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CATHOLIC CHRONICLE.

VOL. I.

MONTREAL, FRIDAY, JANUARY 24, 1851.

NO. 24.

THE CATHOLIC QUESTION IN ENGLAND.

(From the London Morning Chronicle.)

The popular belief is, that the exigency might be safely and satisfactorily met by an enactment prohibiting—under the penalty of fine, imprisonment, or deportation—the assumption, otherwise than by Royal authority, of any episcopal title with a territorial designation. But an insurmountable difficulty meets us on the threshold. Is the enactment to comprise the entire empire, or be expressly limited to a part? The empire includes Ireland, Scotland, and the colonies, besides England and Wales. It cannot strictly and logically be called a Protestant empire, for it comprehends almost every variety of creed; and it is to be feared that the numerical majority (if her Majesty's Indian subjects are to count) are not even Christians. What is more immediately to the purpose, there are Roman Catholic archbishops and bishops legally recognised in Ireland and the colonies, and there are bishops of the Anglican Episcopal Church in Presbyterian Scotland, with territorial titles assumed without the authority of the Crown. This last anomaly was first pointed out by our learned correspondent, D. C. L.; and a few days since we published a document signed "W. Skinner, Bishop of Aberdeen, Primus, C. H. Terrot, Bishop of Edinburgh, &c., &c.," in which four out of the seven Scottish bishops endeavored to distinguish their case from that now in question, by stating that they do not hold or claim under any foreign prelate or potentate. But although this circumstance, combined with long usage, takes away all semblance of offence or disrespect, it does not in the smallest degree affect or vary the question of Royal prerogative. A Bishop of Aberdeen, *Primus*, elected by his flock or by his brethren, is as much a standing negation of the Queen's supremacy as an Archbishop of Westminster, *Primate*, &c., nominated by the Pope. Moreover, history teaches that the encroachments of subjects may prove more dangerous to the British Crown than any claim or threat of foreign domination—which is a mere *brutum fulmen* so long as it is indignantly repudiated in Great Britain.

Let us assume, however, that an exception will be made in favor of the Scottish Episcopalians. Let us also take for granted that Lord Grey will succeed in procuring a similar immunity for the colonies. But how are we to deal with Ireland, where any attempt to degrade the Roman Catholic Hierarchy would be the commencement of a civil war of the most inveterate and internecine kind? The Roman Catholic member for the county of Mayo uttered no idle threat when he said, "We will brook no insult to our faith; and any man or party that lays but a finger upon the hem of its sacred garment, will learn to rue the deep, enduring, and consecrated resentment of the Irish people." It would take a standing army of a hundred thousand men to keep down illicit episcopal titles in the Green Isle, and no sane statesman would dream of such a thing. So much, therefore, for one of the only two alternatives. Let us now consider the other. If Ireland is omitted, some reason must be alleged besides the fancied expediency of yielding to popular clamor, or of indulging a widespread feeling of natural irritation. Yet we really cannot so much as guess what other topic could be urged in favor of a penal law expressly limited to one of the three kingdoms, except that the Protestants are in a majority in England and Wales—a majority so overwhelming as to make a regular Roman Catholic Hierarchy an impertinence, and to render any effective protest or resistance, on the part of those who may feel indignant at its forcible suppression, an impossibility. In other words, the English Roman Catholics are to be punished for adopting or submitting to identically the same scheme or system of ecclesiastical government which is formally and deliberately permitted to the Irish—on the ground that the Irish Roman Catholics are numerous and turbulent, while the English are few and peaceable.

We should like to see the Prime Minister who would venture to use this argument. We shall be glad to know how long the Established Church of Ireland would survive the implied admission and the inevitable corollary. Dissociate her from her English sister, and she is lost. Concede that she must endure what that sister resents as "foul scorn"—and what thenceforth are her means of self defence and her resources for utility? Once modify your legislation with express reference to minorities and majorities, and where are you to stop? There will be something more than a theoretical or logical inconsistency—there will be a practical contradiction of the most palpable, tangible, and startling sort—in the contrasted spectacles of an English Chancellor trampling upon the Archbishop Cardinal's hat in St. James's, and an Irish Chancellor giving precedence to a Papist Primate of Ireland in Dublin Castle. In fact, we should be puzzled to say which set of politicians would be most wanting in wisdom and foresight

—those who should propose to retrograde to the penal laws of sixty years since, or those who fancy that they can limit their prohibitory enactments to one branch of the Queen's dominions, without an open defiance of common justice, or without scattering broadcast the seeds of future troubles in the rest.

(From the Weekly Despatch.)

