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# CATHOLIC CHRONICLE.

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## DISCOURSES

### TO MIXED CONGREGATIONS.

BY JOHN HENRY NEWMAN,

PRIEST OF THE ORATORY OF ST. PHILIP NERI.

#### DISCOURSE IV.

##### PURITY AND LOVE.

There are two especial manifestations under which divine grace is vouchsafed to us, whether in Scripture or in the history of the Church; whether in Saints, or in persons of holy and religious life; the two are even found among our Lord's Apostles, being represented by the two foremost of that favored company, St. Peter and St. John. St. John is the Saint of purity, and St. Peter is the Saint of love. Not that love and purity can ever be separated; not as if a Saint had not all virtues in him at once; not as if St. Peter were not pure as well as loving, and St. John loving, for all he was so pure. The graces of the spirit cannot be separated from each other; one implies the rest; what is love but a delight in God, a devotion to Him, a surrender of the whole self to Him? what is impurity, on the other hand, but the taking something of this world, something sinful, for the object of our affections, instead of God? what is it but a deliberate turning away from the Creator to the creature, and seeking pleasure in the shadow of death, not in the all-blissful presence of light and holiness? The impure then do not love God; and those who are without love of God cannot really be pure; in some object we must fix our affections, we must find pleasure; and we cannot find pleasure in two objects, as we cannot serve two masters, which are contrary to each other. Much less can a Saint be deficient either in purity or in love, for the flame of love will not be bright unless the substance which feeds it be pure and unadulterate.

Yet, certain as this is, it is certain also that the spiritual works of God show differently from each other to our eyes, and that they display, in their character and their history, some this virtue more than others, and some that. In other words, it pleases the Giver of grace to endue them specially with certain gifts, for His glory, which light up and beautify one particular portion or department of their soul, so as to cast their other excellencies into the shade. And then this grace becomes their characteristic, and we put it first in our thoughts of them, and consider what they have besides as included in it, or dependent upon it, and speak of them as if they had not the rest, though they really have them; and we give them some title or description taken from that particular grace which is so emphatically theirs. And in this way we may speak, as I intend to do in what I am going to say of two chief classes of Saints, whose emblems are the lily and the rose, who are bright with angelic purity, or who burn with divine love.

The two St. Johns are the great instances of the Angelic life. Whom, my brethren, can we conceive of such majestic and severe sanctity as the holy Baptist? He had a privilege which reached near upon the prerogative of the Most Blessed Mother of God; for, if she was conceived without sin, he at least without sin was born. She was all-pure, all-holy, and sin had no part in her; but St. John was in the first days of his existence a partaker of Adam's curse; he lay under God's wrath, deprived of that grace which Adam had received, and which is the perfection of human nature. Yet as soon as Christ, his Lord and Saviour, came in the flesh, and Mary saluted his own mother, Elizabeth, forthwith the grace of God was given to him, and the original guilt was wiped away from his soul. And therefore it is that we celebrate the nativity of St. John; nothing unholy does the Church celebrate; nor St. Peter's nativity, nor St. Paul's, nor St. Augustine's, nor St. Gregory's, nor St. Bernard's, nor St. Aloysius's; nor any other Saint, however glorious, because they were born in sin. She celebrates their conversion; their privileges, their martyrdom, their death, their translation, but not their birth, because in no case was it holy. Three natiivities alone does she commemorate: our Lord's, His Mother's, and lastly St. John's. What a special gift was this, my brethren, separating the Baptist off, and distinguishing him above all prophets and preachers, who ever lived, however holy, except, perhaps, the prophet Jeremiah! And such as was his commencement, was the course of his life. He was carried away by the Spirit, into the desert, and there he lived on the simplest fare, in the rudest clothing, in the cave of wild beasts, apart from men, for thirty years, leading a life of mortification and of meditation, till called to preach penance, to proclaim the Christ, and to baptize Him; and then, having done his work, and having left no sign or record, he was laid aside as an instrument which had lost its use, and languished in

prison, till he was suddenly cut off by the sword of the executioner. Sanctity is the one idea of him impressed upon us from first to last; a most marvellous Saint, a hermit from his childhood, then a preacher to a fallen people, and then a Martyr. Surely such a life fulfils the expectation, which the voice of Mary raised concerning him before his birth.

Yet still more beautiful and almost as majestic, is the image of his namesake, that great Apostle, evangelist, and prophet of the Church, who came so early into our Lord's chosen company, and lived so long after all his fellows. We can contemplate him in his youth and in his venerable age; and on his whole life, from first to last, as his special gift, is marked purity. He is the virgin Apostle, who on that account was so dear to his Lord, "the disciple whom Jesus loved," who lay on His bosom, who received His Mother from Him when on the Cross, who had the vision of all the wonders which were to come in the world to the end of time. "Greatly to be honored," says the Church, "is blessed John, who on the Lord's breast lay at supper, to whom a virgin did Christ on the Cross commit His Virgin Mother. He was chosen a virgin by the Lord, and was more beloved than the rest. The special prerogative of chastity had made him meet for larger love, because, being chosen by the Lord a virgin, a virgin he remained through life." He it was who in his youth professed his readiness to drink Christ's chalice with Him, who wore away a long life as a desolate stranger in a foreign land, who was at length carried to Rome and plunged into the hot oil, and then was banished to a far island, till his days drew near their close.

O how impossible is it worthy to conceive the sanctity of these two great servants of God, so different is their whole history, in their lives and in their deaths, yet agreeing together in their seclusion from the world, in their tranquillity, and in their all but sinlessness! Mortal sin had never touched them; and we may well believe that even from deliberate venial sin they were exempt; nay, at particular seasons or on certain occasions, perhaps, they did not sin at all. The rebellion of the reason, the waywardness of the feelings, the disorder of the thoughts, the fever of passion, the treachery of the senses, these did the all-powerful grace of God subdue. They lived in a world of their own, uniform, serene, abiding; in visions of peace, in communion with Heaven, in anticipation of glory; and, if they spoke to the world without, as preachers or as confessors, they spoke as from some sacred shrine, not mixing with it while they addressed it, as "a voice crying in the wilderness," or "in the Spirit on the Lord's Day." And therefore it is we speak of them rather as patterns of sanctity than of love, because love regards an external object, runs towards it and labors for it, whereas such as they came so close to the Object of their love, they were allowed so to receive Him into their breasts, and so to make themselves one with Him, that their hearts did not so much love heaven, as were a heaven, did not so much see light as were light, and they lived among men as those Angels in the old time, who came to the patriarchs and spake as though they were God, for God was in them, and spake by them. Thus these two were almost absorbed in the Godhead, living an angelical life, as far as man could lead one, so calm, so still, so raised above sorrow and fear, disappointment and regret, desire and aversion, as to be the most perfect image that earth has seen, of the peace and immutability of God. Such are the many virgin Saints whom history records for our veneration, St. Joseph, the great St. Anthony, St. Cecilia, who was waited on by Angels, St. Nicolas of Bari, St. Peter Celestine, St. Rose of Viterbo, St. Catherine of Sienna, and a host of others, and above all, of the Virgin of Virgins and Queen of Virgins, the Blessed Mary, who, though replete and overflowing with the grace of love, yet for the very reason that she was the "seat of wisdom," and the "ark of the covenant," is more commonly represented under the emblem of the lily; than of the rose.

But now, my brethren, let us turn to the other class of Saints. I have been speaking of those who in a wonderful, sometimes in a miraculous way, have been defended from sin, and conducted from strength to strength, from youth till death; but now let us suppose that God has willed to shed the light and power of His Spirit upon those who have misused the aids, and quenched the grace already given them, and who therefore have a host of evils within them of which they are to be dispossessed, who are under the dominion of obstinate habits, indulged passions, false opinions; who have served Satan, not as infants before their baptism, but with their will, with their reason, with their faculties responsible, and hearts alive and conscious. Is He to draw these elect souls to Him, without themselves; or by means of themselves? Is He to change them at His word, as He created them, as He will make them die, as He will raise them from the grave; or is He to enter into their souls, to address

Himself to them, to persuade them, and so to win them? Doubtless He might have been urgent with them, and masterful; He might by a blessed violence have come upon them, and turned them into Saints; He might have superseded any process of conversion, and out of the very stones have raised up children to Abraham. But He has willed otherwise; else why did He manifest Himself on earth? Why did He surround Himself on His coming with so much that was touching, and attractive, and subduing? Why did He bid His Angels proclaim that He was to be seen as a little infant in a manger, or in a Virgin's bosom, at Bethlehem? Why did He go about doing good? Why did He die in public, before the world, with His Mother and His beloved disciple by Him? Why does He now tell us how He is exalted in Heaven with a host of glorified Saints, who are our intercessors, about His throne? Why does He come to us in Mary and through Mary, the most perfect image after Himself of what is beautiful and tender, and gentle and soothing in human nature? Why does He manifest Himself by an ineffable condescension on our Altars, still humbling Himself, though He reigns on high? What does all this show, but that, when souls wander away from Him, He claims them by means of themselves, "by cords of Adam," or of human nature, as the prophet speaks, conquering us indeed at His will, saving us in spite of ourselves, and yet by ourselves, so that the very reasons and affections of the old Adam, which have been made "the arms of wickedness unto sin," should, under the power of His grace, become "the arms of justice unto God."

Yes, doubtless He draws us "by cords of Adam," and what are those cords, but, as the prophet speaks in the same verse, "the cords," or the twine of love? It is the manifestation of the glory of God in the face of Jesus Christ; it is the view of the attributes and perfections of Almighty God; it is the beauty of His sanctity, the sweetness of His mercy, the brightness of His Heaven, the majesty of His law, the harmony of His providence, the thrilling music of His voice, which is the antagonist of the flesh, and the soul's champion against the world and the devil. "Thou hast seduced me, O Lord," says the prophet, "and I was seduced; Thou art stronger than I, and hast prevailed; Thou hast thrown Thy net skillfully, and its subtle threads are entwined round each affection of the heart, and its meshes have been a power of God," "bringing into captivity the whole intellect to the service of Christ." If the world has its fascinations, so surely has the Altar of the living God; if its pomps and vanities dazzle, so much more should the vision of Angels ascending and descending on the heavenly ladder; if sight of earth intoxicate, and its chants are a spell upon the soul, behold Mary pleads with us, over against them, with her chaste eyes, and offers the Eternal Child for our caress, while sounds of cherubim are heard all round singing in the blessedness which they find in Him. Has divine hope no emotion? Has divine charity no transport? "How dear are Thy tabernacles, O Lord of hosts!" says the prophet; "my soul doth lust, and doth faint for the courts of the Lord; my heart and my flesh have rejoiced in the living God. One day in Thy courts is better than a thousand; I have chosen to be an abject in the house of my God, rather than to dwell in the tabernacles of sinners." So is it, as a great Doctor and penitent has said, St. Augustine; "It is not enough to be drawn by the will; thou art also drawn by the sense of pleasure? What is it to be drawn by pleasure? 'Delight thou in the Lord, and He will give thee the petitions of thy heart.' There is a certain pleasure of heart, to which that heavenly bread is sweet. Moreover, if the poet saith, 'Every one is drawn by his own pleasure,' not by necessity, but by pleasure; not by obligation, but by delight; how much more boldly ought we to say, that man is drawn to Christ, when he is delighted with truth, delighted with bliss, delighted with justice, delighted with eternal life, all which Christ? Have the bodily senses their pleasures, and is the mind without its own? If so, whence is it said 'The sons of men shall hope under the covering of Thy wings; they shall be intoxicated with the richness of Thy house, and with the flood of Thy pleasure; salt Thou give them to drink; for with Thee is the will of life, and in Thy light we shall see light?' 'He, whom the father draweth, cometh to Me.' Whom hath the father drawn? him who said, 'Thou art Christ, the Son of the living God.' You present a great branch to the sheep, and you draw it forward; fruit is offered to the child, and he is drawn; he is drawn who runs, he is drawn by loving; drawn without bodily hurt, drawn by the bond of the heart. If then it be true that the sight of earthly delight draws on the lover, doth not Christ too draw us when revealed by the Father? for what doth the soul desire more strongly than Truth?"

Such are the means which God has provided for the creation of the Saint out of the sinner. He takes him as he is, and uses him against himself. He turns

his affections into another channel, and defeats a carnal love by inspiring a heavenly charity. Not as if He used him as a mere irrational creature, who is impelled by instincts and governed by external incitements without any will of his own, and to whom one pleasure is the same as another, the same in kind, though different in degree. I have already said, it is the glory of His grace, that He enters into the heart of man, and persuades it, and prevails with it, while He changes it. He violates in nothing that original constitution which He gave him; He treats him as a man; He leaves him the power of acting this way or that; He appeals to all his powers and faculties, to his reason, to his prudence, to his moral sense; He rouses his fears as well as his love; He enlightens him in the depravity of sin, as well as the mercy of God; but still, on the whole, the animating principle of the new life, by which it is both kindled and sustained, is the flame of charity. This only is strong enough to destroy the old Adam, to dissolve the tyranny of evil habits, and to waste the fires of concupiscence, and to burn up the strong holds of pride.

And hence it is that love appears to us the distinguishing grace of those who were sinners before they were Saints; not that love is not the life of all Saints, of those who have never needed a conversion, of the Most Blessed Virgin, of the two St. Johns, and of those others, many in number, who are "first-fruits unto God and the Lamb;" but that, while in those who have never sinned, it is so contemplative as almost to resolve itself into the sanctity of God Himself, in those in whom it dwells as a principle of recovery, it is so full of devotion, of zeal, of activity, and good works, that it gives a visible character to their history, and is ever associating itself with one's thoughts of them.

Such was the great Apostle, on whom the Church is built, and whom I contrasted, when I began, with his fellow-Apostle St. John; whether we contemplate him after his first calling, or on his repentance, he, out of all the Apostles, who denied his Lord, is the most conspicuous for his love of Him. It was for this love of Christ, flowing on, as it did, from its impetuosity and exuberance, into love of the brethren, that he was chosen to be the chief Pastor of the fold. "Simon, son of John, lovest thou Me more than these?" was the trial put on him by his Lord; and the reward was, "Feed My lambs, feed My sheep." Wonderful to say, the Apostle whom Jesus loved, was yet surpassed in love for Jesus by a brother not virginal as he; for it is not John to whom our Lord put this question, and gave this reply, but Peter.

Look back at an earlier passage of the same narrative; there too the two Apostles are similarly contrasted in their respective characters; for when they were in the boat, and their Lord spoke to them from the shore, and "they knew not that it was Jesus," first, "that disciple, whom Jesus loved, said to Peter, 'It is the Lord,' and then at once 'Simon Peter girt his tunic about him, and threw himself into the sea,' to reach Him the quicker. St. John beholds, and St. Peter acts."

Thus the very sight of Jesus kindled Peter's heart, and at once drew him to Him; also, on a former time, when he saw his Lord walking on the sea, his first impulse was, as afterwards, to leave the vessel and hasten to His side: "Lord, if it be Thou, bid me to come to Thee upon the waters." And when he had been betrayed into his great sin, the very Eye of Jesus brought him to himself: "And the Lord turned and looked back upon Peter; and Peter remembered the word of the Lord, and he went out, and wept bitterly." Hence, on another occasion, when many of the disciples fell away, and Jesus said to the twelve, "Do ye too wish to go away?" St. Peter answered, "Lord, to whom shall we go? Thou hast the words of eternal life; and we have believed and know that Thou art Christ, the Son of God."

Such, too, was that other great Apostle, who, in so many ways, is associated with St. Peter, the Doctor of the Gentiles. He was converted miraculously, by our Lord's appearing to him, when he was on his way to carry death to the Christians of Damascus; and how does he speak? "Whether we are beside ourselves," he says, "it is to God; or whether we be sober, it is for you; for the love of Christ, doth urge us. If therefore, there be any new creature in Christ, old things have passed away, behold, all things are made new." And so again: "I am crucified with Christ; I live, yet no longer I, but Christ liveth in me; and, that I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave Himself for me." And again: "I am the least of the Apostles, who am not meet to be called an Apostle, because I persecuted the Church of God. But by the grace of God I am what I am; and His grace in me was not void, but I labored more abundantly than they all; yet not I, but the grace of God with me." And, once more: "Whether we live, unto the Lord we live; whether we die, unto the Lord we die;"



whether we live, or whether we die, we are the Lord's." You see, my brethren, the character of St. Paul's love; it was a love fervent, eager, energetic, active, full of great works, "strong as death," as the Wise Man says, a flame which "many waters could not quench, nor the streams drown," which lasted to the end, when he could say, "I have fought the good fight, I have finished the course, I have kept the faith; henceforth is laid up for me the crown of justice, which the Lord will give me in that day, the just Judge."

