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# CATHOLIC CHRONICLE.

VOL. I.

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NO. 19.

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

DISCOURSE XVIII.

THE GLORIES OF MARY FOR THE SAKE OF HER SON.

We know, my brethren, that in the natural world nothing is superfluous, nothing incomplete, nothing independent; but part answers to part, and all details combine to form one mighty whole. Order and harmony are among the first perfections which we discern in this visible creation; and the more we examine into it, the more widely and minutely they are found to belong to it. "All things are double," says the Wise Man, "one against another; and He hath made nothing defective." It is the very character and definition of "the heavens and the earth," as contrasted with the void or chaos which preceded them, that every thing is now subjected to fixed laws; and every motion, and influence, and effect can be accounted for, and, were our knowledge sufficient, could be anticipated. Moreover, it is plain, on the other hand, that it is only in proportion to our observation and our research that this truth becomes apparent; for though a number of things even at first sight are seen to proceed according to an established and beautiful order, yet in other instances the law to which they are conformed is with difficulty discovered; and the words "chance," and "hazard," and "fortune," have come into use as expressions of our ignorance. Accordingly you may fancy rash and irreligious minds, who are engaged day after day in the business of the world, suddenly looking out into the heavens or upon the earth, and criticising the great Architect, arguing that there were creatures rude or defective in their constitution, and asking questions which did but evidence their want of scientific education.

The case is the same as regards the supernatural world. The great truths of revelation are all connected together and form a whole. Every one can see this in a measure even at a glance, but to understand the full consistency and harmony of Catholic teaching requires study and meditation. Hence, as philosophers of this world bury themselves in museums and laboratories, descend into mines, or wander among woods or on the sea-shore, so the inquirer into heavenly truths dwells in the cell and the oratory, pouring forth his heart in prayer, collecting his thoughts in meditation, dwelling on the idea of Jesus, or of Mary, or of grace, or of eternity, and pondering the words of holy men who have gone before him, till before his mental sight arises the hidden wisdom of the perfect, "which God predestined before the world unto our glory," and which He "reveals unto them by His Spirit." And, as ignorant men may dispute the beauty and perfection of the visible creation, so men, who for six days in the week are absorbed in worldly toil, who live for wealth, or station, or self-indulgence, or profane knowledge, and do but give their leisure moments to the thought of religion, never raising their hearts to God, never asking for His enlightenment, never chastening their hearts and bodies, never steadily contemplating the objects of faith, but judging hastily and peremptorily according to their private views or the humor of the hour; such men, I say, in like manner, may easily, or will for certain, be surprised, and shocked at portions of revealed truth, as if strange, or harsh, or extreme, or inconsistent, and will in whole or in part reject it.

I am going to apply this remark to the subject of the prerogative with which the Church invests the Blessed Mother of God. They are startling and difficult to those whose imagination is not accustomed to them, and whose reason has not reflected on them; but the more carefully and religiously they are dwelt on, the more, I am sure, will they be found essential to the Catholic faith, and integral to the worship of Christ. This simply is the point which I shall insist on, disputable indeed by aliens to the Church, but most clear to her children, that the glories of Mary are for the sake of Jesus; and that we praise and bless her as the first of creatures, that we may duly confess Him as our sole Creator.

When the Eternal Word decreed to come on earth, He did not purpose, He did not work, by halves; but He came to be a man like any of us, to take a human soul and body, and to make them His own. He did not come in a mere apparent or accidental form, as Angels appear to men; nor did He merely overshadow an existing man, as He overshadowed His saints, and call Him by the Name of God; but He "was made flesh," He attached to Himself a manhood, and became as really and truly man as He was God, so that henceforth He was both God and man, or, in other words, He was one

Person in two natures, divine and human. This is a mystery so marvellous, so difficult, that faith alone firmly receives it; the natural man may receive it for a while, may think he receives it, but never really receives it; begins, directly he has professed it, secretly to rebel against it, evades it, or revolts from it. This he has done from the first; even in the lifetime of the beloved disciple men arose, who said that our Lord had no body at all, or a body framed in the heavens, or that He did not suffer, but another in His stead, or that He visited and left again the human form which was born and which suffered, at its baptism and before its crucifixion, or that He was a mere man. That "in the beginning was the Word, and the Word was with God, and the Word was God, and the Word was made flesh and dwelt among us," was too hard a thing for the unregenerate reason.

The case is the same at this day; few Protestants have any real perception of the doctrine of God and man in one Person. They speak in a dreary shadowy way of Christ's divinity; but, when their meaning is sifted, you will find them very slow to commit themselves to any statement sufficient to show that it is Catholic. They will tell you at once, that the subject is not to be inquired into, for that they cannot inquire into it at all, without being technical and subtle. Then, when they comment on the Gospels, they will speak of Christ, not simply and consistently as God, but as a being made up of God and man, partly one and partly the other, or between both, or as a man inhabited by a special divine presence. Sometimes they even go on to deny that He was the Son of God in heaven, saying that He became the Son, when He was conceived of the Holy Ghost; and they are shocked, and think it a mark both of reverence and good sense to be shocked, when the Man is spoken of simply and plainly as God. They cannot bear to have it said, except as a figure or mode of speaking, that God had a human body, or that God suffered; they think that the "Atonement," and "Sacrificion through the Spirit," as they speak, is the sum and substance of the Gospel, and they are shy of any dogmatic expression which goes beyond them. Such, I believe, is the character of the Protestant notions among us on the divinity of Christ, whether among members of the Anglican communion, or dissenters from it, excepting a section of the former.

Now, if you would witness against these unchristian opinions, if you would bring out distinctly and beyond mistake and evasion, the simple idea of the Catholic Church that God is man, could you do it better than by laying down in St. John's words that "God became" man? and could you express this again more emphatically and unambiguously than by declaring that He was born a man, or that He had a Mother? The word allows that God is man; the admission costs it little, for God is every where, and (as it may say) is every thing; but it shrinks from confessing that God is the Son of Mary. It shrinks, for it is at once confronted with a severe fact, which violates and shatters its own unbelieving view of things; the revealed doctrine forthwith takes its true shape, and receives an historical reality; and the Almighty is introduced into His own world at a certain time and in a definite way. Dreams are broken and shadows depart; the truth of God is no longer a poetical expression, or a devotional exaggeration, or a mystical dispensation, or a mythical view. "Sacrifice and offering," the shadows of the Law, "Thou wouldest not, but a body hast Thou prepared for Me." "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have diligently looked upon, and our hands have handled," "That which we have seen and have heard, declare we unto you;" such is the record of the Apostle, in opposition to those "spirits" which denied that "Jesus Christ had appeared in the flesh," and which "dissolved" Him by denying either His human nature or His divine. And the confession that Mary is *Deipara*, or the Mother of God, is that safeguard wherewith we seal up and secure the doctrine of the Apostle from all evasion, and that test whereby we detect all the pretences of those bad spirits of "Antichrist which have gone out into the world." It declares that He is God; it implies that He is man; it conveys to us that He is God still, though He has become man, and that He is true man though He is God. By witnessing to the process of the union, it secures the reality of the two subjects of it, of the divinity and of the manhood. If Mary is the Mother of God, Christ is understood to be Emmanuel, God with us. And hence it was, that, when time went on, and the bad spirits and false prophets grew stronger and found a way into the Catholic body itself, the Church, guided by God, could find no more effectual and sure way of expelling them, than that of using this word *Deipara* against them; and, on the other hand, when they came up

again from the realms of darkness, and plotted the utter overthrow of Christian faith in the sixteenth century, then they could find no more certain expedient for the purpose, than that of reviling and blaspheming the prerogatives of Mary, for they knew full sure that, if they could once get the world to dishonor the Mother, the dishonor of the Son would follow close. The Church and Satan agreed together in this, that Son and Mother went together; and the experience of three centuries has confirmed their testimony, for Catholics who have honored the Mother, still worship the Son, whilst Protestants who have ceased to confess the Son, had begun by scoffing at the Mother.

You see then, my brethren, in this particular, the harmonious consistency of the revealed system, and the hearing of one doctrine upon another; Mary is honored for the sake of Jesus. It was fitting that she, as being a creature, though the first of creatures, should have an office of ministration. She, as others, came into the world to do a work, she had a mission to fulfil; her grace and her glory are not for her own sake, but for her Maker's; and to her is committed the custody of the Incarnation; this is her appointed office.—"A Virgin shall conceive, and bear a Son, and they shall call His Name Emmanuel." As she was on earth and personally the guardian of her Divine Son, as she carried Him in her womb, folded Him in her embrace, and suckled Him at her breast, so now, and to the latest hour of the Church, do her glories and the devotion paid her proclaim and define the right faith concerning Him as God and man. Every Church which is dedicated to her, every altar which is raised under her invocation, every image which represents her, every Litany in her praise, every Hail Mary for her continual memory, does but remind us that there was One, who, though He was all blessed from all eternity, yet for the sake of sinners, "did not shrink from the Virgin's womb." Thus she is the *Turris Davidica*, as the Church calls her, "the Tower of David;" the high and strong defence of the King of the true Israel; and hence the Church also addresses her in the Antiphon, as having "by herself destroyed all heresies in the whole world."

And here, my brethren, a fresh thought opens upon us, which is naturally implied in what has been said. If the *Deipara* is to witness of Emmanuel, she must be necessarily more than the *Deipara*. For consider; a defence must be strong in order to be a defence; a tower must be like that Tower of David, "built with bulwarks;" "a thousand bucklers hang upon it, all the armor of valiant men." It would not have sufficed, in order to bring out and impress on us the idea that God is man, had His Mother been an ordinary person. A mother without a home in the Church, without a dignity, without gifts, would have been, as far as the defence of the Incarnation goes, no mother at all. She would not have remained in the memory, or the imagination of men. If she is to witness and remind the world that God became man, she must be on a high and eminent station for the purpose. She must be made to fill the mind, in order to suggest the lesson. When she once attracts our attention, she at once begins to preach Jesus. "Why should she have such prerogatives," we ask, "unless He be God? and what must He be by nature, when she is high by grace?" This is why she has other prerogatives besides, the gifts of personal purity and intercessory power, distinct from her maternity; she is personally endowed that she may perform her office well; she is exalted in herself, that she may minister to Christ.

For this reason, she has been made more glorious in her person, than in her office; her purity is a higher gift than her relationship to God. This is what is implied in Christ's answer to the woman in the crowd, who cried out, when He was preaching, "Blessed is the womb that bare Thee, and the breasts which Thou hast sucked." He replied by pointing out to His disciples a higher blessedness; "Yea, rather blessed," He said, "are they who hear the word of God and keep it." You know, my brethren, that Protestants take these words in disparagement of our Lady's greatness, but they really tell the other way. For consider them carefully: He says that it is more blessed to keep his commandments than to be His Mother; but what Protestant even will say that she did not keep His commandments? She kept them surely, and our Lord does but say that such obedience was in a higher line of privilege than her being His Mother; she was more blessed in her detachment from creatures, in her devotion to God, in her virginal purity, than in her maternity; and if as Catholics hold, she obeyed ten thousand times more perfectly than the holiest of other men, then her sanctity was a prerogative, greater than any other. This is the constant teaching of the Holy Fathers: "More blessed was Mary," says St. Augustine, "in receiving Christ's faith, than in conceiving Christ's flesh;" and St. Chrysostom

declares, that she would not have been blessed, though she had borne Him in the body, had she not heard the word of God, and kept it. This of course is an impossible case; for she was made holy, that she might be made His Mother, and the two blessednesses cannot be divided. She who was chosen to supply flesh and blood to the Eternal Word, was first filled with grace in soul and body; still, she had a double blessedness, of office, and of qualification for it, and the latter was the greater. And it is on this account that the Angel calls her blessed; "Full of grace," he says "blessed among women;" and St. Elizabeth also, when she cries out, "Blessed thou that hast believed." Nay, she herself bears a like testimony, when the Angel announced to her the favor which was coming on her. Though all Jewish women in each successive age had been hoping to be Mother of the Christ, so that marriage was honorable among them, celibacy a reproach, she alone had put aside the desire and the thought of so great a dignity. She alone, who was to bear the Christ, refused to bear Him; He stooped to her, she turned from Him; and why? because she had been inspired, the first of womankind, to dedicate her virginity to God, and she did not welcome a privilege which seemed to involve a forfeiture of her vow. "How shall this be," she asked, "seeing I am separate from man?" Nor, till the Angel told her that the conception would be miraculous and from the Holy Ghost, did she put aside her "trouble" of mind, recognise him securely as God's messenger, and bow her head in awe and thankfulness to God's condescension.

Mary then is a specimen, and more than a specimen, in the purity of her soul and body, of what man was before his fall, and would have been, had he risen to his perfection. It had been hard, it had been a victory for the evil one, had the whole race passed away, nor an instance occurred to show what the Creator had intended it in its original state. Adam, you know, was created in the image, and after the likeness of God; his frail and imperfect nature was supported and exalted by an indwelling of divine grace. Impetuous passion did not exist in him, except as a latent element and a possible evil; ignorance was dissipated by the clear light of the Spirit; and reason, sovereign over every motion of his soul, was simply subjected to the will of God. Nay even his body was preserved from every wayward appetite and affection, and was promised immortality instead of dissolution. Thus he was in a supernatural state; and, had he not sinned, year after year would he have advanced in merit and grace, and in God's favor, till he passed from paradise to heaven. But he fell; and his descendants were born in his likeness, not in God's; and the world grew worse instead of better, and judgment after judgment cut off generations of sinners in vain, and improvement was hopeless, "because man was flesh," and "the thoughts of his heart were bent upon evil at all times." But a remedy had been determined in heaven; a Redeemer was at hand; God was about to do a great work, and He purposed to do it suitably; "where sin abounded, grace was to abound more." Kings of the earth, when they have sons born to them, forthwith scatter some large bounty, or raise some high memorial; they honor the day, or the place, or the heralds of the auspicious event, with some corresponding mark of favor; nor did the coming of Emmanuel innovate on the world's established custom. It was a season of grace and prodigy, and these were to be exhibited in a special manner in the person of His Mother. The course of ages was to be reversed; the tradition of evil to be broken; a gate of light to be opened amid the darkness, for the coming of the Just;—a Virgin conceived and bore Him. It was fitting, for His honor and glory, that she, who was the instrument of His bodily presence, should first be a miracle of His grace; it was fitting that she should triumph, where Eve had failed, and should "bruise the serpent's head" by the spotlessness of her sanctity. In some respects, indeed, the curse was not reversed; Mary came into a fallen world, and resigned herself to its laws; she, as the Son she bore, was exposed to pain of soul and body, she was subjected to death; but she was not put under the power of sin. As grace was infused into Adam from the first moment of his creation, so that he never had experience of his natural poverty, till sin reduced him to it; so was grace given in still ampler measure to Mary, and she was a stranger to Adam's deprivation. She began where others end, whether in knowledge or in love. She was from the first clothed in sanctity, sealed for perseverance, luminous and glorious in God's sight, and incessantly employed in meritorious acts, which continued till her last breath. Her's was emphatically "the path of the just, which, as the shining light, goeth forward and increaseth even to the perfect day;" and sinlessness in thought, word, and deed, in small things as well as great, in venial matter as well as grievous, is surely



but the natural and obvious sequel of such a beginning. If Adam might have kept himself from sin in his first state, much more shall we expect immaculate perfection in Mary.

