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# CATHOLIC CHRONICLE.

VOL. I.

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NO. 13.

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

## DISCOURSE XII.

### PROSPECTS OF THE CATHOLIC MISSIONER.

A strange time this may seem to some of you, my brethren, and a strange place, to commence an enterprise such as that, which, relying on God's mercy, we are undertaking this day. In this huge city, amid a population of human beings, so vast that each is solitary, so various that each is independent, which, like the ocean, yields before and closes over every attempt made to influence and impress it, in this mere aggregate of individuals, which admits of neither change nor reform, because it has no internal order, or disposition of parts, or mutual dependence, because it has nothing to change from and nothing to change to, where no one knows his next door neighbor, but every where are found a thousand worlds, each pursuing its own functions unimpeded by the rest, how can we, how can a handful of men, do any service worthy the Lord who has called us, and the objects to which our lives are dedicated? "Cry aloud, spare not!" says the Prophet; well may he say it! no room for sparing; what cry is loud enough, except the last trump of God, to pierce the omnipresent din of turmoil and of effort, which rises, like an exhalation from the very earth, and to cleave the dense mass heaved up behind the public thoroughfare in a maze of buildings known only to those who live in them? It is but a fool's work to essay the impossible; keep to your own place and you are respectable; tend your sheep in the wilderness, and you are intelligible; build upon the old foundations, and you are safe; but begin nothing new, make no experiments, quicken not the action, nor strain the powers, nor complicate the responsibilities of your mother, lest in her old age you bring her to shame, and the idlers laugh at her who once bore many children, but now is waxed feeble.

And this is another thing, the time; the time of coming hither! now, when you rest on no immovable centre, as of old, when you are not what you were lately, when your life is in jeopardy, your future in suspense, your Master in exile; look at home, you have enough to do at home. Look to the rock whence ye were cut, and to the quarry whence ye were chopped! Where is Peter now? *Magni nominis umbra*, as the heathen author says: an aged cause, noble in its time, but of a past day; nay, true and divine in its time, as far as any thing can be such, but false now, and of the earth now, because it is failing now, bent with the weight of eighteen hundred years, tottering to its fall; for with Englishmen, you should know, success is the measure of principle, and power is the exponent of right. Do you not understand our rule of action? we take up men and lay them down, we praise or we blame, we feel respect or contempt, according as they succeed or are defeated. You are wrong, because you are in misfortune; power is truth. Wealth is power, intellect is power, good name is power, knowledge is power; we venerate wealth, intellect, name, knowledge. Intellect we know, and wealth we know, but who are ye? what have we to do with the ghosts of an old world and the types of a former organization?

It is true, my brethren, this is a strange time, a strange place, to be beginning our work. A strange place for Saints and Angels to pitch their tabernacles in, this metropolis; strange, I will not say for thee, my Mother Mary, to be found in; for no part of the Catholic inheritance is foreign to thee, and thou art every where, where the Church is found, *Porta manes et Stella maris*, the constant object of her devotion, and the universal advocate of her children,—not strange to thee, but strange enough to him, my own Saint and Master, Phillip Neri. Yes, dear Father, it is strange for thee, to pass from the bright calm cities of the South to this scene of godless toil and self-trusting adventure; strange for thee to be seen hurrying to and fro across our crowded streets, in thy grave black cassock and thy white collar, instead of moving at thy own pace amid the open ways or vacant spaces of the great City, where God guiding thy young meditations, thou didst for life and death fix thy habitation. Yes; it is very strange to the world, but no new thing to her, the Bride of the Lamb, whose very being and primary gifts are stranger in the eyes of unbelief and pride, than any details of place or conduct which follow from them. It is no new thing in her, who came in the beginning as a wanderer upon earth, and whose empire is a continual conquest.

In such a time as this, did the prince of the Apostles, the first Pope, advance towards the heathen city, where, under a divine guidance, he was to fix his seat. He toiled along the stately road which led him

straight onwards to the capital of the world. He met throngs of the idle and the busy, of strangers and natives, who peopled the interminable suburb. He passed under the high gate, and wandered on amid high palaces and columned temples; he met processions of heathen priests and ministers in honor of their idols; he met the wealthy lady, borne on her litter by her slaves; he met the stern legionaries who had been the "massive iron hammers" of the whole earth; he met the busy politician with his ready man of business at his side to prompt him on his canvass for popularity; he met the orator returning home from a successful pleading, with his young admirers and his grateful and hopeful clients. He saw about him nothing but tokens of a vigorous power, grown up into definite establishment, formed and matured in its religion, its laws, its civil traditions, its imperial extension, through the history of many centuries; and what was he but a poor, feeble, aged stranger, in nothing different from the multitude of men, an Egyptian, or a Chaldean, or perhaps a Jew, some Eastern or other, as passers by would guess according to their knowledge of human kind, carelessly looking at him, as we might turn our eyes upon Hindoo or gipsy, as they met us, without the shadow of a thought that such a one was destined then to commence an age of religious sovereignty, in which the heathen state might live twice over, and not see its end!

In such a time as this, did the great Doctor, St. Gregory Nazianzen, he too an old man, a timid man, a retiring man, fond of solitude and books, and unpractised in the struggles of the world, suddenly appear in the Arian city of Constantinople; and, in despite of a fanatical populace, and an heretical clergy, preach the truth, and prevail, to his own wonder, and to the glory of that grace which is strong in weakness, and is nearest its triumph when it is most despised.

In such a time did another St. Gregory, the first Pope of the name, when all things were now failing, when barbarians had occupied the earth, and fresh and more savage multitudes were pouring down, when pestilence, famine, and heresy ravaged far and near,—oppressed, as he was, with continual sickness, his bed his Pontifical Throne,—rule, direct, and consolidate the Church, in what he argued were the last moments of the world; subduing Arians in Spain, Donatists in Africa, a third heresy in Egypt, a fourth in Gaul, humbling the pride of the East, reconciling the Goths to the Church, bringing our own pagan ancestors within her pale, and completing her order, and beautifying her ritual, while he strengthened the foundations of her power.

And in such a time did the six Jesuit Fathers, Ignatius and his companions, while the world was exulting in the Church's fall, and men "made merry, and sent their gifts one to another," because the prophets were dead which "tormented them that dwelt upon earth," make their vow in the small Church of Montmartre; and, attracting others to them by the sympathetic force of zeal, and the eloquence of sanctity, went forward calmly and silently into India in the East, and into America in the West, and, while they added whole nations to the Church abroad, restored and re-animated the Catholic populations at home.

It is no new thing then with the Church, in a time of confusion or of anxiety, when offences abound, and the enemy is at her gates, that her children, far from being dismayed, or rather glorying in the dangers, as vigorous men exult in trials of their strength, it is no new thing for them, I say, to go forth to do her work, as though she were in the palmy days of her prosperity. Old Rome, in its greatest distress, sent her legions to foreign destinations by one gate, while the Carthaginian conqueror was at the other. In truth, as has been said of our own countrymen, we do not know when we are beaten; we advance, when by all the rules of war we ought to fall back; we dream but of triumphs, and mistake (as the world judges) defeat for victory. For we have upon us the omens of success in the recollections of the past; we read upon our banners the names of many an old field of battle and of glory; we are strong in the strength of our fathers, and we mean to do, in our humble measure, what Saints have done before us. It is nothing great or wonderful in us to be thus minded; only Saints indeed do exploits, and carry contests through, but ordinary men, the serving-men and privates of the Church, are equal to attempting it. It needs no heroism in us, my brethren, to face such a time as this, and to make light of it; for we are Catholics. We have the experience of eighteen hundred years. The great philosophers of antiquity tell us, that mere experience is courage, not indeed of the highest kind, but sufficient to succeed upon. It is not one or two or a dozen defeats, if we had them, which will reverse the majesty of the Catholic name. We are willing to take this generation on its own selected ground, and to make our intension of purpose the very voucher for our divinity. We are confident, zealous,

and unyielding, because we are the heirs of St. Peter, St. Gregory Nazianzen, St. Gregory Pope, and all other holy and faithful men, who in their day, by word, deed, or prayer, have furthered the Catholic cause. We share in their merits and intercessions, and we speak with their voice. Hence we do that without heroism, which others do only with it. It would be heroism in others, certainly, to set about our work. Did Jews aim at bringing over this vast population to the rites of the Law, or did Unitarians address themselves to the Holy Roman Church, or did the Society of Friends attempt the great French nation, this would rightly be called heroism; not a true religious heroism, but it would be a something extraordinary and startling. It would be a peculiar, special, original idea; it would be making a great venture on a great uncertainty. But there is nothing of special, nothing of personal magnanimity in a Catholic's making light of the world, and beginning to preach to it, though it turn its face from him. He knows the nature and habits of the world; and it is his immemorial way of dealing with it; he does but act according to his vocation; he would not be a Catholic, did he act otherwise. He knows whose vessel he has entered; it is the bark of Peter. When the greatest of the Romans was in an open boat on the Adriatic, and the sea rose, he said to the terrified boatman, *Cæsarea vehis et fortunam Cæsaris*, "Cæsar is your freight and Cæsar's fortune." What he said in presumption, we, my dear brethren, can repeat in faith of that boat, in which Christ once sat and preached. We have not chosen it to have fear about it; we have not entered it to escape out of it; no, but to go forth in it upon the flood of sin and unbelief, which would sink any other craft. We began this our work at the first with Peter for our guide, on the very Feast of his Chair, and at the very Shrine of his relics; so, when any of you marvel that we should choose this place and this time for our missionary labors, let him know that we are of those who measure the present by the past, and poise the world upon a distant centre. We act according to our name: Catholics are at home in every time and place, in every state of society, in every class of the community, in every stage of cultivation. No state of things comes amiss to a Catholic priest; he has always work to do, and harvest to reap.

Were it otherwise, had he not confidence in the darkest day, and the most hostile district, he would be relinquishing a principal note of the Church. She is Catholic because she brings an universal remedy for an universal disease. The disease is sin; all men have sinned; all men need a recovery in Christ; to all must that recovery be preached and dispensed. If then there be a preacher and dispenser sent from God, that messenger must speak, not to one, but to all, he must be suited to all, he must have a mission to the whole race of Adam, and be cognizable by every individual of it. I do not mean that he must persuade all, and prevail with all, for that depends upon the will of each; but he must show his capabilities for converting all by actually converting some of every time, and every place, and every rank, and every age of life, and every character of mind. If sin is a partial evil, let its remedy be partial; but, if it be not local, not occasional, but universal, such must be the remedy. A local religion is not from God. It must indeed begin, and it may linger, in one place; nay for centuries it may remain there, so that it is expanding and maturing in its internal character, and if it professes the while that it is not yet perfect. There may be deep reasons in God's counsels, why the proper revelation of His will to man should have been slowly celebrated and gradually completed in this elementary form of Judaism; but it was ever in progress in the Jewish period, and pointed by its prophets to a day when it should spread over the whole earth. Judaism then was local, because it was imperfect; when it reached perfection within, it became universal without, and took the name of Catholic.

Look around, my brethren, at the forms of religion now in the world, and you will find that one and one only has this note of a divine origin. The Catholic Church has passed through the whole revolution of human society; and is now beginning it again. She has passed through the full cycle of changes, in order to show us that she is independent of them all. She has had trial of East and West, of monarchy and democracy, of peace and war, of imperial and feudal tyranny, of times of darkness and times of philosophy, of barbarousness and luxury, of slaves and freemen, of cities and nations; of marts of commerce and seats of manufacture, of old countries and young, of metropolises and colonies. She arose in the most happy age which perhaps the world has ever known; for two or three hundred years she had to fight against the authority of law, established forms of religion, military power, an ably cemented empire, and prosperous contented populations. And in the course of that period, this poor, feeble, despised Society was able to defeat

its imperial oppressor, in spite of his violent efforts, again and again exerted, to rid himself of so despicable an assailant; in spite of calumny, in spite of popular outbreaks, in spite of cruel torments, the lords of the world were forced, as their sole chance of maintaining their empire, to come to terms with that body, of which the present Church is in name, in line, in doctrine, in principles, in manner of being, in moral characteristics, the descendant and representative. They were forced to humble themselves to her, and to enter her pale, and to exalt her, and to depress her enemies. She triumphed as never any other triumphed before or since. But this was not all; scarcely had she secured her triumph, or rather set about securing it, when it was all reversed; for the Roman Power, her captive, which with so much blood and patience she had subjugated, suddenly came to nought. It broke and perished; and against her rushed millions of wild savages from the North and East, who had neither God nor conscience, nor even natural compassion. She had to begin again; for centuries they came down, one horde after another, like roaring waves, and dashed against her base. They came again and again, like the armed bands sent by the king of Israel against the Prophet; and, as he brought fire down from heaven which devoured them as they came, so in her more gracious way did Holy Church, burning with zeal and love, devour her enemies, multitude after multitude, with the flame which her Lord had kindled, "heaping coals of fire upon their heads," and "overcoming evil with good." Thus out of those fierce strangers were made her truest and most loyal children; and then from among them there arose a strong military power, more artificially constructed than the old Roman, with traditions and precedents which lasted on for centuries beyond itself, at first the Church's champion and then her rival; and here too she had to undergo conflict, and to gain her triumph. And so I might proceed, going to and fro, and telling of her political successes since, and her intellectual victories from the beginning, and her social improvements, and her encounters with those others circumstances of human nature or combinations of human kind, which I just now enumerated; all which prove to us, with a cogency as great as that of physical demonstration, that she comes not of earth, that she holds not of earth, that she is no servant of man, else he who made could have destroyed her.

