solitary or singular; "Fear not, little flock," He says in another Gospel, "for it hath seemed good to the Father to give you the kingdom;" and again, "I thank Thee, Father, Lord of heaven and earth, that Thou hast hid these things from the wise and prudent, and hast revealed them unto little ones;" and again, "How straight is the gate, and narrow the way which leadeth unto life, and how few are those who find it?" St. Paul repeats and insists on this doctrine of his Lord, "Ye were once darkness, but now are light in the Lord;" "He hath snatched us from the power of darkness, and hath transferred us into the kingdom of the Son of His love." And St. John, "Greater is He that is in you than he that is in the world. They are of the world, we are of God." Thus there are two parties on this earth, and two only, if we view men in their religious aspect; those, the few, who hear Christ's words and follow Him, who are in the light, and walk in the narrow way, and have the promise of heaven; and those, on the other hand, who are the many, for whom Christ prays not, though He has died for them, who are wise and prudent in their own eyes, who are possessed by the evil one, and are subject to his rule.

And such is the view taken of mankind, as by their Maker and Redeemer, so also by the small company in whom He lives and is glorified; but far differently does the larger body, the world itself, look upon mankind at large, upon its own vast multitudes, and upon those whom God has taken for His own special inheritance. It considers that all men are pretty much on a level, or that, differ though they may, they differ by such fine shades from each other, that it is impossible, because it would be untrue and unjust, to divide them into two bodies, or to divide them at all. Each man is like himself and no one else; each man has his own opinions, his own rule of faith and conduct, his own worship; if a number join together in a religious form, this is an accident, for the sake of convenience; each is complete in himself; religion is simply a personal concern; there is no such thing really as a common or joint religion, that is, one in which a number of men, strictly speaking, partake; it is all matter of private judgment. Hence, as men sometimes proceed even to avow, there is no such thing as a true religion or a false; that is true to each, which each sincerely believes to be true; and what is true to one, is not true to his neighbor. There are no special doctrines necessary to be believed in order to salvation; it is not very difficult to be saved; and most men may take it for granted that they will be saved. All men are in God's favor, except so far as, and while, they fall into sin; but when the sin is over, they get back into His favor again; naturally and as a thing of course, no one knows how; owing to God's infinite indulgence, unless indeed they persevere and die in a course of sin, and perhaps even then. There is no such place as hell, or at least punishment is not eternal. Predestination, election, grace, perseverance, faith, sanctity, unbelief, and reprobation are strange, and as they think, very false ideas. This is the cast of opinion of men in general, in proportion as they exercise their minds on the subject of religion; and think for themselves; and if in any respect they depart from the easy and secure temper of mind which it expresses, it is to the disadvantage of those who presume to take the contrary view, that is, who take the view set forth by Christ and His Apostles. Hence they are commonly

severe on the very persons whom God acknowledges as His, and is training heavenward, I mean Catholics, who are the witnesses and preachers of these awful doctrines of grace, which condemn the world and which the world holds in such abhorrence.

In truth the world does not know of the existence of grace; nor is it wonderful, for it is ever contented with itself, and has never turned to account the supernatural aids bestowed upon it. Its highest idea of man lies in the order of nature; its pattern man is the natural man; it thinks it wrong to be any thing else than a natural man. It sees that nature has a number of tendencies, inclinations, and passions; and because they are in nature, it thinks that each of them may be indulged for its own sake, so far as it does no harm to others, or to a person's bodily, mental, and temporal well-being. It considers that want of moderation, or excess, is the very definition of sin, if it goes so far as to recognize that word. It thinks that he is the perfect man who eats, and drinks, and sleeps, and walks, and diverts himself, and studies, and writes, and attends to religion, in moderation. The devotional feeling, and the intellect, and the flesh, have each its claim, and each must have play, if the Creator is to be duly honored. It does not understand, it will not admit, that impulses and propensities, which are found in our nature, as God created it, may yet, if allowed, become sins, on the ground that he has subjected them to higher principles, whether in our nature, or super-added to our nature. Hence it is very slow to believe evil thoughts to be really displeasing to God, and to incur punishment. Works, tangible actions, which are seen, and which have influence, it will allow to be wrong; but it is blind to the malice of thoughts, of imaginations, of wishes, and of words. It will not believe even that deeds are sinful, or that they are more than reprehensible, if they are private and personal. Because the wild emotions of wrath, hatred, desire, greediness, cruelty, are no sin in the brute creation, which has neither the means nor the command to repress them, therefore they are no sins in a being who has a diviner sense and a controlling power. Concupiscence may be indulged, because it is natural. Behold here the true origin and fountain-head of the warfare between the Church and the world; here they join issue, and diverge from each other. The Church is built upon the doctrine that impurity is hateful to God, and that concupiscence is its root; with the Prince of the Apostles, her visible Head, she denounces "the corruption of concupiscence which is in the world," or that corruption in the world which comes of concupiscence; whereas the corrupt world defends, nay, I may even say, sanctifies that very concupiscence which is its corruption. Its bolder and more consistent teachers, as you know, my brethren, make the laws of this physical creation so supreme, as to disbelieve the existence of miracles, as being an interruption of them; well, and in like manner, it deifies and worships human nature and its impulses, and denies the power and the grant of grace. This is the source of the hatred which the world bears to the Church; it finds a whole catalogue of sins brought into light and denounced, which it would fain believe to be no sins at all; it finds itself, to its indignation and its impatience, surrounded with sin, morning, noon, and night; it finds that a stern law lies against it, where it believed that it was its own master and need not think of God; it finds guilt accumulating upon it hourly, which nothing can prevent, nothing remove, but a higher power, the grace of God. It finds itself in danger of being humbled to the earth as a sinner, instead of being allowed to indulge its self-dependence and self-complacency. Hence it takes its stand on nature, and denies or rejects divine grace. Like the proud spirit in the beginning, it wishes to find its supreme good in its own nature, and nothing above it; it undertakes to be sufficient for its own happiness; it has no desire for the supernatural, and therefore does not believe in it. And as nature cannot rise above nature, it will not believe that the narrow way is possible; it hates those who enter upon it, as if pretenders and hypocrites, or laughs at their aspirations as romance and fanaticism;—lest it should believe in the existence of grace.

Now you may think, my brethren, from the way in which I have been contrasting nature and grace, that they cannot possibly be mistaken for each other; but now I shall show you, in the next place, how grace may be mistaken for nature, and nature mistaken for grace. They may easily be mistaken for each other, because, as it is plain from what I have said, the difference is in a great measure an inward, and therefore a secret one. Grace is lodged in the heart; it purifies the thoughts and motives, it raises the soul to God; it sanctifies the body, it corrects and exalts human nature in regard to those sins of which men are ashamed, and which they do not display. But in outward show, in single actions, in word, in profession, in teaching, in the social and political virtues, in striking and heroic exploits, on the public transitory scene

of things, nature may counterfeit grace, nay even to the deception of him in whom the counterfeit occurs. Recollect that it is by nature, not by grace, that man has the gifts of reason and of conscience; and reason and conscience will lead him to discover, and in a measure pursue, objects which are, properly speaking, supernatural and divine. The natural reason is able, from the things which are seen, from the voice of tradition, from the existence of the soul, and from the necessity of the case, to infer the existence of God. The natural heart can burst forth by fits and starts into emotions of love towards Him; the natural imagination can depict the beauty and glory of His attributes; the natural conscience may ascertain and put in order the truths of the great moral law, nay even to the condemnation of that concupiscence, which it is too weak to subdue, and is persuaded to tolerate. The natural will can do many things really good and praiseworthy; nay, in particular cases, or at particular seasons, when temptation is away, it may seem to have a strength which it has not, and to be imitating the austerity and purity of a Saint. One man has no temptation to hoard; another has no temptation to gluttony and drunkenness; another has no temptation to ill humor; another has no temptation to be ambitious and overbearing. Hence human nature may often show to great advantage; it may be meek, amiable, kind, benevolent, generous, honest, upright, and temperate; and, as seen in its happier specimens, it may become quite a trial to faith, seeing that in its best estate it has really no relationship to the family of Christ, and no claim whatever to a heavenly reward; through nature man can talk of Christ and heaven too, read Scripture, and "do many things gladly," in consequence of reading, and exercise a certain sort of belief, however different from that faith which is imparted to us by grace.

Certainly, it is a most mournful, often quite a piercing thought, to contemplate the conduct and the character of those who have never received the elementary grace of God in the Sacrament of Baptism. They are sometimes so benevolent, so active and untrusting in their benevolence; they may be so wise and so considerate, they may have so much in them to engage the affections of those who see them! Well, let us leave them to God; His grace is over all the earth; if it comes to good effect and bears fruit in the hearts of the unbaptized, He will reward it; but, where grace is not, there doubtless what looks so fair has its reward in this world, for such good as is in it, but has no better claim on a heavenly reward than skill in any art or science, than eloquence or wit. And moreover, it often happens, that, where there is much specious and amiable, there is also much that is sinful, and frightfully so. Men show their best face in the world; but the greater part of their time, the many hours of the day and the night, they are shut up in their own thoughts. They are their own witnesses, none see them besides, save God and His Angels; therefore in such cases we can only judge of what we see, and can only admire what is good, without having any means of determining the real moral condition of those who display it. Just as children are caught by the mere good-nature and familiarity with which they are treated by some grown man, and have no means or thought of forming a judgment about him in other respects; as the uneducated, who have seen very little of the world, have no faculties for distinguishing between one class of men and another, and consider all persons on a level who are respectably dressed, whatever be their accent, their carriage, or their countenance; so all of us, not children only or the uncultivated, are but novices, or less than novices, in the business of deciding what is the real state in God's sight of this or that man who is external to the Church, but in character or conduct resembles the Christian. Not entering then upon this point, which is beyond us, so much we even can see and are sure of, that human nature is, in a degree beyond all words, inconsistent, and that we must not take for granted that it can do any thing at all more than it does, or that those, in whom it shows most plausibly, are a whit better than they look. We see the best, and, (as far as moral excellence goes,) the whole of them; we cannot argue from what we see in favor of what we do not see; we cannot take what we see as a specimen of what they are. Sad then as the spectacle of such a man is to a Catholic, he is no difficulty to him. He may be benevolent, and kind-hearted, and generous, upright and honorable, candid, dispassionate, and forbearing, yet he may have nothing of a special Christian cast about him, meekness, purity, or devotion. He may like his own way intensely, have a great opinion of his own powers, scoff at faith and religious fear, and seldom or never have said a prayer in his life. Nay, even outward gravity of deportment is no warrant that there is not within an habitual indulgence of evil thoughts, and secret offences odious to Almighty God. We admire then whatever is excellent in the ancient heathen, or in moderns, who are nearly in

their condition, we acknowledge it to be virtuous and praiseworthy, but we understand as little of the character or destiny of the intelligent being in whom it is found, as we understand the material substances which present themselves to us under the outward garb of shape and color. They are to us as unknown causes which have influenced or disturbed the world, and which manifest themselves in certain great effects, political or otherwise; they are to us as pictures, which appeal to the eye, but not to the touch. Thus much we know, that if they have attained to heaven, it has been by the grace of God and their co-operation with it; if they have lived and died without that grace, they will never see life; and, if they have lived and died in mortal sin, they are in the state of bad Christians now, and will for ever see death.

Yet, taking the mere outward appearance of things, and the more felicitous, though partial and occasional, efforts of human nature, how great it is, how amiable, how brilliant,—if we may pretend to view it distinct from the supernatural influences which have ever haunted it! How great are the old Greek lawgivers and statesmen, whose histories and works are known to some of us, and whose names to many more! How great are those stern Roman heroes, who conquered the world, and prepared the way for Christ! How wise, how profound, are those ancient teachers and sages! what power of imagination, what a semblance of prophecy, is manifest in their poets! The present world is in many respects not so great as that old time, but even now there is enough in it to show both the strength of human nature in this respect, and its weakness. Consider the solidity of our own political fabric at home, and the expansion of our empire abroad, and you will have matter enough spread out before you to occupy many a long day in admiration of the genius, the virtues, and resources of human nature. Take a second meditation upon it; alas! you will find nothing of faith there, but expedience as the measure of right and wrong, and temporal well-being as the end of action. Again, many are the tales and poems written now-a-days, expressing high and beautiful sentiments; I dare say some of you, my brethren, have fallen in with them, and perhaps you have thought to yourselves, that we must be a man of deep religious feeling and high religious profession, who could write so well. Is it so in fact, my brethren? is it not so; why? because after all it is but poetry, not religion; it is human nature exerting the powers of imagination and reason, which it has, till it seems to have that which it has not. There are, you know, in the animal world various creatures, which are able to imitate the voice of man; nature in like manner is a mockery of grace. The truth is, the natural man sees this or that principle to be good or true from the light of conscience; and then, since he has the power of reasoning, he knows that, if this be true, many other things are true likewise; and then, having the power of imagination, he pictures to himself those other things as true, though he does not really understand them. And then he brings what he has read and gained from others, who have had grace, to his aid, and completes his sketch; and then he throws his feelings and his heart into it, meditates on it, and kindles in himself a sort of enthusiasm, and thus he is able to write beautifully and touchingly about what to others may be a reality, but to him is nothing more than a fiction. Thus some can write about the early Martyrs, and others describe some great Saint of the middle ages, not exactly as a Catholic, but as if they had a piety and a seriousness, to which they are strangers. So too actors on a stage can excite themselves till they think they are the persons they represent; and, as you know, prejudiced persons, who wish to quarrel with another, impute something to him, which at first they scarcely believe themselves, but they wish to believe it and act as if it were true, and raise and cherish anger at the thought of it, till at last they come simply to believe it. So it is, I say, with a number of authors in verse and prose; readers are deceived by their fine writing; they not only praise this or that sentiment, or argument, or description, in what they read, which happens to be true, but they put faith in the writer; and they believe sentiments or statements which are false, on the credit of these. Thus it is that people are led away into false religions and false philosophies; a preacher or speaker who is in a state of nature, or has fallen from grace, is able to say many things to touch the heart of a sinner or strike his conscience, whether from his natural powers, or from what he has read in books; and the latter forthwith takes him for his prophet and guide, on the warrant of these accidental truths which it required no supernatural gifts to enforce.

Scripture provides us an instance of such a prophet; nay, of one far more favored and honored than any false teacher is now, who nevertheless was the enemy of God; I mean the prophet Balaam. He went forth to curse the chosen people against an express command from heaven, and that for money; and at

length he died fighting against them in battle. Such was he in his life and in his death: such were his deeds; but what were his words? most religious, most conscientious, most instructive. "If Balac," he says, "shall give me his house full of silver and gold, I cannot alter the word of the Lord my God." Again, "Let my soul die the death of the just, and let my end be like of theirs!" And again, "I will tell thee, O man, what is good, and what the Lord requireth of thee; to do judgment, and to love mercy, and to walk carefully with thy God." Here is a man, who is not in a state of grace, speaking so religiously, that at first sight you might have thought he was to be followed in whatever he said, and that your soul would have been safe with his.

And thus it often happens, that those who seem so amiable and good, and so trustworthy, when we only know them from their writings, disappoint us so painfully, if at length we come to have a personal acquaintance with them. We do not recognize in the living being the eloquence or the wisdom which so much enchanted us. He is rude perhaps and unfeeling; he is selfish; he is dictatorial; he is sensual; he is empty-minded and frivolous; while we in our simplicity had antecedently thought him the very embodiment of purity and tenderness, or an oracle of heavenly truth.

Now, my dear brethren, I have been engaged in bringing before you what human nature can do, and what it can appear, without being reconciled to God, without any hope of heaven, without any security against sin, without any pardon of the original curse; nay, in the midst of mortal sin; but it is a state which has never existed in fact, without great modifications. No one has ever been deprived of the assistances of grace, both for illumination and conversion; even the heathen world as a whole had to a certain extent its darkness relieved by these fitful and recurrent gleams of light; but I have thought it useful to get you to contemplate what human nature is, viewed in itself, for various reasons. It explains how it is that men look so like each other as they do,—grace being imitated, and, as it were, rivalled by nature, both in society at large, and in the hearts of particular persons. Hence the world will not believe the separation really existing between it and the Church, and the smallness of the flock of Christ. And hence too it is, that numbers who have heard the Name of Christ, and profess to believe in the Gospel, will not be persuaded as to themselves that they are exterior to the Church, and do not enjoy her privileges; merely because they do their duty in some general way, or because they are conscious to themselves of being benevolent or upright. And this is a point which concerns Catholics too, as I now proceed to show you.