And there is a third, my brethren, there is an illustrious third in Scripture, whom we must associate with these two great Apostles, when we speak of the Saints of penance and love. Who is it but the loving Magdalen? Who is it so fully instances what I am showing, as "the woman who was a sinner," who watered the Lord's feet with her tears, and dried them with her hair, and anointed them with the precious ointment? What a time for such an act! She who had come into the room as if for a festive purpose, to go about an act of penance! It was a formal banquet, given by a rich Pharisee, to honor, yet to try, our Lord. Magdalen came, young and beautiful, and "rejoicing in her youth," "walking in the ways of her heart and the gaze of her eyes," she came as if to honor that feast, as women were wont to honor such, with her sweet odors and cool unguents for the forehead and hair of the guests. And he, the proud Pharisee, suffered her to come, so that she touched not him; let her come, as we might suffer inferior animals to enter our apartments, without caring for them; suffered her as a necessary embellishment of the entertainment, yet as having no soul, or as destined to perdition, but as nothing to him. He, proud being, and his brethren, might "compass sea and land to make one proselyte," but, as to looking into that proselyte's heart, pitying its sin, trying to heal it, this did not enter into the circuit of his thoughts. No, he thought only of the necessities of his banquet, and let her come, to do her part, careless what her life was, so that she did that part well, and confined herself to it. But, lo, a wondrous sight! was it a sudden inspiration, or a mature resolve?—but behold, that poor, many-colored, child of guilt approaches to crown with her sweet ointment the head of Him to whom the feast was given; and see, she has stayed her hand. She has looked, and she discerns the Immaculate, the Virgin's Son, "the brightness of the Eternal Light, and the spotless mirror of God's Majesty." She looks, and she recognizes the Ancient of Days, the Lord of life and death, her Judge; and again she looks, and she sees in His face and in His mien a beauty, and a sweetness, awful, serene, majestic, more than that of the sons of men, which paled all the splendor of that festive room. Again she looks, timidly yet eagerly, and she discerns in His eye and in His smile the loving kindness, the tenderness, the compassion, the mercy of the Saviour of man. She looks at herself, and oh! how vile, how hideous is she, who but now was so vain of her attractions!—how withered is that comeliness, of which she prides through the mouths of her admirers!—how loathsome has become the breath, which hitherto she thought so fragrant, savoring only of those seven bad spirits which dwell within her! And there she would have stayed, there she would have sunk on the earth, wrapped in her confusion and in her despair, had she not cast one glance again on that all-loving, all-forgiving countenance. He is looking at her: it is the Shepherd looking at the lost sheep, and the lost sheep surrenders herself to Him. He speaks not, but He eyes her; and she draws nearer to Him. Rejoice, ye Angels, she draws near, seeing nothing but Him, and caring neither for the scorn of the proud, nor the jests of the profligate. She draws near, not knowing whether she shall be saved or not, not knowing whether she shall be received, or what will become of her; this only knowing that He is the fount of good and of truth, as of mercy, and to whom should she go, but to Him who hath the words of eternal life? "O Israel, thou hast destroyed thyself: but in Me is thy help. Return unto Me, and I will not turn away My face from thee: for I am holy, and will not be angry for ever." "Behold we come unto Thee; for Thou art the Lord our God." Truly the hills are false, and the multitude of the mountains: truly the Lord our God is the salvation of Israel. Wonderful meeting between what was most base and what is most pure! Those wanton hands, those polluted lips, have touched; have kissed the feet of the Eternal, and He shrank not from the homage. And as she hung over them, and as she moistened them from her full eyes, how did her love for one so great, yet so gentle, wax vehement within her; lighting up a flame which never was to die from that moment even for ever! and what excess did it reach, when He recorded before all men her forgiveness, and the cause of it! "Many sins are forgiven her, for she loved much; but to whom less is forgiven, the same loveth less. And He said unto her, Thy sins are forgiven; thy faith hath made thee safe, go in peace."

Henceforth, my brethren, love was to her, as to St. Augustine and to St. Ignatius afterwards, (great penitents in their own time,) as a wound in the soul, so full of desire as to be anguish. She could not live out of the presence of Him in whom her joy lay: her spirit languished after Him, when she saw Him not; and waited on Him silently, reverently, wistfully, when she was in His blissful Presence. We read of her, on one occasion, sitting behind His feet, and listening to His words; and He testified to her that she had chosen that best part which should not be taken away from her. And, after His resurrection, she, by her perseverance, merited to see Him even before the Apostles. She would not leave the sepulchre, when Peter and John retired but stood without weeping; and when the Lord appeared to her, and held her eyes that she should not know Him, she said piteously to the supposed keeper of the garden, "Tell me where

thou hast laid Him and I will take Him away." And when at length He made Himself known to her, she turned herself, and was rushing to embrace His feet, as at the beginning, when, as if to prove the dutifulness of her love, He forbade her: "Touch Me not," He said; "for I have not yet ascended to My Father; but go to My brethren, and say to them, I ascend to My Father and your Father, to My God and your God." And so she was left, to long for the time when she should see Him, and hear His voice, and enjoy His smile, and be allowed to minister to Him, for ever.

Such then is the second great class of Saints, as viewed in contrast with the first. Love is the life of both; but while the love of the innocent is calm and serene, the love of the penitent is ardent and impetuous, commonly engaged in contest with the world, and active in good works. And this is the love which you, my brethren, must have in your measure, if you would have a good hope of salvation. For you were once sinners; either by open and avowed contempt of religion, or by secret transgression, or by indifference, or by some indulged bad habit, or by setting your heart on some object of this world, and doing your own will instead of God's, I think I may say, you have needed, or now need, a reconciliation to Him. You have needed, or you need, to be brought near to Him, and to have your sins washed away in His blood, and your pardon recorded in Heaven. And what will do this for you, but contrition? and what is contrition without love? I do not say that you must have the love which Saints have, in order to your forgiveness, the love of St. Peter or of St. Mary Magdalen; but still without your portion of that same heavenly grace, you are in a very precarious, a very unsafe condition. If you would do works meet for penance, they must proceed from a living flame of charity. If you would secure perseverance to the end, you must gain it by continual loving prayer to the Author and Finisher of faith and obedience. If you would have a good prospect of His acceptance of you in your last moments, still it is love alone which blots out sin. My brethren, at that awful hour you may be unable to obtain the last Sacraments; death may come on you suddenly, or you may be at a distance from a Priest. You may be thrown on yourselves, simply on your own compunction, your own repentance, your own resolutions of amendment. You may have been weeks and weeks at a distance from spiritual aid; you may have to meet your God without the safeguard, the compensation, the meditation of any holy rite; and oh! what will save you then, but the presence of "divine charity poured over the heart by the Holy Ghost which is given us?" At that hour nothing but a firm habit of charity, which has kept you from mortal sins, or a powerful act of charity, which blots them out, will aught avail you. Nothing but charity can enable you to live well or to die well. How can you bear to lie down at night, how can you bear to go a journey, how can you bear the presence of pestilence, or the attack of ever so slight an indisposition, if you are ill provided in yourselves with love against that awful change, which will come on you some day, yet when and how you know not? Alas! how will you present yourselves before the judgment-seat of Christ, with the imperfect mixed feelings which now satisfy you, with a certain amount of faith, and trust, and fear of God's judgment, but with nothing of that real delight in Him, in His attributes, in His will, in His commandments, in His service, which Saints possess in such fulness; and which alone can give the soul a comfortable title to the merits of His death and passion?

How different is the feeling with which the loving soul, on its separation from the body, approaches the presence of its Redeemer! It knows how great a debt of punishment remains upon it, though it has for many years been reconciled to Him; it knows that purgatory lies before it, and that the best it can reasonably hope for is to be sent there. But to see His face though for a moment! to hear His voice, to hear Him speak, though it be to punish! O Saviour of men, I come to Thee, though it be to be at once remanded from Thee; I come to Thee who art my Life and my All; I come to Thee on the thought of whom I have lived all my life long. To Thee I gave myself when first I had to take a part in the world; I sought Thee for my good early, for early didst Thou teach me that good elsewhere there was none. Whom have I in heaven but Thee? whom have I desired on earth, whom have I had on earth, but Thee? whom shall I have in the sharp flame but Thee? Yea, though I be now descending thither, into "a land desert, pathless, and without water," I will fear no ill, for Thou art with me. I have seen Thee this day face to face, and it sufficeth; I have seen Thee, and that glance of Thine is sufficient for a century of sorrow, in the nether world. I will live on that look of Thine, though I see thee again, never to part from Thee. That eye of Thine shall be sunshine and comfort to my weary, longing soul; that voice of Thine shall be everlasting music in my ears. Nothing can harm me, nothing shall discompose me; I will bear the appointed years, till my end come, bravely and sweetly. I will raise my voice and chant a perpetual *Confiteor* to Thee and to Thy Saints in that dreary valley; to God omnipotent, and to Blessed Mary Ever Virgin, Thy Mother, and mine, immaculate in her conception, and to Blessed Michael Archangel, created in his purity by the very Hand of God, and to Blessed John Baptist, sanctified even in his mother's womb; and after these three, to the Holy Apostles Peter and Paul, penitents who compassionated the sinner from their experience of sin; to all Saints, whether they have lived in contemplation or in toil, during the days of their pilgrimage, I will address my supplication, begging them to remember me, since it is well with them, and to do mercy by me, so as to make mention of me unto the King, that He bring me out of that prison. Then at length "God

shall wipe away every tear from my eyes, and death shall be no longer, nor mourning, nor crying, nor pain any more, for the former things are passed away."

## RELIGIOUS INTELLIGENCE.

### IRELAND.

#### THE OPENING OF THE SYNOD.

(From a Correspondent of the Tablet.)

Thurles, Aug. 22d, 1850.

Sir—In anticipation of those fuller details which I shall be able to give you this afternoon, regarding the great national event to take place to-day, I offer you a hasty outline of what has been done. Although the opening, properly so-called, commences this morning, yet, as may be supposed, a considerable amount of preliminary business has already been transacted. As early as Monday, Bishops, Theologians, Masters of Ceremonies, and other Ecclesiastics of importance began to arrive in great numbers, and on Tuesday, all who had a right to be of the Council, with the exception, I believe, of three Prelates, had already assembled; the Bishops in the palace of the Archbishop, and the Provincials of Orders and other Ecclesiastics in the College of St. Patrick's—a spacious and noble building, which I shall afterwards have occasion to describe.

About three o'clock in the afternoon of Tuesday, the first formal proceedings took place in the chapel of St. Patrick's College. Although the public were not admitted to these, yet I am informed that the ceremonies and general character of the day were scarcely of a less solemn and imposing description than those which are to attend the public opening. These proceedings alluded to, like those of the latter, consisted in holding, first, a private, and then a public congregation; at the former of which, it is understood, their Lordships the Bishops only are present, and at the latter the Council generally—viz., Bishops, officials of the Council, heads of Religious Orders, Procurators, Theologians, &c., &c. The private congregation was held about three o'clock in the chapel of St. Patrick's College, when the Prelates assembled, wearing mozzetta and rochet. The ceremonies commenced with the prayer *Adsumus Domine Sancte Spiritus*, &c., which being ended, the Prelates proceeded to name the officers of the Council.

The three Secretaries were appointed—viz., the Rev. Dr. Leahy, President of St. Patrick's College, Thurles; the Rev. Dr. O'Brien, of Carlow; and the Rev. P. Cooper, Prebendary of the Metropolitan Church, Marlborough Street. The Promotor, an official of the highest importance, whose office it is to move the different decrees, is the Right Rev. Dr. Derry, Bishop of Clonfert. The Masters of the Ceremonies were also appointed, three in number—viz., the Rev. Dr. Forde, of Blackrock; the Rev. Mr. Keogh, of Dublin; and the Rev. Mr. McHale, of Tuam. Other business of an important nature was also transacted at the private congregation, but only the matters of form are as yet made public. Immediately after this was over, a public congregation, preliminary to the general opening, was held, and at this all the Fathers were present. The business consisted in the passing of certain decrees of form, always passed at the opening of a Council, and the heading of which, I believe, is as follows:—1. *De modo vivendi in Concilio*—the rule and manner of life to be pursued in the Council. 2. *De præjudiciis vitandis*—of avoiding the prejudging of questions. 3. *De non divulgandis decretis*—of not divulging the decrees. In the course of the proceedings, his Grace the Lord Primate delivered a very noble and holy exhortation to the assembled fathers; the purport of which, like much of the important business of the Council, is not made public, but which is stated to have made a deep impression on all who heard it. The congregation now closed with solemn prayers. This terminated the preliminary proceedings; and the public opening takes place at the Cathedral this morning. The excitement of so very great an event gives a most singular appearance to this quiet, sombre old town, as I saw it late last night—the single street with groups of people in all directions, watching the arrival of strangers, who are continually pouring in from all parts of the country—Ecclesiastics of the Council here and there in their black mantles—other Priests, of course, in great numbers; the laity of all classes; the shops all open, and in their best array; and the whole place, in short, as full as it can hold: so that it is considered not a little piece of luck to escape having to bivouac on the floor.

I may add one word on a subject of great importance. It is rumored that the Dean of Residence is withdrawn at Cork, either by the obedience of that gentleman to the judgment—which few now can doubt—of the National Council on the Colleges question, or in deference to the expressed wishes of his diocesan. I am obliged to state the matter thus vaguely, because I have heard this rumor in different shapes; but I believe it represents a fact. I shall resume my letter this evening, when I hope to communicate all the events of the day. The morning, which was at first overcast, cold and sleety, now (8 o'clock) promises tolerable weather.

### ENGLAND.

THE CATHOLICS IN CAMBRIDGE.—Sunday, Aug. 9th, and the Sunday before, were glorious days for Cambridge. On the Sunday before last, 14 converts publicly made their profession of the one Catholic Faith, and were admitted into the one Catholic fold; among the number was the lady of a distinguished French officer. The Rev. Michael Quinlan, a beggar from that land, where all are now beggars, and still all honorable men, preached on the occasion to a crowded church. His Lordship, the Bishop of the district was also present. On last Sun-

day, over seventy, the majority of them converts, had the great happiness of receiving the Sacrament of Confirmation. The Bishop delivered an admirable discourse, on the nature and effects of the Sacrament; and was listened to by numbers of respectable Protestants with the most respectful attention. The services of the day closed with Vespers, a sermon by the Rev. Mr. Quinlan, and Solemn Benediction by his Lordship. This for Cambridge is a right good thing, and a true illustration of the happy times we live in. N. B.—Our conventual schools are sadly too small; one of our good sisters has had to leave through ill-health; and the Bishop threatens to deprive us of the services of the Nuns altogether, unless we get them larger schools. Oh! Catholics of England, will you suffer this? Remember that golden maxim and precept, and fulfil it generously between this and the day of the raffle—"Bear ye one another's burdens, and so fulfil the law of Christ." Only let every Priest in England, and three out of every congregation, take tickets, and Michaelmas shall be a glorious day for Cambridge.—*Correspondent of Tablet.*

### UNITED STATES.

THE CATHOLIC SCHOOLS OF NEW YORK.—We learn with great pleasure that a Parish school for boys is to be opened at St. Mary's church in this city, under the care of the Christian Brothers. The day for opening is not yet settled, but it will probably be in the course of week after next. Three of the Brothers will attend it from the first, and there will be accommodations for about 300 boys. The free school for girls of St. Mary's, opened as usual the first of the month, in charge of the Sisters of Charity. About 400 girls attend it. St. Mary's select school in Grand street is also opened for the winter session, as also the Sisters' schools at St. Peter's church, and their free school at St. Patrick's. The various academies for young ladies in the vicinity of the city have also commenced for the season. To the above schools we are happy to add the school for young ladies at St. Vincent's Church, which, as well as the Free-school for girls, is under the supervision of the Rev. Mr. Lafont, who has shown such zeal in the cause of Catholic education in this city.—*N. Y. Freeman's Journal.*

## MISCELLANEOUS.

### THE AGRARIAN CONGRESS.

(BEING SOME NOTES AND SKETCHES OF THE CONFERENCE, BY A NORTHERN DELEGATE.)

(From the Nation.)

God forbid I should deny, it was with a feeling of heavy and sorrowful anxiety that I saw the old village church, with its ring of green umbrageous trees all around it; sink down behind the hill which shadows—to the south, as we drove off on Monday morning last to the Conference. I had long looked forward to this assembly with great hope—with such hope as I had never yet put in any previous political movement of the generation I belong to; though I attended various Monster Meetings in '43, and gave several months' diligent study to barricade dialectics in '48. But I had never known the people so earnestly and thoughtfully anxious in any cause as in this—life or death as it inevitably is to them; and the representative character in which I was leaving them was a trust awakening new and solemn considerations, and although undertaken some months since with a certain ambitious alacrity, it became a leaden load on my conscience as the time of its exercise approached. A serious and solemn trust, indeed, as ever steadied the stroke of an honest man's heart! As I looked down on the thin, bleak-looking chapel the Sunday before, and remembered, only four years ago, how it used to be packed—this aisle with comfortable freize-coated farmers and their sons, or laborers; and that with handsome, robust, happy-looking women, with their snow-white caps, and motley-colored kerchiefs, and long cloaks of blue or scarlet cloth; the rails of the sanctuary all round forcibly occupied by a band of rosy-cheeked *gossamers*, much inclined to occasional irreverence when the National Dominie on the altar-steps hard by is praying over-intently—and remembered how, Sunday after Sunday, ever since, the congregation had grown thinner and thinner; and worse and worse clad; and week after week with more of woe-ful entreaty and less of thanksgiving in their prayers—and how every spring bore off its segment of the parish to America, and how every Sunday deducted its unit from the decently-clad circle who still kneel within sight of the Priest, adding to those who slunk into the dark corners of the aisle, or hid behind the pillars, or hung round the doors, or stayed utterly away for decency's sake. As I looked at the thin wheat crop and the lodged oats, and the blighted potato fields the evening before; and marked the roads so lonely-looking, that used to be thronged with the boys and girls of the country round—(many a crossed love-match since; many a pleasant face, and many a strong arm on the wharves of New York, or amid the ridges of Illinois!)—as I looked and saw it all, all the poverty and desolation, that had come like the decrepitude of old age on the country, I made sure that now and for ever the doom of the Irish race was definitely sealed unless God inspired the hearts of our Delegates with the spirit of courage, and wisdom, and unanimity.

Oh, surely to God, no man could be an hour in that Conference without feeling that it was so indeed! Never since the topmost oak of Ireland rose from the waters of the Deluge—never, since Partholon's greedy eyes first rested on the green forests of the lonely island—never, in all our history, did an assembly meet in so solemn a juncture, so manifestly charged with the fate of the nation, and so entirely representative of the Irish people. To an Irishman, knowing and feeling his country's state, and knowing the men



on whom its business had devoted, the first glance at the two hundred who filled the benches of the City Assembly was irresistibly impressive; and on closer examination of the proceedings, as every feeling of anxiety disappeared, it was supplanted by the pure, earnest spirit which pervaded every man, but some half-dozen perhaps, of that Assembly.

For a democratic, deliberative assembly, the place of meeting was admirably adapted. An octagonal hall, capable of holding about three hundred persons, with three of its sides cut off by the Chair, gallery, and entrance; a long table running through its centre, and rows of raised benches all round—simple in all its arrangements, and completely without ornament. The very look of the room suggested work, and not words—a suggestion which the exclusion of reporters, and the standing orders, were admirably adapted to enforce, if there were need.

If the assembly, as a whole, was impressive, it became more and more so as it was examined in detail, and as its proceedings were observed. For those who knew most of the men present, personally or by repute, this minute observation of its inner workings became every second more concentrated; for on every face around is some marked individuality, or the type of a certain representative character. Presbyterian ministers, Catholic priests, farmers, citizens, journalists—to this general classification the meeting is evidently reducible—but to how many shades of character and phases of meaning within it!