How different again, I say, how different are all religions that ever were from this lofty and unchangeable Catholic Church! They depend on time and place for their existence, they live in periods or in regions. They are children of the soil, indigenous plants, which readily flourish under a certain temperature, in a certain aspect, in moist or in dry, and die if they are transplanted. Their haunt is one article of their scientific description. Thus the Greek schism, Nestorianism, the heresy of Calvin, and Methodism, each has its geographical limits. Protestantism has gained nothing in Europe since its first outbreak. Some accident gives rise to these religious manifestations; some sickly season, the burning sun, the vapor-laden marsh, breeds a pestilence, and there it remains hanging in the air over its birth-place perhaps for centuries; then some change takes place in the earth or in the heavens, and it suddenly is no more. Sometimes, however, it is true, such scourges of God have a course upon earth, and affect a Catholic range. They issue as from some poisonous lake or pit in Ethiopia or in India, and march forth with resistless power to fulfil their mission of evil, and walk to and fro over the face of the world. Such was the Arabian imposture, of which Mahomet was the framer; and you will ask, perhaps, whether it has not done that, which I have said the Catholic Church alone can do, and proved thereby that it had in it an internal principle, which, depending not on man, could subdue him in any time and place. No, my brethren, look narrowly, and you will see the marked distinction between the religion of Mahomet and the Church of Christ. In truth Mahometanism has done little more than the Anglican communion is doing at present. That communion is found in many parts of the world; its primate has a jurisdiction even greater than the Nestorian Patriarch of old; it has establishments in Malta, in Jerusalem, in India, in China, in Australia, in South Africa, and in Canada. Here at least you will say is Catholicity, even greater than that of Mahomet. O, my brethren, be not beguiled by words: will any thinking man say for a moment, whatever this objection be worth, that the Established Religion is superior to time and place? well, if not, why set about proving that it is? rather, does not its essence lie in its recognition by the State? is not its establishment its very form? what would it be, would it last ten years, if abandoned to itself? It is its establishment which erects it into a unity and individuality; can you contemplate it, though you stimulate your imagination to the task, abstracted from its churches, palaces, colleges, parsonages, revenues, civil precedence, and

national position? Strip it of this world, and it has been a mortal operation, for it has ceased to be. Take its bishops out of the legislature, tear its formularies from the Statute Book, open its universities to Dis-seaters, let the secularization of its clergy be legal, remove the civil penalty from its prayer-meetings, and what would be its definition? You know that, did not the State compel it to be one, it would split at once into three several bodies, each bearing within them the elements of further divisions. Even the small party of Non-jurors, a century and a half since, when released from the civil power, split into two. It has then no internal consistency, or individuality, or soul, to give it the capacity of propagation. Methodism represents some sort of an idea, Congregationalism an idea; the Established Religion has in it no idea beyond establishment. Its extension has been, for the most part, passive not active; it is carried forward into other places by State policy, and it moves because the State moves; it is an appendage, whether weapon or decoration, of the sovereign power; it is the religion, not even of a race, but of the ruling portion of a race. The Anglo-Saxon has done in this day what the Saracen did in a former. He does grudgingly for expedience, what the other did heartily from fanaticism. This is the chief difference between the two; the Saracen, in his commencement, converted the heretical East with the sword; but at least in India the extension of his faith has been by immigration, as the Anglo-Saxon's now; he grew into other nations by commerce and colonization; but, when he encountered the Catholic of the West, he made as little impression upon Spain, as the Anglo-Saxon makes on Ireland.

There is but one religion, my brethren, possessed of that real internal unity which is the primary condition of independence. Whether you look to Russia, England, or Germany, this note of divinity is wanting. In this country, especially, there is nothing broader than class religions; the established form itself is but the religion of a class. There is one persuasion for the rich, and another for the poor; men are born in sects, they make money, and rise in the world, and then they profess to belong to the Establishment; the enthusiastic go here, and the sober and rational go there. This body lives in the world's smile, that in its frown; the one would perish of cold in the world's winter, and the other would melt away in the summer. Not one of them understands human nature: none compasses the whole man; none places all men on a level; none addresses the intellect and the heart, fear and love, the active and the contemplative. It is considered, and justly, as an evidence for Christianity, that the ablest men have been Christians; not that all sagacious or profound minds have taken up its profession, but that it has gained victories among them, such and so many, as to show that it is not ability or learning which is the reason why all are not converted. Such is the characteristic of Catholicity; not the highest in rank, not the meanest, not the most refined, not the rudest, but the Church includes them among her children; she is the solace of the forlorn, the chastener of the prosperous, and the guide of the wayward. She keeps a mother's eye for the innocent, bears with a heavy hand upon the wanton, and has a voice of majesty for the proud. She opens the mind of the ignorant, and she prostrates the intellect of the most gifted. These are not words; she has done it, she does it still, she undertakes to do it. All she asks is an open field, and freedom to act. She asks no patronage from the civil power: in former times and places she has asked it; and, as Protestantism also, has availed herself of the civil sword. It is true she did so, because in certain times it has been the acknowledged mode of acting, the most expeditious, and open to no just exception, but her history shows that she needed it not, for she has extended and flourished without it. She is ready for any service which occurs; she will take the world as it comes; nothing but force can repress her. See, my brethren, what she is doing in this country now; for three centuries the civil power has trodden down the godly plant of grace and kept its foot upon it; at length circumstances have removed that tyranny, and lo, the fair form of the Ancient Church rises up at once, as fresh and as vigorous as if she had never intermitted her growth. She is the same as she was three centuries ago, ere the present religions of the country existed; you know her to be the same; it is the charge brought against her that she does not change; time and place affect her not, because she has her source where there is neither time nor place, because she comes from the throne of the Illimitable Eternal God.

With these feelings, my brethren, can we fear that we shall not have work enough in a vast city like this which has such need of us? He on whom we repose is "yesterday, and to-day, and the same for ever." If He did His wonders in the days of old, He does His wonders now; if in former days the feeble and unworthy were made His instruments of good, so are they now. Why we trust in Him, while we are true to His Church, we know that He intends to use us; how, we know not; who are to be the objects of His mercy, we know not; we know not to whom we are sent; but we know that tens of thousands cry out for us, and that of surety we shall be sent to His chosen. "The word which shall issue from His mouth shall not return unto Him void, but shall do His pleasure, and shall prosper in the things whereto He hath sent it." None so innocent, none so sinful, none so dull, none so intellectual, but need the grace of the Catholic Church. If we do not prevail with the educated, we shall prevail with the rude; if we fail with the old, we shall gain the young; if we persuade not the serious and respectable, we shall succeed with the thoughtless; if we come short of those who are near the Church, we shall reach even to those who are far distant from it. God's arm is not shortened; He has not sent us here for nothing; unless, (which

He Himself forbid!) we come to nothing by our own disobedience.

True, there is one class of persons to whom we might seem to be sent more than to others, to whom we could naturally address ourselves, and on whose attention we have a sort of claim. There are those, who, like ourselves, were in times past gradually led on, step by step, till with us they stood on the threshold of the Church. They felt with us that the Catholic Religion was different from any thing else in the world; and, though it is difficult to say what more they felt in common, (for no two persons exactly felt alike,) yet they felt they had something to learn, their course was not clear to them, and they wished to find out God's will. Now, what might have been expected of such persons, what was natural in them, when they heard that their own friends, with whom they had sympathized so fully, had gone forward, under a sense of duty, to join the Catholic Church? Surely it was natural,—I will not say, that they should at once follow them, (for they had authority also on the side of remaining,) but at least,—that they should weigh the matter well, and listen with interest to what their friends might have to tell them. Did they do this in fact? nay, they did otherwise; they said, "Since our common doctrines and principles have led you forward, for that very reason we will go backward; the more we have hitherto agreed with you, the less can we now be influenced by you. Since you have gone, we make up our minds once for all to remain. Your arguments are a temptation, because we cannot answer them. We will turn away our eyes, we will close our ears, lest we should see and hear too much. You were so singleminded when you were with us, that party spirit is now your motive; so honest in your leaving us, that notoriety is now your aim. We cannot inflict a keener mortification on you than by taking no notice of you when you speak; we cannot have a better triumph over you, than by keeping others from you when they would address you. You have spoiled a fair cause, and you deserve of us no mercy!" Alas, alas! let them go and say all this at the judgment-seat of Christ! Take it at the best advantage, my brethren, and what is the argument based upon but this,—that all inquiry must be wrong, if it leads to a change of religion? The process is condemned by its issue; it is a mere absurdity to give up the religion of our birth, the home of our affections, the seat of our influence, the wellspring of our maintenance. It was an absurdity in St. Paul to become a Christian; it was an absurdity in him to weep over his brethren who would not listen to him. I see now, I never could understand before, why it was that the Jews hugged themselves in their Judaism, and were proof against persuasion. In vain the Apostle insisted, "Your religion leads to ours, and ours is a fact before your eyes; why wait and long for what is present, as if it were to come? do you consider your Church perfect? do you think its teachers infallible? do you profess to have attained? why not turn at least your thoughts towards Christianity?" "No," said they, "we will live, we will die, where we were born; the religion of our ancestors, the religion of our nation, is the only truth; it must be safe not to move. We will not unchurch ourselves, we will not descend from our pretensions; we will shut our hearts to conviction, and will stake eternity on our position." O great argument, not for Jews only, but for Mahometans, for Hindoos! great argument for heathen of all lands, for all who prefer this world to another, who prefer a temporary peace to truth, present ease to forgiveness of sins, the smile of friends to the favor of Christ! but weak argument, miserable sophistry, when a man may know better, in the clear ray of heaven, and in the eye of Him who comes to judge the world with fire!

O, my dear brethren, if any be here present to whom these remarks may more or less apply, do us not the injustice to think that we aim at your conversion except for your own sake alone. What good would you be to us? a charge and a responsibility. From my heart I say it, you relieve us from care and anxiety by remaining where you are; were I actuated by any selfish policy, I should be well content to leave you in your error. But I cannot bear to think that pious, religious hearts, on which the grace of God has been so singularly shed, who so benefit conversion, who are intended for heaven, should be relapsing into mortal sin, and losing a prize which once was within their reach. I will not believe that you will always disappoint the yearning hopes of those who love you so much in the recollections of the past. *Dies venit, dies Tria*, the day shall come, though it may tarry, and we will in patience wait for it. Still the truth must be spoken, and the rule of God's dealings magnified;—we do not need you, but you need us; it is not we who shall be baffled if we cannot gain you, but you who will come short, if you be not gained. Remain, then, in the barrenness of your feelings, and the decay of your love, and the perplexity of your reason, if you will not be converted. Alas, there is work enough to do, less troublesome, less anxious, than the care of your souls. There are thousands of sinners to be reconciled, of the young to be watched over, of the devout to be consoled. God needs not worshippers; He needs not objects for His mercy; He can do without you; He can of the very stones raise children to Abraham; He offers His benefits and passes on; He delays not; He offers once, not twice and thrice; He goes on to others; He turns to the Gentiles; He turns to open sinners; He refuses the well-conducted for the outcast; "He hath filled the hungry with good things, and the rich he hath sent empty away."

For me, my brethren, it is not likely that you will hear me again; these may be my first and last words to you, for this is not my home. *Si justificare me volueris, os meum condemnabit me*, "If I wish to justify myself, my mouth shall condemn me; if I shall show forth my innocence, it shall prove me perverse;"

yet, though full of imperfections, full of miseries, I trust that I may say in my measure after the Apostle, "I have lived in all good conscience before God unto this day. Our glory is this, the testimony of our conscience, that in simplicity of heart and sincerity of God, and not in carnal wisdom, but in the grace of God, we have lived in this world, and more abundantly to you-ward." I have followed his guidance, and He has not disappointed me; I have put myself into His hands, and He has given me what I sought; and as He has been with me hitherto, so may He, and His blessed Mother, and all good Angels and Saints, be with me unto the end.

CATHOLIC INTELLIGENCE.

CATHOLIC UNIVERSITY.—His Grace the Archbishop of Cashel, Dr. Slattery, has selected Charles Bianconi, Esq., of Longfield, as one of the two laymen, for the Province of Munster, to sit on the committee of the projected Catholic University. Mr. Bianconi has accepted this distinguished honor, notwithstanding the other obvious claims on his time, and will not fail to bring to the duties of the trust the excellent judgment, practical patriotism, and genuine Catholic spirit which have characterised him through life.—*Limerick Reporter*.

The Rev. William Faby, O.D.C., late Prior of the Carmelite Convent of Loughrea, has, at the instance of the Right Rev. Dr. Derry, Bishop of Clonfert, been appointed Bursar of the Irish College at Paris, and inducted into office accordingly.

The Hon. and Rev. Mr. Spencer preached on Sunday and Monday evenings, Oct. 13th and 14th, in the Catholic Church of Dundalk, to crowded congregations, which included a large number of Protestants and Presbyterians.

THE BISHOP OF EXETER AND THE SISTERS OF CHARITY.—The Bishop of Exeter has formally laid the foundation of "a house of religion and mercy," in connection with the "Sisterhood of Mercy" of Plymouth and Devonport. On the occasion of laying the stone, some thousands of children belonging to the schools, supported and assisted by the Sisterhood in Plymouth, Devonport and Stonehouse, were entertained at dinner.

Liverpool, Oct. 16th, 1850.

Four of the Redemptorist Fathers, from Clapham, began on Sunday last to preach a mission at St. Oswald's, Old Swan, in the vicinity of Liverpool. As usual, the Retreat is already producing the most abundant fruits. The same is to be said of a mission which is being preached at Rainhill during this week by the Rev. Father Rinolfi, of the Order of Christian Charity. The Rev. Thomas Newsham, Rector of St. Anthony's Church, has commenced a course of seven doctrinal lectures, to be continued each Sunday evening.—*Correspondent of Tablet*.

ANOTHER CONVERT.—The *Inverness Courier* states that the Rev. William C. A. Maclaurin, Elgin, Dean of the united diocese of Moray and Ross, has forsaken the Scottish Episcopal Church for the Church of Rome. On Sunday he announced his unexpected "conversion" to his congregation at Elgin. Mr. Maclaurin has a wife and family; "consequently cannot become a priest."

PROSELYTISM IN THE WEST.

(To the Editor of the Tablet.)

Ballinakill, County Galway, 9th Oct., 1850.

Dear Sir—I am emboldened by your past generous conduct to trespass once more on your kindness to enable me to direct the attention of the public to the persecution which the poor people are suffering in this parish. It might be well called the eleventh persecution. The few misguided fanatics who have undertaken to "Christianise Connemara," have made a rule not to employ a Roman Catholic laborer even for a day, unless he goes to Church with them, and sends his children to their schools; and should a holiday occur, the Roman Catholic is heavily fined if he dares to observe the laws of his Church. If any of the poor people, unwilling to be looked upon as "heathens and publicans," refuse to trample on the laws of God's Church and the dictates of their consciences, they are told by those God-fearing Biblicals "to go to the D—l or the Priest for work in future." A laborer has told me, in the hearing of three respectable men, "that he was fined by Mr. — for not working on a holiday, and that in future the fine would be 9d. for the first offence, 1s. for the second, and for the third, a dismissal from the work." Is it lawful for those persons to mulct the poor people on their own private authority? or will the Government allow such of them as have borrowed money under the Drainage Act, to make use of that public property for the perversion of the people and the ruin of society? The soul-buyers visited the island of Shark a few days ago, and selected a Friday for that purpose. They, of course, took compassion on the starving Islanders, and offered them bread and meat to eat; but they, "strong in faith," resisted the D—l, and despised his bribes. The soul-market is now opened in Innisboffin, it is said, under very high and influential auspices; and as the people are miserably poor and oppressed from various concurring causes, they calculate on making large purchases during the approaching winter. When the landlord's agent said, a few days ago, "that he would banish all the poor people from the island," the Exeter Hall merchant exclaimed, "If you do so, I have no business to remain on the island."

The *primo solus eram*, "being alone at first," Luther's positive characteristic, sums up their history as yet in Boffin, as they have only one Jumper, the driver, and the Parson, to constitute a congregation on the island. A moment's reflection on this sad state of things is better than any appeal I could make

to the charity of the Faithful in behalf of the suffering people.—I remain your obliged and faithful servant,

WM. FLANNELLY, P.P.,  
Ballinakill, Clifden, County Galway.

AUSTRALIA.