Make yourselves quite sure then, my brethren, before you go away with the belief, that you are not confusing, in your own case, nature and grace; and taking credit to yourselves for supernatural works, which merit heaven, when you are but doing the works of a heathen, are unforgiven, and lie under an eternal sentence. O, it is a dreadful thought, that a man may deceive himself with the notion that he is secure, merely because he is a Catholic, and because he has some kind of love and fear of God, whereas he may be no better than many a Protestant round about him, who either never was baptized, or threw himself once for all out of grace on coming to years of understanding. This idea is entirely conceivable; it is well if it be not true in matter of fact. You know, it is one opinion entertained among divines and holy men, that the number of Catholics that are to be saved will on the whole be small. Multitudes of those who never knew the Gospel will rise up in the judgment against the children of the Church, and will be shown to have done more with scantier opportunities. Our Lord speaks of His people as a small flock, as I cited his words when I began: He says "Many are called, few are chosen." St. Paul, speaking, in the first instance, of the Jews, says that but "a remnant is saved according to the election of grace." He speaks even of the possibility of his own reprobation. What a thought in an Apostle! yet it is one with which Saints are familiar; they fear both for themselves and for others. It is related in the history of my own dear Patron, St. Philip Neri, that some time after his death, he appeared to a holy religious, and bade him take a message of consolation to his children, the Fathers of the Oratory. The consolation was this, that, by the grace of God, up to that day not one of the congregation had been lost. "None of them lost!" a man may cry out, "well, had his consolation for his children been, that they were all in paradise, having escaped the dark lake of purgatory, that would have been something worth telling; but all he had to say was, that none of them were in hell! Strange if they were! Here was a succession of men, who had given up the world for a religious life, who had given up self for God and their neighbor, who had passed their days in prayer and good works, who had died happily with the last Sacraments, and it is revealed about them, as a great consolation, that none of them were lost!" Still such after all is our holy Father's consolation; and, that it should be such, only proves that salvation is not so easy a matter, or so cheap a possession, as we are apt to suppose. It is not obtained by the mere wishing. And, if it was a thing so to be coveted by men, who had made sacrifices for Christ, and were living in sanctity, how much more rare and arduous of attainment is it in those who have confessedly loved the world more than God, and have never dreamed of doing any duty to which the Church did not oblige them?

Tell me, what is the state of your souls and the rule of your lives? You come to Confession, once a year, four times a year, at the Indulgences; you communicate as often; you do not miss Mass on days of obligation; you are not conscious of any great sin.—There you come to an end; you have nothing more to say. What? do you not take God's

Name in vain? only when you are angry; that is, I suppose, you are subject to fits of violent passion, in which you use every shocking word which the devil puts into your mouth, and abuse and curse, and perhaps strike the objects of your anger?—Only now and then, you say, except when you are in liquor. Then you are given to intoxication;—you answer, you never drink so much as not to know what you are doing. Well, have you improved in these respects in the course of several years past? You cannot say you have, but such sins are not mortal at the most. Then, I suppose, you have not lately fallen into mortal sin at all? You pause, and then you are obliged to confess that you have, and that once and again; and the more I question you, perhaps the longer becomes the catalogue of offences which have separated you from God. But this is not all; your sole idea of sin is, the sinning in act and in deed; sins of habit, which cling so close to you that they are difficult to detect, and manifest themselves in slight but continual influences on your thoughts, words, and works, do not engage your attention at all. You are selfish, and obstinate, and worldly, and self-indulgent; you neglect your children; you are fond of idle amusements; you scarcely ever think of God from day to day, for I cannot call your hurried prayers morning and night any thinking of Him at all. You are friends with the world, and live a good deal with Protestants. Now what have you to tell me which will set against this? what good have you done? in what is your hope of heaven? whence do you gain it? You answer me, that the Sacrament of Penance reconciles you from time to time to God; that you live in the world; that you are not called to the religious state; that it is true you love the world more than God, but that you love God sufficiently for salvation, and that you rely in the hour of death upon the powerful intercession of the Blessed Mother of God. Then besides, you have a number of good points, which you go through, and which are to you signs that you are in the grace of God; you conceive that your state at worst is one of tepidity. Tepidity! you have no marks of tepidity: do you wish to know what a tepid person is? one, who has begun to lead almost the life of a Saint, and has fallen from his fervor; one who retains his good practices, but does them without devotion; one who does so much, that we only blame him for not doing more. No, you need not confess tepidity, my brethren;—do you wish to have the judgment which I am led to form about you? it is, that probably you are not in the grace of God at all. The probability is, that for a long while past you have not gone to Confession with the proper dispositions, with real grief, and with sincere purpose of amendment for your sins. You are probably such, that were you to die this night, you would be lost for ever. What do you do more than nature? You do certain good things, "what reward have ye? do not even the publicans so? what do ye more than others? do not even the heathens so?" You have the ordinary virtues of human nature, or some of them; you are what nature made you, and care not to be better. You may be naturally kind-hearted, and then you do charitable actions to others: you have a natural strength of character,—if so, you are able to bring your passions under the power of reason; you have a natural energy, and you labor for your family; you are naturally mild, and you do not quarrel; you have a dislike of intemperance, and therefore you are sober. You have the virtues of your Protestant neighbors and their faults too; what are you better than they?

Here is another grave matter against you, that you are so well with the Protestants about you; I do not mean to say that you are not bound to cultivate peace with all men, and to do them all the offices of charity in your power. Of course you are, and if they respect, esteem, and love you, it redounds to your praise and will gain you a reward; but I mean more than this; they do not respect you, but they like you, because they think of you as of themselves, they see no difference between themselves and you. This is the very reason why they so often take your part, and assert or defend your political rights. Here again, there is a sense of course in which our civil rights may be advocated by Protestants without any reflection on us, and with honor to them. We are like others in this, that we are men; that we are members of the same state with them, subjects, contented subjects, of the same Sovereign; that we have a dependence on them and have them dependent on us; that, like them, we feel pain when ill-used, and are grateful when well-treated. We need not be ashamed of a fellowship like this, and those who recognize it in us are generous in doing so. But we have much cause to be ashamed, and much cause to be anxious what God thinks of us, if we gain their support by giving them a false impression in our persons of what the Catholic Church is, and what Catholics are bound to be, what bound to believe, and to do; and is not this the case often, my brethren, that the world takes up your interests, because you share its sins?

Nature is one with nature, grace with grace; the world then witnesses against you by being good friends with you; you could not have got on with the world so well, without surrendering something which was precious and sacred. The world likes you, all but your professed creed; distinguishes you from your creed in its judgment of you, and would fain separate you from it in fact. Men say, "These persons are better than their Church; we have not a word to say for their Church; but Catholics are not what they were, they are very much like other men now. Their Creed certainly is bigoted and cruel, but what would you have of them? You cannot expect them to confess this; let them change quietly, no one changes in public, be satisfied that they are changed. They are as fond of the world as we are; they take up political objects as warmly; they like their own way just as well; they do not like strictness a whit better; they hate spiritual thralldom, and they are half ashamed

of the Pope and his Councils. They hardly believe any miracles now, and are annoyed when their own brethren officiously proclaim them; they never speak of purgatory; they are sore about images; they avoid the subject of Indulgences; and they will not commit themselves to the doctrine of exclusive salvation. The Catholic doctrines are now mere badges of party. Catholics think for themselves and judge for themselves, just as we do; they are kept in their Church by a point of honor, and reluctance at seeming to abandon a falling cause."

Sure is the judgment of the world, and you, my brethren, are shocked to hear it;—but may it not be, that the world knows more about you than you know about yourselves? "If ye had been of the world," says Christ, "the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." So speaks Christ of His Apostles. How run His words when applied to you? "If ye be of the world, the world will love its own; therefore ye are of the world, and I have not chosen you out of the world, because the world loveth you." Do not complain of the world's imputing to you more than is true; those who live as the world give color to those who think as the world, and seem to form but one party with them. In proportion as you put off the yoke of Christ, so does the world by a sort of instinct recognise you, and think well of you accordingly. Its highest compliment is to tell you that you disbelieve. O, my brethren, there is an eternal enmity between the world and the Church. The Church declares by the mouth of the Apostle, "Whoso shall will to be a friend of the world, becomes an enemy of God;" and the world retorts, and calls the Church apostate, sorceress, Beelzebub, and Antichrist. She is the image and the mother of the predestinate, and, if you would be found among her children when you die, you must have part in her reproach while you live. Does not the world scoff at all that is glorious, all that is majestic, in our holy religion? Does it not speak against the special creations of God's grace? Does it not disbelieve the possibility of purity and chastity? Does it not slander the profession of celibacy? Does it not deny the virginity of Mary? Does it not cast out her very name as evil? Does it not scorn her as a dead woman, whom you know to be the Mother of all living, and the great Intercessor of the faithful? Does it not ridicule the Saints? Does it not make light of their relics? Does it not despise the Sacraments? Does it not blaspheme the awful Presence which dwells upon our altars, and mock bitterly and fiercely at what it calls bread and wine, being the same Flesh and Blood of the Lamb, which lay in Mary's womb and hung on the Cross? What are we that we should be better treated than our Lord and His Mother, and His servants, and His works? Nay, what are we, if we be better treated, but the friends of those who treat us well, and who ill-treat Him?

O, my dear brethren, be children of grace, not of nature; be not seduced by this world's sophistries and assumptions; it pretends to be the work of God, but in reality it comes of Satan. "I know My sheep," says our Lord, "and Mine know Me, and they follow Me." "Tell me, O Thou whom my soul loveth," says the Bride in the Canticles, "where Thou feigest, where Thou retest at noon;" and He answers her, "Go forth and depart after the footsteps of the flock, and feed thy kids beside the shepherd's tents." Let us follow the Saints, as they follow Christ: so that, when He comes in judgment, and the wretched world sinks to perdition, "on us sinners, His servants, hoping from the multitude of His mercies, He may vouchsafe to bestow some portion and fellowship with His Holy Apostles and Martyrs, with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcelline, Peter, Felicity, Perpetua, Agatha, Lucy, Agnes, Cicely, Anastasia, and all His Saints, not for the value of our merit, but according to the bounty of His pardon."

## CATHOLIC INTELLIGENCE.

EXTRACTS FROM THE SYNODICAL ADDRESS OF THE FATHERS OF THE NATIONAL COUNCIL OF THURLES TO THEIR BELOVED FLOCK, THE CATHOLICS OF IRELAND.

The Synod of Thurles has concluded its labors. We copy from the *Tallet* the most important passages of the pastoral, which was adopted, it is said, unanimously:—

### EDUCATION—THE GOVERNMENT COLLEGES.

It is, we feel assured, unnecessary to observe to you that, of all modes of propagating error, education is the most subtle and dangerous, furnishing, as it does, the aliment by which the social body is sustained, which circulates through every vein, and reaches every member, and that, if this aliment should prove to be corrupt or deleterious, it will not fail to carry moral disease and death to the entire system. Hence the awful obligations we are under, at the peril of our souls, of watching over the education of the people, whom God has entrusted to our charge.

Listen to the pathetic words in which the present illustrious Pontiff sets forth the dangers to which youth is exposed at the present time, and the duties which are placed upon the pastors of the people in their regard:—"It is incumbent upon you," he says, "and upon ourselves, to labor with all diligence and energy, and with great firmness of purpose, and to be vigilant in everything that regards schools, and the instruction and education of children and youths of both sexes. For you well know that the modern enemies of religion and human society, with a most diabolical spirit, direct all their artifices to pervert the minds and hearts of youth from their earliest years. Wherefore they leave nothing untried, they shrink from no

attempt to withdraw schools, and every institution destined for the education of youth, from the authority of the Church, and the vigilance of her holy pastors."—Encycl. Letter of Pius IX., December 8, 1849.

Such are the words of the Vicar of Jesus Christ, which show the responsibility under which we are placed, and point out our duty to protect from the insidious snares laid for their destruction, the lambs of the fold—that most helpless but precious portion of the flock of Jesus Christ, which the Prophet represents as carried in his bosom.

It is by the sternest sense of duty—by a painful but irresistible feeling of necessity—that we are compelled, dearly beloved, to announce to you that a system of education fraught with grievous and intrinsic dangers, has, within the last twelve months, been brought to your own doors. It is presented to you, we deplore to say, in those collegiate institutions which have been established in this country, and associated with the name of our august, most gracious, and beloved Sovereign. Far be it from us to impugn for a moment the motives of its originators. The system may have been devised in a spirit of generous and impartial policy; but the statesmen who framed it were not acquainted with the inflexible nature of our doctrines, and with the jealousy with which we are obliged to avoid everything opposed to the purity and integrity of our Faith. Hence those institutions, which would have called for our profound and lasting gratitude, had they been framed in accordance with our religious tenets and principles, must now be considered as an evil of a formidable kind, against which it is our imperative duty to warn you with all the energy of our zeal and all the weight of our authority.

In pointing out the dangers of such a system, we only repeat the instructions that have been given to us by the Vicar of Jesus Christ. He to whom were given the "keys of the Kingdom"—(Matth., c. xvi., v. 19)—to whom was committed the charge, not only of the lambs, but of the sheep—that is, of the entire flock, Pastors as well as people—(John, c. xxi., v. 17)—he, for whose faith the prayer of Christ was offered—(Luke, c. xxii., v. 31, 32)—whom St. Chrysostom so appropriately designates as the teacher of the whole world—(Hom. 88 in Joan)—he, Peter, has spoken to us by Pius as he spoke to the Fathers of Chalcedon by Leo, and pronounced this system of education to be fraught with "grievous and intrinsic dangers" to faith and morals—has declared that "religion can expect nothing but loss from it"—and that your "Bishops should take no part in carrying it into effect."

Following the invariable practice of our own Church, as well as that of every Church connected with the Centre of Unity, and, in particular, the instructions given in one of those Synods convoked and presided over by St. Patrick—"If any questions arise in this island (Ireland), they are to be referred to the Apostolic See" (si quæ questiones in hac Insula orientur, ad Sedem Apostolicam referantur.—Can. S. Patrici, apud Wilkin. Council. t. 1. p. 6)—we laid at the feet of our present venerable and beloved Pontiff the plan of instruction that had been proposed to us, with a statement of the diversity of opinion that prevailed on the subject; because we knew, to use the language of St. Columbanus, addressing one of the great Pontiffs of antiquity, that it was ours "to call upon, to put questions, to beseech him; and his not to withhold what had been freely bestowed, but to put out his talent to interest; to give at Christ's behest, the bread of doctrine to those who sought for it from him"—St. Columb. Epist. 1, ad Greg. Pap. apud Galland. Bibl. Vt. Pat. t. 12, p. 346). After a most searching and protracted examination of the statements and facts that were urged on either side, availing himself of every resource of counsel and information which he could procure, demanding and receiving from every member of the Irish Episcopacy his individual opinion on the subject, making it the object of his long and anxious deliberation, and pouring forth his soul in prayer to Him who promised to abide with His Church even to the consummation of time, the successor of Peter pronounced his final judgment on the subject. All controversy is now at an end—the judge has spoken—the question is decided.

### CATHOLIC UNIVERSITY.

It is then, in our conviction, quite unnecessary to assure you that everything which concerns your welfare, all that regards the advancement of your interests, whether temporal or eternal, is bound up with our warmest affections; that there is no exertion, no sacrifice, compatible with principle, which we would not cheerfully make, to ameliorate your condition and promote your prosperity. As a pledge of the sincerity of those sentiments, we have determined to make every effort in our power to establish a sound and comprehensive system of university education, that will combine all that is practically useful in the present system with all that is pure and edifying in religious doctrine. A committee has been appointed by this Synod to examine into the details of this most important project, and to carry it into execution. The difficulties to be contended with are, indeed, great; but if we meet them in the spirit of faith, if we act with Christian union, they will soon disappear. We have within ourselves here at home, and in the persons of our brethren, who are scattered not only through the sister kingdoms and the British colonies, but throughout the Continent of America, ample resources—zeal, learning, talent, and the pecuniary means for the accomplishment of such an object.

As great undertakings cannot be realised in a moment, some time will be necessary for collecting and combining these resources, and giving maturity and organisation to the plan. During the brief interval that must intervene previous to the realisation of this most desirable object, you can procure for your children, as you have ever done, the advantages of a liberal and comprehensive education in those excellent collegiate establishments of your own church, that are to be found in this country and the sister kingdom.

## PROTESTANT COLLEGES IN GENERAL.

The solemn warning which we address to you against the dangers of those collegiate institutions extends, of course, to every similar establishment known to be replete with danger to the faith and morals of your children—to every school in which the doctrines and practices of your church are impugned, and the legitimate authority of your pastors set at naught. Alas! our country abounds with too many public institutions of this kind, which have been the occasion of ruin to thousands of those souls that were redeemed by the precious blood of Jesus Christ, but still they bear the perils with which they are replete inscribed upon their front, and they are known by all to be most dangerous and anti-Catholic. It is not necessary, nor was it ever necessary, to raise our voice against establishments so avowedly hostile. It is when the wolf assumes the clothing of the sheep that the pastor has most reason to tremble for his flock and to exert all his courage and energy for its defence.

In guarding you against the paths of error—warning you against those deceitful lights which lead to the lowest depths of mental darkness, and to the worst and most fatal species of ignorance—you cannot fail to recognise that character of true enlightenment, and zealous concern for the real interests of knowledge, which have invariably distinguished the religion to which you belong.