The tone of the rabid Protestant press begins to resemble that of a penitent tipsyarian, who replies the next morning to the reproaches of his wife, by saying that he "couldn't have been so very drunk, for he wound up his watch without breaking the spring, and didn't get his pocket picked." This tipsyarian party, as represented by the *Times*, is finding excuses for its debauch. "Making allowance for the extravagances inseparable from real earnestness of feeling," the *Times* apologises for all those "speechmakers, requisitionists, and deputations," who are now "quietly asking themselves whether they have been angered too precipitately, or carried a little too far." Indeed, the affair must have become very embarrassing, especially since the cause received the adhesion of two such personages as the Duke of Norfolk and the Earl of Winchelsea. This is the very step from the sublime to the ridiculous. Only imagine the *Times* being reduced to praising the "clear and unbiased good sense" of the curry-powder Duke! Only fancy the poor creature, whose charity, benevolence, and wisdom would, to keep up high rents, have staved off the cravings of a laborer's hunger with a pinch of luxury he never saw, becoming an authority for a great question of religious liberty! Only picture a letter from the Earl of Winchelsea occupying a leading space in the "leading journal," in which the Earl sets himself up for a prophet and a sage, who foresaw and foretold, at the time of the Catholic Emancipation, all the terrible fight which the old womanhood of England, clerical and lay, would have to endure! "These be thy gods, O, Israel!" "Dear me!" as the Americans say, "on'y think!" Can the Churchwardenhood and the Beadledom of the kingdom go lower! These things are not asserted as jokes, but looked up to for countenance. The Catholic Duke, we suppose, having abjured curry-powder, has taken to curry favor. We see that he dines at Windsor. Even the patron of the two-yards-wide Sun can taunt the Government with Lord John Russell's letter, and ask if a college maintained by a ruler who attacks the Roman Catholic religion as a "mummery," can be safe for Catholic students. Thus the very good that might be done is perilled by the obvious injustice, in other respects, of those who attempt to do it. The substance of education in Ireland is sacrificed to the shadow of Protestant defence against the ghost of aggression here. And the best of it is, that none of the ordinarily sane combatants on the Anti-Papist side dare to say what they would do. They are all for "religious liberty;" they all eschew "reaction." Not, of course, your Earls of Winchelsea, they are mad enough for anything—mad enough to think themselves reasonable, and all the rest of the world lunatics, the highest delusion of Bedlamites. The Popish prelates, in England, have taken titles, which the law does not forbid them to assume, after their brethren in Ireland, who have been received at Court with honors, and allowed precedence as dignitaries,—have taken, unapproved, titles which the law expressly forbids them to bear. It is impossible to get out of this dilemma. The deed is done, and cannot be undone, without going backwards; and yet it is to be undone, and we are to continue where we are on the road to religious liberty. The remedy is to be an impossibility. We cannot wonder that the *Times* should decline pointing it out, and excuse its followers for not attempting the task. Drop the matter as soon and as quietly as you can, is our advice.

(From the London Enquirer.)

The Anti-Papal agitation has taken much too strong a hold of the public mind, to pass off without producing consequences both important and permanent. It will prove, we fear, a more serious blow at the Union between England and Ireland than Daniel O'Connell was ever able to strike; and in England itself, it will probably lead to very surprising changes, political as well as religious. Already it has given prominence and influence to a class of men, whom the march of events during the last twenty years had completely left behind. The popular orators and oratory now are precisely such as, a short time ago, would have found no listeners out of Exeter Hall. The veriest rubbish of the Protestant Association, and the Orange Lodges, has been brought out of its obscurity; with as much interest and applause as if it contained the choicest treasures of argument and eloquence. It is not that the movement is not countenanced by men of eminent liberality and enlightenment. That is the most painful part of the matter.

Such men are in it, but they are following rather than leading. We notice efforts in various quarters, made by these parties, to check the violence of those whom they are acting with, but in such cases the violent are almost sure to have their own way. The result will soon appear at the elections. We shall see what professions or pledges are exacted from candidates. We shall be agreeably surprised if there are no instances of liberal men submitting to become the organs of prejudices which they regard with inward contempt.

The arbitrary spirit with which the prevailing zeal over-rides and tramples upon the rights of minorities, was very strikingly shown a few days ago, at a meeting of the Incorporated Law Society—a body composed of men of all creeds, and formed, we believe, solely to protect the interests and honor of the profession to which the members belong. The majority, however, determined to have its No-Popery resolution and petition without the slightest regard to the remonstrances of those who differed with them. Such a proceeding was nearly equivalent to a vote for the exclusion of Roman Catholic members, and it might with just as great propriety have been proposed and carried in a meeting of the shareholders of the North Western Railway. Any society, formed for any purpose, may be called upon, it would seem, to testify in behalf of the Queen's Spiritual Supremacy; and those who dissent must either retire or continue to give their names and contributions to an organisation diverted from its proper use, to an end which never could have been contemplated at its formation. This should be denounced as an intolerable tyranny. If it were to go on, no quiet refuge would be left anywhere for those who might hold an unpopular opinion. The Argus-eyed majority would pursue its opponents through all the employments and amusements of life. It would drive them from the public dinner-table, from the social club, from the reading-room. Every man who ventured to think, must either think with the multitude, or conceal his thoughts at his peril.

The popular crusade against Popery, however, though it may incommode Roman Catholics, will not do much to eradicate the ancient and deep-rooted errors of their creed. It will not do much, because it only threatens where it ought to persuade. It talks of penalties and prohibitions, as if such things had not been tried to the uttermost without success; and what is worse still, it shows by this talk a distrust in those means of evidence and reasoning by which the voluntary assent and obedience of free beings are won. At such opposition the leaders of Romanism will smile with secret scorn. They know that it will place them in the attitude of defending the rights of mind against force; and that it will thus enlist on their side many of the most potent influences of the age. Catholicism, we are strongly inclined to think, will come out of the present struggle with advantage rather than loss, unless its opponents repent in time of their treason against their own principles, and think of enforcing them by better means than Acts of Parliament.

There is a class of religionists, however, who may be thought to have more reason for apprehension than the Catholics. It is as likely as not that the chief fury of the storm will fall upon the heads of the Puseyites. No Roman Catholic place of worship has as yet witnessed scenes so disgraceful, as those which are now every Sunday enacted in the Church of St. Barnabas. The remonstrance of Mr. Bennett, addressed to Lord John Russell, against the brutality of the mobs who disturb the services of that church, is a pregnant commentary on the danger of all appeals to that coarse fanaticism which clothes malignant passions with an appearance of zeal for Christian truth. These outrages must be put down; but the popular hostility to Puseyism, which they indicate, will find vent in an attempt to expel the adherents of that doctrine from the Anglican Church. The latter, however, have much too firm a footing to be easily got rid of; and the inevitable struggle will not end without loosening and weakening every joint in the fabric of the establishment. We have often had to comment upon the falsity of the position occupied by the Romanising divines; but we have as often endeavored to point out that their opponents within the Church were equally open to the charge of inconsistency. The fact is, that no sincere man of any party can make out a good case for adhering to the Anglican formularies. If his tendencies be Romanist, how can he sign its Calvinistic articles? If he be a Calvinist, how can he employ its Popish Liturgy? If he be a Latitudinarian, how can he repeat its exclusive creeds and anathemas? In a word, every religious party in the Establishment is open to the same reproach of professing what it does not believe, because the system, as a whole, is made up of contradictions which cannot be embraced in the faith of any thinking man. Dr. Pusey clings to the Romanism which he finds in the Prayer Book, and, of

course, has to strain his ingenuity to reconcile it with the Articles. The Bishop of Gloucester is shocked at such laxity, and forbids Dr. Pusey to preach in his diocese. But how stands it with the Bishop himself in the matter of fidelity to his public professions? At a late meeting, the Bishop, in descending on the un-Christian claims of Romanism, with respect to the forgiveness of sins and other matters, said:—

"It is difficult to name—I cannot name—the whole extent of their assumptions, without being forced to repeat what I consider blasphemy. That a weak, fallible man should be the dealer out of the authority of the Almighty upon earth is, to those who know nothing of religion but that which the Word of God teaches them, to say the least, revolting—it is frightful."