It is moved and seconded that Dr. McKnight, of the *Ulster Banner*, do take the chair; and after some modest delay, you observe a mild-looking middle-aged man at last seated, amid cheers in all varieties of accent from the whole meeting, but with the ringing reasonance of Ulster unmistakably predominant. Ulster men regard the Doctor highly, I can tell you, and good cause they have. And it would be hard to pay them a higher compliment than to make the organ of the Presbyterian Church, and of the Ulster Tenant Right, Speaker of this National Congress. Mild looking enough is the Doctor—but watch the earnest energy with which he speaks, how his eye flames, and the voluble force with which his voice drives out whatever thought he is enforcing, and the high conscientious motive which obviously rules all his actions, and the certain square set determination in his head. And observe how affectionately these Ulstermen all regard him. Really there is no mistaking the Doctor's influence. May he be sentenced to smoke acrid pigtail, and puzzle his brain in vain over the metaphysical subtleties of an exterminator's conscience, who cries *nego* to it.

Under the Chair is a long desk for the Secretaries, with three as pleasant faces behind it as any in the Conference. One of them, a young, handsome fellow, of Saxon temperament, one would say, and of some two or three and twenty years, is Mr. William Girdwood, of Lurgan, in the County Armagh, gentleman solicitor, one of the Northern Deputies to London. The next is the Reverend William Dobbin, of Anaghlin, whom it was said they would bring to the bar of the Lords some months since for heresy ament "the sacred rights of property." Now, no one would suspect Mr. Dobbin of schism even, he looks so mild, and smiles so blandly, whenever he rises to the meeting, and particularly when he does allude to the rights aforesaid; as he takes occasion to do pretty frequently; feeling a strong necessity to speak the flattest heresy in the most seraphic spirit possible. Mr. Dobbin is about thirty years of age. But who is this stalwart agrarian Reformer alongside of him. Gracchus in a soutane—with a fist to fell oxen, and a voice to put the fear of God into a rack-renter, if anything could. That, Sir, is Father Tom O'Shea, of Callan. Just as much as McKnight's name typifies the Ulster Tenant Right, Father O'Shea's does the Southern movement that has grown so amazingly within the last nine months. About six years ago, under the shadow of Walker's column, in the Virgin City of Ulster, the Doctor, with some half-dozen others, established the Ulster Association. It is another name for the province now. Last December, as well as I remember, Father O'Shea, and his condjutor, Father O'Keefe, founded the Callan Tenant Protection Society, round which the whole Southern members have since gathered. And the Conference means, in the main, the alliance of those great forces. Whoever is skilled in drawing conclusions from such tangible premises, may augur awkward results to the landlords, if they do not capitulate in time.

And now, looking right down to the end of the table, passing a dozen or so very white Presbyterian cravats, and about the same number of ecclesiastical *rabbits* agreeably interspersed, and noticing among the laymen the massive head, and portly Yorkshire look, of Frederick Lucas, (who is discussing the principles of valuation in the most affectionate way possible, with sundry shining lights of the kirk,) there, besides Mr. C. G. Dully, you may observe a tall and remarkably handsome young man, with nothing of the cleric very observable in his aspect, but rather a subdued military dash in air and apparel—a Lieutenant of Volunteers in multi, one might fancy. But that, Sir, is the Rev. David Bell, of Ballibay; and, if faith, I could almost swallow the Westminster Confession, to be of his congregation. He has taken you fairly by storm before he speaks a word, there is something so frank and open—almost boyishly so—in his face. But when he does speak, you recognise a real orator. It is my impression—take it for what it is worth—that, except Thomas Meagher, there is no man born in Ireland this generation who has so much true, native eloquence in him. And although, to use his own words lately, he always "sticks to his text" when speaking, still, there are occasional indications of an under-current of deeper disaffection than what he bears to the landlords. I marked him talk about representatives with an '82 accent; and in a little, appropriate allusion that he made, to "the enemy," on one occasion,

should not feel surprised if he meant to include the Castle. This is mere speculation, however.

In the seats behind sit about twenty stout farmers, with something more akin to Northern characteristics than the generality of Southern Delegates. These are the Wexford men. They are headed by Dr. Meyler and Father Parle, of Newtownbarry, as hearty a specimen of a young national priest as ever doubtless the theology of moral force. It is better than fifty years since there was common cause between the men that followed Henry McCracken through the streets of Atrim, and Father Murphy down the hill of Oulart; and now we see them together again, and forever. Forever, friends! For this Wexford deputation has its instructions, above all other things, to have a Union with the North. Banners flying and bands playing, five thousand men—(Shelmalier *gallow-glasses*)—marched twelve miles of the Dublin road with them the other day, and it was their last word to them—UNION WITH ULSTER.

There is Father Redmond of Arklow, and I thank him for my heart for it, and so will Ireland. He was the first man to repudiate all names and symbols of disunion. No man shall forget the hearty enthusiasm which hailed his denunciation of all attempts to divide the people—no man can fail to remember the generous glow which fell on the assembly, like a second sunlight, when Dr. Rentoul, with his rugged Derry accent, clinched, as it were, the cordial union of the provinces. A union not of name alone neither. On every question that was discussed, on every side of the discussion, men took their places, and stated their views in utter oblivion of creed or province: The Conference was Irish, and Irish only. And on every point that involved a great principle, an unanimous vote was taken. "Discuss the question all day if you will it, but we must have an unanimous vote." This was the spirit of the proceedings. It is nothing to be told and cogitated in St. Stephen's, to be heard with horror by the exterminators, and to give hope and heart to our poor exiles in America, this unanimous declaration that the Irish tenant shall have perpetual tenure, and a regulated rent in future. It is a thing to move England more than men think. As Thomas Carlyle said the other day, this Irish tenant agitation is very likely to become "soon an English and a Scotch one too." And if it does?—

On the benches all round close on a hundred Catholic priests take an anxious and active interest in the proceedings. They are most of them parish priests from the agricultural districts, of simple, pious, and unpretentious appearance. But they generally speak with a solid, vigorous common-sense, and they are not unfrequently nuncios from a diocese or a deanery. Scattered among them one sees younger men—the fine young priests of the last ten years' missions—forming a pleasant contrast with the young Presbyterian ministers. One of them sitting silently and alone, with a spiritual look, somewhat rigid and ascetic; perhaps, for so young a man, is the Rev. Bernard Daly, whose admirable letter in the last *Nation*, it is to be hoped, the Council will take into their early consideration.

It is a great Democratic Assembly—a great example of Democracy in Ireland. Of Irish aristocrats no such assembly could be convened. Writing amid its excitement and anxiety one catches but its prominent features. And there is more, much more, to be said of its men and modes. But as we are just going to ballot for the new Council, I will write no further, but say what more I have to say about it, next week, if you let me.

**THE CROPS.—COUNTY CORK.**—The Rev. Timothy Murray, C.C. Lislivane, Clonakilty, writes to us, under date August 16th.—"The progress of the potato disease is much slower than was anticipated a few days ago, when the weather was cold and rainy. Harvest is completely set in, and the weather most favorable. The yield is likely to be above the average. Fish was never more abundant on this coast, but the poor fishermen are badly off for want of efficient materials to catch it; and a vast portion of the ablest and best of them have emigrated to America, whither the whole adult population of this part of the country seem determined to go as soon as they possibly can. The thousands who have emigrated during the last four years are continually drawing off the remainder of the able-bodied population; so that at present it will be extremely difficult to save the entire harvest, for want of hands."

**POTATO DISEASE.**—As the discovery of the cause of the potato disease may lead to the discovery of its remedy, any fact tending to disclose this cause must be deemed important. Now, it is a fact, to which public attention has not yet been sufficiently directed, that insects of the small beetle kind are found, at this particular season, infesting the diseased roots in vast quantities, especially after warm rain; and there is good reason to believe that they lay their eggs in the potatoes, which is the cause of the rot—like those insects in America which are said to cause the toes of the Americans sometimes to rot off. These insects are exceedingly active and tenacious of life; and as they are likely to go on multiplying—for grubs are found in the rotten potatoes—the only way of saving the sound part of the crops, until some efficacious remedy shall have been discovered, will be to commence digging up the potatoes whether they be quite ripe or not, as soon as the disease makes its appearance. When once the disease begins, it continues to spread; but if the diseased part of a potato be cut off, the rest of it will regain sound.—*Correspondent of Tablet.*

**THE POTATO CROP IN THE SOUTH.**—The idea which is impressed on our mind in consequence of all that has reached us up to this moment, is that the potato is not materially damaged as yet—that the tuber is generally safe—and that there will be more than sufficient for all human consumption. We are fully aware of the fact, that in some instances tubers have been destroyed; but we draw our conclusions from the evidence before us; and that evidence is generally favourable.—*Cork Examiner.*

**TUAM.**—The fatal disease is gradually, but still with steady pace, progressing. It is quite useless to speculate on the extent of the damage lately sustained from the present blight. All we can yet state with

certainly is, that the blight upon the leaf is universal—that the disease in the stalk does not yet seem to be as fatal as in previous years—and that several instances of damage to the root have come within the range of our own actual observation.—*Tuam Herald.*

**KILKENNY.—FAILURE OF THE WHEAT CROP.**—We deeply regret to have to state that the worst accounts came into town on Thursday and Friday with regard to the wheat crop. On Thursday, the Feast of the Assumption of the Ever Blessed Virgin, a large number of the country people thronged into Kilkenny, as is usual on holidays, and from one and all the most gloomy accounts were heard. Several gentlemen have called at our office to confirm the reports of extensive blight by their experience of their own lands. During the last three weeks, an atmospheric influence during some mornings has nearly ruined the hitherto partially blighted ear. In some places the produce will not be worth the labour of the harvesters. In other places, the farmers don't think it worth while to cut the wheat. Purchasers cannot be got to take the produce of a field at *ll.* an acre. One farmer cut down his "wheat" with scythes, packed it with pitchforks into carts, and then threw it into a manure heap.—*Kilkenny Journal.*

The scarcity of salmon in the rivers Suir, Norc, and Barrow, during the present season, has been such as to amount nearly to a total failure. We have been informed that the salmon fisheries in the various rivers of Ireland and of Scotland have been this year unprecedentedly unproductive. The fact of the failure in the salmon fishery being so general, forbids the conjecture of its having arisen from causes confined to any particular locality. The passage of large quantities of salmon fry to the sea in the months of April, May, and June, gave the hope of an abundant supply of peal at this period of the season; but so far from this being the case, hardly a salmon was to be seen.—*Waterford Mail.*

**MONAGHAN, AUG. 17.**—The flax crop may be said to be gathered, and a fair acre has brought from £14 to £15, and some as high as £16—the Glasslough and Crieve Flax Companies giving those prices for the green flax. We do not think the potatoes are getting worse.—*Monaghan Standard.*

Mackerel fishing has been successfully commenced in the bay of Dundalk, and large takes of this exquisite fish are frequently made.

**IMMENSE TAKE OF HERRINGS.**—The Claddagh boats were out again on Friday night in search of herrings, which have visited our bay in large shoals. The take was immense—every boat in the little fishing fleets being laden to the gunwale with herrings. Our quays are literally covered with fresh herrings, which are now selling at the rate of two shillings a thousand.—*Galway Vindicator.*

**STEAM-SHIP CANAL FROM KILKENNY TO INNISTOGUE.**—A gentleman has mooted the propriety of forming a Steam-ship Canal from Kilkenny to the tidal water of Innistogue, and he has lodged £400 in the Provincial Bank as a beginning, and as an earnest of his good faith. His name is not given—why we cannot say; but of the fact that the money is actually lodged, we have been assured by the respectable manager of the bank, Andrew McKean, Esq. It is computed that £320,000 would be sufficient for the completion of the undertaking. The distance is only thirteen miles.—The promoter calls upon eight hundred men in the counties of Kilkenny, Waterford, and Wexford, to come forward with £400 each, or else raise the money in £5 shares.—*Kilkenny Journal.*

The Cork and Brandon Railway Company held their meeting on Wednesday. The traffic receipts for the half-year were £1,610, and the expenditure £1,695. No dividend was declared, and the directors announced that they would discontinue the payment of interest.

**RECENT EXHIBITION OF MANUFACTURES ROYAL DUBLIN SOCIETY.**—We are glad to perceive the favorable opinion pronounced by us, of the blacking manufactured by Messrs. Alcock and Co., has been fully ratified by the judges of the exhibition. Alcock & Co.'s blacking has been awarded the special certificate for superior merit. To be thus credentialed by a body so eminent must be a circumstance most encouraging to the enterprising manufacturers, and likewise instrumental in securing for their blacking still larger patronage than it has yet enjoyed.

**BELFAST MANUFACTURES.**—Messrs. Coates & Young, of this town, are at present constructing a pair of engines, of seventy horse power, for a splendid steamer, the *Oscar*, lately launched by Denny Brothers, of Dumbarton, and to be screw-propelled. We may also mention that the celebrated 240 horse-power engines of the *Aurora*, made by them, have been transferred to the iron steamer *Camilla*, now plying between Liverpool and Havre.—*Banner of Ulster.*

**NEW SWIVEL BRIDGE.**—A most valuable and economical application of Mr. Forsyth's well-known Hercules to the purposes of a swivel bridge, has just been completed by Mr. Barry D. Gibbons, of the Board of Works. It has 50 feet open, one end turning upon a centre, and revolving upon a circular railway. Its weight is upwards of twenty tons; and so nicely is it poised and adjusted, that a weight or power of two hundred pounds freely moves it. Two pillars, joined by a graceful arch, gives stability, and, at the same time, lightness to the structure. This bridge is intended for Belmullet, to cross the canal cut from Belmullet to Blacksod Bay, and which enables ships of all sizes to cross without encountering the dangerous navigation of the contiguous western headlands. Not the least feature in this structure is its economy, as it cost about 300*l.*, when it would require four times that sum for the ordinary swivel bridge. The Grand Canal Company can, by adopting this plan, remove the greatest nuisance in or near this city—Ringsend draw-bridge—at a comparatively small sum. This dangerous mode of approaching a most populous locality, is alike disgraceful to the company and the citizens at large.—*Advocate.*

**PROSELYTISM.**—At the Petty Sessions of Ballinrobe, on Monday, the 12th inst., took place the trial of Mrs. Correlly, a respectable shopkeeper of the town, for alleged rescue of John Moran, whom a constable had arrested at her door for calling out "Jumper" after a Scripture reader, named Connell.—It appeared that the constable cut his prisoner's mouth, and caught him roughly by the neck, when Mrs. Correlly begged him to let the prisoner go, and laid her hand on his arm in entreaty. No person except the woman laid a hand on or said a word to the police, and the man was dragged out by three other constables, who came to assist their comrade, and when outside the door he fell or was dragged down, as witness stated, and was again cut. Mr. Courtney Kenny, one of the magistrates presiding, said the forbearance of the people, under such circumstances, was highly creditable.—Another case

of the police, against Catherine Shendan, a little girl ten years old, whose offence was calling out "Jumper" also, was then heard. The constable stated there would have been a rescue on this occasion, but for the interference of the Rev. Mr. Conway.—Mr. Arabin, the resident magistrate, pronounced the occurrence a great shame to the people of the town, and said it was his determination to make them behave themselves better.—Rev. Mr. Conway said this was the language of a man endeavoring to support those who were leading a crusade against the peaceable townpeople, and sowing the seeds of animosity amongst them. It was different from the opinion of the people's conduct, expressed by Mr. Courtney Kenny, an old and respected inhabitant, and one who knew the people well.—The indignation of the Rev. gentleman was shared in by the vast majority that crowded the court, and cheers, loud and long, re-echoed from all parts of the building.—The Bench protested against the interruption, and directed the police to make arrests of any persons found cheering. A scene of great excitement ensued. The police having moved towards the body of the court, the people became more excited, when the Rev. Mr. Conway interfered, told them the Court was not adjourned—to respect the law, and to go home, as they could do no good there.—Mr. Cuffe, a magistrate, said those who appeared to have control over the people ought to be the first to be made an example of.—Rev. Mr. Conway said he was endeavoring to allay their feelings, and send them home quietly.—Colonel Knox, a magistrate, said he gave that advice too late; it was like advising that the man's ear should not be nailed to the pump. (Cheers.) The cheering continuing, the Rev. gentleman again entreated of the people to leave the court, and not put themselves in the power of the law.—Mr. Cuffe told one of the police to have an eye on the Rev. Mr. Conway, and if he created any further disturbance, or uttered a word, to arrest him first; that he would rather put him in custody than any person in the crowd who might be led to act improperly.—Rev. Mr. Conway made no reply, but stood looking towards the Bench, with apparent coolness and indifference.—Mr. Cuffe said he was determined the Court should be respected. He was senior magistrate, and therefore put himself forward as he did; but he was certain he only expressed the opinions of his brother magistrates, and he would tell every one present that, if necessary, he would send down to the barrack and order out a party of military to preserve order.—The magistrates again retired, and several persons left the court, and loud and repeated cheering followed outside.—After some time the magistrates returned to the bench, and the Chairman announced the decision—that the case of rescue against Agnes Correlly was dismissed. Moran to give bail himself in *2*l.**, and two sureties in *2*l.**, to be of the peace for twelve months.—*Tuam Herald.*

**EXECUTION IN WATERFORD.**—The execution of the unfortunate man, Christopher, for the murder of the bailiff (Hogan) at Eagle-hill, took place on Saturday on Ballybricken, at seventeen minutes before one o'clock. The culprit ascended the place of execution (accompanied by the Rev. Messrs. Tracy and Kent, &c.) with a firm step, and addressed the people in front of the platform. He spoke in the Irish tongue, and stated that he was no more guilty of the crime for which he was then about to suffer than the reverend gentlemen who attended him. He then knelt and prayed, stood up again, asked if his brother and other relatives were there, and told them to have no malice or ill-will to his prosecutors. The hangman then adjusted the rope, put a white cap over his features, pulled the fatal bolt, and in a moment poor Christopher was launched into eternity. When the culprit was praying, the multitude (about 4000 or 5000 persons) took off their hats, whilst some knelt and prayed. After hanging for twenty-five minutes, the body was carried in by Jack Ketch for interment. A soldier fainted during the time. Is it not an awful thing to hear a man, believing firmly in the truths of christianity, declaring his innocence on the brink of the grave, with the rope around his neck? We hope this is the last victim of the horrid land system.—*Waterford News.*

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

**NEWCASTLE.—PROGRESS OF INFIDELITY.**—For some time back public lectures have been delivered here for and against the truth of Christianity. Crowds of the population have been admitted into one of the largest public buildings in the town, on the payment of one penny and twopence each. At these meetings, blasphemy unfit for mortal ears has been received with marks of applause, by a great portion of large and crowded audiences of well-dressed persons. Splendid fruits of Protestantism! in a locality where more money has been subscribed for the circulation of the Scriptures, and the propagation of Christianity, amongst heathen nations, than any other district in the North; and now its population has become inundated with the floodgates of infidelity—no longer confined to debating societies, but rampant infidelity, boldly challenging, by placard on the walls, the teachers of revealed truth to combat in crowded assemblies. Only a few days ago, in this month of August, a meeting assembled in Newcastle-on-Tyne, consisting of nearly two thousand persons, to discuss the question whether God existed or not! Frightful blasphemers were cheered by, if not the great majority, nearly so, of a great meeting, consisting of fathers, brothers, and sisters—a fact which, in such a district, is worthy of serious consideration and record. So deeply did the meeting seem to have been saturated by the poison of Satan, that the part of the meeting opposed to the Atheist was pointed out as "the Christians" in ridicule, as if the term "Christian" had become one of reproach. Long ago, good and holy men foretold the consequences ultimately of Protestant teaching in this land; now the end cometh, and this horrible state of public feeling is painfully manifest. The Dissenters are attempting to stem the torrent of iniquity, by announcing counter lectures in behalf of Christianity. But what can they do? Where have they armour to resist the pitiless pelting of the Atheist, who can silence them by their own contradictions, and reference to their principles, and insubordination to Christ's authority on earth?