Such is her prerogative of sinless perfection, and it is, as her maternity, for the sake of Emmanuel; hence she answered the Angel's salutation *Gratia plena*, with the humble acknowledgment *Ecce ancilla Domini*, "Behold the handmaid of the Lord." And like to this is her third prerogative, which follows both from her maternity and purity, and which I will mention as completing the enumeration of her glories, I mean her intercessory power. For, if "God heareth not sinners, but if a man be a worshipper of Him, and do His will, him He heareth;" if "the continual prayer of a just man availeth much;" if faithful Abraham was required to pray for Abimelech, "for he was a prophet;" if patient Job was to "pray for his friends," for he had "spoken right things before God;" if meek Moses, by lifting up his hands, turned the battle in favor of Israel against Amalec; why should we wonder at hearing that Mary, the only spotless child of Adam's seed, has a transcendent influence with the God of grace? And if the Gentiles at Jerusalem sought Philip, because he was an Apostle, when they desired access to Jesus, and Philip spoke to Andrew, as still more closely in our Lord's confidence, and then both came to Him, is it strange that the Mother should have power with the Son, distinct in kind from that of the purest Angel and the most triumphant Saint? If we have faith to admit the Incarnation itself, we must admit it in its fulness; why then should we start at the gracious appointments which arise out of it, or is necessary to it, or are included in it? If the Creator comes on earth in the form of a servant and a creature, why may not His Mother on the other hand rise to be the Queen of heaven, and be clothed with the sun, and have the moon under her feet?

I am not proving these doctrines to you, my brethren; the evidence of them lies in the declaration of the Church. The Church is the oracle of religious truth, and dispenses what the Apostles committed to her in every time and place. We must take her word, then, without proof, because she is sent to us from God to teach us how to please Him; and that we do so is the test whether we be really Catholics or no. I am not proving then what you already receive, but I am showing you the beauty and the harmony, as seen in one instance, of the Church's teaching; which are so well adapted, as they are divinely intended, to recommend it to the enquirer and to engage it to her children. One word more, and I have done: I have shown you how full of meaning are the truths themselves which she teaches concerning the Most Blessed Virgin, and now consider how full of meanings also has been her dispensation of them.

You will find then, in this respect, as in Mary's prerogatives themselves, the same careful reference to the glory of Him who gave them to her. You know, when first He went out to preach, she kept apart from Him; she interfered not with His work; and even when He was gone up on high, yet she, a woman, went not out to preach or teach, she seated not herself in the Apostolic chair, she took no part in the Priest's office; she did but humbly seek her Son in their daily Mass, who, though her ministers in heaven, were her superiors in the Church on earth. Nor, when she and they had left this lower scene, and she was a Queen upon her Son's right hand, not even then did she call on the faithful people to publish her name to the ends of the world or to hold her up to the world's gaze, but she remained waiting for the time, when her own glory should be necessary for His. He indeed had been from the first proclaimed by Holy Church, and enthroned in His temple, for He was God; ill had it besemed the living Oracle of Truth to have withholden from the faithful the object of their adoration; but it was otherwise with Mary. It became her as a creature, a mother, and a woman, to stand aside and make way for the Creator, to minister to her Son, and to win her way into the world's homage by sweet and gracious persuasion. So when His Name was dishonored, she forthwith was filled with zeal; when Emmanuel was denied, the Mother of God came forward; the Mother threw her arms around her Son, and let herself be honored in order to secure His Throne. And then, when she had accomplished as much as this, she had done with strife; she fought not for herself. No fierce controversy, no persecuted confessors, no heresiarch, no anathema, marks the history of her manifestation; as she had increased day by day in grace and merit, while the world knew not of it, so has she raised herself aloft silently, and has grown into the Church by a tranquil influence and a natural process. It was as some fair tree, stretching forth her fruitful branches and her fragrant leaves, and overshadowing the territory of the Saints. And thus the Antiphon speaks of her; "Let thy dwelling be in Jacob, and thine inheritance in Israel, and strike thy roots in My elect." Again, "And so in Sion was I established, and in the holy city I likewise rested, and in Jerusalem was my power. And I took root in an honorable people, and in the fulness of the Saints was I detained. I was exalted like a cedar in Lebanon, and as a cypress in mount Sion; I have stretched out My branches as the terebinth, and My branches are of honor and grace." Thus was she reared without hands, and gained a modest victory, and exerts a gentle sway, which she has not claimed. When dispute arose about her among her children, she hushed it; when objections were urged against her, she waved her claims and waited; till now, in this very day, should God so will, she will win at length her most radiant crown, and, without opposing voice, and amid the jubilation of the whole Church, she will be acknowledged as immaculate in her conception.

Such art thou, Holy Mother, in the creed and the worship of the Church, the defence of many truths,

the grace and smiling light of every devotion. In thee, O Mary, is fulfilled, as we can bear it, an original purpose of the Most High. He once had meant to come on earth in heavenly glory, but we sinned; and then He could not safely visit us, except with shrouded radiance and a bedimmed majesty, for He was God. So He came Himself in weakness, not in power; and He sent thee, a creature, in His stead, with a creature's comeliness and lustre suited to our state. And now thy very face and form, sweet Mother, speak to us of the Eternal; not like earthly beauty, dangerous to look upon, but like the morning star, which is thy emblem, bright and musical, breathing purity, telling of heaven, and infusing peace. O harbinger of day! O hope of the pilgrim! lead us as thou hast led; in the dark night, across the bleak wilderness, guide us on to Jesus, guide us home.

Maria, mater gratia,  
Dulcis parens clementia,  
Tu nos ab hoste protege  
Et mortis hora suscipe.

## FOREIGN INTELLIGENCE.

### FRANCE.

It is now a fortnight since the French Legislative Assembly has met, but the serious business of the session has not yet commenced. During the week the majority have rejected a motion for inquiring into the treatment of the political prisoners, and another for removal of Abd-el-Kader of Alexandria, in accordance with the conditions of his surrender. A motion brought forward by Gen. Grammont for the transfer of the seat of Government from revolutionary Paris, was opposed by the ministers and rejected by a majority of 243 votes. A proposition of M. Creton for repealing the law exiling the two branches of the house of Bourbon, is to be discussed on Saturday.

There has been a short but important debate in the Standing Committee appointed to examine the bill relative to the extraordinary credit of 8,460,000*fr.* required for the levy of 40,000 recruits. We have now the opinion of almost every considerable man in the knot of statesmen to whom the common deference of the President and Legislature commits, at critical moments, the guidance of France; and it is morally certain that the grounds upon which MM. Berryer, Mole, and Barrot declare their readiness to sanction the recent levy of conscripts will be instantly occupied by the Government as the basis of their policy. It was declared on all hands, that the multiplication of the army was to be considered in the light of a measure which should be interpreted according as the chapter of accidents should furnish it with a glass. At present it was to be defended because it facilitated the preservation of peace—because, according to a remark of Count Mole, "it gave France the power to resist any irregular impulse which should be an infraction of neutrality." To what end the military strength of the country should ultimately be exerted was hinted obscurely and with great caution. It seems to have been the immediate object of all to inculcate on the Cabinet the absolute necessity of present inaction. But the speeches cannot be read without betraying the determination of the speakers that the balance of power of Germany shall be eventually depressed neither in favor of Austria nor in favor of Prussia. "The traditional interests of France," said M. de Remusat, "demand that great influences in Germany be poised against each other—that of the two Powers which are disputing for the preponderance, neither should absorb nor annul its rival. A war would have the effect of establishing, or re-establishing, by a battle, the absolute unity which the French nation should always fear."

M. Odillon Barrot declared it to be the policy and interest of France to prevent Germany from being united! He wanted to see German powers between France and Russia; but they should be dis-united and *multiple*. In other words, France wanted tools and dependents in certain German powers; not a united Germany, which would be strong and independent.

### PRUSSIA.

**THE KING'S SPEECH.**—On the 21st instant the King of Prussia opened the Session of the Chambers in the White Hall of the Palace. His speech is the great topic of the week on the Continent, and the chief points are thus commented on in a leading article of the *Times*:—

The speech contains no expressions on which we can rest any firm assurances of the maintenance of peace. It does, indeed, indefinitely postpone the scheme of the Prussian Union, "on new grounds, until after a decision has been come to on the future organisation of the German Bund," and in this respect it suggests a rational rule of conduct. But, on the other hand, we are told that "the peace with Denmark is concluded and ratified, but that it has not been possible as yet to carry it, in all its points, into effect." Why not, except that Prussia has been laboring underhand to defeat and annul the engagements she herself had signed? We are told that in Hesse "disputes of the most irreconcilable character have taken place, and that an attempt to interfere from one side only threatened to violate the rights—of Prussia!" But, in the loose and turgid language of this address, the word "rights" is used throughout in the same perverted sense, without any definite meaning. Thus, after the declaration that "Prussia stands more strongly armed than at any former period of time," we are explicitly told that "she requires an organisation of collective Germany, consistent with her own present position in Germany and in Europe, and commensurate with the sum of the rights which God has placed in her hands." It is manifest that as she takes her own conception of "her present position in Germany and in Europe," as the sole

standard of those "rights"—rejecting all allusion to the existing treaties of Europe, and to the other powers of Europe, who are not so much as named in the speech—there is no demand and no aggression which may not be made upon such a basis, provided the King of Prussia thinks himself strong enough to enforce it. When the King pronounced the words, "In a very short time we shall be more strongly armed than we ever were at any time," the statement was received with thunders of applause. The cheers were repeated when the King claimed for Prussia "that position in Germany and Europe to which she was entitled."

### AUSTRIA.

It appears from the German papers that Prince Schwartzberg and his colleagues are resolved to persevere at all risks, and that they treat the complaints of the monied world with an indifference which borders upon levity. The all but hopeless state of the Austrian finances seem an additional reason for them either to gain all or to lose all, and since they have not either the power or the patience to reclaim their fortunes by ordinary means and in the course of time, they appear to be resolved to stake the little which remains on one bold cast, and if the vacillation of the King of Prussia should fail them, to rely on the chances of a war in which they have many allies, if not sympathisers. This being the fact, the Austrian armaments are carried on with an alarming energy and to a surprising extent. Almost all the trains on the Northern Railway have lately been stopped to the public, and the line is now almost monopolised by the War-office. The purchase of horses for the Cavalry is carried on with great spirit: 40,000 horses have lately been bought by the War-office, but 20,000 more are wanted, and the stock being exhausted, it appears that further supplies are expected from Russia. The importation of horses from Russia has an important drawback—they must be paid for in coin instead of in notes. The War-office has lowered the ordnance size of recruits from 5 feet to 4 feet 11 inches, and by means of this measure a further supply of recruits will be obtained.

A terrible panic prevailed on the Vienna Exchange on the 22nd. Gold rose to 39, and silver to 32 per cent. premium. The panic was caused by the non-arrival of certain messages from Berlin, and also by a paragraph in the *Lloyd* newspaper of that day. The Bohemian army musters now from 200,000 to 300,000 men.

Prince Taxis, the commander of the federal troops, has informed the Prussian commander, that he (Prince Taxis) will be compelled to advance. The reply of the Prussian general has been, that the troops under his command would not fall back under any circumstances.

The military oath has been altered in the Austrian army. That part of the former oath which related to the Constitution has been struck out.

### THE INTERVENTION IN HESSE.

The greatest mystery is observed as to the movements of the Austrian force in Fulda, and the newspapers are forbidden to publish anything concerning them until they have been examined by the authorities. "There is one fact, however," writes the correspondent of the *Times*, "which cannot be concealed—this, that it will be extremely difficult for the Federalists to remain much longer in that part of Hesse. They have literally eaten it out of house and home. The price of forage is excessive, and all provisions have risen in about the same proportion; as an instance of this I need only say that oats, which last week cost 4*g.* florins per 200 lbs., now cost 9 florins. Under such circumstances I conclude that the Austro-Bavarian army must either advance or retreat, for no other reason than that they cannot exist where they are. I am told that the villages in front are equally bare of provisions." The officers of both armies are as yet on friendly terms, and while away the tedium of country quarters together. Slight references to their probable future intercourse cannot be entirely avoided, and the following scrap of conversation is recorded. A Bavarian officer, in taking leave of a party of Prussians, said, "By Christmas we shall be in the opera at Berlin." "I am sorry to undeceive you," replied the Prussian, "but we send all our prisoners to Spandan."

### PERSECUTION OF CHRISTIANS AT ALEPPO.

A terrible outbreak of Mahomedan fury against the Christians at Aleppo took place last month. It is narrated in the following painful letter from an eye witness and sufferer to a gentleman in London:—

(Translation from the Arabic.)

"Aleppo, October 26.

"Sir—I must inform you of the great misfortune that has befallen the Christians of this city. On the 17th of this month, at about 10 o'clock at night, the Mahomedans attacked the houses of the Christians, gutted them, and burned everything that came in their way. On the next day they assembled in great force at the Christian quarter of the town known to you under the appellation of the 'Saleeby'; they broke the gates and burned three Greek and two Catholic Churches, and also the Sorian Church (the latter are a sect of Eastern Protestants—and the Convent of the orthodox Greeks; and sacrilegiously despoiled everything in them of great and of small value. They broke down the doors of the greater part of the Christian houses, and forced their entrance into them, took whatever property they could find, and what they could not carry off they wantonly destroyed, such as mirrors, china, furniture, &c. The unfortunate Christians fled for refuge into the cellars, cisterns, and other places of concealment. Their infuriated enemies wounded those they met with, killed 10 persons, and I add with horror, that they polluted about 200 women and girls. My house, among the rest, was ransacked, everything

was destroyed that could not be carried off. They robbed also my factory of gold and silver lace, and took everything they found in it, consisting of silver, of gold, of silk, and of lace; they broke the looms and carried off our horses—in short, they left nothing moveable, not even the barley and straw for our animals. Added to this, we have to deplore the loss of the clothes and jewels of wives and children, and we all remain with only the clothes on our back. I was shot through my hand, and had my middle finger broken, and received a sabre cut in my shoulder, from which I am still suffering great pain. Thanks to your brother, we are under shelter, for he sent the same day a party to conduct us to his house, and we are now with him, but we know not what is to become of us. May God have compassion on us! We thank God that the houses of the Europeans were not molested.

"The cause of all this was the jealousy entertained by the Mahomedans against the Christians, who are exempt from the conscription which has lately been exacted from the city by our Lord the Sultan. (Christians are not accepted in the Turkish army.) As the Pasha of the city perceived that the soldiers he had with him were insufficient to suppress the rioters, he retired with the primates of the town to a fortification outside the walls. Now he has returned to the town, but it is under the subjection of the people of the place. The Christians are still dispersed and in concealment. None of them opposed any violent resistance to the Mahomedans.

"I have to-day caused a petition to be written (I cannot myself use my hand) addressed to your gracious Sovereign and to your generous and sympathising fellow-countrymen, imploring relief in our distressed condition. Pray translate our humble petition into English, and let it be known how fearfully our Christian community have been suddenly deprived of their property, their families terrified and shamefully treated, and their churches destroyed. God grant that our sufferings may excite the pity of those who dwell and worship in safety! Already we are in debt for your kindness. Answer our petition and pardon the trouble.

"HANNA HOURL.