The Bishop, it may be presumed, has not attained his present dignity without having, on some one occasion, performed the pastoral office of visiting the sick. If he ever paid such a visit, and if, in doing so, he attended to those rubrics which, at his ordination, he swore to observe, we should like to know how he dealt with the following passage in "The Order for the Visitation of the Sick," which is set forth in the Book of Common Prayer:

"Here shall the sick person be moved to make a special Confession of his sins, if he feel his Conscience troubled with any weighty matter. After which Confession the priest shall absolve him (if he humbly and heartily desire it) after this sort:

"Our Lord Jesus Christ, who hath left power to his Church to absolve all sinners who truly repent and believe in him; of his great mercy forgive thee thine offences. And by his authority committed to me, I absolve thee from all thy sins. In the Name of the Father, and of the Son, and of the Holy Ghost. Amen."

What does the Bishop say to this? Has he who believes Our Lord Jesus Christ to be God himself, ever had the hardihood to say to a fellow-mortal, "By his authority, committed to me, I absolve thee from all thy sins?" Did it not strike him that there was something frightful, in the assumption that "a weak, fallible man should be the dealer-out of the authority of the Almighty upon earth?" Did he, perchance, employ the prescribed words in a "non-natural sense," or did he omit them in spite of his solemn declaration that he received the Book in which they are found as containing nothing contrary to Holy Scripture? In any case, what entitles the Bishop of Gloucester to throw a stone at Dr. Pusey? What entitles the Low Church Prelate, and the party to which he belongs, to stand up as legitimate possessors of the benefices of the Establishment? Evident it is, and palpable as the sun at noon, that if the Romisers ought to go out, the Evangelicals ought to go out after them. If the one class be unfaithful to its ordination vows, so is the other. The Church, in short, as at present constituted, is not one in which any man who has consistent opinions can honestly remain. But the Puseyites have quite as good a right to its benefices as the Calvinists. To reproach the former with eating the bread of a Protestant Establishment, assumes what is clearly not true, namely, that the Establishment is Protestant in the ordinary sense of the term. It is not Protestant, inasmuch as it practically impugns the Protestant right of private judgment, and prescribes practices which the Protestantism of continental Europe and America universally rejects. It is not Protestant any more than it is Catholic. It is only Anglican; but if, instead of deserving that title in the narrow sense, arising from an inconsistent and unbelievable creed, composed by Act of Parliament, it were to become Anglican in the large sense of embracing all the learning, ability, and Christian zeal of England, without violence to conscience, it might yet stand on a broader and firmer basis than it has ever done since Augustine first preached to the Saxons. We cannot do better than add upon this point an expression of opinion recently put forth by a writer whose authority must have a peculiar weight with Unitarian readers. The new edition of Mr. James Yates's masterly work on the Trinitarian Controversy, contains, amidst other new matter both valuable and interesting, the author's description of what the National Church should be. After recommending a change in the Terms of Subscription, and in the forms of Service, he says:—

"My own opinion is, that a National Church ought to be as comprehensive as possible, and ought consequently to allow of all such differences as may unavoidably arise among persons who nevertheless agree in essential and fundamental points. I think, therefore, that the Anglican Church ought to embrace both Trinitarians and Unitarians, both High and Low Churchmen, both the so-called Puseyites and the Evangelicals. The first requisite ought to be sincerity, and that those to whom the rest of their countrymen are taught to look up as spiritual guides should be neither hypocrites nor slaves. Although

numerous reforms might be suggested, and have been often discussed and recommended by men of authority in the Church, yet the two above mentioned appear to me to do the least violence to the present feelings and convictions of the great mass of religious persons in this country, and to be the most likely to produce the only unanimity which wise and good Christians can desire, namely, the unity, not of belief in the bond of ignorance, nor of profession in the bond of hypocrisy, but 'the unity of the Spirit in the bond of peace.'

(From the Manchester Times.)

The storm will blow over. The clergy, the Methodists, and a few dissenting ministers, will deliver sermons which no Roman Catholic will hear, nor any persons likely to embrace their creed. A number of loyal addresses to the Queen will be presented. The rush of steam from the safety-valve of public excitement will cease. It will be found that the Roman Catholics have as yet done nothing unconstitutional, and that the ecclesiastical arrangement which they have made, have invaded neither the civil nor religious freedom of the country. But the difficulties arising from the established church question, and the ignorance of the nation will increase, popery will pursue its quiet and onward course among a people, a third of whom cannot read the word Protestant, the half of whom cannot write it, and comparatively few of whom know what it means. The church of England will prepare converts for the Roman Catholic faith, until some system of national education shall be introduced which shall cultivate the minds and morals of the people, and enable them to think and judge for themselves; and until the Government shall have discovered that the only way to prevent legal ascendancy of rival churches, is to deprive them of all legal power, and to leave them to the truth and force of their religious principles alone.

ROME.

