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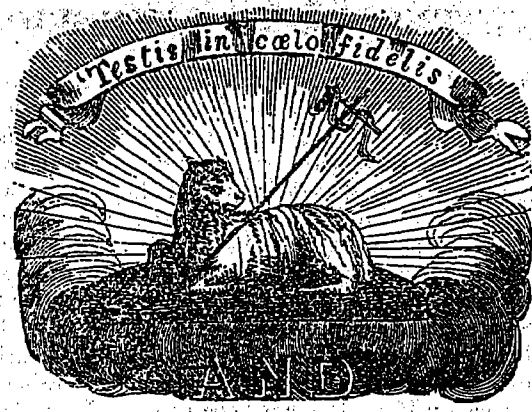
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CATHOLIC CHRONICLE.

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

DISCOURSE X.

FAITH AND PRIVATE JUDGMENT.

When we consider the beauty, the majesty, the completeness, the resources, the consolations, of the Catholic religion, it may strike us with wonder, my brethren, that it does not convert the multitude of those who come in its way. Perhaps you have felt the surprise yourselves; especially those of you who have been recently converted, and can compare it, from experience, with those religions which the millions of this country choose instead of it. You know, from experience, how barren, unmeaning, and baseless those religions are; what poor attractions they have, and how little they have to say for themselves. Multitudes indeed are of no religion at all; and you may not be surprised that those who cannot even hear the thought of God, should not feel drawn to His Church; numbers too hear very little about Catholicism, or a great deal of abuse and calumny, and you may not be surprised that they do not all at once become Catholic; but what may fairly surprise those who enjoy the fulness of Catholic blessings is, that those who see the Church ever so distantly, who see but gleams or the faint lustre of her majesty, yet should not be so far attracted by what they see as to seek to see more,—should not at least put themselves in the way to be led on to the Truth, which of course is not ordinarily recognized in its divine authority except by degrees. Moses, when he saw the burning bush, turned aside to see "that great sight;" Nathanael, though he thought no good could come out of Nazareth, at least followed Philip to Christ, when Philip said to him, "Come and see;" but the multitudes about us see and hear, in some measure, surely, many in ample measure, and yet are not persuaded thereby to see and hear more, are not moved to act upon their knowledge. Seeing they see not, and hearing they hear not; they are contented to remain as they are; they are not drawn to inquire, or at least not drawn to embrace.

Many explanations may be given of this difficulty; I will proceed to suggest to you one, which will sound like a truism, but yet has a meaning in it. Men do not become Catholics, because they have not faith. Now you may ask me, how this is saying more than that men do not believe the Catholic Church because they do not believe it; which is saying nothing at all. Our Lord, for instance, says, "He who cometh to Me shall not hunger, and he who believeth in Me shall never thirst;"—to believe then and to come are the same thing. If they had faith, of course they would join the Church, for the very meaning, the very exercise of faith, is joining the Church. But I mean something more than this; faith is a state of mind, it is a particular mode of thinking and acting, which is exercised, always indeed towards God, but in very various ways. Now I mean to say, that the multitude of men in this country have not this habit or character of mind. We could conceive, for instance, their believing in their own religions; this would be faith, though a faith improperly directed; but they do not believe even their own religions; they do not believe in anything at all. It is a definite defect in their minds: as we might say that a person had not the virtue of meekness, or of liberality, or of prudence, quite independently of this or exercise of the virtue, so there is such a virtue as faith, and there is such a defect as the absence of it. Now I mean to say that the great mass of men in this country have not this particular virtue called faith, have not this virtue at all. As a man might be without eyes or without hands, so they are without faith; it is a distinct want or fault in their soul; and what I say is, that, since they have not this faculty of believing, no wonder they do not embrace that, which cannot really be embraced without it. They do not believe anything at all in any true sense; and therefore they do not believe the Church in particular.

Now in the first place what is faith? it is assenting to a doctrine as true, which we do not see, which we cannot prove, because God says it is true, who cannot lie. And further than this, since God says it is true, not with His own voice, but by the voice of His messengers; it is assenting to what man says, not simply viewed as a man, but to what he is commissioned to declare, as a messenger, prophet, or ambassador from God. In the ordinary course of this world, we account things true either because we see them, or because we can perceive that they follow and are deducible from what we do see; that is, we gain truth by sight or by reason, not by faith. You will say indeed, that we accept a number of things which we

cannot prove or see, on the word of others; certainly; but then we do not think others speak from God; we accept what they say as the word of man; we have not commonly an absolute and unreserved confidence in them which nothing can shake. We know man is open to mistake, and we are always glad to find some confirmation of what he says, from other quarters, in any important matter: or we receive his information with negligence and unconcern, as something of little consequence, as a matter of opinion; or if we act upon it, it is as a matter of prudence, thinking it best and safest to do so. We take his word for what it is worth, and we use it according to our necessity, or its probability. We keep the decision in our own hands, and reserve to ourselves the right of re-opening the question whenever we please. This is very different from divine faith; he who believes that God is true, and that this is His word, which He has committed to man, has no doubt at all. He is as certain that the doctrine taught is true, as that God is true; and he is certain, because God is true, because God has spoken, not because he sees its truth or can prove its truth. That is, faith has two peculiarities;—it is most certain, decided, positive, immovable in its assent, and it gives this assent not because it sees with eye, or sees with the reason, but because it is told by one who comes from God.

This is what faith was in the time of the Apostles, as no one can deny, and what it was then, it must be now; else it ceases to be the same principle. I say, it certainly was this in the Apostles' time, for you know they preached to the world that Christ was the Son of God, that He was born of a Virgin, that He had ascended on high, that He would come again to judge all the living and the dead. Could the world see all this? could it prove it? how then were men to receive it? why did so many embrace it? on the word of the Apostles, who were, as their powers showed, messengers from God. They were to submit their reason to a living authority. Moreover what an Apostle said, his converts were bound to believe; when they entered the Church, they entered it in order to learn. The Church was their teacher; they did not come to argue, to examine, to pick and choose, but to accept whatever was put before them. No one doubts, no one can doubt this, of those primitive times. Christians were bound to take without doubting all that the Apostles declared to be revealed; if the Apostles spoke, they had to yield an internal assent of their minds; it would not be enough to keep silence, it would not be enough not to oppose; it was not allowable to credit in a measure; it was not allowable to doubt. No; if converts had their own private thoughts of what was said, and only kept them to themselves, if they made some secret opposition to the teaching, if they waited for further proof before they believed, it would be a proof that they did not think the Apostles were sent from God to reveal His will; it would be a proof that they did not in any true sense believe at all. Immediate, implicit, submission of the mind was in the lifetime of the Apostles the only, the necessary token of faith; then there was no room whatever for what is now called private judgment. No one could say, "I will choose my religion for myself, I will believe this, I will not believe that; I will pledge myself to nothing; I will believe just as long as I please and no longer; what I believe to-day I will reject to-morrow, if I choose. I will believe what they have as yet said, but I will not believe what they shall say in time to come." No; either the Apostles were from God, or they were not; if they were, every thing was to be believed; if they were not, there was nothing to believe. To believe a little, to believe more or less, was impossible; it contradicted the very notion of believing; if one part was to be believed, every part was to be believed; it was an absurdity to believe one thing and not another; for the word of the Apostles, which made one true, made the other true too; they were nothing in themselves, they were all things, they were an infallible authority, as coming from God. The world had either to become Christian, or to let it alone; there was no room for private tastes and fancies, no room for private judgment.

Now surely this is quite clear from the nature of the case; but it is also clear from the words of Scripture. "We give thanks to God," says St. Paul, "without ceasing, because, when ye had received from us the word of hearing, which is of God, ye received it, not as the word of men, but (as it really is) the word of God." Here you see St. Paul expresses what I have said above; that the word comes from God, that it is spoken by men, that it must be received, not as man's word, but as God's word. So in another place he says, "He who despiseth these things, despiseth not man, but God, who hath also given unto us His Holy Spirit." Our Saviour had made a like declaration already, "He that heareth you, heareth Me; and he that despiseth you, despiseth Me; and he that despiseth Me, despiseth Him that sent Me."

Accordingly St. Peter on the day of Pentecost said, "Men of Israel, hear these words, God hath raised up this Jesus, of whom we are witnesses. Let all the house of Israel know most certainly that God hath made this Jesus, whom ye have crucified, both Lord and Christ." At another time he said, "It is fitting to obey God, rather than man; we are the witnesses of these things, and so is the Holy Ghost, whom God will give to all who obey Him." And again, "He charged us to preach to the people, and to testify that it is He (Jesus) who is constituted by God Judge of the living and the dead." And you know that the continual declaration of the first preachers was, "Believe, and thou shalt be saved;" they do not say, "prove our doctrine by your own reason," nor "wait till you see, before you believe;" but, "believe without seeing and without proving, because our word is not our own, but God's word." Men might indeed use their reason in inquiring into the pretensions of the Apostles; they might inquire whether or not they did miracles; they might inquire whether they were predicted in the Old Testament as coming from God; but when they had ascertained this fairly in whatever way, they were to take all the Apostles said for granted without proof; they were to exercise their faith, they were to be saved by hearing. Hence, as you perhaps observed, St. Paul significantly calls the revealed doctrine "the word of hearing," in the passage I quoted; men came to hear, to accept, to obey, not to criticise what was said; and in accordance with this he asks elsewhere, "How shall they believe Him, whom they have not heard? and how shall they hear without a preacher? Faith cometh of hearing, and hearing through the word of Christ."

Now, my dear brethren, consider, are not these two states or acts of mind quite distinct from each other;—to believe simply what a living authority tells you; and to take a book, such as Scripture, and to use it as you please, to master it, that is, to make yourself the master of it, to interpret it for yourself, and to admit just what you choose to see in it, and nothing more? Are not these two procedures distinct in this, that in the former you submit, in the latter you judge? At this moment I am not asking you which is the better, I am not asking whether this or that is practicable now, but are they not two ways of taking up a doctrine, and not one? is not submission quite contrary to judging? Now, is it not certain that it did not consist in judging for oneself? It is in vain to say that the man who judges from the Apostle's writings, does submit to those writings in the first instance, and therefore has faith in them; else why should he refer to them at all? There is, I repeat, an essential difference between the act of submitting to a living oracle and to his book; in the former case there is no appeal from the speaker, in the latter the final decision remains with the reader. Consider how different is the confidence with which you report another's words in his presence and in his absence. If he be absent, you boldly say that he holds so and so, or said so and so; but let him come into the room in the midst of the conversation, and your tone is immediately changed. It is then, "I think I have heard you say something like this, or what I took to be this;" or you modify considerably the statement or the fact to which you originally pledged him, dropping one-half of it for safety-sake, or retrenching the most startling portions of it; and then after all you wait with some anxiety to see whether he will accept any portion of it at all. The same sort of process takes place in the case of a written document of a person now dead. I can fancy a man magisterially expounding St. Paul's Epistle to the Galatians or to the Ephesians, who would be better content with his absence than his sudden re-appearance among us; lest the Apostle should take his own meaning out of his hands, and explain it for himself. In a word, though he says he has faith in St. Paul's writings, he confessedly has no faith in St. Paul; and though he may speak much of Scripture truth, he would have had no wish at all to be a Scripture Christian.

I think I may assume, that this virtue, which was exercised by the first Christians, is not known at all among Protestants now; or at least if there are instances of it, it is exercised towards those, I mean their teachers and divines, who expressly disclaim that they are objects of it, and exhort their people to judge for themselves. Protestants, generally speaking, have not faith in the primitive meaning of the word; this is clear, and here is a confirmation of it. If men believed now, as they did in the times of the Apostles, they could not doubt or change. No one can doubt whether a word spoken by God is to be believed; of course it is; whereas any one, who is modest and humble, may easily be brought to doubt of his own inferences and deductions. Since men now deduce from Scripture, instead of believing a teacher, you may expect to see them waver about; they will feel the force of their own deductions more strongly at one time than at another, they will change their minds about

them, or perhaps deny them altogether; whereas this cannot be, while a man has faith; that is, belief that what a preacher says to him comes from God. This is what St. Paul especially insists on, telling us that Apostles, prophets, evangelists, pastors, and teachers, are given us that "we may all attain to unity of faith," and, on the contrary, "that we be not as children tossed to and fro, and carried about by every gale of doctrine." Now, in matter of fact, do not men in this day change about in their religious opinions without any limit? is not this then a proof that they have not that faith which the Apostles demanded of their converts? If they had faith, they would not change. Once believe that God has spoken, and you are sure He cannot unsay what He has already said; He cannot deceive; He cannot change; you have received it once for all; you will believe it ever.

Such is the only rational, consistent account of faith; but so far are Protestants from professing it, that they laugh at the very notion of it. They laugh at the notion of men (as they express themselves) pinning their faith upon Pope or Council; they think it simply superstitious and narrow-minded, to profess to believe just what the Church believes, and to assent to whatever she shall say in time to come on matters of doctrine. That is, they laugh at the bare notion of doing what Christians undeniably did in the time of the Apostles. Observe, they do not ask whether the Catholic Church has a claim to teach, has authority, has the gifts; no, it thinks that the very state of mind, which such a claim involves in those who admit it, the disposition to accept without reserve or question, is slavish. It calls it priestcraft to insist on this surrender of the reason, and bigotry to offer it. That is, it quarrels with the very state of mind which all Christians had in the age of the Apostles; nor is there any doubt, (who will deny it?) that those who thus boast of not being led blindfold, of judging for themselves, of believing just as much and just as little as they please, of hating dictation, and so forth, would have found it an extreme difficulty to hang on the lips of the Apostles had they lived at their date, or rather would have simply resisted the sacrifice of their liberty of thought, would have thought life eternal too dearly purchased at such a price, and would have died in their unbelief. And they would have defended themselves on the plea that it was absurd and childish to ask them to believe without proof, to bid them give up their education and their intelligence, and their science, and in spite of all those difficulties which reason and sense suggest to the Christian doctrine, in spite of its mysteriousness, its obscurity, its strangeness, its unacceptableness, its severity, to require them to surrender themselves to the teaching of a few unlettered Galileans, or a learned indeed but fanatical Pharisee. This is what they would have said then; and if so, is it wonderful they do not become Catholics now? The simple account of their remaining as they are, is, that they lack one thing,—they have not faith; it is a state of mind, it is a virtue, which they do not recognize to be praiseworthy, which they do not aim at possessing.

What they feel now, my brethren, is just what Jew and Greek both felt before them in the time of the Apostles, and which the natural man has felt ever since. The great and wise men of the day looked down upon faith then as now, as if unworthy the dignity of human nature, "Ye see your calling, brethren," says the Apostle, "that there are not many wise according to the flesh, not many powerful, not many noble; but the foolish things of the world hath God chosen to confound the wise, and the weak things of the world hath God chosen to confound the mighty, and things that are not, that He might destroy the things that are, that no flesh might glory in His sight." Hence the same Apostle speaks of "the foolishness of preaching." Similar to this is what our Lord had said in His prayer to the Father; "I thank Thee, Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto little ones." Now is it not plain that men of this day have just inherited the feelings and traditions of these falsely wise and fatally prudent persons in our Lord's day? They have the same obstruction in their hearts to entering the Catholic Church, which Pharisees and Sophists had before them; it goes against them to believe her doctrine, not so much from want of evidence that she is from God, as because, if so, they shall have to submit their minds to living men, who have not their own cultivation or depth of intellect, and because they must receive a number of doctrines, whether they will or no, which are strange to their imagination and difficult to their reason. The very character of the Catholic teaching and of the Catholic teacher is to them a preliminary objection to their becoming Catholics; so great, as to throw into the shade any argument, however strong, which is producible in behalf of the mission of those teachers and the origin of that teaching. In short, they have not faith.