The instructress of Europe in arts and literature—the civiliser of every barbarous nation into which she has carried the Gospel—the fount of those innumerable schools of learning, which illustrated this island in former ages, as well as the inspirer of those heroic sacrifices, and of that deathless struggle in her cause when, at a subsequent period, a barbarous policy punished education as a crime, and sought to extinguish the intellect of a people, the Catholic church has continually borne the torch of knowledge in her hand, during her missionary career, or sheltered it in her sanctuary when the stormy passions of the savage horde, or the calculating cruelty of the oppressor, sought to quench it for ever. And if she cannot, like other forms of belief, vary at will the immutable truth of which she is the depository—if she cannot blend and fuse its inflexible principles into a community of creed and doctrine—if no human consideration can induce her to sacrifice an iota of that Gospel which will outlive the Heavens and the earth—it is not because the charity with which her heart continually burns is less comprehensive, or the works of beneficence, in which her hands are unceasingly employed, are less numerous and various than those of other religious institutions, which arrogate to themselves the possession of a more liberal philanthropy. This adherence to the cause of truth is not only perfectly compatible with the exercise of charity, but a condition indispensable to its existence. He who was charity itself, whose lips continually preached, and whose life so beautifully and touchingly illustrated its doctrine, pronounced the woes that were to light upon the proud and self-sufficient Pharisee, and denounced with unmitigated severity the teachers of error.

## ANTI-CATHOLIC LITERATURE.

The same irreligious spirit which, by its cold indifference, chills and deadens our moral nature, and then leaves it a prey to corruption, after having vitiated the education of the Continent, has, as might naturally be expected, diffused itself through its literature; for, anti-Christian philosophy, assuming the most popular forms, has devoted all its reasoning and research to sapping the foundations of Faith; and genius, seduced and corrupted by its suggestions, has lavished its highest gifts in adorning with all the embellishments of taste and eloquence the grossest sensualism and vice that could corrupt and degrade even the society of the Pagan world. There is no medium for its diffusion, from the philosophic essay to the work of fiction, on which the apostleship of infidelity has not drawn, in order to extinguish the truths of Christianity in the understanding, or to banish its pure and exalting morality from the heart. Unfortunately, many of those works have been translated into your own language—circulated in every variety of form, from the most ornate to the cheapest and most accessible—and, we bitterly lament to state, are occasionally to be seen even in the precincts of the domestic circle, where nothing defiled should be permitted to enter, but whence the anxious vigilance of parental love, as well as its awful responsibility, ought to have been prompt in banishing, with indignation, every thing calculated to taint the purity, or unfix the principles of its youthful charge.

Nor are works of a similar spirit and tendency wanting in our own literature, adapted to every class of readers and to every grade of intellect—reviving the old errors, and fertile in the production of new ones—flattering the pride of the understanding, and stimulating the passions of the heart—diffusing their moral poison in every department of learning, and through every form of publication by which the popular mind can be reached. That bad books form a most powerful instrument of Satan in perverting and destroying souls, is a melancholy fact proved every day by the ruin not only of individuals, but of whole communities; and hence the rigorous obligation of every pastor, parent, and guardian, to save, as far as in their power, those under their charge from the demoralising influence of those impious and licentious books. As Revelation proclaims to us, “that those who love danger shall perish therein,” and that we should incessantly “watch and pray lest we enter into temptation,” and that we carry the treasure of Divine grace in earthen vessels; as, in fine, the whole tenor of its teaching is to inculcate the humility and self-distrust that fly the occasions of sin, not the pride and self-sufficiency that court them—all should be studiously on their guard against the daring curiosity or intellectual pride that would spurn a restraint,

which the Church in every age has deemed so necessary for the moral government of the Faithful.

We exhort you, dearly beloved, with all the fervor of our souls, to be more vigilant than ever, in these days of error and infidelity. Avoid all books in which your holy religion is assailed; cast away those corrupt and condemned versions of the Scriptures—those tracts teeming with calumny and misrepresentation that are so industriously circulated by the agents of the Bible and other such societies. We caution you also against those publications in which loyalty is treated as a crime, a spirit of sedition is insinuated, and efforts are made to induce you to make common cause—to sympathise with those apostles of socialism and infidelity who, in other countries, under the pretence of promoting civil liberty, not only undermined the foundation of every government, but artfully assailed the rights of the Apostolic See, and sought for the destruction of the Holy Catholic Church.

## PROSELYTISM.

The heroic sacrifices made by our destitute brethren in defence of the Faith, present to the rich and the comfortable an example as touching as it is edifying; for it is to be borne in mind that we have but one Gospel for the rich and the poor, and that this Gospel imperatively demands of both the sacrifice, not only of the goods of this world, but even of life itself, rather than to infringe its laws. When a spirit of proselytism, more blind and fanatical than that denounced by our Lord in the Gospel, outraging not only the laws of humanity, but all the decencies of public opinion—which, more destructive than the famine in whose footsteps it followed, endeavored to smite with the second and everlasting death those who escaped the first—which visited the widow and the orphan in their desolation, not to mitigate their sufferings, but to rob them of that immortal hope that redeems all the miseries of this life, and brightens the prospect of the future—which aggravated with the horrors of religious persecution the darkest calamity that ever crushed a people and scattered on every side the seeds of infidelity, hypocrisy, and fraud—when this malignant spirit of seduction stood amongst them to tempt and to destroy, how often has the heroic parent, like the mother of the Maccabees, encouraged her offspring to despise the breath and life of this world for the sake of that Creator, who would certainly restore them on a future day? And how often has that offspring suffered, not the torments of the executioner, but the more severe and lingering death inflicted by starvation, rather than “transgress the laws of God, received from our Fathers?” To the credit of the respectable and enlightened portion of our Protestant brethren be it said, that none have been more loud and indignant in reprobating a system so scandalous and degrading to any form of religion, a system that does not even pretend to conceal the corruption and profligacy which it employs as the instruments of perversion, but which drives a sacrilegious traffic in the noon-day and before the public gaze, offering its mess of pottage for the glorious inheritance it seeks to purchase. Yet we deeply lament to state, that up to the present hour its frenzy continues unabated; from the crowded city to the most secluded hamlet, its unscrupulous agents are to be seen offering the rewards of apostasy to the destitute or to the venal, whilst it has spread its proselytising schools like a net work over the length and breadth of the land. Childhood, weak, defenceless childhood, is the great object of its unhallowed speculations and insidious efforts, and it does not hesitate to avow that it is satisfied with making an unprincipled hypocrite of the parent, provided it succeeded in perverting the soul of the child. It seeks, above all things, to stamp upon the mind those first impressions, which are always so durable and so hard to be effaced, and has recourse to every expedient which ingenuity can suggest, and to every source which wealth can purchase, for the purpose of preserving and perpetuating the fruits of its unholy exertions.

This pastoral address was read in full Synod, and unanimously adopted, and ordered to be published.

PAUL, Archbishop of Armagh,  
Primate of all Ireland, and  
Delegate of the Apostolic  
See, President of the  
Synod.

JOHN, Bishop of Clonfert,  
Promoter of the Synod.

D. O'BRIEN, V. G., Waterford, }  
P. COOPER, Canon of the Chap- } Secretaries  
ter, Dublin, } of the  
P. LEAHY, President of the Col- } Synod.  
lege, Thurles, }

Thurles, Monday within the Octave of the Feast of the Nativity of the Blessed Virgin Mary, in the year of our Lord, 1850.

DEDICATION OF ST. MARIE'S CATHOLIC CHURCH, SHEFFIELD.—This magnificent edifice, which has occupied three years and a half in erection, was dedicated on Wednesday, 11th Sep. The building of which it is the successor, and whose site is enclosed within its walls, was the place of worship of the Catholics of Sheffield from the year 1816 until 1847. On the 25th of March in the latter year the foundation stone of the present stately pile was laid by the Right Rev. Dr. Briggs, Bishop of the Yorkshire District.—*Sheffield Times*.

THE REV. MR. ALLIES' SECESSION.—The Rev. Thomas W. Allies, M.A., Rector of Launton Bicester, was received into the Roman Catholic Church, at the College of the Fathers of the Oratory, St. Wilfrid's, Staffordshire, by the Very Rev. J. H. Newman, on Wednesday week. Mr. Allies preached a farewell sermon to his parishioners on the previous Sunday, and soon afterwards left his rectory for Birmingham, with the intention of making his profession

of faith in Alcester-street, Chapel. The Rev. Superior, however, being from home at the above College, Mr. Allies proceeded to St. Wilfrid's. The living he has resigned is said to be worth £1,000 per annum.—Intelligence has reached England of the reception of the Rev. H. W. Wilberforce, vicar of East Farleigh, Kent, and brother of the Bishop of Oxford, into the Roman Catholic Church at Brussels.—*Weekly News*.

We understand that the Rev. Dr. Forbes, Protestant Bishop of Brechin, Scotland, was lately received into the Church at Malines. This gentleman is son of Lord Forbes, the Scottish judge; and formerly himself held a high judicial office in India.—*Tablet*.

The *Oxford Herald* states that Lady Fielding has succeeded with her lordship: “Her ladyship was educated in strict communion with the Evangelical party in the Church of England. Lady Fielding was the first to show any decided inclination towards the course which has been adopted. She is building a beautiful church on her estate in Wales—intended, until the last few days, for the Church of England; but it will now have a different appropriation.”

## IRISH INTELLIGENCE.

THE CROPS.—GALWAY.—The extremely fine weather with which Providence has blessed us during the last fortnight, has raised the hopes of the country. The cereal crops are now beyond all danger—all housed or haggarded. The potato crop is not at all likely to be injured to anything like the extent the alarmists believe.—*Galway Mercury*.

DERRY.—We have had another glorious week for harvest week, and the farmers have been busy in cutting down their crops of grain and securing them in the haggards. The wheat in this neighborhood is almost all cut, and a very large proportion of the oats and barley. The weather is also most favorable for getting home the winter's supply of turf.—*Derry Sentinel*.

LOUTH.—Harvest week proceeds with uninterrupted activity, and a large quantity of wheat is ready for market. Out-cutting is now general. From all appearances there will this year be a plentiful crop of potatoes so far as this county is concerned. Some excellent turnips were sold at a moderate price in this day's market.—*Newry Telegraph*.

EVICIONS BY LORD LANSDOWNE.—A correspondent of the *Cork Examiner* writes as follows, under date Lisnane, county Kerry, 12th September:—“Twenty-three houses, occupied by twenty-nine families, have been levelled to the ground, within the last fortnight or so, in the village of Lisnane, by Henry, Marquis of Lansdowne. The number of souls in all evicted is 157. It is a well known fact that every man evicted could well pay rent for his holding; it is also a patent fact that the tenants, with few exceptions, paid heretofore him, or those to whom he had sublet; and, considering this, we must conclude that they deserved better treatment. The noble marquis has been pleased to send down by his man, who superintended the work of demolition, £20, to be distributed amongst the twenty-nine families. Sir John Walshe gave, some time since, £30, to a poor woman obliged to quit his lands. And not one of them would have got a fraction unless he became his own enemy—his own destroyer—the demolisher of his own house. One of the men employed in razing his own house was killed by the fall of a gable; he has left seven in family to mourn his loss. Remembering the noble marquis some time ago raising his voice in the British House of Parliament against evictions, is one of the reasons why I hasten to convey this intelligence to you and to the public at large.

EXTERMINATION IN CONNAUGHT.—A correspondent of the *Freeman* gives the following history of extermination in the western provinces:—“The writer knows the immediate district around his residence, to the extent of some two hundred thousand acres of land, and occupied by a rural population of about sixty thousand inhabitants. Of the population who lived here in the year 1845, fully one-third are gone—some dead, and, oh, my God! such deaths as I have witnessed. The day of judgment alone will reveal the dark horrors of these years—some in the poorhouse, or wandering about like spectres, living upon the chance pittance of charity—others gone to America, or to England, to seek that means of honest livelihood by labor denied to them in their own country. A third of the cottages have been levelled to the ground, and, in almost all cases, the strictest orders issued not to permit them a shelter in any house upon the property of the same exterminating landlord. And, in passing, I may mention for the information of the Council of the Irish Tenant League, in every single instance, within my knowledge, the process of distraint and ejectment proceeded upon the old rack-rent. I would venture to assert that if the records of the courts of assize and quarter sessions be now searched, it will be found that every single case of eviction in Connaught took place on the demand of the old rack-rents of the con-acre and the war prices.”

CARRYING AWAY CROPS.—On Saturday night, about forty men, with horses and carts, assembled at Monebawn, on the estate of G. S. Barry, Esq., between Watergrasshill and Middleton, for the purpose of removing the crops, &c., belonging to a tenant, named Michael Mantle, which had been seized and in charge of keepers for non-payment of rent. They bound the keepers and locked them up in Mantle's dwelling-house, and commenced removing the crops. However, the police from the Watergrasshill station soon arrived, and succeeded in arresting eight of the party, and seized seven horses laden with corn. The perpetrators were committed for trial.—*Cork Constitution*.

CROP LIFTING.—On Sunday last over forty men collected on the lands of Doon, the property of Mr. Richard O'Connell, B.L., and cut down and carried away the crops, to avoid seizure for the poor rates and rent due on the premises.

On the night of Thursday last a large party with carts assembled in front of the lands of Keel, near Castlemaine, the property of Captain Barry, of Ballyclough, near Fermoy, and forcibly carried away a quantity of corn under seizure for rent due to that gentleman; the cattle had been during the day rescued from his drivers. Some of the parties have been arrested.—*Kerry Post*.

The Moskwa, a Russian frigate of 60 guns is expected at Kingstown this week, and will land a Prince of the Imperial family, who intends to visit Dublin and Killarney.—*Limerick Chronicle*.

EMIGRATION.—“While our people,” writes the correspondent of the *Daily News*, “are discussing the question of tenant-right and mixed education, the small farmers and more comfortable portion of the peasantry continue their panic flight from the country. The seaport towns are thronged with emigrants, and ships freighted with the bone and sinew of Ireland are sailing every day from her shores. The *Cork Examiner* mentions the sailing of four emigrant ships for America within the last few days. The ‘Republic’ carried away 370 passengers on Saturday morning, all of them ‘of the best class,’ and another ship is preparing to sail.”

EMPLOYMENT IN ERRIS.—In addition to the manufacture of linens and damasks, the Industrial Committee have introduced the embroidering of lace veils. A Scotch mercantile establishment has been induced to extend this branch of trade to this town, and undertake to employ a large number of young persons at fair wages, and give them constant work. In common with most of the western towns, Ballina has hitherto been utterly destitute of anything deserving of the name of manufacture, especially of any employment suited to females. At present about thirty girls are at work, and a still greater number will be placed immediately under instruction.—*Tyrone Herald*.

Under the new Franchise Bill, the constituency of Limerick city, it is said, will be three thousand; of Limerick county thirteen thousand; of Clonmel nine hundred; of Cashel five hundred; of Tipperary at large sixteen thousand.—*Tablet*.

In consideration of the respectful and edifying deportment of the poor of Thurles during the recent Ecclesiastical Synod, at the instance of the Right Rev. Dr. Ryan, the Roman Catholic Prelates contributed a sum of £60 for the poor of the town, and which was left with the parochial Clergy for distribution.—*Id.*

A medal has been struck commemorative of the Roman Catholic Synod at Thurles, the obverse presenting a likeness of Pius IX.—*Id.*

PROPOSED TRANSATLANTIC PACKET STATION.—The Lords of the Admiralty have given instructions for a complete survey of the western coast of Cork, to ascertain its capabilities for being converted into a transatlantic packet station and harbour of refuge. Three Government Commissioners are to visit the spot.

TENANT-RIGHT.—Active preparations are making for the great county demonstrations of the tenant league. The Counties of Wexford, Kilkenny, Meath, and Monaghan, are to meet in succession: the arrangements for the Kilkenny meeting being as yet the most important. This demonstration will take place on the 25th, deputations from the North and from Dublin will attend.

THE LAUNCH OF THE TENANT LEAGUE.—Thank God the preliminary difficulties of the Irish Tenant League have been at length overcome. The Rules have been submitted to three Counsel—Mr. Fitzgibbon, Q.C., Mr. O'Hagan, Q.C., and Sir Colman O'Loghlin—and have been by them most fully approved. No labour, no time, no consideration has been spared to ensure complete safety to all persons concerned in this movement; and it is our deliberate and settled conviction that no form of organisation could have been adopted at once more effective for the object proposed, and more perfectly free from every kind of danger. A great part of the Rules of the League, the statement of the object and means, and other important portions of this document, have been prepared by Mr. Fitzgibbon, with his own hand. Before next week we shall have had—please God—two county meetings, and we shall be able to lay before our readers many details of importance; and, above all, the long-delayed beginning of the work. Meantime, it is with profound satisfaction we are able to announce to our readers that the Irish Tenant League is at length fairly launched.—*Tablet*.