"W. Burkhardt Baker, Esq., London."

## IRISH INTELLIGENCE.

**TENANT LEAGUE—LIMERICK ELECTION.**—The friends of the tenant right question are looking forward with great anxiety to the result of the impending Limerick election. A dozen of honest and independent men of the stamp of the favored candidate of the Council of the League would do more to forward the cause of the tenant classes than a whole cargo of our fine-spun aristocrats, with all their pretended sympathy for the poor. At this time of the day the tenantry of Ireland have some experience of the humanity and the justice of this latter class. We sincerely trust that success will reward the efforts of the depopulation from the Tenant League Council, and that they will have the satisfaction of procuring Mr. Ryan's election, and thus striking the first practical constitutional blow in favor of this vital question.—*Tram Herald*.

The Limerick election is an event of incalculable importance—the new Franchise Act has not yet come into operation—the county, too, has not been formally organized, while the tenant right candidate has only lately appeared in the field; so that if the Tenant League, in spite of all these disadvantages, can secure a victory, its moral effect upon the fate of the whole question will be inappreciable. It will, in fact, bear nearly the same relation to the tenant right movement as the celebrated Clare election did to the emancipation question in the year 1828; for if Limerick can be carried, with its old exhausted constituency, there is no other county in Ireland of which the League needs to despair. Defeat will, under all the circumstances, be no real discouragement to the Tenant League, while success will be the realisation of a tremendous power for future action. We felt at first disappointed at this interruption to our regular proceedings; but the Council are unquestionably right in the course which they have adopted, and the country at large will, we doubt not, unanimously confirm their judgment.—*Banner of Ulster*.

**THE MAYORALTY.**—A requisition has been in course of signature among the newly-elected members of the Town Council, inviting Alderman Guinness to permit himself to be put in nomination for the office of Lord Mayor for the ensuing year.—*Freeman*.

**THE NEW TOWN COUNCIL.**—The several gentlemen elected to serve the office of Aldermen and Councillors of the Borough of Dublin attended on Wednesday at the City Assembly-house, at two o'clock, to make and subscribe the declaration required by the Municipal Act. The Lord Mayor presided, and each of the newly-elected members was introduced to his lordship by the Town Clerk. They then made the necessary declaration, and shortly afterwards separated.

**NEW DUBLIN CORPORATION.**—In the late Corporation there were 46 Roman Catholics, all of whom were Repealers, and but 14 Protestants, all Conservatives. In the new Corporation there are 31 Protestants, 23 of whom are Conservatives, and 8 Whigs; and only 29 Roman Catholics, 23 of whom are Repealers, and 6 Whigs! 23 members of the late Corporation were re-elected, 8 Conservative, and 15 Repealers. There are four barristers, eleven solicitors, four brewers, two distillers, and the remainder are merchants and traders. At the first election, in the year 1841, of the late Corporation, there were 19 Protestants and 41 Roman Catholics elected members of the Town Council.—*Saunders*.

**CITY GRAND JURY.**—The Grand Jury met, on Saturday, Sir Robert Hartly, Bart., foreman, in the chair.—The petition to the Queen against the abolition of the office of Viceroy, and that to the House of Commons against the withdrawal of the grants to hospitals, were read and signed by the jury, and it was resolved—"That the petition to her Majesty be transmitted by the foreman to Sir George Grey, Secretary of State, and the petition to the House of Commons be entrusted for presentation to the senior member, Edward Grogan, Esq., and that the other city members, and also the county and University members, be requested to support its prayer." Thanks having been voted to the foreman, the Grand Jury separated.



**LORD J. RUSSELL'S COLLEAGUE IN IRELAND.**—A report has been in the mouths of all men in Dublin, during the last few days, which has at length assumed a consistence and shape that prevent the possibility of its being passed by unnoticed. We confess the amount of folly—nay, of utter imbecility—which the assumption of its correctness would place to Lord Clarendon's account, has hitherto proved an obstacle to our belief; but we can now see no reason to doubt the substantial truth of the statement to which we allude, and which, if true, ought certainly be known to those who commit the interests of Ireland to the keeping of that statesman. It is said that the proprietors of a weekly newspaper, called the *World*, published in this city, performed certain services for Lord Clarendon, for which his Excellency did not show himself so grateful as was expected, although a large sum of money—we have heard £1,400—was paid on foot of the account. An action "for work and labor done" was accordingly had recourse to, and accompanied by an intimation that the noble lord's autograph letters would be put in evidence. The result (we still speak according to public, very public rumor) has been a compromise, and the withdrawal of the action by mutual consent of the parties. —*Evening Mail*.

**QUEEN'S COLLEGE, CORK.**—Professor Shaw has felt compelled to resign his office at the Queen's College. He filled the important Chair of Natural Philosophy, but, as a Fellow of Trinity College, he feels that there is an incompatibility between his position there, and his continuance in the Queen's College Professorship. —*Cork Reporter*.

**TRANSATLANTIC PACKET STATION.**—We understand that the attention of the Transatlantic Packet Station Commissioners has been directed to the following harbors:—Cork, Long Island, Crookhaven, Dumanus Bay, Berehaven, Valentia, Tarbert, Galway. Circulars have been forwarded to the naval officers who have recently surveyed the South and West coast of Ireland, requiring their opinions. The Commissioners have also applied for all surveys and charts in the possession of the Lords of the Admiralty. It will be observed that Long Island Channel, which had been unnoticed before, is now added to the list of places in this county thought of for this important station. —*Cork Constitution*.

Colonel Crofton Moore Vandeleur will contest the county of Clare, and Mr. John D. Fitzgerald, Q.C., the borough of Ennis, in the event of a vacancy. —*Limerick Chronicle*.

**A GOOD LANDLORD.**—Lord Templemore has allowed a reduction of 20 per cent. to the tenancy on his Wexford estate, on all rents and arrears due to 29th Sept. —*Waterford Chronicle*.

**THE EXILES.**—From Patrick O'Donoghue's journal, the *Irish Exile*, we learn that Mr. T. B. M. Mann has left the "Grange Farm," and is about to commence business as a general agent in Lauceston, where we hope he will meet with that success his business habits and great experience in mercantile affairs entitle him to.

**WRECK OF THE BRIG EDMUND, AT KILKEE—LOSS OF NINETY-SIX SOULS.**—On Tuesday night, the 20th inst., the emigrant barque *Edmund* was totally wrecked on the Clare coast. This vessel sailed from the quays of Limerick with two hundred and sixteen souls on board, on Friday and proceeded to Scattery Roads, where the vessel lay till Sunday, when she went down to Carrigaholt, where she lay till Monday morning, when, the weather being favorable, she proceeded out to sea. She could not have proceeded far when the fearful gale from the S. W., which spread such desolation, sprung up and drove her back; but the captain being unable to master the terrific violence of the storm, the *Edmund* was driven into the dangerous bay of Kilkee. The tide being unusually high, she was carried towards the outward ledge of rocks, called the Dugerna Rocks, in safety; but the captain here threw out the anchor, and the vessel soon afterwards heeling round, was driven with great impetuosity against the rocks, and soon became a total wreck. Wave after wave washed the ill-fated ship till it completely swamped her; but every effort that could be made was carried into effect to rescue the passengers from their heart-rending position. The wreck occurred within a very short distance of the shore. The vessel contained two hundred and sixteen passengers including the crew, of whom ninety-six were lost. The moment the intelligence reached Limerick, subscriptions were set on foot for the sufferers, and in the course of a few hours upwards of £100 was collected in the town. The *Edmund* was chartered by John M'Donnell, Esq., T. C., of Limerick. Her captain, Mr. Wilson, is a first class seaman, and the crew behaved most admirably. The crew consisted of fourteen men. —*Limerick Reporter*.

The following is an extract from an official report of Captain G. H. Fitzgerald to Captain Ellis, R. N.:— "The *Edmund*, which sailed on Monday at eight o'clock from Carrigaholt, with a fair wind, was chartered by John M'Donnell, Esq., T. C., of Limerick. When the vessel got about thirty miles clear of land, the wind headed and came to blow such a gale that all the canvas went, and the ship in a most miraculous manner got into Kilkee Bay, where no ship ever before entered, at half-past eleven o'clock on Tuesday night, and became a total wreck at three o'clock on Wednesday morning. There were 216 souls on board; three more than mustered for me. Out of two hundred and sixteen, one hundred and twenty are saved, including all the crew except the carpenter; ninety-six have been lost, of whom forty-seven have been washed ashore. Fifty coffins were brought from Kilrush by Mr. Blair, Lloyd's agent. Captain Pascoe stated he never saw such a wreck."

**EMIGRATION.**—Though the winter may be said to have set in, it is astonishing to see the large number of persons who continue to leave Louth and the adjoining counties for America. This is the more strange, as many who had emigrated have lately returned to Ireland. —*Louth Advertiser*.

**EMIGRATION.**—"The cry is, still they go." And from every port in Ireland we hear this cry echoed week after week. The people continue to abandon the country—not in dozens or scores, but in hundreds—braving the dangers of a winter's passage across the Atlantic, rather than encounter the dangers of another season in Ireland. When will this end? Shall the land become desolate? Last summer the farmers in many parts of Ireland had to complain that they could not get a sufficiency of laborers. How much more general and afflicting shall the complaint be next summer? But of the farmers themselves what shall become? They, too, are abandoning the country. Ireland can only be compared to a wounded man bleeding to death. —*Newry Examiner*.

**CENSUS OF THE POPULATION.**—The Registrar-General has drawn the form of the householders' schedule which will be filled up on Monday, the 31st of March, of the ensuing year. It is divided into eight columns, under the following heads:—Name and surname, relation to head of a family, condition (i. e., whether married, single, widow, or widower), sex, age, rank, profession or occupation, where born, if deaf and dumb, or blind. Persons who refuse to give correct information incur a penalty of £5, besides the inconvenience and annoyance of appearing before two justices of the peace, and being convicted of having made a wilful misstatement of age, or of any of the other particulars. The return is required to enable the Secretary of State to complete the census, which is to show the number of the population—their arrangement by ages and families in different ranks, professions, employments, and trades—their distribution over the country in villages, towns, and cities—their increase and progress in the last ten years.

Patrick Maher, of Thurles, sentenced to seven years' transportation by Serjeant Howley, in 1849, for a grievous assault on a policeman, was sent out to Bermuda as a convict, whence he escaped to America, sailed to California, and last week sent home £5 from the diggings to his mother.

**BELFAST UNION.**—The collector of this union has absconded, being deficient in over £1,000 of the collection. Ultimately, however, there will be no loss to the union, as the securities are amply sufficient to cover the deficiency. —*Northern Whig*.

**MURDER BY BAILIFFS.**—The *Nenaggy Guardian* gives annexed particulars of a brutal murder, committed last week in the parish of Uskane, which, says that journal, "shows the dreadful extent to which the house levelling system has been carried on":—"The victim in this case was a poor farmer, named James Atkinson, 75 years old, holding about 16 acres of land. Is it to be wondered at that Ireland's soil should not bring forth her usual plentifulness when, although hundreds of acres of her prime land lie unutilized, a poor old man on the verge of eternity is slaughtered for the possession of a cabin? It appears that Atkinson gave up possession of his house and land in November to Mr. Exshaw's agent, and was afterwards let in as a caretaker; that on Thursday evening Michael Fitzgerald, bailiff to Mr. Exshaw, went to level the deceased's house. The old man besought this heartless law-agent to leave him in for one night, as he and his sons were cleaning out a barn for their reception, and in the morning he would give it up peaceably; but the bailiff's time could not be lost going and coming, so the house must come down. Immediately seeing it would require more than himself to effect his purpose, he departed and soon returned with three men, armed with sticks and pitchforks. They immediately commenced dragging out the furniture. Atkinson's sons resisted them, a riot ensued, in which blows were given on both sides. The deceased, after receiving two severe blows in endeavouring to preserve peace, was making his way out, when he was again struck with a pitchfork handle on the top of the head, after which he never rallied, and died in two hours. Through the exertions of the police three men, named Michael Fitzgerald, Pat Fitzgerald, and Barney Waters, have been arrested; the fourth man, whose name is Dan Waters, has not yet been apprehended. On Friday, the 15th inst., Mr. T. T. Abbot, coroner, held an inquest on the body, when the following verdict was returned:—"We find that James Atkinson came by his death in consequence of injuries received on the head, one of which we believe to have been inflicted by Dan Waters, aided and assisted by Michael Fitzgerald, Pat Fitzgerald, and Barney Waters."

**LORD JOHN RUSSELL v. THE POPE.**—We understand a requisition, signed by George H. Moore and Onseley Higgins, Esqrs., the members for Mayo, and by an immense number of the leading Catholic gentry, Clergymen, merchants, traders, and freeholders of this county, is about being presented to C. H. Mahon, Esq., High Sheriff, calling upon him to convene the Catholic inhabitants of his bailiwick, to consider the most becoming way of replying to the unmerited insult cast on the religion of nine-tenths of her Majesty's faithful and loyal subjects by the head of her Government. —*Castlebar Telegraph*.

**LORD J. RUSSELL'S REPENTANCE.**—The Dublin correspondent of the *Morning Chronicle* says that it is reported in trustworthy circles, "that Lord John Russell has written to a high personage in this country, expressing his sincere regret that misconstruction should have been put upon his recent letter to the Bishop of Durham, and declaring that nothing was further from his intention than to cast any reflection upon the Roman Catholic religion."

**PAPAL AGGRESSION.**—The following very characteristic resolutions emanated from a meeting of the Dublin Protestant Association, held here on Saturday last:—

"That while we hail with unfeigned delight the great movement in which the universal Protestants of England are engaged, and heartily sympathize in their magnificent resistance to the Pope's audacious aggression upon the territory of England, we cannot but feel, as Protestants and Irishmen, that the evil with which Ireland is threatened has not only been tolerated in Ireland by the British Government, but been actually fostered, encouraged, and promoted to an extent little short of treason against the Queen as it has been rebellion against Heaven; that in this country the acts of the Government with respect to the Romish apostasy have been of such a character as to cause little surprise to be created in our minds by the present daring act of Papal aggression.

"That against every concession to the Pope's votaries in this country, pernicious as such were both to Church and State and to the temporal and eternal interests of our Roman Catholic countrymen, we, in common with the Protestants of Ireland, have incessantly protested.

"That we now feel ourselves peculiarly called upon to demand the reversal of those unprincipled concessions, and we boldly ask the Protestants of the sister country to unite their demands with ours, and seek the eradication of the evil from all parts of the British dominions.

"That the liberal and prompt support of all friends to the great cause of Protestantism in Ireland is earnestly requested to enable the committee of this association to adopt the steps which this extraordinary crisis demands."

**ARCHDIOCESE OF CASHEL.**—Within the last week the Most Rev. Dr. Slattery, Archbishop of Cashel, received from his Holiness Pius IX., a diploma conferring the degree of Doctor in Divinity on the Rev. P. Leahy, President of Thurles College.

ENGLAND.