The following is from a letter dated Rome, Dec. 10th, which appeared in the *Univers*:-

Whilst the established Church in England is inciting the populace to burn in effigy his Holiness and the Cardinal of Westminster, whilst some of the Anglican ministers are devoting to the maledictions of the people, to exile, and to death, the Catholic Priests and those who, touched by Divine grace, have abandoned the pulpits of error which they occupied in a Church from which they received a liberal emolument, we have seen one of these ministers, first restored to the Roman Church, then consecrated to the Catholic Priesthood, and ultimately invited by the confidence and affection of the Holy Father, to form a part of the family and intimate friends of the Supreme Pontiff. Mgr. Talbot, Participant Secret Chamberlain of his Holiness, assembles around the tomb of the Holy Apostles in the crypt of St. Peter's all his ancient colleagues in the Protestant ministry—converts in common with himself, together with the other English Catholics residing in Rome, to celebrate the holy mysteries on the altar of Confession, and distribute the Eucharistic bread to these fervent Christians. Would that it were possible to depict the silence, the devotion, the fervor, the holy joy, the anxieties, the hopes, the wishes, the prayers of that assembly in such a manner as might convey an adequate idea of them to all those other assemblies similarly composed of Englishmen, in which they groan and hiss, and call down penalties upon the heads of their Catholic brethren. For the rest, if the instruction which springs from that pious and holy manifestation is lost upon men blinded by hatred, assuredly supplications so fervent will not be lost before God. The Prince of the Apostles, St. Peter, will render them accepted by the Founder of the Holy Church, and will give them numerous conversions as a recompense.

Meanwhile the Lord has already favored them with the enjoyment of that consolation: two Anglican Ministers have lately made their abjuration in the city of Rome. One of them, tutor to the children of the Governor of the Ionian Islands, possessed a considerable benefice; the other was not less amply provided for; whilst both alike had reason to look forward to a position still more brilliant and lucrative. We know that many others are receiving instruction, in preparation for their abjuration. What is taking place in England, is not without its influence upon this extraordinary movement. At Rome, especially, we are well placed for pronouncing a sound judgment upon these frenzies, when we witness the mildness, the patience, the prayers, which the venerated Head of the Church opposes to so many outrages and blasphemies. I have already said, and I think it right to repeat for the consolation of those who might be disturbed by so frightful a storm, that here all is tranquil—no one is disturbed: we pray, and are hopeful. It is, no doubt, true that we have near us Him who commands the waves, and who can say, "O ye men of little faith, why have ye doubted?" Have confidence, therefore. Storms and persecutions have never done harm to the Church. This we know, here, and that is why we are neither astonished nor afflicted.

(From a Correspondent of the New York Commercial Advertiser.)

Rome, Dec. 3, 1850.

The violence of the popular feeling in England, in respect to the appointment of the Archbishop of Westminster, has apparently no other effect here than to confirm Romanists in their bad opinion of Protestantism. Rome was perfectly cool and confident of having the advantage in the controversy before the Archbishop's appeal to the British people; since then, they consider it quite safe here to announce "a glorious victory." Some of the most influential

journals of France, which were disposed at first to allow to England a serious ground of complaint at the measure of the Pope, and particularly at the insolent tone of his bull, reinstating the Hierarchy, now side with Rome. It is rumored, moreover, that a letter has been received here from the King of Prussia, couched in very flattering terms towards the Pope. On the whole, the Court of Rome is at this moment in high feather to find itself, after such a terrible humiliation as it received in 1848, in a position to brave a tempest of popular fury in England, and to carry out its utmost intolerance at home.

There was considerable talk, not long ago, of the intention of the Government to send Mr. Freeborn away; but there is not much danger of that. I have seen a despatch from Lord Palmerston, in which he informs Mr. Freeborn that he has no intention to withdraw him for anything the Roman Government may say, as his conduct has either been prescribed or subsequently approved by himself; that in case of his expulsion he shall not appoint any one in his place, but shall authorise measures to obtain indemnity for losses and expenses incident to the breaking up of the consular agency.

In this way Lord Palmerston supports his staunch agent at Rome. Many of the English here consider this course undignified on the part of the British Cabinet.

CATHOLIC INTELLIGENCE.

THE CATHOLIC HIERARCHY.

CARDINAL WISEMAN'S SECOND LECTURE.

On Sunday evening a crowded congregation assembled at St. George's Roman Catholic Cathedral to hear Cardinal Wiseman's second lecture on the constitution and functions of the Romish Hierarchy. At the termination of the usual evening service, the Cardinal ascended the pulpit, and delivered a lecture of which the following is an outline. He said that at the conclusion of the previous lecture he had exhorted his hearers to put their confidence in the protection of the Crown for the preservation of that religious liberty which had been constitutionally granted to them. Nor had he been disappointed in his hope. Nothing could give them a better idea of the firmness of the Crown of these realms, or the excellency of our Constitution, than the events that had occurred in the course of the preceding week. Most firmly rooted, indeed, must that throne be in the very hearts of the nation, when its occupier need exhibit no anxiety, nor be moved from a just and even course by a commotion which was disturbing the nation from end to end. A voice had been heard from the throne, tender, yet firm as became a Queen, extending protection to those who had been assailed, and equal rights to all. It was his pleasing duty thus publicly to acknowledge his sense of the truly Royal course which had been adopted by our Sovereign, and of the equity and moderation that had suggested it. With respect to the functions of the Catholic Hierarchy, he had endeavored to prove in his last lecture that its establishment in this country was no invasion of the rights of any one, and it followed that its action lay strictly within a Catholic sphere. Their wish was not to increase their power, but to systematise and consolidate it. Every man had a right to do what he liked with his own freehold, provided he did not infringe upon the right of his neighbor, and it was quite lawful for him to decide upon what was necessary and proper for himself. They were asked, why had they sought for the Hierarchy? And his answer was, had they transgressed the law, or gone beyond the limits of their undoubted right? If they had not, it was for them alone to judge what was necessary for their Ecclesiastical government. The establishment of a Catholic Hierarchy was a protection which they had a right to attain, for the Catholic system was a combination of an unity so perfect, each branch was so connected one with the other, that they must all remain joined in unalterable connection, and in communion with the blessed See of Peter. But this union between the various branches of the Church and its Supreme Head did not consist in direct and constant communication, but in unity and harmonious connection, the result of which was that unity which they so highly prized. The Churches of Spain, of Italy, of France and of various other countries, stood in a relation to the great centre of unity somewhat similar to that in which some of our colonies stood to the crown of these realms. Those colonies had been granted local constitutions, with the power, under certain limits, of self-government. On certain occasions of great importance, it might be necessary to refer to the Government at home, and there might be certain regulations according to the distance of the colony from the mother country. But could any one be surprised if the colonies, which had not been so favored, should wish to attain the same level, and to be brought within the privileges and benefits of local constitutional government? Such was precisely the position of the Catholics of this country. They wished to be in equality and communion with the other branches of the Christian Church, and they sought by constitutional means to carry their desire into execution. It was an event of a very recent date that a Vicar-Apostolic in London had jurisdiction in Australia on the one side, and in the West Indies on the other. At length a Vicar-Apostolic was sent to Sydney, and he had recently been made Archbishop of that town. Was it unnatural, then, that the Catholics of England, who had for two hundred years been under Vicars-Apostolic, should wish to be placed on a level with these places? and was not the establishment of a Hierarchy in America, an offshoot of the English Vicariate, calculated to increase the desire? Any increase of power or prerogative which might ensue from such a change were mere trifles to the solid advantages that must accrue. Some of his