They have not in them the principle of faith; and I repeat, it is nothing to urge that at least they firmly believe Scripture to be the word of God. In truth it is much to be feared that their acceptance of Scripture itself is nothing better than a prejudice or inveterate feeling, impressed on them when they were children. A proof of it is this; that while they profess to be so shocked at Catholic miracles, and are not slow to call them "lying wonders," they have no difficulty at all about Scripture narratives, which are quite as difficult to the reason as any miracles recorded in the history of the Saints. I have heard on the contrary of Catholics, who have been startled at first reading in Scripture the narrative of the ark in the deluge, of the tower of Babel, of Balaam and Balac, of the Israelite's flight from Egypt and entrance into the promised land, and of Esau's and of Saul's rejection; which the bulk of Protestants receive without any effort of mind. How do these Catholics receive them? by faith. They say, "God is true, and every man a liar." How come Protestants so easily to receive them? by faith? I conceive that in most cases there is no submission of the reason at all; simply they are so familiar with the passages in question, that the narrative presents no difficulties to their imagination; they have nothing to overcome. If, however, they are led to contemplate these passages in themselves, and to try them in the balance of probability, and to begin to question about them, as will happen when their intellect is cultivated, then there is nothing to bring them back to their former habitual belief; they know nothing of submitting on authority, that is, of faith; they have no authority to submit to. They either remain in a state of doubt without any great trouble of mind, or they go on to ripen into utter disbelief on the subjects in question, though they say nothing about it. Neither before they doubt, nor when they doubt, is there any token of the presence in them of a power subjecting reason to the word of God. No; what looks like faith, is a mere hereditary persuasion, not a personal principle: it is a feeling which they have learned in the nursery, which has never changed into anything higher, and which is scattered and disappears, like a mist, before the light, such as it is, of reason. If, however, there are Protestants, who are not in one or other of these two states, either of credulity or doubt, but who firmly believe in spite of all difficulties, they certainly have some claim to be considered under the influence of faith, but there is nothing to show that such persons are not in the way to become Catholics, and perhaps, they are already called so by their friends, showing in their own examples the connexion which exists between possessing faith and joining the Church.

If then faith be now the same faculty of mind, the same sort of habit or act, which it was in the days of the Apostles, I have made good what I set about showing. But it must be the same; it cannot mean two things; the word cannot have changed its meaning; either say it is not necessary now at all, or take it to be what the Apostles meant by it, but do not say you have it, and then show me something quite different, which you have put in the place of it. In the Apostles' days the peculiarity of faith was submission to a living authority; this is what made it so distinctive; this is what made it an act of submission at all; this is what destroyed private judgment in matters of religion. If you will not look out for a living authority, and will bargain for private judgment, then say at once that you have not Apostolic faith. And in fact you have it not; the bulk of this nation has it not; confess you have it not; and then confess that this is the reason why you are not Catholics. You are not Catholics because you have not faith. Why do not blind men see the sun? because they have no eyes; in like manner it is in vain to discourse upon the beauty, the sanctity, the sublimity of the Catholic doctrines and worship, where men have no faith to accept them as divine. They may confess their beauty, sublimity, and sanctity, without believing them; they may acknowledge that the Catholic religion is noble and majestic; they may be struck with its wisdom, they may admire its adaptation to human nature, they may be penetrated by its tender and winning conduct, they may be awed by its consistency. But to commit themselves to it, that is another matter; to choose it for their portion, to say with the favored Moabitess, "Whosoever thou shalt go, I will go; and where thou shalt dwell, I will dwell; thy people shall be my people, and thy God, my God," this is the language of faith. A man may revere, a man may extol, who has no tendency whatever to obey, no notion whatever of professing. And this often happens in fact: men are respectful to the Catholic religion; they acknowledge its services to mankind, they encourage it and its professors; they like to know them, they are interested in hearing of their movements, but they are not, and never will be Catholics. They will die, as they have lived, out of the Church, because they have not possessed themselves of that faculty by which the Church is to be approached. Catholics who have not studied them or human nature, will wonder they remain where they are; nay, they themselves, alas for them, will sometimes lament they cannot become Catholics. They will feel so intimately the blessedness of being a Catholic, that they will cry out, "O what would I give to be a Catholic! O that I could believe what I admire! but I do not; and I can no more believe merely because I wish to do so, than I can leap over a mountain. I should be much happier, were I a Catholic; but I am not; it is no use deceiving myself; I am what I am; I revere, I cannot accept."

O deplorable state! deplorable because it is simply their own fault, and because such great stress is laid in Scripture, as they know, on the necessity of faith for salvation. Faith is there made the foundation and commencement of all acceptable obedience. It is described as the "argument" or "proof of things not seen;" by faith men have understood that God is, that He made the world, that He is a rewarder of

those who seek Him, that the flood was coming, that the Saviour was to be born. "Without faith it is impossible to please God;" "by faith we stand;" "by faith we walk;" "by faith we overcome the world." When our Lord gave to the Apostles their commission to preach all over the world, He continued, "Whoso shall believe, and shall be baptized, shall be saved; and whoso shall not believe, shall be condemned." And He declared to Nicodemus, "whoso believeth in the Son, is not judged; but whoso believeth not is already judged, because He believeth not in the Name of the Only-begotten Son of God." He said to the Pharisees, "If ye shall not believe that I am He, ye shall die in your sins." To the Jews, "Ye believe not, because ye are not of My sheep." And you may recollect that before His miracles, He commonly demands faith of the suppliant; "all things are possible," He says, "to him that believeth;" and in a certain place, "He could not do any miracle," on account of the unbelief of the inhabitants. Has faith changed its meaning, or is it less necessary now? Is it not still what it was in the Apostles' day, the very characteristic of Christianity, the special instrument of renovation, the first disposition for justification, one out of the three theological virtues? God might have renewed us by other means, by sight, by reason, by love, but He has chosen to "purify our hearts by faith;" it has been His will to select an instrument which the world despises, but which is of immense power. He preferred it, in His infinite wisdom, to every other: and if men have it not, they have not the very element and rudiment, out of which are formed, on which are built, the Saints and servants of God. And they have it not, they are living, they are dying, without the hopes, without the aids of the Gospel, because, in spite of so much that is good in them, in spite of their sense of duty, their tenderness of conscience on many points, their benevolence, their uprightness, their generosity, they are under the dominion (I must say it) of a proud fiend; they have this stout spirit within them; they will be their own masters in matters of thought, about which they know so little; they consider their own reason better than any one's else; they will not admit that any one comes from God who contradicts their own view of truth. What! is none their equal in wisdom any where? is there none other, whose word is to be taken on religion? is there none to wrest from them their ultimate appeal to themselves? Have they in no possible way the opportunity of faith? Is it a virtue, which in consequence of their transcendent sagacity, their prerogative of omniscience, they must despair of exercising? If the pretensions of the Catholic Church do not satisfy them, let them go somewhere else, if they can. If they are so fastidious that they cannot trust her as the oracle of God, let them find another more certainly from Him than the House of His own institution, which has ever been called by His Name, has ever maintained the same claims, has ever taught one substance of doctrine, and has triumphed over those who preached any other. Since Apostolic faith was reliance on man's word as God's, since what faith was in the beginning, such it is now, since faith is necessary for salvation, let them attempt to exercise it towards another, if they will not accept the Bride of the Lamb. Let them, if they can, put faith in some of those religions which have lasted a whole two or three centuries in a corner of the earth. Let them stake their eternal prospects on kings, and nobles, and parliaments, and soldiery, let them take some mere fiction of the law, or abortion of the schools, or idol of a populace, or upstart of a crisis, or oracle of lecture-rooms, as the prophet of God. Alas! they are hardly bested if they must possess a virtue, which they have no means of exercising; if they must make an act of faith, they know not on whom, and know not why!

What thanks ought we to render to Almighty God, my dear brethren, that He has made us what we are! It is a matter of grace. There are, to be sure, many cogent arguments to lead one to join the Catholic Church, but they do not force the will. We may know them, and not be moved to act upon them. We may be convinced without being persuaded. The two things are quite distinct from each other, seeing you ought to believe, and believing; reason, if left to itself, would bring you to the conclusion that you had sufficient grounds for believing, but belief is the gift of grace. You are then what you are, not from any excellence or merit of your own, but by the grace of God who has chosen you to believe. You might have been as the barbarian of Africa, or the free-thinker of Europe, with grace sufficient to condemn you, because it had not furthered your salvation. You might have had strong inspirations of grace and have resisted them, and then additional grace might not have been given to overcome your resistance. God gives not the same measure of grace to all; has He not visited you with over-abundant grace? and was it not necessary for your hard heart to receive more than other people? Praise and bless Him continually for the benefit; do not forget, as time goes on, that it is of grace; do not pride yourselves upon it; pray ever not to lose it; and do your best to make others partakers of it.

And you, my brethren also, if such be present, who are not as yet Catholics, but who by your coming hither seem to show your interest in our teaching, and your wish to know more about it, you too remember, that though you may not yet have faith, still the mercy of God has brought you into the way of obtaining it. You are under the influence of God's grace; He has brought you a step on your journey; He wishes to bring you further, He wishes to bestow on you the fulness of His blessings, and to make you Catholics. You are still in your sins; probably you are laden with the guilt of many years, the accumulated guilt of many a deep mortal offence, which no contrition has washed away, and to which no Sacrament has been applied. You at present are troubled with an uneasy conscience, a dissatisfied reason, an unclean heart, and

a divided will; you need to be converted. Yet with all this the first suggestions of grace are working in your soul, and are to issue in pardon for the past and sanctity for the future. God is moving you to acts of faith, hope, love, hatred of sin, repentance; do not disappoint Him, do not thwart Him, concur with Him, obey Him. You look up, and you see, as it were, a great mountain to be scaled; you say, how can I possibly find a way over these giant obstacles, which I find in the way of my becoming Catholic? I do not comprehend this doctrine, and I am pained at that; a third seems impossible; I never can be familiar with one practice, I am afraid of another; it is one maze and discomfort to me, and I am led to sink down in despair. Say not so, my dear brethren, look up in hope, trust in Him who calls you forward. "What art thou, O great mountain, before Zorobabel? but a plain." He will lead you forward step by step, as He has led forward many a one before you. He will make the crooked straight and the rough plain. He will turn the streams, and dry up the rivers, which lie in your path. "He shall strengthen your feet like harts' feet, and set you up on high places. He shall widen your steps under you, and your tread shall not be weakened." "There is no God like the God of the righteous; thy Helper is He that mounts the heaven; by His mighty working the clouds disperse. His dwelling is above, and underneath are the everlasting arms; He shall cast out the enemy from before thee, and shall say to him, Waste away." "The children shall faint and labor, and the youths shall fall in their weakness; but they that hope in the Lord shall be new fledged in strength, they shall take feathers like eagles, they shall run and not labor, they shall walk and not faint."

CATHOLIC INTELLIGENCE.

THE JUBILEE.

EXTRACT FROM THE PASTORAL OF THE ARCHBISHOP OF DUBLIN.

Beloved Brethren—While our hearts are steeped in affliction on account of the heavy calamities which have fallen upon us, a ray of comfort beams upon us from above, since God has vouchsafed to prepare for us in His mercy the spiritual consolations to be derived from a General Jubilee.

The document which communicates this great privilege is dated the 23rd June, this year, and states, that on account of the adverse circumstances of the times, the formal proclamation of the *year of Jubilee* could not take place, as was the custom on the return of its periodical year, 1850, now current; yet, in order to promote the salvation of souls, to provide for the spiritual necessities of the Faithful, and to give thanks to Almighty God for his own safe return to the Holy See, our Most Holy Father, Pope Pius IX., has ordered to be published the present Jubilee, the duration of which is limited to fifteen days; but, by a subsequent document, the respective Ordinaries are authorised to protract the time of its continuance to three months from the day of its publication.

The conditions for gaining the indulgence of the Jubilee within that space of time will be the same as those which the Supreme Pontiff himself prescribed on the last occasion when a similar privilege was granted:—1. To receive with due sentiments of compunction the Sacrament of Penance. 2. To receive devoutly the Blessed Eucharist. 3. To visit twice the Church or Churches appointed for that purpose by the Ordinary of the Diocese, and to pray therein devoutly for the intention of his Holiness. 4. To fast on the Wednesday, Friday, and Saturday of one of the weeks during which the Jubilee is to continue. 5. To give some alms according to each one's devotion.

The respective Confessors of those who may be hindered by confinement, sickness, or any other impediment, from performing the specified conditions, or any of them, may commute them for such other works of piety as they can perform.

To afford to sinners every possible facility of returning in this acceptable time to the bosom of mercy, the most ample powers, with respect to censures and reserved cases, are granted to all approved Confessors: so that, when once the penitent is truly converted, he may select among all the Confessors approved of by the Ordinary, the individual of his preference, and unbosom to him his spiritual miseries, how grievous soever they may be, without incurring the risk of being referred by him to any higher authority.

You have heard the conditions on which only you can obtain, and, perhaps, too, for the last time of your lives, the important advantages of the Jubilee; enter without delay on the fulfilment of them, "with a great heart, and a willing mind."—2 Macab., i., 3. Let us again impress them still more deeply on your memory; they embrace the great duties of repentance, sacrifice, prayer, fasting, and alms-deeds.

1st. Repentance, rendered efficacious through the merits of Christ, for obtaining the forgiveness of sin in the Sacrament of Penance; in other words, you are to make a good confession.

You are aware that an Indulgence is not intended to remit the guilt of sin, nor, of course, the eternal punishment which, according to the decree of God, is due to that guilt. It remits only the temporal punishment, which often remains due by the penitent sinner to the Divine Justice, after his repentance, through Christ, had ascended to the throne of mercy, blotted out his guilt, cancelled the decree of eternal death which stood against him, and reinstated him in the friendship of God. No one who is not already in a state of grace and friendship with God can receive any benefit from an Indulgence. Oh! with what care, therefore, should you not endeavor to purify your hearts from every stain, that the graces of this holy time may flow abundantly upon you. It is chiefly for this purpose that confession is prescribed, as one

of the conditions for obtaining the Indulgence of the Jubilee. Approach, then, the sacred tribunal; but do so in that true spirit of interior repentance, without which your confession would be little better than a mockery, and your absolution, instead of being an instrument of pardon, would add the new crime of sacrilege to your former guilt.