**CHELTEMHAM—ATTACK ON THE CATHOLIC CHAPEL.**—The "No-Popery" cry here has been wilder and wider than elsewhere. On Monday, the 11th inst., a meeting took place in the Town Hall—the High Bailiff in the chair, surrounded by the member for the borough, Grenville C. L. Berkeley, Esq., the Hon. Craven F. Berkeley, (the late member,) Rev. F. Close, (the Cheltenham Pope,) and ministers of all the Protestant sects in the town. One speaker, the Rev. Archibald Boyd, of Christ Church, in the town (an Anglican), related an anecdote of four Catholic Priests having been hung at Honduras. This was received with laughter and cheers. Certain resolutions were passed at this meeting, which then adjourned to Thursday, the 21st inst. Previous to this last meeting, a Mr. Shirer, a large tailor and draper of the town, made himself particularly busy in getting up a demonstration for the occasion, &c. Mr. Hardwick, another tailor in the High-street, prepared two gigantic figures—one of the Pope, and the other of Cardinal Wiseman. These were publicly exhibited in his shop for days before the meeting, and towards making which and burning them afterwards, it is said, a subscription of seventy pounds was raised. On the morning of the last meeting the magistrates issued a notice prohibiting the burning of these effigies, which, of course, gave great offence to the Protestants. On the breaking up of the meeting, about half-past ten o'clock, the mob proceeded to Mr. Hardwick's, and demanded the figures. This demand not being immediately complied with, they broke every pane of glass in his house. The mob now became perfectly furious, and the police not being in sufficient force, it was deemed advisable to send out the "Cardinal" through the hole in the wall (for so it literally was, the sashes and glass being all demolished) to appease them. After a most horrid and savage shout, the mob proceeded towards Sandford Fields to burn it; however, on the way they suddenly halted, turned round, and went to the Catholic Chapel, tore up the rails in front, and made a fire to consume the figure—broke all the windows of the house and chapel; one large brickbat actually fell on the pillow of the Priest, who, fortunately, had not retired to bed. They forced open the doors of the Chapel, determined to burn it to the ground. At this time, providentially, Captain Leffroy (the head of the police) arrived, and placing himself at the head of his men, most gallantly assisted by George Schouster, jun., and J. Pilkington, Esq., magistrates, and some thirty men belonging to the Working Men's Institution, succeeded in driving back the mob from the door, and thus preserved the Chapel. The town was in an uproar until after midnight. On Saturday morning a meeting of the Catholics was held at the Chapel-house—the Hon. Colonel Browne in the chair—when Mr. George Arthur Williams proposed, and Mr. D. Evans seconded, a resolution, which was carried unanimously:—"That James Poodle, Esq., solicitor, be requested to take immediate proceedings against the parties for the recovery of the amount of damage." These disgraceful and cowardly proceedings, worthy only of savages, have raised one universal feeling of disgust and contempt (excepting always those who caused them) throughout the town, amongst all right-minded persons, and addresses of condolence have been presented to the Priests. —*Correspondent of the Tablet*.

**SAYING AND DOINGS CONCERNING THE NEW ROMISH HIERARCHY.**—The agitation is gradually subsiding, and the patriotic churchwarden no longer retires to his chamber with a throbbing breast and an eccentric pulse. At one period matters looked positively alarming. "The Papal Aggression" had become a standing title in the daily papers; the voice of the furious Orangeman was heard in the uproar; and gentlemen with overcoats of peculiar make were greeted in the streets with cries of "No Popery." Now, those who take a real interest in the matter are watching the movements of the Government, leaving to the Premier the responsibility of repressive measures. The hubbub has been a rare piece of good fortune for controversial writers. Old moth-eaten books are drawn from their ignominious retreats. Every zealous Protestant who has penned a diatribe against the "Scarlet Lady," advertises his production as "suitable to the times;" and, instead of a Christmas book from Mr. Charles Dickens, we are threatened with "Prophetic Studies" by Dr. Cumming, and "The Papist's Oath of Secrecy, or the Bloody Oath!" —*Weekly News*.

"A Churchman" issued quite a touching appeal at the municipal elections at Leicester last week. "At the recent Election," said an enormous placard, "you nobly did your duty: you succeeded in placing a Churchman in the Council Chamber! another opportunity now presents itself, do not lose it. Attacked as the Church is by Popery on one hand, and Dissent on the other, (with vipers in its own bosom!) it is your bounden duty to return none but its firmest and truest friends." Poor dear mother Church! Well may she be in an almost delirious state.—*ib.*

The *Hong Kong Register* gives some extracts from a description on England contained in the Governor of Tuh-keen's Geography. The celestials are told that "sons and daughters share the property of their parents. A man may not take a concubine or second wife. If he do, he is banished for seven years. *Husbands all obey the orders of their wives. This is the way with the whole nation.* After the fashion of American travellers, a description of our meals is given:—"An Englishman's breakfast consists of bread and biscuits, which he spreads over with butter. He drinks also tea and coffee, mixing with them milk and sugar. His noon meal, he calls dinner. It consists of beef and mutton roasted or fried. He drinks *grape-wine to it*, and does not care much for vegetables, excepting the potatoe." —*ib.*

**APPALLING DESTITUTION.**—On Monday Mr. H. M. Wakley held an inquest at the Three Compasses, St. Sepulchre, on Thomas Black, a coal porter, aged 38. The jury were horror-stricken at the appalling spectacle which the body, reduced to a skeleton, and the denuded hovel in St. College-court, where it lay, presented. Some of the jury were sickened by the dreadful sight. Mary Black, the widow, who was the very personification of want, with a skeleton infant, aged seven months, in her emaciated arms, deposed for the last three months her husband had been confined to his bed by illness, and that during that period deceased, herself, two children, and her sister-in-law were supported by pledging their furni-

ture and their clothing. One of her children lately died, she believed, from want. (Here witness burst into tears.) Last Monday her husband rose from his sick-bed, and walked to and from Berkhampstead, a distance of 30 miles, in search of work, but got none. He returned home on Tuesday exhausted, and complaining of cramps in his legs and in every part of his body. On Wednesday his pains were horrid, and constantly he called for drink. Witness had nothing to give him but weak coffee, which he could not drink. He repeatedly exclaimed, "I'll die—I'll die." (Witness was again interrupted by her tears.) He soon afterwards became insensible, and Mr. Clark, surgeon, was sent for, who instantly attended, but deceased died in a quarter of an hour after the gentleman's attendance. When he died she had neither a farthing nor a farthing's worth in the world until a good neighbor gave her 2s. She had no resource for herself and her infant unless the workhouse; but her infant (witness wept bitterly) would not trouble the world long. Mr. Clark gave it as his opinion that deceased died of a disease of the heart, and that his death was accelerated by his great exertions in walking on Monday. Several jurors gave it as their opinion (in which the worthy coroner concurred) that deceased died of starvation, Verdict—"Natural death." [Certainly, death from starvation is the most natural circumstance in a Protestant country.—Ed. T. W.]

Mr. Herapath, though a Dissenter, displayed the true Popish spirit at a meeting a few days ago, at Bristol. The *Bristol Gazette* says, "Does Mr. Herapath think that the Church of England looks with more favor on Dissent than on Popery? Does he believe that there is one Minister of that Church who would not, if he could, exclude from Parliament and from our Town Councils, all Unitarians, Socinians, Latitudinarians, to say nothing of Jews? It may be very convenient and very popular to join in the hue and cry against the Catholics, but we would have Mr. Herapath, and as him, beware, lest, whilst seeking to shackle the Papists, they may not be forging fetters for themselves." —*Weekly News*.

"The greater part of one million sterling," observes Walter Savage Landor, "has fallen to the Bishop of London's share—I mean the present Bishop's. It is only now, when he is in danger, not from the opposition, but from the proximity of the Pope, that he begins in good earnest to defend the Church. He met His Holiness half-way in sticking up the candles on the altar, and only deferred the lighting of them until a later hour. He would have left to His Holiness half the wax, but was reluctant to yield an ounce of the honey."

It is understood that Sir John Herschel will succeed Mr. Shiel as Master of the Mint. This appointment will no longer be held by a member of Parliament, and the salary will be reduced to £1,500 a-year.

The *Morning Chronicle* (Peelite organ) intimates that the manifesto of Lord John Russell is wanting in dignity of tone, and is discreditably tinged with party and personal asperity; and that "in denouncing Popery on religious grounds, he commits the very error which he has a thousand times censured in his ultra-Protestant opponents."

**THE NOVEMBER GALES.—GREAT LOSS OF LIFE.**—The gales of this month have hitherto been unusually severe, and attended with frightful calamities. Last week the number of wrecks and loss of life was most disastrous, and the accounts from the coasts of the tremendous gale of wind which blew from almost all points, on Sunday, has fearfully added to the list. On Tuesday night, an American emigrant ship, named the "Adehade," bound for New Orleans, was lost on the Blackwater Bank, with three other vessels, laden with cargoes of the value of £35,000. She struck on the south end of the shoal. Her signals of distress were quickly perceived by the coast guard, who, with the inhabitants, immediately put off in their boat to the wreck, and by extraordinary exertions they succeeded in saving every soul. The ship, however, went to pieces.—The schooner, "Queen of London," from Cardiff, was cast on Phillack beach, and the whole of her crew perished. They were distinctly heard crying for assistance, but none could be rendered.

That part of the Sussex coast between Shoreham and Worthing was the scene of a very distressing event. At daybreak on Monday, the "Lalla Rookh," a heavily laden barque, bound to London from the Brazils, was observed riding at anchor and laboring severely. It being evident that she was in difficulties, a boat with eleven men put off from Worthing to her aid, and, notwithstanding the tremendous surf that was running, the brave fellows made a desperate effort to reach her. They had got within a short distance of the vessel, and were about to get the weather side, when a terrific sea caught the boat and capsized her. For a moment or so, the unfortunate crew were seen struggling in the water; the violent lashing of the surf, however, soon overpowered them, and every one perished. As many as forty children will be rendered fatherless by this sad disaster. Later in the day, another boat's crew succeeded in gaining the barque, and in the course of the afternoon she got up a sail and proceeded up the channel towards the river.—Towards the Cornish coast the gale apparently was even more destructive. An almost incalculable amount of mischief has been done to shipping in the foreign and coasting trade, some having lost masts, spars, sails, &c., while others parted from their anchors, and lost them, with considerable length of cable. A vessel laden with raisins and other fruits was driven shore to the westward of Penzance, and all the crew were drowned.—Many of the disabled vessels that ran into the various ports in the channel had some of their crews washed overboard.

There is every reason to believe that the brig "Gazelle," homeward bound from Sydney, was lost off Ramsgate during Monday night, with all the crew.—On Monday during the high wind which prevailed, a large vessel, containing 350 quarters of malt, in endeavoring to pass under London-bridge, struck one of the pier heads with such violence as to make the vessel swing round several times, and the crew had great difficulty in effecting a safe retreat. The whole of the valuable cargo sank.



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THE TRUE WITNESS  
AND  
CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, DEC. 20, 1850.

## CATHOLIC AND GOVERNMENT BISHOPS.

The excitement occasioned by what the white-cravatted gentry term the "Papal aggression," has as yet by no means subsided in England. In the discussion of this, all other questions are, for the time, forgotten. Prussia and Austria may settle their disputes as best they may; Protectionists may harangue against Free Trade, and no man regardeth them. John Bull has fairly gone mad. A Cardinal's hat and a few Catholic Bishops have goaded the hoarse creature to desperation. He could stand the presence well enough of the old government Bishops, but real Bishops are more than he can possibly bear. We will not have this man to reign over us,—for "we have no king but Cæsar" is now, as it was 1800 years ago, the cry of those to whom obedience to Christ seems as a mean submission to a foreign power. Alas, how true it is that God, speaking thro' His Church, has long been a foreign power to England! and, naturally, the re-assertion of His rights must appear to those who acknowledge no king but Cæsar, no spiritual authority except that of the Queen, a most unwarrantable assumption. As in the days of that evangelical man, Titus Oates, and of poor Sir Edmondsbury Godfrey, when all good Protestants went to bed under the firm conviction that they were to arise in the morning with their throats cut, so do their equally simple descendants seem to dread that some fine morning they may awake, but to find themselves converted to the faith of Christ. "Insolent aggression" is the mildest term applied to the acts of our beloved father, Pius IX., by which he has restored the Catholic Hierarchy in England. "Insolent aggression:" so of old it must have seemed, when the first bishop planted his episcopal chair at Rome, without the consent of Cæsar,—so it must have appeared to the Ephesians, when Timothy—to the Cretans, when Titus—were appointed bishops over them, without the permission of the civil powers. Still more "insolent" must have been the aggression of a Gregory, when he sent Augustin to the shores of Kent, and more impudent the assumption, when a Pope presumed to transfer the primacy from London to Canterbury. For, if a Pope in the xix. century has no right, then it is clear that in the seventh century, the Popes had not the right to transfer the primacy; and all the Archbishops of Canterbury downwards—Lanfranc, Thomas A Becket, and all—have been nothing more than pretenders to a dignity, to which they had no lawful claim. Whatever powers the Pope may have, are derived from God, and are the same now as they were 1200 years ago. Man did not confer them. Man cannot take away or diminish them; what is an usurpation now, was no less an usurpation then. We may be told that there is a difference betwixt the times of Victoria and of Ethelbert,—that now there does exist a regular apostolically-descended Hierarchy in England, and that then there was none. To this we answer, that the Catholic Church has never and never can recognize the claims of the gentlemen who are called

Bishops of the Church of England, to the sacerdotal character. With every respect for the individuals, as gentlemen of amiable lives and high literary attainments, a Catholic can see in them nothing more than laymen, although he admits their claims to be considered as the Government Bishops of a Church, not by God, but by law, established; and, therefore, out of respect to the feelings, or prejudices, of the members of this Church, the Pope has created Bishoprics, with new titles. As the *Times* says, the Queen of England can alone make a Bishop of the Church of England. Most true: and that because it is the Church of England. If it were the Church of Christ, the civil power would have no more to do with the making of Bishops, than had the Roman Emperors with the consecration of a Titus or a Timothy.

But it is now pretty generally admitted that the recent ecclesiastical appointments are in violation of no existing statute. Parliament will perhaps be applied to for the re-enactment of new penal laws. Should these pass, the triumph of Catholicity will be complete. They cannot be enforced, and Catholics, obedient in all things lawful, to the civil power, will hold them in derision, remembering that it is better to obey God than man. Elizabeth might threaten to unfrock the prelate that she had made, as, certainly, she had the full right to do; but all the Acts of Parliament that bigotry can pass, will never be able to un-consecrate a Bishop of Beverley or of Westminster, and any acts of violence exercised towards their persons will but increase the love and veneration which the faithful bear and will render to the true pastors of the true fold of Christ.

The no-popey agitation is beginning to produce the natural results. At Cheltenham, the Protestants have mobbed the Catholic chapel, and were only prevented from utterly destroying it, by the interference of the police. At Birkenhead, we regret to say, the Catholics have retaliated. Rendered furious by the insults heaped upon their faith, a numerous body of *navvies* have taken what the English papers term a sad revenge for the Protestant orgies. Several policemen, who in vain attempted to disperse the mob, have been severely injured, and peace was at last restored solely by the noble exertions of the Catholic Clergy. In the meantime, the Bishops have addressed pastorals to their people, earnestly exhorting them to peace and brotherly love. The Government Bishops, for their part, have not been idle. Meetings have been held in every part of the country, where a great deal of breath has been wasted, and many violent resolutions passed, to which, we think, Pius IX. will pay no very great attention. One protest, especially, by the Bishop of Oxford, is very funny, and puts one in mind of the cry of the fig vendor in Constantinople, and his solemn exordium—"In the name of the Prophet—Figs." In Scotland, the agitation is spreading far and wide, and all the old women have been very severe upon the Man of Sin, and the Son of Perdition. In a few weeks, it is to be expected that the present fury will abate. Common sense will assert its rights; and when the good people see that all they can say or do cannot prevent the establishment of a Catholic Hierarchy in England, or the spread of true religion, they will quietly put up with what they cannot help. "It is hard for them to kick against the goad."