hearers might remember—although, indeed, recent events were calculated to drive recollection from the minds of men—that in the spring of the present year there was an earnest attempt made by the most zealous members of the Church of England to promote synodical action in their Church. Things went to such a length as to threaten disruption between Church and State; and the Bishop of London proposed a bill to obtain something like free ecclesiastical action in the question of baptism, but his prayer was not granted in consequence of his Church being so fettered and hampered by that State upon which he was then calling to assail the Catholics. There were then many who said that the Church should assert its inalienable rights, and some went so far—oh, that they would now remember their words!—as to say that if the Church did not re-assert the doctrine of baptismal regeneration, she would, in fact, unchurch herself, and be responsible for the loss of one of her most important dogmas. And yet she was obliged to forego that duty and to abide by the results. While all that agitation was going on amongst us, in almost every country of the continent their Catholic brethren were calmly and gravely meeting in repeated Synods, passing decrees and regulating practices, so that in future ecclesiastical histories this year would most probably be termed the period of Synods. If such Synods were necessary for continental Churches, how much more necessary were they for the English Catholics? For 300 years their Church had been under the ban of the State, and for nearly 200 had had death or exile hanging over the heads of the Bishops and Clergy. The noblest and best of the religion had been visited with fines and confiscation; they had no resources for the education of their nobility and gentry but the foreign colleges, and were without places of worship, without schools, and without ceremonies. Surely such a state of things required some revision. Nobly had their little Church righted itself after the long storm, but still all that had been done was only preparatory to the re-establishment of the regular Hierarchical system. Under the late system the Vicars-Apostolic were each as independent of the other as if he resided in a different country—there was no connection between them, no head to call the Pastors together. But under a Hierarchy the case was different. The Bishops were all governed by a Metropolitan or Primate, and their united decisions became of universal obligation. It was clear, then, that this Hierarchy was essential for Catholic purposes only, and yet, strange to say, it had been represented as having quite a different object. They had been told again and again that this measure contemplated all England, as if already Catholic, and that the documents by which the Hierarchy was established were not used for Catholic, but for national purposes. He had looked carefully back over those documents to see whether there were any grounds for such an assertion, and he could not find one line to justify the excitement that had sprung up on this question. Beginning with the Apostolic letter by which the Hierarchy was constituted, he found that it was addressed entirely to Catholic England, and spoke exclusively of a Catholic Constitution; and, towards the conclusion, its object was stated to be the changing of Vicars-Apostolic into a regular Hierarchy. In like manner he had looked over his own Pastoral, announcing his appointment to the See of Westminster, and it only increased his astonishment at the manner in which his words had been misrepresented. That document was directed to the Clergy, secular and regular, and to the Faithful of the Diocese. No one could imagine it as addressing any other than Catholics, and at its conclusion it stated that the measure was a restoration of true Catholic Hierarchical government in communication with the See of Rome. Surely no one could have imagined that in that Pastoral he could have proposed to include all the Protestants of this country with the Established Churches of England and Ireland. The Hierarchy of England was originally established by St. Gregory the Great, whose missionary, St. Augustine, was created Archbishop of Canterbury, and from that time to the Reformation the English Church were in communion with the See of St. Peter. At that period the distinctions were lost or abandoned, and the church from that time recognised by the State rejected communion with the Apostolic See, and in its turn was rejected by every other Episcopal Church in the world. Catholics had never recognised that Hierarchy, never recognised it as part of the Catholic Church, and for 300 years had suffered at the scaffold rather than recognise it. The simple fact was then, that since the Reformation there had not been in this country any Hierarchy acknowledged by the Catholics or by any other Church in Christendom. That lately established was recognised, and thus the unity of the English Catholic Church with the other Churches of Christendom had been restored. He did not speak this contemptuously, he merely stated it as a fact, reminding his hearers at the same time that the Anglican Church did not seek such communion, but, on the contrary, absolutely repudiated it. There was then no wrong done to the Church of England, which stood alone, and wished to remain in that position. This led him to an important document which had lately appeared, and which had an immediate bearing on the subject they had been considering. He alluded to the address presented by twenty-eight Bishops of the Church of England to the Queen. They might naturally suppose that a document so important had been most carefully prepared, and yet it appeared that three different drafts had been prepared from the first sent by the metropolitan to his suffragans, not for their consideration, but their subscription. Now, if there was one point upon which it might be expected all these drafts would agree, it would be the fundamental doctrine of Royal supremacy. At a time when addresses from Bishops to their Clergy; from Clergy to their flocks, and from public men to their constituents, were being issued in

