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CATHOLIC CHRONICLE.

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NO. 10.

DISCOURSES

TO MIXED CONGREGATIONS.

BY JOHN HENRY NEWMAN,

PRIEST OF THE ORATORY OF ST. PHILIP NERI.

DISCOURSE IX.

ILLUMINATING GRACE.

When man was created, he was endowed with gifts above his own nature, by means of which that nature was perfected. As some potent stimulant which does not nourish, a scent or a draught, rouses, invigorates, concentrates our animal powers, gives keenness to our perceptions, and intensity to our efforts, so, or rather in some far higher sense, and in more diversified ways, did the supernatural grace of God give a meaning, and an aim, and a sufficiency, and a consistency, and a certainty, to the many faculties of that compound of soul and body, which constitutes man. And when man fell, he lost this divine, unmerited gift, and instead of soaring heavenwards, fell down feeble to the earth, in a state of exhaustion and collapse. And, again, when God, for Christ's sake, is about to restore any one to His favor, His first act of mercy is to impart to him a portion of this grace; the first-fruits of that sovereign, energetic power, which conforms and attunes his whole nature, and enables it to fulfil its own end, while it fulfils one higher than its own.

Now, one of the defects which man incurred on the fall, was ignorance, or spiritual blindness; and one of the gifts received on his restoration is a perception of things spiritual; so that, before he is brought under the grace of Christ, he can but inquire, reason, argue, and conclude, about religious truth; but afterwards he sees it. "Blessed art thou, Simon, son of Jona," said our Lord to St. Peter, when he confessed the Incarnation, "for flesh and blood hath not revealed it to thee, but My Father, which is in heaven." "I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto little ones." No one knoweth the Son but the Father, and no one knoweth the Father, save the Son, and he to whom the Son willeth to reveal Him." In like manner St. Paul says, "The animal" or natural "man perceiveth not the things of the Spirit of God;" and elsewhere, "No one can say the Lord Jesus, but in the Holy Ghost." And St. John, "Ye have an unction from the Holy One, and ye know all things." The Prophets had promised the same gift before Christ came;—"I will make all thy sons taught of the Lord," says Isais, "and the multitude of grace upon thy sons." "No more," says Jeremias, "shall men teach his neighbor, and man his brother, saying, Know the Lord, for all shall know Me from the least of them even to the greatest of them."

Now here you may say, my brethren, "What is the meaning of this? are we men, or are we not? have we lost part of our nature by the fall, or have we not? is not the reason a part of man's nature? does not the reason see, as the eye does? cannot we, by the natural power of our reason, understand all kinds of truths, about this earth, about human society, about the realms of space, about matter, about the soul? why should religion be an exception! why then cannot we understand by our natural reason about Almighty God and heaven? If we can enquire into one thing, we can enquire into another; if we can imagine one thing, we can imagine another; how then is it that we cannot arrive at the truths of religion without the supernatural aid of grace?" This is a question which may give rise to some profitable reflections, and I shall now attempt to answer it.

You ask, what it is you need, besides eyes, in order to see the truths of revelation: I will tell you at once; you need light. Not the keenest eyes can see in the dark. Now, though your mind be the eye, the grace of God is the light; and you will as easily exercise your eyes in this sensible world without the sun, as you will be able to exercise your mind in the spiritual world without a parallel gift from without. Now you are born under a privation of this blessed spiritual light; and, while it remains, you will not, cannot, really see God. I do not say you will have no thought at all about God, nor be able to talk about Him. True, but you will not be able to do more than reason about Him. Your thoughts and your words will not get beyond a mere reasoning. I grant then what you claim; you claim to be able by your mental powers to reason about God: doubtless you can, but to infer a thing is not to see it in respect to the physical world, nor is it in the spiritual.

Consider the case of a man without eyes talking about forms and colors, and you will understand what

I mean. A blind man may pick up a good deal of information of various kinds, and be very conversant with the objects of sight, though he does not see. He may be able to talk about them fluently, and may be fond of doing so; he may even talk of seeing as if he really saw, till he almost seems to pretend to the faculty of sight. He speaks of heights, and distances, and directions, and the dispositions of places, and shapes, and appearances, as naturally as other men; and he is not duly aware of his own extreme privation; and, if you ask how this comes about, it is partly because he hears what other men say about these things, and he is able to imitate them, and partly because he cannot help reasoning upon the things he hears and drawing conclusions from them; and thus he comes to think he knows what he does not know at all.

He hears man converse; he may have books read to him; he gains vague ideas of objects of sight, and when he begins to speak, his words are tolerably correct, and do not at once betray how little he knows what he is talking about. He infers one thing from another, and thus is able to speak of many things which he does not see, but only perceives must be so, granting other things are so. For instance, if he knows that blue and yellow make green, he may pronounce, without a chance of mistake, that green is more like blue than yellow is; if he happens to know that one man is under six feet in height, and another is full six feet, he may, when they are both before him, boldly declare, as if he saw, that the latter is the taller of the two. It is not that he judges by sight, but that reason takes the place of it. There was much talk in the world some little time since of a man of science, who was said to have found out a new planet; how did he do it? did he watch night after night, wearily and perseveringly, in the chill air, through the tedious course of the starry heavens, for what he might find there, till at length, by means of some powerful glass, he discovered in the dim distance this unexpected addition to our planetary system? Far from it: it is said, that he sat at his ease in his library, and made calculations on paper in the daytime, and thus, without looking once up at the sky, he determined, from what was already known of the sun and the planets, of their number, their positions, their motions, and their influences, that, in addition to them all, there must be some other body in that very place where he said it would be found, if astronomers did but turn their instruments upon it. Here was a man reading the heavens, not with eyes, but by reason. Reason then is a sort of substitute for sight; and so in many respects are the other senses, as is obvious. You know how quick the blind are often found to be in discovering the presence of friends, and the feeling of strangers, by the voice, and the tone, and the tread; so that they seem to understand looks, and gestures, and dumb show as if they saw, to the surprise of those who wish to keep their meaning secret from them.

Now this will explain the way in which the natural man is able partly to understand, and still more to speak upon supernatural subjects. There is a large floating body of Catholic truth in the world; it comes down by tradition from age to age; it is carried forward by preaching and profession from one generation to another, and is poured about into all quarters of the world. It is found in fullness and purity in the Church alone, but portions of it, larger or smaller, escape far and wide, and penetrate into places which have never been illuminated by divine grace. Now men may take up and profess these scattered truths, merely because they fall in with them; these fragments of revelation, such as the doctrine of the Holy Trinity, or the Atonement, or the religion which they have been taught in their childhood; and therefore they retain them, and profess them, and repeat them, without really seeing them, as the Catholic sees them, but as receiving them merely by word of mouth, from imitation of others. And in this way it often happens that men external to the Catholic Church write sermons and instructions, draw up and arrange devotions, or compose hymns, which are faultless, or nearly so, which are the fruit, not of his own illuminated mind, but of his careful study, sometimes of his accurate translation, of Catholic originals. Then again Catholic truths and rites are so beautiful, so great, so consolatory, that they draw one on to love and admire them with a natural love, as a prospect might draw them on, or a skilful piece of mechanism. Hence men of lively imagination profess this doctrine or that, or adopt this or that ceremony or usage, for their very beauty-sake, not asking themselves whether they are true, and having no real perception or mental hold of them. Thus too they will decorate their churches, stretch and strain their ritual, attempt candles, vestments, flowers, incense, and processions, not from faith, but from poetical feeling. And moreover the Catholic Creed, as coming from God, is so harmonious, so consistent with itself, holds together so perfectly, so corresponds part to part, that an acute mind,

knowing one portion of it, would often infer another portion, merely as a matter of just reasoning. Thus a correct thinker might be sure, that, if God is infinite and man finite, there must be mysteries in religion. It is not that he really feels the mysteriousness of religion, but he infers it; he is led to it as a matter of necessity, and from mere clearness of mind and love of consistency, he maintains it. Again, a man may say, "Since this or that doctrine has so much evidence in its favor, of course I must accept it;" he has no real sight or direct perception of it, but he takes up the profession of it, because he feels it would be absurd, under the conditions with which he starts, to do otherwise. He does no more than load himself with a form of words, instead of contemplating, with the eye of the soul, God Himself, the Source of all truth, and this doctrine as proceeding from His mouth. A keen sagacious intellect will carry a man a great way in anticipating doctrines which he has never been told;—thus, before it knew what Scripture said on the subject, it might argue; "Sin is an offence against God beyond conception great, for, if it were not, why should Christ have suffered?" that is, he sees that it is necessary for the Christian system of doctrine that sin should be a great evil. Nay, I can fancy a man conjecturing that our bodies would rise again, as arguing it out from the fact that the Eternal God has so honored our mortal flesh as to take it upon Him as part of Himself. Thus he would be receiving the resurrection or eternal punishment merely as truths which follow from what he knew already. And in like manner learned men, outside the Church, may compose most useful works on the evidences of religion, or in defence of particular doctrines, or in explanation of the whole scheme of Catholicism; in these cases reason becomes the handmaid of faith: still it is not faith; it does not rise above an intellectual view or notion; it affirms, not as grasping the truth, not as seeing, but as "being of opinion," as "judging," as "coming to a conclusion."

Here then you see what the natural man can do; he can feel, he can imagine, he can admire, he can reason, he can infer; in all these ways he may proceed to receive the whole or part of Catholic truth; but he cannot see, he cannot love. Yet he will perplex religious persons, who do not understand the secret by which he is able to make so imposing a display; for they will be at a loss to understand how it is he is able to speak so well, except he speak, though out of the Church, by the Spirit of God. Thus it is with the writings of some of the ancient heretics, who wrote upon the Incarnation; so it is with heretics of modern times who have written on the doctrine of grace; they write sometimes with such beauty and depth, that one cannot help admiring what they say on those very subjects as to which we know without that at bottom they are unsound. But, my brethren, the sentiments may be right and good in themselves, but not in them; these are the solitary truths which they have happened to infer in a range of matters about which they see and know nothing, and their heresy on other points, close upon their acceptance of these truths, is a proof that they do not see what they speak of. A blind man, discoursing upon form and color, might say some things truly, and some things falsely; and what he said falsely, though single, would betray that he had no real possession of what he said truly, though manifold; for, had he had eyes, he not only would have been correct in many, but would have been mistaken in none. For instance, supposing that he knew that two buildings were the same in height, he might perhaps be led boldly to pronounce that their appearance was the same when we looked at them, not knowing that the greater distance of the one of them from us might reduce it to the eye to a half or a fourth of the other. And thus men who are not in the Church, and who have no practical experience of the Catholic devotion to the Blessed Mother of God, when they read our prayers and litanies, and observe the strength of their language, and the length to which they run, confidently assert that she is, in every sense and in every way, the object of our worship, to the exclusion, or in rivalry, of the Supreme God; not understanding that He "in whom we live, and move, and are," who new-creates us with His grace, and who feeds us with His own body and blood, is closer to us and more intimately with us than any creature; that Saints, and Angels, and the Blessed Virgin herself, are necessarily at a distance from us, compared with Him, and that whatever language we use towards them, though our words were the same as those which we used to our Maker, they would only carry with them a sense, which is due and proportionate to the object we address. And thus these objectors are detected by their objection itself, as knowing and seeing nothing of what they dispute about.

And now I have explained sufficiently what is meant by saying that the natural man holds divine truths merely as an opinion, and not as a point of faith; grace believes, reason does but think; grace gives

certainly, reason is never decided. Now it is remarkable that this characteristic of reason is so felt by the persons themselves of whom I am speaking, that, in spite of the extent to which they carry their opinions, whatever that be, conscious that they have no grounds for real and fixed conviction about revealed truth, they boldly face the difficulty, and consider it a fault to be certain about revealed truth, and a merit to doubt. For instance, "the Holy Catholic Church," is a point of faith; as being one of the articles of the Apostles' Creed; yet they think it an impatience to be dissatisfied with uncertainty as to where it is, and what it is. They are well aware that no man alive would put undoubting faith and reliance in the Establishment except he were in a state of gross ignorance, or by doing violence to his reason; they know that the great mass of its members in no sense believe in it, and that of the remainder no one could say more than that it indirectly comes from God, and that it is safest to remain in it. There is, in these persons, no faith, only an opinion, about this article of the Creed. Accordingly they are obliged to say, in mere defence of their own position, that faith is not necessary, and a state of doubt is sufficient, and all that is expected. In consequence they attribute it to mere restlessness, when their own members seek to exercise faith in the Holy Catholic Church as a revealed truth, as they themselves profess to exercise it in the Holy Trinity or our Lord's resurrection, and hunt about, and ask on all sides, how they are to do so. Nay, they go so far as to impute it to a Catholic as a fault, when he manifests a simple trust in the Church and her teaching. It sometimes happens that those who join the Catholic Church from some Protestant community, are seen to change the uncertainty and hesitation of mind which they showed before their conversion into a clear and fearless confidence; they doubted about their old community, they have no doubt about their new. They have no fears, no anxieties, no difficulties, no scruples. They speak as they feel; and the world, not understanding that this is the effect of the grace, which (as we may humbly trust,) these happy souls have received, not understanding that, though it has full experience of the region of the shadow of death in which it lies, it has none at all of that city, whereof the Lord God and the Lamb is the light, measuring what Catholics have by what itself has not, cries out, "How forward, how unnatural, how excited, how extravagant!" and it considers that such a change is a change for the worse, and a proof that the step was a mistake and a fault, because it produces precisely that effect which it would produce, were it a change for the better.

It tells us that certainty, and confidence, and boldness in speech, are unchristian; is this pleading a cause, or a judgment from facts? Was it confidence or doubt, was it zeal or coldness, was it keeness or irresolution in action, which distinguished the Martyrs in the first ages of the Church? Was the religion of Christ propagated by the vehemence of faith and love, or by a philosophical balance of argument? Look back at the early Martyrs, my brethren, what were they? why, they were very commonly youths and maidens, soldiers and slaves;—"a set of hot-headed young men, who would have lived to be wise, had they not chosen to die; who tore down imperial manifestos, broke the peace, challenged the judges to dispute, would not rest till they got into the same den with a lion, and, if chased out of one city, began preaching in another!" So said the blind world about those who saw the Unseen. Yes! it was the spiritual sight of God which made them what they were. No one is a Martyr for a conclusion, no one is a Martyr for an opinion; it is faith that makes Martyrs. He who knows and loves the things of God has not power to deny them; he may have a natural shrinking from torture and death, but such terror is incommensurate with faith, and as little acts upon it as dust and mire touches the sun's light, or scents or sights could stop a wheel in motion. The Martyrs saw, and how could they but speak what they had seen? They might shudder at the pain, but they had not the power not to see; if threats could undo the heavenly truths, then might it silence their confession of them. O my brethren, the world is inquiring, and large-minded, and knows many things; it talks well and profoundly; but is there one among its Babel of opinions it would be a Martyr for? Some of them may be true, and some false; let it choose any one of them to die for. Its children talk loudly, they declaim angrily against the doctrine that God is an avenger; would they die rather than confess it? They talk eloquently of the infinite mercy of God; would they die rather than deny it? If not, they have not even enthusiasm, they have not even obstinacy, they have not even bigotry; they have not even party spirit to sustain them,—much less have they grace; they speak upon opinion only, and by an inference. Again there are those who call on men to trust the Established communion, as considering it to be a branch of the Catholic Church; they

may urge that this opinion can be cogently defended, but an opinion it is; for say, O ye who hold it, how many of you would die rather than doubt it? Do you now hold it sinful to doubt it? or rather, as I have already said, do you not think it allowable, natural, necessary, becoming, humble-minded and sober-minded to doubt it? do you not almost think better of a man for doubting it, provided he does not follow his doubts and end in disbelieving it?