ARRIVAL OF THE RIGHT REV. DR. POMPALIER AT SYDNEY.—On the 12th February, the Belgian ship *Oceanie*, 521 tons, arrived at Sydney from Antwerp, bringing passengers the Roman Catholic Bishop of New Zealand (Pompalier), the Rev. Messrs. Garnett, O'Rourke, Cleary, Garibel, Reneaud, Segele, Cloutts, Kurns, Attack, Perrier, the Rev. Mother Mary Cecilia Maher, and seven sisters of Mercy. The *Oceanie* brought a large and valuable cargo, including fifteen packages printing materials, one hundred and nine packages church ornaments, nineteen packages books and other articles for Bishop Pompalier.—*South Australian Register*.

FOREIGN INTELLIGENCE.

FRANCE.

LOUIS NAPOLEON—THE REVIEW AT SATORY.—The papers are filled with pompous accounts of the grand review held by Louis Napoleon on the plain of Satory, on Friday last. No less than 200,000 spectators were present, and the "pomp and circumstance" of the review was unusually magnificent. As at Versailles, the policy of the President had furnished a large supply of cold chickens, champagne, cigars, and other good things, to the officers and soldiers, which hospitality was reasonably well rewarded by their cheers.

The resolution passed by the Committee of Permanence, severely blaming the Minister of War for the violation of his promises respecting unconstitutional manifestations at the reviews, is only one of the many signs of dislike or contempt for Louis Napoleon that the monarchical party have evinced. The Orleanists have abandoned their hitherto passive attitude, and openly assumed an offensive position toward the President. Two main facts have contributed to bring about this sudden declaration of war,—the Barthelemy circular, which killed all hopes of fusion, and the imperialist manifestations on the plain of Satory, which have exhibited the progress of Bonapartism in the most important regiments of the army. When the Assembly meets, it will be seen whether the present Ministry will be able to induce the Assembly to vote the violation of the Constitution, in order that Louis Napoleon may be re-elected. The *Patric*, in the name of the Bonapartist party, maintains that all other candidatures would infallibly fail to pieces, against the indifference of the rural populations. "The *prestige* is so powerful that, in 1852, as in 1848, the President of the Republic, whether re-eligible or not, will be re-elected. The interest of the country, consequently, ought to induce all honest folks to rally round him." Trade is flourishing both in Paris and in the provincial districts. The working classes are now better employed than they have been since the Revolution.

Monsieur Franzoni visited on the 6th the civil and military authorities of Lyons. General Castellane and M. de la Coste went to the Hotel du Luxembourg to return his visit. All the clergy of St. Francis also went to pay their respects to the exiled Archbishop.

SPAIN.

The ministry in Spain has been again in danger,—this time from a slight put upon General Serrano (who had spoken disrespectfully of her Majesty) by the young Queen. General Narvaez had guaranteed that the former should be well received, and when he found that it had been otherwise, threatened to resign; the Queen-Mother, however, has interfered as a peacemaker (!). The correspondent of the *Morning Post* writes,—"The King-Consort and Narvaez have shaken hands more than once in the course of the last two years, and promised to bury in oblivion their mutual enmity; but, like the devils of Asmodeus, they only embrace to hate each other all the more, and consequently their feud continued smouldering beneath the thin coat of hypocritical varnish with which they sought to conceal it from the world. But the King-Consort cannot forgive the insults he has had to put up with from the President of the Council, nor forget that he has banished from Spain his brother and sisters; whilst the latter, aware of this feeling on the part of his antagonist, lives in continual dread of another palace coup, and is determined to strike vigorously in his own defence."

THE WAR IN SCHLESWIG-HOLSTEIN.

Affairs with the Schleswig-Holstein army have relapsed into the same state as they were prior to the sanguinary failure of Frederichstadt. The whole of the heavy artillery, dragged from Rendsburg to the left banks of the Eider and Treene, has been reconveyed to Rendsburg; and the troops of the left wing have not maintained an inch of ground in advance. A strong division is posted as before at Suderstapel. The Danes have thrown a bridge over the Schlei, at Stechswig, which they are proceeding to fortify. All the reports thus, Danish as well as German, agree in representing the works of Frederichstadt as impregnable. The loss of the Holsteiners, besides the thirty-nine officers, is about 600.

Volunteers are arriving in considerable numbers, and, what is very important, the Government have just had notice from Wiesbaden that the Government of the Duchy of Nassau is prepared to pay into the treasury at Rendsburg, the second instalment, 40,000 florins, of its quota of the expenses of the war of 1849.

A Congress of Deputies from all the different committees established to raise funds in support of the war

in Schleswig-Holstein has been held in Hanover; the object is to give these scattered bodies a common action, and to rouse the German people to give the cause more effectual assistance.

#### ELECTORAL HESSE.

An Austrian intervention in this State has been apparently postponed. According to the *Kolner Zeitung* the two Austrian corps in Bohemia and Vorarlberg were advancing upon the frontiers to carry out the intervention, when they received counter-orders, and fell back into their old positions. Count Thun, the Austrian agent at Frankfort, received this news on the afternoon of the 10th, when the Frankfort Council had just resolved to call in the intervention of Austria and Bavaria, in Hesse. It is stated that Lord Palmerston's protest induced the Cabinet of Vienna to abandon the thought of an armed intervention. The officers of General Haynau's army have resigned *en masse*, and the soldiers almost to a man, would refuse to fight against the people. The utter embarrassment of General Haynau, under these circumstances, may be well conceived. He cannot withdraw any of his measures, unless by order of the Ministry, and it is utterly out of his power to attempt enforcement. The resignation of the Elector has been reported by the German papers, but the rumor is at all events premature. A despatch from Cassel of the 15th ultimo states that there was some hope of a new Cabinet being formed. The gentlemen who are mentioned in connection with this rumor are Messrs. Elvers, Losberg, and Duysing. The two last named have been sent for by the Elector to Wilhelmshad.

#### HANOVER.

The affairs of Hesse Cassel, which are shaking many courts, have renewed the ministerial crisis at Hanover. M. Stuve has again tendered his resignation, this time with the declaration that he decidedly refuses to conduct the public business, even temporarily, under present circumstances. Stuve has not once approved of Austrian intervention in Hesse Cassel, but the King fully approves of it.

#### WURTEMBERG.

After passing the bill presented by the Minister of Finance, prolonging the powers of the government to collect the taxes, the National Assembly was prorogued on the 11th to the 4th of November.

#### AUSTRIA.

A letter from Vienna, of the 8th ult., says:—"A courier extraordinary has just arrived here from London, the bearer of very important despatches from Lord Palmerston relative to the affairs of Germany. They were immediately forwarded to the President of the Council. Prince Schwarzenberg leaves Munich this day, on his return to the Austrian capital."

The Emperor of Austria is now at the small town of Boden See, where he is to meet the Kings of Bavaria, Wurtemberg, and probably of Saxony. King Otho of Greece will also be present. Each of the monarchs is accompanied by his Minister of Foreign Affairs. The first subject to which the attention of this august assembly will be directed, is the condition of Hesse Cassel: and, if reliance can be placed upon the assertions of the ministerial organ, the *Austrian Lloyd*, it will be proposed that the pretended Bundestag in Frankfort shall be authorized to decide on and carry out such measures as it may deem most advisable under the circumstances. The correspondent of the *Times* writes, "There can be no doubt that Austria is again preparing for war; the horses which had been lent to the peasantry, when part of the cavalry was dismissed on furlough, have been called in, and a great movement is observable in the artillery. How matters will be managed about the frontier troops which have received leave of absence, is more than I can say, but I foresee that without the assistance of the Ban it will be no easy matter to induce the stalwart Borderers to quit the homes to which they have been so recently restored. The will of Jellachich is law for the inhabitants of the districts watered by the Save, and there are few things they would not undertake if led on by their favorite chief in person."

#### ROME.

The letters from Rome contain details of the recent consistory, with the creation and reception of the new cardinals. Cardinal Wiseman was expected to leave Rome for London at the end of the present month. The criminals who were to have been executed on the 5th had been reprieved, and efforts were being made to save those condemned as accomplices in the attempted assassination of Colonel Nardoni. The Pope's departure for Castel Gandolfo was delayed. A financial edict had appeared, announcing that notes to the amount of 464,210 dollars had been deposited, and would be burnt on the 7th current. Two French regiments were on the point of leaving for Africa.

#### NAPLES.

The King is holding a grand camp between Gaeta and Naples—35,000 men are on the ground.

The state trials have again commenced. The court was occupied with a long and tedious examination of witnesses. It was proved that Colicella, the man who denounced the ex-minister Baron Poerio, was promised a government employment of twelve ducats per month. Most of the other parties employed by the police to accuse the prisoners are proved to be the very worst characters; many have suffered imprisonment for theft, and other crimes too revolting to record. Not one respectable witness has appeared in court to incriminate the prisoners.

#### TURKEY.

A letter from Constantinople, of the 25th ult., in the *Constitutionnel*, says:—"The Austrian Embassy has made a fresh demand on the Porte in order to induce the Ottoman Government to continue under its surveillance the Hungarian refugees now residing at Kulyah. The Turkish Ministers appear determined to set these unfortunate exiles at liberty at the expira-

tion of a year from their entering the Turkish territory, or as soon as their future destination shall have been decided on. Austria protests against this decision, but the Porte, supported, it is said, by the representatives of England and France, holds firm in its resolve."

#### BELGIUM.

**DEATH OF THE QUEEN OF THE BELGIANS.**—The Queen of the Belgians died at Ostend on Friday morning, the 11th ult., at ten minutes past eight o'clock. At four o'clock the Duke de Nemours, Prince de Joinville, the Duke d'Anmale, and the Princesses took their last leave of their august sister. The grief of the King, who never left her during the whole night, was most poignant, and the young princes and princesses gave way to screams rather than tears or cries. It was evident in the course of Thursday afternoon that a fatal change had taken place, and that death was approaching rapidly. At six o'clock in the morning a crisis ensued, in consequence of which her Majesty fell into a state of general and fatal prostration. After a short time, however, she rallied, and regained sufficient strength to converse with her Confessor, the Abbe Guelle. Although exhausted to the last degree, she retained possession of all her mental faculties, and at two o'clock in the afternoon she received the Communion and the Extreme Unction. She met her fate with heroic resignation, and, though a prey to the most excruciating pain, her strength of mind prevailed so far that she could console her deeply-afflicted husband. When the fact of her death was communicated to his Majesty, he retired for some time to a room alone, and abandoned himself to unrestrained grief. The Queen's sufferings had been very great, from the constant soreness and irritation of the entire mucous membrane, but her last night was a tranquil one, and, in the full preservation of her faculties and presence of mind, her pure spirit passed away with scarcely a struggle and without pain. The venerable Queen Anelie, whose religion is resignation to the Divine will, repaired at half-past nine o'clock, in company with all the members of the Royal family, direct from the palace to the parish church, where, in conformity with established custom, a Mass was said by the Cure of Ostend for the repose of the soul of the departed.

#### LATEST INTELLIGENCE FROM THE AUSTRALIAN COLONIES.

The latest accounts from the Australian colonies are of a cheering nature, showing a rapid and sound improvement in their character and condition; a result naturally flowing from the steady application of capital and industry in developing the resources of a country so highly favored by Providence in all that can contribute to the temporal happiness of man. In cursorily glancing over our files of Sydney and Adelaide papers, we are struck with successive discoveries of mineral and commercial wealth, while the hardy squatter is every day opening up the far interior, and unfolding new regions of that unfading pasture which so justly distinguishes Australia as destined to become "the sheep walk of the world."

At New South Wales, the Governor, Sir Charles Fitzroy, had opened the Legislative Session under auspicious circumstances; the Revenue, up to June, 1850, showing a decided advance upon the previous half year, whilst the exports, particularly in the articles of wool and tallow, had increased largely in amount.

The first railway from Sydney into the rural districts was to have been opened on the 3rd of July, by the Hon. Mrs. Keith Stewart, the daughter of the Governor, and the Directors of the Company were making arrangements for celebrating so interesting an event as the formation of the first railway in Australasia, in a manner becoming its importance.

Accounts had been received at Sydney from the Auckland Islands, from which it would appear that Mr. Enderby's settlement was not thriving; and it was stated that a number of the emigrants, sent out by the Company, had proceeded to New South Wales by the Barque "Augusta."

The last anniversary of Her Majesty's Birthday was celebrated with much form and rejoicing at Sydney, and, with reference to the last effort of Dr. Lang's empiricism on mooted separation, the *Sydney Herald*, which may be said to speak the sentiments of the Colony at large, contains the following sensible observation:—

"And what should we gain by separation? We should gain nothing to our commerce, nothing to our wealth; and whatever of real and solid advantage might be gained to our political affairs, may be gained without separation. The spirit of the times is all on the side of colonial enfranchisement; and enfranchisement to our heart's content, we shall assuredly be. But if we cannot see what would be gained by separation, we can see very plainly what would be lost. We should lose the only effectual guarantee for the stability of our freedom. We should lose the protection of the most powerful of the maritime nations. Like Queen Pomare and the King of the Sandwich Islands, we should be exposed to the brute force of any piratical adventurers who might choose to enter our ports, and, bearding our impotent Sovereignty, dictate their own terms at the cannon's mouth. Then let us be loyal still, assured that our loyalty is not only our most graceful attribute as British subjects, but the best and only security for all that we hold dear, whether as British subjects or as Australian colonists."

A real live Yankee, just caught, will be found not deficient in the following qualities:—

He is self-denying, self-relying, always trying, and into everything prying.

He is a lover of piety, propriety, notoriety, and the temperance society.

He is a dragging, gagging, bragging, striving, thriving, swopping, jostling, bustling, wrestling, musical, quizzical, astronomical, poetical, philosophical, and comical sort of a character, whose manifest destiny is to spread civilization to the remotest corners of the earth, with an eye always on the look out for the main chance.

#### IRISH INTELLIGENCE.

**THE PROPOSED ROMAN CATHOLIC UNIVERSITY.**—The "Address of the Catholic University Committee to the Catholics of Ireland," makes its appearance this morning in the columns of the *Freeman's Journal*. This document, which is a lengthy and elaborate one, would seem to be a production of the late synod, and contemporary with, or immediately following upon, the synodical address. It is signed by the four Roman Catholic Archbishops, and four of their respective suffragans, forming together the committee of the proposed new Catholic College; and from the unanimity which the signatures would indicate, one is at a loss to account for the divisions about which so much is said in the newspapers and in private conversation. After some general references to the subject of education, and insisting on the necessity of an ecclesiastical supervision, to establish which the rescripts of the Holy See and the address of the bishops assembled at the synod are quoted, and various historical illustrations referred to, the address argues the importance of making the education of the Catholic youth of Ireland expressly Catholic, and echoes many of the sentiments expressed in the synodical address on the great danger arising to society from a purely secular education. To this are attributed revolutionary convulsions, and all the horrors which attend on them, the decay of Catholic faith, the antagonism between science and religion, &c.—*Weekly News*.