THE PERSONAL DAILY HABITS OF QUEEN VICTORIA AND HER HOUSEHOLD.—The personal daily habits of the Queen and her family are exceedingly simple and plain. Breakfast is over by 9: then a couple of hours are devoted to the perusal of letters and the “despatch of business,” which consists of reading abstracts of the public documents which she has to sign. Between 12 and 2, the Queen and her family usually walk in the private grounds of the palace, if it be fine; if the weather does not permit of out-door exercise, Prince Albert and she apply themselves to drawing and etching. Both have acquired skill in the use of graver, and have a small press put up in one of the rooms of Buckingham palace, at which they work with their own hands. A present of a set of royal etchings is considered a very especial compliment, and prized as such. I know that the Duchess of Bedford's *boudoir*, at Woburn Abbey is hung round with the royal etchings. Some of them are neatly done—most of them in good drawing. All of them are curiosities as specimens of royal art and industry. Between 2 and 3 the royal party lunch. This repast—which is, in fact, an early dinner—is a very private one. The Queen, Prince Albert, Princess Royal, and Prince of Wales sit down to a single joint, (usually a roast shoulder of mutton) and a few side dishes. There is very little wine partaken of at this meal—When it is ended, Prince Albert goes into the garden, (for the Queen allows no smoking within her walls,) and disposes of a couple of cigars. While the royal luncheon is going on, the attendants at the palace, who are very numerous, take their dinner—a plain, substantial meal, at which the liveried servants are allowed a few. For those of a higher rank, the allowance is half a pint of wine to each. I happen to know that when any artists are at work or in waiting at the palace at the hour of lunch, meat is served up to them, and half a pint of sherry is brought up for each.—This is very different from the waste which did prevail in the royal household, and Queen Adelaide was the first to put a check to it. She also got indignant at the female servants wearing silks and satins, and caused a menial revolt by ordering them to wear muslins and stuffs. The economy of the household now allows the Queen to save about half the money annually voted for its maintenance. These savings are considerable, and being duly invested, are rapidly accumulating. Then, in addition to his £30,000 a year, allowance as consort, as much more has been given to Prince Albert in various appointments, (he has £16 a day as field marshal, and as he does not spend £100,000 a year, his savings must be great.) There is a fond hope that he and the Queen mean to appropriate this money to the future pension of their children, and not to ask the people to support them.

Dr. Achill was exhibiting last week at Macclesfield under the auspices of the Evangelical Alliance. Not a word about the *Dublin Review*, except that it had had “a full answer” from M. Toussaint, one of the “Doctors” deluded patrons.

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

TERMS:

To Town Subscribers. . . . \$3 per annum.  
To Country do. . . . \$2½ do.

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

All communications to be addressed to the Editor of THE TRUE WITNESS AND CATHOLIC CHRONICLE, post paid.

Subscribers not receiving their papers regularly, are requested to make their complaints known to the Editor of the Journal.

The Agents for this Journal, who are authorized to receive subscriptions, and to give receipts, are, for—

- Quebec.—Mr. MATTHEW ENRIGHT, 24, Mountain St.
- Three-Rivers.—Mr. JOHN KEENAN.
- Terrebonne.—M. PREVOST, Esq., N. P.
- St. Hyacinthe.—Mr. PATRICK FLYNN.
- Alexandria.—D. M'GILLIS.
- Oshawa.—Rev. Mr. J. B. PROULX.
- Pictou, C. W.—Rev. Mr. LALOR.
- Toronto.—Mr. S. LYNN, King Street.
- Norwood.—Rev. Mr. BERNARD J. HIGGINS.
- Cornwall, C. W.—Mr. A. STUART McDONALD.
- Perth, C. W.—Mr. JOHN DORAN.
- Bytown.—Mr. EDW. BURKE.
- Corillon.—A. E. MONTMARQUET, Esq.
- Aylmer, C. E.—Mr. JAS. DOYLE.
- County Dundas.—Mr. ALEX. McDONALD (INCH).
- Brantford, C. W.—Mr. JOHN COMERFORD.
- Eastern Townships.—Mr. PATRICK HACKETT.
- Chambly.—Mr. JOHN HACKETT.

THE TRUE WITNESS  
AND  
CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, OCT. 11, 1850.

THE JESUITS IN CANADA.

Quam pulchra tabernacula tua Jacob, et tentoria tua Israel.

On last Sunday, after Vespers, took place the ceremony of blessing the corner stone of the new College which is being erected by the Rev. Jesuit Fathers. Owing to the absence of his Lordship the Bishop of Montreal, the Rev. Superior of the Seminary, assisted by the Rev. Mr. O'Brien, officiated. Appropriate discourses, in French and English, were delivered upon the occasion. "Sixty colleges," said the Rev. Superior of the Seminary, "no less than sixty Colleges in old France, call upon our beloved Jesuit Fathers to return, and accept once more within their walls the superintendance of the education of the youth of France. But, dear to the memory of the Jesuits, is the soil of Canada; dear to them, because of persecution, because of martyrdom oft suffered by their brethren in the cause of Christ. Therefore have they determined to remain with us, in this their cherished Canada, and devote their energies, their lives, to the cause of education, and to the propagation of the True Faith; and, therefore, did he, with confidence, call upon the faithful of Montreal, to assist by their charitable contributions the completion of the noble work, already so happily commenced." The Rev. gentleman regretted the absence of Mons. de Montreal, who was obliged to go to Quebec, to pay the last sad duties to our lamented Metropolitan, the Archbishop of Quebec, and of Mons. de Charbonnel, Bishop of Toronto, who had intended to have addressed his brethren of Montreal upon this interesting occasion; but the voice of the faithful of Toronto, long left destitute of a Bishop, could not be unheeded, the Pastor could not turn a deaf ear to the voice of the sheep, so long left without a shepherd.

The Rev. Mr. O'Brien followed, and, in a most eloquent discourse, impressed upon his hearers the importance of education, and the worthlessness of mere intellectual culture, unaccompanied by that teaching which alone maketh "man wise unto salvation."

The corner stone was then lowered into its place, the blessing pronounced; and many a prayer rose up to Heaven, that He would deign to bless the work so happily begun, to the glory of His holy name,—*"Ad majorem Dei gloriam,"*—the beginning as it is the end of all the labors of the children of St. Ignatius.

IRISH BAZAARS.

It is with an unusual degree of pleasure we beg to direct public attention to the Bazaar of the benevolent Ladies of the St. Patrick's Congregation, announced for the 14th instant and following days, for the purpose of procuring funds "to clothe orphan and destitute children" to enable them to attend school during the approaching winter.

All who know Montreal, can say with pride that the poor are not left without the opportunity of

obtaining education. There are free schools in all the suburbs of our city, in which every encouragement is held out to engage the children to attend regularly. Yet such is the poverty of many amongst our poorer fellow-citizens, that however desirous of training up their children in knowledge and virtue, they cannot secure that blessing for them during the winter months "for want of means to clothe them." It may be well to mention some instances, within the knowledge of the writer, of the anxiety of both parents and children for education "and the sacrifices made to obtain it. We have seen children in those schools—and they were amongst the most regular in attendance—who in the depth of winter had merely a covering on the upper part of the feet, whilst the soles were on the ground, yet uttering no complaint. Others we have seen so lightly clad, that they requested to be allowed to remain fasting in the school room rather than return in the cold with the other children to dinner. It was an intimate knowledge of similar facts that first suggested to the charitable and truly devoted ladies under whose patronage the Bazaar is held, the idea of forming an association amongst themselves to remove such evils, and to encourage children so deserving, in their desire to obtain education. Thanks to the efforts of this association, for the last two years, every child willing to attend school has been provided with every necessary comfort in point of clothing. The classes are now more crowded in winter than in summer, and the writer knows that some hundreds of children who used to be found infesting the streets, imbibing the contagion of each others' vicious example, have been by the exertions of those benevolent ladies, induced to attend school, and promise to become one day useful members of society.

We are aware how much the ladies engaged in this good work, shrink from public notoriety; yet it is due to the public to mention that the ladies who compose this charitable association, besides their contributions in money, meet once a week to make the clothes for the children in order to extend relief to a greater number. The public can judge of the amount of good effected in this manner from the fact that last winter £170 were expended for the object of the society. Considering then the praiseworthy object of the Bazaar as also the truly benevolent zeal of the good ladies entrusted in its success, it is not unreasonable to hope that every portion of our community will give it their warm and generous encouragement. Much pains are being taken to render the Bazaar as agreeable as possible; and they who, like ourselves, have had an opportunity of assisting on a similar occasion last year, need not be told that a few leisure moments cannot be spent more agreeably than in an Irish Bazaar.

At Bytown, on Monday, the 14th instant, and following days, a BAZAAR will be held, under the direction of the Irish Ladies of Charity. The profits will be applied to the clothing, the education, and the support of orphans, and to defraying the expenses of building a "house of refuge" for emigrants, desolate widows, and others whose circumstances require relief.

It is to be hoped that the success of both these Bazaars, will be such as to justify the sanguine expectations of the charitable promoters.

MR. LORD'S LECTURES.

On Saturday evening last, we had much pleasure in hearing Mr. Lord lecture on "Becket," or, *Contest between Church and State*. Commencing with the early life of the future Hero, Saint and Martyr, the lecturer depicted Becket the courtier, the chancellor, the ruler of the kingdom, and the friend of Henry,—then the saintly Archbishop, clad in sackcloth, feeding the hungry, and ministering to the poor—the hero, resisting the encroachments of tyrant monarchy upon the rights of the Church,—the encroachments of tyrant feudalism upon the liberties of the oppressed Saxon,—then, last scene of all, Becket the Martyr in the cause of the Church and the people, kneeling at the foot of the High Altar, and offering to his God, the Spirit which, from His hand, he had received.

There is no name in the range of English history, which should be dearer to the memory of Englishmen, no matter of what creed, than the name of Thomas A. Becket. Those who deny his claim to the titles of Saint and Martyr, in the cause of Christ and His Church, must at least reverence the hero, and martyr for the liberties of the people of England.

In the twelfth century, as in the first,—in the first, as in the nineteenth,—the Catholic Church has ever proved herself to be the true friend, the only sure support, of the real rights of man: and, therefore is it, that the kings and mighty ones of the earth, have always commenced their attacks upon the liberties of the people, by encroaching upon the rights, and endeavoring to diminish the power of the Church. Such was the policy of Henry II. and the Norman

Barons of the 12th century. The first, hating the restraints which Catholicity imposed upon him, desired to wrest from the hands of the Church, the spiritual thunders, with which she smote the tyrant and the oppressor of the people; whilst the greedy baron, trembling for the loss of his slaves—his goods—his chattels—naturally desired to destroy that force which alone could break the bondman's chains, and to silence that voice which alone could bid the serf be free: and therefore was it, that both king and nobles were so anxious to obtain the consent of the Archbishop of Canterbury to the Constitutions of Clarendon, which contained amongst many other enactments, these three clauses, dangerous to the rights of the Church, and, by a natural consequence, fatal to the liberties of the people: "That no chief tenant of the crown should be excommunicated without the consent of the king. That all appeals in spiritual causes should be carried from the bishop to the primate, from the primate to the king, and no farther without the king's consent. That the sons of villains should not be ordained clerks without the consent of their lord." Thus making the king supreme chief of Christ's Church, in all matters spiritual,—thus rivetting the chains of serfdom upon the necks of the wretched Saxons. For his noble resistance to these iniquitous laws, did Becket suffer spoliation of his goods, long years of exile, and a martyr's death,—earning for himself a monarch's hatred, but a people's love,—and for his name a glory that shall not pass away.

"It is remarkable," says Macaulay, "that the two greatest and most salutary social revolutions which have taken place in England, that revolution which put an end to the tyranny of nation over nation, of Norman over Saxon, and that revolution which put an end to the property of man in man, were silently and imperceptibly effected. They were brought about neither by legislative regulation, nor by physical force." The chief agent in both these great deliverances being religion, and that peculiar phase of religion which we call Catholicity, and our enemies Popery.

By admitting the despised serf to Clerk's orders, the Church invested the recipient with all the rights and dignities of a freeman. She laid her hands upon the head of the slave, and bid the hereditary master kneel before the spiritual tribunal of the hereditary bondman. No wonder then that the haughty baron insisted "that the sons of villains should not be ordained Clerks without the consent of their lord,—that the slave should not be emancipated without the consent of his master." No wonder, therefore, that the name of Thomas A. Becket, who resisted this cruel tyranny even unto the death, should be dear to the memory of all Englishmen, and that the Church should venerate as a Saint and Martyr, the hero who offered up his life in the defence of those rights and liberties which it was reserved for his unworthy successor to sacrifice at the bidding of a beastly and lascivious tyrant.

Tuesday evening, Mr. Lord delivered another lecture, entitled, "Bernard," or, *Contest between Monachism and Rationalism*. The name of the Saint, who, he it said *en passant*, was, if Protestantism be true, a damnable idolater, a wafer-worshipper, and invoker of the Blessed Virgin, was merely introduced as a peg whereon to hang a string of remarks upon Monachism in general, and the influence of Catholicity upon the social condition of the middle ages, or ages of faith. Assuming that monastic asceticism was a plant not of Christian, but of pagan growth, the learned gentleman amused and surprised his auditory by a series of violent contrasts between the good produced and the evil wrought by monastic institutions. Sensual in their asceticism, ascetic in their sensuality, they were dens of sloth and ignorance, and anon, busy hives, wherein the sound of labor never ceased,—instruments, or, as he expressed it, "spokes in the great wheel of despotism," and, lo! suddenly asylums for the poor and oppressed, protecting the weak and lowly from feudal tyranny, and encouraging a numerous and industrious agricultural population,—the retreat of fools and of fanatics, yet rearing within their walls all the master spirits who have exercised an enduring influence upon humanity. To them was the world indebted for a St. Bernard and a St. Dominic, a St. Thomas and, last yet not least, a St. Luther, to whom it was reserved to find out an easy mode of justification, and a pleasant road to heaven, strewed no more with thorns and briars, but comfortably provided with pot-houses and boon companions, amongst whom the votary of pleasure and salvation-made-easy, might indulge his lusts, anticipating the future pleasures of Paradise, in the present enjoyment of strong beer, and the wanton embraces of an impure Nun.

Mr. Lord, who delights in contrasts, neglected some good opportunities. Having presented to us a company of weary, starving pilgrims, scarce escaped from the iron clutch of some tyrant baron, seeking and obtaining a ready admission and prompt hospitality within the convent's walls, he should next have painted the XIX. century pauper humbly imploring, at the gates of the poor law bastille, for his daily half-pint of oatmeal gruel or his hebdomadal ounce of cheese. He might have compared St. Dominic exhorting the Albigenses to repentance, and St. Luther yet reeking from his rank nuptial bed, and with the fumes of his beer and his debauch still strong upon him, exhorting the princes of Germany to arms, and to the extermination of the poor peasants, whose passions he had himself inflamed; promising the blessing of heaven to those who should be foremost in shedding their blood. "Mirabile tempus, nimirum ut principes multo facilius trucidandis rusticis, et sanguine fundendo, quam alii fundendis ad Deum precibus cœlum mereantur."—*T.—2. Luth. op.*

Becket and Cranmer, or the two Archbishops, would also form a subject not unworthy of the consideration of Mr. Lord, in a future lecture.

Mr. Brownson, at the request of his numerous friends and admirers, has determined to favor us with another set of lectures similar to those delivered with so much success to so many delighted hearers, in the month of April last.

We have reason to believe that these lectures have been the cause of much good, and that several have been induced to think, and to cast off those silly prejudices, with which their infant minds had been poisoned. Should Mr. Brownson be the humble instrument in awakening but one of our dearly beloved separated brethren to the danger of his condition whilst a wanderer from the one fold of Christ, his labors shall not have been in vain.

We announce, therefore, with much pleasure, and fervent hope—Series No. 2, of Brownson's lectures.

ECCLESIASTICAL INTELLIGENCE.

ORDINATIONS.—On Saturday last, his lordship the Bishop of Montreal conferred the following orders, in the Chapel of the Seminary of this city:—

- Priest—Mr. J. S. Theberge.
- Deacons—Messrs. P. Leblance and C. Loranger, for the diocese of Montreal; and Mr. O'Brien, for the diocese of Boston.
- Sub-deacon—Mr. U. Duprat.

The gentlemen of the Seminary of St. Sulpice, Montreal, have just received an important accession to their numbers, in the persons of the Rev. Patrick Murphy, from County Louth, Ireland, and two Ecclesiastics from France.

We learn from the *Melanges Religieux* that a letter has been received from the Rev. P. Laverlochere, dated Moore Bay, 30th August, announcing that this zealous missionary intended embarking for Europe, 1st September. The Rev. Father will pass the winter in France, and proposes to return in the spring, to resume his apostolic labors. His Lordship the Bishop of Bytown was to embark for Canada, on or about the 1st instant.

We learn from the *Quebec Canadian*, that the funeral service of his Grace the Archbishop, was performed on Monday morning last, with the utmost pomp. The stores and shops were, for the most part, closed, and from eight o'clock an immense multitude thronged all the approaches to the Cathedral and Episcopal Palace. The vessels in port had their colors hoisted half-mast. All the disposable troops of the garrison—the artillery, the 19th and 79th regiments—forming a double line along the streets through which the procession passed.

At 9, a. m., the funeral procession was formed in the following order:—

- Sisters of Charity, with the little children inmates of their establishments; the Nuns of the Congregation, in white.
- The Christian Brothers, with their scholars.
- The Students of the little Seminary.
- The Clergy and his Lordship the Bishop of Montreal.

The medical attendants of the deceased—THE COFFIN—The Bar—The City Council and Magistrates—followed by the different religious and charitable confraternities of Quebec.

Mass was sung by Mgr. L'Administrateur, and the funeral oration delivered by the Rev. M. Taschereau, of the Seminary. The corpse was then consigned to the grave, on the Epistle side of the Sanctuary.

To the Editor of the (Quebec) Morning Chronicle.

ARCHBISHOP'S PALACE, 7th October, 1850.

SIR,—His Grace the Archbishop of Quebec, begs you will convey to the citizens of Quebec, in general, the expressions of his gratitude, for the very great respect they have been pleased to manifest to his venerable predecessor by assisting at his funeral.—I have the honor to be, Sir, your most obedient servant,  
C. F. CAZEAU.