Hence these very same persons, who speak so severely of any one who leaves the communion in which he was born, doubting of it themselves, are in consequence led to view his act as an affront done to their body; rather than as an evil to him. They consider it as a personal affront to a party and an injury to a cause, and the affront is greater or less according to the mischief which it does them in the particular case. It is not his loss but their inconvenience, which is the real measure of his sin. If a person is in any way important or useful to them, they will protest against his act; if he is troublesome to them, if he goes (as they say) too far, if he is a scandal, or a centre of perverse influence, or in any way disturbs the order and welfare of their body, they are easily reconciled to his proceeding; the more courteous of them congratulate him on his honesty, and the more bitter congratulate themselves on being rid of him. Is such the feeling of a mother and of kinsmen towards a son and a brother? "can a mother forget her babe, that she should not have compassion on the son of her womb?" Did a man leave the Catholic Church, our first feeling, my brethren, as you know so well, would be one of awe and fear; we should consider that, though we were even losing a scandal to us, still that our gain would be nothing in comparison to his loss. We know that none can desert the Church without quenching an inestimable gift of grace; that he has already received a definite influence and effect upon his soul such, as he cannot dispossess himself of it without the gravest sin; that though he may have had many temptations to disbelieve, they are only like temptations to sensuality, harmless without his willing co-operation. This is why the Church does not allow him to reconsider the question of her own divine mission; because such inquiries, though the appointed means of entering her pale, are superseded on his entrance by the gift of a spiritual sight, a gift which consumes doubt so utterly; that henceforth it is not that he must not, but that he cannot entertain it except by his own great culpability; and therefore must not, because he cannot. This is what we hold, and are conscious of, my brethren; and, as holding it, we never could feel satisfaction and relief, on first hearing of the defection of a brother, be he ever so unworthy, ever so scandalous; our first feeling would be sorrow. We are in fact often obliged to bear with scandalous members against our will, from charity to them; but those, whose highest belief is but an inference, who are obliged to go over in their minds from time to time the reasons and the grounds of their creed, lest they should happen to be left without their conclusion, these persons not having faith, have no opportunity for charity, and think that when a man leaves them who has given them any trouble, it is a double gain, to him that he is where he is better fitted to be, to themselves that they are at peace.

What I have been saying will account for another thing, which otherwise will surprise us. The world cannot believe that Catholics really hold what they profess to hold; and supposes that, if they are educated men, they are kept up to their professions by external influence, by superstitious fear, by pride, by interest, or other bad or unworthy motive. Men of the world have never believed in their whole life, never had had simple faith in things unseen, never have had more than opinion about them, that they might be true and might be false, but probably were true, or doubtless were true; and in consequence they think an absolute, unhesitating faith in any thing unseen simply an extravagance, and especially when it is exercised on objects which they do not believe themselves, or even reject with scorn and abhorrence. And hence they prophesy that the Catholic Church must fall, in proportion as men are directed to the sober examination of their own thoughts and feelings, and to the separation of what is real and true from what is a matter of words and pretence. They cannot understand how our faith in the Blessed Sacrament is a genuine living portion of our minds; they think it a mere profession which we embrace with no inward assent but because we are told that we shall be lost unless we profess it; or because the Catholic Church has in dark ages committed herself to it, and we cannot help ourselves, though we would, if we could, and therefore receive it by constraint, from a sense of duty towards our cause, or in a spirit of party. They will not believe but what we would gladly get rid of the doctrine of transubstantiation, as a large stone about our necks, if we could. What shocking words to use! It would be wrong to use them, were they not necessary to make you understand, my brethren, the privilege which you have, and the world has not. Shocking indeed and most profane! a relief to rid ourselves of the doctrine that Jesus is on our Altars! as well say a relief to rid ourselves of the belief that Jesus is God; to rid ourselves of the belief that there is a God. Yes, that I suppose is the true relief, to believe nothing at all, or not to be bound to believe any thing; to believe first one thing, then another, to believe what we please for as long as we please; that is, not to believe, but to have an opinion about every thing, and let nothing sit close upon us, to commit ourselves to nothing; to keep the unseen world altogether at a distance. But if we are to believe any thing at all; if we are to take some propositions or dogmas as true, why it should be a burden to believe what is so gracious; and what so concerns us, rather than what is less intimate and less winning, why we must not believe that God is among us, if God there is, why we may not believe that God dwells on our Altars as well as that He dwells in the sky, certainly is not so self-evident, but what we have a claim to ask the

reasons of it of those, who profess to be so rational and so natural in all their determinations. O, my brethren, how narrow-minded is this world at bottom after all, in spite of its pretences and in spite of appearances! Here you see, it cannot by a stretch of imagination conceive that any thing exists, of which it has not cognizance in its own heart; it will not admit into its imagination the very idea that we have faith, because it does not know what faith is from experience, and it will not admit that there is any thing in the mind of man, which it does not experience itself, for that would be all one with admitting after all that there is such a thing as a mystery. It must know, it must be the measure of all things, and so in self-defence it considers us hypocritical, who teach what we cannot believe, lest it should be forced to confess itself blind. "Behold what manner of charity the Father hath bestowed on us, that we should be called, and should be, the sons of God; the world doth therefore know not us, because it knoweth not Him!"

It is for the same reason that inquirers, who are approaching the Church, find it so difficult to persuade themselves that their doubts will not continue after they have entered it. This is the reason they assign for not becoming Catholics; for what is to become of them, they ask, if their present doubts continue after their conversion? they will have nothing to fall back upon. They do not reflect that their present difficulties are moral ones, not intellectual;—I mean, that it is not that they really doubt whether the conclusion at which they have arrived, that the Catholic Church comes from God is true; this they do not doubt in their reason at all, but their mind is too feeble and dull to grasp and keep hold of this truth. They recognize it dimly, though certainly, as the sun through mists and clouds, and they forget that it is the office of grace to clear up gloom and haziness, to steady that fitful vision, to perfect reason by faith, and to convert a logical conclusion into an object of intellectual sight. And thus they will not credit it as possible, when we assure them, of what we have seen in so many instances, that all their trouble will go, when once they have entered the communion of Saints, and the atmosphere of grace and light, and that they will be so full of peace and joy as not to know how to thank God enough, and from the very force of their feelings and the necessity of relieving them, they will set about converting others with a sudden zeal which contrasts strangely with their late vacillation.

Two remarks I must add in conclusion, in explanation of what I have been saying.

First, do not suppose I have been speaking disparagement of human reason: it is the way to faith; its conclusions are often the very objects of faith. It precedes faith, when souls are converted to the Catholic Church; and it is the instrument which the Church herself is guided to make use of, when she is called upon to put forth those definitions of doctrine, which, according to the promise and power of her Lord and Saviour, are infallible; but still reason is one thing and faith is another, and reason can as little be made a substitute for faith, as faith for reason.

Again, I have been speaking as if a state of nature were utterly destitute of the influences of grace, and as if those who are external to the Church acted simply from nature. I have so spoken for the sake of distinctness, that grace and nature might clearly be contrasted with each other; but it is not the case in fact. God gives His grace to all men, and to those who profit by it, He gives more grace, and even those who quench it still have the offer. Hence some men act simply from nature; some act from nature in some respects, not in others; others are yielding themselves to the guidance of the assistances given them; others may even be in a state of justification. Hence it is impossible to apply what has been said above to individuals, whose hearts are a secret with God. Many are under the influence partly of reason and partly of faith, believe some things firmly, and have put an opinion on others. Many are in conflict with themselves, and are advancing to a crisis, after which they embrace or recede from the truth. Many are using the assistances of graces so well, that they are in the way to receive its permanent indwelling in their hearts. Many, we may trust, are enjoying that permanent light, and are being securely brought forward into the Church; some, alas! may have received it, and not advancing towards the Holy House in which it is stored, are losing it, and, though they know it not, living only by the recollections of what was once present within them. These are secret things with God; but the great and general truths remain, that nature cannot see God, and that grace is the sole means of seeing Him; and that, while it enables us to do so, it also brings us into His Church, and is never given us for our illumination, but it is also given to make us Catholics.

O, my dear brethren, what joy and what thankfulness should be ours, that God has brought us into the Church of His Son! What gift is equal to it in the whole world in its preciousness and in its rarity? In this country in particular, where heresy ranges far and wide, where uncultivated nature has so undisputed a field all her own, where grace is given to such numbers only to be profaned and quenched, where baptisms only remain in their impress and character, and faith is ridiculed for its very firmness, to find ourselves here in the region of light, in the home of peace, in the presence of Saints, to find ourselves where we can use every faculty of the mind and affection of the heart in its perfection because in its appointed place and office, to find ourselves in the possession of certainty, consistency, stability, in the highest and holiest subjects of human thought, to have hope here, and heaven hereafter, to be on the Mount with Christ, while the poor world is guessing and quarrelling at its foot who among us shall not wonder at His blessedness, who shall not be awe-struck at the inscrutable grace of God, which has brought him; not others, where he stands! "Being justified by faith, have we peace towards God through our Lord Jesus Christ; by

whom we have through faith access into this grace wherein we stand, and glory in hope of the glory of the sons of God. And hope maketh not ashamed, for the charity of God is shed abroad in our hearts by the Holy Ghost which is given to us." And as St. John says, still more exactly to our purpose, "Ye have the unction from the Holy One." Your eyes are anointed by Him who put clay on the eyes of the blind man, "from Him have you an unction, and ye know," not conjecture, or suppose, or opine, but "know," see, "all things." "So let the unction which you have received of Him, abide in you. Nor need ye that any one teach you, but as His unction teaches you of all things, and is true and no lie, and hath taught you, so abide in Him." You can abide in nothing else; opinions change; conclusions are feeble; inquiries run their course; reason stops short; but faith alone reaches, faith only endures. Faith and prayer alone will endure in that last dark hour, when Satan urges all his powers and resources against the sinking soul. What will it avail* us then to have devised some subtle argument, or to have led some brilliant attack, or to have mapped out the field of history, or to have numbered and sorted the weapons of controversy, and to have the homage of friends and the respect of the world, for our successes,—what will it avail to have had a position, to have followed out a work, to have reanimated an idea, to have made a cause to triumph, if after all we have not the light of faith to guide us on from this world to the next? O how vain shall we be in that day to exchange our place with the humblest, and dullest, and most ignorant of the sons of men, rather than to stand before the judgment-seat in the lot of him who has received great gifts from God, and used them for self and for man, who has shut his eyes, who has trifled with truth, who has repressed his misgivings, who has been led on by God's grace, but stopped short of its scope, who has neared the land of promise, yet not gone forward to take possession of it!

*Te maris et terræ, numeroque carentis arenæ
Mensorem cohëbit, Archyta,
Pulveris exigui prope litus parva Matinum
Munera; nec quicquam tibi prodest
Aerios tentasse domos, animoque rotundum
Percurrisse polum, morituro!

CATHOLIC INTELLIGENCE.

ITALY.

THE CHURCH IN SARDINIA AND PIEDMONT.

"The mission of M. Pinelli to Rome," says the Turin correspondent of the *Times*, "is considered now to have been a complete failure, and I presume the Government only waits the personal explanations he will give on his return to determine on its line of action. The position has been rendered more difficult by the conduct of the Archbishop of Cagliari in Sardinia, who has frankly and unhesitatingly excommunicated the makers and executors of a law passed last session for suppressing tithes, and making other Church reforms in the islands. His words are these:

"In consequence of an act of sequestration being made, and seals affixed, after the keys were withdrawn, on the door of the *Contadoria*—of the church kept in an apartment of our episcopal residence, being a sacred and religious domicile—the Canonical laws are violated, especially those of the Council of Trent, and of the Pontifical Constitution. Seeing that such things were not done in ignorance, as we published full notice of the illegality of the first proceeding in the official gazette of this island on November 13, 1849, We, by virtue of our ordinary authority, do now declare, subject to great excommunications, by the very fact, all the authors, co-operators, assistants, and supporters of the said affixing seals and sequestration, and removal of the keys, and we prohibit all the clergy of the diocese to administer the sacraments to them, without our special permission in every separate case.

"Given at our violated episcopal residence,
'EMANUEL, Archbishop."

"This is rather bold language, and from it, and the conduct of the Archbishop here, we may judge of what stuff Roman Catholic Prelates are made, and how vain it is to quarrel with them, and acknowledge the authority of the Church at the same time. I do not hear, however, that the Sardinian dignitary has been arrested, and committed to prison—though, in the eye of the law, his conduct is much graver than that of our ecclesiastical martyr here. I rather think he defies the authority of the Crown, as the island is something like our native district of Connemara, where the Royal writ never did run, and probably does not run to this day. The fact is, that the Cabinet of M. d'Azeglio has walked with eyes open into a labyrinth of difficulties; so much so, that I again suspect the thing has been done designedly, for the purpose of forcing from the See of Rome various privileges which never would have been granted on negotiation. No doubt, the Church never refuses a repentant sinner; and M. d'Azeglio and his colleagues will receive absolution if they confess, and cry, '*Pœcavi*,' after the whole *panter* of sin is filled; as they would now for a first offence. For that reason, probably, the present course has been determined on, and that reason only can excuse its perilous and irregular features. I have been spoken to on this subject by a great number of private friends, as well as by those attached to the Government, and I have invariably told them, Piedmont must give way or become Protestant; and, unless the Ministry are convinced that the people will support them in the latter determination, if they are prepared themselves to make it, they must—talk and bluster as they may—they must succumb. In my opinion, though nearly all the population of Piedmont are discontented with the conduct of the Pope and of his Cabinet, there is no

Protestant party among them; and I find I give offence when I propose that change as the sole alternative."

THE PIEDMONTSE QUESTION.—A letter from Rome of 14th inst., in the *Univers*, says:—"The following details on the audience of M. Pinelli are given: When this diplomatist was announced, Monsignor Barnabo, Secretary of the Propaganda, was with the Pope. He was about to collect his papers and retire, but the Holy Father told him to leave them and remain. The cause of M. Pinelli was detestable, but it appears that he found means of verifying the truth of the proverb, *Quasa patrocinio non bona peior erit*. Whether from incapacity, or whether the presence of the Holy Father intimidated him, he spoke with embarrassment, and as if he were aware of the poverty of his arguments. He is said to have insisted on the point, that the political changes in the Sardinian States rendered certain changes necessary in points of discipline, in which the State has some interest. His Holiness is said to have observed that the Holy See does not refuse dispensations in matters of discipline when the necessity of them is demonstrated, but that before granting them they ought at least to be demanded. On the question of the Concordat, his Holiness is represented to have observed that it was difficult to understand how a new Concordat could be concluded at a moment at which existing Concordats are trampled under foot. Piedmont, in fact, he said, had proved by its acts that it did not consider itself bound by Concordats, and so long as it should maintain that pretension, it was clear that any new Concordat could have no other result than to tie down the Holy See without binding the Cabinet of Turin. To execute a serious contract, both parties should consider themselves equally bound to respect their engagements. To-morrow there might be new political changes in Piedmont, and, in view of the principle laid down by the Cabinet of Turin, the contract concluded on the eve might be arbitrarily set aside. The Sardinian envoy having replied, with a certain vivacity, that such was the public law received in Piedmont, his Holiness is said to have interrupted him by saying, '*Piano, piano*, Commander; take care you do not calumniate your country by ascribing to it opinions which are perhaps only those of some private individuals.' On the whole M. Pinelli was not brilliant, and retired but little satisfied."