## THE MONTREAL GAZETTE AND THE NUNS.

Commenting upon the disgraceful riots which have lately occurred at St. Grégoire, and which all men equally condemn and deplore, the editor of the *Montreal Gazette* presumes to speak of the ignorance of the French Canadians generally. He should remember the old proverb that "those who live in glass houses should not throw stones," and that it does not become a native of England or Scotland, the former, perhaps, the most uneducated, and the latter, certainly, with the exception of Sweden, the most immoral, of all European nations—to speak about the ignorance of the French Canadians, more especially when a great part of the property which the piety of their ancestors had consecrated to educational purposes, has been taken from them, under the pretence of the rights of conquest. If prudence would have commanded a discreet silence upon these topics, a regard to truth, supposing that the editor of the *Montreal Gazette* did possess such a commodity, would have prevented him from writing the following—

"The Seminaries of Quebec and Montreal received their enormous properties for the purpose of educating the people. The Jesuits received theirs for the same purpose. The numerous bodies of Nuns received theirs for the same end also. The amount of the grants was sufficient to have established schools in all parts of the country, as it always has been sufficient to support a large number of men and women. They, however, have preferred to expend the proceeds in raising enormous piles of building in the cities, and in living

together in communities, than to dotting the country with schools, and scattering themselves as local teachers in them."

We are well aware that amongst our Protestant brethren there prevails an immense amount of ignorance concerning the origin and the disposition of the property held by the Catholic religious corporations. But such ignorance is inexcusable and incredible upon the part of a writer in the public journals, and no amount of charity can prevent us from believing that the passage which we have just quoted was dictated by a mean jealousy of those establishments, whose supposed wealth the writer envies, and whose good works he hates because he cannot imitate. We intend to show the falsity of his assertions, and the malice of his insinuations. And first, we deny that the Seminary of Montreal (for to Montreal at present are our remarks confined) received its property for the purpose of education. The St. Sulpicians, as we have had occasion to shew before, have received gratuitous grants of *no property whatsoever*. They paid the full value for both the Seigneuries which they hold. One of the conditions annexed to the ordinance of 1840, is, that they shall support schools for children *within* the parish of Montreal. We have shown how nobly the gentlemen of the Seminary have fulfilled this obligation, having expended within the last nine years £21,141 for the purchase of sites for, and in building school-houses in Montreal, in which a gratuitous education is given to nearly 3000 children, at an annual expense of about £1500. The remarks of the *Montreal Gazette*, as applied to the Seminary of Montreal, are thus shewn to be deliberately false.

Of the other religious communities in Montreal, one only has for its object the giving of education—*La Congrégation de Notre Dame*. The others are, and were intended solely as, hospitals for the aged and infirm, as the Hôtel Dieu, the Grey Nunnery, and the Providence Convents, or for the reformation of abandoned women, as the Bon Pasteur. Now, of these none have ever received any grants of property from government. The property they hold, is, in every case, either the gift of private individuals, or purchased with monies, the fruit of the labor and economies of the inmates of the Convents. The Hôtel Dieu alone received from the Hundred Associates, in the person of Mdlle. Mance, about 1660, a grant of land, in lieu of a debt of 20,000L. due by the said Company to Mdlle. Mance, for monies lent, and the Grey Nunnery receives annually a small pittance from Government, in aid of the Foundling department of that hospital. Now, these are facts which we defy the *Montreal Gazette* or any one else to contradict. Let it, if it can, prove that any part of the property held by the religious communities in Montreal, is a grant of public property made either by the French or British Governments. And now a few words more about the Congregation, the only one of the communities established for the purposes of education. This community was founded in 1653, for the purpose of educating girls both in town and country. Its entire property consists of some land at the Point St. Charles and St. Paul's Island, purchased (1670) with monies, the private property of the Sisters before they joined the community. It is also with the sums of money which each Sister contributes upon her entry to the community, and termed dowry, increased by the generous gifts of some private individuals, and the proceeds of the labor of the Nuns, that the Convent was rebuilt in 1844, and the shops which hold of it. The community is composed of 148 professed Nuns and 24 Novices. Of these, 115 are actually employed as teachers in different schools, 79 in the 24 country Missions, and 36 in the schools of this city and its suburbs, in which a gratuitous education is given to all who present themselves. The number of girls thus gratuitously educated is 4500. The only assistance which this community has received from government has been the trifling sum of about £50 annually paid by the School Commissioners, in accordance with the provisions of the act. Here then is a plain statement of facts, giving the lie direct to every one of the *Montreal Gazette's* assertions. The property which the *Congrégation de Notre Dame* holds, is not a grant from any public property, and the Sisters do not live together in community, but are scattered over the face of the country as local teachers.

The other religious establishments having nothing to do with educational purposes, it is not necessary for us at present to go into any history of the origin or disposition of their property,—none of which was granted out of public property,—though we are ever ready to afford information when requisite. The right hand should not know what the left hand giveth, and our Catholic religious communities would fain do their good works in secret, that their Father who is in Heaven may reward them openly. Yet if they seek not publicity, nor sound a trumpet when they do alms, they shrink not from investigation of the most minute; they court not, yet they will not decline enquiry. The *Montreal Gazette* thought fit to attack them—let him—if he can make good his assertions or contradict ours. He can do neither, and must submit once more to be branded as a calumniator.

The *Montreal Witness*, in alluding to some remarks made by Dr. Brownson upon the notorious immorality of Protestant countries, asks us—what must be the immorality of Catholic countries in which horse-races, fireworks, and lotteries, are tolerated by the Church upon the Sabbath day? We believe that in the cant of the conventicle, the Lord's Day, or Sunday, is generally meant by the word—Sabbath. As the witness to the above-mentioned enormities is an anonymous correspondent of that very respectable,

—and remarkable for its love of truth,—paper, the *N. Y. Evangelist*, such statements are not entitled to much credit. However, we will accept them as if they were true, and ask of the *Montreal Witness* to prove the immorality of the acts described. We are no advocates of horse-racing, lotteries, or any kind of gambling, but fireworks we have been accustomed to look upon as pretty and certainly very innocent pageants. But, perhaps the immorality consists not in the acts themselves, but in the fact of their taking place on a Sunday. Now, as to the day, we defy the *Montreal Witness* to prove that any act, innocent of a Monday, is guilty when committed upon the Sunday, or to give any authority from the book he is so fond of pretending to understand, why the first day of the week should be observed as a day of abstinence from business or amusement. It will be no answer to say that, by the Mosaic law, the seventh day was sanctified unto the Lord. We are speaking not of the seventh, but of the first day of the week, and if the law is fulfilled by sanctifying one day in seven, according to the principle of Protestantism, that is, of private judgment, a man has a right to judge for himself which day of the seven he will sanctify. The Protestant will not surely be so inconsistent as to plead human authority. Next, we would remark, that the amusements, the indulging in which is pronounced immoral, were sanctioned, not by the Church, but by the Tusculan municipality. The commands of the Church, as to the time and manner of sanctifying one day in seven, are clear enough. If men break them, the fault is theirs. On the Sunday, the Church enjoins the assisting at the offices of the Church, and a total abstinence from all servile works. All acts immoral or tending to cause immorality are forbidden, not on Sunday only, but on every day of the week. But it behoves not the Protestant, who cannot produce any authority for the observance of the first day of the week, except the authority of a Church which he denies, to find fault with the manner in which Catholics spend that day. In this we see the old puritanical leaven bursting out. Morality, with the Puritans, consisted, not in the observance of chastity, temperance, and the weightier matters of the law, but in a fantastic and judaical observance of what they termed the Sabbath. To look gloomy, to abstain from all rational amusements, to sit out (by way of penance) three or four hours of a weary discourse delivered by one who, professing the right of private judgment and the absence of all human authority on matters of faith, yet has the consummate impudence to set himself up as a religious teacher—these constitute, in the eyes of many, the whole duties of man. Horrid creed! How many little children are driven to the verge of madness by these cruel Sabbaths! How many are taught to dread death, not because of the fear of Hell—their young minds are yet ignorant of vice—but from fear of Heaven, which they have been told is a *perpetual Sabbath!* Associating in their tender minds the idea of Sabbath with the days of wretchedness and gloom which they have undergone on earth, many are almost driven to sin in the hopes of escaping such a Heaven. Not so with Catholics. To those at least who observe the Sunday in the manner which the Church enjoins, it is a day of pleasantness, whose hours are hours of peace.

When the *Montreal Witness* shall have proved that acts, innocent on Tuesday, are unlawful upon the Sunday, we will give him our opinions respecting the offences alleged to have taken place by authority of the Tusculan municipality; and, in the meantime, we venture to doubt whether lotteries or fireworks, on a Sunday evening, are worse than the drunkenness and prostitution which, from "early dawn to dewy eve," disgrace the streets of Edinburgh and Glasgow, on Sundays perhaps even more than upon the other days of the week.

The *Pilot* is at us again, because of our remarks upon the "Godless Colleges," and our assertion that the system of mixed education, is education without religion. The learned editor has yet to learn that the "fear of the Lord is the beginning of wisdom," which fear, certainly, cannot be inculcated in any educational establishment in which no religious education is given. We can easily understand that Protestants do not and cannot perceive the dangers to which the Catholic is exposed by the system of which the *Pilot* approves. Protestantism, which is a mere negation, runs no risk by coming in contact with other forms of negation. But, with Catholicity, which is an affirmation, the case is very different. The difference betwixt one Protestant and another, even down to him who denies the existence of a God, is only a difference of degree. But the difference betwixt the Catholic and the Protestant of any denomination, is a difference of kind. Hence the danger to which the former is exposed. Nor should Protestants wonder, if Catholics are averse to entrust the education of their children to schools over which their Church has not *supreme*, or over which Protestants have *any* control; there is in this nothing unreasonable; what they ask for themselves they are willing should be accorded to Protestants, with whose educational establishments they do not presume to interfere.

The *Pilot* thinks that the Church should not have supreme control over the education of her children. He may enjoy his opinion, but he should not attempt to force it down the throats of Catholics. All that we contend for, is, that Catholics be not compelled to contribute to a system which their Church and conscience condemns—a demand often made by the Dissenters in England. Any plea upon the score of necessity, which can be set up for compulsory

taxation for a system of national education, is equally valid for compulsory taxation for a system of national religion. If we are told that religion comprises matters of opinion, but education matters of fact; we answer that religion is not of opinion, but of revelation, and, therefore, to say the least, as much a matter of fact as is the truth of any proposition in Euclid.

We would correct an error into which the *Pilot* has fallen, in stating that we have "surrendered our right to reason and judge" on matters decided by the Church. We have not surrendered the right, simply because we never possessed it. The Church is the channel, the medium through which God makes known His will to man. To reason upon the decisions of the Church, is to reason upon God's expressed word, and this right, as before God, no man possesses. Adam claimed it when he reasoned within himself against God's word—saying to himself, "surely if I eat this apple I shall not die." So following out the principle of private judgment, he ate that apple, and committed the first Protestant act which this earth witnessed; though Heaven had previously witnessed the protest of Satan and his angels against the despotism of God. We know the result.

Another point which the *Pilot* does not seem to understand clearly, is—that despotism does not mean simply submission to authority, but submission to illegal authority. Before, then, he can accuse the authority of the Church as despotic, he must prove that it is illegal, that it is not from God; unless, indeed, he is prepared to maintain that God is a tyrant, and the absolute authority with which He ruleth all things in Heaven and upon earth, be a despotism, because it is absolute and irresponsible.

**A LAME ATTEMPT AT PROSELYTISM.**

On Sunday evening last, a young woman who has not been long in Montreal was on her way to St. Patrick's Church, but on reaching the door of Zion Church she lost her latitude, and inquired of a person whom she there met which was St. Patrick's Church. The answer was, "Would no other church do you but St. Patrick's?" To which the girl replied, "Why, to be sure any Catholic Church would do me just as well." "Wouldn't this one here do?" "Is it a Catholic Church?" "Oh not at all—it's a Protestant church." "Well, then, it won't do!" and the girl was going off, when the pious gent. thought fit to attack the religion she professed, telling her she was blind, and ignorant, and so on, and finally putting a Bible into her hand, he pointed to the lettering on the back, (by the light of Mount Zion lamp) and told her to remark well that it was the *Holy Bible*, which her priests would not let her have. So he went up the steps into Zion Church, thinking, we suppose, that he had made a convert,—the Missionary Record usually reckons its converts by the number of Bibles distributed—and the girl went on her way to St. Patrick's. When the service there was over, she showed the precious gift she had received, and we can certify that the occurrence afforded rare sport that evening. She would have put the mutilated Bible in the fire but that it was suggested to her to keep it as proof. The name *Richard Cowan* is written on one side of the fly leaves, with the additional information that the volume was given said Richard by Francis Dougall. Who Richard or Francis is we know not, but the Bible lies at this office awaiting its owner—that is, if he be not ashamed to come for it. We would advise the poor man, whoever he be, to let Catholics alone for the future.

Lord Beaumont, a *soi-disant* Catholic, has written a letter to Lord Zetland, condemning the conduct of Christ's vicar on earth, and approving of that of Lord John Russell. It is rumored that Lord Beaumont will be rewarded with the governorship of Malta. His Lordship has gone cheap, very reasonable indeed, considering that there are not many such Catholics in the market.

Several articles unavoidably omitted from want of room.

We thankfully acknowledge the receipt of the following amounts:—Rev. Bernard J. Higgins, our agent at Norwood, £1; Mr. Mich. Campion, Russelltown Flats, £1 11s. 3d.

**PROTESTANTISM IN THE UNITED STATES.**

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

MY DEAR SIR,—In my letter of last week I called attention to the startling fact that in a population of above 20,000,000 of souls in the United States of America, the whole number of those professing any form of religion is only 5,000,000, and that of these over 1,500,000 are Catholics. This state of things exists in a country where we are accustomed to suppose, that under a system of mild laws, generally diffused education, and universal religious toleration, Protestant Christianity has been enabled to develop itself as in no other country in the world. In all other Protestant nations it is a system supported by the strong arm of the temporal power, and it was reserved for the United States, without a national church, without any provision for the religious education of its subjects, to test under the most favorable circumstances, the power of Protestantism as a religious system; to let each sect stand upon the ground of its own merits, and to realise for the first time the unfettered results of the rule of private judgment.

This liberty has been fully exercised; for if we

except the early intolerance and persecutions of the New England Puritans towards the unfortunate Baptists and Quakers, no sect has ever had any reason for complaint; all denominations, (with the exception of the Catholics,) have preached their own dogmas, how, when and where they pleased, without let or hindrance; and if we find certain sects prevailing to a greater or less extent in different states, it is generally an order of things introduced by the original settlers.