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THE TRUE WITNESS AND CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, SEPT. 13, 1850.

EVANGELICAL CREDULITY.

Well, well, of all easily gulled simpletons, sure none are so easily gulled as the readers of evangelical journals. Their credulity is nothing less than a miracle. If these gentry can but get hold of an apostate priest—of a man who, by his own shewing, must at any rate, have been guilty of perjury, there is no story so ridiculous, none so improbable, that this long-eared race will not readily believe upon the bare assertion of one who, in the opinion of all honest men, must be considered unworthy of credit upon any point whatever.

Can there be a stronger proof of the truth of our assertion, than the following paragraph, which has been going the round of the evangelical papers, and which we extract for the amusement of our readers, from the "Canada Christian Advocate," Hamilton, C. W., Sept. 3, 1850? The italics are our own:—

"THE INQUISITION.—The testimony of Dr. Achilli, who has recently escaped from the dungeons of the Inquisition, fully shows that Popery is the same as it was in the dark ages. In a recent address in Dublin, he said: 'The Inquisition is now what it always has been, save that it does not burn its victims alive. He himself was a living witness of its existence at present in Rome. During the last days of the Roman Republic its cruelties had been exposed; and from the human remains that had been found amidst its dungeons, it was evident that there had been persons recently murdered there. There were the remains of males and females exhumed, of different ages, adults and young persons. Some that might have remained in that place for fifty years, and others for not more than ten or fifteen. All of these had either died by strangulation or poison. Neither Pope nor Cardinal dare deny this statement, and the fact shows that the Church of Rome is the same as she existed in the dark ages.'"

Oh, monstrous! These lies are like the father that begot them. What! human remains, of from ten to fifty years standing; and the marks of strangulation, or of the operation of poison still visible upon them all! *Canada Christian Advocate*, did you reflect an instant upon the possibility of some of your readers, a man perhaps of an inquisitive and somewhat sceptical turn of mind, inquiring by what symptoms death by strangulation or poison could be detected from ten to fifty years after the death of the victim? Do tell us pray. The famous French Chemist, Orfila, had some difficulty in detecting the presence of arsenic in the remains of Mons. Lafarge, although, if we recollect rightly, not more than eighteen months had elapsed since his death, before his remains were exhumed. But, to detect the presence of poison or the marks of strangulation, in and upon the remains—in most cases the mere skeletons—of persons dead from ten to fifty years ago! Why, the thing is so absurd, is such a manifest lie, that none except a very evangelical person would have had the impudence to propound it—none save a fool can possibly believe it. Tell us, then, what chemist was it that detected the presence of the poison? What poison did he detect? What tests he made use of? All this you can easily tell us if your story be true. Tell us also, by what marks, death from strangulation may be inferred, after the lapse of from ten to fifty years. If you cannot do this, if you cannot tell us the chemist's name, by what tests the presence of poison was detected, and what poison,—we must really take the liberty of pronouncing the whole of the quotation from the *Canada Christian Advocate*,

to be an impudent lie, and we appeal to any sensible man if we are not fully justified in so doing.

Since from the examination of the remains of persons, dead from ten to fifty years, the *Canada Christian Advocate* can pronounce as to the immediate cause of death, in the case of every individual; why did it not, from the same inspection, undertake to pronounce upon the religious opinions and various heresies for which these individuals suffered death. "It is always well to tell a good lie when you're at it." Nothing could have been easier. "Here," the *Canada Christian Advocate* might have said, "Here was discovered the pelvis of a Methodist. There the *os innominatum* of a young female of evangelical principles. This *spinal column* denoted a leaning towards Calvinism, whilst the proprietor of that femur, or thigh bone, was evidently a man who denied the doctrine of baptismal regeneration."

Yes, we should very much like to see a school of religious comparative anatomy established in Canada. We fear, though, that some great mistakes might occur at first; for it certainly would be no easy matter to distinguish betwixt the skull of a very evangelical person, who puts faith in the *Canada Christian Advocate* and the F. C. M. Society's *Records*, and the cranium of a donkey of tender years.

THE BISHOP OF EXETER AND REV. MR. GORHAM.

Although the contest between the Bishop of Exeter and the Rev. Mr. Gorham, was pronounced settled, the rev. gentleman having been instituted Vicar of Bamford-speke, in accordance with the law of the land; yet we find, by our last English extracts, that the gallant Bishop is not a whit disheartened. In a letter to the church-wardens of Bamford-speke, he warns them to keep a sharp look out for the enunciation of any heretical propositions respecting the effects of the Sacrament of Baptism. "You have already," says the Bishop, "too strong reason to apprehend that your new Vicar may endeavour to spread the poison of heresy among his people, by denying the efficacy of the Holy Sacrament of Baptism to baptized infants. And, therefore, I now charge you, if you ever hear such false doctrine flow from him, that you note his words accurately, and report them to me, or to the Archdeacon, without delay." The Bishop's remark to the parishioners of Bamford-speke, that he found Mr. Gorham unworthy to be their teacher, because he could not sincerely preach the truth, together with the fact that he is unable to prevent Mr. Gorham from becoming their teacher, is a striking exemplification of the impotence of an Anglican Bishop. We extract the following from *The Weekly News* of Aug. 24th:—

"OLD HARRY AGAIN!"

"The Titan, heaving and wriggling under Etna, was but a type of Bishop Philpotts, struggling and recalcitrant under the weight of the adverse Gorham judgment. He has given us a fresh eruption this week. We have a pastoral letter vollied forth, in which the Episcopal Enceladus of Exeter

"Atram prorumpit ad æthera nubem,  
Turbine fumantem piceo et caudente favilla."

And really when we read the Right Reverend Father's grief and indignation, we feel the applicability of the line—

"Cum gemitu glomerat, fundoque exæstat imo."

"His letter is addressed to the Churchwardens of Bamford Speke, the vicarage which is now under the spiritual sway of the Bishop's adversary, Mr. Gorham. His letter is, truly, a model of meekness and Christian charitableness. Bishop Philpotts tells the Bamford Spekites, that they have a Heretic set over them, as their spiritual pastor and master. He excuses himself for not bidding them go into the neighbouring parishes for pastoral care, and tells them by all means to stick to their own church and their own clergyman, heretic though he be. But they are to stick to him in the spirit in which bull terriers stick to a badger. They are to watch an opening for worrying him. "Note his words carefully," says the Bishop, "and directly he preaches anything heretical, accuse him before me." This is no exaggeration. Such is really the advice which a Christian Bishop gives to the inhabitants of a quiet, rural village, on a new minister of the Gospel coming among them. Bishop Philpotts is determined that Mr. Gorham shall have a house-warming in his new cure, and accordingly blows up the coals of strife with a forty-priest power. He evidently regards his episcopal staff, not as a crook wherewith to keep his various flocks in peace and quietness, but as a long pole to stir them up with. If Bamford Speke is not for the next few years a den of malice, of envy, hatred, and all uncharitableness, it certainly will not be the fault of the holy prelate of the diocese.

"Just imagine the churchwardens of Speke preparing to obey the mandate of their Ordinary. Rural churchwardens are not usually very highly educated men, or very well versed in abstruse points of Divinity. Some burly farmer, and some general village shopkeeper, usually serve the office; whose ideas as to the precise nature of baptismal regeneration must be, to say the least of it, rather hazy. Probably the good Bishop will save them the trouble of studying both sides of the question, by sending them some nice little tracts, with his own doctrines all cut

and dry for use. This qualified and confirmed in Puseyite orthodoxy, Farmer Jowler and Master Caleb Quotem will walk sternly into Bamford Speke Church to hear, and inform against their Vicar, of whose heresy they are already comfortably convinced. Sharp Caleb Quotem will fit like an accusing spirit around the pulpit, and stout old Jowler will deposit himself in the churchwardens' pew, like a gaitered Rhadamanthus, who

"Castigatque auditque dolos."

Directly Parson Gorham says a word about baptism, out come pencils and note-books. "Booked him," says Quotem. "Zurely, that be heresy," mutters Jowler; and the learned functionaries of orthodoxy will prefer their bill of indictment in the Bishop's Court at Exeter forthwith.

"Such perseverance as the Bishop deserves a recompense; but we sadly fear that he is doomed to disappointment, if he hopes to eject Mr. Gorham. Like the old maid in the song, Bishop Philpotts

"Is judge in his own little court,"

and we have no doubt but that he will try and will condemn Mr. Gorham with speed and glee. But then will come the appeal; and then the poor Bishop will be subject to just the same mortification over again, as the Judicial Committee of the Privy Council has just inflicted on him.

We read, however, that "Virtue is its own reward;" and we suspect that the Bishop of Exeter forms one of a class, numerous enough in the world, especially in the clerical portion of it, to whose saintly spirits, dissension, litigation, and strife, whatever be their results, form, as is the case with other men's virtues, their own exceeding great reward.

On Monday evening, the 9th inst., the Rev. Digby Campbell delivered his long-announced discourse on "The Ancient Catholic Faith, contrasted with the Modern Creed of the Church of Rome." The rev. gentleman chose for his text upon this occasion, Jer. vi. c., 16 v., wherein the Prophet exhorts the Jewish nation to seek for, and having found out, to walk in the good old paths.

The object of the rev. gentleman's discourse, was to prove, that the Protestants of the XIX century, do indeed walk in the "good old paths," and that it is the Catholic who has ventured upon new roads, untrodden before the XVII century.

As far as we could understand him, the rev. gentleman's argument was as follows:—The knowledge of, and the firm belief in, the Gospel, or glad tidings of salvation through Christ, constituting all that is necessary to salvation, it is certain, that that Gospel, perfect in all its parts, was preached by the Apostles to their disciples, in obedience to the command of our Saviour. "Going, teach all nations," &c. That the whole of that Apostolic teaching is contained in the creed commonly called "of the Apostles." That the Council of Nice, and the subsequent Councils, neither added to, nor subtracted from this, the first Confession of Faith; but that the Council of Trent did, by adopting the articles of Faith embodied in the creed commonly called of Pius IV., make additions to the Faith once delivered to the Fathers, and thereby left the old paths—the good old way. Such, as far as we could understand, was the substance of the argument.

To this, the answer of the Catholic is very simple. The Council of Trent made no additions to the belief of Catholics, any more than did the Council of Nice, of Constantinople, of Ephesus, or of Chalcedon; but merely stated the already existing Faith, as held from the beginning. The Council of Nice explained in what manner the faithful were to believe in Jesus Christ, and affirmed the consubstantiality of the Father and of the Son. The Council of Constantinople made its addition to the form, but not to the substance of the Nicene Creed, by asserting the personality of the Holy Ghost, and His equality with the Father and with the Son—leaving the question of the Procession from the Father and from the Son, undecided, because the question was not mooted. The Council of Ephesus proclaimed the Unity of Christ's person, and confirmed the title of "Theotokos," or Mother of God, to the Blessed Virgin, whilst by the Council of Chalcedon, the belief in one person and two natures in Christ, was announced as the faith of the Christian world.

So, also, with the Council of Trent, summoned, not to discuss the mysteries of the Incarnation, but to declare what was the faith of the Church, upon original sin, Justification by Faith, the Invocation of Saints, on Indulgences, Purgatory, and other matters taught by the Church, and denied by the heretics of the XVI century. These were the objects for which the Council was summoned. New errors had been broached, new forms of words were opposed to these errors, in the same way as the new word, Consubstantial, was opposed, by the Council of Nice, to the errors of the Arians,—Mother of God, or "Theotokos," by the Council of Ephesus, to the error of the Nestorians,—and Transubstantiation, by the Fourth General Council of Lateran, to the errors of those who had embraced the heresies of John Scotus Erigena, of Berengarius and Amaury.

The first four General Councils having defined the belief in Christ and in the Holy Ghost, the Council of Trent defined, or more fully explained, another article of the Apostles Creed,—"I believe in the Holy Catholic Church." This article denotes something more than a mere belief in the existence of a Holy and Catholic Church. It implies—a belief in the teaching of that Church. The two things are very different. We may believe, for instance, in the existence of the F. C. M. Society,—but, certainly, we do not believe one word of its *Records*. The Council of Trent declared what was—what had been the teaching of the Catholic Church, from the beginning,—and, in matters of Faith, enacted nothing. The creed, commonly called of Pius the IV., had, in substance, always been held by all Catholics, and is merely an expansion of the former article—I believe in the Holy Catholic Church.

The rev. gentleman galloped at such a rate over his dates, that there was no keeping up with him. It seemed to us—(but we are open to correction, if in error,)—it seemed to us that he assigned the following dates, to the following doctrines:—Invocation of Saints, 700—The Mass, a Sacrifice, 1564—The Supremacy of the Bishop of Rome, 1215—without attempting to prove any of his assertions. The rev. gentleman maintained a very discreet silence as to the origin of the creed called of St. Athanasius, and did not inform his auditory, that the Nicene Creed, as read in the Anglican Church, is not the creed agreed upon either by the Fathers of the first Council of Nice, or of the first Council of Constantinople. Neither did he state when, and by what authority, the famous *Filioque* was introduced.

One thing struck us as curious. In alluding to 18 and 19 verses of the Apocalyptic Vision of St. John, it seemed to us that the rev. gentleman wished to express an opinion, that the prohibition, to "add unto the things, or take away from the things, written in the book of this prophecy," was intended by the Apostle to apply to all the books commonly called, of the New Testament. Do Protestants really teach this? We have asked the question before, and we are anxiously waiting for an answer.

Whatever quarrel we may have with the rev. gentleman's chronology, we have none with the gentlemanly and courteous style of his discourse, which was remarkable for the absence of all abuse of the Catholic Clergy. The F. C. M. Society would do well to follow, in this respect, the example of the Rev. Mr. Digby Campbell.

Monseigneur Charbonnel, the lately-consecrated Catholic Bishop of Toronto, arrived in town Wednesday afternoon. His Lordship was accompanied by one Irish ecclesiastic. On Monday next, it is his Lordship's intention to descend to Quebec, after which he will, in accordance with the dearest wishes of his heart, hasten to visit the faithful of his diocese, and gladden them by his presence.

At the same time, and by the same steambot, arrived the Right Rev. Dr. Fullford, the new Anglican Bishop of Montreal, accompanied by his lady and family. A numerous body of gentlemen and clergymen of the Church of England, were waiting for, and escorted the newly-arrived Bishop to Hall's Ottawa Hotel.

We thankfully acknowledge the receipt of a new edition of a translation of Bossuet's Variations. This work will make an admirable companion to the translation of the *Solution of Great Problems, or Religion in Society*, lately issued by the same spirited Catholic publishers, Messrs. D. & J. Sadlier, of New York and Montreal.

We thankfully acknowledge the receipt of forty pounds from our Quebec subscribers, through the hands of our Agent, Mr. Mathew Enright.—Also, from Rev. Mr. Huberdault, £16 10s.

John O'Connor is not authorized to receive subscriptions on account of this paper.

To the Editor of the True Witness and Catholic Chronicle.

DEAR SIR,—Oh! what have you done,—what terrible heresy have you put into the mouth of the Rev. Wm. GAHAN, the ecclesiastical historian! Why, you have made him maintain the existence of two opposing wills in Christ—"That of the flesh and that of the spirit—that is to say, a will of concupiscence, which revolts against the spirit." You have left out two whole lines from the quotation, page 219, Gahan's Ecclesiastical History. The passage runs thus—Honorius " . . . always adhered to the truth, and held with St. Leo, and the Catholic Church, the doctrine of two wills in Jesus Christ, and that he only denied that there were in Christ, as in us sinners, two wills contrary and opposite to one another, that of the flesh and that of the spirit, &c. "By leaving out the part marked in italics, dear



Mr. Editor, you have made Mr. Gahan speak what would be absurd nonsense, if it were not most damnable heresy. Won't you catch it for this, from Britannicus, next Monday. What a wiggling you will get to be sure. Be more careful in correcting your proofs for the future.

Your sincere friend,  
R. H. D.

Montreal, Saturday, 7th Sept.

To the Editor of the True Witness and Catholic Chronicle.