hundreds, and in which they (the Catholics) were told that they were violating the Royal supremacy, they certainly had a right to expect an intelligible definition of that doctrine. But he would read what these three drafts said on the subject. In No. 1, which was sent to Exeter from Lambeth, it was stated that "an unparalleled insult was offered to her Majesty's prerogative, and to the Church of which her Majesty was the earthly head in this kingdom." In the next, from the same to the same, the words were "an unwarranted insult has been offered to the Church in this kingdom, over which your Majesty's authority is supreme." In the third it was finally set down, that "An unwarrantable insult has been offered to the Church and to your Majesty, to whom appertains the supreme government of all the estates of this realm, Ecclesiastical and civil." If this last passage was to be understood as referring merely to civil government, it was one to which no Catholic would refuse to subscribe. They were aware that the Bishop of Exeter had refused to sign even this qualified document, and told the Queen that she was not the head of the Church of England. His (Cardinal Wiseman's) object in calling attention to this document was merely to show how the parties differed who so loudly accused the Pope of having offered a national insult. But there was one point upon which all these extraordinary documents agreed, and that was in bitter hostility to the Catholic Church and religion. They were accused of teaching the people doctrines which were perilous to their salvation, inconsistent with Scriptural truth, and full of blasphemous fables. This document had not, to be sure, the authority of a Synodical act, but it was the declaration of 28 Bishops, chosen, it must be presumed, for their theological acquirements, and forming, in fact, the Ecclesiastical counsel of the nation. The Church of one hundred and sixty millions of people throughout Christendom, and of ten or twelve millions of her Majesty's subjects, was stigmatised as blasphemous, repugnant to God's word, and perilous to salvation. Was it possible that so many could live on such spiritual food? Was it not as likely that those millions might be physically sustained by corrosive sublimate and prussic acid? Hearing such sentiments expressed, what then was their duty with regard to the Establishment? Why, simply to become part of that old and glorious Church which had taught the truth for ages, to be recognised as one of the family of Christian Churches, with sees pure, episcopate, and full and equal privileges, perfect instruction, although young in growth; and as the ancient Church built all its basilicas on the same plan, whether grand or small, whether the gorgeous temple of the Lateran or the wayside church so was the English Catholic Church the same in structure and in principle as any of the Churches of Christendom. In conclusion, he would congratulate his hearers that, differing from the state of the Anglican Church during what was called the Gorham controversy, when no one sympathised with it, the English Catholic Church had with it in its present struggle the prayers of all the Churches in Christendom. Every Catholic country in the world took the deepest interest in their position, and implored heaven with prayers in their behalf. From the vast multitudes assembled in magnificent churches to the scattered populations of the country, from the Bishop of an ancient see to the mountain Curate, there was a volume of prayer ascending for them; and even in the cloisters of the consecrated virgins, where all worldly offices might knock in vain, the state of their Church was sympathised with; and from the silent cells the spouses of God were offering up their prayers to heaven for the welfare of the Catholics of England.—(From the report given by the *Daily News*.)

OPENING OF SAINT JOSEPH'S CATHOLIC CHURCH, GLASGOW.—A few weeks ago we referred to the opening of a Catholic Church, dedicated to St. Patrick, in this city. The observation we deem it necessary to make to-day refers to the second new chapel that has been finished in Glasgow, and opened for Divine worship, during the present month—namely, St. Joseph's. The progress that Catholicity has made in this locality, and other parts of Scotland, during the last few years, is truly astonishing—church after church, congregation after congregation, have sprung forth with almost magic velocity; and, when it is borne in mind that the Catholics in this country labor under great difficulties with respect to religious matters, it must afford all true Catholics sincere pleasure. Three new churches have been built in this city during the latter part of the present year, two of which are completely finished; the remaining one will be ready for Divine worship about the latter end of the ensuing month. That this is a proof of the zeal, ability, and persevering industry of the Catholics of Scotland, which very few Catholics could surpass, I think is beyond contradiction. But it is not in Glasgow alone that Catholicity has flourished—through every part of Scotland new missions have been opened, churches built, and supplied with efficient Pastors to administer to the spiritual necessities of their flocks.—*Correspondent of Belfast Vindicator*.

CONVERSION AT MARSEILLES.—LORD FIELDING.—We abridge the following from a paragraph in the *Gazette du Midi* (Marseilles paper) of Dec. 25.—On Saturday last, Dec. 21st, a numerous Ordination was held in our cathedral. There were five Priests, eighteen Deacons, five Sub-Deacons, seven Minor Orders, and a considerable number of tonsured. The ceremony was very imposing. Among those present were the Most Rev. Dr. Hughes, Archbishop of New York, and Lord and Lady Fielding. The latter were accompanied by two Anglican Ministers; one a recent convert, and the other about to be solemnly admitted into the Catholic Church on the present occasion. After the ceremonies of the ordination were over, and before Lord and Lady

Fielding and the above-mentioned gentlemen went to dine at Mgr. de Mazenod's (the Bishop of Marseilles), the Archbishop of New York received in the chapel of the Episcopal Palace, the abjuration of the second of them. [The correspondent to whom we are indebted for a copy of the *Gazette du Midi*, gives the name of this gentleman as the Rev. Mr. Laprimaudaye, late Curate to Archbishop Manning; the other convert he states to have been Mr. Dayman.] Mr. Laprimaudaye then received conditional baptism. The assistants were greatly edified by the faith and devotion shown by the new convert, and by the great sacrifices he had made for the Catholic Faith, his prospects in the Protestant Church having been remarkably high. The Bishop of Marseilles, who conducted the ceremonies in the chapel, was much affected. "Happy England!" exclaims the writer in the *Gazette du Midi*, "thus daily to see her noblest children return to that religion which formerly earned for that country the title of *Isle of Saints*. She will resume it, we are sure; for such noble sacrifices as these can only be explained by the invincible empire of Faith."—*Tablet*.