DISTRIBUTION OF PRIZES AT PROPAGANDA.—From a letter, dated Rome, Sept. 13, 1850:—"The students of the three nations have not fallen short this year of their ancient reputation for academical success in the Eternal City. At the distribution of prizes in the Schools of Propaganda, some of the highest honors were taken by the students of the Irish College. The Rev. Mr. Dunne was specially mentioned, on account of the spirited and learned defence sustained by him a few weeks previously, before the Cardinals of the Sacred Congregation. Mr. Moran, also of the Irish College, received four medals, to which a fifth magnificent one of gold was added to his other honors, allotted for the student who most distinguished himself in the higher schools. Mr. Murray, an Irish student at Propaganda, received three medals. Amongst those who received distinctions in the Schools of the Roman College, Mr. Downie, of the Scotch College, obtained three gold medals in the Higher School of Theology. On the 12th instant, at the premiation in the Schools of the Roman Seminary, the Rev. Louis English, of the English College, received the degree of Doctor of Divinity, thus closing his theological course, in which he has received so much distinction. Messrs. Whitty and Brown, of the same College, received the degree of Bachelor in Divinity; and amongst those who received medals in the classes of theology, three were taken by Mr. Whitty, three by Mr. Brown, one by Mr. Virtue, and one by Mr. Burke."—*Correspondent of Tablet*.

IRELAND.

FATHER IGNATIUS IN CARRICK-ON-SUIR.—Father Ignatius (the Honorable and Rev. Dr. George Spencer) arrived in Carrick-on-Suir on 18th Sept. He at once visited the Very Rev. Dr. Conolly, P.P., V.G., who, it need scarcely be said, received him most kindly and warmly, and rejoiced in the opportunity of welcoming to Carrick so bright an ornament of the Faith. Father Ignatius soon afterwards proceeded to the beautiful parish chapel, where he celebrated Mass, which was attended by large crowds, attracted to see so distinguished and self-sacrificing a missionary. Soon afterwards he went through the town on his mission of charity, accompanied by the Very Rev. Doctor Conolly, and solicited and obtained aid towards the erection of new churches in England. Notwithstanding the depression of the times, the contributions were characteristically generous on the part of the good people of Carrick. He remained during his sojourn in Carrick at the hospitable residence of Doctor Conolly. On Thursday morning (19th Sept.) he also celebrated Mass at the parish chapel, and exhorted the congregation likewise.—After Mass he proceeded to the Convent of the Presentation Nuns, where he was received with the utmost joy by the Religious of that excellent establishment. He breakfasted at the Convent, and in the course of the morning set out for Beshborough, the residence of his relative the Earl of Beshborough, with whom he remained during the day, and afterwards proceeded to Waterford. Crowds of persons flocked around him at Carrick and Piltown to beg his blessings and his prayers, and several young children were presented to him. In Piltown he also made a collection in aid of his mission. The reception of the honorable and reverend gentleman by the Right Rev. Dr. Foran, and the Clergy and citizens of Waterford, promises to be all that it ought to be at the hands of a Prelate so noble-hearted, and a Clergy and people so devoted. Father Ignatius, we under-

stand, intends to pay a visit to Limerick before his return to England. He travels continually in the habit of the Order of Passionists.—*Limerick Reporter*.

A magnificent painting of St. Francis at prayer, has just arrived from Rome, for the Convent Church, Waterford.—*News*.

(From the London Correspondent of Tablet.)

London, Sept. 25, 1850.

The Rev. Mr. Kyne, who is now the head Priest of the Clerkenwell mission, is at present occupied in giving an open air mission to the neglected Catholic population of Bartlett's-buildings, Gray's Inn lane, and the neighborhood. The number of confessions is large enough to keep six Priests employed every evening till a late hour.

Some impression has been made upon the population of Spicer-street, Spitalfields, by the following occurrence, which I may call providential. In the early part of last week there was a tremendous explosion at a firework maker's close to the chapel and school-house of the mission; windows were broken, roofs blown off houses, and furniture smashed to pieces by the concussion. The Protestant church was damaged, and the national school-house had nearly every window blown in: but neither the chapel, nor the school, nor the Priest's house, of the Catholic mission, received the least damage, though they were quite close to the scene of the accident, and though its effects extended far beyond them, and all around them. Whatever may be thought of the incident, it is quite clear that it is just the one to make a deep impression on the minds of that ignorant but inquiring population.

The Rev. Henry Wilberforce was received on Sunday, the 15th Sept., by the Jesuits, at Brussels. His children were received a few days afterwards at the Church of the Carmelite Nuns at Malines.

I understand that the brother of Mr. Maskell was received on Sunday at the Oratory, in King William street.

Bishop Hendren has resigned his Vicariate of the Western District, in consequence, it is supposed, of the extreme destitution there. It is hoped that Bishop Brown will be appointed to the Western as well as the Welsh District.

Bishop Hughes, of Gibraltar, is at present in London, on his way to Ireland. Mgr. Verrolles, a Vicar-Apostolic in China, was in London for a short time last week. This Bishop has almost earned the title of a martyr. As a specimen of what he has had to suffer I will relate the following circumstance:—He was once "wanted" by the police of China, who knew him to be concealed in a house which was well watched. There was no escape; so his friends made him get into an empty oil-jar, which they buried in the garden, leaving him a passage for air through a tube, the end of which was above ground. The police, feeling sure that he was in the house, kept possession of it for two days, during the whole of which time Mgr. Verrolles was left in this torturing position. At last the coast was left clear, and he was dug up; but he had become so swollen that they were obliged to break the jar before they could extract him from his narrow prison.

Strong hopes are entertained that Cardinal Wiseman will return to England about Easter.

The spire of Fulham Church is fast rising, and has created great alarm in the mind of the London correspondent of the *Oxford Herald*, who makes an invidious comparison between that and the Protestant Church at North End, which has only a miserable tower, there being no funds forthcoming for the spire.

SCOTLAND.

THE CATHOLICS IN DUNTOCHER (WESTERN DISTRICT OF SCOTLAND).—Duntocher, 21st August, 1850.—In the year 1841, the Catholics of Duntocher purchased and fitted up, as a chapel, school, and clergyman's dwelling, a house which had been built for a mason-lodge. The hall above-stairs serves as a chapel; the ground-floor is the school-house and clergyman's residence. The house had been gradually sinking for a considerable time, till, at the present moment, it is eleven inches below the proper level, and it has, at the same time, fallen out about nine inches. The gable has drawn one of the side walls with it, which presents a very alarming appearance, as it is rent in three different places from the roof to the foundation. It is believed that the outside stair is all that prevents the gable from falling out. The threatening appearance of the building induced the Right Rev. Dr. Murdoch to have the house lately examined. Mr. Carrick, Inspector of Buildings to the Dean of Guild's Court, Glasgow, was accordingly engaged to present a report on the state of the house. The report declares the house to be in a dangerous state, and requires that at least one-half of the building be taken down. Urged by the sufficiency and smallness of the present building (it does not contain more than 240 sittings, while the numbers of the congregation amount to 1,400), the Catholics of Duntocher had long determined to raise a larger and more commodious chapel. With this view, they commenced last year a weekly collection, resolving to carry it on until they should have themselves raised the necessary funds; but the dangerous state of their present house compels them to depart from their first intention, and appeal to the charity of their brethren for assistance. They are at present unable to meet the expense themselves; nor, even estimating the cost of a chapel and dwelling-house at 6000l., would their unaided efforts suffice in a period of less than twelve years. The congregation consists, without exception, of the poorest class. The majority are workers in the cotton manufactories of this place; the rest are laborers. When it is stated that there are no exceptions, it is not an exaggeration. Such is the sober truth. So great is the poverty of the people,

that, when the clergyman visited every individual among them, calling upon all to contribute to the fund for raising a chapel, he found only 268 individuals able to contribute. Of these, a considerable number could not give more than a half-penny weekly. For some years the congregation was flourishing, and was fast paying off the debt incurred by the purchase and fitting-up of the chapel. But, in the year 1846, the largest and finest of the cotton mills belonging to the late William Dunne, Esq., was burned to the ground. By this accident, about four hundred Catholics were reduced to destitution, and, as there was no prospect of employment, finally compelled to leave the place. The strength of the congregation was thus broken, and the debt again increased till it now amounts to nearly 3000l. Such is the plain statement of those circumstances which have urged this congregation to throw themselves on the faith and charity of their more favoured brethren. Subscriptions in aid of this Mission will be gratefully received by the Right Rev. Dr. Murdoch, Abercrombie-street, Glasgow; or by the Rev. Alex. Munro, Catholic Clergyman, Duntocher, by Glasgow.

"I attest the truth of the statement made in the above document by the Rev. Mr. Munro, of Duntocher, and I, at the same time, beg most earnestly to recommend the case of his poor people to the consideration of their charitable brethren.

"† JOHN MURDOCH, V.A., W.D."

UNITED STATES.

NEW YORK AN ARCHBISHOPRIC.

The Catholics of this diocese and indeed of the Union, will be rejoiced to hear that it has pleased his Holiness, Pius IX., to erect, at the request of the late provincial council of Baltimore, the See of New York into an Archbishopric, having the Sees of Boston, Hartford, Albany and Buffalo as Suffragan Sees. As a consequence upon this change, our present much esteemed diocesan has been raised to the dignity of Archbishop.

The following is a copy of the letter of the Cardinal Prefect of the Propaganda forwarding the Brief. Cardinal Fransoni, whose signature is attached to the document, is the brother of the Archbishop of Turin, who has been imprisoned in the fortress of Fenestrelles by the Government of Sardinia, for daring to vindicate the rights of the Church.

The Brief is signed by Cardinal Lambruschini, and is sealed with the seal of the Fisherman, which represents St. Peter seated in a boat, in the act of drawing up a net and having the inscriptions,

PIUS IX, PONTIFEX MAXIMUS.

Most Illustrious and Reverend Father:

In compliance with the wishes of the Seventh Council of Baltimore, duly authenticated to us, the Church of the Most Holy God, in New York, has been elevated to the grade of an Archbishopric, to which, as Suffragans, have been assigned the Bishoprics of Boston, Hartford, Albany and Buffalo, and letters apostolic, in forma brevis, have been issued and accompany this letter.

From the heart I tender you my congratulations at this new dignity, and pray everlasting supremacy to God in the world.

(Dated) Rome, from the sacred College for the Propagation of the Faith, 1850.

(Signed) J. PH. CARD. FRANSONI, Prefect.

It is more than probable that the Bishoprics of Cincinnati and New Orleans, have also been erected into Archbishoprics, thus making five Archbishoprics in the United States.—*Truth Teller*.

We learn from the *Catholic Herald* that the Rev. F. X. Gartland, of Philadelphia, has been appointed Bishop of Savannah, Geo.

BISHOP HUGHES.—We understand that the Right Rev. Bishop announced in the Cathedral, on Sunday last, his intention of going to Europe at an early day—probably in November.—*Truth Teller*.

We understand that Bishop Timon has purchased the residence of Mr. Geo. B. Webster, fronting on Terrace, Swan and Franklin Streets, Buffalo, for \$27,000 for the purpose of a Cathedral.—*Boston Pilot*.

FOREIGN INTELLIGENCE.

ITALY.

THE ORGANIC LAWS.—The *Giornale di Roma* of the 11th September at length publishes two of the long-expected organic laws promised by the *motu proprio* of his Holiness of the 12th September, 1849. Both these laws are promulgated by Cardinal Antonelli in the name of the Pope; one relates to the organisation of the Ministry, and the other establishes a Council of State. By the former law all the branches of public administration are divided into five ministerial departments—viz., the Interior, Grace and Justice, Finance, War, and, lastly, Commerce, Agriculture, Manufactures, Fine Arts, and Public Works. The relations of the Holy See with the other Powers are exclusively confided to a Cardinal Secretary of State, to whom belong all matters relating to treaties, protection of Pontifical subjects, passports, naturalisation, and legalisation of foreign documents. The five ministers form a Council of Ministers, to which their deputies are not admitted. The Cardinal Secretary of State is President of the Council of Ministers. The Minister of Grace and Justice controls the tribunals of the State; he grants pardon and commutation of sentences in the name of his Holiness, and regulates the discipline of the judicial order. The tribunals of ecclesiastical jurisdiction, however, depend from the Cardinal Secretary of State. All affairs of importance, to whatever department they belong, are to be discussed in the Council of Ministers. Those which have already received the Papal sanction cannot be again discussed by the Council without the special permission of his Holiness. By the second law the Council of State is composed of nine ordinary

and six extraordinary councillors. It is presided over by the Cardinal Secretary of State, and has a prelate for vice-president. The ordinary and extraordinary members must be at least thirty years of age, Pontifical subjects, and in the exercise of their civil rights. The extraordinary councillors have no habitual duties; they are only called to the sittings in case of absence, or to increase the votes of the Council in certain cases. The vice-president, ordinary and extraordinary councillors, the secretary, and the subaltern functionaries of the Council of State, are named by his Holiness. No Councillor of State can exercise the business of advocate or attorney. The Council of State discusses matters relating to Government, or to administration, as well as to disputed affairs. It is divided into two sections: one for legislation and finance; the other for the interior. The more important matters referred to the Council of State consist of projects of new laws, the interpretation of existing ones, the examination of municipal laws and of the acts of provincial councils, and all affairs directly sent to the Council of State by the Pope. The power of the Council of State in undisputed matters is merely consultative; its resolutions are considered as mere opinions. All the members present sign the resolution or opinion which they have voted; it is then submitted by the President to the Pope if the affair has been sent by him to the Council; if not, it is submitted to the Council of Ministers, or to the competent Minister, upon whose report the Pope decides.

The *Armonia*, a Turin journal, belonging to the clerical party, states that the instructions given to Chevalier Pinelli were, that he should apply at Rome for the removal of Monsignor Franzoni from the See of Turin, and not treat of other matters until he had gained that point. The case against Monsignor Franzoni will, it is said, be ready for trial by the end of this month. Cardinal Falconieri, Archbishop of Ravenna, has issued a manifesto inviting the faithful to a *triduo* (a religious service, lasting three days) which is to commence on the 23rd, in order to pray for divine protection in favor of Monsignor Franzoni.

Mr. Freeborn is about to resign his functions as British Consul at Rome.

The *Giornale di Roma*, of the 10th, announces the departure from Rome of the 16th Regiment of Light Infantry for Civita Vecchia, where it was to embark for Algiers. The same journal publishes a sentence pronounced by the court-martial of Bologna, against thirty-five robbers, all convicted of burglary and nocturnal attacks. The court having sentenced them all to death, the Austrian commandant of Bologna has commuted the punishment of ten of them to that of the galleys for periods of ten, fifteen, and twenty years.

The Tuscan Government has resolved to grant 25,000 crowns, on the demand of England, for the injuries and losses sustained by British subjects during the occupation of Leghorn by the Austrian troops.

Letters, of the 16th instant, from Rome give favorable accounts of the improved state of public feeling, and announce an overflowing abundance of wine, oil, and grain. A large influx of visitors is expected in Rome for the ensuing season, and health as well as tranquillity prevails.

FRANCE.

Some little stir has been caused during the week by an announcement put forward by one of the organs of the Elysee, to the effect that Louis Napoleon intends to "appeal to the people," if the Assembly declines to prolong his term of power.—A circular put forward *officially*, and by direction of the Count de Chambord, has cleft the Legitimists in twain. In this manifesto M. Barthelemy says, "I am *officially* charged to communicate to you the declaration of the Count de Chambord on the subject of an appeal to the people. He has formally and absolutely condemned the system of an appeal to the people, inasmuch as it implies the negation of the great national principle of hereditary monarchy. He rejects completely all and every proposition implying such an idea as would modify the conditions of stability, which are the essential character of our principle, and which must be regarded as the only means of rescuing France from revolutionary convulsions. The language of the Count de Chambord is formal and precise. He leaves no room for doubt, and any interpretation that would affect its meaning would be inexact." M. de La Rochejacquelin and his friends are indignant at this language, and in a letter to the radical *Evenement*, he says, "I leave to others the care of henceforth defending doctrines, which, in my error, I thought I might support without being held up to public scorn. I shall always rest faithful to the interests of my country in obeying the laws which govern it, without pre-occupying myself with wishing or fore-seeing the future, to which I must submit. I shall religiously keep in reserve, for the satisfaction of my conscience, the political symbol which has been the faith of my entire life, but I admit that the application of it will be impossible if your manifesto should have its effect."