DEAR MR. EDITOR,—Is it not deplorable to see how, in our days, the same opposition to the authority of the Catholic Church, divinely instituted, which began in the unfortunate Martin Luther, is still maintained with unabated virulence? and why is it so? The words of Melancthon, one of the companions of Luther, and a leader in the work laughably enough styled the Reformation, will supply an answer to this query. "Our people," says he, "blame me because I restore the jurisdiction to Bishops. The people accustomed to liberty, having once cast off the yoke, will not receive it again; and the imperial towns are most averse to this authority. They seek not doctrine and religion, but power and liberty." B. 1. Epist. 17th. He repeats this complaint again to Luther: "Our associates," he says, "dispute not for the Gospel, but who shall govern." There Protestants! there is what one of your own darling apostles thought of your forefathers, the great disciples of a nicknamed reformation!! They sought not doctrine and religion, but power and liberty; that is, they sought to be their own masters, and to have a sort of religion that would permit them to do what they pleased, abusing their free will, Melancthon, foreseeing the evils that must necessarily be the result of their resistance, was in extreme agony, "And the Elbe," he said, "with all its streams, would not have furnished him with water sufficient to weep for the sorrows of the reformation." Those who have an interest in opposing the authority of the Catholic Church, spare no effort to represent to their hearers, our Bishops and Priests in colors the most odious; they hold them forth as political despots full of ambition, eaten up by a love of dignities and honors. This is not a matter of surprise, for the Bishops and Priests of the Catholic Church are princes and rulers of a kingdom which is not of this world; of a kingdom which is governed by a Spirit, directly opposed to the spirit and the maxims of the world. Whereupon they that are of the world, that try to infuse into other minds the spirit whereby themselves are influenced, hate and calumniate our sacred guides. But this is what the Godman foretold to those who were in course of time to be rulers in His Church, "If the world hate you, know ye that it hath hated Me before you. If you had been of the world: the world would love its own: but, because you are not of the world, but I have chosen you out of the world, therefore the world hateth you."—John xv. v. 13, 19. It is then no matter of surprise, that our dear venerated Clergy are calumniated and hated; Christ has foretold this. As they are the object of the world's obloquy, so also are they the heirs of our divine Master's promise, "The world will hate you also." It is indeed deplorable, that men should be so forgetful of their true interest, that they should allow human respect or prejudice to prevail over them, so as to close the path of life against themselves and others. Since the day when Lucifer rebelled against God, a spirit of proud independence and insubordination has been the characteristic of the enemies of God. Humble obedience is the main feature of the elect. The Lord always demanded of His creatures an acknowledgment of their dependence on Him. Adam received a precept easy to be observed; Adam did not obey; alas! we know and feel too well the fearful results of this first man's resistance to authority. Abraham was constituted the father of all true believers, on account of his great faith; but it is clear that the great merit of Abraham's faith consisted in his prompt obedience to the divine will. Abraham when commanded to offer in sacrifice Isaac, the heir of the divine promises, dares not to call God to account or ask why should the Lord require such a sacrifice, or how could the promises be fulfilled in the event of its being offered. The holy patriarch believed the veracity, the power, the wisdom, the goodness of God, hence he pays a prompt and blind obedience to the divine will. It is by such a disposition that the Lord will acknowledge us as children of Abraham: "If," said Christ to the Jews, "you be the children of Abraham do the works of Abraham." The Son of God, when He built His Church on the rock, Peter adopted a plan whereby He distinguishes between His friends and His enemies, His servants and His adversaries. "He gives those whom He appointed to rule His Church such authority that He declares all to be His enemies who will refuse submission to this authority," "He that hears you, hears Me, and he that despiseth you, despiseth Me," again, "He that will not hear the Church, let him be to thee as a heathen and a publican," that is, as reprobates. The above passages were addressed to those whom He commissioned to preach His Gospel, to teach mankind to observe all things whatever He commanded them. This body of teachers He appointed to form and govern His Church, by themselves and their successors, to the end of the world. Such is the system by which the rebellious and proud will be distinguished from the humble and obedient; the imitators of the humility and obedience of Jesus Christ, which is the same thing the elect, from the reprobate. I conclude for the present; perhaps if I have leisure, I may return again to this subject.

I am, Sir, with great respect,  
Your humble servant,  
PADRIG MAC GAEL.

Lachine, 11th Sept., 1850.

### OF WHICH MUST WE TAKE MOST CARE, THE BODY OR THE SOUL?

(From the Catholic Telegraph.)

The Catechism corresponding with the admonitions of the Scripture, informs the child as soon as he can read, that the soul being immortal and spiritual, is infinitely more important than the body, which is daily liable to perish. The Church of Jesus Christ, in the fulfilment of her divine mission, impresses this great truth on the attention of her people, and it is because she gives the preference to the soul that she is hated by the world and its followers, who desire to unite in themselves whatever is worthy of being thought excellent amongst men. The Church anxiously impresses on us the necessity of an undivided worship of God. To elevate the soul is one of the chief objects of her teaching, and this can only be accomplished through her ministry and by the grace of the Sacraments. There is no real reform beyond her pale. All the good-natured men and philanthropists on earth can accomplish little for the correction of public evils, or the reformation of individuals; the most that a House of Refuge can do is to separate the worst amongst the bad from the association and consequently corruption of the good; the Bible and Missionary societies have not, according to our judgement, improved humanity any where, and these results are the consequence of that religious system which, disguise it as they may, pays more reference to the worldly than the spiritual interests of those who are brought within its influence. The chief argument of the Protestant at the present day—is the temporal prosperity and worldly honors of the countries in which his sect abounds, but the same argument will apply with greater force against the primitive christians and in favor of their Pagan oppressors. As the richest man, or even the rich men of any community, do not constitute in consequence of their wealth, the virtuous or moral portion of the community, though exteriorly they may far exceed in decorum the half-clad laborer who lives in some unwholesome alley, neither do the nations which hold the highest political or commercial power, deserve to be esteemed the most virtuous and christian, because their purses are filled with gold, or their military predominance gives them an ascendancy amongst other nations.

The Church wishes to see her people happy, comfortable and contented. She knows, because she is far removed from fanaticism, that all cannot be equal in worldly possessions no more than they can be equal in mind or in health. God allows some to be dependent on others; there are many poor, that the rich may sympathize with them, thereby securing the favor of God; there are many sick, that the merciful may visit them; there are orphans, in order that those who recognize in their souls the likeness of God, may honor the Eternal Father and his Son, Jesus Christ, by affording them a home, shelter, nourishment, and what is inexpressibly more valuable—Christian instruction.

Some one of the new school lately stated as a mark of inferiority of an old Catholic nation, that it had no rail-roads! If this was intended to mark her inferiority in a worldly sense, we have nothing to say either for or against it—but if it be thereby intended to condemn the character of her religion the accusation is wholly absurd. God did not establish his Church and commission his apostles and their successors to make rail-roads and build steam engines; he did not promise that his truth would abide in the people which shewed the greatest activity in the manufacture of cottons and whose heartless avarice would subject the child to twelve hours daily labor in a factory—on the contrary he spoke not of earth but heaven, and his commands were—"go and teach all nations baptizing them in the name of the Father and of the Son and of the Holy Ghost." He promised, moreover, that the system or church which was to be built up for the perpetuity of this teaching of the nations—would be everlasting—that the gates of hell should not prevail against it. The salvation of one soul is of more importance in the estimation of the Catholic Church, than all the internal or scientific improvements which have been or may hereafter be accomplished. She thinks infinitely more of instructing a child in the way of righteousness or winning back to virtue one who has fallen into sin, than she does of a rail-road to the Pacific. Useful works of science or art have ever been regarded by her with respect, but she does not wish them so to engross the minds of her people, that the design of their creation—to serve God here and be happy with him hereafter—should be wholly forgotten, or the earth made superior to heaven. If a choice is to be made between riches and truth, between worldly comforts and the faith taught by Jesus Christ, the Catholic Church never hesitates; and hence her people compose, very generally, the laboring class in almost every community. There are avenues to fortune in which they never travel; there are social combinations in which they cannot unite; whatever their gain is the fruit of thrift, industry and hard knocks. The sweat of the poor man is the cement which holds his house together.

The Catholic Church teaches us to take more care of the soul than the body, and her voice is the only one which is really respected on earth. She "teaches" all nations. Truth would have been sacrificed, without her vigilance and protection, and all her rivals, if such the dwarfish sects of Protestantism can be called, do not pretend to exercise a similar control. They talk much about the Catholic Church lording it over the souls of men, not because they would not exercise such influence, but because it would be useless in them to attempt it. Men apart from the Church consult their own reason in all religious topics. The question is not whether a proposition be true, or emanating from God, but whether it be agreeable to

their ideas of propriety. This liberty makes religion a mere opinion, which changes like the constitution of the human frame, sometimes strong at other times shaken by disease, and finally decrepid. Such a system must, necessarily, shut out all faith from the mind. Dark clouds intervene between it and heaven, and the only object which can be seen is the world. Every thing is glorious in its proper place, but if the true faith of Christ be removed from a nation, all the splendor of the world cannot make amends for the loss. "Without faith it is impossible to please God," says the apostle—and where there is no infallible teacher, there can be no faith.—"What doth it profit a man if he gain the whole world and lose his own soul?" says Jesus Christ. The emaciated Irish peasant dying of starvation at the doors of the poor house—the convict pining in prison for taking a little food to sustain life, from a rich neighbor—these, in their rags and squalor, have a hope and assurance of heaven, which the crown and jewels of Victoria cannot purchase for their mistress—a hope and an assurance, the fruit of faith and long suffering, which the proud and vain worshippers of human respect, will never have the consolation of enjoying.

### CANADA NEWS.

**FIRE.**—About 12 o'clock on Sunday night last, a fire broke out in an outhouse attached to the dwelling of Canfield Dorwin, Esq., in Dalhousie Street, Grifftown. It shortly after communicated to the dwelling, the upper part of which was destroyed, and the lower part was so much damaged by the water that it is a complete wreck. The fire was prevented from communicating to the adjoining houses by the firemen.

Mr. Dorwin had his house and furniture insured for £800.—*Montreal Transcript.*

Railway wheels, which have heretofore been imported from the United States, are now being manufactured at Molson's foundry.

**RIDEAU CANAL.**—After the immense outlay of nearly two millions sterling, a single steam-boat making a bi-weekly trip from one end of the canal to the other, is all that can find employment on it.

Bytown and Prescott Railroad, in connection with the Ogdensburgh and Boston Railroad. A provisions' Committee for the purpose of raising subscriptions to defray the preliminary survey and estimate of the above road, has been formed.

**TELEGRAPH.**—The British North American Electric Telegraph Company, have determined to extend their line from Riviere du Loup to Grand Falls, in New Brunswick, provided that the Frederickton Telegraph Company will carry their line to that place.

The weather continues to be all that could be desired, and the most cheering accounts are continually reaching us from all the agricultural districts of our own and the adjoining Provinces. We shall positively have to get up a "Jubilee," to return thanks to the Giver of all good for His bounty.—*Nova Scotian.*

**THE PROVINCIAL FAIR.**—The *Niagara Chronicle* gives an account of the preparations now being made for the approaching Provincial Fair, to be held in that town on the 18th, 19th and 20th of this month. The ground selected for the show, is situated nearly opposite Fort George.—*Transcript.*

Considerable progress has been made in the more forward districts, and a good deal of Corn has been secured in a fair condition during the week. The accounts of the yield of Wheat do not improve; indeed the complaints respecting the deficiency of grain in proportion to Straw have increased, which we are not surprised at, considering the blight of the earlier sorts of Wheat, the loss of which was naturally, to be expected, from the fact of large breadths of Corn having been laid by the heavy rains and high winds experienced in July. It is yet too early to speak of the deficiency.—*Bytown Packet.*

**THE GOVERNOR GENERAL TOUR.**—On his way to Lake Superior the Governor General passed through various towns in the Western part of the Province. The Western papers contain long accounts of enthusiastic receptions, and cheering with addresses, replies, &c.

**UNIVERSITY OF TORONTO.**—The Rev. Dr. Beaver has published a letter in the *British Whig*, stating that it is his intention to resign his professorship in the University, so soon as his claim for compensation recognized by the Act has been settled. The reasons assigned by the rev. gentleman are as follows:—

"I beg to state thus publicly that I am entirely opposed to the present system of the University, even as amended by the Act of the last session; because I believe that it must lead inevitably to infidelity or godlessness, either avowed or practical: and because the very principle of it is, that education may be lawfully conducted apart of religion, which I deny;—that no consideration whatever should induce me to remain permanently connected with it in its present condition, and that I am resolved that my connection with it shall terminate at an early period."

### ARRIVAL OF THE STEAMSHIP ASIA.

(From the Montreal Transcript.)

New York, Sept. 11.—10 1/2 A. M.

The *Asia* arrived at Halifax, Monday morning, at half-past 9 o'clock, but the wires being down, and some irregularities having caused the delay.

Indian Corn had advanced 1s 1d; Yellow 27s 6d a 28s; White 28s a 29s 6d.

Flour firm; for Western Canal 22s a 23s 6d; Ohio 23s a 24s.

Wheat quoted at 5s 6d a 7s 5d per 70 lbs; Imports from America for the week have not been large; demand for American cured.

Provisions steady; business in Lard to a good average amount, at very steady rates; Beef unchanged. Cotton very dull—declined 1/4.

Money Market easy; Consols 96 1/2; little doing in American securities.

NEW YORK MARKETS—SEPT. 11TH, 6 1/2, P. M.

Ashes—Pots easier; Sales 70 brls at \$6,18 1/2. Pearl quiet, but firm.

Flour—Increased buoyancy in low and medium grades of State and Western; at the close prices were 6 1/4 cts. better; demand good for the east, especially for Genesee; Inquiry for export active for low grades; Canadian better, and not freely offered; Sales 300 brls at about \$4,62 1/2; Sales of State and Western 12,000 brls at \$3,56 1/2 a \$3,75 for Sour; \$3,62 1/2 a \$4 for No. 2 Superfine; \$4,25 a \$4,37 1/2 for Old State and Western; \$4,4 a \$4,50 for Common to Straight State and Western fresh ground; \$4,56 1/2 a \$4,75 for New State and Western Common to good Brands; \$5 a \$5,12 1/2 for Pure Genesee.

Wheat—Good demand for milling, with fair export inquiry; Sales 12,000 bush. good Ohio and Michigan at \$1; 1000 good Genesee at \$1,10 and 5,700 Prime ditto, on private terms.

Corn opened better, with good demand—in part to arrive for export and the East; Sales 30,000 bush. Western Mixed, at 64 cts. a 65 cts.

Canadian Peas dull, at 65 a 70 cts.

Pork—Holders firm, and demand fair, at \$8,18 1/2 for Prime; and \$10,35 for Mess.

Buffalo, September 11.

Market unsettled by steamer's news, and transactions limited.

Flour firmer—Sales 2000 brls. including 1600 Michigan at \$3,87 1/2, and 400 southern Ohio at \$4.

Wheat—Rather better, with sales 2500 bush. Milan at \$1 cts.

Corn not plenty and better sales yesterday at 51 cts. Also, to-day to arrive, at the same figure.

Canal Freights unchanged.

New York, Sept. 11.

The steamer *Georgia* sailed at 3 o'clock for Chagres with 245 passengers.

The *Asia* brings over 160 passengers.

Washington, Sept. 14.

Information has been received here by Telegraph from Charleston, stating that the people of that city are furious at the passage of the Territorial Bills. On receipt of the news a public demonstration was got up, and the flag of the Union trodden under foot. Public meetings have been called in a number of districts of South Carolina, to take action in the present state of affairs.

The steamer *New York* which left this place some two months since, or more, having gone as far as the equator, was obliged to return in consequence of a bad leak, caused by a series of very heavy gales. She touched at Maranham and Bermuda.

New York, Sept. 14.

I have just heard from the best authority that it is the intention of Jenny Lind to give her share of the proceeds of her first concert, amounting to considerably more than \$10,000, to the various charities in the City of New York—a noble instance of her generosity.

Halifax, Sept. 11th.

The *Asia* was telegraphed at 8 1/2 o'clock, and arrived at her wharf at 10 o'clock last night. She had a heavy gale from the east, which has undoubtedly occasioned great loss of life along the coast. Towards morning the wind veered to the west, and is now blowing heavily from that quarter. The wires to the westward of this city are supposed to be badly broken, and this despatch will be forwarded by the New Brunswick Express to the first office having a western circuit.

Louis Philippe died on the 26th August.

Louis Napoleon is still on his tour through the Provinces.

Queen Victoria has gone to Scotland.

Austria has given her adhesion to the English protection on the Danish question.

Nothing new from the seat of war, excepting accounts of some slight skirmishes.

The Sub-Marine Telegraph between Calais and Dover has been completed, and works well.

The *Asia* cleared from Liverpool at 12 noon.

The *Canada* arrived at Liverpool, at half-past 5 A. M., on the 26th.

The steamers of the Cunard Line running between Liverpool and New York, will hereafter run direct. The *Asia* will not touch at Halifax on her return.

New York, Sept 11th.

The *Asia* arrived here this morning, prior to the sailing of the *America*, which took place at noon. She takes out 53 passengers.

Vessels to London and other ports, are required to perform a quarantine of ten days.

At Malta the cholera is sensibly diminishing.

LONDON MARKETS—AUG. 30.

English Wheat to-day in short supply.—Business limited, but prices sustained. Foreign unaltered, but dealings small.

Oats rather firmer, and good.

Corn hardly to be got at former rates.

FOREIGN ARRIVALS.

Wheat 11,700 bush.; Oats 8020 ditto; Barley 2,090 ditto.

Weather very fine.

### MONTREAL MARKETS.

[Compiled expressly for this Journal.]

MONTREAL, 12th Sept., 1850.

**FLOUR.**—There has been an active demand for fresh old and new Flour, during the past week, in consequence of orders for the Liverpool and Glasgow markets, and the lower ports. The market is now bare of these descriptions. We quote extra superfine 22s; No. 1 Superfine 21s. 3d. a 21s. 6d; No. 2, 20s 6d; Fines 19s 6d a 20s, per brl. New Flour would command the extreme rates named.

**WHEAT.**—There is no U. Canada down, and none offering, to arrive. L. Canada red is held for 4s 6d per 60 lbs., without sales.

PEASE, of good quality, are held for 2s 7 1/2d per minut.