**THE TENANT LEAGUE.**—The following is from the *Fermagh Mail*, a respectable Northern Conservative paper:—"No petty intolerance—no rivalry for leadership—no partisan bigotry—has intruded upon the peaceful and untroubled course adopted by the Council. This is cheering; for the people's sympathies being warmly enlisted, they can now trust with confidence to sure and successful guidance under such distinguished leaders. Tenant right is virtually no party, no polemical, no political question; it is a social, that comes home powerfully to every peasant's hearth, and the whole framework of society based thereon must, of course, suffer seriously, until it be securely and steadily adjusted. Hence, Priest and Presbyter, farmer and merchant—aye, and the landlords themselves, are deeply interested in procuring its just and equitable arrangement. The independent yeomen of Fermagh will not lag behind; and we promise the Southern brogue as hearty a reception in Enniskillen, in due time, as the old Scottish twang of our friends of the Covenant was greeted with beyond the Boyne."

**THE LEAGUE AND THE LANDLORDS.**—The Tenant League must be pronounced a "great fact," even by those who do not go the whole way with its principles. The movement progresses rapidly through the land; and if prudence, moderation, and wise counsel prevail, nothing can prevent the issue of a just arrangement of the complicated law of landlord and tenant. We are no anarchists. We love peace, order, and sobriety of action, and we boldly affirm that the Irish people are neither Communists nor Socialists. We wish to see this land question quickly and fairly adjusted; there must be no unnecessary delay. The Government are much to blame for having three times introduced a bill, and referred the same to the consideration of a Committee of the House of Commons, without making the slightest effort to legislate further on the subject. Mr. Sharman Crawford, the able, patriotic, and consistent advocate of the tenant right, was baulked by the Government in his attempt to pass a bill; and they are now reaping the fruits of their obstinacy and unstatesmanlike want of forethought and judgment. The question is becoming ripe for adjustment; and the agitation has assumed a formidable shape, requiring the vigilant watchfulness of the friends of social order to keep it within constitutional bounds, and the earnest attention of the executive power, that no just complaint can be made of its neglect or indifference to the fair demands of the people. These are the opinions of some of the wisest and best men in the country—landlords and tenants—with whom we have been in communication. We would, therefore, in no spirit of dictation, but in the kindest voice of conciliation and good will, beseech the landlords of Ireland calmly to consider their position; and, emulating the example of many within our own favoured county, before it be too late, to evince a strong, honest resolve to come to such a settlement of this most difficult and all-absorbing question as will satisfy those who, wishing them well, and their properties secure, at the same time sustain the fair, equitable, and inalienable rights of the tenant class.—*Wexford Independent*.

A most effective demonstration in favor of the principles of the Tenant League, took place on Wednesday, 16th inst., in the county of Tipperary.—*Tablet*.

The Repeal Association held its weekly meeting on the 14th ult. Mr. Cornelius Ryan in the chair. The meeting was addressed by John O'Connell, Esq., and others. The rent was 10/ 18s. 10d.

**PROPOSED SUBMARINE TELEGRAPH BETWEEN ENGLAND AND IRELAND.**—Negotiations are being entered into with the Lords of the Admiralty and Government authorities for the establishment across St. George's Channel of a subaqueous telegraph, upon a similar, though much more extensive scale, to that now being undertaken between England and France, the promoters of which have, it is understood, after considerable interviews and treaty, come to terms this week with the French Government, for the exclusive concessions of the proposed electric line from the French coast to Calais. Preliminary surveys have been made for this proposed oceanic communication across the Irish Channel, and the coasts on either side, combined with the submarine site, ascertained by soundings, for the sinking of the wires, are found, owing to the foundation being comparatively free from rocks and shoals, as compared with the straits of Dover, and with trouble the extent of channel, to be favorable. Notices of the promoters to apply to Parliament next session for an authorization to lay down the line will be given. The precise points at which the telegraphic stations on the English and Irish coasts, will depend on the result of the Government commission now pursuing its inquiry into the best place for the establishment on the west of Ireland of a great transatlantic packet station. At present two telegraphic routes are proposed; the one of 64 miles across the Channel, from Holyhead to Kingston and Dublin, thence by Great Southern and Western Railway on to Cork and Galway; the other, from St. David's Head, on the Welch coast, and on to Wexford, Waterford, and the extreme western points of Ireland to Berehaven and Crookhaven, the latter being the last points touched at by vessels outward bound for the Atlantic.

**GREAT EMIGRATION.**—We have to notice emigration on a "monster" form—the emigration of no fewer

than 1,200 of our neighbors of both sexes and all ages—not leaving the land of their birth and the early home of their cherished affections, to be scattered over the earth's surface distant and separate, but animated with the one spirit, bound, in general, in early ties of relationship and intimate friendships, depart together to settle down together in the same union and friendship in the far-distant, but healthy and fertile plains of the Arkansas territory. The guide and guardian of this colony is the Rev. Thomas Hore, up to the present time the pious and beloved Parish Priest of Annacurra and Killavenny, partly in the counties of Wexford and Wicklow, and about 900 of the emigrants are his old parishioners; the remainder, persons of character and some worldly substance, recommended to him by the local Clergy, or personally known to himself. The Rev. Mr. Hore is a native of the barony of Forth, in this county. He went through his collegiate course in Kilkenny, at the time that the Rev. Mr. Kelly was President. The Rev. President having been elevated to the Bishopric of Virginia, United States, when Mr. Hore finished his course, he followed his beloved instructor, and was there admitted to Holy Orders at his hands. Some years after, the Right Rev. Dr. Kelly was called home to preside over the Diocese of Waterford, and the Rev. Mr. Hore continued a few years after on the American mission, and then returned also. This was more than twenty years ago. The late Right Rev. Dr. Keating, then Bishop of Ferns, admiring his zeal and missionary abilities, asked him of Dr. Kelly, and at once made him Administrator of his mensal parish of Camolin, and subsequently Parish Priest of the district he is now leaving. Once appointed the spiritual father and temporal friend of the people of that locality, he devoted all his energies to meet their spiritual and temporal wants. When it pleased the Almighty to visit this land with the scourge of 1846, '47, '48, and '49, he deeply commiserated the sufferings of his flock, and strove to alleviate them by all the means in his power. Some, through necessity, had to seek for existence elsewhere, and as the scourge continued, and no corresponding sympathy was evidenced by their landlords, those who had any means began to think of changing place also. The Rev. Pastor told them his experience of America, talked and reasoned with them, and it was resolved, twelve months ago, to spend the interval in the preparation for the movement they are now making. He went everywhere to make the best and surest arrangements for their conveyance across the Atlantic, and in a few days this volunteer exile body will sail from Liverpool to New Orleans, en route to their final settlement on the banks of the Arkansas.—*Wexford Guardian*.

The tide of emigration from the unfortunate land to the colonies and the United States is swelling beyond measure. On Wednesday night the watchmen on duty in this town counted no less than fifty-four horses and carts laden with living souls and baggage, all destined for a foreign land.—*Tipperary Free Press*.

Friday morning, between eight and nine o'clock, the William Penn and Devonshire, Liverpool steamers, left our quays freighted with a human cargo of our self-ex-patriating countrymen. The number of persons on both vessels must have come close on 1,000. Hundreds of them had the appearance of the comfortable class of farmers. The three banks in our city were busily engaged on Thursday exchanging gold for notes with the emigrants.—*Waterford Mail*.

Eight priests died in the neighborhood of Limerick within the last three months, viz., Rev. Messrs. Darcy, Costelloe, Stokes, O'Sullivan, M'Donald, Davern, Synnam, and Murrane.—*Limerick Chronicle*.

**THE HARVEST—GALWAY.**—As the digging out of the potato crop progresses, we are sorry to find that our fears about the extent of the disease are being painfully realised. It is now admitted that fully one-half of the crop is destroyed.—*Tuam Herald*.

**SLIGO.**—Owing to the unusual severity of the weather during the week, we cannot report favorably of the late out and other cereal crops. We are happy to say, however, that the reports of the potato crop are favorable.—*Sligo Champion*.

**THE LATE STORM.—THE GRAIN CROP.**—It is with regret we have to record the awful destruction that has befallen the grain produce on the line of road from Castlebar to Claremorris, by Bally, as witnessed by us on Thursday last. In some fields, the oats and barley stood before the storm, were being spread out on the stubble to dry, the straw, in many instances presenting the appearance of decomposition, and the grain of many stacks, tossed by the wind, totally gone. Yet this is not the extent of the loss sustained by the farmers. One-tenth of the grain crop, perfectly ripe before the storm set in, had been left uncut. We beheld numerous farmers, with their assistants, reaping fields of straw, from which the grain had all been removed by the wind.—*Castlebar Telegraph*.

**PROSELYTISM.**—The Rev. D. Mylott, R.C.C., Maam, has been bound over to stand his trial at the next Quarter Sessions of Galway for an alleged assault on two notorious proselytising hirelings, who instead of being assaulted, were themselves the actual aggressors on the rev. gentlemen; they swore away, however, "to suit convenience," and the magistrate, Mr. Arabin, was obliged to adopt the above course. Some angry recrimination took place between Mr. Hugh Conolly and the renowned John O'Callahan.

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

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

Upwards of £160 has been subscribed to present to the Portpatrick boat-men who rescued the passengers from the Orion.

**REDUCTION OF RENTS.**—John DeMontmorency, Esq., has announced to his tenants on the Castlemorris estate, that an abatement of 5s. in the pound "will be allowed to all who pay a full year's rent on or before the 13th of November," persons deriving a profit rent excepted. An abatement similar to this was made last November, on Mr. DeMontmorency's property in the neighborhood of city of Kilkenny.—*Kilkenny Journal*.

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THE TRUE WITNESS  
AND  
CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, NOV. 8, 1850.

## MR. BROWNSON'S LECTURES.

On Friday evening, Mr. Brownson delivered his second lecture. The learned gentleman said that he had showed in his first lecture that Protestants have shifted their ground of opposition, and oppose the Church now, not as religion, but as civilization. They concede that Catholicity is well enough as a religion, and sufficient for those who seek only to save their souls in the world to come; but as a civilization, as a means of promoting the temporal prosperity of nations and terrestrial well-being, it is altogether inferior to Protestantism. The fact that the Protestant world assumes this ground is a proof that they have fallen into carnal Judaism, for it is only on the principles of the old carnal Jews, that the Messiah was to found an earthly kingdom, that this kind of opposition can be legitimately assumed. But these principles which led the Jews to reject our Saviour and to crucify Him between two thieves, cannot be consistently held by Christians, and therefore Mr. Brownson protested against the very attempt to urge objections which have no force or relevancy, save in the assumption of their truth. Christianity is given as a religion, and the good it promises is to be realized only in the world to come, and therefore might be true, even if less favorable to material prosperity than Protestantism.

Nevertheless, Mr. Brownson was willing to meet Protestants on their own chosen ground, and to show that Catholicity has, if rightly understood, the promise not only of the life that is to come, but of that which now is. In so far as earthly prosperity depends on civilization, it depends on Catholicity, for civilization is the creature of Catholicity, and men tend to barbarism just in proportion as they depart from it. In his present lecture he should attempt to prove that it must be so, in his subsequent lectures, historically, that it is so.

Civilization is the opposite of barbarism, and barbarism has its seat in the inferior soul or animal nature of man, and its essence is in the predominance of the flesh, of our natural appetites, propensities, and passions over reason and will. Man is not pure spirit, nor pure matter, but the union of the two,—of soul and body. By his soul he is related to the spiritual world, and by his body to the material. He is in his normal state only when his body is subjected to his soul, his sensitive appetites and passions to his intellect and will, and his intellect and will to the will of God. In this state man was originally established and held by Divine grace. By the fall of Adam he lost this grace, lapsed into an abnormal state, in which the animal nature escaped from its subjection to the rational, and the rational from its subjection to the law of God, thus producing anarchy and confusion in the bosom of the individual, and thence in the bosom of society, or man taken collectively. Hence the origin and character of barbarism. It originates in sin, and consists in the predominance of man's lower or animal nature over reason and will.

Civilization, as the opposite of barbarism, consists precisely in restoring man to and maintaining him in the normal state, lost by sin. Civilization is normal, barbarism is abnormal; and as barbarism is in the predominance of passion, so is civilization in the predominance of reason, or, as reason must be subjected to the will of God, in the supremacy of law. God is our final as our first cause, and as final cause he imposes upon us our law, and is the end for which we are to live. We live our normal life only when we live for God as our ultimate end. Hence it is not enough that man's lower nature be held in subjection

to the higher, but the higher itself, must be held in subjection to God. Hence, too, civilization lies in the moral or spiritual order, not as commonly supposed, in the material order.

This point Mr. Brownson illustrated at considerable length, and showed that the great mistake of our age is in confounding civilization with mere industry, and in regarding cotton mills, steamboats, railroads and magnetic telegraphs, as evidences of an advanced civilization. Nations might excel in industry and material wealth, and yet not excel in civilization, as in the ancient heathen world which surpassed the Jews in this respect, but were far less civilized, and in Great Britain and the United States superior to modern Italy in their industrial enterprises, but by no means equal to her in civilization. Barbarianism being the predominance of passion, has its origin in sin, and therefore in the individual, and springs from within, and not from without, as our Socialists dream. It then can be subdued, and civilization promoted only by religion, which enables the individual to repress his lower nature, to deny himself, and submit his intellect and will to the law of God. It is only as the individual becomes truly religious that he is rescued from barbarism; and it is only as individuals are rescued from barbarism, that the community itself is civilized. Hence without the true religion civilization cannot be originated.

But as the flesh survives in each individual as long as he lives, as each individual, till he has thrown off this "mortal coil," bears in his bosom the seeds of barbarism, ready at any moment to sprout, and bear their fruit, it is clear that civilization can be preserved, only by means of the constant presence and activity of the religion which originated it. Hence prior to the coming of our Saviour, the nations approached barbarism just in proportion as they receded from the primitive revelation made to our first parents.

The reason of this is evident from the fact that when we are left to simple nature passion is always sure to predominate. In our lapsed state evil naturally overcomes good, and good overcomes evil only by the supernatural intervention and agency of God, and this intervention and agency are through the medium of religion, or the Church. Hence the Catholic Church, which includes the religion of the primitive as of the later times, is absolutely necessary not only to originate, but to preserve civilization.