BELGIUM.

Belgium has been celebrating the twentieth anniversary of its revolution. The royal family were absent during the two first days, the 21st and 22nd. In former years their Majesties and the royal Princes used to mingle, almost without any escort, with their loyal subjects, saluted by the acclamations of the multitude. This year the mourning of the court, consequent upon a recent event, together with the alarming state of the health of the Queen, kept the royal family at Ostend. The King arrived on the 25th, with the two Princes, and presided over the ceremony of laying the foundation-stone for the column in commemoration of the Congress, and over the dinner to the present and past members of the two legislative chambers.

HESSE CASSEL.

The Elector has been conferring with diplomatists in Frankfurt, and a telegraphic despatch from Frank-

fort of the 24th inst., states that the Council of German Governments, sitting in that city under the auspices of Austria, has declared that the refusal of the Hessian Diet, to grant the supplies is illegal, and opposed to the interests of the Confederation; that the Hessian Government shall endeavor to restore a state of legality and order, and that "corresponding measures will be taken by the Council." The Bavarian army now concentrated on the banks of the Main and on the frontiers of Hesse, is being reinforced to a considerable extent and a small Hanoverian army is said to be approaching the frontiers of Hesse. The Prussian Government, too, are preparing to concentrate a corps of observation in Westphalia, near Paderborn. On the 22nd inst., Cassel was perfectly tranquil, though suffering from the suspension of all administrative business. Nothing has been done since the Elector's flight from his capital, and it appears that Mr. Hassenpflug has not yet succeeded in organising the Bureaux at Wilhelmsbad. The Council now sitting at Frankfurt to whom the Elector applied for his support, have instructed the Government of Hanover and Wurtemberg to prepare 10,000 men, and to keep them in readiness for any emergency.

The Common Council of Hanau have addressed a petition and remonstrance to his Highness the Elector. Part of it is as follows:—"Royal Highness! we pray you to make your peace with the country, and to put a term to a state of things which must necessarily end unfavorably for you. Consider that a Constitutional Government is impossible for Ministers of that class, and that with your Ministers you have no choice but to overthrow the constitution and to introduce a despotic Government. Listen to our most humble prayer! remove the seat of your government back to the capital of the country, discharge your traitorous Ministers, and fulfil your promise of the 11th of March, 1848, by selecting men who have the confidence of your subjects."

PORTUGAL.

The troops had been kept under arms for three nights in anticipation of some revolutionary movements. The Queen had become very anxious as to the state of affairs, and had ordered the Count de Thomas to return to Lisbon at once; and some changes in the ministry were expected. The treasury loan had been subscribed for at an interest of 12 per cent per annum. The American Portuguese question about General Armstrong is to be referred to the arbitration of the President of the French Republic, according to the suggestion of Mr. Webster, who is about to send out to Lisbon a new Charge d'Affaires for the United States.

THE WAR IN SCHLESWIG HOLSTEIN.

Nothing of importance has occurred since the 12th. The occupation of the islands on the west coast of Schleswig by the Danes is a measure not the least in importance among the events of the campaign. They have now the whole of the sea coast in their power from the mouth of the Eyder northwards, and command all the channels or deep water tracts from the west coast outwards to the German Ocean. Now the islands are lost the Government is blamed for not having provided better for their defence; but the utmost it could have done would not have been sufficient to defend them against the naval force of the Danes, and the few gun-boats the Holsteiners had on the western waters appear to have done as much as laid in their power, that is, they have escaped capture. To prevent the Danes from landing their troops was out of the question.

The Danes have considerably strengthened their force in and about Frederichstadt; the garrison is commanded by the Colonel Latour du Pin, who was so long believed to have been killed. The Holstein official list of the loss in the engagement of the 12th will be published in a few days; the total of killed, wounded, and prisoners is given at 217.

TURKEY.

The question relative to the Hungarian refugees threatens to give rise to new complications. The terms of the convention by which the Porte engaged to keep a strict *surveillance* over the refugees during one year, expires this month. The Turkish Government has manifested the intention of setting at liberty Kossuth and those of his companions who were incarcerated with him at Kutayah. Measures have already been taken to procure them a passage on board a Government vessel, to carry them to England or America. They are also each to receive 500 piastres, which will be given to them at the moment of embarkation, in order to meet their immediate wants on landing. It appears, that these arrangements have alarmed the Government of Vienna, which pretends that the term of one year, stipulated in the convention, commences at the moment of their incarceration, and has protested against the immediate liberation of the refugees. The Divan rejects this demand as ill-founded, and resolves to adhere to its original intention. It has likewise demanded the opinion of the representatives of France and England.—*Correspondent of the Times*.

INDIA.

The despatches by the overland mail bring little additional news. Senhor da Cunha, Governor of Macao, died of cholera on the 6th of July. The following summary of news from Ceylon is taken from the *Colombo Observer*:—"Two years ago our columns conveyed to England intelligence of the Ceylon rebellion, and of the 'rebellion butchery' which followed. It now becomes our duty to announce Lord Torrington's resignation of the post he has so unhappily occupied. The production before the committee of private correspondence is adduced as the reason for this step. The belief that his Excellency's resignation has been the result of a communication tantamount to a recall, has been strengthened by a rumor, which is general, to the effect that he means to take his departure on the 29th of this month for Bombay; there to spend some time with Sir William Gomm."

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THE TRUE WITNESS
AND
CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, OCT. 18, 1850.

THE MONTREAL WITNESS AND THE
F. C. M. SOCIETY.

Having advanced certain charges in this journal, against the F. C. M. Society, it is but an act of justice, even at the risk of tiring our readers, to give admission to the defence of the Society, such as it is, published by the *Montreal Witness*, of Monday last. We insert what seems to us the essential part of the defence, not pretending to copy a long article of nearly three columns; expressing our readiness to insert in a future number, any part thereof which the editor of the *Montreal Witness* may deem essential to his cause, but omitted in the present.

Whilst we accused the *Records* of the Society, as containing calumnies against the Clergy of Canada, perversion of Scripture, and other grave offences, we especially pointed out one statement as a manifest lie, a lie with a circumstance. We mean the story about the priest at S. R. falsely quoting Scripture, and who is said to have "administered the Sacrament to all who would receive it"—the first thing he did upon his arrival at the place where a woman had been delivered.

The substance of the defence is this—that in preparing the pedlars' journals for the press, the Society mistranslated a portion of Andre Soland's journals, thus rendering an ambiguous story more ambiguous still. A pleasant word that same ambiguous. The ancient Pistol objects to the vile phrase "steal,"—"convey" is the word he approves of; and so in the phraseology of the tabernacle, a palpable lie is softened down into, "an ambiguous expression." But it should be remembered that nearly two months have elapsed since we first exposed the lie, before this excuse of mistranslation was discovered: a very ample time for the Society to forge, alter, or add unto, any part of its *Records*, which, after detection, might seem to require forging, altering, or adding into. By such mean and pitiful shifts, the *Montreal Witness* cannot clear the *Records*, as they originally stood, of the charge of falsehood; but, in its awkward attempts at justification, it merely renders itself ridiculous, and makes the last state of the F. C. M. Society worse than the first.

S. R. is Sault Rouge, Township of Nelson, county Megantic. The priest, who, upon his arrival, administered the first thing he did, the Sacrament to all who would receive it, is the Rev. Mons. Faucher, curé and archipetre; at Lotbinière, but not resident at Sault Rouge. The Sacrament referred to, the Holy Communion, or, in the words of the *Montreal Witness*, "what the Church of Rome substitutes for the Lord's Supper."

The explanation of the circumstance is as follows:—First, we give the story as it originally appeared, which alone concerns us, for we have nothing to do with the newly-discovered amendment, which is so funny that we will certainly lay it before our readers.

First story, as it appeared in the *Records*:—

"June 1st I set out for S. R., where I found our friends truly rejoicing. They have had severe trials since I saw them last. The priest has paid them a

visit. What took place, on that occasion, follows:—A young member had just been added to the family. No sooner was this known to the neighbors, than, unknown to the mother, they called in the priest. The first thing he did, on his arrival, was to administer the sacrament to all who would receive it. When this ceremony was finished, he approached the sick woman and asked, if she did not wish to have her child baptized," &c.

Translation of the story as revised and corrected by the *Montreal Witness*:—

"1st June. I set out for Sault Rouge, where I found these friends truly rejoicing. They have had trials since the last time that I saw them, for the curé, as I mentioned above, has paid them a visit. This is how it happened: as soon as that person was delivered of her child, the neighbors, unknown to the mother, sent for the curé. Then the curé made all those who were willing, perform the Paschal duty (*faire les Pâques*). When this ceremony was finished, he went to the sick person," &c.

Here we find "administering the Sacrament to all who would receive it," changed into "making all those who were willing, perform their Paschal duty." In the first story, when the ceremony was finished the priest approached the sick person. Now, we put it to any person of common sense, to say, if that does not signify that all that had taken place, had taken place in the presence of the sick person. Who ever heard, going from one house to another, termed *approaching* another person. It is too ridiculous. And to suppose that all the discrepancy between the two different versions of the same story, arises from mistranslation, is to suppose the F. C. M. Society as ignorant of the French language, as it is of Catholic faith and practice; and as regardless of Grammar, as it notoriously is regardless of truth.

It was not so much by the administration of the Sacrament in a private house, as by the immediate administration of it "the first thing he did on his arrival," that we were at once enabled to detect the lie, or, rather, *ambiguity* of the statement. Let us then see what was necessary to have been done, before the priest could possibly administer the Paschal Communion.

Referring to 21st Can. Conc. Lat. and Can. 9, Sess. XIII. Conc. Trid., we find that the Paschal duty consists in approaching two Sacraments—Penance and the Holy Communion; and, by the discipline of the Universal Church, within a stated period; extending from Palm Sunday, or the Sunday immediately preceding Easter, to Low Sunday, or the first Sunday after Easter. The communicant must also communicate in his Parish Church. Under peculiar circumstances, the time may be extended, and the necessity of communicating in the Parish Church, dispensed with, by the lawful ecclesiastical authorities. Now, before the priest could possibly administer the Sacrament of the Holy Communion, or, in the language of the *Montreal Witness*, "what the Church of Rome substitutes for the Lord's Supper," to any single individual at S. R., a considerable time must have elapsed, and a great many ceremonies previously performed, rendering it impossible for the priest to administer the Sacrament "the first thing he did on his arrival." Let us see what these ceremonies were. First, the priest must have heard the confessions of, and administered sacramental absolution to, all who desired to be partakers of the Holy Communion. Next, he must have celebrated Mass. For this purpose, as there is no Church at Sault Rouge, some room must have been erected into a temporary Chapel, and that by the permission of the *Bishop of the diocese*. The priest must also have brought with him the necessary vestments, altar cloths, and a portable altar; for a consecrated stone is absolutely essential to the construction of an altar, without which no priest would presume to celebrate Mass. Next, the priest who celebrated Mass, *must have been fasting* from the previous midnight, at least: then, all the lay communicants must also have been fasting from the previous day. This is a rule which is never dispensed with, except when the Communion is given to the dying—as their Viaticum. Now, had the compilers of the F. C. M. *Records*, had the editor of the *Montreal Witness*, been aware of all this, we should never have seen either the story as it originally appeared in the *Records*, or as amended and revised in the pages of the *Montreal Witness*. It is sufficient for us, that the *Montreal Witness* has found it requisite to make the slightest alteration in the original story. By so doing, the first is confessed to have been false; and with the first story alone have we anything to do.

The *Montreal Witness* says that the Sacrament which the priest administered immediately upon his arrival to all who would receive it, was the Lord's Supper. We have proved the impossibility of the priest's so administering the Sacrament, and have therefore made good our statement, that the whole story is a lie with a circumstance; and that, therefore, all the contents of the *Records* may fairly be assumed to be false, no matter how trifling the circumstance by which the lie was detected.

A very trifling circumstance suffices to detect a lie,

or, if the *Montreal Witness* prefers, an ambiguous story. Thus Daniel, by questioning the two false witnesses separately, as to the tree under which the crime was committed, exposed the innocence of Susanna, and the perjury of her accusers. The two witnesses named two different trees—the first, a balm; the second, a mastic tree: just as our two witnesses, the F. C. M. Society and the *Montreal Witness*, give two versions of the transaction at Sault Rouge. No great matter: a palm tree, and a mastic tree: a very trifling circumstance; yet, trifling though it be, sufficient to prove the falsehood of the two witnesses, and to cause the rejection of all their previous statements.

We have no doubt that this will be a warning to the F. C. M. Society, to be more careful in future. They will, we doubt not, avoid the circumstance, if not the ambiguous expressions. Had that very evangelical young lady, and worthy precursor of the F. C. M. Society, Miss Maria Monk, done so, she might have escaped detection, and infamy. Alas, for Maria Monk! She was a true evangelical confessor and martyr, one of the real no-popery sort, whose petticoat, not to say whose mantle, has descended upon worthy successors; and it would be but a decent mark of respect to her memory, on the part of the Society, to elevate her to the dignity of their patron saint, and to get her picture hung over the platform, at their next anniversary meeting.

"It is not," says the *Montreal Witness*, "and will not be the custom of any one connected with the F. C. M. Society, to give names and dates, with reference to the missionary work now going on among the French Canadians." Of course it is not. Who ever accused the F. C. M. Society, of anything honorable, open, or straightforward? Who could expect that they would give names and dates, thus affording the readiest method of exposing their falsehoods and calumnies? No. We are well aware that the F. C. M. Society will do no such thing. They like to work in the dark. But, then, ought not the Society, for the future, to abstain from calumniating the clergy, from bringing charges against men, to whom they afford no opportunity for defence?

We thank God that we have never had any connexion with evangelical societies, or any intimacy with evangelical persons. But we know what are the rules and customs of civilised society, and we appeal to all gentlemen, no matter of what creed, Catholic or Protestant, in support of our opinion, for sure are we that they will be of our way of thinking.

No one is obliged to bring a charge against others. But having done so, he is bound to give names, dates, and every particular, which may be required of him, in order that the accused party may, if innocent, refute the charges, and clear his character. This is a rule which admits of no exception amongst gentlemen, whatever may be the case amongst evangelical societies.

He who brings an accusation against another, and refuses, when called upon, to give names and dates, and every particular, is a liar, a slanderer, and a coward; and no man of common sense or common honesty, will dare to contradict us.

THE IRISH BAZAAR.

We visited the Irish Bazaar during the last two evenings; such of our readers as have not yet visited it have a great treat before them. It is well, 'tis true, to have a few dollars in your pocket, and you may calculate on getting rid of them; but the ladies are so agreeable, so fascinating, every thing so well arranged, so orderly, so pretty, such real good humor and rational enjoyment, that you must be really charmed with your visit. Strangers visiting the city for amusement, during this all-exciting week, would do well to visit the Irish Bazaar; and as it will close this (Friday) evening, an early visit to-day would be advisable. We wish especially to encourage the intercourse of friendly feeling between our neighbors in the States and ourselves, we wish therefore they should see every thing worth seeing in our city, now that they have come en masse to be present at our Industrial Exhibition. But whilst in the name of the poor and the naked little ones we crave a portion of that which would, perhaps, be otherwise unprofitably spent, we can assure them that even in the score of pleasure they will be delighted with their visit to the Irish Bazaar. Charity on her own account, should be always held in high estimation, but in the Irish Bazaar she puts on an aspect so truly agreeable that you find yourself irresistibly compelled to venerate, to love her. The variety, usefulness and elegance of the objects exhibited for sale, reflect the highest credit on the taste and zeal of the ladies whose "handy work" they are. As the Bazaar will close this evening, we would again request the public to mingle charity with innocent amusement, and visit the Irish Bazaar at an early hour.