**INDIAN CORN** is held for 2s 10 1/2d per 56 lbs.

**ASHES** are rather lower. Pots may be quoted 35s 6d, and Pearls 31s, per 112 lbs.

**PROVISIONS.**—Mess Pork \$13; Prime Mess \$11; Prime \$10; little doing.

**BUTTER.**—No. 3, 5d; No. 2, 6d; No. 1, 6 1/2d a 7d per pound.



FOREIGN INTELLIGENCE.

**ITALY.**

**AFFAIRS AT ROME.**—[We give the following information from the Roman correspondent of the Times, under date August 8. Our readers will perceive it with interest, as the facts mentioned are surely most honorable to the Holy Father, though told with the usual justice.] How strange it is, by the way, that the Government of the Holy See is thus insulted by the very policy modern times so untruly call peculiarly their own—viz.: a tenderness for human life.—Ed. Tab.]

The Pope is still in Rome, though every one calculated that long ere this he would have gone to Castel Gandolfo. It appears, however, that the approaching Consistory for the creation of seven new Cardinals, whose names are already before you, and the discussion of administrative reforms, occupy all his time; and that his usual summer visit to the shades of Albano is to be postponed till autumn. The poor Pope is now sadly perplexed in mind in consequence of the conviction of six murderers, to whose sentence of decapitation, if justice on earth should have its course, he is to affix his name, as he revolts from the signature of a death-warrant, and entreats that these miscreants should be sent to the galleys for the rest of their lives. The Government and the judges are not inclined to give way, and Pio Nono, whose tenderness of heart is proverbial, is in despair; the evidence in all the cases being of the clearest nature, and not the slightest excuse appearing on the record for the hand of justice being stayed. No execution has taken place here since the accession of the Supreme Pontiff—nor for two years before; so you may well conceive how painful the sensations of the Sovereign are. The sentence of the first criminal ought to be fulfilled on Saturday next; but if it be commuted, as they say it will be, to the galleys for life, it is probable that the guillotine will not be resorted to for the others. The man on whom the first lot has fallen murdered in open day, and in the most ferocious manner (having previously announced his intention of so doing), the father of his wife, and there are no political motives connected with his case; but the other miscreants were all foremost in the revolution, and the crime for which they are condemned, was perpetrated only two or three days before the French entered the Capitol. General Oudinot should have taken the matter in hand and shot these rascals on the spot, as all Rome bore witness against them; but the General in that, as well as in many other instances, displayed an ill-timed lenity, and thus left to the slow tribunals of the Papal Government a legacy of crime which he should have treated in a more summary manner. Among the ill-judged measures of defence taken on one side of Rome, was the levelling the cottages and vine yard walls of the peasantry within a certain distance of the gates. Three poor men remonstrated against these acts, and the wanton destruction of their property, on which they were declared to be Jesuits in disguise, bound hand and foot, and thus dragged to the public square of Popolo. There it was intended that popular vengeance should have full play; but some of the law agents of the Republic, having suggested that revelations might be extorted, it was determined to take them to the Castle of St. Angelo. The three innocent rustics, reviled as Jesuits in disguise, were carried through the streets, hunted, and insulted by the mob; but no sooner had they reached the bridge of St. Angelo than the rascals who are now under sentence of death rushed to the front, and declared that justice should be executed on the spot. The proposal was received with acclamation, and the poor men were literally torn limb from limb, and each member of their bodies flung into the Tiber, amid the howlings and mad fury of the crowd. For being ringleaders on this occasion, the six men alluded to have been convicted, under evidence that admits of no doubt; and in any other country but this, no hesitation in accomplishing the last rigor of the law would take place; but Pio Nono still refuses to shed blood, demanding that the murderers should be sent to the galleys. I am likewise happy to say that a better feeling prevails among the middle classes towards the Papal Government. Self-interest alone dictates this altered feeling, as the traders on the Corso and Via Condotti know that their best customers are the visitors to Rome, and that these strangers will not appear unless the Papal Government be well protected. As I make it a rule to collect the opinion of persons of every rank, I am more than amused at the decided change that has taken place, and is openly avowed by the leading bourgeois. Many of these worthies entreat me to make this public, and to assure the English nobility who have habitually visited Rome in the winter, that they have now become defenders of the Faith, and that there will be full security for purse and person. Adversity has taught the Roman shopkeepers wisdom, and their eyes are opened to the folly of the last year's proceedings. It is to be deplored that the Papal Government does not take advantage of this state of public opinion, to establish such monetary and administrative reforms as circumstances imperatively demand. With French bayonets here, and Austrian at Bologna, full security is obtained; but if these bayonets were removed tomorrow, or if they be removed twenty years hence, another revolution must take place, unless, in the meantime, sound principles be adopted, and the only security which Sovereigns can have—that of public opinion—be wisely invoked. In my humble opinion, there are no parts of Europe which have so many resources as Tuscany and the Papal States, or where the mischiefs of years of misrule can be so easily repaired: it only requires the will to dare and the will to do to make all right, and a man of ordinary firmness and capacity is all that is at present demanded. The Papal throne, above all others, is that which is the most easily supported. It has the basis which Archimedes required to move the globe, and the fact cannot be overlooked, that respect to the Madonna, and all the forms which Protestant England calls superstition, were strictly adhered to during the worst days of the Revolution, and are even now upheld with the same fidelity that they were in the last century. Infidelity has, no doubt, taken the place of religion in many minds, but the mass of the people remain the same, and are likely, whether they be right or wrong in your opinion, to remain so.

The *Univers* has the following from Rome, dated the 10th:—

"This morning was celebrated in the church of St. Luis, for the first time, a Mass which the Pope had founded for the French soldiers who had died during the campaign of intervention. Mgr. Sacriste officiated. The staff of the army of occupation, the members of the Embassy, the administrative Com-

mission of St. Louis, and a great number of French were present at the ceremony. There were also in one of the upper galleries Mgr. de Medicis, Majordomo, Mgr. Barromeo, Chamberlain; Mgr. de Merode, and Mgr. Talbot, attached to the household of His Holiness. The band of one of the French regiments executed several pieces of music. The Abbe Lavel, Superior of the House Saint Louis, delivered a very eloquent discourse, in which he enlarged on the providential character of the last intervention of France. European demagogues appear to have sworn to keep the Eternal City in a constant state of agitation, and to attain that object it shrinks from no act of infamy. Assassination, incendiarism, and infernal machines, are incessantly brought into action. Thank God, success does not completely attend these guilty intentions, and it may be said that Providence itself watches over this Holy City. In the night of Tuesday last there was a fresh attempt at incendiarism, probably made by the sect. A few months since the office of the Notary of the Vicariat was set fire to; this time it was that of the Notary of the Chapter of Saint Peter's, and a great number of other establishments that were the object of attack. The incendiaries entered by means of false keys into the office, when they lighted the fire, and then left, closing the door behind them. It was this circumstance that saved all the Archives. The fire, deprived of air, did not burn violently enough to destroy the parchment in which the papers were enveloped, and only blackened them. All the loose papers in the office were, however, destroyed. The object of these incendiary wretches was in a great measure defeated, for almost all the documents connected with religious establishments were preserved, those which were destroyed belonging to private individuals. You thus see that our Communists, while waiting for the day when they may be able to divide property, seek to get rid of all title deeds connected with it.

From Rome, of the 10th inst., it is stated that the Austrian Ambassador has presented a note to the Consistory of Cardinals, demanding energetically that an end shall be put to the present state of things, by adopting a more regular policy, granting an armistice, and re-establishing the *statuo* (Constitution).

FRANCE.

PROGRESS OF THE PRESIDENT.

The French papers are full of pompous details of the progress of Louis Napoleon through the departments of Burgundy and Eastern France. On Tuesday he was at Dijon; on Wednesday, at Chalons and Mison; on Thursday, at Lyons—everywhere received with unbounded applause. The *Times* thus reviews the imperial progress—"It is certainly the most singular manifestation of his personal influence and position which has been given since he assumed the executive government of the Republic. The cities chosen for his first appearance in the provinces were notoriously ill-affected to his government, and were supposed to be those in which the Red Republic has the greatest number of passionate adherents. Several of these districts are still under martial law; the National Guard has been dissolved in some of them for its revolutionary tendencies; and they have for the most part returned ultra-Republican members to the Assembly. But when an attempt was made at Dijon, at Montbard, and at Chalons on the Saone, to interrupt the chorus of popular acclamation, it was soon evident that whilst a band of disorderly fellows were shouting for Republican institutions, the mass of the people had concentrated their interest and affection on the man whom they were assembled to welcome and to applaud. Accordingly, nothing could be more unlike the modest journey of the chief magistrate of a commonwealth, and nothing could more nearly approach the splendour of an imperial progress. Everywhere the recollections of the Empire and the Emperor Napoleon are revived and paraded before the people. Here a monument is to be visited with solemnity representing the illustrious Captain on a shroud, with the exquisite bathos of a French inscription—

"To Napoleon, Noizot, a Grenadier of Elba."  
 There a city was reminded that the great Emperor had enriched its armorial bearings with the star of the Legion of Honor. When the health of the President was proposed by the Prefect of Mason, it was preceded by the 'glorious and immortal memory' of the uncle, and wound up in honor of 'his worthy and popular hero—Louis Napoleon.' The Prince, as he was styled by the more ardent worshippers of the rising sun, received all these honors as due neither to himself nor to his present office in the Republic, (for, indeed, that offensive expression is seldom heard), but to the glory of his family and of its great Chief; while the only allusion made to the Constitution seems to have been when an ill-timed request was hazarded by Noizot, the Grenadier of Elba, for an amnesty to one of his particular friends, which Louis Napoleon said he was constitutionally unable to grant without the concurrence of the Assembly. In one village the municipal body distinctly intimated its opinion that a prolongation of the period of office in favor of the President is indispensably necessary to France.

"Perhaps this last declaration conveys with sufficient accuracy the prevailing desire of the peasantry and a considerable portion of the middle and lower classes throughout France. Every one deprecates a *coup d'etat*, or a revolution, even to escape from the consequences of the last revolution; but an ascent step by step from the rank of President to the distant grandeur of the Empire would probably command the support of the people.

"The recollections of the Imperial Government of France are essentially popular in their character, though they were despotic in their political results; and a little reflection will show that these terms are not irreconcilable with one another. In some respects the policy of the Bonapartes may be compared to that of the first Caesars, when they sought to erect a lasting power on the basis of the Marian party in the Roman Commonwealth. Their design was inevitably opposed in Rome by whatever remained of senatorial greatness; a similar design is opposed in France by the adherents of the Royalist cause, by the remains of the aristocracy, by the statesmen, who have passed their lives in the service of a constitutional monarchy, and by the classes who have hitherto claimed a large, if not an exclusive, share in the Government by their intellect or by their wealth. Against these personal distinctions, which Louis Napoleon can never hope thoroughly to conciliate, he has the feeling of the mass of the peasantry, extending to large classes of the people, pervading the army, and sanctioned by the Church. His power rests on a broad basis; but it

wants elevation; and the higher classes, which can alone give him that species of assistance, are his natural opponents."

**PARIS, MONDAY, MORNING.**—The Government has received the following telegraphic despatch, giving an account of the President's progress—

"Louis-le-Saulnier, Aug. 17th; in the evening."

The President of the Republic, who left Lyons this morning at nine o'clock, arrived here this evening at ten o'clock. Throughout the whole of his passage, the populations assembled to greet him, and everywhere they gave him striking marks of the warmest sympathy.

The speech of Louis Napoleon, at the dinner given to him by the city of Lyons, is looked upon by the Republican papers as a strong determination on his part towards the permanent establishment of his Government.

At Bourg the President reviewed the troops and distributed some crosses.

**PARIS, TUESDAY.**—The *Pouvoir* announces that the Legitimist deputies assembled at Wiesbaden have resolved to resist systematically any prolongation of the powers of the President of the Republic.

M. L. Astros, Archbishop of Toulouse, is to be elevated to the dignity of Cardinal.

M. Chelieu, one of the editors of the *National*, died of apoplexy, in Paris, on Monday.

Monsieur Wiseman has arrived in Paris, on his way to Rome.

M. Balzac, the celebrated writer, died in Paris on Saturday night.

SPAIN.

Accounts from Madrid of the 11th inst., state that the health of the Queen continued to be most satisfactory. Every evening she took a walk in the Prado with the King. In the afternoon of the 10th their Majesties repaired in state to the Royal church of Atocha, where they attended evening service, and prayed before the altar of Our Lady.

It appears that the Government have determined to take into consideration the complaints received from the inhabitants of the Island of Cuba. The expedition which is to be sent there is to be composed of 6,000 men—infantry, cavalry, artillery, and engineers. They are to embark immediately after the equinox.

Prince Casini, the Neapolitan Ambassador, remains at Madrid, apparently as firmly fixed as if he were a portion of the Cathedral, and perfectly heedless of the politico-diplomatic dispute which exists between the two countries.

It was believed at Madrid on the 15th, that the Ministry would ultimately propose, for the adjustment of the public debt, the plan formerly published in the *Gazette*. Thus all the *pour parlers* of the delegates with the members of the junta (who have made some extraordinary proposals) will, probably, produce no important results. M. Weisvetter, who assisted at all the conferences with M. Bertrau de Lys, was to leave in a few days for France, his object being to visit Paris, London, and the different cities of Holland and Germany most interested in the question.

SCHLESWIG-HOLSTEIN.

EXPLOSION OF THE AMMUNITION MANUFACTORY AT RENDSBURG.

The fate that turned the battle of Idstedt against the Holsteiners seems determined to pursue them with other and minor calamities. In the laboratory at Rendsburg, in which the ammunition, shells, sharpshooters, &c., are prepared, an explosion has occurred, which has destroyed the whole building, shattered the surrounding houses, and caused the loss of some lives, but how many has not been ascertained. The laboratory is situated on the island, in the centre of the town, formed by the two branches of the Eyder, the island itself being a kind of fortress within the main fortifications. The ammunition is always removed, as it is prepared, to the more distant magazines, which are of course fire and shell proof; and at the time of the accident there was no greater quantity of explosive matter in the building than the men were engaged on for the day, otherwise the catastrophe would have been frightful. It is singular that the workmen in the laboratory itself have escaped uninjured, and the persons killed and wounded were all on the outside. A rocket blown upon the stabling of the inn, the City of Hamburg, set it in flames, but by the prompt assistance of the military, who were instantly called under arms, they were extinguished without doing much damage. There must have been, comparatively, but a small quantity of powder in the place, or the houses on the Parade could scarcely have escaped destruction; it was principally shells and sharpshooters in their complete state that exploded. The building in which the Danish prisoners are quartered is close to the laboratory, and the inmates and their guard rushed into the street at the first alarm; some of them were wounded by falling splinters. Two horses in a wagon standing on the Parade fell to the ground, after plunging violently when the explosion took place, and were found dead. Gen. Willisen immediately took every measure to remove the alarm of the inhabitants. The whole garrison was under arms in five minutes after the accident, and the fire engines, which have recently been put in good order and exercised, were in readiness. After an examination of the locality, the General issued the following notice:—

"The inhabitants of Rendsburg are informed that the explosion which has just occurred is only the consequence of some of the ammunition in the laboratory having taken fire. The several magazines of the fortress are out of danger, and beyond a few shells which are probably still lying in the building, no further explosion is to be apprehended. The damage to the stores of the army is quite unimportant, and only the loss of a few lives is to be regretted. The inhabitants are hereby required to put their houses again in repair, and not to allow this misfortune to deprive them of that calm confidence with which they have till now met every occurrence. I cannot omit the expression of my thanks to the people of Rendsburg, for the prompt assistance they rendered on this occasion.

"Rendsburg, August 7."  
 In the first alarm many of the people were impressed with the belief that the explosion was caused by some act of treachery, and had been the work of Danish agents. That impression will probably remain, though the supposition is groundless. The accident was caused by some splinters of iron among the matter with which sharpshooters were being filled, giving

out sparks in the process of pounding. It was reported at Altona that the number of killed and wounded by the explosion was no less than 85.

**ENGAGEMENT AT SORGBRUCK.**  
 Another engagement between the Holstein and Danish armies took place on the 8th, to the north-west of Rendsburg. The Danes had, on the previous day, occupied Friedrichstadt, which commands the lower part of the Eyder; and from that point, and from Husum, appear to be advancing on Rendsburg at the same time the main body of their force by Kropp is moving south. The main attack was at Sorgbruck, on the little stream of that name, one of the tributaries of the Eyder, where a cannonade was begun at 8 o'clock a. m., which continued till 11 o'clock, when it was suspended. At noon the action had become general along the whole line, and was more severe on the right and left wings than in the centre. The result was not decisive, and the action has not caused any considerable change in the relative positions of the armies; the only present consequence of it is, that five Danish prisoners taken in this last engagement were brought into Altona.

It is improbable that the attack was hastened by the explosion of the artillery laboratory in Rendsburg, an accident that report would represent as more calamitous than it was in reality. It may have been, as the official accounts say, unimportant in its military consequences, but in every other respect it was a frightful catastrophe, as proved by the number of the victims. They were buried on the 8th; the distant firing from the guns in the action at Sorgbruck could be heard as the procession moved through the streets. The number of the wounded was small compared to the killed. The chief sufferers are the corps of artillery and the cadets; nine of them followed in the funeral train the bodies of their young companions. A number of ammunition waggon had been ordered to be loaded at 11 in the morning, but by some change in the arrangements they had all been filled and sent away at 5 o'clock; there was, consequently, much less powder in the building than usual.

Since the short engagement at Sorgbruck, on the 8th, the two armies have been quite inactive, and it is quite uncertain when operations may be resumed; another battle appears inevitable, and it may commence in a few hours or be postponed for several days. The main position of the Danish army is still immediately south of Schleswig; they occupy Eckernforde to the east, and Friedrichstadt to the west; a line drawn from either of these two towns to the other defines as nearly as possible the position of the Duchy of which they are in possession. The Holsteiners hold the comparatively small part of it south of that line to the Eider.

On the 19th, no change whatever had taken place in the disposition of the main bodies of the belligerent forces. The chain of Holstein outposts maintain the same situation upon the Soyge, and thence eastwards by the Wittensee to Friedrichsort. The Danes have made some slight changes in their line of outlying picquets, which have been pushed a little forward, so as to occupy more advantageous points. Both parties have strengthened their posts by intrenchments, and here and there by *abatis*, and appear more intent upon defensive and offensive operations. There has been a skirmish on the East Coast between a Danish war-steamer and two gun-boats, and the Lowe, Holstein steamer, also supported by two gun-boats. After three or four hours, the Danes, according to the Holstein report, hauled their wind.