On Tuesday evening, Mr. Brownson continued the same subject. Civilization is a fact in the moral, and not in the material order, owing its origin and existence to Religion. Civilization is the ascendancy of the spiritual nature in man, over the animal: the subjection of the passions to reason, and of man's reason to the will of God. There are many false notions of civilization. Many place it in the increase of material wealth, and in the multiplication of those commodities which contribute to man's earthly well-being; and they would be right were man a being made for this world, and for time, instead of for Heaven and Eternity. Men's views of the meaning of the word Civilization, will vary according as their views vary as to what is man's destiny, and final end. Man's end cannot be obtained in this world. The enjoyment of God, as the supreme good, is man's sole legitimate end, and the value of all earthly institutions must be judged in relation to their subserviency to this end. Often the increase of material goods, the progress of what is vulgarly termed civilization, tends to divert man from this end, and is, therefore, to be considered as injurious to the cause of true civilization. Civilization, like the word Citizen, implies a state or mode of existence. The State does not consist in its lands, in its houses, in its ships, or in its commerce; but in the maintenance of law and of justice: things not in the material, but in the moral order. Civilization must then have a religious origin, and this fact all history proves. All nations owe their civilization to the Sacerdoty; for Religion, in the person of its Ministers, is ever at the cradle of nations, as Philosophy is ever at their tombs. The history of all nations, before the coming of Christ, proves this; for they all commenced their career with true religion. There have never been two religions in the world. Religion is now, as it was before Christ. Times may change, conditions may vary, but Faith is immutable. The substance of Revelation was made to our first parents, and formed the basis of all early civilization, and of all the virtues, then, as it does now. Religion is, then, the origin of all civilization, and in proportion as nations have abandoned the great truths of Revelation, so have they lapsed into barbarism—losing the purity of their morals, of their worship—falling into idolatry and superstition,—becoming more corrupt and barbarous the more they increased their material power.

Let us examine the history of Greece and Rome. The reader of Homer cannot fail to perceive that a higher degree of civilization prevailed in the world, when Homer wrote, than when he was most read and the most admired. The perusal of later authors must convince us, that, as we descend to later times, so also do we find a continual decrease of order, law, and justice, proportionate to the abandonment of the great original Revelation. Early Rome was more virtuous than imperial Rome; yet, even the civilization of Rome was a corruption of the still more early Græco-Italic civilization. In all nations, we find the wisdom of ancestors spoken of as the cause of all that is good in the existing institutions. Reformers always pretend, not to create, but to restore what has been lost. Where is the civilization of Egypt, whither philosophers once went, to learn wisdom? What remains of the glories of Assyria? Naught, save their monuments, which tell of prosperous days, and the influence of civilization, whilst they remained true to God, but forsaking Him, He cast them off, and they have utterly perished.

Since the advent of Christ, every nation that has

been civilized, has been civilized by the Catholic Church, and those nations which have separated themselves from the Church, have deteriorated in civilization, and are rapidly lapsing into a state of barbarism. During the fourth and fifth centuries, the old civilization of the Empire was destroyed by the barbarous hordes who possessed themselves of the South and West of Europe. Of all the ancient institutions, the Church alone remained; and she, by the power of the Cross, overcame the rude barbarians of the North. Goth, Vandal, and Hun, each in his turn, assumed the yoke of Christ. Nor can the most bigoted of our enemies deny, that this work was the work of the Catholic Church,—the Church of the twelfth and thirteenth centuries, for down to so late a period, Prussia was barbarous, and the gods of paganism were worshipped in Scandinavia. Nay, they admit that up to the time of Leo X., to the days of Luther, the Catholic Church was the true Church, and that to her, all that was good, was owing. Let now Protestantism, with all its boasts, point out, if it can, one nation, which it has Christianised, or civilised. There is not a spot on the earth's surface which owes its civilization to Protestantism. Hardly have Protestant countries been able to retain their old Catholic civilization. They may send out their Missionaries, respectable ladies and gentlemen, yet they have not succeeded in Christianising a single tribe, a single island. The utmost Protestantism can boast of, is the influence which some American Missionaries have obtained over an old drunken king of the Sandwich Islands.

The learned gentleman, after noticing the fact that Protestant England, with all her wealth, and all her opportunities, had never done anything towards the conversion of her numerous Eastern subjects, paid a just and merited tribute to the permanence of the conversions effected by the Jesuits, in this country. Had it not been, said he, for the kind offices of Protestantism, the effect of the labors of St. Francis Xavier would be more apparent in India, this day. Had Protestant nations, in their eager pursuit after commerce, not consented to trample upon the Cross, Christianity would still be respected in Japan; but Dutch Protestant traders have made religion hateful to the Japanese.

Every nation that has left the Church, has relapsed into barbarism, or is on the road to barbarism. In proof of this assertion, the second part of his thesis, Mr. Brownson instanced the difference of the fate which befell the Eastern and Western portion of the Empire. Both were overcome by the barbarians. In the West, where the nations had remained united to the centre of Unity, to the Chair of St. Peter, the invaders were subdued by those upon whom they trampled, and were either finally expelled, as in the case of the Mahometan invaders of Spain, or converted to Christianity, as were the savage hordes which the North and East of Europe poured forth upon the South. In the Eastern Empire, where the connection with Rome had been weakened, by jealousies,—where schism had been introduced, and altar set up against altar,—the nations sunk beneath the barbarian invader, crouched as slaves beneath the yoke of the infidel, and the rude Turcoman pitched his tent in the garden of the palace of the Cæsars.

From the 6th century, up to the days of Luther, the cause of civilization had been continually advancing in Europe. Then Protestantism appeared, with great swelling words, and promises of all sorts of good things. The Gospel, in its purity, was to be preached. Peace, joy, and gladness, were to be in all the borders of this new spiritual Israel. Such were the promises. Where, now, is the performance? In Germany, the cradle of Protestantism, the very existence of Christ is denied, and a belief in the personality of God, and the immortality of the soul, declared to be no longer essential. There is not a doctrine which has not been disputed. Men know not what to believe. They cannot understand one another. They have undertaken to build a new tower of Babel, and God has confounded their language. We cannot follow the learned gentleman in his enumeration of all the different sects—High Church—Low Church—New School—Old School—Presbyterians—Methodists, North and South—Baptists, Free Will, Sevenday,—and all kinds of queer and semi-barbarous appellations. This would require the issue of an extra sheet. There are about six hundred different religions existing in Protestantism, and perhaps as many more have perished. What has become of Calvinism? At Geneva, in that Church where Calvin preached, it is nothing more than a baptized infidelity, too meagre for J. J. Rousseau, too irreligious for Voltaire. And yet Protestantism boasts of the great things it has done. It is admitted that it is not good for Heaven, but capital for earth. This is the testimony of the traveller, and its truth must be conceded. In Protestant countries, the mind of man is engrossed with material objects. He compasses sea and land to obtain them—to gain the good things of this earth, and to minister to the gratification of his passions. But what is the result? As civilization is a fact in the spiritual order, in proportion as the mind of man is turned to material objects, so does man himself lapse into a state of barbarism, which consists in the gratification of man's animal, or lower, nature. Great Britain is a striking proof of this assertion. Since the Reformation, her ships, her commerce, may have increased, but the number of Churches has become smaller, and the number of her prisons augmented. Her old common law, the glory of Catholic England, has been much injured by the attempts of modern lawyers to supersede it by statute law. In the United States the same deterioration is every where visible: so in Germany, and throughout the whole Protestant world. These nations have increased in material power, but have lost much of their Catholic civilization. Assyria, and Rome, were richer, more powerful, than Judea; yet were the Jews more civilized than the

Assyrians or the Romans. Power is no sign of civilization.

Mr. Brownson then demonstrated the absurdity of the argument, which your commonplace declaimers against Popery, pretend to deduce from the actual state of Spain and Portugal. These nations became great, and remained great, whilst they were truly Catholic; but, losing their faith, becoming corrupt by the introduction of Protestant and infidel principles, they fell from their high estate, not because they were Catholic, but because they ceased to be Catholic. The same causes brought about the same effects in the colonies of Spain and Portugal. Not their Catholicity, but their un-Catholicity has been the cause of their ruin. Italy, too, is a theme upon which your popery orator loves to dwell, and adduces as a proof of the blighting effects of Catholicity upon a people. Protestants may talk, and sneer at Italy, but still the lover of the arts, the poet, the historian, the painter and the sculptor, resorts to Rome, to breathe the inspirations of a civilization the highest which the world ever witnessed, as others do to seek salvation for their souls.

It is not, and will not be, the custom of any one connected with the French Canadian Missionary Society, to give names and dates, with reference to the missionary work going on among the French Canadians.—*Montreal Witness*.

When, a few weeks ago, we published the letter of the Rev. Mons. Faucher, challenging the writer in the *Montreal Witness*, to prove that he had ever been at Sault Rouge, in his life, we knew that sooner or later, we should have it in our power to convince even the most sceptical, that the accusation against that rev. gentleman, was a cowardly and malicious lie; and, in anticipation of that event, we recommended the apologist of the Society, to invent some other story in vindication of the *Records*, and of Andre Solandt's journals. But we did not expect that we should have been able so soon to compel the libeller to cry *peccavi*, and force him publicly to swallow his own words: very hard digestion they must have been, and, like Pistol with his leeks, the writer must have made many a wry face during the operation. Yes, after we had proved its falsity, the writer in the *Montreal Witness* admits that the charge which he brought against the Rev. Mons. Faucher, is false. No thanks to him. Since the issue of the number of the *Montreal Witness*, (Oct. 28th,) in which the calumny is still persisted in, we have received the following letter, which, in justice to an insulted and maligned gentleman, we publish, and which, if it were possible to conceive that there was aught of honorable feeling amongst Evangelicals, we should call upon the editor of the *Montreal Witness*, to publish also. As it is, he may do as he likes, it is perfectly immaterial to us, after the exposure that has been made:—

To the Editor of the True Witness and Catholic Chronicle.

SIR.—Since the *Montreal Witness* persists in maintaining its accusation against me, and pretends that there is an equivocation in the letter which I had the honor of writing to you, the 16th inst., because I do not mention Sault Rouge, here is an answer which must appear clear and explicit.

I declare, that I have never set foot in a place called Sault Rouge, either during the course of last Spring, or during any period of my life.

I declare, that the story about the "Sacrament administered to all who would receive it," and the woman with the newly-born child, is a lie, and I defy the *Montreal Witness*, and his pedlar correspondents, to prove the smallest portion thereof.

ED. FAUCHER, *Ptre*.

Lotbiniere, 30th Oct., 1850.

In the meantime, on the 4th of November, appears the following, which we extract from the *Montreal Witness*:—

"It is unnecessary for us to publish the letter of Rev. Mr. Faucher, of Lotbiniere, as Mr. Solandt, who has just come to town, informs us that it was not the curé of Lotbiniere at all, that he alluded to; it was the curé who, at the time he referred to, viz. last spring, officiated in the parish of Somerset. In his letter, from which we took our particulars, he gave the name of the curé, as it appears, erroneously Faucher, and the name of the parish Somerset. This last, he is certain, is correct. We only copied the curé's name, without the corrective circumstance of the parish, and, consequently, the unintentional wrong done to Mr. Faucher, for which we beg leave heartily to apologise to that gentleman. If the *True Witness* will write to the clergyman who at that time served in the parish of Somerset, he will find, we have no doubt, the accuracy of the Colporteur's statements in the brief note published in the *Record*; although, had Mr. Solandt's object been to give a full account of the proceedings of the priest in question, he would have mentioned that that gentleman had previously visited the *Sault Rouge*; for the purpose of preparing his communions."

It is needless for us to go over the old story again. By referring to our paper, of the 23rd August, it will be seen that we never denied the administration of the Communion, in private houses. We said that "it was never administered in private houses, except as the Viaticum, or in cases of extreme urgency, as where, from sickness, distance, or any other reasonable cause, the communicant was unable to attend Church. Not the administration, but the mode of administration, "to all who would receive it, the first thing the Priest did upon his arrival," was the test by which we proposed trying the veracity of the Lays of the Colporteurs. We know not, and it is immaterial to us, whether a woman was delivered of a child at Sault Rouge, whether a Priest was called in, or not: as to all this we deny, and we affirm nothing. What we deny is, that the Priest acted in the manner he is said, by the pedlar's journals, to have acted, and difficult though it be to prove a negative, we have, even by the admission of our adversaries, perfectly succeeded in so doing. Even Evangelical impudence is overcome, at last, by the force of truth, and the *Montreal Witness*

finds itself compelled to make a shuffling addition to the original story, by admitting that the Priest had previously visited S. R., in order to prepare his penitents for the reception of the Holy Communion. Still, even this is not enough. Mass had to be said, and all the Communicants, as well as the Priest, must have been fasting from the previous day. But who is the Priest? Find out who can. It was not the Rev. Mons. Faucher, but some other Priest whose name is not given, but who is said to have officiated at Somerset. We protest against all these new versions of an old story. We have nothing to do with them. Why, we may be kept dodging about all the parishes in Lower Canada. When Andre Solandt wrote his letter from which the editor of the *Montreal Witness* took his particulars, either the name of the Rev. Mons. Faucher did, or did not, occur. If it did not, the infamy of the lie rests with the *Montreal Witness*: if it did, what becomes of the previous assertion of the same paper, that "the Colporteurs are exceedingly scrupulous to state, on all occasions, so far as they know, the truth, the exact truth, and nothing but the truth."—Vide *Montreal Witness*, Oct. 14th. Even those who might be willing to acquit the Colporteurs of deliberate and malicious falsehood, (if any such simple persons there be,) must at least admit that they are far from scrupulous, and that they are too ready to insert in their journals calumnies against the Clergy, without ascertaining their truth, or previously making the necessary inquiries. For, had Andre Solandt made the inquiries he should have made before the issue of the *July Record*, he would not, in the month of October, have written the name of Faucher, for that of some other Priest. That is, supposing that he did really write that rev. gentleman's name, and that the whole is not a pure invention of the *Montreal Witness* and the F. C. M. Society. The same remark holds good, with respect to the members of the Committee of that Society. As gentlemen, it was their bounden duty to have ascertained the truth of any anecdotes published with the sanction of their names, and containing insulting or offensive allusions to a body of men, who are at least to be respected for the sacred office to which they lay claim. What an outcry would be justly raised against a Catholic paper, which should insert, without any previous enquiry, a series of anecdotes insulting to some of the Protestant Ministers of Canada, giving the initials of their Churches or places of residence. For instance, were we to state that on Monday last, the Rev. —, of —, had been seen beastly drunk, riding down Great St. — Street, on the back of a Rhinoceros; or, that he had from the pulpit challenged any of his congregation, to fight him for ten pounds a-side, and a bottle of rum—we know what would be said of us. But, there is one law for Protestants, and another for Catholics, it would seem. However, we think that most impartial men will admit that there is little difference between the guilt of him who publicly accuses another, knowing his accusation to be false, and of him who publicly accuses another, not knowing his accusation to be true. In the latter case the F. C. M. Society certainly finds itself; for, even by their own admission, the members had given themselves so little pains to ascertain the truth or falsity of the charge against the Priest at S. R., that, though published in the month of July, they were not able to give the name or place of residence of the accused party, in the month of October. And yet we believe that in the Society, there are persons calling themselves gentlemen, and who have had the honor to hold her Majesty's commission, and to wear her uniform.

One word more to the *Montreal Witness*, and we have done. We have proved the falsity of its charge against the Rev. Mons. Faucher, and we have compelled it to confess its falsity. It is needless for us to do more. A false *Witness* we have called it, and a false *Witness* it has confessed itself to be. Its calumnies against the Clergy can do no harm now. Surely even Evangelical credulity must have its limits. We will not soon forget the story about the Rev. Mons. Faucher; and when again we see in its columns, or in those of the F. C. M. Society's *Records*, other libels against other priests, we will remember the exposure to which we have subjected them, and treat the writers with the contempt which detected liars and slanderers so richly deserve.