THE JESUITS.

Few subjects are dwelt upon with more complacency, by the no-popery orators, than the mysterious expulsion and temporary suppression of the Jesuits, in the latter part of the eighteenth century. The subject was discussed, on Wednesday evening last, by Mr. Lord, who has been lecturing in Montreal.

It is an old saying; "show me your friends, and I will tell you what you are." "Noscitur a sociis." The rogue may be known by his associates: the just may be known by their enemies. The friends of the impious, will, in all probability, be impious; whilst those whom they hate, and persecute, will, most assuredly, be those who are entitled to be called, in the language of the Gospel—"the salt of the earth."

Who then were the enemies of the Jesuits? In Portugal, where the Order was first suppressed, Carvalho, the execrable Marquis of Pombal,—whose dismissal from office was signaled by the liberation of 800 squalid wretches, the miserable remnant of 9600, victims of the minister's tyranny,—was the cause of the expulsion of the Order, and the confiscation of their property. For that little circumstance, the robbery of their victims, has ever been a mark of the modern religious reformer. Nineteen chests, laden with the spoil of the shrine of St. Francis Xavier, were sent back to Goa, by the Queen, after the fall of Pombal. In France, the same expulsion, the same spoliation, was effected by the arts of the infidel philosophers, "savants" and "demi-savants," seconded by a prostitute, and daughter of a prostitute, the infamous Pompadour. In Spain, the jealousy of an imbecile sovereign—a jealousy caused by the active and successful exertions of the Jesuits, to suppress a tumult, which the monarch's silly interference with the costume of the Spaniards had excited—brought about similar results. In Naples, Ferdinand IV., third son of Charles III., too young to judge for himself, was easily induced by Tanucci, to follow his father's example. Thus, from the four kingdoms subject to princes of the Bourbon dynasty, within a few years, the Jesuits were expelled, and stripped of all their property; and then, at last, wearied by the importunities of the French and Spanish ambassadors, —against the dictates of his own conscience, yet desirous to secure, at any price, the peace of Europe, —Clement XIV., on the 21st July, 1773, signed the famous brief, "Dominus ac Redemptor Noster," which, without condemning their doctrines, their morals, or their discipline, suppressed the Order of Jesuits, throughout Christendom. Bitterly did the aged pontiff repent this weak compliance with the passions of an anti-Christian generation; smiting upon his breast, and exclaiming, "Compulsus, compulsus feci," shame and bitter anguish soon brought down his grey hairs, with sorrow to the grave.

But the Jesuits fell. What then were their crimes? They were reputed rich, and princes hungered and thirsted after their wealth. They were the irreconcilable foes of infidelity, and the French philosophers hated them. "Jersez l'infame," was the order of the day; and she was crushed: and soon after, a nation bowed itself down, and adored a naked harlot, seated on the altars of the Most High God. The people, too, had imagined a vain thing. They had dreamed of liberty, without religion; and of freedom, exempt from the sweet yoke of Christ. So the Jesuits fell, and their schools and colleges were closed. The youths of '73, grew up to be the men of '93, and a tardily repentant world cursed their growth, and wept the fall of the Jesuits, in tears of blood. In tears, bitter; but not unavailing: for soon another Pontiff ascended the Chair of Peter, at whose bidding the Order of the Jesuits started once more into life and renewed activity. And those very countries which had been most active in procuring their suppression, were now the most clamorous for their recall.

The Jesuits arose, as it were, from the dead. The triumph of the wicked was but for a season, yet the cause of that short-lived triumph will always remain one of the enigmas of the xviii. century. It is silly to say that the Jesuits had departed from the original principles of their Order. In the xviii. century, the Jesuit missionaries still went forth to the uttermost parts of the earth; still courted tortures and death, with the same zeal as in the xvi., if they could but suffer and die in the cause of Christ. Their influence over the minds of the people they converted, was not diminished, before the unhappy treaty of 1750, between Spain and Portugal, which caused the destruction of the most prosperous, the most virtuous, colonies which the world ever saw. Not the Jesuits, but the nations, had changed: "The kings of the earth stood up, and the princes met together, against the Lord, and against his Christ. Let us break; said they, their bonds asunder, and cast their yoke from us. But He that dwelleth in Heaven laughed at them, and the Lord had them in derision;" and so may it ever be with the enemies of the Jesuits.

It is false that the clergy, as a body, rejoiced in the fall of the Jesuits. Calvinists rejoiced, infidels like Voltaire and D'Alembert, rejoiced; prostitutes, like Pompadour, rejoiced; but the Church mourned. If in Lisbon Te Deum was sung, it was through the all-powerful influence of Carvalho, over his creature, the Patriarch.

The clergy of France, headed by the Archbishop of Paris, Mgr. de Beaumont, positively refused to publish the brief of Clement, and remonstrated with the Pope, in the most energetic language.

BROWNSON'S REVIEW, FOR OCTOBER.

As we promised in our last, we have much pleasure in laying before our readers some extracts from this valuable periodical.

The first article is devoted to a refutation of the writings of Vincenza Gioberti. The following passage, in reply to the charge so often made against Catholic countries, of being behind the age in the development of their material resources, is, indeed, most admirable.

We certainly are not among those; if such there are in the Church, who regard religion as inimical to civilization, or to any thing which is really useful to men in this life. That religion promotes or creates civilization, that, so far as received and obeyed, it provides for and secures the temporal prosperity of nations, cultivates the human mind and heart, favors science and the fine arts, fosters industry, and diffuses earthly happiness, we hold to be unquestionable, and we cannot understand how any right-minded man, with ordinary information, can pretend to the contrary. Thus far we certainly have no quarrel with our author, but it does not do this by teaching us to set our hearts upon these things, to value them for their own sake, or to make them direct objects of pursuit. This world is not our home, and we are never permitted by religion to regard it as such. We are, in *hac providentia*, beings with one destiny, not with a two-fold destiny, the one earthly, the other heavenly; and therefore earthly felicity, the temporal prosperity of nations, and the melioration of our globe and of our condition on it, are not and never can be our lawful end, or lawfully consulted, save as a means and condition, if such they are or can be, of attaining our heavenly destiny,—eternal beatitude. We are not permitted to consult them as ultimate, even in their own order, or to regard ourselves as keeping the commandments of God, because we accept and use religious authority, dogmas, and institutions for securing them. Religion knows no earthly end; it knows no end but God Himself, and no good for us but in returning to Him as our final cause, and beholding Him in the beatific vision. It does not and cannot, therefore, allow us to distinguish an earthly destiny from the heavenly, and to make it a direct object of our affections or of our pursuit. Here, it seems to us, is the primal error of our author. He professedly considers religion only in so far as it is an instrument of civilization, of earthly individual and social well-being, and avowedly waives its consideration as the instrument of civilization, of eternal beatitude. This, he must permit us to say, he has no right to do, because religion thus considered is not true religion, and because, so considered, it is and can be no instrument of civilization, no medium even of earthly felicity.

Religion promotes, or, if the author chooses, creates civilization, secures the temporal prosperity of nations, and provides for earthly felicity, only inasmuch as it draws our minds and hearts off from these things, and fixes them on God and eternal beatitude. No well-instructed Christian pretends that we secure heavenly beatitude by simply laboring for earthly happiness, eternally by devoting ourselves to time; but just as little do we, or can we, secure earthly happiness by making it an object of pursuit, or time by devoting ourselves to time. The earthly, in so far as good, has its root in the heavenly, and time is simply the extrinsic of eternity. The author's own dialectics establish this, and all experience proves it. We lose the world by seeking it. Wealth sought for a worldly end does not enrich, pleasure does not please, knowledge does not enlighten. The fact holds true, whether you speak of the individual or of the nation. No nation, even in regard to this world, is more to be pitied, than that which places its affections on things of the earth, and its religion wholly or partially even in seeking temporal power, greatness, prosperity, and felicity. In never attains really what it seeks. Its prosperity, however dazzling it may be to the superficial beholder, is rotten within,—its apparent felicity a gilded misery; and its highest glory is that of the ghastly and grinning skeleton dressed in festive robes and crowned with flowers for the Egyptian banquet. Hence our Lord says,—“If any man will come after Me, let him deny himself, take up his cross, and follow Me. For whosoever will save his life shall lose it.” The reason of this is obvious enough. Man can find good, temporal or eternal, only in living his normal life, and he lives his normal life only when he lives to the end for which he was intended by his Maker, that is to say, his ultimate end, which is God as the Supreme Good, the end of all things. Whenever, then, he loses sight of God as the Supreme Good in itself, or as his supreme good, he abandons the source of all good, and falls into a condition in which there is no good for him.

The author errs, as it seems to us, not as to the fact of the civilizing influence of religion, but as to the rationale of that fact. Christianity secures us all the goods of this life, and enhances them a hundred-fold; but she does it, not by stimulating and directing the pursuit of them, but by commanding and enabling us to immolate them, morally, to the goods of eternity. Hence our Lord says,—“Be not solicitous for your life, what ye shall eat, nor for your body, what ye shall put on. Is not the life more than the food, and the body more than the raiment? Behold the fowls of the air, for they sow not, neither do they reap, nor gather into barns, yet your Heavenly Father feedeth them. Are not ye of much more value than they? And which of you by thinking can add to his stature one cubit? And for raiment, why are ye solicitous? Consider the lilies of the field, how they grow; they labor not, neither do they spin. And yet I say unto you that not Solomon in all his glory was arrayed as one of these. Now, if God so clothes the grass of the field, which to-day is, and to-morrow is cast into the oven, how much more you, O ye of little faith! Be not solicitous, therefore, saying, What shall we eat, or What shall we drink, or Wherewith shall we be clothed? For after all these things do the heathen seek. For your Heavenly Father knoweth that ye have need of all these things. Seek ye, therefore, first the kingdom of God and His justice; and all these things shall be added unto you.” The doctrine here is too plain to be easily misapprehended. It is not, that you must seek the kingdom of God and His justice more than you seek the world, but that you are to seek them as the principle, and the world only in them and for them, as is evident from the 24th verse of the same chapter:—“No man can serve two masters, for either he will hate the one and love the other, or he will hold to the one and despise the other. Ye cannot serve God and Mammon.” If this be so, the teaching of our Lord is plainly the immolation of the moral immolation; of course, not the physical—of

ourselves to God, of the body to the soul, time to eternity, earth to heaven,—the very contradictory of Gioberti's doctrine, as we understand it,—and that when we so immolate ourselves and all secular interests to God, making a complete moral abnegation of the whole, all these things, that is, all temporal goods, in so far as goods, and of which our Heavenly Father knoweth we have need, are added to us, as our Lord here says, and as He teaches us when He tells us that “whosoever will save his life shall lose it; and he that will lose his life for my sake shall find it.” The principle we here insist upon, that earthly goods are attainable only in so far as we abnegate them, turn our backs upon them, and seek only heavenly goods, not by laboring to lay up treasures on the earth, but by laboring exclusively to lay up treasures in heaven, Gioberti seems to us to have overlooked, and hence his condemnation of the ascetics, his war against the Jesuits, his great admiration of gentle culture, of heathen civilization, and the worldly tendency and influence of his writings.

The second article, “The Confessional,” contains a masterly refutation of those absurdities which our separated brethren, more in ignorance than in malice, we trust, so often vent against the Sacrament of Penance. We have only space to give the concluding passage.

The history of the confessional cannot be written by the pen of man: it is the narrative of the secrets of Divine mercy. The angels who rejoice at the conversion of a sinner constantly hover around this tribunal, blotting out the sins as they are uttered, wiping away the tears that trickle down the cheek of the penitent, knocking off the chains which hold the sinner a bondman of Satan, and whispering peace. Who that has opened his mouth in humble confession, with a contrite and afflicted spirit, has not felt, at the moment when the priest pronounced absolution, an inward and mysterious change, the token, if not evidence, of pardon? The consolation which confession imparts, the hope which it inspires, the strength which it communicates, show it to be a heaven-born institution, a boon of Divine goodness. Let those calumniate it who are strangers to its healing virtue; but the wretched whom it has comforted, the lost whom it has reclaimed, the dead whom it has restored to life, will bear witness that it is a work of Divine power unto salvation. We shall close with the simple statement of a fact. An aged Lutheran minister, whose convictions and affections tended strongly to Catholicity, once avowed to us his deep sense of the necessity of such an institution. “I know,” said he, “that I have sinned; and I dread going forth to meet my Judge, without any previous assurance that my repentance has been such as He demands. I would fain hear from the lips of His ministers, ‘The Lord hath taken away thy sin.’” As he was dying, the priest was called in, barely in time to bid him go in peace.

A Review of the Poems and Prose writings of Dana, and a powerful condemnation of the late piratical invasion of Cuba, form the remaining articles of this number. The latter, especially, would we recommend to the perusal of those who desire to obtain a clear knowledge of the particulars of that most unjustifiable proceeding—the Cuban Expedition.

ECCLESIASTICAL INTELLIGENCE.

We see by the Quebec *Canadien*, that the Rev. Mons. M. F. Cazeau has been elevated to the dignity of Grand Vicar. Mons. Cazeau will remain in Quebec, where his person will be the more requisite, inasmuch as there is no Bishop Coadjutor, for that diocese, and his Grace the Archbishop is often obliged to be absent. Mons. Ferland has succeeded the Rev. Mons. Proulx, at the Archveche, the latter gentleman being appointed *cure* of Quebec. Mons. Langevin, under-secretary, becomes secretary to the Archveche, Mons. Hamelin continuing to fulfil the duties of under-secretary.

Nothing is as yet decided on as to the future Coadjutor, but the Archbishops and Bishops of the Ecclesiastical province, will lose no time in pressing his Lordship to appoint one, out of a list of three candidates.

THE INDUSTRIAL EXHIBITION.—The Bonsecours Market presents a fine sight. Both halls are completely filled with splendid collections of furniture, minerals, boots and shoes, woollen and linen goods, drawings and designs, for public buildings; stuffed birds, agricultural produce and machinery, locomotive engines, specimens of printer's and engraver's work, and a great variety of other articles, which want of space prevents us from enumerating. The exhibition commenced yesterday at two o'clock, and will continue till Monday next. It has attracted crowds of visitors.

Letters have been received from Mr. Brownson, announcing his arrival for the 29th inst.

We would call the attention of our readers to an advertisement in our eighth page of Mr. Plamondon's Clothing Store, at the sign of the Beaver, we have visited his establishment, and can confidently recommend it both for its variety of assortment and moderate prices.

We thankfully acknowledge the receipt of the following amounts:—Mr. D. Delaney, Kingston, £1 5s.; Rev. Oliver Kelly, Brockville, £2; Rev. B. J. Higgins, Agent for Norwood, £3; Rev. Michael Timlin, Coburg, £1 15s.; A. Stuart McDonald, Agent for Cornwall, 18s. 9d.; Mr. James Doyle, Agent for Aylmer, £2 10s.; Mr. S. Lynn, Agent for Toronto, £1 15s.; Mr. E. Burke, Agent for Bytown, £2; Mr. Wm. Baxter, Barrie, 10s.

We respectfully inform our correspondents that we have no numbers 1, 2, 3, 4, 5, on hand.

CORRESPONDENCE.

To the Editor of the True Witness and Catholic Chronicle.

MR. EDITOR,—In a late number of the *Montreal Witness*, which, by chance, was handed to me by a friend, I read an article headed “The self-denial of the Priests,” from which I have taken the following extract: “We had occasion last week to shew the large income of the Canadian Parish Priests, from tithes; but we had not then space to add the other sources which make up their livings. They have, besides, free houses, commonly the best in the parish, with, generally speaking, a large garden, or glebe; and over and above all this, they have the ‘casual’—that is, fees and offerings for various offices of the Church, amounting annually to a handsome sum.”