CONVERSION AND DEATH OF THE REV. MR. MOYSTON, Rector of ANNAGHDOWN.—We have to announce the death of the above-named Rev. gentleman, which melancholy event took place this (Saturday) morning at the glebe-house, Annaghdown, of which parish he was Protestant Rector. Mr. Moyston died a convert to the Roman Catholic Faith. He was attended by the Reverend Mr. Lally, R.C.C., to whom he bequeathed a legacy of £100.—*Galway Mercury*.—[The conversion of this gentleman has since been contradicted in the Protestant papers.—*Ed. Tab.*]

FOREIGN INTELLIGENCE.

The result of the Dresden Conference, it is now pretty evident, will be but a strengthening of the executive power of the Confederation. The princes may stop there, but the people will not. Hesse-Cassel has its Elector again, who entered his own dear land with Hassenpflug and Haynau, and a strong military escort. Towards unhappy but brave Schleswig-Holstein there is a cry of "Havoc!" disguised by the Austrian minister under the milder term of "energetic action."

The French Assembly is determined to contest the supremacy of the President, and on two occasions has come into collision with the executive. First, by demanding and exacting the release of one of its members, who had been arrested for debt; and, again, by protecting its Commissary of Police, M. Yon, who has been made the dupe of informers, as to a pretended plot to assassinate General Changarnier and M. Dupin. The latter affair reveals a system of spying, perjury, trickery, and folly, which makes one loath all such applications of a police. The Government, however, has been able to negotiate its loan, which is some set-off to its other mortifications.

The Clergy and the nobility in Sweden show how impossible it is to make some classes, even by holding the sternest experience before them, wise, and have rejected several necessary reforms desired by the Crown and wanted by the people.

Poland, the measure of whose misery we thought had long been full, is now being Russianised by a series of most arbitrary measures. The Autocrat's frontier, by these means, is now transferred to that of Germany.

INDIA AND CHINA.

By the despatches in advance of the overland mail, we learn that the subjugation of the Punjab is now considered so complete that the Court of Directors have thrown open the ranks of the army to all classes of population, Sikhs, Hindoos, and Mussulmans. Sir Charles Napier was to have left Dugshai on the 21st, for Ferozepore, where he will remain till the arrival of his successor is announced, when his Excellency embarks on the *Sutlej* for Kurrahee and Bombay.—The Bombay and the Bengal Railways are both progressing satisfactorily; contracts have been concluded for the construction of forty miles of the latter, and tenders are about to be invited for from sixty to eighty miles more.

The court-martial on Major Bastleman have found him guilty of "disgraceful conduct," in endeavoring to seduce the wife of a brother officer, and sentenced him to be cashiered, which sentence has been confirmed by Sir Charles Napier. Mr. M'Chlery has been removed from his appointment to Benares by the Lieutenant-Governor of Agra, who states that he is altogether unable either to investigate or punish Mr. M'Chlery's participation in the late affair of marked cards, and that his removal is therefore only intended as a punishment for his notorious habit of gambling.

The Mahomedan festival of the Mohorum occasions among that sect in India a degree of fanatic religious excitement which frequently occasions loss of life in the cities of the native states. Four men have been set upon and cut to pieces during the recent Mohorum at Bombay. The affair arose out of a schism in a sect of Mahomedans called Kojahs, who had a clubhouse in a suburb of Bombay called Mahim. The Kojahs were converted to Mahomedanism about two centuries since by a Persian Prince. The coroner's inquest have returned a verdict of "Wilful murder" against twenty, nineteen of whom are in custody, and have been committed for trial.

The China mails arrived in Bombay on the 24th of November. The rebellion in the vicinity of China had not as yet produced any serious results, but her Majesty's ship "Phlegation" and the United States man-of-war "Marion" have been moored off the factories for their protection, if required. The reports on this subject are very contradictory; nothing seems certain concerning the acts or intentions of the rebels, excepting that they levy a tax on the tea-boats and other produce of the interior on its way to the Customs. It is, however, stated and generally believed, that the Commissioner Seu had attempted to effect a

pacification by distributing money (100,000 dollars) amongst them, and that 3,000 troops he had sent against the insurgents had fraternised with them.

IRISH INTELLIGENCE.

DECLARATION AGAINST THE NEW PENAL LAWS.

[CIRCULAR.]

Reform Club, December, 1850.

Sir—We have been requested to transmit to you the accompanying Declaration. Should it meet with your approval, we shall be obliged by your returning it with your signature.

We have the honor to be, your obedient servants,
(Signed) W. Torrens M'Cullagh,
John Thos. Devereux,
Anthony O'Flaherty.

[DECLARATION.]

"We, the undersigned, deem it our duty, at the present juncture, to declare our unalterable attachment to the principles of civil and religious liberty, and our determination to oppose, by every constitutional means, any measure tending to interfere, by legislative enactment, with the peculiar discipline or doctrine of any portion of the Queen's subjects:—

- | | |
|-----------------------|------------------|
| "M. G. Blake, | "J. O'Brien, |
| W. Shannan Crawford, | M. O'Connell, |
| J. T. Devereux, | J. O'Connell, |
| W. Fagan, | A. O'Flaherty, |
| J. Fagan, | O'Gorman Malton, |
| R. M. Fox, | Ouseley Higgins, |
| H. Grattan, | N. Power, |
| J. Greene, | E. Burke Roche, |
| R. Keating, | J. Reynolds, |
| C. Lawless, | J. Sadlier, |
| W. Torrens M'Cullagh, | J. H. Talbot." |
| G. H. Moore, | |

LOUGHREA.—THE SISTERS OF MERCY.—Since the establishment of the institution of the above Religious Order in Loughrea, the poor and distressed have felt the salutary effects of their benevolent and merciful mission. Not alone to visiting the sick are their deeds confined, for "feeding the hungry" and "clothing the naked" are equally practised by those ministering angels of charity. We are gratified, deeply gratified, to be enabled to record that, owing to their humanity, there scarcely was a cheerless hearth in Loughrea on Christmas night; and, as illustrative of the fact, we may state that the streets were utterly deserted by those wretched hordes of beggars who at this season always infest that town. Every cabin could afford evidences of the zealous and discriminating labors of those ladies, as many who would shrink from openly applying for charity gladly availed themselves of the kind offices of the Sisters of Mercy, to enjoy in comfort that night which, to the very felon in the convict hulk, is fraught with joy and salvation. It is but justice to add, that the Right Rev. Dr. Derry deserves great credit for having established this community, and also, assisted by his exertions, in procuring funds from the charitable, in placing the Ladies of the Order in a position to enable them to carry out the objects of their vocation.—*Galway Vindicator*.