We have received a communication from Mr. Osgood, containing certain queries, to which we give the following replies:—The first question is, "Why are the prayers of the Church in her solemn services, offered in Latin, when so many of the common people do not understand that language?" We answer, because the Church offers her prayers, not to the people, but to God, for the people, and it is likely that God understands Latin as well as French or English.—The second question is, "Why are prayers directed to the Blessed Virgin, when Christ is our only mediator through whom we have access to God the Heavenly Father, and Protestants are unable to believe in the ubiquity of the Blessed Virgin or any mere mortal being?" Mr. Osgood should remember that Protestant ability or inability to believe, is not the measure of truth, and that the Blessed Virgin is not a mere mortal, but an immortal being. Her ubiquity is not an article of faith, nor is it necessary that she should be everywhere present to hear the prayers of those to whom the mother of the Redeemer is dear; we ask her intercession, because the Church by a decree of the 25th Session of the Council of Trent teaches that the Saints reigning with Christ, do offer prayers for the faithful on earth, and that it is good and useful for us to ask their intercession. It is because the Church teaches it, that we believe in the Divinity of Christ, and offer prayers to Him as God.—The third question is, "Do we think that the tortures of the inquisition were calculated to promote

the prosperity of the Church?" We leave out the word tortures because the real meaning of the question is, do we believe that the inquisition was calculated to promote the prosperity of the Church? We answer that so far as the inquisition acted in accordance with the instructions of the Church, (which it did not always do) it was useful to the Church, and to the extirpation of Heresy, or else the Church would never have tolerated it.—The fourth question is, "Has not the Roman Catholic Church been noted for inflicting pains and penalties upon those who think for themselves?" To this we answer—No—at the same time we do not admit that in religion men have any right to think for themselves. If God has proposed a religion to man, it is man's duty to accept it without hesitation. Man has no choice in the matter. He must accept, or be damned. Mr. Osgood has many more questions to put to us. As a newspaper is not a place for theological controversy, we would recommend him to peruse some works on the Catholic religion, such as "*Milner's End of Controversy*," or even the *Catechism* in use in the schools of the Christian Brothers, where he will find all his questions fully answered.

We are sorry to see that some remarks of ours have drawn upon us the censures of the *New York Freeman's Journal*. We will therefore endeavour to set ourselves right with a contemporary whose good opinion we are anxious to possess, by a full confession of our faith respecting the suppression of the Jesuits. We believe that Clement XIV., of blessed memory, suppressed the order of the Jesuits from motives of temporary expediency. We believe that it was necessary and good for the Church in the XVIII. century that the Order should be suppressed, and we believe so simply because the Pope, who is Christ's vicar on earth, did suppress it. We believe that the Pope regretted the existence of the necessity for suppressing it, hence his exclamation, "*Compulsus, compulsus feci*."

We believe also, that it was expedient and necessary for the Church to re-establish the order of the Jesuits, and for the same reason, simply because another Pope did re-establish it. We believe that its existence at the present day, is expedient and necessary for the Church, and still for the same reason, because our beloved father, Pius IX., allows it to exist as an established Order in the Church. Finally, we believe that that Catholic who presumes to object to the suppression of the Jesuits—to their subsequent re-establishment—or to their present existence, is an undutiful son, who deserves not to be called a Catholic, because he sets himself in opposition to that authority which it is the duty of all men to respect and obey.

In alluding to the fact, that the clergy of France, headed by the Archbishop of Paris, did refuse to publish the brief of Clement, and did remonstrate with the Pope in energetic language, it was not our intention to approve their conduct, but simply to contradict the unfounded assertion that the Catholic clergy as a body rejoiced in the suppression of the Jesuits. It would have been more becoming to the clergy of France, more consistent, to have accepted with deference and due submission, the decision of the Sovereign Pontiff, as did the Jesuits, who proved themselves in this, as in all else, to be the worthy children of the Blessed Saint, Ignatius Loyola.

Every mail from Europe brings fresh accounts of murders and outrages on person and property in Great Britain. Barbarism is outstripping civilisation with giant strides. The *Times* draws the following fearful picture of the state of Protestant England. Railroads and electric telegraphs have not done much to diminish crime as yet, perhaps in time men will learn that it would be as well to try the effects of a little religion, instead of steam, as an agent in the great work of civilisation:—

"Its most frequented and fashionable counties are literally overrun with thieves, less expert from practice than fearless from impunity. On the borders of Berkshire, Middlesex, Hampshire, and Surrey, within half an hour's ride of Scotland Yard, and in the centre of the district distinguished by the names of Windsor, Richmond, Hampton, Eton, Clarendon, and Strathfieldsaye, bands of daring robbers have established themselves, in utter contempt of law and police. For at least a twelvemonth past these marauders have levied contributions on the houses in the neighborhood, and notably upon those of the magistrates themselves. The facts were notorious, and the alarm universal; but nothing was done. Even large and populous towns usually thought secure from this species of danger were plundered with the most insolent audacity. In Reading, burglaries occurred for nights together; and few persons could retire to rest in the country adjoining with an assurance that they would wake in safety the next morning. At last came the catastrophe at Frimley, distinguished from the rest rather by the incident of murder than by any general novelty of features. Let the reader consider for a moment what a state of things is disclosed by the circumstances of this lamentable tragedy. Three men lay their plans for a robbery. They select a house standing in a village, and within a hundred yards—that is to say, within easy call—of half-a-dozen other houses. In this Frimley parsonage there resided a clergyman and his wife, their two sons almost grown up, two maid-servants, and a man-servant. With no disguise but a bit of green baize round their faces, the thieves walk into this abode of four men and three women, strike a light, go up-stairs, and proceed to search the rooms. That their presence, under such circumstances, should be discovered, was of course a matter of certainty; but instead of decamping on detection, they endeavor to carry their point by violence, wrestle with the inmates for some minutes together, and at length shoot the master of the house, and make off. They do not condescend, however, to run many yards. Within half a mile of the scene of murder, they coolly settle down again, and regale themselves with cold meat and wine carried off from the premises, leaving the traces of their good cheer to be found in the morning. Life and property could hardly be less secure in Texas or Athens."

## BROWNSON'S LAST LECTURE!

We are most happy to announce to all our readers that Dr. Brownson, yielding to the wishes of his many friends, has consented to deliver another of his masterly lectures, on Tuesday evening, the 12th inst., the subject will be POPULAR LITERATURE. As this will perhaps be the last opportunity of hearing Dr. Brownson, we cannot too earnestly recommend to all our readers, to all those who love to see the truth and its noblest institutions vindicated, not to fail to assist next Tuesday evening, at the Odd Fellow's Hall.

We copy from Scobie & Balfour's Almanac for 1850, the following singular testimony to the effects of Protestantism in Upper Canada:—

"It is quite impossible to get anything like a correct Religious census of Upper Canada, because the numbers of various denominations are so many, and such sectional jealousies exist, that the exclusion of any class from the census rolls, causes dissatisfaction, and to include all would have the effect of swelling the rolls to an enormous extent. Consequently in this census a large deficiency must occur. In 1842 the deficiency amounted to 80,000, or 1-6th of the whole population, while in 1848 it is 25,000, or about 1-29th of the whole; in addition to the actual deficiency in 1848, we find no less than 60,000 classed under the head of no creed or denomination, a circumstance which of itself is sufficient to render this branch of the census perfectly useless for any practical purpose, nor could it be attended with any beneficial result to institute a comparison between the denominations given in both years.—"*Remarks on the Census of 1848, by the Board of Registration and Statistics for Canada.*"—The Italics are our own.

It is a pity that the French Canadian Missionary Society does not direct its energies to the conversion of the 60,000 of no creed in Upper Canada. Perhaps the reason they do not do so, is, that their conversion would not entail the confiscation of any Ecclesiastical corporation property. There is no prospect of making money by their conversion.

We see by the Upper Canada papers that the trial of Michael Doherty, and John and Denis O'Rourke, charged with the murder of James Campbell, on the 12th of July last, has terminated in the acquittal of the accused. The deceased had taken part in an Orange procession, when of course the usual insulting party demonstrations took place. A party of armed Orangemen and a body of Catholics also armed came into collision—a fight ensued, and James Campbell received some severe blows on the head, from the effects of which he died a few days afterwards. It was proved that both parties had made previous preparations in anticipation of a conflict, and it does not appear that any steps had been taken by the authorities to put a stop to an illegal procession or to prevent the disturbances which might be expected to ensue. The whole affair is very discreditable, and it is to be hoped that measures may be taken to prevent a recurrence of the events of 12th of July. An Orange procession is not like the St. George's, St. Patrick's, St. Andrews, or St. Jean Baptiste procession, a national commemoration. Its sole object is to insult the Catholic population of Ireland, and to recall to mind the sad war of 1689, and the infamous violation of the articles of the treaty of Limerick by the Protestant government of Great Britain.

The *Montreal Witness* wonders why we have not noticed the Rev. Digby Campbell's pamphlet. As it never has been sent to us, we have never had an opportunity.

We thankfully acknowledge the receipt of the following amounts:—Mr. Michael Brennan, Belleville, 15s.; Rev. Mr. Carrier, Baie du Febre, 12s. 6d.; Rev. Mr. Proulx, Oshawa, £2; Mr. Mathew Enright, Quebec, £10; Rev. Mr. Fitzpatrick, Douro, £1 5s.

## CORRESPONDENCE.

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

### ULSTER PROTESTANTISM AND PROGRESS.

DEAR SIR,—There appears at the head of your last editorial, an extract bearing upon the prosperity of Ulster, the credit of which is therein claimed by Protestantism. And as it is not enough to deal with this incorrect and insolent pretension, in a purely Christian sense,—that being appreciable by Catholics alone,—I should like to see this and all other charges of the same nature, met by a flat denial, and a challenge to the proof. If men will expose their truth in this manner, it behoves them at least to substantiate their words. If Ulster can boast of some little revived prosperity and commercial energy above the rest of Ireland, it should be shown then, whether no good Catholics contribute to this energy and share in this prosperity of "the North;" and whether the dark Statute Book of England cannot afford as good a clue as the Bible, to a proper solution of this entire matter. But no, this view of the case answers not the political bawler or learned Charlatan, who rants of Protestantism and "Anglo-Saxonism," now-a-days; and yet what earthly business should religion have, or has the Church of God ever claimed to have in the commercial concerns of any people, except, perhaps, in the projecting of a civil constitution, or the like, for society to repose on? Wherefore, then, should the Church be held responsible for the political degeneracy of this people, or of that, any more than she is for the sins of mankind, over which she mourns? But wherein consists this boasted superiority and adaptation of Protestantism, of which we hear so much? Man to man, throughout every circle of society, is the Protestant gentleman more accom-

plished, the scholar more profound and variously informed, the artisan more clever, or the peasant more peaceful and industrious, than his Catholic peer, even in Ireland, where a Priest's head and a Welsh wolf's, were of like value to the Crown, and where the poor teacher became *de facto* a criminal, fit for the antipodes or the Devil? Who is the first orator, even of the British Senate; who the first geologist and chemist, and who the first journalist? Well, but surely our religion, being only adapted for Heaven, cramps our genius on earth, and makes laggards of us all; while this wonderful Protestantism, or Anti-Theocracy, with lightning touch, emancipates the mind, and sends the busy thought flying, by electric pulsation, around or along the globe! Now, what rule or dogma of God's Church prohibits the use of our faculties or the exercise of our energies, or stands as an anathema upon science? None. Braze from the list of the world's moral and military heroes and scholars, all Catholic names, and how many remain to Protestantism? In truth, this senseless boast, by which heresy presumes to live, happens thus: The mind, whose ideal lies in its own creations and discoveries, becomes like the *Sibyl* on her tripod, frantic from its own imaginings, and becomes inspired over steam, magnetism and matter; while, to the Catholic ideal, these discoveries are not so much phenomena brought under the sovereignty of genius, as a few of the qualities, or rather accidents, of matter, made useful unto commerce by the lust of gain. Nor does this sober view preclude their utility, but only fits us for their appreciation, and prevents them from becoming Gods to us.

Surely it is not only blasphemy, but stupid blindness of where this wonderful nineteenth century is running, to say that religion—that the Church of God—unfits her children for life. And were commerce better indoctrinated in the honesty which she inculcates, we would not see to-day the monstrous fact of *millionaires*' mid misery so poignant and so vast, or behold nintenths of society in virtual slavery to the rest: and so the boasted monuments of this so civilized age, are but grim beetling precipices without stay, which only the mercy of God can avert from their natural gravitation upon society.

O, Religion! thou who evokest in man the recognition of a God, and all the charities, and art sublime as the Eternal One, and as far as Heaven beyond the scope of mind, and the paltry rivalry of science, thou needest now no vindicacy, and art only angry with knowledge, when, like the Devil, she aspires above her sphere, to insult thee, as in the case of that astronomer who presumed to illustrate thy theology, by the solar system, and would not be apprised of his impiety and error.—Yours, &c.,

BELFAST.

## THE ENGLISH HIERARCHY.

The Holy See, in the reconstruction of the English Hierarchy, has, in a manner, added another nation to Christendom, or rather, it is a greater miracle than the conversion of a nation, it is the recovery of a lost one. Perhaps some reader may think it strange that we should look upon it in this light, and ask whether we should call Sweden a Catholic country if it pleased his Holiness to name a Bishop to the long-desolate sees of Upsal or Lincoping. But this is unfair reasoning. The Holy See never acts suddenly—never allows its actions to be other than the expression of facts. It is because, simultaneously with the Providence of God having removed the shackles of the Church in England, she has partly Catholicised with unexampled rapidity, partly received accessions of Catholic inhabitants from this island, until, as it were, a nation has arisen within it as numerous as the Catholic people of England before the dissolution: it is because of this, surely, that the Holy Father considers that the time has arrived for making the external correspond to the internal order of things. The Faithful of England might, in a manner, expect as much of their venerated Pontiff; they might expect that the moment his Holiness felt himself enabled graciously to promulgate such a blessing, they would no longer be reckoned in *partibus infidelium*, but, as in ancient times, the waste places might be built up, and the familiar names of their native English towns be made, as heretofore, holy and venerable by the blessing of Catholic Bishops of their own. The "Archbishop of Westminster" commences a new era for Catholicity in England—a happier and nobler one, we hope in God, than it has ever had before. We have passed through great and terrible trials; the sins of a corrupt age—its desertion, be it observed, of that very Rock of Peter that would have been a tower of strength against the fury of a schismatic sovereign—brought on us three hundred years of persecution and sorrow, in which the remnant that remained of Catholicity was purified as the gold in the furnace, and has even changed into itself much of the dross with which it was mingled. The new state of things is now acknowledged. It is not, indeed, the same, but it may be a great deal better and more satisfactory state than if the nation had not passed through its three hundred years of penance. In the discussions of that schism, which still reigns over, perhaps, the majority of the English people—in its endless subdivisions (only this last week a second split has been made in the Puseyite party), the nation may discern how impossible it is to keep unity without a centre of unity, and at least Catholics must have learnt how strength is turned into weakness. What was once the spirit of Faith cringes to secular majesty, truth withers away, charity is dried up, the Church herself becomes barren, unless there is a loving, trustful, zealous obedience to the Chair of Peter, the Rock of the Church, and the Centre of Unity. After what the successor of St. Peter has thus done for England, anything short of this would be the basest ingratitude, as well as folly and wickedness.—*Tablet*.