Judging from the spirit of the article from which the above extract has been taken, the editor of the *Montreal Witness* had, “least week,” written rather severely against the Priests, their incomes, tithes, casuals, &c., &c. But the good man must admit, after all he has written on the subject, that “the laborer is worthy of his hire;” that the Catholic Priest, on account of the onerous duties he has to perform for his flock, has a strict right to expect from them the means for a competent, decent support. The nature and extent of these duties, of these labors, which the Priest has to go through, are, of course, unknown to the editor, and others of his corps; and, I doubt not that he would have treated the subject with more moderation, like other matters, if he had only a little more acquaintance with it. The lawyer, the physician, the merchant, may accumulate a fortune,—perchance, have “the best house in the parish.” They have a right to them as the fruits of their earnings and industry. Has not the Priest, as a member of society, the same right? He is a man of knowledge and talents: these gifts of his are entirely employed by him in the services of society, in promoting the good of his fellow-men. Yes, Mr. Editor, wherever there is misery, wherever there is grief, wherever the broken heart is, wherever there is affliction, wherever there is any calamity, there the Catholic Priest is at his post, assuaging, repairing, healing, as a skilful physician; like the good Samaritan, pouring the oil of charity on the wounds of the afflicted, fortifying the weak and instructing the ignorant. Men rendering such signal services to society, have a strict, unalienable right, to an honorable support, no matter whether that come from tithes or other sources, according to the customs, usages and laws of the places they may be in. The argument made use of against them and their property, would equally affect all honest possessors of property, in every station in life. If the Catholic Priest have more, he can do more good; and if he have “the best house in the parish”—which is seldom the case,—his parishioners will have more credit for it. Let me add, besides, that, should it happen that Priests or Bishops own wealth,—that they have money and property far above their wants,—it is generally made good use of; it is generally disposed of, by them, when called to give an account of their stewardship, in a manner that will serve the common good. While the property of Protestant Ecclesiastics, commonly much greater than that of Catholic Priests or Bishops, is left to sons and daughters, wives and relatives, that of the Catholic Priest (seldom large) is left for the foundation or support of institutions of charity, from which blessings will continue to be derived by his fellow creatures. But I have said enough on what is their due as men filling the offices they hold.

Looking on them as the ministers of Christ, as the dispensers of the mysteries of God,—as well might the editor of the *Montreal Witness*, or any others, even though armed with the greatest of the world's power—as well may they expect to turn back the course of the St. Lawrence, as to hope that they can see them (the Priests) without competent means to procure the necessaries of life for themselves, and enable them to do good to others. Under the very eye of our Lord, the faithful contributed to the support of His Apostles, and they themselves, when he left them, did not refuse the offerings given them. When the world's power was in arms against the Church, wishing her utter destruction, when its tempests and storms raved around her, when Hell itself seemed to have spent its force against her and her little children,—then, even then, she was not without property. But, after persecutions had ceased, and she came forth, like the sun from an eclipse, with bright splendor, her wealth became more important.

Constantine, made conqueror by the Cross, threw over the Church the protecting mantle of the Roman Empire. He enacted new laws, by which her sacrilegious spoliators were obliged to restore what they had taken from her, whether houses or land, and her own children were, to their great delight, left at liberty to leave her what they thought proper. After this illustrious prince, we find in the Greek Church, St. Gregory Nazianzen and St. John Chrysostom,—in their time universally acknowledged to be the wisest interpreters of the law of God, the most shining stars of the earth,—we find these bright lights of doctrine and virtue, loudly proclaiming to the faithful their duty of giving tithes to support their clergy. St. Augustin pressed on the laity their obligation to “enable those who serve the altar to live by the altar,” and warns them to beware “lest the silence of the clergy should reprove their illiberality.” He advises them to have some fixed sum for this use, “something fixed either for your annual or your daily fruits.” He prescribes tithes. Thus did all the distinguished Christian Divines teach after them. Charlemagne obliged all, without distinction, to pay their tithes to their clergy. And, indeed, because the clergy of Canada make use of their just rights given them by divine and human laws, they are found fault with by the editor of the *Montreal Witness*. Ho

feels great sympathy for the Catholics of Canada, on account of their having to pay, annually, so much of their grain, &c., &c. to their clergy. However, he heaves no sigh, feels no sympathy for the people of England, who have to pay the clergy the one tenth of their grain, and many of them, too, never receiving any religious services from their ministers, to whom they are bound to pay so much of the produce of their farms. The *Montreal Witness* may well make a few remarks on this: charity begins at home. Protestants ought to try to reduce the enormous wealth of the clergy of some Protestant Churches, before they extend their zeal to the reduction of the paltry income of the Catholic clergy.

The Catholics of Canada are bound to give, not the one-tenth, as in less favored countries, but the one-twenty-first. He labors in vain who would dissuade them from giving it.

The Catholics of Canada enjoy the happiness—a happiness not enjoyed in other countries—of having to pay but their own clergy. They will continue to appreciate it. How delightful would it be to the Catholic of Ireland, if he had none other than his own clergy to pay. But, poor man, he is obliged to pay the one-tenth of his grain to the Protestant minister, whom, perhaps, he never saw! And, without compulsion, he will “see to't” that his own Pastor, the sharer of his joys and sorrows, will, as far as in him lies, have the means “to live.”—I am, Mr. Editor, Yours, &c.,

CATHOLICS.

ARRIVAL OF THE AMERICA.

(From the Montreal Pilot.)

New York, Oct 16, 63, P. M.

Arrivals of Flour very heavy—causing a decline of sixpence per bbl. and twopence per bush. on Wheat; the transactions, however, are very large. On the 4th there was a good demand for Corn for Export to Ireland at 28s for Yellow American, at which few parcels remain unoffered. Prime Wheat scarce and in request. Corn Meal 14s 6d per bbl., and in moderate demand. Beef—Transactions limited, and prices favor the buyer. Pork active and market bare, except of Prime Moss, under 48s. Bacon—Market bare of qualities under 30s; transactions limited. Shoulders in demand at full prices. Hams—No improvement in prices or demand. Lard—Sales 150 tons at full prices. Good Cheese selling at full prices; inferior unsaleable. Tallow—in good demand; at 6d advance. Ashes—Sales 700 brls. Pots, at 34s 6d to 35s. Pearls taken at 36s.

The political news is unimportant. The subject of making a station for the steamers at Galway, or some other port on the coast of Ireland, is occupying much attention, and a Commission has reported to the Government in its favor.

It is said the Cunard Line of Screw Steamers will run between Glasgow and New York.

It is proposed by the British Government to construct a powerful squadron of steamers, 40 in number, to send to the African coast, for the Mail conveyance and the suppression of the Slave Trade.

Despatches have been received from Sir John Ross, stating that from information received from some Esquimaux Indians, it has been ascertained that Sir John Franklin and party had been all killed by natives in 1846.

The American ships *Advance* and *Rescue* had penetrated as far as any squadron, but at the latest advices the former vessel was aground. No serious injury was apprehended.

FRANCE.—Thirty persons had been sentenced to six months imprisonment, for being concerned in Bourbon affairs.

A large Lottery has been got up by Government, to aid in emigration to California.

A very destructive kind of bullet has been invented by an apothecary of Paris.

The War in the Duchies has been renewed with considerable vigor. The Holsteiners have thus far had the advantage, but without any important result.

ITALY.—The High Court of Appeal at Turin has condemned, by a majority of 13 to 1, the Archbishop, for abuses of his high powers as a functionary. The See is declared vacant, and his temporal domains seized. The Archbishop himself has been condemned to banishment. The Archbishop Cambrey, in Sardinia, has been similarly treated: both have been shipped off to Civita Vecchia.

New York, Oct. 16.

ASHES.—Pots quiet at \$6.12; Pearls steady at \$5.75—sales 70 barrels.

Flour.—Less buoyant for the low grades of State and Western; medium grades heavy.—Demand for the East and Export fair. Supply moderate, and consequently less firmness in market. Sales domestic 7000 brls., at \$3.87 to \$4.12 for No. 2 Superfine, \$4.68 for Common to Straight State, \$4.62 to \$4.75 for Mixed to Straight Michigan and Indiana, and \$5.12 for pure Genesee.

WHEAT.—Good Milling demand, with fair enquiry for export, at steady prices. Sales 1500 bush. White Southern on private terms; 7500 do. Prime to Handsome Genesee, at \$1.14 to \$1.15, 700 do. White Michigan, at \$1.09, 9500 do. Canadian, at \$1 for Red, and \$1.07 to \$1.08 for White.

CORN.—Less firm; fair for Eastern and moderate Export demand, with sales 27,000 bushels—chiefly from store—at 64 to 64½ cents for Western Mixed, 65 cents for Flat Yellow, and 66 cents for Round do.

PORK.—Better with better home demand. Sales 750 brls. at \$11 to \$11.12 for Mess, mostly at the former prices. Prime \$8.37.

BEEF.—Heavy, but more saleable. Sales 200 brls. at \$7 to \$9.50 for Mess, and \$4.50 to \$5.25 for Prime. LARD.—Very firm, and in good demand. Sales 550 brls. at 7½ to 7¾ cents.

MONTREAL CLOTHING HOUSE.

No. 233, St. Paul Street.

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

N.B. Gentlemen wishing to FURNISH their OWN CLOTH, can have their CLOTHES made in the Style with punctuality and care. Montreal, Oct., 19th 1860.

IRISH INTELLIGENCE.

SUBMISSION OF YOUNG IRELAND TO THE DECISION OF THE SYNOD.

(From the Tablet.)

It is with the most unfeigned delight that we reprint from an early edition of this week's Nation one paragraph from an article expressing the public, sincere, and loyal submission of that journal to the decrees of the Church on the Godless Colleges. The submission naturally proceeds on the supposition that the condemnation of the Colleges by the Bishops is unanimous; and, with this paragraph before us, therefore, we beg to call the attention of their Lordships to the frightful position in which the slanderous Memorandum writers place a portion of their venerable body. Young Ireland has not hitherto been considered a very docile son of the Church—justly or unjustly we do not now care to inquire. At all events, he is docile and obedient now. He obeys the Church. He renounces his cherished wishes in conformity with her decrees.

Does the Memorandum-writer mean to tell us that, while the laity renounce, a section of the Bishops stubbornly adhere? That these Bishops are less loyal than that portion of their flocks which is least forward in its loyalty? That instead of being a light to the eyes of their spiritual subjects, they are a stumbling block to the feet? That in place of giving, they are reduced to receive, an example? And that the laity, blushing at the rebellious spirit of certain Pastors of the Church, have to come forward to guard the Church against their treasonable projects?

If this is what the Memorandum-writers mean to tell us, let them say what they mean. If they claim to be the organ of any section of the Bishops, and entitled to speak their sentiments, we, relying on the Pastoral, utterly disclaim and defy them, and trample their printed rubbish under foot. Meanwhile, not for the first time, we respectfully invoke the attention of the Holy See to the foul conspiracies against the Church of which this loathsome Memorandum is an evidence.

The following is the paragraph from the Nation:

"The religious securities were the next difficulty, and it has proved a very grave one. We did not undervalue it. Far from it. But we conceived that in both these cases changes might be demanded and insisted upon, which would remove all real danger. And we believed that the immense good to be attained made it necessary to leave no effort untried to render the Colleges unexceptionable.

"These were our opinions throughout; and there are few things we would not do to give them effect. But there are some things we cannot and shall not do;—and one is to encourage a schism among the Catholic laity, in the face of a unanimous condemnation by the Prelates of the Church. The Pastoral of the Synod, published as the unanimous voice of the Bishops (and which we copy to-day) brings the question to this pass. We believe it leaves no option, if we are not prepared to encounter the moral responsibility of encouraging disobedience to the decision of a National Synod. We value the education of the middle classes not an iota less than before. We believe the duty lies heavily upon the Irish Bishops to found, without delay, new Colleges, or negotiate with Government the possession of some of the existing ones. But our duty, as a Catholic layman, is not less plain—it is to submit to the decision of the Church in a matter distinctly within its province, and on which it has unequivocally pronounced. If the decision had been in favor of the Colleges, acquiescence would have been a pleasure; but a duty is not the less plain because it is unpalatable.

"We have but a moment to-day to indicate the fact; on another day we purpose to develop and illustrate it."

CONDEMNATION OF THE COLLEGES.—A western correspondent of the Freeman writes as follows on this subject:—"In every house here you enter, the topic of conversation is the condemnation of the Colleges. All are unanimous in praise of the tone and the eloquence of the magnificent Pastoral addressed to the Catholics of Ireland by the Fathers of the Synod. That document has been read with avidity by everybody; and it is universally admitted to furnish such conclusive evidence of the intrinsic evils of the 'Queen's Colleges' that all eyes are now turned upon the new 'Catholic University.' A subject of curious comment here is the letter addressed by the Prefect of the Propaganda to the Primate, so far back as the month of April last, and in which the astonishment of the Roman authorities is expressed that any one in Ireland 'should consider it lawful for Priests to undertake certain offices in the said Colleges.' Intelligent Catholics have read that letter with no ordinary astonishment. 'How,' I have heard it repeatedly asked these few days back, 'how is it possible that Deans of Residence were authorised to act in Galway College after the contents of that letter had been notified to the proper episcopal authorities?' In justice to the Catholic Clergymen who hold offices in the Galway College, I am bound to state in the most distinct manner that they have repeatedly expressed themselves ready to resign, at any moment they are desired by lawful episcopal authority. As a matter of fact, however, it is well to state that these gentlemen have incurred no ordinary amount of unpopularity by the connection. It is stated here, very currently, that others of the Galway Clergymen refused the offices which the late incumbents accepted. However, the past is now past, and no ordinary anxiety is evinced to see how the clerical officials will act in future. If, after the authoritative and unanimous re-ception, by the Fathers of the Synod, of the Papal documents connected with the 'Colleges,' any further connection with them is continued or permitted in this province, depend upon it the public voice will speak out in no very unmistakable terms. Even clerics will find to their cost, that the traditional respect for the See of St. Peter is still alive, green as ever, in the hearts of the Catholics of Ireland, and will outweigh any mere private or personal respect for individuals. In this question, too, the public press of the country is but the type of public opinion. With the exception of the few authorised and purchased organs of Lord Clarendon, all are opposed to the Colleges."

THE IRISH TENANT LEAGUE.—THE COUNTY WEXFORD MEETING.—The practical business operations of the Irish Tenant League were most auspiciously commenced in this town to-day, and the county of Wex-

ford, whose patriotic and noble-hearted people have ever been foremost, steadfast, and true to the cause of Ireland, have had the honor of initiating the good work, and being the first to give effect to a movement which is now looked upon throughout the country with hopefulness and confidence, and the successful issue of which is regarded as the basis of Ireland's peace, prosperity, and social amelioration.—Freeman.

GREAT TENANT RIGHT MEETING IN KILKENNY.—A most powerful and emphatic demonstration in favor of Tenant Right, as defined by the Tenant League, took place on Wednesday last, in the city of Kilkenny. The large square in front of the Court House was selected as the place of meeting, and at 12 o'clock, the hour fixed for the commencement of the proceedings, thousands of the Kilkenny men, some of whom had journeyed from distant localities, were assembled together, to declare their determination to carry out, in their integrity, the principles on which the Tenant League has been founded. Vast numbers of the clergy and tenant farmers were also present; and even some of that class who rank amongst the proprietors of the soil, sanctioned by their presence the high-interesting proceedings of the day.—Nation.

THE TENANT LEAGUE.—MONAGHAN AND LOUTH.—The men of Monaghan are astir in all parts of the county. The managing committee at Ballybay have got through most of their arrangements, and in a few days all the preliminaries will be completed. The requisition is a magnificent one, signed by all the respectable and intelligent gentlemen in the county, and by its industrious voters and persecuted tenant farmers. The committees in the different districts are holding meetings almost every evening, collecting funds, organising for a large attendance, and a demonstration such as Monaghan has not seen since '26.—Dundalk Democrat.