2ndly. You are called upon to participate in the fruits of the great sacrifice of the Mass, by receiving in the Holy Communion the Divine Victim that is offered on our altars. Will you not possess within you the abundant price of all that you can ask, when you will hold in your bosom "Jesus, the Mediator of the New Testament, whose blood speaketh better than that of Abel?"—Heb., xii. 24. Let us prepare, then, to receive this Holy of Holies with the most fervent devotion and during the precious moments when He abideth in us, "let us go with (peculiar) confidence to the Throne of Grace, that we may obtain mercy, and find grace in seasonable aid."—Heb. iv. 16.

The other conditions required on this occasion are nearly comprised in those words of the Archangel Raphael to the virtuous Tobias, "Prayer is good with fasting and alms, more than to lay up treasures of gold."—Tob., xii. 8.

"Prayer is good"—above all, that prayer which is offered to God in His own house, "the house of prayer."—Mark, xi. 17. Of this consecrated house, He is still ready to say, as he once did, "I have sanctified this house, and my eyes and my heart shall be there always."—3 Kings, ix. 3. Go, then, before the altar of God, and there let your prayer ascend like incense before His throne; and if, when two or three are gathered together in His name, He is there in the midst of them; surely He will, on this occasion, listen in mercy to the united supplications of His whole Church; "Ask, and it shall be given to you."—Matt., vii. 7. Ask for light, and counsel, and fortitude, and all the aid that the Father of the Faithful shall stand in need of, for the due government of the Church of Christ. Ask for the conversion of sinners, for the extension of the one fold, under the one shepherd, for the universal spread of peace and brotherly love. Ask for all that can be necessary for your own happiness, and the happiness of your brethren, both for this world and the next; and ask it with confidence in the name of Him who has said, "If you ask the Father anything in my name, He will give it to you."—John, xvi. 23. Ask, oh! ask, that God may vouchsafe to look down with pity on the afflictions of our suffering country, and especially to save it, in His mercy, from the renewed visitation of the scourge of famine, which has spread so much misery around us; but ask it in that spirit of perfect resignation to His decrees which moved our Divine Saviour to say, in His bitter agony, "My Father, if it be possible let this chalice pass from me. Nevertheless, not as I will, but as thou wilt."—Matt. xxvi. 39.

† D. MURRAY.

THE CATHOLIC UNIVERSITY.—We are in a position to state that, in conformity with the decision of the National Synod, the arrangements for commencing the formation of a National Catholic University in Ireland, are already in a state of forwardness. The four Archbishops, together with the other Bishops and Clergy nominated as a committee of arrangement, will hold their first sitting in Dublin on the 15th instant, on which occasion the first act towards the foundation of this great national undertaking will be accomplished.—*Freeman's Journal*.

On Sunday the Synodical Address was read at each Mass throughout the Archdiocese of Cashel and Emly; and at the same time the Jubilee granted by his Holiness the Pope, was proclaimed by directions of his Grace the Most Rev. Dr. Slattery.—*Limerick Reporter*.

Our readers will be interested to learn that Mgr. Nakar, Archbishop of Nabk and Keriatim, in Mount Lebanon, is at present sojourning at the College of All-Hallows, near Dublin. This Prelate is a very remarkable personage, who originally belonged to the Eastern heresy of the Jacobites (or Eutychians), at Mosul, near the ancient Nineveh. He was of a noble family in this sect, and became Jacobite Archbishop of Mosul, in which capacity he persecuted Catholics almost with the zeal of a St. Paul before his conversion. Like the great Apostle, however, he was taught by Divine grace to see his errors, became a Catholic, was in his turn subjected to the most cruel persecutions from the heretics he had left, went through a variety of extraordinary events, such as one seldom reads of except in Eastern history; was at length made Catholic Archbishop of Mount Lebanon, and is now visiting Europe to obtain assistance for his diocese. Mgr. Nakar brings recommendations to the Faithful from the Nuncio-Apostolic, and from the Archbishop of Paris.—*Tablet*.

TWELVE MONTHS' MIND FOR THE LATE RT. REV. DR. KEATING.—Oct. 2d an immense concourse of the clergy from every part of this diocese assembled in the new and splendid Cathedral at Enniscorthy, to celebrate the sacred ceremonies of the Church commemorative of the deceased, and for the eternal repose of the pious and beloved Chief Pastor, the late Rt. Rev. Doctor Keating.—*Wexford Guardian*.

SCOTLAND.

THE ST. ANDREW'S SOCIETY, FOR THE PURPOSE OF ESTABLISHING NEW MISSIONS IN THE EASTERN DISTRICT OF SCOTLAND.

Founded July 3, 1850.

Patrons.—The Right Rev. Andrew Carruthers, D.D., V.A.E.D.S.; the Right Hon. the Earl of Traquair; Sir W. D. Stuart, of Grantully; Bart; Marnaduke Maxwell, Esq., of Terregles. Committee of Management.—The Right Rev. Jas.

Gillis, D. D., Coadj. E. D. S., President; the Rev. Stephen Keenan, Dundee, Vice-President; the Rev. Paul MacLachlan, Falkirk, Treasurer; the Rev. Jas. Clapperton, Peebles, Secretary; the Rev. George Rigg, Edinburgh; the Rev. James A. Stothert, do.

The object of St. Andrew's Society is to enable the Bishop of the District to extend the blessings of our holy religion to various localities under his charge, where there is yet neither Priest nor Chapel. Few persons are aware of the sad amount of spiritual destitution that prevails over by far the greater portion of the Eastern District of Scotland. But if any one will consider for a moment the wide extent of country which the district embraces, and run over the list of Missionaries attached to it, as given in the *Catholic Directory* of this year, he will find abundant evidence that so small a handful of laborers must be utterly inadequate to cultivate so large a field. He will find entire counties—in some cases two, in some nearly three adjacent counties—dependent for all that they enjoy of the blessings of religion on the unaided exertions of a single Priest. And yet, in every one of those counties there is hardly a town, or village, or rural district, without its small group of Catholics, exposed to a variety of petty persecutions, and left almost entirely to feed the flickering lamp of Faith by their own private devotions.

What must be the consequence of such a state of things? On the one hand, the Priest is often harassed and borne down with excessive labor—is subjected to an amount of mere travelling expenses almost insufficient for the support of an additional Priest—and has still to lament that his frequent absence from the flock more especially committed to his charge greatly retards the progress of religion in one place, while his short and occasional visits serve but little to promote it in others. On the other hand, the people, living at great distances from Priest and chapel, and being, for the most part, totally unqualified to instruct either themselves or their children, enjoying but seldom the opportunity of finding consolation or strength in the Blessed Sacraments or in the Holy Sacrifice of the Altar, are only too ready to fall a prey to the snares of the proselytiser. It is true, indeed, there are not wanting instances of stern and unconquerable attachment to the Faith—instances of sterling and generous piety that, from time to time, neither grudges the expense nor spares the labor of journeying many a long and weary mile to enjoy the consolations of religion.

Every Priest of the District can tell of many such pious souls whose regular visits, from the remotest corners of his charge, come, ever and anon, to edify and cheer him in his labors; and his piety, if better known, would furnish a useful lesson to many a more favoured member of the Church, who can see all the blessings of religion brought home to his very door, to be treated, too often, perhaps, with indifference and neglect. Still, as might naturally be expected, it not infrequently happens that, from the want of regular instruction and pastoral superintendence, many both forget the principles and fall away from the practice of their religion. They may still, it is true, retain the name of Catholics, and be held as such by their Protestant neighbors; but their conduct is totally unworthy of their creed, and serves only as a "stumbling-block and a stone of scandal" to "those who are without." Whereas, were their "conversation" only such as the Apostle requires of men in similar circumstances, they might, "by their good works, bring others, who speak against us as evil doers, to glorify God in the day of visitation," and be the happy means of shedding the light of Faith on "many that sit in darkness and the shades of death."

It is, then, to provide, in some measure, a remedy for this lamentable state of things, that the institution of St. Andrew's Society has been resolved upon. It comes before the Catholic public with the countenance of the leading members of the laity of the District, who express their readiness to co-operate, with all their might, in an undertaking so full of charity to man, and so conducive to the glory of God. It comes recommended by the unanimous voice of the Clergy and the most earnest blessing of the Right Reverend the Vicar-Apostolic of the District; and hence, it is to be hoped, under the heavenly protection of that Divine Being whose true and rightful worship it seeks to revive in many a long-abandoned spot, where only the mouldering ruins of His ancient temples remain, to tell how that same worship was paid of old by generations now no more. Thus recommended, it surely cannot fail to enlist the generous support of all the Faithful of the District—of all, at least, who value their religion as the best and dearest gift that has been bestowed upon them.

In order to combine the efforts of the entire District in so good a work, it is proposed to establish a yearly collection in every Mission. Each missionary will superintend and take charge of the collection in his own locality, and will keep a collection-book, in which shall be duly entered the names of the contributors and the sums contributed.

To satisfy all parties that their contributions have been turned to good account, there shall be issued annually, about the beginning of July, a full report of the receipts of the year, and of the purposes to which they have been applied.

J. CLAPPERTON, Sec.

UNITED STATES.

MORE OF THE APPOINTMENTS.—We (*N. Y. Freeman's Journal*) find the following in the *Catholic Mirror* of Saturday:—"On the 4th inst., the Most Rev. Archbishop Eccleston received from the Holy See, the documents containing the Apostolical confirmation of the Decrees and Acts of the 7th Provincial Council of Baltimore. They were sanctioned with some slight modifications. He received at the same time and forwarded episcopal documents, 1. to the Very Rev. F. X. Gartland, Bishop elect of Savannah, Ga.; 2. to the Very Rev. John McGill,

Bishop elect of Richmond, Va.; 3. to Rev. J. Miede, (episcop. electus Musiensis in part. infid.) Vicar Apostolic of the Territory east of the Rocky Mountain; 4. to the Rev. John Lamy, (episcop. electus Agathonicensis in part. infid.) Vicar Apostolic of New Mexico; 5. to the Right Rev. Dr. Whelan, Bishop of Wheeling, a new episcopal see. The Holy See recognises the Council to be held in Baltimore in 1852, as a National Council, and will, as usual, issue its instructions as to the mode of conducting it."

DIocese OF BUFFALO.—We learn with much pleasure that the Right Rev. Bishop Timon has determined at an early day to engage in the work of building a Cathedral in Buffalo. The necessity of such an edifice is most pressing, and will appeal to the special liberality of Catholics outside of the Diocese. *N. Y. Freeman's Journal*.

The Right Rev. Dr. Alemany, Bishop of Monterey, California, arrived at this port last Saturday. He is making a short visit to Baltimore, after which he will return here and take passage for his Diocese. We learn that he has good hopes, from his visit to Ireland, of obtaining a number of clergy from there, as well as from other places, to assist him in his interesting mission.—*Id.*

CATHOLIC INSTITUTE OF NEW YORK.—The opening Lecture of the above Institute will be given by the Most Rev. Dr. Hughes, in St. Patrick's Cathedral, on Sunday evening, Nov. 10th. The subject will be—"The decline of Protestantism and the causes of it."—*Id.*

CONVERSIONS.—Wm. Joseph Paul Tweed, Esq., an English gentleman of the county of Somerset, has been baptized at Barcelona. He was instructed by the Rev. Esteban Casademunt, who is now giving a course of instructions to an English family who are soon expected to be prepared to enter the Church.

The *Haute Loire* gives an account of the abjuration and baptism of a Protestant minister, M. Maffre, of the Canton of Fay-le-Froid, France.

A Clergyman of the Establishment was received into the Church, last Sunday, at the Oratory, Birmingham. I have also to add to the list of converts the names of Mr. Briggot, of St. John's College, Cambridge—lately received at the London Oratory; and of —Mallard, B. A., Trinity College, Oxon—received, last month, at St. Sulpice, Paris. It was not the brother of Mr. Maskell, as erroneously printed, but of Mr. Marshall, H. M. Inspector of Schools, who was announced as having been received at the Oratory last week.—*London Cor. of Tablet*.

FOREIGN INTELLIGENCE.

The news from abroad is stirring. The Schleswig-Holsteiners are gaining upon their invaders, and notwithstanding the mangled accounts we receive, the Danes are evidently retreating before the patriotic troops.

Prussia has got a new and vigorous Secretary for Foreign Affairs in General von Radowitz, and a declaration has been made to the Elector of Cassel, that he must keep within the lines of the Constitution, and that the determination of the Diet of Frankfurt will be utterly repudiated. The King and Queen of Prussia are on the way to meet the Emperor of Russia at Warsaw. The Elector of Hesse Cassel, sustained by Austrian countenance, proceeds in his arbitrary decrees and conduct, claiming absolute and irresponsible power. The people are quiet, but indignant.

Hesse Darmstadt, Mecklenburgh Schwerin, and Wurtemberg, are all in a disturbed state, the Executive being at open variance with the representative bodies. Such a state of fermentation cannot pass over without its results.

Austria, according even to the *Times*' Correspondent, is at its wit's end for money, and he says that any further attempt to return to the old system will bring on another 1848. In Florence, however, Absolutism is rampant, and the press reduced to a nullity.

The Archbishops of Turin and Cagliari, in Sardinia, have been sentenced by the civil tribunals to banishment and confiscation of goods.

France is outwardly tranquil, and the President is resolutely bent on two things—the raising his revenue, and extending the term of his Presidency; and circumstances seem to be aiding him. The Legitimists are crumbling to pieces, as a party; the Orleansists have little power, and the army is pleased to have a chief who pets and supports them to the utmost.

Spain is trying to hit upon some plan to pay her debts, and so support her credit to obtain further assistance. It is said the disappointment which Isabella caused the nation is likely to be remedied, as the lady is again *enceinte*.

FRANCE.

The Legitimist party seems to be falling to pieces; its decay being hastened by the absurd circular put forward by the Count de Chambord. The *Debats* now ridicules the idea of a fusion between the Orleansists and the Legitimists. The *Assemblée Nationale*, an ultra-Conservative paper, has been seized, for a libel on the President of the Republic; and orders have been given for the immediate prosecution of M. Adrien Lavalette, the editor who signs the article complained of. It was hinted that M. Persigny had visited London to procure a loan for the President. It is confidently stated that at the meeting of the Legislative Assembly, in November, the President of the Republic will send a message, in which he will recommend the immediate revision of the Constitution to the representatives of the people. The recommendation will be founded on the resolutions recently adopted by the councils-general; which, however, were not in general for the immediate revision, but simply for the revision in terms of the Constitution

itself. The whole of the Ministers, it is said, have agreed that the measure should be brought forward as a Cabinet question. The reviews at Versailles excite the jealousy of the Legitimists and Republicans. The *Union* (Legitimist) alludes seriously to these as a demonstration of the gravest character. "An attempt is made," says that paper, "to seduce the army by marks of attention; it is caressed, excited, and encouraged to use cries in the midst of its libations. It cries 'Vive Napoleon!' 'Vive l'Empereur!' which are undoubtedly unconstitutional; but which are excusable, because they are the result of a passing emotion. The soldier is always disposed to *fete* the person who regales him. He is never niggardly of his *vivats* after a gala." All this, however, will not prevent Louis Napoleon from proceeding with the reviews. It is announced that on the 10th he will pass in review all the cavalry, consisting of fifty-two squadrons; and the *Moniteur de Soir* announces that the President of the Republic and the President of the National Assembly intend to give a magnificent *fete* at the commencement of the winter season.