In the Northern and Eastern states, the Presbyterians and Congregationalists or Independents, holding similar dogmas, are the dominant sects; the latter form of government being introduced by the Puritans themselves, who, as it is well known, in their hatred of Episcopal rule, threw off all ecclesiastical authority, and every form which savored of Popery or Episcopacy. Their fathers knelt in prayer with their faces towards the altar; the Puritan stood upright and turned his back to the pulpit, which has usurped the place of the altars. They bowed in deference to those in authority; the Puritan bent not his knee even before Almighty God; they with pious solicitude followed the remains of their departed friends to their resting places, breathing a prayer for the repose of the departed soul; the Puritan committed the vile dust to the earth without a prayer!

Nurtured in this proud and gloomy formalism, which consisted in repressing every form which to the devout soul naturally suggested itself as becoming man in the presence of his God; and imbued with the dismal and revolting doctrines of Calvin, the Puritans founded the churches of New England, to which, as a type of a large portion of American Protestantism, my remarks will have more especial reference.

Enter on Sunday morning a country church in New England, and you will find the huge bleak inclosure, with its bare white walls, and its square upright pews, filled with a large assembly of people of both sexes and of all ages; or if in a crowded city you turn aside into some stately Grecian or Gothic temple, with its oaken carvings and stained windows, with sofa seats and carpeted floors, you will equally find there wealth and fashion in the gayest of holiday costumes, filling the church. Surely you will think that those are mistaken who have represented the religion of this people as so fearfully degenerate. But wait until the long sermon is concluded, for it is the day for the monthly or quarterly celebration of the Eucharist or "the Sacrament," as it is commonly called, even by those who deny to it all sacramental efficacy. The greater part of the congregation leave the house, except some of the curious, who linger in the side pews, and of the congregation of 500 or 600, sixty or eighty remain in the pews along the middle aisle, as communicants, while bread and wine are handed about the church.

I said bread and wine; but I ask pardon of 800 churches, who boast in their total abstinence zeal, that wine is excluded from their tables! Water, and I am credibly informed, in some churches coffee and lemonade are substituted "for the fruit of the vine."

But to return; it is in the strangely significant departure of seven-eighths of the congregation before this ceremony, that you will find an explanation of the apparent discrepancy which perplexes you. If you inquire the reason of it, you are told that these are not Christians, (such is a common form of speech) or are not professors of religion. Yes, it is too true, that of the crowd who have listened to the sermon, and who gave an intellectual assent to the general doctrines of Christianity, as there taught, the vast majority have no definite hope of salvation, and in fact are to all intents and purposes, heathens!

But you will ask are not these baptised? No! although the Presbyterians and Congregationalists, with the Pede-baptist sects generally, profess to believe in the lawfulness and propriety of infant baptism, it has fallen to a great extent into disuse.

When it began to be regarded as no more a sacrament for the remission of sins, although still spoken of by ministers as an act of dedication to God, it grew to be associated only with the idea of giving a child a name, and so the infant was christened at home, and the services of a minister dispensed with. And now many professed Christians, who are nominally Pede-baptists, will ridicule infant baptism as superstitious, and a "relic of Popery;" and it is no uncommon thing to see the whole family of devout parents growing up, not uneducated, it is true, in some sort of theology, but unbaptised!

Let my statements should be questioned, I refer to the Reports of the General Assembly of the Presbyterian Church, who report in May 1848, 192,022 communicants, and 9,837 infants baptised during the previous year, or about one to twenty. In the Presbytery of Albany there were 4,173 communicants, and 125 infants baptised, or one to thirty-three. Dr. Spring's church, of New York city, reported 668 communicants, and 26 infants baptised during the year, and Dr. Boardman's, of Philadelphia, 432 communicants and one infant baptised.

For the churches in New England, where I well know that a similar state of things exist, I have no precise statistics. As a means of comparison, to show the proportion which the baptised infants should bear to the communicants, I may state that in the Episcopal church where infant baptism is strictly observed, the diocese of New York reports for 1848, 13,186 communicants, and 2,658 infants baptised, or one to five.

Thus, as the doctrine of baptismal regeneration is lost sight of, and this solemn act is no longer looked upon as a sacrament for the remission of sins, has the Divine ordinance passed into neglect, and the command of our blessed Lord, "Suffer little children to come unto Me, and forbid them not," is shamefully violated by the professedly Christian parent, who withholds from the child that God has given him, the gift of salvation, and shuts the doors of the Kingdom of Heaven upon his own offspring!

In another letter I may continue this subject, and trace the effects of the neglect of this sacrament upon the religious character of the people.

XAVIERUS.

Montreal, Dec. 17, 1850.

**LORD FIELDING AND THE PROTESTANTS.**—A singular correspondence has taken place between the Protestant Bishop of St. Asaph's and Lord Fielding in reference to the splendid church which that nobleman is building at his own expense, and on which he has already expended £10,000. Dr. Vowler Short, the Bishop in question, writes to his Lordship saying that the church, when it was commenced, was intended by Fielding for an Episcopalian church, and that therefore he ought to keep his word and give it to them. He, moreover, professes to remind Lord Fielding that the church was built partly by a testamentary disposition of Lady Emma Pennant, the mother of Lady Fielding, who left, Dr. Short says some six or seven thousand pounds for the purpose. Lord Fielding replies that the sum left by Lady Emma Pennant, (three thousand pounds and not seven thousand,) was left to be applied to church purposes according to the judgment of her daughter, Lady Fielding, and moreover, that this money had yet been untouched, it not yet having become available, but depending on the falling in of certain annuities. He moreover tells the Protestant Bishop that, having by God's grace discovered that Anglicanism is a wretched heresy, and that the Catholic Church is the only true one, he will certainly not devote money which is his own to the advancement of error, but to the furtherance of truth and of the glory of God. The letter is very courteous in its language.

**CANADA NEWS.**

We understand that the Medical Commissioners have reported the convict Sluts to be insane.

**DREADFUL MURDER.**—We regret that it falls to our lot to record in this number an account of a cold-blooded murder committed on Sunday night last, upon the person of Robert Barry of Admaston. The particulars of this fearful tragedy, as they have reached us, are these:—On the day previous to the murder, a person called upon him to borrow a horse, which he came for on Monday morning, but found the door of the house fastened. He, with others, whose suspicions were aroused, burst open the door—found Barry lying on his bed with his arms across his breast, and his brains knocked out, apparently with an axe. One Francis Bear and his wife were living with Barry, he being a bachelor up to the time of his murder. Suspicion rested upon Bear and his wife, from the fact of Barry's horse and sleigh being missing, and their having disappeared. Parties went in pursuit of them, and information was forwarded to Sheriff Dickson, who immediately went in pursuit of the fugitives, where he understood they had relatives, and found Bear and his wife in the custody of Mr. James Fraser, Deputy Sheriff of Bytown, and James Coulter. They were lodged in the County gaol on Wednesday last, to stand their trial for the offence with which they are charged.—*Bathurst Courier*.

**EXECUTION OF WEBB.**—The prisoner Webb, convicted at the last assizes, of the murder of Mr. Brennan, and sentenced to be executed, suffered the extreme penalty of the law on Tuesday, the 10th inst. A large concourse of spectators, about 2,000, assembled around the jail, and numbers occupied more distant points, from whence the execution could be witnessed.—*Kingston paper*.

**SHERBROOKE GOING AHEAD.**—We understand that our enterprising and successful townsman, Adam Lomas, Esq., proprietor of the Woolen Factory, has just returned from Quebec, when he has made arrangements for the importation, next spring, of a large quantity of Australian and Scotch wool. We may therefore expect his Factory will turn out, not only better and finer cloths, but be able in future, to supply the increasing demand for domestic manufacture. We congratulate Mr. Lomas on his success, and trust this new enterprise will fulfil his utmost expectations.—*Sherbrooke Gazette*.

**THREE RIVERS, Dec. 13th.**—The Lake has taken near Port St. Francis.—Weather continues very cold.

**THE WEATHER.**—Winter has at last arrived. Since Tuesday last the lowering appearance of the clouds gave indications of a snow storm, which commenced on Saturday and continued until Monday night last. The sleighing is now capital.—*Kingston Herald*.

The weather from having been intensely cold has become remarkably mild. At 8 o'clock on Wednesday morning last the thermometer marked 2° below zero; on Thursday morning 10° above; on Friday 13° below; on Saturday zero and snow falling. It continued snowing all Saturday, and the thermometer had risen by the afternoon to 20°; yesterday the mercury at noon stood at 22°; and this morning it stands at 30° and snows lightly. It was said a *point* had formed a Carouge on Friday last, but that it held only a very short time.—*Quebec Chronicle*.

The Scarlet Fever and putrid sore throat—that terrible scourge of our infant population—we are sorry to hear prevails very extensively just now in this city. Its ravages have already placed many families in mourning. In several instances adults have been attacked; although we have not heard of any fatal cases, except among children.—*Acadian Recorder*.

**HEROISM.**—We trust our Village Fathers will not forget or neglect the late heroic feat of rescuing the boy from going over the Fall. The young man who performed this act of daring and self-forgetting heroism should have a free ticket throughout this world—the deed itself will recommend them to the

next. Some token of gratitude and consideration should be awarded by the citizens of Chippawa, either by public demonstration or through the Council. Pecuniary reward can never recompense this act, for none who saw it would have taken the place of these in the pursuing skill for the wealth of the world. Their distance from shore when they reached the boy was much greater than the space between them and inevitable death towards which every instant was hurrying them—they could not breast the current, and were exhausted by their exertions to reach the object of their pursuit, when it became a question of life or death with themselves, and it seemed from the shore that with fresh hands at the oars the chances were all against them.—They did, however, reach the shore, and are now among us living heroes of one of the greatest feats of benevolent and human daring ever performed. Need we urge the case upon the gratitude of the community.—*Chippawa Advocate*.

An unfortunate accident occurred yesterday, in carrying the telegraph wire across to Point Levy. When it had been conveyed across, and it was being wound up, to raise it to the height of the top of the mast, nearly 300 feet above the river, a barge came down and carried it away, being then only 10 feet from the water. It broke also with the pic in another place, and half a mile of the wire was lost, which will cause some delay, as a fresh lot of wire has to be brought from New York.—*Quebec Gazette*, 6th inst.

We had a heavy storm of snow on Saturday with very strong wind, which made the drifts high. Yesterday was clear and cold, but the snow has recommenced to-day.—*Quebec Gazette*, 9th inst.

**RESPIRE.**—We are glad to learn, that John Malone, sentenced to be executed on the 30th instant, at the last assizes for the County of York, has had his sentence commuted to seven years in the Penitentiary. He left for his destination on Tuesday night last.—*Toronto Mirror*, Dec. 6.

**GENEROUS CONDUCT OF THE 1st BATTALION "OF THE ROYALS."**—We observe by the St. John (N.B.) papers, that this gallant corps has subscribed £72 10s. in aid of the sufferers by the late fire at Fredericton—Officers £59; Sergeants £4; Rank and file £9 10s.—*Herald*.

**MONTREAL MARKET PRICES.**

CORRECTED BY THE CLERK OF THE BONSSECOURS MARKET.

| Thursday, Dec. 19, 1850. |             |         |            |
|--------------------------|-------------|---------|------------|
|                          |             | s.      | d.         |
| Wheat                    | per mout    | 4 0     | a 4 9      |
| Oats                     |             | 1 4     | a 1 6      |
| Barley                   |             | 2 6     | a 2 9      |
| Peas                     |             | 2 6     | a 3 0      |
| Buckwheat                |             | 1 8     | a 1 10 1/2 |
| Rye                      |             | 2 9     | a 3 0      |
| Potatoes                 | per bushel  | 1 3     | a 1 6      |
| Beans, American          |             | 4 0     | a 4 6      |
| Beans, Canadian          |             | 6 0     | a 6 6      |
| Honey                    |             | 0 4     | a 0 5      |
| Beef                     |             | 0 2     | a 0 5      |
| Mutton                   | per qr      | 2 0     | a 5 0      |
| Lamb                     |             | 2 0     | a 5 0      |
| Veal                     |             | 2 0     | a 4 0      |
| Pork                     | per lb      | 0 2 1/2 | a 0 4 1/2  |
| Butter, Fresh            |             | 0 10    | a 1 0      |
| Butter, Salt             |             | 0 7     | a 0 6 1/2  |
| Cheese                   |             | 0 4     | a 0 6      |
| Lard                     |             | 0 5     | a 0 6      |
| Maple Sugar              |             | 0 4     | a 0 5      |
| Eggs                     | per dozen   | 0 9     | a 0 0      |
| Turkies                  | per couple  | 4 0     | a 5 0      |
| Geese                    |             | 3 9     | a 5 0      |
| Apples                   | per bar     | 5 0     | a 12 6     |
| Onions                   |             | 6 0     | a 7 0      |
| Flour                    | per quintal | 11 0    | a 11 3     |
| Oatmeal                  |             | 7 0     | a 7 6      |
| Beef                     | per 100 lbs | 20 0    | a 25 0     |
| Fresh Pork               | per 100 lbs | 22 6    | a 27 6     |

**NEW YORK MARKETS.**

New York, Dec. 18—7, P. M.  
Ashes firm; sales 250 brls. at \$5.75 for Pearls; and \$5.50 a \$5.56 for Pots.  
Flour—Low grades State and Western better; sales 2,000 brls. at \$4.81 a \$5 for No. 2, Superfine; \$4.81 a \$4.87 for Common to Straight State; and \$5 a \$5.12 for Pure Genesee.  
Wheat—Domestic in better demand; sales 7,000 bush. Long Island Mixed at \$1.4 a \$1.6; 2,000 do Prime Ohio at \$1.6; 5,000 do Genesee at \$1.1; Canadian firm.  
Corn rather lower; sales 13,000 bush. at 62 a 64 1/2 a 65 cents for Southern and Jersey.  
Pork improving; sales 1,200 brls. at \$12.75 a \$13 for Mess, closing quite at inside prices; Old Prime dull; sales at \$8.75 a \$8.87 1/2.  
Beef lower. Lard quiet.—*Transcript*.

**CATHOLIC BOOKS.**

**PROTESTANTISM AND CATHOLICITY** compared in their effects on the CIVILIZATION OF EUROPE, by the Rev. J. Balmez, price 10s.

This work was written in Spanish, and won for the author among his own countrymen a very high reputation. It has since been translated into the French, Italian, and English languages, and been very extensively circulated as one of the most learned productions of the age, and most admirably suited to the exigencies of our times.

**ST. VINCENT'S MANUAL**, which has been recommended for general use by the Most Rev. Archbishop of Balt. and the Rt. Rev. Bishops of the U. S., who composed the Seventh Provincial Council, held in Baltimore, in May, 1849, as being the Most Complete, Comprehensive, and Accurate Catholic Prayer Book ever published in this country.

Every Catholic Family ought to have at least one copy of this book in their houses, as it embraces every variety of Exercises for Family Devotions and the Service of the Church.

And many other Catholic Standard Works, for sale at the New York prices, by

JOHN M'COY.

Montreal, Dec. 19, 1850.



## CARDINAL WISEMAN'S APPEAL TO THE ENGLISH CATHOLICS.

### INTRODUCTION.

The following tract will be better understood if the history of the establishment of the Catholic Hierarchy in England be briefly stated.