The Danish prisoners have been removed from Rendsburg and Altona to the small fortress of Gluckstadt. It is understood that the Danes, feeling the importance of securing Eckernforde from a *coup de main*, are busily engaged in fortifying it, both in front (southward) and on its western side, north of the Windeby Lake, or inner harbour. The inaction of the armies is generally attributed to the efforts of the envoys of the foreign powers, who, it is said, have been sent into the two camps to prevent the renewal of hostilities.

The *Cologne Gazette* states, on the authority of a letter from Lubeck, that orders have been sent by the Russian government to Cronstadt to have all the vessels of war in that port immediately fitted out, and sent on the 15th to join the fleet off the coast of Denmark.

**MARRIAGE OF THE KING OF DENMARK.**—On the 7th inst. the King of Denmark contracted a morganatic marriage with Lola Rasmussen. The marriage was celebrated by the Bishop of Zealand. Mademoiselle Rasmussen was formerly a milliner, and was well known to the Copenhagen corps of officers. She then became acquainted with the King, and has now been raised to the rank of Baroness Danner. She has great influence over the King. This marriage is so far important, that it confirms the extinction of the Royal House of Denmark.

PRUSSIA AND AUSTRIA.

On the 17th, the Austrian invitation for another Diet (Bundestag) reached Berlin. Prussia has resolved to decline accepting any proposal in this or in a similar sense. The semi-official organs of the Prussian Government state, that the differences between Prussia and Austria, respecting the interpretation of the regulations on the subject of the federal fortresses (differences which resulted from the refusal of Austria to allow the Baden troops to pass the federal fortress of Mentz) are about to be submitted to a Court of Arbitration. Austria has appointed Bavaria. "According to these resolutions," writes the correspondent of the *Daily News*, "Austria must be considered as having decided not to call the restricted diet of confederation, and the work of re-constituting Germany, it would seem, must now begin anew, probably in a way by which both the great powers may bury all the projects hitherto entertained."

The Emperor of Austria left Vienna, on the 16th, for the baths of Ischyl, in Upper Austria, accompanied by his aide-de-camp, Count Grunn, and a numerous suite. During the absence of the Emperor the Council of Ministers will remain at Vienna, with the exception of one of its members, who will follow his Majesty to Ischyl.

VENICE.

The following, from the *Statuo* of the 13th inst., will be read with deep regret by those who feel an interest in the cause of Italy.

"Venice and Italy have experienced an irreparable loss. The celebrated Barbarigo Gallary, known for ages, comprised amongst other master-pieces, seventeen paintings of Titian, the Magdalen, Venus, St.



Sebastian; the famous portraits of the Doge Barbarigo, of Philip XIV., &c. After the extinction of the Barbarigo family, Count Nicholas Ginstiniani, the brothers Borbaco, and the merchants Benetti, who became proprietors of the collection, presented it to the Government. The Viceroy Raniere offered it for sale in 1847 to the Austrian Government, which refused to buy it. It has been lately purchased by the Court of Russia for 560,000*fr.*

**BELGIUM.**

**GREAT INUNDATIONS.**—The Belgium papers describe extensive disasters from the rise of the waters in nearly all parts of the country. At Brussels the water has been so high as to give serious anxiety—in many of the suburbs five feet high. The quays of the Charleroi canal had been carried away by the torrents, and four men drowned at one place. In the Faubourg de l'André, fifty houses had been thrown down, and an immense number of cattle lost. It was on Saturday night that the inundation ceased to rise. It remained stationary some time, and then began slowly to decline. At midnight on Saturday, the fall was four centimetres; at ten o'clock on Sunday night ten centimetres, and at seven o'clock on Monday morning it was one metre thirteen centimetres. During the inundation, the Bourgmestre caused cart-loads of bread and fresh water to be conveyed to the populations of the submerged quarters. In the evenings, the gas-lamps could not be lighted, and torches were attached to the pillars. On Sunday, the waters rushed from the Canal de Charleroi down the Rue de Flandre with the rapidity of a torrent. The damage done is very considerable, but fewer lives have been lost than might have been expected. Subscriptions have been opened for the relief of the sufferers, and in several streets, boxes have been placed to receive contributions. Large crowds had begun to visit the places in which the ravages had been greatest.—Letters from Louvain, Hal, Vilvorde, Beverne, Melsele, Calloo, Doel, Kieldrich, Namur, Mons, Marbes-le-Chateau, and innumerable other towns and villages, give painful accounts of the damage done by the floods; in some places houses have been thrown down, in others bridges carried, in others trees uprooted, in all crops and property to an immense amount destroyed. All the letters, however, represent that the floods were retiring.

**INDIA.**

Advices in anticipation of the overland mail bring news from Calcutta to July 2.

Sir Charles Napier has resigned, and takes his final leave of India in October next. Nothing certain is known regarding his successor. The Punjab and British India are tranquil throughout.

The pestilence known as the Maha Murree, or certain death, has again broken out in the hills of Gurhwal and Kemon. This disease, which has all the appearance and symptoms of the plague of Turkey, is so infectious that it used to be the custom to taboo a village in which the disease had shown itself, to draw a cordon around it, beyond which, if any of the unhappy residents of the infected place dared to creep out, he was shot like a mad dog. The hills in which this infection almost always shows itself are those at the foot of the great snowy ranges; it disappears as it approaches the outer hills towards the plains, such as the Landour and Gagur Ranges. The Maha Murree is believed to be highly infectious; it commences with most violent fever, which is soon followed by swellings in the arm-pits and in other parts of the body; it destroys the infected in 24 hours generally, though there are some instances where the sufferer has lingered a few hours more; it is supposed that not one in a hundred of those attacked recovers.

**IMPRISONMENT OF THE ARCHBISHOP OF TURIN.**

[The following narrative is derived from different letters in the *Univers*.—Ed. Tub.]

The Sardinian Government has entered on a career of persecution against the Church, that threatens to lead to the most disastrous results, the occasion being the refusal of the last Sacraments to the late Mr. Santa-Rosa. This gentleman was a member of Count Siccardi's Cabinet, and had shared in the measures against the liberty and rights of the Church, for which that Ministry has become so notorious.

Santa-Rosa, who, before he became Cabinet Minister, had discharged his religious duties with exactness, finding himself near his end, sent for his confessor. The confessor told him that he must retract his errors in order to be admitted to the Sacraments. After some moments of hesitation, Santa-Rosa declared that he had always acted, according to the inspirations of his conscience, and in the conviction that he was not violating the laws of the Church, but that if he had been deceived, he was sorry for it. The Priest made him observe that his participation in culpable acts, which had received condemnation, having been public, it was important that he should publicly, that is by a written declaration—repair the scandal he had given, the evil he had done, and that he owed to himself, as he owed it to the Church, to use sincere and distinct language. The wretched man, always hesitating; always held back by human respect, by an engagement with Siccardi, proposed an ambiguous note which the venerable Servite Monk, who was Curé of St. Charles, his parish, was under the painful necessity of declining to accept. The Curé wrote to Mgr. Fransoni, detained at Pianezza, to inform him of what had passed, and to ask his instruction. Santa-Rosa still sought to reconcile his errors as a statesman with the fears as a once-fervent Christian; at length, feeling death at hand, he again confessed himself, and declared that he condemned all those of his actions which the Church condemned, wishing to die as a member of the Catholic Apostolic and Roman Church, sincerely submitted to its Chief. He received absolution, but the last sacraments could not be administered to him. His last declaration not having been in writing, and Extreme Unction not having been given to him, there was doubt whether he could be buried in the Church. One of the Ministers, M. de la Marmorata, went to the Curé of St. Charles, and told him that the Church must grant her ceremonies to the remains of Santa-Rosa, and that on this condition the refusal of the sacraments would be passed over; but that otherwise, they would know how to punish the guilty. The Curé replied that it was customary, in such cases, to act by the Archbishop's directions, and that he would obey whatever orders he received from him. M. de la Marmorata then went to Pianezza, and renewed his ultimatum,

though with some attention to the forms of politeness, Mgr. Fransoni, who waited for further information, merely replied that when he should receive full information, he would think, before God, of what step he should take. M. de la Marmorata felt that menaces would be useless, and took his leave. The Archbishop approved of the conduct of the Curé of St. Charles, but considering the circumstance that Santa-Rosa had wished to die in the bosom of the Church, he ordered that he should have Ecclesiastical sepulture.

The interment took place on Aug. 7th, at eight o'clock in the morning. The National Guard preceded the cortege which was followed by the Confraternities, the Religious, and the Clergy. The pall was held by the Ministers Nigra, Galvagno, La Marmorata, the Senator Cibrario, and the Syndic Bellono. The crowd was immense. Scarcely had the Curé of St. Charles come out of the house of the deceased, than a storm of hisses burst out, and for a moment hindered the chanting from being heard. Whilst Mass was celebrated, the hisses and confusion continued.

At five o'clock in the evening the Intendant-General of the District of Turin, Chevalier Ponnati, and the Syndic of the city, Chevalier Bellono, presented themselves at the gates of the Servite Convent, accompanied by several officers, and signified to the Fathers that they were expelled by the Government, and proceeded to take an inventory of the property of the community. The Fathers made no resistance, but only asked for permission to register and leave a formal protest against what they called a spoliation; but on being told that they would be taken to their destination by a detachment of cavalry, they profited by this circumstance to insert a sentence in which they said they "yielded to force." The officers then gave them their choice either to suppress this sentence, or to go away alone. They at once consented to suppress, knowing very well that if they left the place alone, they would have been at the mercy of the mob. The revenues of the house are 32,000*fr.* per annum.

All preparations having been made, the Fathers left at half-past seven o'clock, in two carriages; ten of them to go to their Convent at Saluzzo, and five to that of Alexandria. Secular Priests were instantly installed in the parish in their places.

On arriving at the Convent of Alexandria, the Servites found it devastated, and were obliged to follow into a still more remote exile, the Brethren among whom they had come to seek refuge.

Whilst all this was going on, Ministers received from Siccardi, who is at Cormayeur with the King, a letter in which the Minister of the Interior was ordered to have the Archbishop conducted to the fortress of Fenestrelles, in case Santa-Rosa had been deprived of the last sacrament, or of sepulture. This order was forthwith carried into effect. The Archbishop's palace was first ransacked, and his letters placed under the seal of the State. A party of *gens-d'armes* were meanwhile dispatched to his country-house at Pianezza; they arrested him, and conveyed him to Fenestrelles. He was accompanied by the theologian Daviso, and by a *vulgar-chambre*. Besides the *gens-d'armes* in uniform, who was sent for this purpose, many others were sent to Pianezza in plain clothes to mingle in the crowd, and repress the really spontaneous manifestation which was dreaded. The manifestation, nevertheless, took place; many peasants knelt before the carriage in which the Archbishop was placed, in order to receive a last benediction from the prelate. Siccardi's orders were that Mgr. Fransoni should, on no pretence whatever, be allowed to descend from the carriage before the gates of Fenestrelles should be shut upon him, and this order was carried into execution. We need scarcely add, that the firmness and serenity of the illustrious confessor never failed him for an instant. Fenestrelles is a very unhealthy place, a fortress among the mountains in which Cardinal Pacea was imprisoned for a year and a half, by Napoleon. The Ministers of Victor Emmanuel must surely have wished to render the virtue of their captive yet more striking, to shut him up in a fortress with such recollections. To cast a Bishop into a dungeon where another Bishop has confessed the Faith is not the way to vanquish him.

On August 9th, the Minister of Justice and Public Worship wrote to the Vicar-General of Turin, to signify to him that he should, without taking orders or advice from any one, name an administrator for the parish of St. Charles, the Archbishop being condemned never to return to the diocese. Similar communications, it is said, have been sent to the Holy Father, on the subject of the Archbishop of Turin itself, which they, in like manner, want to place in the hands of an administrator, no doubt some Giobertist and Lombard Priest. "Is this," asks the correspondent of the *Univers*, "stupidity or madness? It is neither; it is a calculation and a pledge. The Piedmontese Government wishes to break with Rome, persuaded that at this price it will obtain the intimate alliance of England. Actual persecution is a guarantee which it offers to Lord Palmerston. The hope of finding financial resources in the confiscation of the Church property, may also be some motive in these iniquities."

The writer adds an interesting circumstance. That on the 6th of August, the day before the Archbishop's arrest, and the very day when Siccardi gave the order for it, Mgr. Fransoni had presented to him the golden crucifix of the martyred Archbishop of Paris, Mgr. Affre. This crucifix had been purchased for him by a number of the Catholics of France, who added to it a golden chain, on the plates of which is inscribed—"The Catholics of France to Mgr. Fransoni, 1850," and those words of the Gospel of St. John, *In mundo pressuram habebitis; sed confidite, ego vici mundum.* The crucifix and chain were enclosed in a rich case of crimson velvet, with the Archbishop's arms. The presentation was made by M. Eugene Vuillot, one of the editors of the *Univers*, introduced by Count Jerome de Cardenas, editor of the *Armonia*, and two members of a Committee appointed to offer the Archbishop a cross in the name of his dioceses—viz., the Canon, Laurence Gastaldi, and the Theologian, Henry Simoni.

M. Vuillot accompanied the offering with these words: "My Lord,—I have been charged by a considerable number of French Catholics, to offer to you an humble testimony of their veneration. The cross which they have the honor to present to you by my hands belonged to the holy Archbishop of Paris, Monseigneur Affre, who, like the good pastor, gave his life for his flock. Catholic France is rejoiced at knowing that this cross of a martyr will hereafter rest on the breast of a confessor. We wish to honor in you, my Lord, all those Bishops who, in our days and at this moment, combat for the cause of God, and prepare themselves by struggles in the faith for the sacrifices of charity." The Archbishop replied:

"I am profoundly affected with the honor shown to me by the Catholics of France. I accept with joy and gratitude the homage which is addressed, not to my person, but to the principle of which I am one of the representatives, and which Providence has called upon me to defend. The recollection attached to the cross which you offer to me, render it still more precious, for the martyrdom of Monseigneur Affre is, for the episcopate at once an instruction and a glory."

**THE IRISH TENANT LEAGUE.**

(From the *John Bull*.)

While O'Connell's agitation shop drives, under the management of his son, but an indifferent trade, old Dair's darling vision of an Irish Parliament is being realised with astonishing success. The choice spirits assembled in the Music Hall have not, indeed, troubled themselves to claim the style and title of a Parliament; they have not, like their predecessors in Conciliation Hall, encumbered their cause with the sound of an empty name; but they have gone straight to the mark, and, leaving the semblance of legislative power to be enjoyed by the occupants of the monster palace on the banks of the Thames, have quietly assumed the reality of legislative power over the "first gem of the sea." They have taken upon themselves to raise taxes for the support of their new system of governing Ireland, upon the basis of the Poor Law valuation; and they have, with an absolutism such as the most ardent worshippers of the "omnipotence" of the British Parliament never contemplated, disposed of all the landed property of the country by one sweeping enactment.

The conduct of the government in suffering this wide-spread conspiracy against the law to be organised without taking any steps to nip the mischief in the bud, and in resisting, at the very same moment when this dangerous movement was in progress, the attempt made by Mr. G. A. Hamilton to interpose the majesty and power of the law between the just claims of the owners of the soil and the schemes of spoliation suggested by the envidy of its cultivators, is utterly disgraceful, though perfectly consistent with the course long pursued by the Whigs towards the Irish landlords, the only conceivable object of which is their total extermination as a class. Meanwhile there are other considerations arising out of these proceedings of the Irish Tenant Right League besides those connected with the local affairs of Ireland, which ought not to be overlooked. The game, if played—as there can hardly be a doubt it will be played—successfully in Ireland, may be played elsewhere. At a time when tenants are reduced, as they are by the results of the baneful Free Trade experiment, and by the callous indifference with which the Legislature regards their sufferings, to a state of deep distress and no less deep dissatisfaction—when they are actually paying, rent out of their capital, with nothing but ruin staring them in the face—the temptation of relieving themselves by turning their landlords into sleeping partners, and assuming permanent territorial rights with a power to have the rent settled on the scale most convenient to themselves, is not a light temptation for men to resist. And, although there is every reason to believe that the honesty of character and the good sense of the British tenant farmers will render them proof at present against the allurements of a scheme of national spoliation, of which national ruin is the certain consequence, still, in days like ours, when men's opinions are as unstable as the shifting wind, it is not consistent with political wisdom, and with a due regard to the national welfare, to suffer views like those propounded by the Irish Tenant Right League to strike root in the public mind. Fore-warned is fore-armed. Let not the proprietors of the British soil look on in selfish apathy while the owners of the soil of Ireland are immolated as a holocaust to the Irish democracy; but let them remember the homely maxim—

"Tua res agitur, paries cum proximus ardet."

(From the *Dundalk Democrat*.)

The Tenant League is the most important body that has ever been formed on Irish ground. It surpasses the Volunteers of '82, and will produce results one hundred times more permanent and useful. It leaves the Catholic Association, and all others since formed, in the shade, and stands out before the empire, in all its giant proportions, as the work of a united people—the production of a determined nation—for the first time in half a century thinking and acting as one man, and resolved to submit no longer to be kicked, cuffed, plundered, and trampled on by as contemptible a race of despots as ever cursed the earth. The landlords look at it, and grow pale and bite their lips. And so they may. They are already a doomed class, and it will put an end for ever to their despotic rule.

The people look at it and rejoice, for it will soon usher in the advent of their deliverance from a bondage the most oppressive that has ever been chronicled in the annals of slavery.

Englishmen and Scotchmen look upon it with favor, and prophesy that it will win "Ireland for the Irish." And why not? The English and Scotch are a brave people; they know how to hold their own, and they desire the people and the nation who do not maintain their rights, and they respect those who do.

And now let us begin the great work in this locality. The Tenant League wants funds, and it must have them. There is a sum of 10,000*l.* required immediately. Of this sum Louth must speedily contribute 300*l.*; Down, 400*l.*; Cavan, 300*l.*; Monaghan, 300*l.*; Armagh, 300*l.*; Meath, 400*l.*; Westmeath, 400*l.*; and so on in proportion to the extent of the population in each county.