The Nepalese Ambassador, with his numerous suite, left Paris on Tuesday morning. At Marseilles the English Government steamer the "Growler" is waiting to conduct him to Alexandria, where he will arrive in time for the next Calcutta mail.

The correspondent of the *Times*, in the lack of news, draws a formidable-looking sketch of an "universal association" of mechanics "for the ruin of manufacturers and capitalists." According to this imaginative writer, the funds in possession of the body amount to the sum of £50,000, divided between the three sections of St. Denis, Puteaux, and Paris; "these separate funds, apparently under the direction of the Superior Committee of St. Denis, were, in reality, administered by a Secret Committee in communication with a well-known Socialist leader, now in France, who is known to be the life and soul of the intrigues of the Socialists," &c. The police, it is added, have for the time checked the progress of this extraordinary body.

SPAIN.

It is stated, that M. Mon, the Spanish ex-Minister of Finance, is preparing to proceed to London, to examine closely the demands of the creditors of the Spanish public debt, and to calculate the chances which exist of arranging those claims. On his return to Madrid, at the opening of the session, he will, it is said, present a plan for the arrangement of the debt, "precisely at the critical moment when the budget for the next year is about to be discussed." The ships which are definitely chosen to transport the troops from Cadiz and Santander to the Island of Cuba, are—the frigate "Isabella II.," the brigantine "Valdes," and the transports "Laborde," "Jason," "Marigalante," and "Georgienne," together with seven merchant vessels. General don Manuel de la Concha, brother of the Captain-General of Cuba, is about to proceed immediately to resume the military command of the province of Catalonia. A great number of invitations had been issued for the grand ball which was to take place at the Palace on the 4th, the anniversary of the King's birth-day. A solemn service was to be celebrated in the Royal Chapel, for the repose of the soul of Ferdinand VII. Letters from Barcelona state that the late inundations have caused serious damage in that province. The greater number of the high roads have been ploughed up, the service of the mails has been interrupted, the crops have been carried away, and a number of lives have been lost. The correspondent of the *Daily News* is informed, "from a good source," that Queen Isabella is again *enceinte*.

THE WAR IN SCHLESWIG-HOLSTEIN.

A second attack has been made by the Holsteiners on the town of Frederichstadt. The two extreme points of the position occupied by the Danish army, previous to this event, were Missunde and Frederichstadt; the former was necessarily abandoned in the retreat from Idstedt; but the latter was held for some time after that battle by a small detachment of Holsteiners, though not in force enough to defend the place against any attack; it is an important point, commanding the passage of the Eyder, and the southern border of the rich meadow or dyked district of the Ditmarsches, with its immense supplies of cattle. On the morning of the 20th they advanced with artillery on both sides of the Eyder, for, taking Rendsburg as their point of departure, of course both banks are open to them. At Suderstapel and both banks of the Eyder an irregular cannonade continued throughout the day. At five in the afternoon part of the town had been set on fire, but up till ten at night had not been taken. Toning was occupied by the Holsteiners. The *Kolner Zeitung* has a telegraphic despatch from Hamburg of the 30th ult., stating that the latter had attacked and carried with the bayonet of the entrenchments of Frederichstadt. They took fourteen pieces of artillery. It is also stated that Frederichstadt was surrounded on all sides.

PRUSSIA.

The appointment of General von Radowitz to the department of foreign affairs, in the place of M. von Schleinitz, apparently betokens a decided course for Prussian policy. Three despatches from the Prussian Government to Baron Thiele, the King's Ambassador at the court of Hesse, and to the Hessian Government at Wilhelmsbad, have been published. Two of these despatches, which bear the dates of the 12th and 21st ult., are signed by Count Brandenburg, but the third is dated the 26th ult., and bears the signature of Baron Radowitz. The first two express the regret of the Prussian Government that the Elector should have been induced to resort to measures which are foreign to the constitution of his country, and advise him with all possible speed to return to the path of loyalty and justice. They protest that his appeal to the Frankfurt Council (Austrian) can only add to

the difficulties of his position; that Prussia cannot recognize the competency of that Council to dispose of and to decide on the affairs of Germany; that Prussia protests against any measures that may be resorted to by the members of that Council in their fictitious capacity of a "Diet;" and that His Majesty the King of Prussia reserves to himself the liberty of "making any further decision which may be required by the duty he owes to Germany in General, and to his own country in particular."

The despatch which Baron Radowitz has addressed to the Hessian Government, refers to and recapitulates the warnings which are contained in the above-mentioned documents, by protesting against any inferences that may be drawn from the resolution of the Frankfurt Council in the Hessian question.

The King and Queen of Prussia are about to proceed to Warsaw, to have a "confidential family interview" with the Emperor of Russia.

GERMANY. ELECTORAL HESSE.

Advices from Cassel, of the 30th ult., state, that the Elector has again resumed his system of "decisive measures." General Haynau (father of the Hessian Secretary of War,) who returned from Wilhelmsbad to Cassel on the evening of the 29th ult., found the city and country in the usual state of perfect order and tranquility, although he came armed with most extended powers, and with instructions again to proclaim martial law in Electoral Hesse. On the 30th, he published a series of decrees, which the Elector had signed at Wilhelmsbad. In these decrees, after a preamble, setting forth that the Elector's authority is supreme and unquestionable, it is provided that the present and all earlier decrees shall not be submitted to, or their legality questioned by the judicial courts of the country; that all judicial decrees, declaring the illegality of former proclamations, are null and void; and that the Commander-in-Chief is instructed to use all means in his power for the purpose of annihilating the opposition of the Courts of Law.

It is also enacted that the court-martials shall take cognizance of, and punish all offences against, and contempt of, the above provisions; that no appeal to any oath alleged to be taken to the Constitution shall be pleaded to stay the proceedings or in extenuation of the crime of rebellion, of which all those servants of the State are guilty who presume to criticize and even to sit on judgment on the supreme will and pleasure of the Sovereign, as notified by the decrees of the 4th, 7th, and 28th of September.

The publication of these decrees has made a powerful impression on the inhabitants of Cassel; still they are orderly and tranquil. 30,000 thalers have been collected to pay the salaries of the functionaries who remain faithful to the Constitution.

In answer to a note from Wilhelmsbad, inviting the Permanent Committee at Cassel to proceed thither and assist Hasenpflug in concocting exceptional laws, the committee have replied thus:—

"A letter of the 24th, signed by the minister of his highness the Elector, has been received here, in which we are invited to repair to Wilhelmsbad, to concur, according to Sect. 95 of the Constitutional Act, in the preparation and issue of certain measures necessary to the administration of the affairs of the state during the continuance of the state of siege. We beg to reply, that we must decline having anything to do with the administration of a state of siege, which we regard as contrary to the constitution, and for proclaiming which we are now prosecuting the minister before the constituted courts."

"THE PERMANENT COMMITTEE."
Cassel, Sept. 26, 1850.

AUSTRIA.

"The Austrian Ministry," says one writer, "appear at their wit's end for means to raise money, and what with this and building up and pulling down constitutions, endeavoring to influence the elections now going on, and so on, they must be tolerably well employed." The duty upon newspapers has occasioned an outcry throughout the empire. A decree of the military commander of Vienna, of the 18th ult., prohibits the circulation of the *Cologne Gazette* in Vienna, Hungary, and all parts and provinces of the Austrian empire in which the state of siege has been proclaimed. The military commander of Prague has announced that every person in whose possession a copy of the prohibited newspaper shall be found, shall be tried by court-martial, and punished according to the provision of military law. It is said that the Austrian Government intends to exclude in a like manner almost all the better class of German newspapers.

Austria has declined the Prussian Free Conference proposal in reference to the affairs of Germany. "In my opinion," says the correspondent of the *Times*, "the fate of the present cabinet is entirely in the hands of the youthful Monarch, in whose correct judgment and resolution, I have no little confidence. Should he in an evil hour yield to the importunities of the retrograde party, it would be necessary to increase the standing army by at least 200,000 men, as nothing but main force could possibly prevent a renewal of the scenes of 1848, and I need not remind you that the state of the Austrian finances is such as to forbid all idea of governing with the sword for any length of time."

ITALY.

Letters from Turin of the 27th ultimo announce that the Archbishop of Turin, Mgr. Fransoni, has been condemned by the Criminal Court convened on the application of the Attorney-General, to be banished from the kingdom, and that the property of the Archbishop will be seized. This sentence was pronounced by the Judges, by a majority of thirteen out of fourteen. The news of the sentence being carried into execution, as announced by the *Concordia*, is considered premature.

The *Bulletin de Paris* states that M. Lucien Marat has left Paris for Turin, charged by the President of the Republic to try to arrange the difference between Piedmont and the Court of Rome.

and speak against the Catholic Church. He who might expose himself to ridicule should he get beyond his depth in politics, plunges without fear into the muddy ooze of what he is pleased to call theological controversy. There is no danger of exposure, no fear of contradiction; no answer will be vouchsafed, or, certainly none that will reach his readers; or, if it should, he will carry the day by impudence and clamor. A convention of Presbyterians have decided that the Catholics use oil instead of water in baptism, their own statements to the contrary notwithstanding; Kirwan's exposition of Catholic doctrine is preferred to that of the Tridentine Catechism; and the witty and learned editor knows his readers well enough to believe that they are prepared to swallow all his crudities, to receive his statements as to what the Catholic Church does or does not teach, and that should the Pope himself interfere to explain, he would be regarded as totally unworthy of credit in the matter.

Populus vult decipi et decipiatur is a detestable matter which has been the occasion of much ignorance and misery in every period of the world's history, and which has now its influence over both the pulpit and the press. The editor who is fitted for his position, both by moral integrity and mental power, is most at home in his own sphere, and seldom leaves it; he wishes to lead and will not consent to be led, and he has rather too much self-conceit to be the mouth-piece of the worst passions of the ignorant and the vicious; such men we find leave theological controversy for those whose duty it may be to carry it on, or, if they ever for a moment distantly approach such a subject, it is merely to administer a passing rebuke the petulant scurrility of some too noisy brother. But there are editors who make use of their influence for the most detestable purposes, and as they cannot float in a purer element, they are content to flounder in mud. With them the question is not what is best, but what is most easy and most profitable to write. It is not to such men or their readers that Truth ever addresses herself; one would think, that religious truth would not be sought from them. But in so thinking one would be egregiously mistaken. Not only is truth sought from them, from these men—men who take to ranting because they are fit for nothing else—but, they do more to form the religious, or rather the irreligious character of the age than the preachers themselves.

The sermon once a week is seldom listened to, and makes little impression, but the perpetual droppings of the daily newspaper, the short article, the impious jest, the story which is prefaced by a brief apology: those things sink deep, they are thought about, talked over, believed. The race which has been too proud to submit to the teaching of God's Church is now left for religious knowledge to the mercy of such men as these.

The people have determined to abolish the name of servant. No one will serve, though the master who claims obedience be God. But Truth must be permitted to whisper to them, that man must serve.—The king, surrounded by courtiers, who keep him in ignorance to serve their own bad ends, whatever he may think of his power and majesty, is impotent and a slave; and the American mechanic who takes for Gospel the statements of his penny paper and knows no more than his editor thinks it expedient to tell him, and there are many such men, is in reality a servant of those who make use of him as far as he can be used, and the Declaration of Independence cannot help him.—*Pittsburg Catholic.*

POSITION OF THE CATHOLIC CHURCH IN ENGLAND.

(From the Weekly Despatch.)

"The tiara begins to take its ancient place of supremacy. It towers far above the mitre. Even the Cardinal's hat enforces an involuntary reverence, and Peter fairly carries off the legacies left in the Testament from Martin and Jack. Popery ostensibly even, and by very name, raises her ancient head again above the waters of opinion, and takes her old attitude of prescriptive ascendancy. We hear of daily 'perverts to the Church of Rome.' The Bishop of Oxford's brother—son, not of a turnip, but of Wilberforce—is the latest. As the ancient and time-honored Faith of universal Christendom wanes in worldly power, it seems to wax in spiritual prevalence. The poorer it is in wealth or political authority, the more general appears to be the reverence in which it is held. Silver and gold has it none—without territory or title, without a place even in the social institutions of civilisation—with all its worldly goods despoiled and appropriated by the sordid rapacity of upstart sects—de-throned from the rule of States, degraded to a private station, and without a political or even municipal denomination, with its Oxford and Cambridge, its England and Ireland, handed over to be sacked by *parvenu* Episcopacy, we yet live to see it, in the age of the cheap press, complete liberty of opinion, and universal reform and progress, stealing upon the soul by its naked merits, and inspiring towards itself a general reaction of opinion. The Bishops have the tithes, the Pope gets the penny. The Parson and the Presbyterian get Caesar's penny, the Priest gets rendered unto him 'the things that are God's.' Nor is this homage, purely disinterested, or rather against self-interest, confined to the poor, the ignorant, the irreligious, or the unreflective. On the contrary, there are very few of the recent proselytes to Roman Catholicism who belong to the class of the vulgar, or the condition of the masses. The modern neophytes of the Faith of the Eternal City belong to the order of gentry, nobility, titular Episcopal Clergy, to the rich, the devout, the refined, the learned. Nor do we know of a single case of conversion to the Papist creed which has not been sealed by the martyrdom of worldly loss, of broken friendships, of antagonised families, of degradation of social position, of the scorn or denunciation of sectaries and

worldlings. Those who have had nothing to lose by conversion seem still to remain unconverted. The so-called 'apostates from a purer Faith' have denied themselves, taken up the cross, and flung earth, and what ambition holds dear, behind them. The Spencers, the Sibthorps, the Newmans, the Fieldings, the Wilberforces, and the other converts, have all had something to lose by the change. The triumph of the spirit over the flesh was never more complete. No severer, no truer test of the purity and power of a naked and simple Faith was ever made. No ordeal was ever more triumphantly borne. We unfeignedly rejoice in the trial and its result. Our satisfaction in the progress of Popery is that which the right-minded have in 'honest men getting their own.' Protestants are not Protestant. Episcopacy is but a bastard Catholicism, and the Calvinist is really but a Papist on the wrong side of the blanket. If 'new Presbyter is not old Priest writ large,' we would rather stick to the old until we had more satisfactory proofs that the new was a change for the better, and not a mere distinction without a difference. Orthodox Protestantism is but a compromise betwixt reason and authority, and compromises of principles are a mere compounding of spiritual felony. That sailor was a sage who advised his shipmates

Whene'er you take your liquor, boys,
For God's sake drink it neat.