We understand that a requisition is now in course of signature for the purpose of convening a great tenant right meeting of the county and city of Waterford.—Waterford News.

A requisition for a county tenant right meeting in Tipperary has been issued, and has already obtained a vast number of signatures.—Free Press.

MARRIAGES IN IRELAND.—The second report of the Registrar-General of Marriages in Ireland, presented to Parliament, has been printed. It appears that in the course of last year there were 9,493 marriages in Ireland, and in the preceding year 9,048. In 1847, there were only 6,943, in consequence of famine and disease that prevailed. Of the 9,493 marriages last year, 5,324 marriages took place according to the rites of the Established Church, and 4,169 not according to the Established Church. Of the men, 415 were not of age; and of the women, 1,714. There were 2,096 men and 3,922 women who signed with "marks." It is suggested that there should be a general system of registration of births, marriages, and deaths in Ireland.

The Nation remarks, with some truth, that one of the most vexatious consequences of the prostrate condition of Ireland, is the impertinent intermeddling by all the tribe of Bull. "Any blockhead who can pay his way across the Channel, and get hold of a printing-press on his return to England, is licensed to set up as councillor, libeller, and patron of Ireland. Having thrust his nose into a district poor-house, and smelt a disease potato, he devotes himself heroically to the solution of the Irish difficulty.

JOHN MITCHELL.—The Kilkenny Journal says, "the last account of poor Mitchell is supplied in an Australian paper, which announces the arrival of the 'Neptune' convict ship at Hobart Town, and states that John Mitchell had received his ticket of leave, and on account of his delicate health will be allowed to reside at Bothwell, where he can enjoy the society of John Martin."

TERENCE BELLEW M'ANUS.—This gentleman has obtained permission from the government to reside in Launceston.

ENCUMBERED ESTATES.—As the period for the Encumbered Commission Court resuming operations approaches, the inquiries of intending purchasers become more numerous. The Dublin Evening Post, in referring to an announcement in its columns from the eminent firm of Sadler & Co., solicitors, offering the sum of "one hundred thousand pounds to be lent on mortgage of lands purchased in the Encumbered Estates Court," says—"We understand the firm to which we have referred are besieged with applicants from Essex and Staffordshire farmers, eagerly inquiring for every particular relating to the farms which are at present in the market, in Kilkenny, and some of the adjoining counties; and we have heard with infinite pleasure, that there are to be found amongst our own people enterprising men quite prepared to farm land, in the district we name, on terms fully as beneficial to the landlord as any to which an English yeoman will submit."

CULTURE OF FLAX IN IRELAND.—The Cork Southern Reporter says:—"The result, in every instance of which we have had any information, has been most cheering. The value of the crop has been demonstrated by its complete success in every variety of land, even under the disadvantage of imperfect preparation of the soil, late sowing, and other unfavorable circumstances. We do not believe that a single individual who has made experiment of its culture this year will hesitate to grow an increased quantity next season; and we know one proprietor who tried nearly 100 acres last spring, and is resolved to have seven or eight times that quantity in the coming year. Henceforward, flax culture, we suspect, will work its own way in the south and west of Ireland." The only thing now necessary to cause flax to be cultivated widely in Munster, is the embarkation of capital in erecting suitable steeping apparatus, and so-forth, in as many localities as possible, so as to enable the farmer to dispose of his crop when grown, to a party who will take on himself all the details of preparing the crop for the manufacturer, without the cost of carriage to a distant market. A very handsome factory, intended for the manufacture of flax, is now being built by the Messrs. Russell, of Limerick, at Clonlong, on the Roxborough-road, within a short distance of Limerick. It is expected that in the course of six or eight weeks, at farthest, these enterprising gentlemen will have the works in active operation. This day a very fine steam-boiler, weighing about four tons, arrived from Glasgow at the quays, and was conveyed to the new flax factory for erection. Over one hundred hands, we are informed, will be engaged in this factory, at the different processes of treating, and preparing, and spinning the flax. Last autumn the Messrs. Russell imported the most improved seeds, and gave instructions for sowing to those who could be induced to venture in its culture; they afterwards issued directions for the best mode of saving the plant, and signified their readiness to purchase every particle

of flax that might be brought to their stores. This promise they have kept; and not even that, but their buyers have been sent to various towns in the county; and, establishing local markets, have purchased all the crops in the vicinity. It was only a few days since that a long line of carts, conveying some fourteen or fifteen tons weight of flax, which had been purchased that day in the town of Hospital, drew up at their stores in Henry-street. The farmers are delighted at the produce and the price. Each acre brings from £10 to £12 at the price which the Messrs. Russell allowed, and the growers have to incur no other expense of preparation but saving—a process which is nearly similar to the mode in which they have been accustomed to save hay. The subsequent processes, steeping, scutching, &c., will be gone through at the mills.—Limerick Reporter.

THE LACE VEIL MANUFACTURE.—This branch of industry is going on favorably. The young females under instruction have made rapid progress, and are now able to earn an amount of weekly wages which will encourage them to persevere.—Tyrawley Herald.

The Government Commissioners, who are expected here within a few days, are to direct their attention to the prolonging of a line of railway to a port on the west of this county, for the purpose of establishing a line of telegraph, to be connected by steamship with a telegraph station on the nearest American coast.—Cork Constitution.

In Wexford harbor 2,000 acres of mud have just been converted into excellent land, under the management of John E. Redmond, Esq., J. P., and to fence and complete the whole, 1,000 hands are now wanted.—Tablet.

At a meeting of the Town Commissioners of Dundalk, the chairman, Mr. Turner, brought forward the question of Irish manufacture. The entire Board pledged themselves to support the movement. The serjeant of the night-watch was directed to procure tenders for great coats of Irish manufacture, for the watchmen.—Ib.

THE CROPS.—LIMERICK, Sept. 21.—The apprehensions regarding the potato crop have almost entirely subsided. Two-thirds of the quantity planted may now be calculated upon as good.—Chronicle.

GALWAY, Sept. 21.—The weather continues dry and favorable for harvest operations, which are fast drawing to a close. The late weather has been serviceable to potatoes, and the early crops are keeping better than at one time expected.—Mercury.

SLIGO, Sept. 21.—The weather up to Thursday has been fine beyond description. Late oats, hay, barley, &c., have been collected extensively into the farm-yards in the utmost security. The potato continues to strengthen the hopes of the poor. There has been no progressive dissolution in this crop, in this district, for the last fortnight; and we have excellent potatoes in our market at from 3d. to 4d. per stone.—Sligo Chronicle.

KILKENNY, Sept. 20.—The crops in the immediate vicinity of this city seem to have suffered more than in the other parts of our county; the wheat, which, in our neighborhood, is certainly not half an average crop, is, in other places in the county, seven barrels to the acre—(ten barrels being considered a first-rate crop at the best of times.) The potato blight is quite partial as yet, and never was the quality better. In some places about this town there is hardly a stone black to each barrel; in other places in the locality half the crop is black. Our expectations that oats and barley would prove about an average crop, seem to be fully realised.—Moderator.

MARYBOROUGH.—As harvesting operations are now nearly at an end, we are able to venture a decided opinion as to the state of the crops. Upon reliable authority, we may assert that wheat has proved both deficient in quality and quantity, caused by much moisture, and the worm having preyed destructively on the grain. Barley is far heavier in the ear than it has been for some few years back, and more remunerative as a paying crop than any other grown this harvest. Oats, a fair average. It is still considered that one-fourth of the potato crop will be totally lost. Turnips will undoubtedly prove short in quantity.—Leinster Express.

NENAGH, Sept. 21.—The weather during the past few days has been most favorable for harvest purposes, and a large breadth of the cereal crop has been cut down and saved. The potato disease has not increased: it is not so extensive or so virulent as it was supposed it would be when it first made its appearance. There is a large quantity of corn yet remaining uncut.—Guardian.

CORK, Sept. 21.—The fine weather we have been favored with for the last few weeks seems to have had a most salutary effect in arresting the spread of disease in the potato crop.—Cork Constitution.

CARRYING AWAY CROPS.—Saturday night a party of men assembled on the lands of Tullekesane, cut down the crops, and carried them off. Sunday night a party of about 200 men went to Mr. Lloyd's land and cut down the crops, which they carried off in the presence of that gentleman. On Monday Mr. Lloyd obtained the aid of the constabulary, and proceeded to remove some corn, but the peasantry assembled in such numbers that the constabulary deemed it prudent to withdraw without effecting the object in view. On the same day a similar attempt was made to recover the crops taken from Tullekesane, which proved equally unsuccessful. On Sunday morning, a number of men assembled on the lands of Mondonnel, near Ruthcor-mac, and cut down a field of barley, which they carried off. The landlord is the Hon. George F. Colley, of Kildare. A few weeks previous over three hundred men with reaping hooks went on some wheat lands in the same neighborhood, where there were eight bailiffs in charge, and cut down and carried off all the wheat fit for cutting. The bailiffs, seeing the determination of the reapers, thought it best to cut and run.—Cork Constitution.

DISTRESS IN MAYO.

(To the Editor of the Tablet.)

Shrule, County Mayo, 24th Sept., 1850.

Dear Sir—It is not many days since a girl of the name of Kenny died here by the road side of famine, and it was with a little straw tied about her remains she was interred. There are several families, including widows with weak children, in greater distress for want of food and clothing than I have observed them to be for the past years of famine. Their small plots of potatoes having been consumed, it is frightful to think what scenes of suffering, for want of provisions, they are to endure for the remainder of the year. May the great God help them.—I am, &c.,

MICHAEL FHEW, P.P.

THE QUEEN'S COLLEGES.—The Rev. Dr. Cullen, the Roman Catholic Primate, has addressed a sharp rebuke to Sir T. Redington, on account of the nomination of the former to the office of visitor to the de-nounced college in Belfast. Dr. Cullen pointedly repudiates any connection with institutions whose principles he considers "most dangerous" and detrimental to the morals and religion of the Catholic youth of Ireland.

EMIGRATION.—Scarcely a day passes but several carloads of the peasantry pass through this town, en route for Waterford, to take shipping thence to America. The country is being daily deprived of the most comfortable of the farming class, who are hurrying from Ireland to seek a home beyond the waters of the Atlantic. Verily, this is a strong argument in favor of tenant right.—Tipperary Free Press.

THE SEA SERPENT.—The Cork papers have been hoaxed by numerous correspondents on the topic of the "Sea Serpent." Some wags in Bandon originated the story, which appeared originally so very "like a whale." Here is a letter from Mr. Travers, lieutenant of the coast guard, which appeared in the Cork Examiner of Monday:—"I understand that a correspondent of yours has seen the sea serpent (which was so condescending as to throw on board his boat a few shell-fish for bait), and is most anxious to confer with Mr. Roger W. Travers, said to be of this village, whose name has figured in the Constitution on the 29th August and 5th September. I beg to assure you that there is no such person as Roger W. Travers residing in this part of Ireland; no yacht sailed or owned by a person of that Christian name; no skin or scale has been left at the Coast Guard detachment near Horn Rock; nor have my men, or the fishermen along the coast, heard of or seen such a monster."

GATHERINGS.

AN ELOQUENT TRIBUTE.

We find in the "National Temperance Offering" for the present year, the following eloquent tribute to the life and labors of that great and good man—the Apostle of Temperance. It is from the pen of Mrs. E. J. Eames, and few will deny that it is wholly deserved.—Truth Teller.

"FATHER MATHEW.

"We were oblivious indeed to pass thee by unnamed, thou saviour and regenerator of hundreds and thousands of poor unfortunates of both sexes, victims to that cursed 'Drink.' Deep and pure and living is the fountain thou hast stirred, and mighty are the gushings of its waters. Threading thy way to the sons and daughters of fallen humanity—how faithfully dost thou warn, how earnestly entreat—how tenderly dost thou plead with these erring ones, who, on the broad ocean of Intemperance, have wrecked every prospect that brightened their bitter days. How eloquently thou persuaded those that tarry long at the Wine, that it is a mocker, that strong drink is raging, that whatever is deceived thereby is not wise. And in the solemn darkness and despair that broods over the mental anguish of the stricken family, thou standest like an angel of mercy, administering the Pledge of Peace, Comfort and Hope. Here in this Eden Picture before us, we behold traces of thy footsteps; they have listened to thy words of truth and soberness, and laid thy lessons to their hearts. Long be it thy peculiar mission to elevate the downtrodden spirituality of man's imbruted nature, to waken his blunted sensibility, to repair the beautiful moral edifice that sin has made a ruin, and to restore unsullied to the altar the divine Image of the Creator. Truly the Blessings of all who were ready to perish be upon thee, thou who hast so nobly combated with the greatest Destroyer, the hydra headed monster 'Drunkennes.'"

PRESENT POSTURE OF EPISCOPALIANS.

If the impious ravings of impiety could ever be an occasion of innocent mirth, such might be found in the contortions of the Episcopalians under the stinging blows that they are receiving as a sect by the frequent and important instances of the men who have stood highest among them leaving them and seeking by penance admission to the Catholic Church. The Episcopalians are indeed in a sad posture. They used to be considered as weak inconsequent people—half-Popish, half-Protestant; but without the courage or the heart to clear up their ideas on one side or the other. If any of them got in earnest about religion at all, they became Methodists, ranters, evangelicals, gave their prayer-book the go by, stopped making themselves ridiculous by wearing "a shirt outside of their coats," as one of their clergymen denominated the wearing of the surplice, and became Protestant true-blues. On the other hand, if any of them became in earnest in the belief of a Church, a Priesthood, and a system of Sacraments, the distance to Rome was a voyage of but a few days.

Puseyism, so called, which was a systematic attempt on the part of a considerable number of men to play the Catholic Church outside of herself, afforded a blessed opportunity, to such as were tired of this half-and-half inconsecutiveness, to talk big and look bigger at "the Dissenters," to brag about "the Church," "Apostolical Succession," "the Sacramental System," "Schism," &c. &c. Great was the time some made of it; and great and greater they were waxing—in the eyes of their own select few.—But payday came at last, as it always does to persons who speculate in fancy stocks. Many who began to play Catholic ended by working Catholic, and that made it a serious business for such as had the standing "eleven reasons for not joining the Catholic Church—ten children and a wife."

Then no one was orthodox who did not sneer at "Protestantism;" now no one is safe who does not balance the saddlebags by barking at Catholicity. But alas, the anti-Popery lump that has been put into the latter end of the bag not only outweighs the other, but has been procured by swapping away all the anti-Protestantism that was ever in the concern! Of course this is simple enough for common people to un-

derstand, but it greatly perplexes the Episcopalian champions to know why they cannot keep a bundle of contradictions straight on a donkey's back. So they go, leaning all over on one side, laughed at by every body, and greatly irritable in their own minds. They have voted every man unsafe that does not "commit himself"—and the worst of it is that Lord Fielding's case shows how the very act of committing oneself to the rickety affair is oftentimes the immediate occasion of repentance and other distrust of its truth. Can anything be richer than the following from the Episcopalian Calendar of Hartford:—

"Till Dr. Pusey defines his own position, we shall be forced not to put any trust in him. We want to hear something more decided even from Mr. Keble. In these days we can be sure of no man, whose Churchmanship is not as active against Popery, as against Puritanism. Disguise it as we may—we have reached a terrible crisis, in which every man must be suspected who does not commit himself to a definite stand against both evils. A succession of astounding developments, and revolting acts of perfidy, have reversed the ordinary rule, and made mutual distrust the order of the day. At such a time it is reason to be silent, or to be neutral."—*N. Y. Freeman's Journal.*

Before we proceed further, let us clearly understand the meaning of these words: CATHOLIC, PROTESTANT, and REFORMATION. Catholic means universal, and the religion which takes this epithet, was called universal, because all Christian people of every nation acknowledge it to be the only true religion, and because they all acknowledge one and the same head of the Church, and this was the Pope, who, though he generally resided at Rome, was the head of the Church in England, in France, in Spain, and, in short, in every part of the world where the Christian religion was professed. But there came a time, when some nations, or, rather, parts of some nations, cast off the authority of the Pope, and, of course, no longer acknowledged him as the head of the Christian Church. These nations, or parts of nations, declared, or protested, against the authority of their former head, and also against the doctrines of that Church, which, until now, had been the only Christian Church. They, therefore, called themselves Protesters, or Protestants; and this is now the appellation given to all who are not Catholics. As to the word Reformation, it means an alteration for the better; and it would have been hard indeed if the makers of this great alteration could not have contrived to give it a good name.