Every man and woman, the shopkeeper as well as the farmer, the laborer, the artisan, persons of every grade and class (except, of course, the landlords,) must contribute, for all are deeply interested in the emancipation of the country from despotic landlordism. Let committees be formed in every townland in the rural districts, and let every town and village have its collectors.

In Dundalk we must commence next week. A Tenant Society will be formed; collectors, a treasurer and secretary will be appointed, and the whole machinery for local agitation permanently constituted. No time is to be lost, and we beg of the people to be up and stirring immediately. A great duty is to

be performed, and as we are now in the path which must lead to success, let us prepare to win the victory as speedily as possible.

**THE DEAD.**

The dead are everywhere! The mountain side, the plain, the woods profound, All the wide earth—the fertile and the fair— Is one vast burial ground.

Within the populous street, In solitary homes,—in places high, In pleasure domes, where pomp and luxury meet, Men bow themselves to die.

The old man at his door,— The unweaned child, murmuring in wordless song, The bondman and the free, the rich, the poor, All—all to death belong.

The sunlight gilds the walls Of kingly sepulchres inwrought with brass; And the long shadow of the cypress falls Athwart the common grass.

The living of gone time, Bunked their glorious cities by the sea, And awful in their greatness, sat sublime, As if no change could be.

Theirs was the eloquent tongue, The poet's heart, the sage's soul was there, The loving women, with their children young, The faithful and the fair,—

They were they, but are not! Suns rose and set, and earth put on her bloom; Whilst man, submitting to the common lot, Went down into the tomb.

And still, amid the wrecks Of mighty generations passed away, Earth's honest growth, the fragrant wild flower, decks The tomb of yesterday.

And in the twilight deep, Go veiled women forth, like her who went, Sister of Lazarus, to the grave to weep, To breathe in low lament.

The dead are everywhere: Where'er is love, or tenderness, or faith, Where'er is pomp, pleasure, or pride; where'er Life is, or was, is death.

**Births.**

In this city, on Wednesday, the 4th inst., the lady of G. E. Clerk, Esq., of a son. At Quebec, on Sunday, 8th instant, Mrs. J. M. Murphy, of a daughter.

**RYAN'S HOTEL,**

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

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

THE HOTEL IS IN THE IMMEDIATE VICINITY OF MERCANTILE BUSINESS,

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

**THE TABLE.**

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

THE STABLES ARE WELL KNOWN TO THE PUBLIC, AS LARGE AND COMMODIOUS, And attentive and careful persons will always be kept in attendance.

THE CHARGES WILL BE FOUND REASONABLE.

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

M. P. RYAN.

Montreal, 5th September, 1850.

**DRY GOODS.**

"TO SAVE IS TO GAIN."

W. McMANAMY,

No. 206, Notre Dame Street,

RESPECTFULLY begs leave to inform the Citizens of Montreal and surrounding Country, that he has on sale a cheap and well-selected stock of DRY GOODS, suitable for the present and coming seasons, which he is determined will be sold at the lowest remunerating price for Cash.

GENTLEMEN'S SHIRTS, GENTLEMEN'S COLLARS, BOYS' SHIRTS, CHILDREN'S DRESSES, (quite new styles.)

W. McM., availing himself of the advantage of Cash purchases, at auction, feels warranted in stating that he can sell his goods twenty per cent. below the ordinary prices.

N. B.—No Goods sold for anything but what they really are.

Wanted, an experienced young man, for the above business, who speaks both languages fluently. Montreal, 20th August, 1850.



JOLLETTE COLLEGE, INDUSTRY.

The re-opening of the classes of this Institution, which is the first and principal of the "CLERCS DE SAINT VIATEUR," will take place on the 24th INSTANT.

The course pursued here, includes five years, and is arranged after the following manner: 1st Year. Elements of Grammar, Arithmetic, Geography, Sacred History and Religious Course, Ancient History.

2nd Year. Syntax, Arithmetic and Drawing, Geography, History of Canada, History of Rome, Fundamental Principles of Agriculture and Botany, Epistolary Style and Composition.

3rd Year. Belles Lettres, Rhetoric, Mental Arithmetic, Algebra, Geometry, Mensuration, Book-keeping, by Single and Double Entry, Constitution of the Country, History of France, by the analytical method, History of England, Composition and Discourses.

4th Year. Physics, Chemistry, —applied to the Arts, Practical Geometry, Surveying, Mechanic, Astronomy and Globes, Composition and Discourses.

5th Year. Philosophy, Logic, Metaphysics, Morals, Architecture, and Political Economy, Composition and Discourses.

Each of the above-mentioned matters, is taught in both languages. After having followed this course, the pupils who desire to study Latin, will find Professors in the same establishment, to forward and complete their studies in this language. Two years will suffice.

A choice library is left for the use of the Pupils; and an exact account taken of the benefit which they derive from it.

Scientific Soirees take place for the purpose of accustoming the Scholars to declamation; and recom- pences are awarded to those who present their matters in the most satisfactory manner.

Private examinations take place at different periods of the year: and a public examination, with a solemn distribution of prizes, precedes the vacations.

TERMS.

Tuition and Lodging, . . £3 per annum.

Music, Drawing, and the use of the Library, are extra charges.

Uniform.—A blue frock coat, single-breasted, stand- ing collar, and yellow buttons,—a black sash, cloth cap.

REV. E. CHAMPAGNEUR, Director.

REV. ANT. THIBAUDIER, Procurator.

Sept. 12th, 1850.

NEW CATHOLIC WORKS,

JUST RECEIVED AND FOR SALE AT

SADLIER'S CHEAP CASH BOOK STORE.

- Maguire's Controversial Sermons, . . . 1s. 10½d. Visits to the Blessed Sacrament, by St. Legouri, . . . 1s. 10½d. Cocher's Instructions on the Epistles and Gospels, . . . 7s. Rodriguez's Practice of Christian Perfection, 3 vols., . . . 15s. Life of the Blessed Virgin, . . . 1s. A Miniature Manual of the Sacred Heart, containing a Novena and other Prac- tices and Exercises, . . . 1s. 3d. Exercises of Faith impossible except in the Catholic Church, . . . 1s. 10½d. The Question of Questions, or Who ought to be our Judge in Matters of Reli- gion, by Rev. J. Mumford, . . . 3s. 9d. Lingard's History of England, 13 vols., . . 60s.

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

WORKS ON IRELAND,

FOR SALE BY THE SUBSCRIBERS:

- Madden's Lives and Times of the United Irishmen, 7 vols., Dublin Edition, with plates, . . . 45s. Life of Robert Emmett, by Madden, . . 6s. 3d. Madden's Connexion of Ireland with Eng- land, . . . 6s. 3d. Gratian's Speeches, Dublin Edition, 1 vol., . 10s. Curran's " " " " " " 1 vol., . 10s. Shiel's " " " " " " 1 vol., . 10s. Sheridan's " " " " " " 3 vols., . 25s. MacGeoghegan's History of Ireland, . . . 11s. 3d. Rise and Fall of the Irish Nation, by Bar- rington, . . . 4s. 6d. Hay's History of the Irish Rebellion, . . . 3s. 9d. Life of O'Connell, by McGee, . . . 2s. 6d. O'Halloran's History of Ireland, 2 vols., . 15s. Parliamentary Recollections, by John O'Connell, . . . 10s.

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COLLEGE MASSON

AT TERREBONNE.

The re-opening of the classes of this Institution, will take place on the 5th SEPTEMBER, at 6 o'clock, P.M.

The proposed object of this College, is to give a practical education, which will comprise the English and French Languages, Grammar, Geography, Arith- metic, Book-keeping, Practical Geometry, Architec- ture, History, Natural History and Agriculture; which latter branch will form a distinguished and important part. Writing will also be greatly attended to. A religious instruction is given twice a week, in all classes, besides the ordinary exercises of piety generally established in Catholic Institutions.

The course of instruction will commence by an ele- mentary class, in which none but boys from 7 to 10 years of age, will be admitted.

The purely practical course, as above mentioned, will require five years study; but at the request of pa- rents, and according to the disposition of scholars, may be extended to seven years, by the study of history on a more extended scale; literature and Catholic philo- sophy. All these branches will be taught in English and French, so as to procure to the Student a perfect knowledge of both languages.

In this manner, education is given according to the different wants of society, the aptitude of scholars, and according to the desire and the means of parents.

Horticulture is practised by the students of this Col- lege, while they study the principles of this science in each class.

When the pecuniary resources of this establishment will admit it, practical agriculture will be taught in all its branches.

Every intelligent boy, having good recommenda- tions as to his morals, can be admitted.

Plain and harmonized Chant are taught.

The care and instruction of the scholars, is confided to masters living under the same regulations as in other Colleges. They wear a dress in harmony with the respectability of their station, and they, as well as the scholars, are directed by a Superior—a Priest—named by his Lordship, the Bishop of the Diocese.

The scholars dwelling at the College, will take their meals with families in the village, recommended to them. This has no inconvenience whatever, since they return to the College as soon as the repast is taken. Parents are very much favored by this ar- rangement.

The scholars wear a blue uniform, with white edg- ings, and a green belt. This is the traditional dress of the country, for young students, and none more con- venient or more respectable, could be selected.

Terrebonne is too well known for its salubrity, and its picturesque beauty, to require any recommenda- tion to the attention of parents.

The price for instruction and lodging at the College, is Five Shillings a month; and scholars can be board- ed in the village for Four Dollars a month.

The scholars will attend Mass on Sundays, in the choir of the Parish Church, and must, in consequence, have the requisite choir-dress.

The ambition of the Director of this College, is not to have many pupils, but to have them good, and to make them good and useful members of society.

The inhabitants of the village of Terrebonne are satisfied, that this establishment, although yet in its infancy, has already done some good; and hope that, with the help of Providence, it may continue to be use- ful to all classes.

Pupils not belonging to "The Church," will also be admitted in this College, and will receive the same attention as the others, but they are requested to ob- serve the same rules.

Particular attention will be paid to cleanliness, and to the health of the Pupils.

The Masson College is under the patronage of the Mother of God, and of St. Joseph, the patron of youth, par excellence; under the united title of Mary Joseph.

The property belongs to a legal body, the church- wardens of Terrebonne; and as it is quite a new es- tablishment, its resources are naturally very limited. In any case, improvement is as necessary to this In- stitution as to most others, and in consequence, any donation of useful Books, Maps, Globes, or whatever public generosity may deposit, with the view of fa- voring education, will be gratefully received.

23th August, 1850.

NEW BOOKS.

JUST RECEIVED, from NEW YORK, the following NEW BOOKS:

- The Autobiography of Leigh Hunt, with reminiscences of Friends and Contemporaries, 2 vols. Lectures to Young Men, on the Formation of Charac- ter, Cultivation of the Mind, and the Conduct of Life, by Geo. W. Burman.

The Sphere and Duties of Woman. A course of Lec- tures by the same author.

A Compendium of Ancient History, with Questions, by M. J. Kenney.

Ancient History, from the dispersion of the sons of Noe, to the battle of Actium; and the change of the Roman Republic into an Empire, by P. Fredet.

The History of Darius the Great, by Jacob Abbott.

The Book of Politeness, by Mme. Celnart.

Roems of the Pleasures, consisting of The Pleasures of Imagination, by M. Akenside—The Pleasures of Memory, by S. Rogers—The Pleasures of Hope, by T. Campbell—The Pleasures of Friendship, by Jas. McHenry.

CHAMBERS' PAPERS FOR THE PEOPLE, vol. 3. Just received, Chambers' Papers for the People, vol. 3, containing—Arctic Explorations—Social Utopias—The Speculator, a Tale of Mammon-Worship—Carthage and the Carthaginians—Recent 'Dis- coveries in Astronomy—The White Swallow, an Indian Tale—Mechanics, Institutions—and Thos. Campbell.

ST. PETER'S COLLEGE,

Chambly, near Montreal, C. E.

THIS Literary Institution, under the guidance of the "CLERCS DE SAINT VIATEUR," is situated in the beautiful and healthy Village of Chambly, 15 miles from Montreal, and 12 miles from Saint John's, and easily accessible from either place.

The buildings, large and commodious, have been recently thoroughly repaired, and are now capable of containing 150 schol- ars. The spacious recreation grounds afford ample room for exercise and amusement. The Students are constantly under the mild and efficient care of their instructor. The course of Studies embraces Ortho- graphy, Reading, Writing, Arithmetic, Grammar, Composition, Geography, the use of the Globes, Sacred and Profane History, Botany, Chemistry, Political Economy, Belles Lettres, Rhetoric, Book-keeping, Algebra, Geometry, Mensuration, Surveying, Astro- nomy, Natural and Moral Philosophy, Logic and Me- taphysics, Elocution, French and English, Music and Drawing.

The utmost care shall be taken to teach the English Student to speak and write the French language with elegance and accuracy.

The Scholastic year to commence on 12th September.

Terms:

The annual pension for Board, Tuition, Washing, Mending, and use of Bedding, paid half-yearly in ad- vance, is \$100.

Music and Drawing are extra charges.

Books, Stationary, Clothes, if ordered, and, in case of sickness, Medicine and Doctor's fees, will also form extra charges.

Uniform.—A plain blue frock-coat, with stiff collar and yellow buttons.

R. F. T. LAHAYE, Ptre. S. V. Director and Proc. Gen. C. C. Chambly, Aug. 14th, 1850.

AMERICAN MART, UPPER TOWN MARKET PLACE, QUEBEC.

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Quebec, 1850. T. CASEY.

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The Chapel Companion, containing pious devotions of Mass, Morning and Evening Prayers, the Lita- nies, and Vespers for Sundays.

Gems of Devotion: a selection of Prayers for the use of Catholics. The Daily Exercise. The Following of Christ, by Thomas a Kempis.

For sale by JOHN McCOY, 9, Great St. James Street. Montreal, Aug. 28th, 1850.

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

New Books just received, and for sale at the prices annexed:—

RELIGION IN SOCIETY, or the Solution of Great Problems, placed within the reach of every mind. Translated from the French of Abbé Martinet, with an Introduction, by the Rt. Rev. Dr. HUGHES. 2 vols. 12m., price 7s. 6d.

Gahan's Sermons, 11s. 3d. McCarthy's Sermons, 12s. 6d. St. Ligouri's History of Heresies, 2 vols. 8vo., 12s. 6d.

BUTLER'S LIVES of the SAINTS, illustrated with 25 plates, and four illuminated Titles, 4 vols. 8vo., well bound, 35s.

Bossett's History of the Variations of the Protestant Churches, 2 vols. 12mo., 7s. 6d. Life of the Rt. Rev. Dr. DOYLE, late Bishop of Kildare and Leighlin, with a summary of his examination before a Parliamentary Committee, 18mo., hand- somely bound, 1s. 10½d.

Art Maguire, or the Broken Pledge, a Temperance Tale, with a dedication to Father Mathew, by Wm. Carleton, 18mo., muslin, price 1s. 10½d.

Reeve's History of the Church, a new edition, 5s. Do. History of the Bible, 2s. 6d. Primacy of the Apostolic See vindicated, by Bishop Kenrick, 7s. 6d. Kenrick on the Validity of Anglican Ordinations, 6s. 3d.

Bishop England's Works, 5 vols., 50s. Hay on the Doctrine of Miracles, 2 vols.; 5s. Ligouri's Preparation for Death, 2s. 6d. Do. on Commandments and Sacraments, 1s. 10½d. Audin's Life of Calvin, 10s.

Doctrinal Catechism, by Keenan, muslin, 2s. 6d. The Banquet of Theodolus, or the re-union of the Chris- tian Sects, by the late Baron de Stark, 1s. 10½d.

PRAYER BOOKS.

The Garden of the Soul: a Manual of devout Prayers, to which is added Bishop England's Explanation of the Mass. The work may be had at prices varying from 2s. 6d. to 25s., according to the binding.

THE KEY OF HEAVEN: A Manual of Prayer, to which are added the Stations of the Cross, 24mo., 450 pages, at prices from 1s. 10½d. to 20s.

THE PATH TO PARADISE; a very neat Prayer Book of 500 pages, with engravings, prices varying from 1s. 3d. to 15s.

THE VADU MECUM; a pocket Manual of 300 pages, strongly bound in leather, prices varying from 1s. to 10s.

THE DAILY EXERCISE; A Miniature Prayer Book, prices from 7½d. to 2s. 6d.

FRENCH PRAYER BOOKS.

JOURNEE DU CHRETIEN; a beautiful French Prayer Book, of 640 pages, approved by the Bishop of Montreal, price 1s. 10½d., singly, or 15s. the dozen.

PAROISSE DES PETITS ENFANTS PREUX; a miniature French Prayer Book, published with the approba- tion of the Bishop of Montreal, 64mo., of 250 pages, strongly bound in leather, price, singly, 7½d., or 6s. the dozen.

The above Prayer Books are manufactured by our- selves. They are cheaper, by far, than those import- ed. They may be had in a variety of bindings.

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Comprising, in part, Beads, Crucifixes, Medals, Crosses, &c., &c. 20,000 Religious Prints, at 27s. 6d. the hundred, for the first quality, and 22s. 6d. for the second.

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Abridgments of the above, 1/6s. 3d. each. Preceptors for the Flute, Violin, Guitar, Accordion, Fife, Flageolet, &c., &c., price 1s. 10½d. each.

THE MORNING AND EVENING SERVICE of the CATHOLIC CHURCH, comprising a choice collection of Gregorian and other Masses; compiled for the Bishop of Bos- ton, by R. Garbett, price 12s. 6d., singly, or 10s. each when six or more are taken.

D. & J. SADLIER, Publishers & Booksellers, 179, Notre Dame Street. 14th August, 1850.

INFORMATION WANTED

OF GEORGE TERA, a native of Freiberg, Upper Swabia, Kingdom of Bavaria, he is a mason by trade, and is supposed to have been in Montreal about 3 months since. Any information of him will be thank- fully received by his mother, Agnes Tera, care of Madame Provand, Notre-Dame Street, Montreal, C. E.

Printed by JOHN GILLES, for the Proprietors, at the "CATHOLIC CHRONICLE," Editor.