The cheat passed upon the conscience by what are called, or call themselves, the Reformed Churches, is beginning to be found out. Parsondom has succeeded, while mankind were but gaping countrymen, in putting, by dexterous logical thaumaturgy, the pea under which thimble it pleased. But now the merest chaw-bacon is up to the ring-dropping trick, and refuses any longer to venture his spiritual currency at the impostor's table. Orthodoxy is no longer permitted both to have its cake and eat it. Society is too astute to suffer it to refute Popery by an appeal to reason, and then to turn round upon the rationalist and denounce 'carnal reason' by appealing to authority. Mankind see that there is no *juste-milieu* in religion, any more than in morals or opinion; that, indeed, the 'middle course' means no more than this, that while fanaticism declares that three and three are one, and common sense asserts they come to six, your *moderado*, condemning extremes, pronounces both to be in the wrong, and suggests that three and three, probably, amount to four and a half. The clearer-sighted, intellectual Radicalism of the age insists upon professors of religion being hot or cold, or anything but tepid. Some who have been cradled in the fear of the pride of human reason, at last insist upon compelling their teachers to become true to their principles, and to go back to repose on the bosom of Roman infallibility. Others, who have been nurtured in hatred of Popish assumption, have at length become convinced that no half-faced fellowship can be tolerated in patching up a hollow treaty betwixt the authority of an Anglican Church, or Caledonian conventicle, and the free and unfettered exercise of the intellect in matters of religion, and therefore they insist that if reason has liberty to explode the errors of Popery, it cannot be fettered in passing an independent and supreme judgment upon every dogma of any creed. Whatever may be right, Lutheranism and Calvinism are seen to be clearly in the wrong. If a Priest may not 'judge another man's servant,' why may a Parson or a Presbyterian do that which to a Monk is forbidden? If there be no Pope, why should there be Apostolic succession? If there should be no Father Confessor, why in the rubric of Episcopacy should 'the sick man be here enjoined to confess his sins?' If Peter have not the keys, how should the Confession of Faith assert 'that God had given to Christian Ministers the keys of the Kingdom of Heaven?' If absolution is a damnable heresy, why should the Anglican Parson be permitted, in the words of the Church Service, to say, 'By the authority of Jesus Christ, committed to me, I hereby absolve thee from all thy sins?'

"Well may orthodox Protestantism be called a Reformation. The Prayer Book is but the Mass Book slightly altered to give the spoilers of the elder Church an excuse for the plunder. It is obvious that all that Luther and Calvin have done is to lead their disciples to reason themselves logically enough back to Rome. They have 'cried out against reason until reason cries out against them,' and shames them either into the resignation of their own, or into the concession of its unfettered exercise to everybody who differs from them in the results of the use of it.

"The political writer is forced into polemics when religious controversy is itself political. The masses of the people look on in amazement and with contempt upon the antics of their ecclesiastical instructors. They demand of statesmen how they dare to insult the national understanding by handing over the religious education of a people to a crew of dreaming fanatics, who are daily denouncing each other's heresies, and ending by their own perversion to the embraces of the Scarlet Lady. They demand, if Exeter is wrong, why is he paid for teaching error—if he is right, why is the See of Canterbury not vacated by a Pontiff whom Exeter proclaims to be a heretic, and why does Gorham teach if his spiritual superior pronounces his teaching to be damnable? If an answer be not given to these interrogatories, it will at last be extorted, and a nation will cease to pay for what its professors have ceased to believe."

We copy the following admirable passage, from a recent translation of that celebrated work of the Abbe Martinet, "Religion in Society, or the Solution of Great Problems."

Let Protestantism show us her conquests. We do not ask for illustrious names, for men who by their brilliancy of talent, and nobleness of character, might equal the Brunswicks, the Mecklenburgs—Schwerins, the Saxe-Gothas, the Solms-Lanbachs, the Senft-

Pilsachs, Stolbergs, Eksteins, Hallers, Spencers, Schlegels, Werners, Mullers, Guerres, Schlossers, Hurters, &c., evidently there are none of these. Let her show us at least some honest and virtuous persons who have left our ranks, urged by the necessity of a better faith and a better practice, and who have edified their new fellow-worshippers by the spectacle of an eminently christian life. We defy her to produce one.

Who, then, are the proselytes of Protestantism, since she sometimes makes them or finds them ready made? They are almost always individuals whose change of religion leads them to hope for a change of fortunes, or whose embittered hearts would seek revenge in calumny. Here and there are a few priests and members of religious orders, who having exhausted the patience of their Bishops and Superiors throw into the hands of strangers the ball of suspension or interdict.

Some of these men have published the reasons for their conversion; do we find in their writings anything which the least severe police would not feel obliged to seize as an outrage upon morality? We always find in them a man, into whose hands a Bible has very fortunately fallen, beginning to read it secretly (for according to these accounts it is a prohibited article of traffic among Catholics.) He finds in it neither transubstantiation, auricular confession, purgatory, nor the worship of saints and images, nor the adoration of the Pope, nor the celibacy of the priesthood, or religious vows, nor fasting, abstinence, nor fifty other superstitions of the same kind. He then, perhaps, consults a Catholic priest; but the latter requires him in the first place to deliver up the Bible, and preaches absolute submission to Romish traditions under pain of eternal flames. Indignant at finding the word of man preferred to the word of God, the neophyte makes haste to cast off the dust of his feet, and quit the Romish Babylon.

Let us admit the truth of this fact, what follows? Here is a man who tells us that he no longer believes in the Catholic doctrine: but what doctrine does he put in its place? He does not say. He tells us that he cordially detests the Pope, Bishops and Priests, and that he joyfully leaves the Church of anti-Christ; but what is the charm which attracts him towards Protestantism, and which among the innumerable sects that are swarming in it, is about to console him, by the purity of its worship, for the loss of Roman abominations. He does not say.

He says that he abjures confessions, fasting, abstinence, celibacy, religious vows, &c., but to what practices will he confine himself, in order better to conform to a Gospel which only preaches renunciation and mortification? Concerning this he preserves silence. He is evidently a Christian whose faith has met with a discount, and who wishes for morality at a discount.

If it is a priest or an unfrocked religious who holds the pen, he will be more frank. Amid many insults and calumnies against those who have driven him from their ranks he will quote Buffon on the *impossible rule of celibacy*; and will confess that the noble and august image of woman, that master-piece of the Creator, that complement of the imperfect portion of man . . . has charmed and attracted him. In short, it is the old comedy of the sixteenth century, which invariably ends in marriage, and the living Bible which has convicted Rome of error, is always a woman.

It is evident that Catholicism well understands the art of forming thorough Christians, while Protestantism can only unmake them.

I will conclude with a fact of public notoriety, the consideration of which has moved many Protestant consciences. *There are very few of our Catholic priests, however limited may be their ministry who are not often called to receive into the Catholic Church, dying Protestants, whilst it would be impossible for me to cite a single example of a Catholic desiring to die in any other communion than his own.*

CORRESPONDENCE.

To the Editor of the True Witness and Catholic Chronicle.

DEAR SIR,—I rejoice to learn that Mr. Brownson is soon again to be in town, with the intention of lecturing to the good people of Montreal. The taste for lectures is fortunately on the increase. Mr. Lord has commenced another series upon Ecclesiastical Heroes, and has already drawn the picture of the gallant Hildebrand, the saintly Gregory VII. How many contending feelings does the name of that old Hildebrand rouse up. Whilst to the Protestant, he seems the incarnation of spiritual despotism, and priestly pride; to the Catholic, who knows how much the Church, and, consequently, all society, is indebted, even at the present day, to his heroic exertions in the cause of religious and civil liberty—he stands forth as the noblest hero of the middle ages, the tamer of Kings, the protector of the nations, and the divinely-appointed Reformer of the Lord's inheritance.

Owing to the continually increasing encroachments of the temporal authority over the spiritual, great corruption in ecclesiastical discipline had become prevalent during the tenth and eleventh centuries.—Monarchs had presumed to stretch forth their hands upon the ark of the Lord, defiling it by their touch. They not only presumed to nominate to all vacant bishoprics, but sold them openly to the highest bidder. Simony, in its most disgusting form, disgraced the Church. The conduct of those simoniacal bishops was too often in keeping with the means by which they had obtained their bishoprics. Earned by corruption, the ecclesiastical revenues were often expended in riot and debauchery, or, at the decease of the possessor, transmitted to the children of his concubines, because, in violation of the Canons and discipline of the Church from the days of St. Paul, the clergy, many of them at least, openly kept concubines, whom they called wives. Nor was this all: during the ninth, tenth and eleventh centuries, the tendency of the age was to render all possessions hereditary. Lands originally granted for life, or during the Monarch's pleasure, had become the hereditary, inalienable property of the nobility. Most of the great offices of honor and emolument about the person of the Emperor, had become hereditary. Nor had the clergy escaped the universal passion for perpetuating their wealth and privileges. So late as the end of the twelfth century, we find in England traces of this hereditary priestly succession. Europe was threat-

ened with an hereditary priesthood, and all its attendant evils. And how could this have been prevented save by the enforcement of the old ecclesiastical discipline of clerical celibacy?—by proclaiming that the priest of Christ, as wedded to a heavenly, could not condescend to the arms of an earthly spouse—that the duties of the altar were incompatible with the cares of the nursery. Was then Hildebrand an usurper because he compelled the robber to restore his plunder?—emperors, monarchs and nobles, to give back to the Church those rights of which they had deprived her? For this was all that Hildebrand required—investiture by *ring and crozier*, the symbols of the spiritual union of the bishop with his flock, the Church claimed as her right; but the investiture by the *sceptre*, the symbol of the temporalities of the office, the Church left to the Emperors. Or was Hildebrand a tyrant because he compelled a degenerate priesthood to forswear their concubines, and to live cleanly? No vulgar, no earthly ambition, no love of power or dominion, animated the pious soul of Hildebrand. Zeal for the Lord's House had consumed him. In the name of the Lord, and of His Christ, he went forth to do battle with the powers of darkness, with Kings and Emperors—dying an exile, but triumphing even in his death. Yes, thank God, fortunately for Europe, fortunately for the cause of freedom throughout the world, the cause for which Hildebrand fought and died, triumphed. "Because I have loved justice, and hated iniquity, I die an exile," said the aged pontiff, not perceiving the victory he had won. But the battle had been fought and the righteous cause had prevailed. When the Emperor knelt at the feet of a carpenter's son—after standing for days at the gates of Canossa, with bare feet, bare head, clad in sackcloth, a humble supplicant for absolution from the hands of a weak old man—but that man God's minister upon earth, the victory was complete. The spiritual had triumphed over the temporal—things heavenly over things of earth—the power of Christ over the majesty of Kings. Hildebrand died, but his works lived. Nations delivered from feudal oppression blessed him. A Church purged of the buyers and sellers, who polluted her by their traffic, praised him. The noble army of Martyrs awaited him in Heaven, with songs of felicitation, and his Heavenly Master, the King of Kings, in whose cause he had so long fought the good fight, rewarded him with the everlasting crown of glory which had been laid up for him.

That the morals of the clergy during the x. and xi. centuries, had degenerated, is true; but as usual the corruption is ridiculously exaggerated by the Protestant historians. But how comes it that the clergy were then so different from what they are now? Is the world becoming more virtuous? Have the passions become weaker?—or has the power of resisting temptation become stronger? May we not, Sir, attribute the rarity of misconduct amongst the Catholic clergy to the simple fact, that Protestantism, that pleasant compromise between Christianity and Infidelity, now affords to the Church a sewer, or drain, through which she can discharge all her impurities. In the middle ages, before Protestantism had been invented, the profane priest remained nominally a member of the Church. He dared not proclaim himself an Atheist, to become a Mahomedan, he was ashamed. There was no place for him if he left the Church. But now Protestantism is ever ready to receive with open arms the filthy priest, to whom chastity is a burden too heavy to be borne, and the unclean apostate subsides into an Evangelical Missionary, the well-beloved of fanatics, and the oracle of Exeter Hall.—Yours truly,

LAICUS.

Montreal, Oct. 24th, 1850.

SAINT PATRICK'S, OF RAWDON—EPISCOPAL VISITATION.

To the Editor of the True Witness and Catholic Chronicle.

SIR,—The Catholics of this Parish have been greatly consoled and edified, by the *visitation* of his Lordship, Bishop Prince, of Montreal. His Lordship arrived here on Friday, the 4th instant, accompanied by five Priests and a goodly convoy of the inhabitants of the Parish of St. Alphonse, where his Lordship had been for the two preceding days. Upon his arrival here, nearly all the Catholics of this Parish were in attendance, at the Church, which, though humble exterior and interior, was beautifully decorated, and looked extremely well, thanks to the indefatigable exertions of our worthy and respected Parish Priest, the Rev. Mr. Pominville. The parishioners in attendance greeted his Lordship with a hearty welcome; who, after visiting the Presbytery, entered the Church, and after the usual ceremonies being gone through, his Lordship mounted the pulpit, and delivered, in the English and French languages, a beautiful and instructive discourse on the subject and nature of his visit. On the following day, nearly two hundred souls had the happiness of receiving the Holy Sacrament of Confirmation; after which, the Rev. Mr. Fitzherry ascended the pulpit, and for about an hour carried captive the ears and hearts of the Congregation, by a chaste and beautiful sermon, such, indeed, as has rarely been our lot to listen to; and which, I hope, will not soon be forgotten. The Rev. Mr. Chevalier addressed the French portion of the Congregation in a brilliant and affecting sermon. On Sunday his Lordship took his departure from amongst us, carrying with him, and the Priests who accompanied him, the sincere and heartfelt prayers of this portion of the Christian flock; for his and their welfare in this life, and eternal happiness in the next.

I am, Mr. Editor, yours, &c.,

A RAWDON CATHOLIC.

Rawdon, 9th Oct., 1850.

[We trust a "Rawdon Catholic" will continue to favor us with his communications.—Ed. T. W.]

THE ARCTIC EXPEDITION.

Letters have been received by the Hudson's Bay Company, from Captain Sir John Ross and Captain Penny, dated off Admiralty Inlet, Barrow's Straits, August 22nd, giving a singular account of the progress of their expeditions in search of Sir John Franklin. On the 13th of August, the "Assistance," Captain Ommanney, and the "Felix," Sir John Ross, communicated with three male Esquimaux, who were on the ice near the head of the well-known Arctic Gulf, called Baffin's Bay. The natives engaged in conversation for half an hour with the interpreter, who gave such an account of the intelligence as startled everybody on board. Its purport was as follows:—That in the winter of 1846, when the snow was falling, two ships were broken by the ice a good way off in the direction of Cape Dudley Digges, and afterwards burned by a fierce and numerous tribe of natives; that the ships in question were not whalers, and that epaulettes were worn by some of the white men; that a part of the crews were drowned, the remainder were some time in huts or tents apart from the natives, that they had guns but no balls, and that being in a weak and exhausted condition, they were subsequently killed by the natives with darts or arrows. This is the story given by the steward who alone knew "a little" of the Danish language, which language was the only one the interpreter understood. The latter was then confronted with a regular Danish interpreter on board another of the exploring ships, but proceeded forthwith to translate the story by a statement "totally at variance" with the interpretation of "the other," whom, as we are told, he called a liar, and intimidated into silence, though no sooner was the latter left to himself than he again repeated his version of the tale, and stoutly maintained its accuracy.

The communications are so loosely worded that it is extremely difficult to make them yield an intelligible narrative. The Times gives the depositions of the Esquimaux himself, so that the learned philologists of this country may make their brains ache by attempting to solve the problem. Our cotemporary owns to a disbelief in the story from the evidence already furnished, thinking it by no means improbable that the anxious and incessant prosecution of our inquiries in these waters may have suggested motives to the native tribes for inventing or magnifying tales likely to arrest the attention of their eager visitors. It is a rather singular circumstance that all the English ships connected with this expedition met together on the 14th of August, somewhere in the neighbourhood of the Bay spoken of above. No accounts have yet been received of the New York expedition.