The Catholics had been governed in England by Vicars-Apostolic since 1623—that is, by Bishops with foreign titles, named by the Pope, and having jurisdiction as his vicars or delegates. In 1688, their number was increased from one to four; in 1840, from four to eight.

A strong wish had begun to prevail on the part of the English Catholics to change this temporary form of government for the ordinary form by Bishops with local titles—that is, by an Ecclesiastical Hierarchy. Petitions had been sent for this purpose to the Holy See. The first, I believe, was in 1834.

In 1847, the Vicars-Apostolic assembled in London, came to the resolution to depute two of their number to Rome, to petition earnestly in their names for this long-desired boon. The writer of the present appeal was one; and, as he drew up the memorial on the subject addressed to the Holy See, he may be allowed to give a brief analysis of its contents. This will show how the Bishops looked upon it, not as a matter of triumph or a measure of aggression, but as a simply administrative provision necessary for the government of their flocks. The main ground set forth for the necessity or expediency of having an Ecclesiastical Hierarchy was as follows:—

It was observed, that till now the only regulation or code of government possessed by the English Catholics was the constitution of Pope Benedict XIV., which begins "Apostolicum Ministerium," and which was issued in 1743, a hundred years ago. Now, this constitution had grown obsolete by the very length of time, and still more by happy change of circumstances. It was based upon the following considerations:—1. That the Catholics were still under the pressure of heavy penal laws, and enjoyed no liberty of conscience. 2. That all their colleges for ecclesiastical education were situated abroad. 3. That the Religious Orders had no houses in England. 4. That there was nothing approaching to a parochial division, but that most Catholic places of worship were the private chapels, and their incumbents the Chaplains of noblemen and gentlemen. There are other suppositions in that document, full as it is of wisdom, which, thank God, at the present time appear as simple anachronisms. It was argued, therefore, that virtually this, the only great constitution existing for Catholic England, part even of which had been already formally repealed by the late Pope—was rather a clog and embarrassment than a guide.

The Catholic Church in England had so much expended and consolidated itself, since the Emancipation Act, and its parts had so matured their mutual relations, that it could not be carried on without a full and explicit code. The Bishops, it was urged, found themselves perplexed, and their situation full of difficulty; as they earnestly desired to be guarded from arbitrary decisions by fixed rules, and yet had none provided for them. The uncertainty, also, of position on the part of the Clergy, which resulted from this anomalous state, made it still more painful.

Such was the case submitted to the judgment of the Holy See, fully illustrated with practical applications. A remedy was, therefore, prayed for, and it was suggested that it could only be in one of the two following forms:—

Either the Holy See must issue another and full constitution, which would supply all wants, but which would be necessarily complicated and voluminous, and, as a special provision, would necessarily be temporary;

Or, the real and complete code of the Church must be at once extended to the Catholic Church in England, so far as compatible with its social position; and this provision would be final.

But, in order to adopt this second and more natural expedient, one condition was necessary, and that was—the Catholics must have a Hierarchy. The Canon Law is inapplicable under Vicars-Apostolic; and, besides, many points would have to be syndically adjusted, and without a Metropolitan and Suffragans, a Provincial Synod was out of the question.

Such was the main and solid ground on which the Hierarchy was humbly solicited by Catholics from the Holy See. It was one that referred to their own internal organisation exclusively. Thoughts of aggression never entered the heads of the petitioners or of the petitioned; nor were the Bishops moved by stupid ideas of rivalry with the Established Church, in what forms its weakness, nor any absurd defiance of national prejudices. They knew that they violated no law in asking for what was needful for their religious existence, and they acted on an acknowledged right of liberty of conscience.

Other motives were added to show the expediency of granting this boon to the English Catholics; as, for example, that it had been granted to Australia, and was about to be granted to other colonies, without complaint from any one; and it looked like a reproach to the mother country to withhold from it what had been granted to its daughters.

But one more argument it is right to state, because it bears upon the present excitement. It has been lately the fashion to speak of the Catholic policy as though, up to the late change in its Ecclesiastical organisation, it had been in a position which was recognised and respected. The Bishop of London, in his answer to the Chapter of Westminster (the document is not at hand) spoke in this strain; and Lord John Russell, in his letter to the Bishop of Durham, insinuates that its position, up to this time, was quite satisfactory to him. It would be easy to refer to other documents lately issued. But this is all an imaginary view of the past. Instead of this, the Catholics have been unmercifully treated by every Anglican writer, High Church or Low Church, as schismatics, as rebels to the Bishops of England, as having no true Bishops. They were told that the very outlandish names of their Sees proved them to be foreigners, and that they were not even real Bishops.

Read the Rev. W. Palmer on the subject,\* and see how he treated Vicars-Apostolic. In one pamphlet against the writer of this appeal, he began by refusing him the usual courteous title given in all civilised society to a Catholic Bishop, and sent him to the Bishop of Worcester, as his diocesan, for leave to preach. Nay, again and again they were taunted with this, that the Pope durst not name ordinary Bishops in England, because conscious of not having authority to do so. It was, therefore, a point of no light weight, and of no

\* He is quoted by Mr. Bowyer in an excellent pamphlet just published.

indifferent interest to Catholics, to have this sarcasm silenced, and this obstacle removed: for many minds allowed themselves to be influenced by the apparent advantage of Ecclesiastical position on the other side. Strange that, after defying Catholics on theological grounds, when the step has been taken, these opponents should no longer consider it as a question of theology, but of prerogative; should shrink from meeting the act with Ecclesiastical argument, but shout for the sword of the State. Why did they not tell Catholics before, "you dare not form a domestic Hierarchy (and this proves that you are not the true Church in England); because, if you attempt it, we will rouse the people against you—we will lash on the multitude to outrage you—and we will bring down Parliamentary enactments to crush you?"

But to return. These were but secondary and corroborative arguments. The ground of the pleading was the absolute necessity of the Hierarchy for domestic organisation and good government. The Holy See kindly listened to the petition, and referred it to the Sacred Congregation of the Propaganda. After a full discussion, and further reply to objections, the boon was granted. The Vicars-Apostolic were desired to suggest the best divisions for new dioceses, and the best places for the titles. These were adjusted, the Brief was drawn up, and even printed.

Some difficulties arose about a practical point, and publication was delayed. In 1848 another Bishop (Dr. Ullathorne) was deputed to Rome to remove them, and the measure was again prepared, when the Roman revolution suspended its final conclusion till now.

All this time there was no concealment, no attempt to take people by surprise. All Catholics knew of the intended measure; the papers announced it; so notorious was it, that the Dean and Chapter of Westminster petitioned Parliament against it; and a friend of the writer's heard the Dean of Westminster say, most openly, "Well, he may call himself what he pleases, but at least he can never be Dean of Westminster." In Battersby's *Irish Directory* for 1848, the writer was named, "Most Rev. N. Wiseman, Archbishop of Westminster." He can add, that many letters came to him so addressed.

Then why is this very act, which was openly spoken of, and hardly attracted attention three years ago, now denounced so furiously, and characterised so foully? This is not the place to answer this question; it is only wished here to state simple facts, and leave others to reason on them.

But the main objects of this introduction are accomplished, if it has been shown—

First. That this is no wanton, sudden act; that it is not a measure of a grasping, aggressive character; but one gradually and undisguisedly matured; one based upon the necessities of the Catholic body, its internal regimen, and its healthy organisation. The necessity for having a code produced the necessity for the only government which could administer it.

Secondly. That the blame (if any) and the responsibility of the measure rests with the writer and his colleagues, and not with his Holiness, the best, and here the most calumniated of men. He, as a kind father, yielded to the earnest solicitation of his children, and they, likewise, naturally suggested those details of execution which were necessary. Instead of being an aggressive act on his part, it was one of condescension to his Vicars, their Clergy, and people. Let his Apostolic letters be calmly read by any one, and this will appear. It may be useless at this moment to stem the current of vulgar and ribald abuse that is poured out against his sacred person, and encouraged by those whose mission, if they have one, should be of peace. Time will disperse the mist, and show the transaction in its true light. In the meantime, the writer of these pages (and he is sure he is not alone) declares himself ready to stand between the Pontiff and the vituperation cast upon his act, believing it to have been most just, most expedient, nay, little less than necessary, for the well-being of the Catholic Church in England. And yet, for Englishmen, it ought to have been sufficient to say, "It is strictly within the law."

### AN APPEAL, &c.

An agitation, perhaps unparalleled in our times, has been raised by the constitution of a Catholic Hierarchy in this island. Its violence has been that of a whirlwind, during which it would have been almost folly to claim a hearing. After the news reached England of the measure being completed, a pause of a few days ensued, as if the elements were brewing for the storm. Then it burst out with absolute fury; every newspaper (with a few honorable exceptions) seemed to vie with its neighbor, of most opposite politics and principles, in the acrimony, virulence, and perseverance of its attacks; Liberal and Conservative, Anglican or Dissenting, grave or light, as their usual tone and character might previously have been, the energies of all seemed concentrated upon one single point, that of crushing, if possible, or denouncing at least to public execration, the new form of Ecclesiastical government, which Catholics regarded as a blessing and an honor. For this purpose, nothing was refused, however unfounded, however personal, even by papers whose ordinary tone is courteous, or at least well-bred. Anecdotes without a particle of truth, or what is worse, with some particles of distorted truth in them, have been copied from one into another, and most widely circulated. Sarcasm, ridicule, satire of the broadest character, theological and legal reasonings of the most refined nature, bold and reckless declamation, earnest and artful argument—nothing seemed to come amiss; and every invokable agency, from the Attorney-General to Guy Fawkes, from *premanure* to a hustling, was summoned forth to aid the cry, and administer to the vengeance of those who raised it.

And, in fact, there soon sprung up from amidst the first confusion a clearer and more natural agent, interested in promoting it. The Established Church of England looks upon the new constitution accorded by the Holy See to Catholics as a rival existence; and it is but natural that its Clergy should exert themselves to the utmost to keep up an excitement which bears an appearance of attachment to themselves. And hence, by degrees, the agitation has been lately subsiding into a mere Clerical and parochial movement.

A few years ago, an excitement somewhat similar was caused by the proposed augmentation of the grant to Maynooth College. Political and religious feelings brought parties, otherwise generally discordant, into harmonious opposition to the increase. But the great statesman who then presided over her Majesty's councils, and whose loss the country has lately so sincerely deplored, nobly stemmed the tide, carried his increase with calm dignity through the Legislature, and yielded nought to public outcry. At the present crisis, the Catholics of England had no right to expect any co-

operation from the Government of the country—they asked for none; but they had the right of every citizen to impartiality. They naturally might have expected that he, to whom was entrusted the helm of the State, would keep himself above those influences of party feelings which disqualify the mind for grave and generous counsels; would preserve himself uncommitted by any hasty or unofficial expression of opinion; would remain on the neutral ground of his public responsibility, to check excess on every side, and moderate dangerous tendencies in any party. Instead of this, the head of her Majesty's Government has astonished, not this country alone, but all Europe, by a letter which leaves us but little hope that any appeal to the high authority which rules over the empire would be received, to say the least, with favor.

But another and a still graver power in the State has allowed itself to be swayed, by the passing blast, from the upright and inflexible position which Englishmen have ever considered natural to it. Whatever the agitation and storm that raged around, we have been accustomed to feel sure that the fountains of justice would retain their surface calm and unruffled, and their waters cool and pure. The highest secular dignity in the land has been wisely adjudged to him, who, either seated at the head of the noblest assembly in the world, holds with unswerving hand the balance of constitutional justice, and utters, in venerated accents, decisions on the most delicate topics of public and royal rights, which pass into very aphorisms of legislation; or enthroned in the innermost sanctuary of justice, decides almost without appeal, upon causes of vast magnitude, and enters the records of his decisions upon the law-tables of the empire.—But on the present occasion the storm has been strong enough to disturb the very spring of equity. Instead of waiting till, from the woolsack or the bench, he might have been called upon to speak with impartial solemnity on what may be thought a momentous question, the Lord High Chancellor of England has preferred to deliver his award against us from behind the tables of a Mansion-house banquet, and so elicit the anti-Popish cheers of his civic companions, rather than the honored approbation of the peerage or the bar. His compeer in high judicial duties sat by and listened; was indignant, and justly censured; should he survive to be his biographer, let him, for the honor of More's ermine, suppress the indignant and un-English phrases which he heard; for no one here, however raised up, has a right to talk of placing his heel upon even the covering of another's head, who, however humble, is as much a British subject and a freeman as himself, and claims equal protection from, as he pays equal deference to, the laws of his country.

While thus the avenues to public justice seem closed against us; while the press has condemned and raised our death-woop in spite of proffered explanations, deaf to every call for a fair hearing; while we may consider that the door of the Treasury may be barred against us if we knock to ask, not for pensions or funds, but for a reasonable hearing, when the very highest judicial authority has prejudged and cut off all appeal from us, what resource have we yet left? What hope of justice? One in which, after God's unfailing Providence, we place unbounded confidence. There still remain the manly sense and honest heart of a generous people; that love of honorable dealing and fair play which, in joke or in earnest, is equally the instinct of an Englishman; that hatred of all mean advantage taken, of all base tricks, and paltry clap-traps, and party cries employed to hunt down even a rival or a foe.

To this open-fronted and warm-hearted tribunal I make my appeal, and claim, on behalf of myself and my fellow-Catholics, a fair, free, and impartial hearing. Fellow-subjects, Englishmen, be you, at least, just and equitable! You have been deceived—you have been misled, both as to facts and as to intentions. I will be plain and simple, but straightforward and bold. I will be brief also, as far as I can, but as explicit as may be necessary.

I begin, therefore, at once with

### § I. THE ROYAL SUPREMACY, AND BISHOPS NAMED BY THE CROWN.

Down to the year 1829 Catholics were excluded from both Houses of Parliament, and from many other offices and dignities; or, it may be more correct to say, they were only enabled to attain these distinctions by taking an oath, entitled the Oath of Supremacy. There was also a declaration required against several Catholic doctrines: but any Catholic who would have acknowledged the Sovereign's supremacy would easily have denied those doctrines, and so have taken the entire oath.

What was meant by the King's supremacy was, that in him was vested the headship of the Church in all the British Empire, so that he had supreme power in "Ecclesiastical and spiritual" matters, as well as in "civil and temporal"; and every one was held to be as subject to the one as to the other. The acknowledgment of, and the subjection to, this spiritual supremacy was incompatible with the doctrine and belief of Catholics all over the world—namely, that there are no such things as national or separate churches; but only one true Catholic or Universal Church, under one head, the Bishop of Rome, otherwise called the Pope.

The Catholic who believed in this doctrine could not, without giving the lie to his Faith, swear or admit that the temporal Sovereign is head of the Church, nor of any Church that claimed his obedience.

And because he would not admit that Royal supremacy, or, what is the same, he admitted the Papal supremacy in spirituals, the Catholic was excluded from partaking of the privileges of the constitution.

At an earlier period Catholics used to be put to death for their denial of the kingly Ecclesiastical supremacy. The greatest and best of English Judges, the Chancellor Sir Thomas More, was beheaded for denying that supremacy and maintaining the Pope's.

In the year above mentioned, 1829, an Act was passed and became law, which is familiarly known as the Catholic Emancipation Act. By this Catholics were freed from all obligation of swearing to, and consequently of acknowledging, the Royal Ecclesiastical supremacy, and an oath of allegiance was framed peculiarly for them, which excluded all declaration of belief in that principle.