Now, my friends, a fair and honest inquiry will teach us, that this was an alteration greatly for the worse; that the Reformation, as it is called, was engendered in beastly lust, brought forth in hypocrisy and perfidy, and cherished and fed by plunder, devastation, and by rivers of innocent English and Irish blood; and that, as to its more remote consequences, they are, some of them, now before us, in that misery, that beggary, that nakedness, that hunger, that everlasting wrangling and spite, which now stare us in the face and strut our ears at every turn, and which the "Reformation" has given us in exchange for the ease and happiness and harmony and Christian charity, enjoyed so abundantly, and for so many ages, by our Catholic forefathers.—*Cobbett's Reformation, vol. 1, page 4.*

GREAT BRITAIN.

BARCLAY AND PERKINS'S BREWERY.

This brewery, whose fame is announced at the corner of almost every street in London (the ordinary sign of a porter-house or gin-shop being, in almost every case, coupled with the conspicuously-displayed notification of "Barclay and Perkins's Entire"), is almost a quarter of London, having whole streets and ranges of edifices; and which, standing by itself, would make a very tolerable town.

Here was a whole population devoted to the production of beer. They seemed also to be consumers to a very considerable extent; for they were rosy, hale, and portly. Horses of enormous size were circulating in various directions, either harnessed in numbers to ponderous carts laden with the drowsy fluid, to transport to customers in every quarter of the metropolis, or else singly drawing a barrel about on a wooden drag, similar to a sled. These sleds, by-the-by, are frequently seen in London, and strike me as offering a solitary exception to the rigorous exclusion from the streets of whatever can in any way interfere with the public convenience and safety. They are certainly dangerous, and I once saw one of them, at the turning of a corner, run directly under the legs of a pair of horses before they could be pulled up by the postillion.

I and my friend, having exhibited our letter of introduction, were admitted to the establishment, and put in charge of a person to conduct us. We were first shown the vast repositories in which the malt is stored. The malt used in making beer is simply barley parched, or submitted to the same process with coffee, preparatory to making the decoction. The malt store was so arranged, that it could be let at once through a trap in any given quantity, into the large boilers below. The beer is made in three large coppers, each capable of containing 340 barrels. The malt and boiled hops are added together, and boiling water is perpetually forced up from below. This process goes on twelve hours. In order to mix the whole intimately, a machine (called a "rouser" which is worked by steam) resolves perpetually within the coppers, disturbing the hops and malt, and preventing them from settling. When the liquor is sufficiently boiled it is carried off to the fermenting vats, where it gradually cools, and goes through the process of fermentation.

I was struck here by the singular effect which the sun produced in shining through the blinds, and casting its light obliquely over the purple vapour evaporating from the vats. When the fermentation is com-

plete, and the beer drawn off into the vats in which it is preserved, the various vessels are cleansed, and the process is renewed the next day.

Everything in this establishment is on a vast and magnificent scale, and the buildings and works are executed with neatness, elegance, and solidity. There are, among other things, eight vast hop-lofts, each seventy yards long, by forty wide; curiously-contrived purchases for lifting and cleansing parts of the machinery; railways to bring the coal from its depository to the furnaces; and even a very beautiful suspension-bridge, spanning a street, to connect the upper stories of opposite edifices. I never saw engines in more complete order than those which move the various machinery of this establishment. Both of them are of Watt's construction: and it seemed to me not a little creditable to the genius of that mechanist, that he should himself have brought to such perfection (for manufacturing purposes, at least) a complicated contrivance, which the ingenuity of so many persons who have devoted themselves to its study has not been able essentially to improve.

There is much about the air of this establishment to convey the idea—not of something connected with individual enterprise, but of those vast public works, such as magazines, arsenals, and dock-yards, in which the greatness of a powerful nation exhibits itself. There is a massive stone inscription let into one of the walls of a new building, setting forth, for the benefit of posterity that its construction had been commenced in May of the previous year, and finished in November. This was a dispatch that would have excited wonder even in our impatient "go-a-head" brethren on t'other side the Atlantic.

In one of the court-yards is a beautiful iron tank, supported on columns, at a sufficient elevation to carry water to any part of the works; this is capable of containing 1,500 barrels of water. Neatness, order and arrangement prevail throughout every department of this vast establishment. The stables would remind one of the military precision of a cavalry barrack, though the animals themselves were not such as would have figured well in a charge, being strangers to every other gait than a walk: they were enormous animals, indeed, and of great price, many of them having cost as high as sixty or seventy guineas. A number of them were distinguished from their comrades by having a wisp of straw woven into their tails. On asking what they had done to be honored thus above their compeers, I was told that they were either lame, or required to be shod.

At a distance from the stable, a very neat edifice was pointed out as the horse-infirmery, where those which were in delicate health were delivered over to kinder care and treatment.

The stable-men and drivers were as colossal as their horses; indeed, the appearance of all the people about this establishment went to prove that beer-drinking, after all, is not such a bad thing in its physical effect; for these people are, many of them, allowed a half-gallon a-day, which some extend, from their own means, to twice that quantity. Its tendency, however, did not seem to be to quicken the intellect, for most of the men had a dull, drowsy, immovable look, when unexcited; but, on Haynau's visit, their countenances lighted up with a vengeance.

It is in the cellars, however, where the beer is preserved, that one is most struck with the extent, and, if I may use the word, the grandeur of this establishment. A system of cast-iron columns props beams of the same material, while, on all sides, are ranged huge vats, containing beer in a condition for use. There were no fewer than 116 of these, which average 2,000 barrels of thirty-six gallons each, and the largest of which contains 3,400 barrels; so that there are actually always 232,000 barrels of beer on hand here. One may imagine what would be the effect of an accident which should burst these vats simultaneously. The beer deluge would become as fixed a part of the traditions of Southwark, as that of the olden time is of all mankind.

I and my friend left this establishment without any disposition to sneer with the conceited and the silly at brewers and breweries; perhaps there is no more direct road to great wealth and all the consequences which it carries with it, than the diligent and successful prosecution of this business.

Barclay and Perkins were the clerks, and became the successors, of Mr. Thrale, who was able, through his wealth, aided by his own good taste, and that of his wife, to surround himself, at his villa at Streatham, with a distinguished circle of the literary men of his time.

When Mr. Thrale died, the brewery only occupied one-fourth of its present space, and was every way inconsiderable in proportion; yet Johnson was at that time so impressed with its grandeur, that he is said (by the gossiping jackal who has commemorated his slightest doings) to have exclaimed at the sale, he being one of the trustees, with a peculiar display of that "weight of words" which Dr. Parr, in the inscription seen in St. Paul's, so felicitously ascribes to him—"We are not here, gentlemen, to sell a mere collection of empty vats and beer-barrels, but the potentiality of growing rich beyond the wildest dreams of avarice."—*Correspondent of Weekly News.*

A meeting of the Society for Promoting Church Missions to the Roman Catholics of Ireland, was held in Newcastle-on-Tyne a few days ago. The meeting was attended by several Catholics of the town, natives of Ireland, mostly belonging to the working classes, who were determined to interfere and denounce the hypocrites and bigots who go from town to town collecting money to evangelise their native country. An Anglican Minister, of the name of Wright, was moved into the chair; on the platform were several Ministers of the Church established by law. The Rev. Alexander Dallas appeared as the deputation from Ireland, and he related a tissue of

most incredible stories connected with their "great success in Ireland." On his commencing to abuse the character of the Priests of that country, the Catholics, whose feelings had for some time been pent up and suppressed with difficulty, now burst forth into various indignant exclamations, charging this Dallas with stating falsehood—"cheats," "liars," "hypocrites," some voices exclaimed—"Keep your money; the whole concern is an imposition;" "sheer humbug;" and such like complimentary, though not inappropriate exclamations, resounded from various parts of the meeting. The Chairman now was induced to call in the aid of the police, who restored comparative order; but during the remainder of the proceedings there were frequent exclamations of disgust addressed to the speakers in reference to the misrepresentation of Mr. Dallas and Co., by which they beguile and seduce the simple people of England. The collection—the most important part of the affair—was miserably trifling, and far from adequate to their object—scarcely sufficient to pay the travelling expenses of these disturbers of the peace of society. If in every town they were met and denounced as they were in Newcastle, a great blow and heavy discouragement would be given to the Society for Promoting Church Missions to the Roman Catholics of Ireland.—*Correspondent of Tablet.*

PROSPECTS OF ANGLICANISM.—"We will acquit the present Government of any design to strengthen Popery; but, if they persevere, the Roman Catholic Church alone will be their debtors. The only ground on which the Church of England can stand against Rome, in a religious nation and a reflecting age, must be the old religious ground, that our Church is the true Catholic Church, descended from the beginning, and reformed in the sixteenth century. On no other ground could we have stood in the sixteenth century—on no other ground have rallied in the seventeenth. If we abandon that ground—and we do abandon it if we give our Prayer-book, our Bishops, our temporal head, and our spiritual courts, into the hands of the Parliament and the Ministry, who are no longer bound even to be Christian—if the Church abandons that, her position as a really spiritual institution, let us not fancy that the people of England will long have such a teacher. Our sacraments will be laughed at as mockeries before another generation has passed; and the lower classes will be Dissenters, or Romanists, or Socialists. The present anxious state of things cannot bear to be aggravated. Thoroughly to understand it, and to prepare for the future, is the plain and immediate duty of every wise public man."—*Morning Post.*

We (*Guardian*) have received a letter from a correspondent in Devonshire, dated yesterday, stating that the Bishop of Exeter had refused to accept testimonials signed by the Archbishop of Canterbury.

THE RECENT CONVERSIONS.—(The *Guardian* thus comments on the late conversions in terms of better feeling than we have had occasion to notice for some time.—*Ed. Tab. J.*)—"Our readers will have ere this been grieved to learn that men whose familiar and much-respected names we cannot write without pain and sorrow, have deserted our branch of the Catholic Church for the Roman. The Church of England is poorer—let us not hesitate to own it—by the loss of Mr. H. Wilberforce, Mr. Allies, and Mr. Stuart Bathurst; and the defection of one, at least, of those whom we have mentioned will be mourned as that of a personal friend by thousands to whom he was known only by name and reputation. Let us remember, whilst we lament the secession of men who were once as the salt of our communion, that so much the more plain and pressing is the duty of those who, with unchanged convictions, unshaken faith, and humble hope, 'abide in the ship.' The catholicity of the Church of England depends upon us, her members, who remain in her fold—upon our earnestness, our self-devotion, our mutual charity and forbearance, our personal piety, our prayers."

WRECK OF A STEAMER.—LOSS OF ELEVEN LIVES.—The steamer "Superb" was wrecked on Tuesday, on the Minquiers Rocks, and very near the spot on which the excursion steamer "Polka," whose destruction we noticed last week, was run to save the lives of the passengers. The "Superb," Capt. Priaux, left St. Malo for Jersey at half past 7 o'clock on Tuesday, and it is believed, with a view to making a shorter passage, took the course so distressingly fatal. She struck violently two hours afterwards on the sunken rocks, and immediately filled with water. The captain, it is said, immediately ordered the two boats to be lowered, and with some half-dozen got into one of them. This proceeding produced the greatest consternation among the passengers. The fire at the same moment was extinguished by the water, and an immediate rush was made for the other boat; but all who entered it were drowned. The plunges were not in the boat, and it was seen gradually sinking in smooth water. Upon the remonstrances of Mr. Hamilton and others, the captain returned to the wreck, assisted on board by a ladder from a point of the rock, not, however, until after his boat had swamped, being capsized by his leaping from it. Fortunately the tide was falling fast, which soon left the ship high and dry on the rocks. After a considerable time signals of distress were successfully made to the steamer "Collier," about five or six miles off. The lives of all were saved, excepting those who rushed to the boat, and two children, who were thrown overboard by the shock as the vessel struck. The passengers lost were—Mr. Gosset and wife, Mr. Jackson, son, and daughter, Mr. Rattenbury, Miss Price, Mr. Sedgwick, a fireman, and a boy. The survivors are about forty in number. "It is due to a lad, one of the crew," says the account, "to mention that he behaved with great gallantry and courage. When others were giving way to despair, he set to work to make a raft, which he accomplished in less than half an hour. He also ascended to the masthead to give signals. We regret we cannot give his name, but he was saved." The *Jersey Sun* says that had the captain remained on board, and order been maintained, the passengers being persuaded to keep at the fore-end of the vessel, no one need have had even a wet foot; but the anxiety to reach the boats caused the swamping. "We quote," says our cotemporary, "from practical and scientific observation when we state that the rent in the vessel's side shows beyond all cavil that she was never fit for sea service. She was a river boat and nothing more; the thickness of her plates being only three-sixteenths of an inch. Well may we ask, will the public be safe, even in calm weather and broad daylight, until searching scrutiny is provided by law for their protection."—*Weekly News.*

The London *Daily News* says—"Nearly one half of the population of England and Wales are unable to read and write. A large portion of the other half have received the scantiest instruction. Destitution, vice and crime abound, because the people are untaught. The gaols and work-houses are full."

Every gaol in Scotland is crowded with prisoners sentenced to transportation. In that of Edinburgh alone there are upwards of sixty male transports, and the other parts of the prison allotted to criminals of a less advanced stage are crowded to excess.—*Edinburgh News.*

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

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

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Montreal, 3rd Oct., 1850.

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THE HOTEL IS IN THE IMMEDIATE VICINITY OF MERCANTILE BUSINESS,

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THE CHARGES WILL BE FOUND REASONABLE.

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M. P. RYAN.

Montreal, 5th September, 1850.

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HERINGS—Artichat, No. 1, and Newfoundland
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300 Blue and brown Pilot Cloth Chesterfields.
225 Blue and brown Beaver Sack Coats.
175 Polka Pilot Sack Coats.
375 California Etoffe Paletots.
250 California Chesterfield Over-Coats.
150 Whitney Cloth Chesterfields.
200 Bulwer French Cloth Paletot Over-Coats.
750 Chambly Etoffe Chesterfield Over-Coats.
1000 Black, white and grey Satinett Chesterfield Over-Coats.

400 Dark grey Satinett Chesterfield Over-Coats.

750 English Cloth Chesterfield Over-Coats.

225 Cobourg Etoffe Capots.

200 American Etoffe Capots.

190 White Blanket Capots.

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250 Cavaignac Beaver Cloth Paletots.

260 Fine Cloth Napoleon Sacks.

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200 Check Shooting Coats.

425 Dark grey Shooting Coats.

1200 Pairs of assorted Molekin Pants.

900 Pairs of Cobourg and English Cloth Pants.

550 Pairs of Etoffe du Pays Pants.

325 Pairs of Blue Pilot Cloth Pants.

250 Pairs of Dark grey Cassimere Pants.

600 Pairs of French and English Cloth Pants.

450 Pairs of assorted American Satinett Pants.

250 Pairs of Shepherds' Plaid Pants.

550 Pairs of blue and black Cloth Pants.

450 Pairs of assorted black Cassimere Pants.

225 Pairs of Check and Shepherd Cassimere Pants.

150 Buffalo Robe Over-Coats.

3000 Vests, of assorted patterns.

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