Despatches received at the Admiralty, on Wednesday, report that traces of the missing expedition have been found. The "Prince Albert," Commander Forsyth, has arrived, bringing the intelligence in question. Commander Forsyth attempted twice to land at Port Leopold, but was prevented by the ice, over which the boats had to be dragged. When there, he met the American brigantine, "Advance," and, in company with her, went over to Cape Hurd, and up Barrow's Straits. He then proceeded to Cape Spencer, at Wellington Channel. Here there was a great deal of ice. He bore up on the 25th of August, when Mr. Snow was sent to examine Cape Riley. Here he found the "Advance," which was aground. Mr. Snow found traces on Cape Riley of five or six tents, or encampments, which, from certain peculiarities, he knew to be those of a vessel in her Majesty's service. He found that the "Assistance," Captain Ommanney, had been at Cape Riley two days before, and had left the following notice:—

HER MAJESTY'S ARCTIC SEARCHING EXPEDITION.

"This is to certify that Captain Ommanney, with the officers of her Majesty's ships 'Assistance' and 'Intrepid,' landed upon Cape Riley on the 23rd August, 1850, where he found traces of encampments, and collected the remains of materials, which evidently proved that some party belonging to her Majesty's ships had been detained on this spot. Beechy Island was also examined, where traces were found of the same party. This is also to give notice that a supply of provisions and fuel is at Cape Riley.

"Since 15th August they have examined the north shores of Lancaster Sound and Barrow's Straits, without meeting with any other traces.

"Captain Ommanney proceeds to Cape Hotham and Cape Walker, in search of further traces of Sir John Franklin's expedition.

"Dated on board her Majesty's ship 'Assistance,' off Cape Riley, the 23rd August, 1850."

Mr. Snow states that the traces of the encampments of a vessel in her Majesty's service were evident. The seamen who were despatched from the "Assistance" to examine these remains found a rope with the Woolwich mark, evidently belonging to a vessel which had been fitted out at Woolwich, and which, in all probability, was either the "Erebus" or the "Terror." Other indications were also found, which showed that some vessel had visited the place besides the "Assistance." Mr. Snow left a notice that the "Prince Albert" had called off Cape Riley on the 25th of August. When Mr. Snow returned on board, the "Prince Albert" bore up for Cape York, on the eastern side of Prince Regent's Inlet. The ice extended completely across from land to land, and quite blocked up the passage down the inlet. On reaching Cape York Mr. Snow again went on shore, and found a cairn of stones, but no traces of anything. He left two cases of pemmican.

As it was perfectly obvious, from the state of the ice, that the object of the expedition—the exploration of Prince Regent's Inlet, and the passages connecting it with the western seas—could not be carried into effect Commander Forsyth resolved to return to England, and the "Prince Albert" then bore up to the eastward. Commander Forsyth landed at Possession Bay, in the morning of the 29th of August, but nothing was found there to repay the search instituted. On the 1st of September, the "Prince Albert" got into Pond's Bay. Mr. Snow was again sent on shore to make an examination of four points of land there, but on none of them could any traces be found of the objects of the search. They came out of Pond's Bay on the 2nd of September. There was no ice to the eastward, nor on the whole passage homewards from Wellington Channel. The "Prince Albert" has explored regions which have seldom been reached, and has had a splendid run on her homeward passage.—Weekly News.

IRELAND.

THE IRISH PACKET STATION.—THE TELEGRAPH.—The constantly increasing commerce with America, and our growing relations, social as well as commer-

cial, with her people, render a rapid communication with the American Continent of increasing importance. This necessity of trade and society may be made the means of a great improvement in Ireland; and her geographical position may be turned to use, not simply to increase the rapidity of our correspondence with America, but to her own good. From the west coast of Ireland to America a voyage by steam might be performed in so short a time as to be measured rather by hours than days. If packets were to sail regularly between the nearest harbor on the western coast and Halifax or New York, and there were direct telegraphic communication between that Irish harbor and London, news might be transmitted from the borders of the Mississippi, and ultimately from the western coast of America, to every part of Great Britain and Ireland in less than a week. If, in addition to this telegraphic communication, a railroad were carried across Ireland from east to west, all who prefer travelling by land would take their final departure from the Irish port, rather than incur the inconvenience and annoyance of the longer sea voyage which is necessary if the voyager start either from an English or a Scotch port. The fastest liners would in that case not be those which sail between Liverpool and America, but Irish vessels would enjoy that distinction and advantage. This plan of thus communicating with America has long occupied the thoughts of statesmen and merchants, and now, we are told, engages the attention of our Government, and certainly the executive authority in Ireland could not better employ their power than in ascertaining what are the difficulties in the way of achieving this great national work. A tenth part of the sums that have been squandered upon making and unmaking useless roads, and in perfecting costly and unnecessary surveys, would have enabled us long since to ascertain the proper route for this great national railroad and telegraphic line, and we might now be prepared to begin the making of a road instead of surveying it. Still, entertaining the idea is a great step in advance.

SIGNS OF AMENDMENT.—Amid the gloom that still hangs over Ireland, some faint but encouraging signs of amendment make their appearance. Those trusty registers of the condition of the community, the bank circulation and railway traffic returns, tell of returning health, though the actual amount of way made is not as yet very great. There has been an increase in the circulation both as compared with the last month, and as compared with the corresponding period of 1849. In the former case, the increase amounts to 79,000l.; and in the latter, to 343,000l.; while in both cases there is nearly an equal decrease in the quantity of bullion in the banks. Nevertheless, the total average circulation is still below what it was in the same period of September, 1848, and nearly one-third less than that authorised by certificate. There is paper in use to the amount of 4,153,979l., while the banks might issue notes to the amount of 6,354,494l. The diminution of the stock of bullion would be of better omen as going to prove an increase in small dealings and wages, were it not probable that a considerable quantity has been exported by emigrants. The railway traffic upon all the Irish lines has considerably increased in the last week as compared with the corresponding week of 1849. On the Great Southern and Western line, it has risen from 3,389l. to 5,061l.; on the Kingstown, from 785l. to 1,058l.; and on the others to some extent, more or less. Some of this increase is, doubtless, owing to the inroad of pleasure-seekers, facilitated by the numerous and cheap excursion-trips which characterise the present autumn. But even in this circumstance there is ground for hope. The casual English tourist will often turn out to be the avant-courier of the investing capitalist or commercial trader.—Spectator.

The annual exhibition of farm produce and stock, &c., for the purpose of competition for the prizes of the Ballinasloe Agricultural Society, came off on Saturday last. There was a remarkable falling off in the number of persons formerly so much interested and active in taking part in the proceedings of this Society—in a word, the entire business of the show was meagre in the extreme.—Tablet.

The London Gazette of Tuesday night contains the following announcement:—"The Queen has been pleased to appoint Daniel O'Connell, Esq., to be her Majesty's Consul at Para."

ENGLAND.

THE EXHIBITION OF 1851.—According to the latest returns sent in to the Commissioners, the space required by exhibitors in the whole of the metropolis is 42,834 square feet of floor and counter, and 29,306 square feet of wall, or hanging space, the total number of intending exhibitors being 725. The productions of Manchester will include, among a variety of other articles, spinning and cotton machines, calico-printing, agricultural machines, warping mills, steam-engines of all kinds, and of high and low pressure, printing machines, models of state and other railway carriages, iron model cottages and houses, musical instruments, envelope machines, hydraulic presses, gas meters, lathes, soda water machines, printed goods of all descriptions, glass, picture-frames, silks, cutlery, paper-hangings, with the process of manufacture and printing, woollen goods, work-tables, and an immense variety of fancy articles.

ARRIVAL OF ANTIQUITIES FROM NINEVEH.—The brigantine "Apprehentive" has arrived from Bussorah, on the river Euphrates, having on board a great quantity of Assyrian and other antiquities and marbles, consigned to the trustees of the British Museum. Among them are the great bull from Nineveh, with a man's head and dragon's wings, weighing twelve tons, and a lion, sculpture in the same manner, weighing nine tons.

CAPTAIN WARNER ECLIPSED.—A letter from L'Orient gives the following description of a lately-invented bullet of a most destructive nature:—"M. Lagrange, an apothecary, residing in this town, has been for the last fifteen years labouring at the preparation of a bullet of the most destructive kind. Although it appears that he had completed his labours for some time, he did not communicate his discovery to the Government until within the last few days. An experiment has been made under the inspection of Admirals La Susse and La Guerre, Lieutenant-General Laplace, of the Artillery, and of a commission appointed by the Government. The success exceeded all expectation. Each bullet bursts instantly on striking any object which opposes resistance, whether it be earth, wood, or stone. At the conclusion of the trial, the members of the commission, addressing the inventor, said, 'Sir, your name ought to be inscribed amongst the mem-

bers of the Peace Congress, for, after your invention, it will be impossible to think of making war.' M. Lagrange asserts that, with a gun-boat, armed with four pieces of cannon, he could sink a ship of 120 guns in twenty minutes. He is in treaty with the Government for the sale of his secret."

PUSEYISM IN LONDON.—At the Chapel of "Saints Peter and Paul"—(both saints being painted on the front of the gallery)—in Charlotte-street; Pimlico, Mr. Harper "washes his fingers" at the communion, and performs nearly all the ceremonies of the Mass. After the "words of consecration" have been pronounced, the choir commence singing the Romish hymn, in adoration of the sacrament, Tantum ergo Sacramentum, &c. (as at High Mass); whilst Mr. Harper finishes the prayer almost in silence, as the Romish Priests do the "canon of the Mass." This chapel used to be called "St. Peter"; but in the Romish calendar the name of St. Paul is united with that of Simon Peter, and hence the alteration. Doctor Pusey connects them also. Mr. Harper was initiated into the mysteries of Puseyism by Mr. Page, of Christ Church, Westminster, whose communion table is adorned with a large red cross, gilt candlesticks, &c., towards which the congregation turn and bow (including the children and teachers of the National Society's Central School), at certain parts of the service! It is said that Mr. Harper preached the doctrine of transubstantiation whilst he was curate to Mr. Page, which was more than even some of the congregation of Christ Church, Broadway, could digest. His present practice is a pretty plain indication that he believes it. A "Novena" was observed at the opening of the chapel. Mr. Irons, of Brompton, preached there last Sunday. Mr. Harper is an occasional visitor to the "Oratory," and was an attendant there during the delivery of Father Newman's "Lectures" against the Church of England: hence his intimate acquaintance with the mode of performing "Masses" to Romish hearers. It is understood that Archdeacon Manning was not able to obtain more than one thousand signatures to his "Declaration," and that some of these were far from being unqualified approvals. They evidently consider the "Declaration" a most signal failure, and the inference they draw is, that the case of the Church of England is now "quite hopeless;" and they are, therefore, beginning to act upon this conclusion. Many will "thank heaven" (with the Bishop of Winchester) that so many "traitors" are departing from her camp.—Correspondent of the Church and State Gazette.

DOCTOR FORBES'S CONVERSION CONTRADICTION.—The rumored conversion of the Rev. Doctor Forbes, Bishop of Brechin, to the Roman Catholic Faith, has been authoritatively contradicted by one of his friends writing from Dundee, who states that the Right Rev. Doctor is at present in the active discharge of his pastoral duties in that town, whence he has returned after a few weeks' relaxation. The Bishop, it is said, did not think it necessary himself to contradict the rumour referred to.—Glasgow Scottish Guardian.

THE DUKE OF WELLINGTON'S HABITS.—"The Last Man in Town" writes thus in the Weekly News:—"The Duke is the creature of method. He suffers nothing to disturb the even tenor of his course, either in official or in household existence. There is no occasion for him to weigh himself every day, or to take a greater amount of exercise to-day than he did yesterday, for the equilibrium of his health is rigidly preserved through the uniformity of his regimen, the unvarying duration of his rest, and the punctuality of his hours of equitation. Rising at four o'clock in the morning, he lights his own fire, performs his own toilette, and proceeds to read or write—if that may be called writing which has become to the unpractised eye a mass of curious hieroglyphics. But these are not the materials of the "page." I meant to speak of Apsley House. Beneath the road which runs under the archway, contiguous to the Duke's residence, is a great excavation, walled-in with the strongest masonry above, below, and at the sides. It is divided into apartments, papered, warmed, and kept dry by means of flues (when necessary), with hanging lamps. In each subterranean apartment are shelves, drawers, and cupboards, all locked and secured after the most approved methods. To one chamber are devoted all the documents connected with the Duke's early career, before he went to India; in another, all the documentary illustrations of his Indian life; a third contains the papers (and how voluminous they are may be guessed) referring to the Peninsular War; a fourth is appropriated to the operations in the Netherlands—the occupation of Paris by the Allied Armies; a fifth to the Duke's Missions; and a sixth to his political life at home. All this vast mass of documents is arranged with precision, endorsed, lettered, numbered, and indexed; so that when the curtain shall fall upon this great man, the biographer and the historian to whom he may bequeath the office of writing his life may know where to lay his hand upon every paper which may serve to elucidate both the most striking and the most insignificant events."

UNITED STATES.

THE FUGITIVE SLAVE BILL.—The passage of this bill has caused a tremendous excitement among the runaway slaves, particularly in the Eastern States. Meetings have been held denouncing the bill, and incendiary resolutions passed. The blacks have armed themselves, and their rallying cry is—"Liberty or Death!" Many of them escaped into Canada. Few if any arrests have been made. The Free Soilers are making considerable capital out of the business.

WHAT NEXT?—Last Tuesday night some person entered St. Mary's Cemetery, and having gathered some combustible matter around the large cross, set fire to it. It was not seen until morning, when the steps and all the light wood work were destroyed, and the cross itself much injured. Were we to look upon this as a mere isolated outrage, it would be almost sufficient to disgrace any community; but we are pained to say that it is manifestly only the result of the efforts, and a mark of the spirit, now being propagated in this community.—Pittsburgh Catholic.

FATHER MATHEW.—This benevolent and good man is now in St. Louis. At the special request of the Right Rev. Dr. Kendrick, he remains his guest during his stay here, and will administer the Temperance pledge at the Cathedral, in the mornings at 8 o'clock, and in the evenings at 6 o'clock. His success at Memphis, which has been the last field of his operations was highly gratifying; his disciples there amounted to nearly a thousand, including several professional gentlemen, and many ladies who have thrown the weight of their edifying examples in favor of the good cause.—Boston Pilot.

CANADA.

INQUEST—AWFUL WARNING!—On Saturday last an inquest was held before H. B. Bull, Esq., Coroner, in the Township of Saltfleet, on the body of a child named George Glover, that was accidentally killed by its mother falling over a cradle on to a hearth-stone, with the infant in her arms, while in a state of intoxication!—Hamilton Gazette.