Monseigneur Turgeon takes formal possession of the Archiepiscopate this afternoon, at 2 o'clock.

We have received Mr. Brownson's *Review*, for the month of October. Want of space compels us, to-day, to content ourselves with merely giving the titles of the different articles of which this number is composed:—

1. A Review of the writings of Gioberti.
2. The Confessional.
3. A Review of Dana's poems and prose writings.
4. The Cuban expedition.
5. Conversations of an old man.

We promise to lay before our readers, in our next number, some extracts from this most excellent periodical.

ST. VINCENT'S MANUAL.

This little work, which has obtained the approbation of all the Bishops in North America, was originally prepared for the use of the Sisters of Charity of St. Joseph; but such additions and alterations as would make it suitable to the whole of the community, have since been made. It will be found to contain a most admirable assortment of prayers and hymns adapted to the wants of the humble Christian, in every situation of life.

Mr. McCoy, we understand, is preparing an edition expressly for Canada.

"WILLY BURKE," or, *The Irish Orphan in America*, BY MRS. J. SADLER.

This work, which originally appeared in the *Boston Pilot*, was written in consequence of a suggestion of Mr. Brownson when noticing the same lady's translation of the "Orphan of Moscow." The Editor of

the *Boston Pilot*, pleased with the suggestion, offered a prize for the best written prose tale. Mr. Brownson being appointed judge to decide as to the merits of the different competitors, the prize was awarded to "Willy Burke," the work now before the public. "It is written," says Mr. Brownson, "with great naturalness and simplicity, with real tenderness, and true pathos. It is the expression of a genuine Catholic Irish heart, which no one can read without being forced to love and honor the poor Irish emigrant, and to wish to possess, reverence, and obey the Catholic religion, the source of all his virtues, and his sure support and sweet consolation in poverty, in exile, in affliction, and under the injustice he receives from those who are ignorant of his religion, and love not his nation. We commend this little book to all our young friends, and bid them take "Willy Burke" for their model, and we recommend all Protestants who are engaged in stealing our children from us in order to train them up heretics, and doing what they can to check the growth of the Catholic population in this country, to procure it, read it, and to ponder it well."

We thankfully acknowledge the receipt of the following amounts:—Our subscribers in Quebec, through our agent, Mr. Mathew Enright, £10; Mr. E. Bourke, our agent for Bytown, £3 10s.; Mr. A. Stuart McDonald, do. for Cornwall, C. W., £5 18s. 9d.; Mr. Jas. Doyle, do. for Aylmer, £3 2s. 6d.; Rev. Mr. Pat. Dollard, Kingston, £1; Mr. Patrick Flynn, our agent for St. Hyacinthe, £1 0s. 10d.

CORRESPONDENCE.

To the Editor of the True Witness and Catholic Chronicle.

DEAR SIR,—The ceremony of Sunday evening was an occasion of exceeding great joy to our Catholic population; it was to them what the founding of the second temple under Darius was to the Jews returned from captivity. Long has Canada been desolate for the absence—the exile of those beneficent ministers of peace, the Jesuits, driven hence, robbed and plundered by the religious intolerance of England in a by-gone age. The Jesuit Fathers are and shall be dear, most dear to the Catholic heart, because of the noble stand they have ever made and do still make against heresy and infidelity in all their high and monstrous forms. The high, and holy, and sainted spirit of their founder dwells ever with the devoted Company of Jesus—like him they are ever occupied with the two-fold affair of man's salvation and the promotion of the glory of God—the extension of His holy Church, and the sanctification of her children are their primary object, to which all others are but secondary. Their Society was created—formed—for the visible struggle with the enemies of faith—to that end they have ever been endowed by the Almighty Disposer of all, with the talents, and the capabilities, and the virtues necessary for the part they are called upon to fill in the great arena of the world. They have excelled, and do excel in human learning, as in the science of the Saints—they have obtained a mastery over the arts and sciences, and exercised a mighty influence on religion and on literature in every age since their body was first called into existence. Their power has ever been that of mind over matter—that of loftiest virtue over immorality and licentiousness, and so the infidel, and the heretic, and the libertine have been leagued against them from their very first appearance, and the cry of "down with the Jesuits!" rose higher and higher, with the evil passions of men, gathering strength from passing years, until it became as thunder in the mouths of the blood-thirsty followers of Voltaire and of Pombal, and the utter destruction of that devoted order could alone satiate the hell-inspired haters of Christianity. And so it is to-day—and so it was yesterday—the Jesuits are as a band of hideous spectres to those who hate the religion of Christ—they have been persecuted, and hunted, and calumniated until their name has become a by-word of reproach in the mouths of those who see them only through the jaundiced and distorted vision of their deadly foes. Protestant princes, and infidel philosophers have entered into an unholy partnership to make war upon the Jesuits—nay, even some few Catholic rulers were prevailed upon to lend themselves to the nefarious scheme; but, thanks to the Omnipotent Ruler of all, the faithful children of St. Ignatius are still spared to that Church whose interest and necessities first called them into life. They are still prosecuting in many lands their glorious work of enlightening the human mind, and filling it with the knowledge of the truths of faith. And who will dare dispute the incalculable benefits they have conferred on the human race? Where is the land, on the face of this habitable globe, that has not witnessed their exertions to spread the Gospel, and to rear the standard of the Cross over the nations who knew not God?—From Cape Horn to the ice-cliffs of the Northern Ocean, from Matapan to the topmost extremity of Europe there is scarcely a spot where the Jesuits have not taught, and fulfilled their mission. Their blood has watered the soil in many a far-off land, and many a martyr have they given to swell the hosts of the triumphant Church. Well, then, might we rejoice to behold them making a permanent settlement in Montreal—these provinces in their infancy owed much to the Jesuits, and their memory is still fondly cherished by our people—injustice, and the strong arm of power drove them from our shores, and their college with its revenues reverted to the crown—the halls where they taught and imparted all mental blessings, were made the abode of the rude soldiery of Britain, and the scoffer wagged his head and numbered the Jesuits with the things that were. But years have rolled away—the Almighty protector of the

Company of Jesus stretched forth His hand and bade them return—they are here:—Fraud and violence took from them those possessions which they held for the public good, they were left without a home, but the word has gone forth from above, and a stately edifice rears itself for them, as though from the bosom of the earth, so rapid and so noiseless has been its erection. Well, then, may all good Catholics rejoice for that God has dealt so mercifully with His servants—that He has drawn them unhurt from the furnace of persecution, and given them again to the hearts and hopes of His people—all who love to mark the progress of real enlightenment and civilization—as opposed to infidelity and licentiousness—will rejoice with us in the rapid progress of St. Mary's College, and pray that He who created the light may bless these zealous fathers in their holy labors—enabling them to make His name known and loved, and revered by the children of generations yet to come, thus enlightening the darkness of our sinful nature.

We see some of our contemporaries gratify their spleen from time to time by long tirades against the Jesuits, seasoning their own invidious remarks by quotations from the infidel Michelet and such as he. Doubtless they imagine that all this is taken into account and received as evidence against that venerable body. Alas! for their grievous error—know they not that we look upon the foul calumnies and malignant slander of such writers as the very best proof in favor of the Jesuits—we know—that is all true Catholics—know that they are amongst the stoutest and most heroic defenders of the Christian—the Catholic Church, and that their whole lives are devoted to the carrying out of their proud and beautiful motto: *Ad majorem Dei gloriam: To the greater glory of God.* Hence, the evil repute in which many hold them—hence the black bile which overflows from the heart of the infidel while he wields his pen against them—hence the bitter hatred of the world and its adorers, and hence, too, the ardent love, the profound veneration, with which we Catholics regard, and will regard them, let Michelet and those who think and write with him, besmear as they may their time-honored name.

Catholics know, that if by the agency of Luther and Calvin, Satan has slain his hundreds and his thousands, the followers of St. Ignatius have been made the instruments of bringing the truths of life and salvation to thousands and tens of thousands—hence they are loved and hated as never men were—loved by the children of the Church—hated by her enemies. If they were of the world, the world would love its own; but because they are not of the world, but chosen out of the world, therefore the world, the worldling—that is, the profane, the heretic, and the infidel—hateth them.—St. John xv., v. 19.

Yours truly,

CATHOLICUS.

Montreal, Oct. 9th, 1850.

To the Editor of the True Witness and Catholic Chronicle.

DEAR MR. EDITOR—I see by the *Montreal Witness*, of the 7th inst., that a reply to your articles on the F. C. M. Society, is promised for next week. I know these evangelical gentry of old. Shufflers are they—"shuffling," as you said, "is the badge of all their tribe. Don't expect, therefore, my dear Sir, that there will be any answer to your question about the "priest at S. R.," or, "what Sacrament he administered to all who would receive it." Some canting about upright, God-fearing pedlars, there may be,—much trying to shirk the important question,—but no real answer. You will see that the Society will try to avoid the most important affair, that about the Sacrament: for, if they have taken the pains to enquire into the customs and discipline of the Church, they must have learnt that it was impossible for a priest to administer any Sacrament, under the given circumstances,—that the whole story is what you justly called a lie with a circumstance, and, therefore, more easily detected and exposed, than the other lies with which the Society's *Records* are crammed. Mark my word, they will try and sneak out of that question, endeavoring to direct attention to something else of secondary importance.

Great doings here since I last wrote. Bostonians, compliments, Yankee doodle, and God save the Queen.

Yours truly,

CANADAENSIS.

Quebec, Oct. 9th, 1850.

CANADA NEWS.

MEETING OF THE DEPOSITORS IN THE MONTREAL PROVIDENT AND SAVINGS' BANK.—Last night a meeting of the Depositors in this Bank took place, pursuant to notice, at Mack's Hotel. Mr. Thomas McGinn was called to the Chair, and gave an account of the proceedings of the Committee appointed some time ago, for the purpose of obtaining from the Government the appointment of a Committee of Inquiry, whose labors, as is well known, resulted in the nomination of the commission now sitting at the Government House. He also read a part of the report of the Committee of the House of Assembly, in accordance with which the present commission was named. He then proceeded to say that the business of the depositors now, was to bring their complaints and the evidence in support of them before the Commission. He trusted that if the result should be to confirm the opinion which he believed was generally entertained among the depositors, that their monies had been squandered improperly—that in that case there would be farther legislation, which would render the Directors of the Bank jointly and severally liable for any deficiency which might exist in the funds. Votes of thanks were then carried to Benj. Holmes, Esq., and Geo. E. Cartier, Esq., for their conduct in watching in Parliament over the interests of the Depositors. Mr. Cherrier, who has acted as the Secretary, then stated that there were several points on which it was expected that the case against

the Bank would be made out. He proceeded to read some four or five heads of charges, and expressed his hope that gentlemen present would aid the Committee, which would soon be named, by giving any information on these points which might fall in their way. A Committee was then named to watch over the inquiry, and thanks having been voted to Messrs. McGinn and Cherrier the meeting separated.—*Herald of Wednesday.*

AT LAST.—Workmen are now busily engaged in putting up a handsome iron railing round the enclosure in the Place d'Armes.—*Courier.*

We deeply regret to hear that Mr. Robert Coles, for many years back Teller in the Quebec Branch of the City Bank, has absconded, it is supposed, to the United States or the Lower Provinces. We understand, that the amount deficient in his account is between £5000 and £6000. He will, doubtless, ere long, be arrested and brought to justice, as his description has been telegraphed in all directions and \$1000 offered for his apprehension. He is a man of about 5 feet 10 or 11 inches in height, of fair complexion, aquiline nose, and about 35 years of age—good-looking and gentlemanly in his manners, and an Englishman by birth.—*Montreal Herald.*

In the late gale on Lake Ontario, which was the severest of the season, the schooner *Neptune* was lost with seven persons on board.

The steamer *Cataract*, Capt. Chapman, came up against the gale and a tremendous sea with 70 tons of freight, and a large number of passengers, with whom there was a good deal of consternation and sickness. The *Cataract* reached Oswego about 4 o'clock P. M., and entered the harbor in gallant style, under the skilful directions of her brave and accomplished commander.—*Transcript.*

The crops are mostly housed in this neighborhood. The weather has been rather wet and chilly, but not perhaps unseasonable. We have, on the whole, little to complain of.—*Quebec Morning Chronicle.*

CARLETON COUNTY AGRICULTURAL SHOW FAIR.—The Carleton Show Fair was held yesterday, near the West Ward Market, Bytown. The day was delightful and the assemblage very large. The show of horses, both saddle and draught, was very good indeed, being both greater in the number exhibited and much better in quality than any previous one in Bytown. The work oxen were perhaps quite equal to any yet exhibited in Canada. The exhibition of bulls and cows, was very good, less numerous than has been seen on some occasions of the kind in Bytown, but of better quality. Some agricultural implements were exhibited. We observed a grubber and subsoil Plough of A. Fleck's, Montreal manufacture. The department of manufactures and dairy produce was remarkably good, exhibiting both variety and excellence.—*Bytown Packet, 5th inst.*

MAN DROWNED—ORANGEISM.—On the evening of Monday the 23rd ult., a farmer named David Cole, settled near South Lake, about ten miles back of Gananoque, came to his death in a sudden and melancholy manner. When crossing South Lake bridge, in his wagon, on his way home from Gananoque, his hat was blown off his head by a gust of wind and carried into the river. He got out of his wagon, and with a pole tried to save his hat, but in consequence of overreaching himself, or on account of the bank giving way under him, he was precipitated into the water where it is over 12 feet deep. One of his neighbors who was with him, tried to get him out, but fell into the river in a similar manner, and was almost drowned too, as he was unable to swim, and was repeatedly dragged under water by the drowning man. He managed to escape, however, but poor Cole went down, and his body was not found till the following morning. The unfortunate man has left a widow and four orphans to mourn his untimely end. Having been a member of the Orange Lodge which exists in the South Lake settlement, the body of the deceased was interred at Gananoque, on Wednesday, with Orange rites and ceremonies. There was a full turn out of the members of the Lodge, clothed in their regalia and badges of office, and carrying their banner, charter, and other paraphernalia of the Order. There was also a band of music, consisting of four drums and two fifes, which, in going to the graveyard, made a most miserable attempt at playing appropriate music. After the funeral the procession again formed, and proceeded to church, headed by the aforesaid band playing party tunes, and having listened to a sermon by the Rev. Henry Gordon (on whose ears we think the drums and fifes playing in the most inconceivable style at the church door, must have had rather a strange effect,) the party once more mustered, and to the tune of "Croppies lie down," and other airs, which are considered particularly gratifying to members of the Roman Catholic Church, they marched out of the village to an adjoining field, where *Whiskey* and other refreshments were freely dealt out. The whole affair—to say the least of it—was in very bad taste, and we hope that a long time may elapse before we again witness similar proceedings.—*Correspondent of Brockville Recorder.*

At the Guelph Assizes, Mrs. Bourdon was put on her trial, charged with causing the death of her husband, by administering poison to him at different times, from the effects of which he lingered and died on the 29th June last. The Jury returned a verdict of not guilty, and the prisoner was accordingly discharged. In the course of the evidence, it appeared that Mrs. Bourdon, some short time previous to the death of her husband, frequently procured arsenic and corrosive sublimate from Mr. Smith, a druggist in Berlin, under flimsy and very suspicious circumstances.—*Colonist.*

ONTARIO, SIMCOE AND HURON RAILROAD.—The position of the Company now stands thus:—The Contractors agree to take payment in stock, to the amount of £350,000. The County of Simcoe contributes £50,000, and the subscriptions of the citizens and the Directors amount at the present time to £15,025, so that there is now only £34,975 required to complete the entire capital, necessary for the construction of the road. This sum is so small, and the advantages presented by the project so great, that probably the remainder of the capital will be speedily subscribed, either by the Corporation or the public.—*Patriot.*

A NOVEL ENTERPRISE—FROM CANADA DIRECT.—The schooner "Scotia," Capt. Abbey, arrived at this port last night from Bear Creek, Lake Huron, Canada. Capt. Abbey left home about five weeks since with his "craft" for Boston, and came the following route from Bear Creek, through Lake St. Clair to Detroit River, through Lake Erie, Welland Canal, Lake Ontario, River St. Lawrence, (touching and clearing out at Montreal,) thence to Quebec, Gulf St.

Lawrence, Gut of Canso, and by Nova Scotia to Boston, touching at Portsmouth. The "Scotia" is 117 tons burthen, English measurement, and one of the best looking British schooners that has arrived here for some time past. The "Scotia" is said by the captain to be the first vessel that ever entered the port of Boston from Bear Creek and above routes. Capt. Abbey appears to be a smart enterprising man, and has his better half with him. For cargo he brings 88,000 feet of walnut timber.—*Boston Journal.*

ARRIVAL OF THE ATLANTIC.

(From the Montreal Pilot.)

NEW YORK, Oct. 9.

The steamer *Atlantic*, Capt. West, arrived at her wharf at the foot of Canal Street, at 9 o'clock this A. M. Accounts from Schleswig state that the Danish operations by sea have been continued among the highlands of the Western Coast of Schleswig. They have taken possession of three islands: the three Holstein gun-boats, and the whole of their naval force on the Western Coast, could make no effectual resistance. The French Parliament, it is said, has addressed through Gen. Lalitte an official remonstrance to Lord Palmerston, on the subject of the French refugees in London.