A Catholic, therefore, before 1829, in the eye of law, was a person who did not admit the Royal supremacy, and therefore was excluded from full enjoyment

\* Lord Chief Justice Campbell, I understand, really said that "there seemed to be only one topic on which any one could speak; but that, for his part, if the high dignitaries alluded to were to come before him, they should at least have an impartial trial."

of civil privileges. A Catholic after 1829, and therefore in 1850, is a person who still continues not to admit the Royal supremacy, and nevertheless is admitted to full enjoyment of those privileges.

The Royal supremacy is no more admitted by the Scotch Kirk, by Baptists, Methodists, Quakers, Independents, Presbyterians, Unitarians, and other Dissenters, than by the Catholics. None of these recognize in the Queen any authority to interfere in their religious concerns, to appoint their ministers for them, or to mark the limits of the separate districts in which authority has to be exercised.

"None of these, any more than Catholics, recognize in the Bishops appointed by our gracious Queen, in virtue of her supremacy, and authority to teach them, or rule them. The real sway, therefore, of this spiritual prerogative is confined to that body of Christians who voluntarily remain subject to the Ecclesiastical Establishment called the Church of England. Any one can, when he pleases, separate himself from this body, and from that moment he ceases to consider the Bishop appointed by the Crown as his Pastor, superior in spirituals, or master in faith.

While the State reserves for that establishment, within the limits of which the Royal supremacy is strictly and fully exercised, all dignity, honor, pre-eminence, and endowment, it freely grants to all who choose to live out of its dominion, as their equivalent, perfect toleration, complete freedom to practise their religion, whether new or old, according to its principles and to its perfect development, so long as the practice is within the bounds of law, and trenches upon no other's rights.

When, therefore, the Sovereign appoints a new Bishop to a see, the Catholic, and I suppose the Dissenters, divides the act between two distinct powers. As Sovereign, and as dispenser of dignities, the King or Queen bestows on the person elected, dignity, rank, and wealth; he is made a Lord of Parliament, receives a designation and a title, becomes seised of certain properties which entitle him to fines, rents, and fees. To all this they assent; they may protest, but they do not refuse the honors due to one whom the King is pleased to honor. The title is accorded, be it "his Lordship" or "his Grace;" his peerage is admitted, with all its consequent distinctions, and his fines and fees are paid as to any other landlord.

But further, in virtue of the spiritual supremacy, the same Sovereign confers on that person spiritual and ecclesiastical jurisdiction; and this, in fact, is acknowledged only by those who are members of the Church of England. Thus, if, in virtue of this commission, the Bishop publicly teaches or denies, as the case may be, the doctrine of baptismal regeneration, a Catholic no more heeds his teaching than he does that of a Dissenting Minister. If he comes into a town, and invites all to come and be confirmed by him on a given day, no Catholic takes more notice of the call than he does of the parish beadle's notices among which it is fastened on the church door. If he appoints a triennial visitation for the correction of abuses and hearing of complaints, no Catholic troubles himself about his coming. And what the Catholic does in regard to these functions of an Anglican Bishop, the Independent does just as much.

It follows that a marked distinction exists between the authority possessed by a Bishop and that of any other functionary named by the Queen's excellent Majesty. If she appoint an admiral, or commander-in-chief, or governor of a colony, or judge, every one is bound to obey that person in all that belongs specially to his office, and any one would be punishable if he refused. But in regard to a Bishop it is exactly the contrary. Precisely in those very matters which appertain to his office we are not bound to obey him. No one is obliged to seek doctrine from his teaching, sanctification from his ministration, or grace from his blessing. This anomalous difference arises from the circumstance that the commission given to civil and military officers flows from the temporal sovereignty, which none may impugn; while that to the ecclesiastical functionaries proceeds from the spiritual jurisdiction, which may be, and is, lawfully denied.

When a Dissenter denies the Royal supremacy (always meaning by this term the spiritual or Ecclesiastical jurisdiction attributed to the Crown), he substitutes, perhaps, for it some other authority in some synod or conference, or he admits of none other to take its place; but when the Catholic denies it, it is because he believes another and a true Ecclesiastical and spiritual supremacy to reside in the Pope, or Bishop of Rome, over the entire Catholic Church. With him the two acts resolve themselves into one—denial of the Royal supremacy, and assertion of the Papal supremacy. And as it is perfectly lawful for him to deny the one, so it is equally lawful for him to assert the other. Hence Lord Chancellor Lyndhurst, in the House of Lords, May 11, 1846, spoke to the following effect:—

"He said, that it was no crime in the Roman Catholic to maintain and defend the supremacy of the Pope; but that if he did it for mischievous purposes, and circulating immoral doctrines and opinions, he was liable to punishment by the common law; but if he merely maintained and defended, as he was bound to do, the spiritual authority of his superior, then he said that he was guilty of no offence against the laws of the country. The Right Rev. Prelate (the Bishop of Exeter) had asked his opinion and that of the learned judges as to the right of the Roman Catholics to maintain and defend the supremacy of the Pope in spiritual matters. He said that it was no offence at common law for them to do so; but, on the other hand, if any person improperly, wantonly, or seditiously called in question the supremacy of the Crown of England—and that, it was to be observed, included the temporal as well as the spiritual power of the Crown—if any, from any improper motive of purpose, or in any improper manner, questioned that supremacy, then that person would be liable to a prosecution at the common law; and there could be no doubt, if the learned judges were consulted, they would so determine."

In the present contest it is of great importance to keep these maxims in mind. For both in the papers, and still more in addresses, it is almost assumed that Catholics have now, for the first time, denied the authority of Anglican Bishops, or impugned the spiritual supremacy of the Crown. The Bishops and Clergy are, of course, turning the crisis to their own best advantage, and associating their pretensions with the rights of the Sovereign. They are endeavoring, and will endeavor, to regain that influence which they have lost over the hearts of the people, and think to replace, by one burst of fanaticism, the religious ascendancy which years have worn away. But this will not be permitted them by a people too much enlightened



on the subject of religious toleration, as enjoyed in England, to be easily fooled out of the privileges which it possesses. The nation will watch with jealousy any attempt to curtail or to narrow them, even though Catholics be the victims. Believe me, at this moment, the danger to the religious and civil liberties of Englishmen is not from any infringement on them by the Pope, in granting to English Catholics what I hope to show you that they had full right to obtain from him, but from those who are taking advantage of the occurrence to go back a step if they can in the legislation of toleration, and take away from a large body of Englishmen what at present is lawful to them in regard to the free exercise of their religion.

**II. WHAT WAS THE EXTENT OF RELIGIOUS TOLERATION GRANTED TO CATHOLICS? HAVE THEY A RIGHT TO POSSESS BISHOPS OR A HIERARCHY?**

The Act of Catholic Emancipation was considered, not only by those whom it benefited, but by all who consented to it, as an act of justice rather than of favor. It was deemed unjust to exclude from fair participation in constitutional rights any Englishman on account of his religious opinions. By this act, therefore, preceded and followed by many others of lesser magnitude, the Catholics of the British empire were admitted to complete toleration—that is, were made as free as any other class of persons to profess and practise their religion in every respect. The law made a few exceptions, but the enumeration of these only served to prove that in every other respect but these the law recognised no restrictions. 'If the law,' observed Lord Lyndhurst, 'allowed the doctrines and discipline of the Roman Catholic Church, it should be allowed to be carried on perfectly and properly.'

Hence to have told Catholics 'You have perfect religious liberty, but you shall not teach that the Church cannot err; or, you have no complete toleration, but you must not presume to believe Holy Orders to be a sacrament,' would have been nugatory and tyrannical.

Now, Holy Orders require Bishops to administer them, consequently a succession of Bishops to keep up a succession of persons in orders.

Hence, the Catholic Church is essentially Episcopal; and to say, 'You Catholics shall have complete religious toleration, but you shall not have Bishops among you to govern you,' would have been a complete contradiction in terms—it would have amounted to a total denial of religious toleration.

When, therefore, Emancipation was granted to Catholics, full power was given them to have an Episcopate—that is, a body of Bishops to rule them in communion with the Pope, the avowed head of their Church.

Now, government by Bishops in the Catholic Church may be of two kinds:

First, the regular, ordinary, proper, and perfect form of Episcopal government consists of a local Hierarchy—that is, a body of Bishops, having their Sees in the country, with an Archbishop similarly holding his See. Such is the Episcopacy where constituted in its ordinary form.

Secondly, where this proper form is not attainable, a temporary and less perfect mode of providing Bishops for a country is adopted. The Pope names Bishops to vacant Sees, situated now in infidel countries—as Turkey or Barbary—and gives them jurisdiction in the country to be provided for, as his own immediate Vicars. Hence such Bishops are called Vicars-Apostolic.

When Emancipation or full religious freedom was granted to Catholics, if in this was included full liberty to be governed by Bishops according to the constitution and ordinances of their own Church, it follows that they were at perfect liberty to have it governed according to the regular form of their constitution, as much as by the temporary and irregular; and that is by a Hierarchy of local Bishops.

To have said to Catholics, 'You are perfectly free to practise your religion, and to have your own Church government, but you shall not be free to have it in its proper and perfect form, but only in the imperfect form in which it has been tolerated while you had not liberty of conscience,' would have been a tyranny, and, in fact, a denial of that very liberty of conscience.

But the fact is a simple and plain one, that the law did not say so, and did not put on any such restriction; and we are to be governed by law, and not by assertions. If the Catholics are at liberty by law to have Bishops at all, they are as much at liberty to have local Bishops as to have Vicars-Apostolic.

Nay, more than this, the law plainly foresaw and provided for our having regular Bishops one day instead of Vicars.

First, as Lord Lyndhurst, already quoted, has observed, 'If the law allowed the doctrines and the discipline of the Roman Catholic Church, it should be allowed to be carried out perfectly and properly.' This is in the spirit of every legislation. Our Church system would not be allowed to be carried out perfectly and properly, if it was understood (where not expressed) that it was only to be allowed to be carried out in its imperfect and less proper form. Suppose a man has kept possession for years of a house which he had built for himself on his land without my permission, and then we had come to an amicable arrangement, and I give him leave, without any restriction, to have a house there; could I complain, if when his old one required rebuilding, he made it of brick or stone, and say that I always meant he was only to keep up a wooden or temporary house? If any Sovereign granted to any distant country its independence, and power to rule itself by a monarchical government, would it be just, when that form of jurisdiction was established, to complain and say, that by the concession was only meant a perpetual state of regency such as existed until the King was chosen? Now, if Catholics at their Emancipation were allowed to build up their Church according to its avowed proper plan, which is Episcopal, what right can any one have to say, 'Yes, but it was meant that you should only build it of temporary and imperfect materials, such as we have tolerated in you during your oppression and exclusion.' And then, government of a church by Vicars-Apostolic is to its normal state just what a regency is to a monarchy.

Secondly, the law did put on a restriction. There is an axiom in law, 'Exclusio unius est admissio alterius,' that is, if you specifically exclude or deny the use of one particular thing, you thereby admit the lawful use of that which is not denied. To take the instance above given; if I had said in my agreement with the householder that he might not in building make any use of sandstone, this would have implied

that he might employ granite or limestone, or any other stone but the one excluded. Now, if the law of Emancipation did make one exclusion and prohibition respecting the titles of Catholic Bishops, it thereby permitted, as perfectly within the law, whatever in that respect came not under that exception. The Act of Emancipation forbids any one from assuming or using the style or title of any Bishopric or Archbishopric of the Established Church in England or Ireland. From this it follows that they are allowed to assume any other titles. The Bishop of London himself has seen this, and in his answer to the Chapter of Westminster, acknowledges that the new Catholic Bishops cannot be touched by the law as it stands; but he wishes Parliament to be petitioned for a new law, which will narrow the liberty here given us.

I conclude, therefore—  
First, that Catholics, by law, had a right to be governed by Bishops.

Secondly, that no law or authority bound them to be ever governed by Vicars-Apostolic, and that they were at liberty to have a Hierarchy—that is, an Archbishop and Bishops, with local titles, or titles from places in the country.

Thirdly, that accordingly such titles are not against any law, so long as they are not the actual titles held by the Anglican Hierarchy.

Fourthly, that all these conditions having been exactly observed in the late erection of the Catholic Hierarchy, this is perfectly legal, perfectly lawful, and unassailable by any present law.

Then why all the clamor that has been raised? On what ground does the attack made upon us rest? Why have we been denounced? why held up to public hatred? why pointed out to public fury? I have not seen one paper which, during the violence of the storm, thought it worth while to look into the question of the law, and calmly inquire—'Have the Catholics violated or gone beyond the law of the land? If not, why should they be thus perseveringly abused?'

Is it because the Church of England is supposed to be attacked by this measure of the Catholic Church, or that its securities are threatened? This is the great and natural grievance of the Anglican Clergy in their remonstrances. To this I reply—first, that even when, in the Emancipation Act, Catholic Bishops were restrained from taking the very titles held by the Anglican, this restriction was not intended or supposed to give the slightest security to the English Church. Speaking of it, the Duke of Wellington remarked that 'the (restrictive) clause was no security, but it would give satisfaction to the United Church of England and Ireland. According to the laws of England, the title of a diocese belonged to persons appointed to it by his Majesty; but it was desirable that others appointed to it by his Majesty; but it was desirable that others appointed to it by an assumed authority should be discontinued, and that was the reason why the clause was introduced. This was one of the instances which showed how difficult it was to legislate upon this subject at all. He was aware that this clause gave no security to the Established Church, nor strengthened it in any way, but it was inserted to give satisfaction to those who were disturbed by this assumption of title by the Catholic Clergy.'

Even, therefore, our being restrained from adopting its very titles, could give no security to the Established Church; so that we may conclude that still less security would be given to it by our being forbidden to assume titles which are not theirs. The legislation on this subject had clearly no bearing on the security of the Church of England; and if we are to be considered guilty of an aggression against her, and have to be dealt with by fresh penal legislation, for the purpose of propping her up, I do not see where you can stop consistently, short of forbidding Catholics to have any Bishops at all. You cannot make a law that they shall only be governed by Vicars-Apostolic, which would be acknowledging directly the Pope's power in the realm (which the Protestant Bishops under oath cannot do); still less can you proceed to forbidding them to have Bishops of any sort, which would put them back into a worse condition than they were during the operation of the penal laws. Any step backward is a trenching on the complete toleration granted us.

(To be Continued.)

\* It is clear that no difference whatever is made in this enactment between England and Ireland. Indeed, the word "assuming" seems to apply to the former, "using" to the latter. 10 George IV., chap. 7, sec. 24.  
† Hansard, vol. XXI., p. 560.

Dates from Kingston, Jamaica, are to December 1st. The cholera is making the most fearful ravages throughout the West Indies. It has been very fatal at Kingston, but is now more severe in other parts of the Island. Kingston is reported to have lost 5000 by that disease, and a proportionate number at Port Royal. —Boston Pilot.

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\* Speech in the Lords, April 20, 1846. Hansard, vol. XXXV., p. 1,261.

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FOR

YOUNG LADIES,

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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.

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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 these different lessons will form an extra charge.

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[This is to be paid when entering.]

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

DRESS AND FURNITURE.

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

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

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

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

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

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

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

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Aug. 15, 1850.