The Canada Gazette of the 5th inst. contains a proclamation, constituting a new Township in the District of Quebec, of the name of Simard. It is to be bounded on the South-east, by the township of Tremblay; on the South-west by the river Saguenay; and on the North-east and North-west by the waste lands of which it has hitherto formed a part. The towns named below are also gazetted, as "towns with municipalities only, or without any municipal organization." The "first division" includes Amherstburg, Chatham, Guelph, Perth, Simcoe, and Woodstock. The "second division" includes Barrie, L'Orignal, Queenston, and Sandwich.

THE SOURCE OF THE NILE.—M. Antoine d'Abbadie and M. Armand d'Abbadie have, on the recommendation of the Minister of Agricultural and Commerce, been nominated by the President of the Republic, members of the Legion of honor, for "the services they have rendered to geographical science and to commerce by their journeys in Abyssinia." In a long report to the President, the Minister recapitulates the efforts made by the enterprising travellers to trace the Nile to its source, and their observations on the different African tribes with whom they came in contact. They endured many hardships, and braved many dangers, but succeeded, amongst other things, in collecting a mass of curious information on the literature of the Ethiopians, whose language M. Antoine d'Abbadie spent some time in studying. The result of this gentleman's observation was that "the principal source of the White River or the real Nile is in the forest of Babia, on the southern frontier of Inaria," and there, he says, he had the satisfaction of planting the tri-coloured flag on the 19th of January, 1846.—Galvani.

We take the following story from the proof-sheet of a Work newly translated from the French, by Mrs. J. Sadlier, entitled, "The Castle of Roussillon," that is now in course of publication, by Messrs. Sadlier, of New York.

THE CONFESSION.

Madame de Roussillon was seated on her bed; a mortal paleness was on her face, but her eyes were lit up with a strange, bright light. On seeing the priest she shuddered involuntarily, as though the sight came upon her by surprise, but quickly saluting him by a slight motion of her head, she made a sign for her women to retire, and was accordingly left alone with him.

"Father!" said she, at length, "you behold me divided between hope and fear; for I trust that the God who hath conducted you here as it were by a miracle, will have mercy on my poor soul, and will accept my penitential tears—but, on the other hand, I tremble when I think of the magnitude of my transgressions!"

"There are none so great as to exceed the mercy of the Lord!" replied the priest, in a grave but sweet voice.

"Even treachery and murder?" said the countess, with a visible shudder.

"If Judas had solicited forgiveness from that God whom he betrayed, even he would have obtained it," returned Father Alphonse again, without raising his eyes which he kept studiously cast down.

"There was a time," resumed the countess, somewhat encouraged, "when I succeeded in concealing from myself the enormity of my crime, but death, which is now so near, hath effectually torn away the veil which I had wilfully drawn over the foulness of my conscience—already hath the wrath of God fallen heavily on my family, and the blood of my victim hath been revenged!—Father! will not that wrathful voice be louder in cursing than yours in absolving me?"

"If Heaven forgives, who would dare condemn?" said the man of God, making the sign of the cross—"Go on, poor wandering-child of God! lay open the secrets of thy conscience!"

"Yes," replied the countess, "the moments are precious, for Death awaits his prey. Sit down, then, father! and hear the recital of my crime and its punishment—the history of my woes, and sufferings!"

The priest drew near, and Madame de Roussillon continued:—"At twenty-five I was left an orphan—heiress of a large fortune, and my own mistress. Many lords and knights there were who aspired to my hand, but I disdained their homage, for none of them had touched my heart, which I had resolved should only be given to him who could give me a name and title that might satisfy my pride and ambition, the dominant passions of my soul. A year had passed in this manner, when the Viscount de Vaillac came to demand my hand for his nephew, Count Galliot Roussillon de Biron. I knew not the young count in person—his fortune, I heard, was much impaired, and he was my junior by some years; but, for the rest, he possessed all that I could desire in a husband—an illustrious name, and a high reputation for valour and all knightly accomplishments. The campaign once ended, his uncle) who was also his guardian, recalled him from Italy, where he had served with much distinction, and the first time I saw him was when we met before the altar to be united in marriage. All seemed propitious, for Count Galliot appeared both handsome and amiable. My marriage, performed by the Bishop of Cahors, was attended with all possible pomp, and the noblest knights of the province thought themselves honored by assisting at the ceremony. But my happiness was speedily blighted, for a circumstance which I need not now mention, occurred on the very day of our union, to show me not only that I was not the chosen of Galliot's heart, but that he had been already married to a mere plebeian—a poor, mean creature, whom he had secretly espoused; I know not where or how—

"Go on with your confession, without reviling your rival, at such a moment as this!" said the priest, interrupting her with some warmth.

"Alas! what right have I to revile her?" resumed the countess, in a more humble tone—"I only meant to say that the woman was not of noble birth; and that, in my eyes, was a grievous reproach, and made such a marriage degrading to Galliot. I might, nevertheless,

have pardoned this youthful folly, as I deemed it, had not this first wife left a son who would, of course, possess the right of primogeniture, to the serious disadvantage of any child that I might have. The demon of jealousy took possession of my soul, and my first idea was that of writing to the Court of Rome for the dissolution of a union which was so likely to disappoint my ambitious hopes, but from this I was dissuaded by the viscount. "We shall dispose of this child," said he, "and when his father has lost sight of him for a little while, he will soon forget him."

"And was this expectation realized?—did the count forget his child?" demanded the priest with some emotion.

"Never—never!" returned Frances, "and that inexplicable tenderness of his for a being whom he scarcely knew was the principal cause of my crime."

"Alas! father, so great is my trepidation, that I can scarcely go on with my recital. Is it not enough to acknowledge myself guilty?—Might I not receive absolution without being forced to tear aside the veil which hides these painful—these heart-rending details?"

"You could not hide them from the eyes of Him who sees all hearts," said the priest in a solemn tone—"Sinner! go on with your confession!"

"May Heaven give me strength to make this fearful avowal!" Frances exclaimed after a long silence, during which the priest kept his face covered between his hands. "The child and his grandmother languished in the gloomy dungeon, wherein they had been secretly thrown by order of the viscount on the night which followed my marriage."

"Was it the viscount who had torn them away from the hermitage of La Roque-des-Arcs?" demanded the priest.

Frances appeared surprised. "The suggestion was that of De Vaillac, and he alone put it in execution, as truly as I am about to appear before God—but I had given my consent!" she added in a lower tone.

"I had a son whom I passionately loved—a son, the inheritor of the valour and worth of his ancestors—a son who was my pride and my joy. You cannot, father! understand the power of maternal love—could you feel it, even for a moment, you would perhaps deem me less culpable!"

"Confess your sins, without making excuses for them!" said the priest, coldly.

"Who—who will give me courage to go through with the whole?" and her head, as she spoke, fell heavily on her bosom.

"Even He who forgave the adulteress!" rejoined the priest, endeavoring to infuse into his accents the evangelical sweetness which became the minister of Mercy—"That God whose image this is—who died to save sinners!" and he presented a crucifix, which the countess devoutly kissed.

"Yes!" said she, again rising her head, "He who knoweth all my iniquity, and who hath, nevertheless, conducted you here against all probability. Come a step nearer, father! for I feel my voice failing!"

Then, after a short pause, she went on—"That child was older than mine—had he been recognized, he must inevitably have succeeded to the honors and titles of his father, to the exclusion of my son. For some time I dwelt on the inhuman hope that so frail a creature could not long survive under the privations of imprisonment in a dark, damp dungeon, but the event falsified my calculations. The child, it seems, thrives as well in his subterranean prison as did my boy amid all the luxurious comfort by which he was surrounded—this fact I learned from the man who alone was entrusted with the care of the prisoners. But at length there came a day of fearful memory, when the count was mortally wounded on the field of battle, and before he left this world he made me swear on the holy Gospel to have a close search made for the child of his first wife, and to place him in possession of all his rights, in case he was still living."

A stifled sigh interrupted the countess, but she continued after a moment's silence: "My husband informed me that the old grand-dame had in her possession a deed which secured to his first-born child all the advantages of his seniority. I readily promised all that he wished, but scarcely had he drawn his last breath, when accompanied by Martial, (whom I had been obliged by the death of my former gaoler to take into my confidence,) I descended to the vaults."

The scene which took place there makes me still shudder—At sight of that aged woman, for so many years unjustly imprisoned, and of the innocent child whom she held on her knee, I felt my hatred die away while a feeling of pity took its place for the moment. I offered the poor woman life and liberty on condition that she would give up to me the deed of which the count had spoken—"My body is in your power, Madam! but not the honor of my family!" was the answer, and the proud creature drew herself up to her fullest height. "My grand-son is the lawful heir of the Count de Roussillon, and I would rather die than see him stripped of his birth-right!"

"Hold!" cried I, with rising fury—"It is his sentence you pronounce!"

Just then, the boy awoke with a sudden start, and terrified by my violent gestures, uttered a piercing cry and hid his face in his grandmother's bosom. Again was my heart moved to compassion. "I give you three days to reflect upon it," said I to the old woman, and drawing a ring from my finger, I threw it on her lap, "You will only send me this ring, in case you refuse my conditions." So saying, I hastened away, tortured with rage, remorse, and apprehension. Next day Martial brought me back my ring, together with a note written in a tone of haughty contempt. "My son, my Gelliot was just then playing at my side, handling with inimitable ease and grace the little sword which hung already from his belt—long did I gaze upon him with a sort of despairing fondness."

"And thou wilt become the vassal of a stranger's son!" I cried, bursting into a passionate fit of tears. "All the demons seemed to take possession of my soul, and the death of my enemies was at once decided on."

An involuntary shudder shook the priest's frame as he listened—"You are horrified, I see!" said the countess, "but, father! could I describe to you the terrific struggles which seemed to rend my soul—the dread-remorse by which I was haunted—the horrible visions which surrounded my couch from that fatal moment when the order was given to Martial to wall up the dungeon!—could you but know how often the pale ghosts of my victims have appeared to me during my short and feverish slumbers!—and how I have been tormented by the dread presentiment of the premature death of that son, to whose worldly prosperity I had sacrificed even my hopes of eternal happiness!—ah! could you but see the extent of my complicated sufferings, the horror and disgust with which you must look upon me would be turned to compassion!"

The priest was silent, holding his hands still before his face.

"Alas! you do not speak!" cried the countess, in a desponding tone, "and your silence is a terrible warrant—I am lost!"

"Who says so?" said the priest quickly, raising to heaven his eyes, now bathed in tears—"Is, then, the arm of the Almighty shortened, or his mercy exhausted?—Sinner, are you truly contrite?"

"Ah! canst thou not read the language of these burning tears?—Say, my father! what are these heart-rending pangs I feel, and have so long felt, if they be not repentance—deep, sincere repentance?"

"Alas! with the hope of obtaining pardon for my crimes, I have lavished gold on monasteries, and sent forth my vassals time after time in defence of our holy religion—what do I say?—unhappy that I am! I have encouraged my own son to go fight the Huguenots, that his services to the good cause might earn for him a blessing. It is true I cursed myself, and yet I could not bring myself to regret the crime I had committed since it secured to my Galliot rank and fortune. But no sooner was he cut off, and with him his illustrious line, than repentance—real, true repentance laid hold of my grief-wrung soul.—Too late—too late—I dare not now hope 'or pardon!"

"Hope is the twin-sister of faith—let it, then, spring up in your soul!" said the priest, with calm benignity. "But that spotless child, and that aged woman who must have died cursing me—"

"—Gertrude was a Christian," replied the priest, "and forgave from her heart all who had injured her!"

"How—what sayest thou?" and Frances almost started from her couch; "None saw or heard her in her agony, save the child who perished with her—Martial alone knoweth this fearful secret—who, then, told thee her name?"

"Countess de Roussillon!" said the priest, with touching mildness, "the man whom you consider as having been your accomplice, had compassion on these unfortunate beings—he found means to convey them in safety from the dungeon, before he executed your cruel orders, and a short time after, the old woman died a holy death, praying for her enemies, after the example of her divine Master."

"—and the child?—the real Count de Roussillon?" cried Frances, almost choking with a mingled sensation of hope and fear.

"There is no Count de Roussillon, Madam!" he replied, with an undefinable expression on his fair, chiselled features—"he himself committed to the flames the deed which established his claim, and certified his birth. In his place you behold a poor servant of God, unworthy of the many graces which the Lord hath bestowed upon him!"

"What do I hear?" cried the countess—"you must be —"

"Poor wandering sheep, return—enter again into the fold!" said Father Alphonse, in a tone of deep feeling—"the victim forgives you—the minister of Jesus Christ absolves you in His name!"

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Died.
In this city, on the 21st inst., in the 83rd year of her age, (at the residence of her son, James Mullins, Grocer, St. Charles Borromée Street,) Rosana M'Murray, wife of Patrick Mullins, of Sligo, Ireland.
At Quebec, on Sunday, 20th instant, John, aged 2 years and 4 months, only son of Mr. T. O'Sullivan, Book-Binder.

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Montreal, Oct. 23, 1850.

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

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

TERMS.
Board, £15 0 0
Half-board, 7 10 0
Quarter-board, 3 0 0
Music, 4 8 0
Drawing and Painting, 1 7 6
Washing, 2 0 0

For articles wanted during the year, 0 8 3
[This is to be paid when entering.]

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

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

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

Six changes of Linen,
A white Dress and a sky-blue silk Scarf,
A net Veil,
A winter Cloak,
A summer and a winter Bonnet,
A green Veil,
Two Blankets and a Quilt,
A large enough to cover the feet of the Baudet,
A Mattress and Straw-bed,
A Pillow and three Covers,

Three pairs of Sheets,
A coarse and a fine Comb,
A Tooth and a Hair Brush,
Two Napkins, two yards wide,
Two pairs of Shoes,
Twelve Napkins,
A Knife and Fork,
Three Plates,
A large and a small Spoon,
A pewter Goblet,
A bowl for the Tea.

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

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

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

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

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

MONTREAL CLOTHING HOUSE,
No. 233, St. Paul Street.
C. GALLAGHER, MERCHANT TAILOR, has for Sale some of the very BEST of CLOTHING, warranted to be of the SOUNDEST WORKMANSHIP and no humbugging.
N. B. Gentlemen wishing to FURNISH their OWN CLOTH, can have their CLOTHES made in the Style with punctuality and care.
Montreal, Oct., 19th 1850.

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

D. & J. SADLIER,
179 Notre Dame Street.
Montreal, 3rd Oct., 1850.

RYAN'S HOTEL, (LATE FELLERS,) No. 231, ST. PAUL STREET, MONTREAL.

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

THE HOTEL IS IN THE IMMEDIATE VICINITY OF MERCANTILE BUSINESS,

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.

GROCERIES, &c., Wholesale and Retail.

THE Undersigned respectfully informs his friends and the Public, that he still continues at the Old Stand,—

Corner of MCGILL and WILLIAM STREETS, where he has constantly on hand a general and well-selected assortment of GROCERIES, WINES and LIQUORS, consisting in part of:—

SUGARS—Refined Crushed and Muscovado
TEAS—Old and Young Hyson, Gunpowder and Imperial Hyson, Twankay and Twankay of various grades, Souchong, Pouchong and Congo.

WINES—Maderia, Port and Sherry, of different qualities and various brands, in wood & bottle.