The Prefect of Police at Paris has decided to prohibit the ascent of Balloons, except for scientific purposes.

LIVERPOOL PRODUCE MARKET.

Trade throughout the week devoid of animation, and to make sales from ship in some instances rather lower prices have been accepted.

A slender attendance of buyers at the Corn Exchange to-day, and having a good show of samples of Wheat and Flour now in dock, a decline on last Tuesday's prices from 1d to 2d on most quotations of the former, and 6d per sack and barrel on the latter, was submitted to. Indian Corn in the same position.

Flour.—Western Canadian and Richmond, per 196 lbs, 2s 2d; Canadian Fine at 2s 2d to 2s 6d. Wheat per 70 lbs, American and Canadian White 6s 2d to 6s 3d; Red 5s 8d to 6s. Barley firm at 3s 2d to 3s 3d per quarter; Canadian 2s 9d to 3s.

Rye per 480 lbs, 2s 2d; Indian Corn per do, 2s 2d; White, 2s 2d to 2s 6d; Yellow, 2s 9d.

Western Stock Market tranquil; business limited. The *Hermann* arrived this morning. She passed the *Pacific* 200 miles from New York. At the same speed she was expected to make the passage in less than 10 days.

NEW YORK, Oct. 9—6½ P. M.

ASHES.—No change. Flour.—\$3.87½ to \$4.12 for No. 2 Superfine, \$4.50 to \$4.56 for Common to Straight State, \$4.62 to \$4.68 for Fancy Michigan and Favorite State, and \$5 to \$5.06 for Pure Genesee.

WHEAT.—Fair Eastern demand, at prices below views of holders. Some enquiry for Canadian for Export. Sales 600 Genesee at \$1.16.

CORN.—Quiet, receipts small; sales 2,500 bush. High Mixed at 66 cents, which is above the Market.

PORK.—Fair retail demand for Mess, with limited sales, at \$10.81 to \$10.87. Prime in fair demand, at \$8.37; sales about 500 brls.

LARD.—Heavy, with sales about 100 brls. at 7½ cents for No. 2, and 700 kegs at 7½ cents.

(From the Quebec Morning Chronicle.)

The Export of Lumber from the Port of Quebec, from the opening of the navigation to the 30th September inclusive, in 787 vessels:—

White Pine,	- - - -	9,609,040 feet.
Red Pine,	- - - -	2,798,380 "
Elm,	- - - -	1,660,840 "
Tamarac,	- - - -	40,320 "
Birch and Ash,	- - - -	188,720 "
Oak,	- - - -	839,644 "
Deals,	- - - -	1,777,442 std.
Lathwood,	- - - -	3,261 cords.
Standard Staves,	- - - -	M. 1019.5.1.28
W. O. W. I. Staves,	- - - -	M. 1860.9.1.13
Tamarac Sleepers,	- - - -	22,179 pcs.

Comparative Statement of Arrivals and Tonnage, at the Port of Quebec, to the 4th Oct. inclusive, in each year:—

	Vessels.	Tonnage.
1849—1044	-	424,666
1850—991	-	405,446
Less this year,	53	16,200

Return of the number of Emigrants arrived at this Port from the opening of the Navigation to the 5th of October, during the years 1849 and 1850:—

	1849.	1850.
From England,	9,078	9,175
" Ireland,	23,770	16,690
" Scotland,	4,903	2,882
" Germany and Norway,	439	864
" Lower Ports,	932	688
	39,122	30,300

Decrease in 1850, 8,822 Foreign ships with Emigrants from Bremen and Norway 10 vessels, 2,879 tons, 864 passengers. A. C. BUCHANAN, Chief Agent.

Emigration Department, } Quebec, 4th Oct., 1850. }

The following is the return of the Passenger Vessels yet to arrive, which have been reported by English mail:—

Date Sailed.	Ship's name.	Where from.	Passengers. Cabin.	St'g.
Aug. 2—	Chieftain.	Belfast.	—	110
11—	Jessie.	Limerick.	25	391
20—	Lady Campbell.	Waterford.	3	132
22—	Thorney Close.	Limerick.	—	147
"	Jeanie Johnston.	Tralea.	—	162
24—	Industry.	Sligo.	11	125
29—	Jenny Lind.	New Ross.	—	52
Sept. 3—	John Francis.	Cove of Cork	—	163
6—	Essex.	do.	—	410
			39	1692

\* This vessel originally sailed from Liverpool on the 16th July; but becoming very leaky she put into Queenstown to repair.

## FOREIGN INTELLIGENCE.

## FRANCE.

## LOUIS NAPOLEON'S RETURN TO PARIS.

The President arrived in Paris on Thursday night. The crowd that awaited his arrival in the neighborhood of the terminus was immense; the Rue du Havre was almost impassable. On the President's arrival at the station, cries of "Vive la République!" were raised, but they appeared to be drowned in the more stentorian and general shout of "Vive Napoleon!" At the moment these contending cries were heard, an omnibus passed, or tried to pass, through the dense crowd, and the driver, who must have been somewhat of a wag, stood up in his seat, and taking off his large and yellow glazed hat, bowed with the utmost gravity and politeness to the right and left, to the windows on both sides, and kissed his hand to the women who were waving their pocket-handkerchiefs, just as if he were fully convinced that the cries of "Vive le Président!" "Vive Napoleon!" and even "Vive la République!" were solely intended for himself. Inextinguishable laughter met his improvised dignity.

RELIGIOUS DEVOTION OF LOUIS NAPOLEON.—The Paris correspondent of the *Morning Herald* writes—"The undeviating practice on the part of the President of strictly attending Divine service on the Sabbath and on holydays wherever he goes, and allowing no business, no matter of what importance, to take precedence of it, has won him immense favor, not merely amongst the devout peasantry, but even amongst the more reckless portion of the lower classes in the towns. In several small towns through which I have passed I have heard many countrymen first express their surprise, and next their pleasure, at finding so great a man as they believe 'the prince' must be, think of going to mass like an ordinary mortal; and you should have seen their joy when 'the prince,' on entering the church, dips his fingers in the holy water first, and makes the sign of the cross. No one has a right to pass judgment on the motives of any man, or attempt to give an evil interpretation to his secret thoughts; I presume, therefore, that the prince's attention to the forms of a religion which, however numerous may be the scoffers amongst the *affreux petits rictueurs* (this mot of M. de Montalembert will stick) of the cities, is still venerated by an immense mass of the inhabitants of the country, proceeds from sincerity. But, whatever be the cause, it is certain that the regard paid by him to the forms of religion is managed by him with the same tact and judgment which it is admitted are exhibited by him on other occasions. During Louis Napoleon's attendance at Divine service you see the grave, respectful attention to what is going on, without any attempt to act a part or make a display of more fervent feelings, for which, perhaps, so uncharitable is the world, he would not get credit, but would rather lose in public estimation. There is no attempt at playing the part of a devotee, but there is, apparently, a consciousness of the sacredness of the spot, and a dignified and manly humility while bowing or kneeling before the altar."

## GERMANY.

REVOLUTION IN HESSEN CASSEL.—A revolution has broken out in the little principality of Hessen Cassel, which has ended in the Elector and his Ministers fairly taking to flight. The matter briefly stated, amounts to this: the Minister Hassenpflug, finding the Parliament obstinate in granting supplies, dissolved it, and tried to carry on affairs by a committee, which by the Constitution discharged the functions of the Parliament during the regular absence of the body. The committee, in their turn, proved refractory, and declared the acts of the Government illegal. The Ministers thereupon adopted the desperate expedient of levying taxes in the name of the Elector alone, declared the country in a state of siege, prohibited political meetings, and abolished the liberty of the press. The consequence was forthwith such as might have been foreseen; it was found that no dependence could be placed on the army, and the Elector left his capital unopposed, on the 13th, and proceeded to Hanover. Hassenpflug's escape is worth recording at length:—"M. Hassenpflug, who was not invited to accompany his master to Hanover, arrived at Rheda, in Westphalia, on the 13th instant, and on the following morning he took the train to Cologne. He was pale, and his features were distorted with fear and the fatigues of his journey. He informed his fellow-travellers that he was proceeding to Coblenz, but it was generally supposed that he intended to escape into Belgium. His presence in the train having become known it was soon whispered at all the stations that the 'Hessen flunel' (Hessen's curse) was a passenger in a certain carriage, and everywhere public opinion vented itself in groans and execrations. On the arrival of the train in Dusseldorf the gendarmes on duty were informed of the presence of Hassenpflug, the convicted forger of Greifswald. One of the passengers, who had paid a particular and by no means welcome attention to M. Hassenpflug's bearing and features, was canvassing the subject with one of the gen' farmers, when the ex-Minister, unable to retain his pent-up emotion, addressed him with, 'I say, Sir, why do you persecute me?' 'Sir, replied the passenger, 'I do not persecute you. I'm just telling this man of the villainies of that scoundrel Hassenpflug.' The gendarmes asked him for his passport, and when the Minister produced that document, a voice was heard to cry, 'Look sharp, man, whether it is a good passport!—You know he's a forger!' Upon this M. Hassenpflug was arrested and taken to the police station, but he was subsequently allowed to proceed by post to Langenfeld, where he intended to wait for the Elector's arrival. All military preparations have been

made to prevent the interference of either Austria, Wertemberg, or Bavaria in Electoral Hessen."

## PRUSSIA.

Letters from Berlin, of the 15th instant, in the *Kolner Zeitung*, states, that in a Cabinet Council held on the previous day, the question now pending in Electoral Hessen was considered by his Majesty's advisers, and that they were of opinion that the condition of Hessen was not such as to require a military intervention on the part of Prussia. The members of the Council were moreover convinced that the Austrian Diet, now sitting at Frankfort, would be induced to disown Hassenpflug and the Elector.

## DENMARK AND THE DUCHIES.

## RENEWAL OF OFFENSIVE OPERATIONS.

Offensive operations were commenced by the Schleswig-Holsteiners on the 12th, and continued without any definitive result on the 13th inst. On the 12th inst. says a Hamburg letter of September 13, the entire Holstein army advanced, and made an attack on the whole Danish line. The fighting, as at Idstedt, was very fierce, especially at Eckernforde, which was taken and retaken twice during the day; and then remaining in the hands of the Holsteiners, who established their head-quarters there in the afternoon. The town had then suffered severely, the Danish ships of war stationed in the harbor fired broadsides, until the Holsteiners, having brought up some heavy guns to the coast, compelled them to leave. A number of Russian vessels were present during the engagement. The Danish camp, strongly entrenched before Eckernforde, was taken after three assaults by the Holsteiners, and afterwards destroyed by fire. It is said that the Friedrichstadt was likewise burnt. The strong Danish trenches were carried by the bayonet, and the carnage must have been frightful. At daybreak on the morning of the 13th the battle was renewed with redoubled fury. General Willisen marched on Missunde to force the Schlei. He was attacked by the Danes in the forest of Cosel, and driven back. He withdrew behind Eckernforde. The Holstein army surrendered Eckernforde on the 13th, and resumed its position of the 12th.

## THE HOLY SEE AND SARDINIA.

(From the Dublin Tablet.)

The Piedmontese question appears to remain pretty much as it has done for some weeks past. The Archbishop is still a prisoner in the fortress of Fenestrelles, and not only so, but the Commandant of the citadel of Turin has, it is said, been superseded for showing too much indulgence to the venerable Confessor. The Government, meanwhile, are making awkward attempts to adjust matters at Rome whither they lately sent a clever agent, M. Pinelli, who, however, has been completely foiled by the dignity of the Pontifical Government, which surely could not enter into any negotiations whilst a Prince of the Church was thus arbitrarily detained in prison.

The Piedmontese Cabinet find themselves in all that disagreeable falsehood of position which arises from over-violent acts. After taking matters into their own hands, breaking through the customs and agreements of centuries, seizing with an armed force a Reverend Prelate, and sacking the property of a Community of simple and conscientious Monks, a Ministry looks rather small to find out all at once it cannot act like Henry VIII. and Cromwell, and must submit to have its envoys kept waiting for an audience of the Holy Father, and then received only as private individuals. Piedmont is not quite ready for the degradation of being a schismatical country, and the Ministry dare not venture to proceed too far.

The whole affair appears to exhibit a state of feeling in the country which is painful, and yet, in one point of view, encouraging to contemplate. It is very clear that infidelity has not anything like the hold in northern Italy that it is often supposed to have. The people cling to Catholicism with a tenacity which looks almost unaccountable when we hear of the imprisonment of the Archbishop and the expulsion of the Monks. They despise Protestantism, and shrink from openly breaking communion with the chair of Peter. On the other hand, it is no less evident that in Piedmont, as in other countries of Italy, there exists a great insensibility to the absolute necessity of cohesion with the Holy See, if Catholicity is to be really retained at all. Union with the Holy See is not merely the grace of Catholic life, not merely the animation indicative of health; it is an absolute essential, the very breath of the nostrils. In vain may a people celebrate processions with State money; in vain may they light tapers before every image of the Madonna in every street; if they have broken with the See of Peter, they are schismatics, they have lost Catholic unity, their fervour only the fast-disappearing warmth of the body from which life has departed. We cannot sell our birthright and yet remain in the house of our Father. The externals of Catholicity may, indeed, adorn the dead, just as they are retained among the Dutch Jansenists, a melancholy spectacle to men and angels; but Catholicity is not there where there is not obedience, where there is not charity, where the Faithful do not listen like an obedient flock to the voice of the Chief Shepherd. May the Piedmontese people be wise in time, before suddenly they find the crown of Catholicity withdrawn from the brows of their ancient and faithful Church.

## AUSTRALIA.

The intelligence from the Austrian colonies reaches to the middle of May. The "Austrian League," to which the *Times* gave a spurious notoriety, by adopting news from an obscure Melbourne paper in

the interest of Dr. Lang, has fallen into utter contempt. After his release from gaol, at Port Phillip, it appears that this versatile ecclesiastic, with all the "intrepidity of face" for which he is distinguished, presented himself at Sydney, and advertised lectures on behalf of his new scheme. He also endeavored to assemble a public meeting; but it is stated that there were not more than twenty persons present.

IMPORTANT FROM AFRICA.—The following is an extract from a letter received by a commercial house in New York:—

Sierra Leone, Africa, Aug. 2, 1850.

The British brigantine-of-war *Bonetta* arrived yesterday from the leeward coast, and will leave for England direct this afternoon, with information that the King of Dahomy has ordered the missionaries and recaptured slaves at "Understown," to leave the country before the 1st of October. If they do not, he says that he will behead them all, commencing with the missionaries. Commander Forbes, of the *Bonetta*, had an interview with the King, and the result was the immediate departure of the vessel for England.—*Tribune*.

## GATHERINGS.

## ERASTIANISM.

(From the Dublin Tablet.)

The northern district of England has lately set a good example to the others, on a matter to which we have more than once called the attention of our readers. At the public dinner or breakfast which followed the solemn opening of St. George's Church, at York, that single-minded Catholic, Mr. Langdale, took the chair, and, according to custom, gave a certain number of "toasts," to which his fellow-Catholics responded. The first toast was the name of his Holiness, our present Sovereign Lord the Pope. We cannot allow this to be passed over in silence, nor abstain from mentioning also a similar exhibition of Catholic feeling and good taste which was made at Leeds. There Mr. Holdforth took the chair, and, like a true Christian, honoured first his spiritual Father. It would be more satisfactory, certainly, if these instances were not alone, but as it is, we are glad to see them, not without hope that other places will follow so good an example. Perhaps, too, if no better spirit animates those who preside at public banquets than has been too frequently manifested in England, good taste and discretion may lead them in future to do that which the spirit of their religion demands of them.

It has been for many years a practice with Catholics on all public occasions—excepting at the Fox dinners, and other kindred receptacles of Whiggery—to make very profuse acknowledgments of the burning loyalty that consumed them. They were loyal and devoted subjects, ready to spend their last drop of blood for the crown, and the King was more "loved by them than by any other of his subjects." This was true, disinterested loyalty, for they were the whole time shut out from the honor and emoluments of the State. Nay, their loyalty went so far as, at one time, to play false with the Holy See, and to prefer the favor of the Court to the benedictions of Heaven. Those times are in some measure changed, and a Catholic need not apologise now for believing in the Divine Revelation. We need not make common cause with heretics to defend our principles, nor deny them to save our possessions. Though that danger is past, yet another more subtle is near at hand, and which slays its thousands when the former could slay only its hundreds.

Mr. Langdale's protest at York we hail with unmingled satisfaction. He has not feared to avow the true principle of a Christian, that his first duty is to God and His representative; the second, to the order of civil society. Heathens were more consistent than many Catholics: they respected their gods before their civil rulers. *A Jove principium*. The motley crew of heretics in England and Ireland, who do not belong to the Establishment, deny with one voice the principle which prefers the Crown before the spiritual power. Yet, Catholics are to be found in all parts of the world who will make light of the Holy See, when the pretended rights or dignity of their own State or nation is in question. Poor Santa Rosa, at Turin, was loyal, and so perilled his soul. Catholics—"good Catholics"—are always to be found to do evil deeds, when the civil power calls for their services. The Godless Colleges will doubtless find Catholic Professors, so long as the Government will pay them. "Loyalty" has a charm which the unwarmed and the wicked cannot resist.