### THE ENGLISH HIERARCHY—PROTESTANT MALICE.

The consistent Protestant is an Atheist. But as men are generally inconsistent, so the true developments of heresy are but rarely seen. Men do not reach always in this world that goal to which they are tending, whether morally or intellectually, and so the great majority of men never arrive at the end of their logical journey. They will often forego their principles, and acquiesce in opinions which contradict them, rather than take the trouble of defending them; and thus sometimes acute observers are deceived when they tell us that certain changes have occurred, when, in reality, there has been no change at all.—Enmities are long in dying away; but when these are the result of personal interest, there is a greater vitality in them, and it requires supernatural influences to remove them when self-love has so much to do with them. They may sleep for a time, and even seem to have disappeared; but at the very time when they are believed to be extinct, then they rise again, and show themselves in greater bitterness than before.

Historians tell us that in Catholic times the English nation hated the very sight and name of a Cardinal. It was a byword that a Cardinal in England could do nothing but mischief, and that evil only followed him through it. Whether this was a prophecy or a proverb, it matters not; for it is clear enough that a Cardinal in England must have been extremely displeasing to the "nobility, gentry, and Clergy," if he did his duty. The fact is certain, Cardinals were always unpopular and disliked here; and if the "old Catholics" disliked them, we cannot expect them to be very much in favor with heretics. A Cardinal is a Prince of the kingdom of Heaven, and must be an unpleasant sight to a man who thinks only of the kingdom of earth.

The elevation of his Grace the Archbishop of Westminster to the dignity of Cardinal of the Holy Roman Church, has given occasion to the enemies of that Church to blaspheme. They are indignant at the outrage, and denounce the Pope and the new-made Cardinal. But what excites the ire of our contemporaries the most, is the fact of the creation of the Archiepiscopal See of Westminster; this is the crowning wrong; that the Pope should presume to appoint a Bishop with a title, which title is within the dominions of Queen Victoria. Well, the Pope has done it; he has made Westminster an Archiepiscopal See, and he has given to Dr. Wiseman, now a Cardinal, jurisdiction over the souls of all men living within the limits of his See, excepting Jews, Quakers, and unbaptised Protestants.

It is "one of the grossest acts of folly and impertinence;" it is "an insult to the Church and Crown of England;" it is anything else you please; but there it is—the work is done; the Pope has done it, and we must accept it. He may be a foreign Potentate; but if Englishmen choose to acknowledge his authority, they have a constitutional right to do so. We are as much entitled to believe in the Pope as in Johanna Southcote. An Englishman has, whether rightly or wrongly, a clear right, by the law of the land, to go, if he please, to Hellfire, and also, if he chooses, he may go to Heaven. This being so, it is afterwards of little consequence to the rest of his fellow-creatures how he carries his plan into effect, provided he does not rob them, injure, or malign them. It is not robbery to erect Westminster into an Archbishopric, nor an injury, nor an insult. It is a matter wholly beside our duty to the State. The Established religionists do not recognise our Bishops—we ignore theirs; their parochial divisions are no rule to us, and their ecclesiastical necessities do not supply our wants. They have seized, certainly, upon the ancient titles, divisions, and tithes, and have so far trespassed upon us; but, admitting them to be in possession, without discussing its invalidity, we, too, may divide the country according to our own requirements. The Wesleyans have their districts and circuits, and local and central authorities. The Irvingites have their angels and their grand prophets to superintend and direct their inferior agents. These two have partitioned the kingdom among them, and bear spiritual rule over some, at least, of the deluded subjects of the British Crown.

The Pope is the High Priest and Ruler of the Catholic and only true religion; therefore, he is assailed at once by the enemies of God; their instinct tells them where the danger lies, and they cry to the people to stone the servants of God, as it was done in the beginning. Cardinal Wiseman is to be "derided and disavowed" when he comes to London; that is, people are to pelt him with mud, and to hoot him in the streets: "brickbats and bludgeons" are being stored for use, when his Eminence returns from Rome.

Every religion but one may do what it likes in this country, and no man will call it into question. But the Catholic Church must be quiet; her duty is to be silent, and not to disturb the repose of England. It is very natural it should be so, for people see clearly enough that other religions have no power, influence, or authority. They are mere galvanised bodies, and sink into inactivity as soon as the battery is at rest. But with us the case is different: the respectable infidel and the easy-going heretic sees at once that it will be very uncomfortable with him, if what we say be true. So he wishes us to be quiet; for if we remain quiet, he will try to forget us, and, by consequence, the unpleasant truths of what we are the visible exponents. It is, therefore, by no means surprising that the creation of an English Cardinal should stir up the wrath of Englishmen, and that they should be especially inconvenienced by the mere rumour of his possible arrival in England. Of course, it is easy to talk of penal laws, and, perhaps, not impossible to have them re-enacted, but it will be at the expense of some treasure and more blood. Time will show whether men, who have no religion of their own, are prepared, out of spite to those who have, to put them

under civil disabilities again, and to make themselves the preachers of Atheism, by denouncing that which alone is true, and which alone claims to be true.—Does a Protestant hate persecution? We think not, and there is no little evidence to be had in the least suspected question, that penal laws and Whiggery may thrive again. We owe the penal laws to the Whigs, and if we live long enough, we may be their debtors again. The Church is showing herself more and more in England, and in proportion to her visibility and uncalculated-for interference with men's sins, will be the hatred with which the easy, the respectable, and the thriving sinner, politician, or tradesman, will regard her, and whether in his place in Parliament or elsewhere, he will do her what mischief he can.—*Tablet*.

### TRIBUTE TO THE CATHOLIC SYSTEM OF TRAINING CLERGY, AND TO THE CHASTITY OF IRISH WOMEN.

(From the Catholic Miscellany.)

Every now and then we meet with some acknowledgement, by Protestants, of the wisdom that guides the Church in the formation and management of her institutions, and of the watchfulness with which she guards the morals of her children. The last that we have noticed, is by a writer in the *Westminster Review*, who places the training of girls and of our clerical candidates in England, on precisely the same platform in respect to purity; and holds them up together as models for the imitation of those who are engaged in educating the young. The passage to which we allude, contains the following expression of opinion:—"If instead of permitting among all ranks, careless association with the coarse and bad; and enforcing, in addition, among the higher classes, daily perusal of the works of a licentious age, the education of boys were to be conducted with any degree of the same watchful attention to purity that marks that of girls, and that of young Catholic Priests, (in this country at least) the gain to the whole tone of public morals would, we are convinced, be something beyond estimation."

The guarded clause "in this country," marks the intention of the writer, not to speak of the Catholic system save in England, (where, probably, he has had opportunities of watching its operation and results) and gives greater weight to his testimony. The essential features of that system are the same everywhere; and what he has observed of its good effects in Britain, he may find in every country where the discipline of the Church has freedom to act.

In another part of the same article, there is a long extract from one of Mr. Mayhew's letters to the *Morning Chronicle*, and in the midst of an "awful statement" of what was witnessed in one of the "low lodging houses" of London, the narrator remarks that the Irish (who forced by necessity, sometimes take shelter therein,) are generally married; and that "of all the women that visit these places, the Irish are far the best for chastity."†

†*Westminster Review*, No. cv., July 1850, p. 254. †lb. p. 264.

### A WESLEYAN "CONVERSION."

In a recent number of our English contemporary, the *Boston Herald*, we find the following dismal illustration of the demoralizing and soul-deceiving working of Methodism:—

"About a month ago, Mrs. Lenton, liquor-merchant of Spalding, was robbed by a servant to a considerable extent. Notwithstanding that she had made a confession of her guilt, Mrs. Lenton declined to prosecute. The girl being a Methodist, it was considered by the leaders of the Methodists that she had fallen from grace; consequently her name was erased from the class paper. Last Sunday, however, this lost lamb was at a prayer-meeting, convened for the purpose of her re-conversion, restored to the fold. It is a remarkable fact, that, during the time she was committing her depredations upon her mistress, she delivered her religious experience at a love-feast, and frequently prayed extemporaneously in public, for it is asserted that she is highly gifted in prayer!"

The case of this poor hypocritical pilferer speaks for itself, and requires no comment.

God says: "When the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive."

Methodism has invented a shorter and an easier pathway from perdition!

The above-mentioned "lost-lamb,"—who, be it remembered, had been in the habit of detailing publicly (like the Pharisee in the Temple) her religious experiences, at the very instant when engaged in plundering a too-confiding mistress,—this convicted impostor is whitewashed, and restored to "grace," by the hot-bed process of a single prayer-meeting, convened especially for the purpose!

Such is the morality of Methodism, in the year 1850!

Popery is bad; but not half so bad as this hideous burlesque of Christianity. If ever, since the days of St. Jude, "the grace of our God" was turned "into lasciviousness, surely that sin was committed by the class leader of Spalding, and his deluded or deluding confederates!—*The Church*.

### SPLIT OF THE PUSEYITE PARTY.

An event has at length taken place which will not be a matter of surprise to any Catholic, but which, nevertheless, is of as much interest and importance as if it took the world totally unawares. The Puseyite party has broken up into two sections: Dr. Pusey, Mr. Keble, Mr. Hope, Mr. Watson, and the others of that school, who want "to have Popery without the

Pope," on the one side, and Mr. W. Palmer, of Worcester College, Mr. G. A. Denison, Mr. H. Hoare, and the *via media* party on the other. This crisis was brought on, or at least preceded by a singular move on the part of a member of the "Bristol Church Union" committee, the Rev. Richard Ward by name, formerly of the new district church at Leeds. It appears that this gentleman actually placed on the books of the society a resolution to the effect that "the supremacy of the Church in this country be restored to its original head, the Pope." Our readers may well ask why he did not himself return to his allegiance to the See of Peter, instead of endeavouring to have the question debated in some Bristol Church Union or other. However, we may easily understand that a man who had been acting entirely with a particular party, imagining that the effervescence and agitation he continually saw in his own small faction pervaded the whole of that huge cauldron, the Anglican Establishment, might possibly be deceived into supposing that the Anglicans, in a collective sense, could ever be reconciled to the Catholic Church. We suspect the progress of events will soon disabuse him of that expectation, if he really entertained it.—*Tablet*.

### ACHILLI IN HIS TRUE CHARACTER.

(From the Truth Teller.)

A writer in a late number of the *Dublin Review* (supposed to be Dr. Wiseman) paints the character of the notorious Achilli, in the following paragraph, with an exquisite fidelity to the original. The Protestant journals of our city, it will be remembered, were by no means backward in awarding a large share of praise to this infamous man. Were he to come to this country, we have but little doubt that he would be feted and lionized from one end of the land to the other:—

At last his overt acts of vice rendered severer measures necessary. In February, 1831, he was proved to have caused the ruin of a girl of eighteen. The same crime was a second time committed, with a person of twenty-eight; and the third with one of twenty-four years. The second offence came to light in September, 1833, the third in July, 1834. All three were in the diocese of Viterbo. What formed a foul aggravation to one case was, that the place in which the crime was committed was the Sacristy of the Gradi church. For the first and second of these offences, the Dominican friar Achilli was not only deprived of his professorships, but had his faculties withdrawn, that is, was invalidated for preaching, hearing confessions, and exercising other acts of his ministry. To hush up the scandal of the second case, a large sum had to be paid to the father of the victim.

Our readers have a right to ask, what is our authority for this confident and detailed statement. As we shall assert nothing for which we have not authentic and forthcoming vouchers, we reply, that this portion of our narrative is derived from the official report of the judge, who was at that period head of the police of Viterbo. But, further, we have these particulars confirmed to us both by the highest ecclesiastical authority in that city, and by the distinct and independent narrative of a companion of Achilli's, already quoted.

The latter thus proceeds in his narrative:—"Under these circumstances, the poor religious were ashamed to show their faces, for the reproach which this worthy" (*questo galantuomo*) "had brought upon them. After this there came to light other similar, and perhaps more disgraceful, acts, committed by Achilli, at Viterbo, Monte Fiascone, and other places much frequented by him."

From this plain narrative, it would appear that Achilli's three professorships in *esse* at Viterbo, and *in posse* at Rome, are, the first equivocal, and the last chimerical. He was prevented from acting as professor at the Gradi, or in the Lyceum, by the interdiction and banishment inflicted on him by Father, afterwards Cardinal, Velzi; and he was deposed with ignominy, and deprivation of clerical faculties, from his chair in the seminary! Is it credible that such a man had three professorships offered him at once, and two in Rome? And one, at least, of those, in the mother-house of his own order, which had deposed him from teaching in a provincial convent? The whole story is a contemptible figment, without one word of truth, and, therefore, in strict keeping with the entire narrative.

But how comes it that after such flagrant guilt, any person could be appointed to the responsible post of Visitor of the convents of his Order, in the Papal States, and Tuscany, as Dr. Achilli tells us he was? Well, indeed, may such a question be asked; and it is easy to answer it. No such person ever was so appointed. No Achilli ever was Visitor of the Dominicans, as stated. In fact, the ordinary Visitor of a religious Order is its Provincial; and Achilli's statement that he was made Visitor, is equivalent to asserting that he was elected Provincial, which even his effrontery would not venture on. For the Provincial of an Order like the Dominican, is a well-known and public functionary; and a young sub-lieutenant in the life-guards might as well try to pass off as having been Commander of the Forces in Ireland, as a Friar of half-a-dozen years' standing in the priesthood, pretend to have been Provincial. The plain facts of the case are these: the Provincial of the Dominicans in the Roman States was, at that time, the ex-Regent of the Minerva, F. Brocchetti. This good man, wishing to reclaim, if possible, Achilli, and to show how he believed him to be sincerely penitent, took him with him on his tour of visitation, to the great and avowed displeasure of many of the Order, who were not by any means so convinced of Achilli's repentance.

### DEATH OF CALVIN.

On the 19th of May, the vigil of Pentecost, a day on which it was customary for the ministers of Geneva to sup together, Calvin intimated a wish that the repast should take place as usual, but in his chamber. An arm-chair had been prepared for the sick man, who took his seat. "My brethren," said he to his colleagues, "I come to see you for the last time, and after this, I shall never more sit at table." Then his lips opened and murmured some words of prayer. But soon he asked to be alone. "They are about to

remove me to my bed-room," said he to them; "a wall shall not prevent me from being with you in spirit."