LIQUORS—Martel's and Hennessy's Brandy, De-Kuyper's Gin, in wood and cases, Old Jamaica, Rum, Scotch and Montreal Whiskey, London Porter and Leith Ale

FLOUR—Fine and Superfine, in bbls.
SALT—Fine and Coarse, in bags

MACKAREL—Nos. 1 and 2, in bbls. and half-bbls.
HERRINGS—Artichat, No. 1, and Newfoundland
Cassia, Cloves, Allspice, Nutmegs, Indigo, Cop-pers, Blue, Starch, Mustard, Raisins, Macaroni, and Vermicelli.

All of which will be disposed of cheap, for Cash.

JOHN FITZPATRICK.
August 16, 1850.

EDWARD FEGAN, Boot and Shoe Maker,

232 SAINT PAUL STREET, OPPOSITE THE EASTERN HOTEL:

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

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

Aug. 15, 1850.

JOHN M'CLOSKEY, Silk and Woollen Dyer, and Clothes Cleaner,

(FROM BELFAST,) No. 33 St. Lewis Street, in rear of Donegana's Hotel.

ALL kinds of STAINES, such as Tar, Paint, Oil, Grease, Iron Mould, Wine Stains, &c., CAREFULLY EXTRACTED:

Montreal, Sept. 20, 1850.

JOHN McCOY, BOOKSELLER.

Great St. James Street, Montreal. BEGS to inform the Catholics of Montreal and vicinity, that he has made such arrangements as will enable him to keep constantly on hand, and supply all the Standard Catholic Works specified in this Catalogue, at the very lowest prices, wholesale and retail.

- STANDARD CATHOLIC BOOKS: Bishop England's Works, published under the auspices and immediate superintendence of the Rt. Rev. Bishop Reynolds, the present Bishop of Charleston, 5 v. 8vo., cloth, \$10. The same, library style, marbled edges, \$12. Butler's Lives of the Fathers, Martyrs, and other principal Saints, compiled from original monuments, and other authentic records, illustrated with the remarks of judicious modern critics and historians, 2 vols. 8vo., cloth, \$5. The same, 2 v. 8vo. sheep \$5, 2 v. 8vo. cloth, gilt edged, \$6, 2 v. imit. turkey \$6, 2 v. imit. gt. edged \$7.50, 4 v. 8vo. cloth \$6, 4 v. sheep \$6, 4 v. cloth, gilt edged \$7.50, 4 v. imit. gilt ed. \$10. Banquet of Theodulus, or Re-Union of the Different Christian Communions, by the late Baron de Starck, Protestant Minister, and first preacher to the Court of Hesse Darmstadt, 12mo. paper, 25 cents, flexible cloth 38 cents, full bound cloth 50 cts. Brief Explanation of the Ceremonies of the Mass, \$6. Choice of a State of Life, by Father Charles J. Rosignoli, S.J., translated from the French, 18mo. cloth 50 cents. The same, cloth, gilt edges, 75 cents. Christianity and the Church, by the Rev. Charles Constantine Pise, D. D., author of "Father Rowland," "Alethia," "Zenosis," etc., etc., cap 8vo. cloth, 75 cents. Cobbett's History of the Reformation in England and Ireland, 12mo. paper 30 cents, half bound 38 cts, cloth 50 cents. Concilia Provincialia, &c., 1829-46, complete, cloth \$1.50. The same 1829-46, n. gt. ed. \$2, turkey, sup. extra \$2.50, 1846, 8vo. paper 25 cents, (1849 will be issued soon.) Christian Catechism of an Interior Life, by J. J. Olier, 32mo. cloth 25 cents, cloth, gilt edges, 38 cents. The same, roan, stamp'd sides 50 cents, imitation turkey, gilt edges 75 cts. Character of the Rev. W. Palmer, M.A., as a Controversialist, &c., 18mo. paper, 12 cents. Catholic Christian Instructed, in the Sacraments, Sacrifice, ceremonies and observances of the Church, paper, 25 cents. The same, flexible cloth, 38 cents, cloth extra, 50 cents. Defence of the Catholic Dogma of the Eucharist against the recent attacks of Adversaries, 12mo. paper, 18 cents. Father Oswald, a Genuine Catholic Story, 18mo. cloth, 50 cents. The same, cloth, gilt edges, 75 cents. Fenelon on the Education of a Daughter, 18mo. cloth, 50 cents. The same, cloth, gilt edges, 75 cents. Garden of Roses and Valley of Lilies, by a Kempis, 32mo. cloth, 25 cents, cloth, gilt edges, 38 cts, roan, stamped sides, 50 cts. The same, imitation turkey, gilt edges, 75 cents, turkey morocco, super-extra, \$1. Golden Book of Humility, 32mo fancy paper, 12 cents. Life of Christ, by St. Bonaventure, 18mo cloth, 50 cts. The same, cloth, gilt edges, 75 cents. Life of Saint Vincent of Paul, Founder of the Congregation of the Missions and of the Sisters of Charity, flexible cloth, 38 cents, cloth extra, 50 cents, cloth, gilt edges, 75 cents. Life of St. Stanislaus Kostka, of the Society of Jesus, Patron of Novices, 18mo cloth, 38 cents, cloth, gilt edges, 63 cents. Life of St. Patrick, St. Bridget, and St. Columba, 12mo cloth, 50 cents. Ligouri's Preparation for Death, or Considerations on the Eternal Maxims. Useful for all as a book of Meditations, etc, 12mo cloth, 75 cents. Last Moments of a Converted Infidel, by Rev. J. P. Donelan, 32mo, paper, 13 cents, cloth, 19 cts. Lingard's History & Antiquities of the Anglo-Saxon Church, with a Map of Anglo-Saxon Britain, &c., 8vo, cloth, \$1.50. Lorenza, or the Empire of Religion, 32mo, cloth, 25 cents. The same, cloth, gilt edges, 38 cents. Milner's End of Religious Controversy, in a Friendly Correspondence between a Religious Society of Protestants and a Catholic Divine. By the Right Rev. John Milner, 12mo, paper, 30 cents, half bound, 38 cents, cloth, 50 cents. Pauline Seaman, a Tale of Real Life, 12mo, cloth, \$1. The same, cloth, gilt edges, \$1.50. Pere Jean, or the Jesuit Missionary, a Tale of the North American Indians, by J. McSherry, 32mo, cloth, gilt edges, 38 cents. Pastoral Letters of Provincial Councils, 1843-46-49, 8vo, paper, each, 12 cents. Ritualis Romani Compendium, 12mo, sheep, \$1. The same, roan, gilt edges, \$1.50, turkey, sup. extra, \$2.50. Ritual Romano Excerpta, &c. (a new, enlarged and Rubricated edition), 32mo, roan, 50 cents. The same, roan, gilt edges, 75 cents, turkey, super extra, \$1.25. Short Introduction to the Art of Singing, cap 8vo, paper, 13 cents. Spiritual Exercises of St. Ignatius. Translated from the authorized Latin, with extracts from the literal version and notes of the Rev. Father Rothean, Father General of the Company of Jesus, by Charles Seagar, M.A. To which is prefixed a Preface, by the Right Rev. Nicholas Wiseman, D.D., cap 8vo: cloth, 63 cents. Catholic Tracts.—On the Invocation of Saints.—Promises of Christ to the Church.—On Religious Intolerance.—The Catholicity of the Church.—The Doctrine of Exclusive Salvation Explained and Proved.—Communion, under one kind.—The Apostolicity of the Church.—3 cents each. A liberal discount to Booksellers, country Merchants, Clergymen, and others, purchasing in quantities, for sale or gratuitous distribution. All New Works received as soon as published, and supplied at Publishers' Prices, Wholesale and Retail.

TO THE PUBLIC AT LARGE. CLOTHING! CLOTHING!! AT THE SIGN OF THE BEAVER, 221 Saint Paul Street.

PERSONS intending to visit the GREAT INDUSTRIAL EXHIBITION, will do well to give a call to the Subscriber's READY-MADE CLOTHING ESTABLISHMENT, which has been enlarged, and is now the LARGEST IN MONTREAL. He has just received, by various Vessels, and is now opening, upwards of 250 PACKAGES OF MADE CLOTHING, from LONDON, and of all descriptions and qualities, comprising some of the undermentioned articles:— 350 Etoffe Over-coats, of Cobourg manufacture. 275 Etoffe Paletots, of Cobourg manufacture. 400 Blue and brown Pilot Cloth Paletots. 300 Blue and brown Pilot Cloth Chesterfields. 225 Blue and brown Beaver Sack Coats. 175 Polka Pilot Sack Coats. 375 California Etoffe Paletots. 250 California Chesterfield Over-Coats. 150 Whitney Cloth Chesterfields. 200 Bulwer French Cloth Paletot Over-Coats. 750 Chambly Etoffe Chesterfield Over-Coats. 1000 Black, white and grey Satinett Chesterfield Over-Coats. 400 Dark grey Satinett Chesterfield Over-Coats. 750 English Cloth Chesterfield Over-Coats. 225 Cobourg Etoffe Capots. 200 American Etoffe Capots. 190 White Blanket Capots. 100 Blue Blanket Capots. 250 Cavaignac Beaver Cloth Paletots. 260 Fine Cloth Napoleon Sacks. 225 Gutta Percha and water-proof Coats. 150 Grey Frieze Shooting Coats. 200 Check Shooting Coats. 425 Dark grey Shooting Coats. 1200 Pairs of assorted Moleskin Pants. 900 Pairs of Cobourg and English Cloth Pants. 550 Pairs of Etoffe du Pays Pants. 325 Pairs of Blue Pilot Cloth Pants. 250 Pairs of Dark grey Cassimere Pants. 600 Pairs of French and English Cloth Pants. 450 Pairs of assorted American Satinett Pants. 250 Pairs of Shepherds' Plaid Pants. 550 Pairs of blue and black Cloth Pants. 450 Pairs of assorted black Cassimere Pants. 225 Pairs of Check and Shepherd Cassimere Pants. 150 Buffalo Robe Over-Coats. 3000 Vests, of assorted patterns. 1000 (Fall) French Cassimere Vests. 300 Black Silk Velvet Vests. 325 (assorted colors) Velvet Vests. 600 (assorted colors) Satin Vests. 800 Fine Black Cloth Vests. 350 Grey Frieze Vests. 950 Check Cloth Vests, best quality. Parties are invited to visit this establishment, whether they intend buying or not, as the Goods will be shown with all the attention possible. L. PLAMONDON, Montreal, Oct. 16, 1850.

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

ATTENTION!! Cheap Dry Goods & Groceries.

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

R. TRUDEAU, APOTHECARY AND DRUGGIST, No. 111 SAINT PAUL STREET, MONTREAL: HAS constantly on hand a general supply of MEDICINE and PERFUMERY of every description. August 15, 1850.

MONTREAL TYPE FOUNDRY. THE Proprietor of this Establishment, takes this opportunity to inform the Printers of the British North American Provinces, that he continues to manufacture and has constantly on hand all things necessary to furnish a Printing Office in the very best style. The great improvements lately introduced into this Foundry, both in workmanship and materials, will enable him to give perfect satisfaction to all those who may favor him with their orders. Printers will find, in the Specimens just issued, a selection of Book Letter, Fancy Type, and Ornaments, suitable to the Canada Trade. Should their fancy carry them further, Mr. Palsgrave's connection with the most extensive manufacturers in the United States, enables him, at a short notice, to supply their wants; while the Agency in Toronto, under the management of Mr. FEHMAN, gives the Printers of Canada West every facility, a general assortment being kept there, for their convenience. Old Type taken in exchange for new, without deduction, at fivepence per lb. Twenty per cent. advance is added on American Imports, to cover duties and charges. CHAS. T. PALSGRAVE, Corner of St. Helen and Lemoine Streets. 14th August, 1850.

NEW CATHOLIC WORKS, JUST RECEIVED AND FOR SALE AT SADLIER'S CHEAP CASH BOOK STORE.

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

WORKS ON IRELAND, FOR SALE BY THE SUBSCRIBERS:

- Madden's Lives and Times of the United Irishmen, 7 vols., Dublin Edition, with plates, 45s. Life of Robert Emmett, by Madden, 6s. 3d. Madden's Connexion of Ireland with England, 6s. 3d. Grattan's Speeches, Dublin Edition, 1 vol., 10s. Curran's " " " 1 vol., 10s. Shiel's " " " 1 vol., 10s. Sheridan's " " " 3 vols., 25s. MacGeoghegan's History of Ireland, 11s. 3d. Rise and Fall of the Irish Nation, by Barrington, 4s. 6d. Hay's History of the Irish Rebellion, 3s. 9d. Life of O'Connell, by McGee, 2s. 6d. O'Halloran's History of Ireland, 2 vols., 15s. Parliamentary Recollections, by John O'Connell, 10s. A discount of TEN PER CENT taken off all purchases of £5, and TWENTY PER CENT of all sums of £25 and upwards. D. & J. SADLIER, 179, Notre Dame Street. Montreal, Sept. 12, 1850.

DRY GOODS. "TO SAVE IS TO GAIN."

W. McMANAMY, NEAR M'GILL STREET, No. 204, 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. Montreal, 20th August, 1850.

AMERICAN MART, UPPER TOWN MARKET PLACE, QUEBEC.

THIS Establishment is extensively assorted with WOOL, COTTON, SILK, STRAW, INDIA, and other manufactured FABRICS, embracing a complete assortment of every article in the STAPLE AND FANCY DRY GOODS LINE. INDIA RUBBER MANUFACTURED BOOTS, SHOES, AND CLOTHING, IRISH LINENS, TABBINETS, AND FRIEZE CLOTHS, AMERICAN DOMESTIC GOODS, of the most durable description for wear, and ECONOMICAL in price. Parties purchasing at this house once, are sure to become Customers for the future. Having every facility, with experienced Agents, buying in the cheapest markets of Europe and America, with a thorough knowledge of the Goods suitable for Canada, this Establishment offers great and saving inducements to CASH BUYERS. The rule of—Quick sales and Small Profits—strictly adhered to. EVERY ARTICLE SOLD FOR WHAT IT REALLY IS. CASH payments required on all occasions. Orders from parties at a distance carefully attended to. Bank Notes of all the solvent Banks of the United States, Gold and Silver Coins of all Countries, taken at the AMERICAN MART. Quebec, 1850. T. CASEY. L. P. BOIVIN, Corner of Notre Dame and St. Vincent Streets, opposite the old Court-House. HAS constantly on hand a LARGE ASSORTMENT of ENGLISH and FRENCH JEWELRY, WATCHES, &c. Montreal, 20th Sept., 1850.

SCHOOL BOOKS AND STATIONERY. A LARGE assortment always on hand, at very moderate prices. JOHN McCOY. August 15, 1850.

JOHN PHELAN'S CHOICE TEA, SUGAR, AND COFFEE STORE, No. 1 St. PAUL STREET, Near Dalhousie Square.

THOMAS BELL, Auctioneer and Commission Agent, 179 NOTRE DAME STREET, MONTREAL.

EVENING SALES OF DRY GOODS, BOOKS, &c. CATHOLIC BOOKS.

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

PRAYER BOOKS.

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

FRENCH PRAYER BOOKS.

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

CATHOLIC ARTICLES.

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