But it is no loyalty—it is rather disloyalty—which leads men to attribute to the State that which belongs to the Church. He is the most faithful and the most loyal subject, who refuses to be a participator in what is wrong. The Queen is our civil ruler, and we are bound to honor her, and obey the laws, in all things where a higher law does not compel us to a different course. The doctrines of the Church make better subjects than the doctrines of the State, and he who is a true subject of the Pope will not trouble the police of any Government in Europe: provided only, such Governments confine themselves to their own proper functions.

There are a great many "good people" who profess to believe that Governments are no longer hostile to the Church; and that the English Government, in particular, has no evil intentions whatever; that it means nothing but kindness when it founds Latitudinarian Colleges, and refuses Catholics a share in the public grants for education. It is doing no harm, when it appoints a suspended Priest to be Chaplain to a gaol, or sends another, under similar disabilities, to govern a University in one of its foreign possessions.

These are trifling matters. Government is all the while in the best disposition, and is only anxious to do the Catholic Church all the service it can.

Now, too, when the State is "resuming functions" which it had too long abdicated, we are called upon to trust to the Government, and to make light of the authority of the Pope. The State is, it seems, about to "resume functions," which in reality never belonged to it, and never can belong to it. This, therefore, instead of being a ground for security, is in reality a source of infinite danger. And the danger is in no wise diminished because Catholics look complacently on, or because the State employs Catholics to do its work. The Siccardi laws at Turin were not innocuous because "good Catholics" enacted them, and we are not satisfied to see the Archbishop in prison because the gaoler is a Catholic, or the officers who seized him had been to confession at Easter.

Those Catholics in England who are disposed to put their trust in the Government, will do well to consider what they have gained from the Government by gentle means. Nothing. They have had promises, and exhortations to be quiet; they have had the honor, if in Parliament, of voting with the Whigs who hate them, and when they do not hate them, despise them. Every interest in Parliament is more influential than the Catholic, and their prejudices are more respected. Yet, in spite of these palpable discouragements, and the recent treatment of the Irish Prelacy, men will believe that Government will help us. This miserable spirit of looking to Downing-street is nothing else but Erastianism, and by-and-bye, if it have time to grow, and have due fostering in the public offices, we shall be prepared to register the Bulls of the Supreme Pontiff in the Court of Chancery, and to receive from the Prime Minister of the day the decision of the Holy See; for what can the Pope and the Cardinals know of our own affairs, especially when a British Minister of State has settled the question by the light of his own ignorance.

## SCOTLAND.

## THE GREENOCK PAROCHIAL BOARD.

To the Editor of the Tablet.

Greenock, Sept. 16, 1850.

Sir—If Protestantism were consistent it should be tolerant. The right of examining what we ought to believe is the boasted principle of Protestants. The more resistance to the authority of the Church included the necessity of unlimited private judgment, and the establishment of the understanding as supreme judge. The Greenock Parochial Board, for the relief of the poor, do not think thus, though they glory in the name of Protestant. They are consistently inconsistent. They follow the course pointed out by the great deframer, Calvin, who, after having proclaimed the right of every person to think for himself and follow his own convictions in religion, caused Servetus to be put to death for exercising the privilege which he so loudly preached. True to the example of their prototype, the Greenock Board shout vociferously "Freedom of conscience to all;" and when the Catholic inmates of the poorhouse, acting on this principle, select that form of religion which they believe to be most conducive to the salvation of their souls, the same Board step in and say—"You shall not be Catholics in belief! We, who are the majority, have decided that you must be brought up in a belief most opposite to your religious feelings—which teaches you that the Pope is Antichrist, that the Sacrifice of the Mass is idolatrous, and of as little use to you as the gibberish of Timbuctoo." If you are not satisfied to comply with this rule, which we, in our united wisdom, have laid down for your future guidance, you must quit the poorhouse and die of starvation." I, as the Catholic Clergyman of Greenock, felt it my duty to protest against this most intolerant course, and I appealed from this most unjust decision to the Board of Supervision at Edinburgh; and I am happy to inform you that the Edinburgh Board refused to sanction the obnoxious rule of the Greenock bigots. I received, yesterday, a letter from the Board of Supervision, a copy of which I have the pleasure to enclose:—

[Copy.]

Board of Supervision, Edinburgh,  
September 7th, 1850.

"Sir—With reference to your letter of the 4th inst., I now beg to send you annexed a copy of a letter which I have this day, by direction of the Board of Supervision, addressed to the Inspector of Poor, Greenock.—I am, &c., &c.,

(Signed) WILLIAM SMITH, Sec."

Board of Supervision, Edinburgh,  
September 7th, 1850.

"Sir—The attention of the Board of Supervision has been directed to a resolution adopted by the Managing Committee of the Parochial Board of Greenock, passed on the 27th of August last, in regard to the religious instruction of children in the poorhouse. The resolution to which I allude is as follows:—

"That all children in the poorhouse be brought up in accordance with the religious persuasion of the majority of the electors and ratepayers of this community."

"I am directed to inform you that this resolution is inconsistent with the rules and regulations approved of by the Board of Supervision, and such as the Board cannot sanction. I am further to require you to state why no entry is contained in the register kept at the poorhouse of the religious persuasion of orphan children who are inmates. The Board of Supervision is of opinion that if the rule requiring the registration of all inmates were properly carried out, there could be no more difficulty in respect to the religious instruction of children than of adults.—I am, &c., &c.,

(Signed) WILLIAM SMITH, Sec.

Mr. John Malcom, Inspector,  
Greenock."

Thus, Sir, by the wise decision of the Board of Supervision the unmanly and bigoted resolution of the majority of the Greenock Board is cancelled, and a precedent set which will have the salutary effect of repressing local bigotry wherever it may lift its odious head, and of giving the free exercise of religion, not only to the unprotected orphans of Greenock, but to all Catholic children who are inmates of a poorhouse in Scotland.

I am, Sir, your very obedient servant,

JAMES DANAHY, R.C.C.

REMINISCENCE OF FULTON'S FIRST STEAM VOYAGE AND THE RECEIPT OF HIS FIRST PASSAGE MONEY.

Communicated by R. W. Haskins, for the Buffalo Commercial Advertiser.

Some twenty years since, I formed a travelling acquaintance, upon a steamboat on the Hudson river, with a gentleman, who, on that occasion, related to me some incidents of the first voyage of the Fulton, to Albany, in his steamboat, the *Clermont*, which I have never met with elsewhere. The gentleman's name I have lost; but I urged him, at the time, to publish what he related; which, however, so far he has never done.

I chanced, said my narrator, to be at Albany on business, when Fulton arrived there in his unheard-of craft, which every body felt so much interest in seeing. Being ready to leave, and hearing that this craft was to return to New York, I repaired on board, and enquired for Mr. Fulton. I was referred to the cabin, and I there found a plain, gentlemanly man, wholly alone, and engaged in writing.

Mr. Fulton, I presume?  
Yes, sir.  
Do you return to New York with this boat?  
We shall try to get back, sir.  
Can I have a passage down?  
You can take your chance with us, sir.

I enquired the amount to be paid, and after a moment's hesitation, a sum, I think six dollars, was named. The amount in coin, I laid in his open hand, and with an eye fixed upon it he remained so long motionless that I supposed there might be a miscout, and said to him, is that right sir? This roused him as from a kind of reverie, and as he looked up at me, the big tear was brimming in his eye, and his voice faltered as he said, "excuse me, sir; but memory was busy as I contemplated this, the first pecuniary reward I have ever received for all my exertions in adopting steam to navigation. I would gladly commemorate the occasion over a bottle of wine with you, but, but really I am too poor, even for that, just now; yet I trust we may meet again, when this will not be so."

Some four years after this, when the *Clermont* had been greatly improved, and two new boats made, making Fulton's fleet three boats regularly plying between New York and Albany, I took passage in one of these for the latter city.

The cabin, in that day, was below, and as I walked its length, to and fro, I saw I was very closely observed by one I supposed a stranger. Soon, however, I recalled the features of Mr. Fulton; but without disclosing this, I continued my walk and waited the result. At length, in passing his seat, our eyes met, when he sprang to his feet, and eagerly seizing my hand, exclaimed, "I knew it must be you, for your features have never escaped me; and although I am still far from rich, yet I may venture that bottle now." It was ordered; and during its discussion Mr. F. ran rapidly but vividly over his experience of the world's coldness, and sneers, and of the hopes, fears, disappointments and difficulties, that were scattered through his whole career of discovery, up to the very point of his final, crowning triumph, at which he so fully felt he had at last arrived. And in revivifying all these, said he, I have again and again recalled the occasion and the incident of our first interview, at Albany; and never have I done so, without its renewing in my mind, the vivid emotion it originally caused. That seemed, and still does seem, to me, the turning point in my destiny—the dividing lines between light and darkness, in my career upon earth; for it was the first actual recognition of my usefulness to my fellow men.

Such then were the events coupled with the very dawn of steam navigation—a dawn so recent as to be still recollected by many—and such as Fulton there related them, were the early appreciations, by the world, of a discovery which has invaded all waters, causing a revolution in navigation which has almost literally brought the very ends of the earth in contact.

The *Pouvoir* tells the following anecdote of M. Guizot:—"The most illustrious Minister of Louis Philippe said on Monday evening to two visitors, the one Bonapartist, the other Orleanist—I believe in the future re-establishment of monarchy by the House of Bourbon. While waiting for this event, there is nothing more wise in my opinion than to assist the President of the Republic in quelling disturbance, and in re-establishing principles of government. His mission is great and honorable, even if considered as provisional." Turning towards the Bonapartist, he said, "This provisional state of things may be long, if you are wise;" and, turning towards the Orleanist, added, "It may last for ever if you are mad."

The correspondent of the *Morning Post* says that Louis Napoleon is gradually surrounding himself with that divinity that hedges a King. "It was his custom to drive out in a phaeton in the afternoon, behind which were ensconced a couple of grooms in plain black coats. This afternoon he has gone forth amidst the crowds in the Champs Elysees in a carriage-and-four with outriders, the postillions and servants being in full-dress liveries, and the carriage surrounded by all the appliances and means of State."

The leaning of our own (*Morning Chronicle*) opinion is, that there is no general or marked desire for a King or an Emperor in France, and that the republican form of government (considered merely as a form) is best suited to a people so fond of novelty, so impatient of control, so restless, and so excitable, as the French.

The Rev. Dr. Cumming has been commanded to preach before her Majesty to-morrow. The *Western Times* says, "The rev. doctor is carrying on the war against Popery with extraordinary vigor—his throat being a complete thoroughfare of Protestant warnings and counsel."

THE ANGLICAN CHURCH ESTABLISHMENT.—The subjoined advertisement is extracted from the *Times* supplement of the 8th:—"A valuable Provincial Advowson, and next Presentation to a sinecure Rectory to be

sold. Income 252l. per annum; age of present Incumbent, seventy-two; there are no church, no glebe, no duty, no pauper population, and no poor rates." What an inviting picture! what a true Parson's elysium—no church, no poor, no pauper's rate, and, above all, 252l. a year, and no duty!—*Correspondent of the Tablet*.

PRESENT STATE OF THE PUSEYITE PARTY.—"Mr. Perry, the new Curate of Margaret Chapel, is in the habit of making the sign of the cross over the congregation, when he pronounces the blessing, in the same manner as the Romish Priests. If this gentleman has not yet been licensed, it would, perhaps, be desirable to apply the 'anti-Roman test' in his case. He was Curate of the Sub-Deaenry Church at Chichester, and is a protégé of the dean's, under whose auspices (as Rector of the district) Margaret Chapel was brought to so near an approximation to the Romish Church. The Dean has several times shown his approbation of the services by preaching there. Mr. Richards is more prudent than his Curate, for he only holds up his two fore fingers, as if he were going to make the sign of the cross, which, however, he does not do; but this is, perhaps, by way of preparation for the introduction of the ceremonies. Lord and Lady Fielding were old attendants at Margaret Chapel, which it is thought served more to prepare them for Rome than either St. Paul's, Knights-bridge, or even St. Barnabas. Archdeacon Manning has proceeded to the Continent, and it is believed is now at Munich, which is celebrated for its crucifixes, images, &c. It is, no doubt, a great comfort to the venerable gentleman to be able to attend Masses, services to the Virgin, &c., which he can do now as much as he pleases, and without (as he considers) acting 'undutifully' (!) towards his own 'branch of the Church!' 'The Companion to the Altar,' which is commonly used at Margaret Chapel and St. Barnabas, is a translation of the Romish 'Paradisi Animæ,' in which, of course, the Communion is spoken of as a true and proper sacrifice for the living and the dead, and the devotions in it imply a belief in transubstantiation. On receiving the bread, the Communicant is told to say, 'Hail true body, born of Mary,' &c. This work is translated by Dr. Pusey, and published by Parker. At Margaret Chapel there are also similar books which are (as the title-page states) 'privately printed,' and are also privately circulated, being more undisguisedly Romish than even the above. The devotions are from the 'Roman Missal,' 'St. Ignatius of Loyola,' 'St. Bonaventure,' &c. In these books the Communicant is taught to say, 'Hail, flesh,' 'Hail, blood of Christ, &c., at the consecration of the bread and wine, which expressions are taken from the 'Garden of the Soul.' Archdeacon Manning says that, by acknowledging the Royal supremacy, the 'Church of England becomes at once guilty of a formal schism from the Church of Christ.' One is tempted to ask why Mr. Manning continues Archdeacon of Chichester? Mr. Keble says that things are going in that direction that it will be 'no long time' before she becomes 'heretical!'—(Vide their recent publications.) There was an intimation of this in the 'Resolutions which were put forth, by these and other gentlemen of the Transitionist party, immediately after the first decision in favor of Mr. Gorham had been given. The cross over the entrance to the chancel at St. Barnabas, Pimlico, is in reality a crucifix; but the figure is moveable, and it is taken off at present for prudential reasons. It is said that Mr. Richards, of Margaret Chapel, has a cross or crucifix which has been blessed by the Pope (!) and which is probably intended for the Communion table of their new church."—*Church and State Gazette*.

THE ENDOVMENT OF THE ESTABLISHED CHURCH IS THE CAUSE OF IRISH DEGRADATION.—This is the *fons et origo malorum*. There is no use in mincing matters. 'Twere base and mischievous, and withal treason to the people of this empire at large, to blink the truth in this business. Happy had it been for Ireland, if, centuries ago, Elizabeth and Cromwell had either exterminated the Catholics, or been totally driven out by them! Will any man have the boldness to assert that Scotland would be now prosperous and happy, because united and contented, had Claverhouse and his master succeeded in re-establishing Episcopacy on the ruins of the Kirk, and planting an Anglican Priesthood over a Conventing Congregation? Like causes produce like effects. Had our ancestors been wise, they would have done in Ireland as they did in Scotland—having failed to Protestantize the people, they would have left them to the full and free enjoyment of their own creed and church. But they neither 'converted' nor rooted out the Catholics, and at the same time they enriched the church of a small minority by the spoils of the church of the people at large. This was a fatal measure. From it sprang those infamous laws, now reprobated as barbarous and inhuman by the common consent of the civilized world. From it sprang that antipathy to England which has cost this country so much blood and treasure, and is still, alas! a profound and broad source of disunion and weakness to the empire. And let us not deceive ourselves by vain hopes and idle aspirations,—from this unjust anomaly of the richest church in the poorest country in Europe, supported by compulsory exactions from a people who do not belong to its fold, and who repudiate its ministrations,—from this double abomination, the same evil fruit will continue to grow that it has hitherto uninterruptedly produced.—*Extract of a Letter in the Weekly News*.

(From the London Correspondent of the Tablet.)  
Dr. Magee, who has been for many years Missionary at Westminster, has left England to visit his newly purchased estates in Galway, previously to his taking charge of the mission and church about to be erected in the important suburb of Bayswater, for which, as your readers may probably remember, a considerable sum of money was left by the pious munificence of a lady. Father Rowe, S. G., has already commenced work in Westminster; he will probably soon be assisted by other members of the society. Father Sythgoe has, for the present at least, taken his place at Tunbridge Wells.

The monotony of the Gorham controversy has been relieved by the publication of an alarmist pamphlet by Daniel Wilson, Vicar of Islington, who, probably, finding by experience "the dangerous character of converts," especially of such as were once "Ministers of his Church," and frightened at the sight Mr. Oakley so prodigiously affords him, of "the emissaries of Rome preaching in his streets and lanes," has appealed to the Evangelical members of the Church of England to be at least as active and untiring as the opposition party if they would avoid "being excluded from the Church," and prevent "a way being opened for a return to the Communion of Rome." This very despondent "appeal" has necessarily provoked a triumphant rejoinder from Mr. Scott, of Haxton, who re-

joices to find that some members at least of the Evangelical faction are terror-stricken, and draws from thence a presage of future victory. The following abstract of Mr. Wilson's project is from the *Guardian*, which, *more suo*, misrepresents and garbles it, though it will serve to give a general view of his meaning:—"There is a general concurrence of opinion as to the necessity of a general union in the Church against Tractarian aggression. The basis of this union must be stated with the utmost simplicity and brevity; we all know our objects, but to define them with accuracy were dangerous to unity—not to say impossible. Our security is not in definitions which a dishonest mind will wind to its own purposes, but in the aggregate character of the mass of men who unite in vindication of the Faith." Then he goes on to recommend the formation of a central and branch committees in London and the country.