He passed a bad night: the air which the sick man breathed painfully, revolved in his lungs like columns of fire, whilst the coldness of death seized upon his legs, his right side, his tongue, and passed around that eye which had so long held the consistory in awe: this was the last organ that expired in Calvin. On the 27th, he lost consciousness, and the agony commenced: at eight o'clock in the morning he had ceased to breathe. "On that day," says Beza, "the sun went down, and the greatest luminary that ever came into the world for the direction of the church of God was withdrawn to heaven. On that night and the following day, there were great lamentations throughout the city: the prophet of the Lord was no more."

Beza adds: "There were many strangers who came from a distance and marvelously desired to see him, dead as he was, and urged to be allowed this... But, to prevent all *calumny*, he was taken away about eight o'clock in the morning, and about two hours after noon, he was borne in the usual manner, as he had ordained, to the common burial place, called Plein-Palais, without any pomp or parade whatever; there he now lies, expecting the resurrection which he has taught us, and for which he has constantly labored."

This *calumny* of which Beza here speaks was public rumor, which recounted strange things regarding the last moments of the reformer. It was said that no one had been allowed to enter the death chamber, because the body of the deceased bore traces of a desperate struggle with death, and showed a decomposition in which the eye would have seen visible signs of divine anger, or mark of an infamous disease; also, they had hastened to veil the face of the corpse with a black cloth, and to bury it before the rumor of death had been spread through the city, so great fear had they of indiscreet looks! But it chanced that a young student, having glided into the chamber of the dead man, lifted the cloth, and beheld the mysteries which it was their interest to keep concealed. No one had asked him to reveal the secret. He wrote:

"Calvin died, smitten by the hand of an avenging God; the victim of a shameful disease which ended in despair."

This student was Harennius, who had come to Geneva to attend the lessons of the reformer.—*Audin's Life of Calvin*.

"Calvinus in desperatione finiens vitam obiit turpissimo et fadissimo morbo quem Deus rebellibus et maledictis comminatus est, prius excruciatu et consumptu, quod ego verissime attestari audeo qui funesum et tragicum illius exitum et exitium his meis oculis presens aspexi. Joann. Harennius, apud Pet. Cuzenium.

[Specimen of evangelical regard to truth:—Ed. T. W.]

The Roman Catholic Bishops in Canada East have issued a pastoral letter, forbidding the people of their charges to read any Bibles or tracts, or even newspapers.—*Zion's Herald*.

That's a lie!—*Boston Pilot*.

### THE HORRORS OF WAR.

The subjoined passages, in a letter written from Mexico by an Army Surgeon after the battle of Chapultepec, which will afford the reader a vivid idea of the horrors of war, are from the *Knickerbocker Magazine*:

"Heaps of dead and wounded presented themselves to my vision on every hand as I approached the castle. The wounded Americans were carried in as fast as possible; the Mexicans, tho' there was every disposition to give them the attention humanity required, had to bide their time. Our losses had been heavy, but theirs greater incomparably, notwithstanding the shelter they had enjoyed to the last moment from their defences. Their dead bodies lay in masses of tens, twenties or more, wherever there had been concentration; some there were gasping in the last agonies, with their dark faces upturned to the sun, like fish thrown on shore by the angler, writhing and struggling in death; others lay motionless, but an occasional gasp, an upheaving of the chest, alone gave evidence, that the vital spark had not entirely fled. Upon entering the castle I was arrested by some Mexican officers, who besought me to see a person, apparently a general officer, to whom they were attending. One moment sufficed. A ball had passed through his neck, and another through his head: he was speechless and motionless, the blood was passing into his windpipe; but his dying eyes seemed to say he knew his own condition, as I believe he did. As his case was hopeless, I passed immediately on, only pausing a moment to gaze on the fearful mutilation of the human bodies lying around. There were crushed heads mangled limbs, and bodies; brains, hearts, lungs, and bowels released from their natural confines; eyes hanging out from their sockets, and all the lacerations and confusions that follow the use of fire-arms, the sabre, or the bayonet. Brave officers, who had just participated actively in the fearful scene, told me they had enough of the horrors of war, and hoped never again to witness them. I soon was earnestly engaged in my occupations, lopping off crushed limbs and dressing wounds, snatching occasional moments to glance at the movements of the troops as they moved along the cause-ways, by the aqueducts, to the city. I was fagged with labor, hungry and sleepy; but there was no rest to be had there. I passed the night operating and assisting the operations of others. At times I threw my weary person down on one of the benches for a little sleep, to enable me to continue my labors; but sleep had fled far from me, and the groans and cries of the sufferers, the heavy tread of sol-

diens bringing in wounded, the flashing lights of the surgeons and attendants, dispelled the hope of a moment repose. About midnight a considerate person boiled a little coffee for those who stood in need of it, or rather for such as saw it, for all were nearly famished; and I found half a tin cupful, without milk or sugar, but accompanied by a little dry bread, refreshing and renovating. Although there was immense suffering among the wounded, they bore it generally with remarkable stoicism, men in their senses seemed to scorn to complain, but lay patiently waiting the operation, or the change that was to decide the prospect of life or death. In one instance, while taking off the forearm of a rifleman, a sturdy son of the Emerald Isle, with a shattered wrist, he conversed calmly during the operation, uttering not a groan, and the arteries were scarcely tied before he was smoking a pipe borrowed from a comrade. Men seemed to feel cut off from human sympathies, and certainly were not unnerved, as is so common in civil life, by the kind and gentle attention of friends."

**FARMING IN RUSSIA.**—The *Agricultural Gazette* has an article on "Farming in Russia" upon which the *Times* places much reliance, as showing that the agriculturists of this country have nothing to fear from Russian farming. An intelligent Russian gentleman, himself a farmer, near Rigo, and who has lately visited England for the purpose of inspecting our farming operations, gives in 1850 exactly the same account of Russian agriculture as were given by authors fifty years back or more. The early and long winter, the almost utter absence of both spring and autumn, and the general scantiness of the soil, are matters that admit of no improvement; while the misery and degradation of the people, which makes three Russian serfs no more than equal to one English laborer, is an element almost as intractable and unimprovable as climate or soil. All the interior of Russia is cultivated by serfs or slaves, over whom their master has almost unlimited power. These serfs cultivate the estates of their owners, and in general receive no wages, but are allowed to work two days in the week for themselves. A male serf is worth £120, a woman rather less. Very little wheat is grown except in southern Russia, and the only market at which it can be sold to any extent is Odessa on the Black Sea. To this place the corn is carried in bullock carts over a cuntry nearly destitute of roads for upwards of 200 miles!

**THE ARCTIC EXPEDITION.**—A despatch addressed to the Secretary of the Admiralty by Mr. Saunders, master and commander of Her Majesty's ship, "North Star," one of the vessels despatched in search of Sir J. Franklin's expedition, has just been issued, and contains a lengthened account of the proceedings of that ship since the 19th of July last year, up to which date official reports of her progress had been received by the Admiralty, and published. The vessel seems to have had extraordinary escapes. Mr. Saunders expresses his entire satisfaction with the conduct of the officers and men under his command, and states that although the ship was so long beset last year in the ice, she has never once received a nip, and is as strong and tight as when she left England. A memorandum issued by Captain Austin, of Her Majesty's ship "Resolute," to the commanders of Her Majesty's ship "Assistance," and the screw tenders "Pioneer" and "Intrepid," was brought home by Commander Forsyth, of the "Prince Albert," and has also been published. Captain Austin states that on considering the most probable route of the missing expedition in its return by way of Lancaster Sound, or of any of the crews that might have left their vessels, it appears that they would have attempted to reach Pond's Bay either during the late autumn of last year, or the earliest moment this spring, with the hope of meeting the whalers in the present season. "Therefore," says the gallant officer, "the 'Resolute' and her tender will proceed to Pond's Bay, and, if it can be done, communicate with the natives there; then as circumstances admit, search along that shore on her way to Whalerpoint. The 'Assistance' and her tender will commence the search at Cape Warrander, continuing it along the north shore to Wellington Strait, examine its shores and neighborhood, and proceed so far up it as is applicable and sufficient to fully satisfy that it has or has not been the course of the missing ships. As Mr. Penny, in his 'Success,' will traverse the northern part of this strait, there is good reason to hope that so very important a doubt will be set at rest."—*Weekly News*.

We learn that a new description of food—the Dario—is being introduced into this country. It is a grain or pulse, something between the lentil and Indian corn; and is described as excellently adapted for mixing with the lower descriptions of meal and flour, which it improves both in taste and color. In Ireland it has already been imported.—*Liverpool Standard*.

**ATTEMPT AT ROBBERY BY MEANS OF CHLOROFORM.**—A Presbyterian minister named McIntosh preached a charity sermon in Kendal on Sunday, and arranged to sleep at Shaw's Temperance Hotel in that town. At about twelve o'clock he was aroused by a fellow attempting to suffocate him by means of a rag steeped in chloroform. Mr. McIntosh, struggled desperately with his assailant, but he felt himself fast falling, when his cries of "Help, murder!" roused the house. When Mr. Shaw made his way into the room, the intended victim was almost powerless, and the assassin, or robber, was lying upon the bedding (which had fallen upon the floor in the scuffle), apparently sound asleep. On being roughly shaken, the latter professed that he had long been a sleep-walker, and appeared to be astonished to find himself where he was. The supposed somnambulist was, however, taken into custody. A bottle containing chloroform was found under Mr. McIntosh's bed, and a similar bottle in the carpet-bag of the prisoner, who had been at the Hotel since Saturday evening. He said he was a traveller, but refused to say for whom he travelled, or in what business. It appears that he had attended the Methodist chapel twice on the day the attempt was made, and had also been once at church. He declared that he had been a member of a Christian church for five years, and that he was a sleep-walker. The magistrates have since committed him for trial.

**PLUMBE'S IMPROVED FARINACEOUS FOOD.**—This is principally founded, we imagine, on Arrow-root of the purest kind; it has been tested in our nursery, and is reported to be wholesome, and also popular there. It can be made into jellies, puddings, custards, cream, pancakes, gruel, cakes, and biscuits.—*Weekly News*.

**THE CHURCH QUESTION.**—A meeting of the London Church Union was held on Tuesday, in St. Martin's-hall, in reference to the Church. The object of the meeting was "to consider the resolution adopted by the Bristol Church Union," declining to accept a declaration of faith over and above the existing formularies of the English Church. The application of reporters to be present for the purpose of making the discussion public was refused, and the proceedings were conducted with closed doors. The Rev. C. W. Page was in the chair, and Dr. Pusey, Dr. Mill, and Mr. Keble were present. On the motion of Mr. A. J. B. Hope, M.P., a resolution was unanimously agreed to similar to that adopted by the Bristol Church Union. An amendment, we learn, had been proposed to the meeting, but was withdrawn, after a speech from the Rev. Dr. Pusey, which has been published in the *Guardian*. The Rev. Doctor broadly asserts, that "the Church of England has no distinctive doctrine," and also that the Articles of the English Church, and the decrees of Trent, on free will and justification, merely present different views of the same truth!—*Weekly News*.

**TESTIMONY OF AN INDIAN WITH RESPECT TO ENGLISH MISSIONARIES.**—At a meeting of the Teetotallers, at the London Tavern, the Ojibbeway Indian, Kai-Ga-Gah-Bowh, was amongst the speakers—alluding to the Missionary efforts of England, he said: "It had been formerly the practice of Englishmen to go amongst the nations of the heathen with the Bible in one hand and the sword in the other; but now disgusted with bloodshed and carnage, they adopted the scarcely less pernicious course of carrying out the Bible in one hand and the rum or spirits bottle in the other.—*Ibid*."

**HORRIBLE TREATMENT OF THE POOR EMIGRANTS BY THE COMMISSIONERS OF EMIGRATION.**—For some cause or other, the steamboat formerly employed by the Commissioners of Emigration to convey the destitute emigrants to Ward's Island, was set aside, and a worse one, called "Islander" substituted in her stead. This boat was removed during the present season, notwithstanding the contract, and employed by the owners in a more profitable trade, namely, in conveying peaches from the State of New Jersey to this city. In the meantime, the William B. Burnett was used in her stead, a boat without shelter and in every way unfit for the accommodation of the sick. When the peach season was over, the Islander was restored, but about ten days ago one of the owners took her off to Connecticut, in consequence of some dispute between the company. The sick emigrants were sent from the office of the Commissioners of Emigration to the dock at the foot of Grand street, and there they remained shivering in the wind without a boat to take them to their destination, and an old ferry-boat utterly unfit for the purpose, was resorted to as a last shift. On Tuesday last, the Islander was resorted to, but she broke down and an old tow-boat called the Plato was employed to convey the poor people on the open deck, with no covering to protect the sick and the dying from the inclemency of the weather. Such is the manner in which the health of the poor emigrants is protected by the Commissioners of Emigration, who are the guardians appointed over them by the State, but who seem to care as little for their lives as if they were so many rats.—*N. Y. Herald*.

**HORRIBLE TRAGEDY IN KENTUCKY.**—In Fleming County, Kentucky, on Wednesday last, William Ringo had an altercation with Mr. —, who married his sister, whom he killed on the spot by a single shot from a revolver. Ringo's mother ran up to espouse her, when the inhuman monster fired two shots into her body, from which she died next day. His sister, the wife of the murdered man, then ran up, when the fiend shot her through the thigh. She is likely to recover. He then made off, but the next day was pursued by the neighbors, who found him at the house of another neighbor. On seeing the company advancing, he entered the house. He was summoned to come out and surrender, but he refused, and while attempting to draw a pistol was shot through the abdomen by one of the party. He then shot at another of the party, wounding him slightly in the shoulder, who thereupon fired back, killing the monster instantly. The parties surrendered themselves to the law authorities, were examined, and acquitted.—*Maysville Eagle*.

"The liquor sold to the Indians," says the *Boston Journal*, "is in truth 'fire-water.' It would seem incredible, were it not affirmed by one of the Indian agents of the Chippewa tribe, that *corrosive sublimate, tobacco and water*, with a few gallons only of whiskey to each barrel, form the poisonous beverage which is sold to the Indians for whiskey! Who can wonder that the unfortunate aborigines are melting away before the gradual advance of civilization?"

**Died.**

At Quebec, on Wednesday, 29th Oct., Mr. Frederick Annett.

**BAZAAR**

OF THE SOCIETY OF ST. VINCENT DE PAUL.

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

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

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

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

Montreal, 6th Nov., 1850.

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

**TO THE CATHOLICS OF CANADA!**

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

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

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

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

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

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

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

Montreal, Oct. 23, 1850.

**BOARDING SCHOOL**

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

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

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

**TUITION.**

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

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

**TERMS.**

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

[This is to be paid when entering.]

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

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

**DRESS AND FURNITURE.**

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

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

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

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

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

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

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

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

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

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

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

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

Montreal, 3rd Oct., 1850.

**RYAN'S HOTEL,**

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

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

THE HOTEL IS IN THE IMMEDIATE VICINITY OF MERCANTILE BUSINESS,

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M. P. RYAN.

Montreal, 5th September, 1850.

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JOHN FITZPATRICK.

August 16, 1850.

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Aug. 15, 1850.

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Montreal, Sept. 20, 1850.



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