Amidst the general gloom and despondency which hangs over the Anglican Church, one ray of hope has lately gleamed forth. Its latest sign of life is the expression by the Archbishop of Canterbury, of his approval of the practice of singing in church behind a screen. "Much satisfaction," it is said, "is generally felt in Clerical circles this week on this account."

UNITED STATES.  
"NO-RELIGION SCHOOLS."

WILNA, (New York,) Sept. 27, 1850.

To the Editor of the New York Freeman's Journal:—

Sir,—Permit me to mention one of the many instances of fair treatment that Catholics meet with, under the free school system. Our school district is wholly Catholic. Some time since a sum of money was to be expended for books for the district library, and the trustees saw fit to purchase some twenty volumes of such works as Digby's Ages of Faith, Gobinet's Instructions, &c.—works which they and their children could read with a safe conscience. The school Superintendent, however, decided that such works were sectarian, and should not remain in the library, but should be paid for by those who bought them. Other books were then bought which, according to the Superintendent's views were not sectarian. These consisted of Goodrich's Ecclesiastical History, D'Aubigne's Reformation, and other works of the same character,—every one of them containing the grossest libels on Catholic faith and practice, and none of which any Catholic parent, who knows his duty, would permit his child to read. Thus is insult as well as injustice heaped on us by this odious system. Thus are we forced to pay for the means of corrupting the faith and morals of our children.

I have looked into the libraries of several other school districts. In every instance I have found the books to be for the most part anti-Catholic. Yet Catholics are taxed to purchase such works, at the very time that they are denied the privilege, in a district where all are Catholics, of having some books in their libraries which they and their children might read.

Will our city brethren at the coming election contribute, by their votes, to uphold a system which is thus made an instrument of proselytism, and which has filled the State with heart-burnings and quarrels between neighbors? We hope not.—M. C. P.

Father Mathew arrived at Memphis, Tennessee, last week, from the Hot Springs, in Arkansas, in much improved health. He immediately commenced his temperance movement, and, at the last accounts, was daily administering the pledge.—*Boston Pilot*.

HORRIBLE SUFFERING—STARVATION—MAN EATING HIS HAND—SHIPWRECK ON LAKE MICHIGAN.—We are indebted to Capt. William H. Hopper, of the Central Road, for the following particulars:—Capt. Hopkins, of the steamer J. D. Morton, while on her passage from Chicago to New Buffalo, on Friday last, discovered what he supposed to be a raft with some one upon it, some five miles in the lake. He immediately turned his boat and went for the object. He found the raft made of spars, with Capt. Davidson, of the schooner *Thornton*, upon it. It appears he was wrecked on the 21st ult., having been seven days and nights without food. Two of the crew, whose names he did not learn, with the Captain, made the raft of the main-mast, main-boom and main-gaff. The two men dropped off on the third night after, having become exhausted for want of food. Captain Hopkins describes the scene as most painful. Captain Davidson had commenced eating his hand the last night! Several steamers and vessels had been in sight, and one vessel hailed him, but made no attempt to get him off. Of course the captain is exceedingly weak, but in a fair way of recovery.—*Detroit Tribune*.

Rev. Amos Walton, of Natick, Ms., Methodist, was arrested on Saturday, charged with assault and battery on Mrs. J. D. White, whose husband is a sea captain, now away, but expected home daily. He (Walton) was put under \$500 bonds for his appearance at the higher court. Afterward another warrant was issued, charging him with assault with intent to kill—but he left previous to the issuing of the second warrant, and has not been heard from since.—*Boston Pilot*.

HORRID REVENGE.—A youth only twelve years of age, the son of Mr. Legal Farris, of Carroll Co., Miss., was committed to jail on the 22d, to await his trial at the circuit court, on a charge of killing his father when asleep, by means of an axe, to revenge a flogging he had but recently received at the hands of his father.—*Id.*

THE AGES OF THE STATES.—The following are the dates when the respective States entered the American Union:—

- Delaware, Dec. 6, 1787; Pennsylvania, Dec. 12, 1787; New Jersey, Dec. 18, 1787; Georgia, Jan. 2, 1788; Connecticut, Jan. 3, 1788; Massachusetts, Feb. 9, 1788; Maryland, April 28, 1788; South Carolina, May 23, 1788; New Hampshire, June 21, 1788; Virginia, June 26, 1788; New York, July 26, 1788; North Carolina, Nov. 20, 1789; Rhode Island, May 29, 1790; Vermont, March 4, 1791; Kentucky, June 1, 1792; Tennessee, June 1, 1796; Ohio, Nov. 29, 1802; Louisiana, April 8, 1812; Indiana, Dec. 11, 1816; Mississippi, Dec. 10, 1817; Illinois, Dec. 10, 1817; Alabama, Dec. 4, 1819; Maine, March 15, 1820; Missouri, Aug. 10, 1821; Arkansas, June 15, 1836; Michigan, June 20, 1837; Florida, March 7, 1844; Texas, Dec. 29, 1845; Wisconsin, Dec. 29, 1848; Iowa, 1849.

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

The prize was awarded to this Tale, by Mr. Brownson.  
D. & J. SADLER,  
179 Notre Dame Street.  
Montreal, 3rd Oct., 1850.

A BAZAAR,

UNDER the patronage of the LADIES OF CHARITY OF THE ST. PATRICK'S CONGREGATION, will be held on the 14th OCTOBER, and following days.

The proceeds will be applied to Clothe Orphan and Destitute Children, during the approaching Winter, to enable them to attend school.  
Montreal, 27th Sept., 1850.

RYAN'S HOTEL,  
(LATE FELLERS,)

No. 231, St. PAUL STREET,  
MONTREAL.

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

THE HOTEL IS IN THE IMMEDIATE VICINITY OF MERCANTILE BUSINESS,

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

THE TABLE

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

THE STABLES ARE WELL KNOWN TO THE PUBLIC,  
AS LARGE AND COMMODIOUS,

And attentive and careful persons will always be kept in attendance.

THE CHARGES WILL BE FOUND REASONABLE.

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

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

JOHN M'CLOSKEY,

Silk and Woolen Dyer, and Clothes Cleaner,  
(FROM BELFAST,)

No. 33 St. Lewis Street, in rear of Donagana'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, Souchong, Pouchong and Congo

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

FLOUR—Fine and Superfine, in bbls.  
SALT—Fine and Coarse, in bags  
MACKAREL—Nos. 1 and 2, in bbls. and half-bbls.  
HERRINGS—Artichat, No. 1, and Newfoundland  
Cassia, Cloves, Allspice, Nutmegs, Indigo, Copperas, Blue, Starch, Mustard, Raisins, Maccaroni, and Vermicelli

All of which will be disposed of cheap, for Cash.  
JOHN FITZPATRICK.  
August 16, 1850.

EDWARD FEGAN,



Boot and Shoe Maker,  
232 SAINT PAUL STREET,

OPPOSITE THE EASTERN HOTEL.

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

On hand, a large and complete assortment,  
WHOLESALE AND RETAIL,  
Low, for Cash.

Aug. 15, 1850.



JOHN M'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, gilt edged, \$6,—2 v. imit. turkey \$6,—2 v. imit. cloth \$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 Stark, 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," "Zenosius," 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, m. 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 75cets. 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. Denelan, 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.—Communion, 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.

JOLIETTE COLLEGE, INDUSTRY.

THE re-opening of the classes of this Institution, which is the first and principal of the "CLERGS DE SAINT VIEVEUR," will take place on the 24TH INSTANT. The course pursued here, includes five years, and is arranged after the following manner:—

- 1st Year. Elements of Grammar, Arithmetic, Geography, Sacred History and Religious Course, Ancient History. 2nd Year. Syntax, Arithmetic and Drawing, Geography, History of Canada, History of Rome, Fundamental Principles of Agriculture and Botany, Epistolary Style and Composition. 3rd Year. Belles Lettres, Rhetoric, Mental Arithmetic, Algebra, Geometry, Mensuration, Book-keeping, by Single and Double Entry, Constitution of the Country, History of France, by the analytical method, History of England, Composition and Discourses. 4th Year. Physics, Chemistry,—applied to the Arts, Practical Geometry, Surveying, Mechanics, Astronomy and Globes, Composition and Discourses. 5th Year. Philosophy, Logic, Metaphysics, Morals, Architecture, and Political Economy, Composition and Discourses. Each of the above-mentioned matters, is taught in both languages. After having followed this course, the pupils who desire to study Latin, will find Professors in the same establishment, to forward and complete their studies in this language. Two years will suffice. A choice Library is left for the use of the Pupils; and an exact account taken of the benefit which they derive from it. Scientific Soirees take place for the purpose of accustoming the Scholars to declamation; and recompences are awarded to those who present their matters in the most satisfactory manner. Private examinations take place at different periods of the year: and a public examination, with a solemn distribution of prizes, precedes the vacations.

TERMS.

Tuition and Lodging, . . £3 per annum. Music, Drawing, and the use of the Library, are extra charges. Uniform.—A blue frock coat, single-breasted, standing collar, and yellow buttons,—a black sash, cloth cap. REV. E. CHAMPAGNEUR, Director. REV. ANT. THIBAUDIER, Procurator. Sept. 12th, 1850.

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

ATTENTION!!

Cheap Dry Goods & Groceries.

FRANCOIS BRAIS

WOULD respectfully inform his Friends and the Public, that he still continues to keep on hand a large and well-assorted STOCK OF DRY GOODS and GROCERIES, which he will dispose of at a moderate price, for Cash. He also continues his EVENING AUCTION SALES, Corner of St. PAUL & BONSECOURS STREETS, OPPOSITE THE BONSECOURS CHURCH. 23rd Aug., 1850.

R. TRUDEAU, APOTHECARY AND DRUGGIST, No. 111 SAINT PAUL STREET, MONTREAL.

HAS constantly on hand a general supply of MEDICINE and PERFUMERY of every description. August 15, 1850.

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. FEEHAN, 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.

NEW CATHOLIC WORKS,

JUST RECEIVED AND FOR SALE AT

SADLIER'S CHEAP CASH BOOK STORE.

- Maguire's Controversial Sermons, . . . 1s. 10jd. Visits to the Blessed Sacrament, by St. Legouri, . . . 1s. 10jd. Gotter's Instructions on the Epistles and Gospels, . . . 7s. Rodriguez's Practice of Christian Perfection, 3 vols., . . . 15s. Life of the Blessed Virgin, . . . 1s. A Miniature Manual of the Sacred Heart, containing a Novena, and other Practices and Exercises, . . . 1s. 3d. Exercises of Faith impossible except in the Catholic Church, . . . 1s. 10jd. The Question of Questions, or Who ought to be our Judge in Matters of Religion, by Rev. J. Mumford, . . . 3s. 9d. Lingard's History of England, 13 vols., . . . 60s. D. & J. SADLIER, 179, Notre Dame Street. Montreal, Sept. 12, 1850.

WORKS ON IRELAND,

FOR SALE BY THE SUBSCRIBERS:

- Madden's Lives and Times of the United Irishmen, 7 vols., Dublin Edition, with plates, . . . 45s. Life of Robert Emmett, by Madden, . . . 6s. 3d. Madden's Connexion of Ireland with England, . . . 6s. 3d. Grattan's Speeches, Dublin Edition, 1 vol., 10s. Curran's " " " " 1 vol., 10s. Shiel's " " " " 1 vol., 10s. Sheridan's " " " " 3 vols., 25s. MacGeoghegan's History of Ireland, . . . 11s. 3d. Rise and Fall of the Irish Nation, by Barrington, . . . 4s. 6d. Hay's History of the Irish Rebellion, . . . 3s. 9d. Life of O'Connell, by McGee, . . . 2s. 6d. O'Halloran's History of Ireland, 2 vols., . . . 15s. Parliamentary Recollections, by John O'Connell, . . . 10s. A discount of TEN PER CENT taken off all purchases of £5, and TWENTY PER CENT of all sums of £25 and upwards. D. & J. SADLIER, 179, Notre Dame Street. Montreal, Sept. 12, 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. Quebec, 1850. T. CASEY.

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.

SCHOOL BOOKS AND STATIONERY.

A LARGE assortment always on hand, at very moderate prices.

JOHN M'COY. August 15, 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.

CATHOLIC BOOKS.

THE Subscribers keep constantly on hand an assortment of all the Catholic Works published in America, which they offer for Sale, by Wholesale or Retail, at New-York prices.

- New Books just received, and for sale at the prices annexed:— RELIGION IN SOCIETY, or the Solution of Great Problems, placed within the reach of every mind. Translated from the French of Abbé Martinet, with an Introduction, by the Rt. Rev. Dr. HUGHES. 2 vols. 12m., price 7s. 6d. Gahan's Sermons, 11s. 3d. McCarthy's Sermons, 12s. 6d. St. Ligouri's History of Heresies, 2 vols. 8vo., 12s. 6d. BUTLER'S LIVES OF THE SAINTS, illustrated with 25 plates, and four illuminated Titles, 4 vols. 8vo., well bound, 35s. Bossuet's History of the Variations of the Protestant Churches, 2 vols. 12mo., 7s. 6d. Life of the Rt. Rev. Dr. DOYLE, late Bishop of Kildare and Leighlin, with a summary of his examination before a Parliamentary Committee, 18mo., handsomely bound, 1s. 10jd. Art Maguire, or the Broken Pledge, a Temperance Tale, with a dedication to Father Mathew, by Wm. Carleton, 18mo., muslin, price 1s. 10jd. Reeve's History of the Church, a new edition, 5s. Do. History of the Bible, 2s. 6d. Primacy of the Apostolic See Vindicated, by Bishop Kenrick, 7s. 6d. Kenrick on the Validity of Anglican Ordinations, 6s. 3d. Bishop England's Works, 5 vols., 50s. Hay on the Doctrine of Miracles, 2 vols., 5s. Ligouri's Preparation for Death, 2s. 6d. Do. on Commandments and Sacraments, 1s. 10jd. Audin's Life of Calvin, 10s. Doctrinal Catechism, by Keenan, muslin, 2s. 6d. The Banquet of Theodulus, or the re-union of the Christian Sects, by the late Baron de Stark, 1s. 10jd.

PRAYER BOOKS.

- The Garden of the Soul: a Manual of devout Prayers, to which is added Bishop England's Explanation of the Mass. The work may be had at prices varying from 2s. 6d. to 25s., according to the binding. THE KEY OF HEAVEN: A Manual of Prayer, to which are added the Stations of the Cross, 24mo., 450 pages, at prices from 1s. 10jd. to 20s. THE PATH TO PARADISE; a very neat Prayer Book of 500 pages, with engravings, prices varying from 1s. 3d. to 15s. THE VADR MECUM; a pocket Manual of 300 pages, strongly bound in leather, prices varying from 1s. to 10s. THE DAILY EXERCISE; A Miniature Prayer Book, prices from 7jd. to 2s. 6d.

FRENCH PRAYER BOOKS.

- JOURNEE DU CHRETIEN; a beautiful French Prayer Book, of 640 pages, approved by the Bishop of Montreal, price 1s. 10jd., singly, or 15s. the dozen. PAROISSIEN DES PETITS ENFANTS PREUX; a miniature French Prayer Book, published with the approbation of the Bisop of Montreal, 64mo., of 250 pages, strongly bound in leather, price, singly, 7jd., or 5s. the dozen. The above Prayer Books are manufactured by ourselves. They are cheaper, by far, than those imported. They may be had in a variety of bindings.

CATHOLIC ARTICLES,

- Comprising, in part, Beads, Crucifixes, Medals, Crosses, &c., &c. 20,000 Religious Prints, at 27s. 6d. the hundred, for the first quality, and 22s. 6d. for the second. 10,000 vols. of School Books; comprising all the books in general use in Canada. In addition to our Catholic and School Stock, we have on hand about 15,000 volumes of books, on Law, Medicine, History, Biography, Travels, Poetry, Fiction, Agriculture, Architecture, &c., &c. STATIONERY, comprising in part:—Letter, Foolscap and Note Paper, Envelopes, Sealing Wax, Wafers, Steel Pens, and every thing usually found in a Book and Stationery Establishment. Czerny's Pianoforte Instructor, price only 6s. 3d. Hunten's Pianoforte Instructor, with the text in French and English, price 11s. 3d. Abridgments of the above, 6s. 3d. each. Preceptors for the Flute, Violin, Guitar, Accordion, Fifo, Flageolet, &c., &c., price 1s. 10jd. each. THE MORNING AND EVENING SERVICE OF THE CATHOLIC CHURCH, comprising a choice collection of Gregorian and other Masses, compiled for the Bishop of Boston, by R. Garbett, price 12s. 6d., singly, or 10s. each when six or more are taken. THE CATHOLIC HARP, containing the Morning and Evening Service of the Catholic Church, embracing a choice collection of Masses, &c., &c., selected from the compositions of the first masters, price, singly, 2s. 6d., or 22s. 6d. the dozen. A liberal discount made to the Trade, Country Merchants, Heads of Colleges, Public Libraries, Teachers, &c., &c. D. & J. SADLIER, Publishers & Booksellers, 179 Notre Dame Street. 14th August, 1850.