DEATH OF THE REV. A. KELLY.—It becomes our painful duty to announce the death (at his residence, 14, Clanbrassil-terrace) of the Rev. Anthony Kelly, C. C., of Francis-street, Church, after a long and tedious illness, which he bore in the pure spirit of Christian patience and resignation. Educated in the Alma Mater of the Irish Priesthood, Maynooth College, our young friend soon became distinguished among his contemporaries by his quickness of perception, his acute reasoning powers, his solid judgment—but, above all, by the true genuine warmth of his heart, which made him the beloved of his college associates. Entered in the varied and arduous duties of the Irish mission, he still retained his sincerity of character, and in his ardent zeal for the discharge of his duties he was ever forgetful of self. It will not, indeed, be necessary to remind the people amongst whom his lot was cast, of the indefatigable exertions of this good Priest. During that scourge of Heaven, the cholera, that visited us two summers since, his labors were incessant; his energetic, active mind forgot the slight and delicate frame in which it was encased, and thus were sown the first seeds of that insidious disease which brought our young and gifted friend, in the prime of early manhood, to a premature grave. His remains were accompanied to Glasnevin Cemetery by an immense concourse of the people whom he loved so well, and who testified their respect for his memory by closing their shops along the route through which the mournful procession wended its way. Thus, amidst the tears and lamentations of the people, and the deep, yet silent grief of a large number of his Reverend Brethren, the remains of this talented and amiable young Priest were lowered to their last cold and narrow home. May he rest in peace.—*Amen*.—*Freeman*.

DEATH OF THE REV. PATRICK MULLINS.—It is with sincere sorrow that we announce to our readers the death of the Rev. Patrick Mullins, P. P., of Ballindine. On Thursday, after a protracted illness, which he bore with all the edifying resignation of a Christian priest, the lamented gentleman yielded back his purified spirit into the merciful hands of God who gave it. For more than thirty years he was a zealous and distinguished ornament of the sacred ministry.—*Tuam Herald*.

INAUGURATION OF THE NEW LORD MAYOR.—The first Lord Mayor of the new corporation of Dublin, Mr. Alderman B. L. Guinness, principal in the eminent firm of that name, was sworn into office yesterday. There was a really splendid civic procession from the Mansion-House to the Royal Exchange, where the town council assembled. After the necessary forms had been gone through, and the declaration administered to Alderman Guinness, he took his seat on the throne, which was vacated by the late Lord Mayor, Mr. Reynolds, M. P., who, having shaken hands with his successor, resigned to him his insignia of office.

THE NEW PARLIAMENTARY CONSTITUENCY.—The returns of the claimants under the new Franchise Act are now completed, with the lists of objections, which are to be heard at the revision before the assistant-barristers. So far as can be judged by the materials at present available, the entire constituency of Ireland will considerably exceed 200,000. In the boroughs, there will be no great augmentation, but in the counties generally the increase will be immense, as contrasted with the existing electoral bodies, which, since the famine, had been in a rapid state of decay. In the city of Dublin the new constituency will not much exceed that originally established by the Reform Act.

THE ACCIDENT TO MR. DANIEL O'CONNELL.—Mr. Daniel O'Connell, who met with so severe an accident a few days ago, by the sudden explosion of his fowling piece, is progressing favorably. He has lost his two fore fingers and thumb.

STATE OF THE COUNTY DONEGAL.—A proclamation from the Lord-Lieutenant appears in a supplement to the *Dublin Gazette*, of Tuesday night, calling upon all unlicensed persons in the electoral divisions of Killymasney, Seacor, and Caravaddy in the Union of Letterkeny; the electoral division of Meencareagh, in the Union of Stranorlar, to deliver up any arms which they may have in their possession, on or before the 7th.

REVENUE SEIZURE—SERIOUS AFFRAY.—A party of the Revenue Police, stationed at Mountfield, proceeded on Sunday night last, in consequence of previous information, to the townland of Aghincenacroy, under the command of Lieutenant Graves, where they seized a still in full work, with a large quantity of illicit liquor in the stage known as "singling." They also took three prisoners, after a sharp scuffle. When returning to Mountfield—about half-past two o'clock in the morning—with the prisoners, they were fired upon by a number of persons concealed in the heath through which the road ran. The first shot took effect in the thigh of one of the police, named Thomas Keys. Lieutenant Graves immediately ordered the men to form a square, and the hindmost rank to keep up firing in the direction from whence the attack came, while the whole party moved steadily forward, keeping the prisoners in the centre. After about twenty shots had been exchanged, the firing ceased on the part of those ambushed in the heath, owing, it was supposed, to the fear of wounding the prisoners, who themselves called out loudly to their friends to desist, or they would be murdered. The revenue party then made their way good into Mountfield. None of the attacking parties have been apprehended.

MURDER IN TIPPERARY.—A murder was perpetrated at Tyrone, near Nenagh, on Sunday night. The victim was caretaker in the employ of Mr. Francis Byron. The head of this poor man was almost severed from the body. An inquest was held, and a verdict of wilful murder against some person or persons unknown returned.—*Limerick Reporter*.

A PRECIOUS PROSELYTE.—The *Kilkenny Moderator* (a Protestant paper) says:—"At the Castlecomer Petty Sessions yesterday, Sub-Constable Gordon brought up a man named Kelly, whom he had just arrested in town, on a charge of obtaining property under false pretences. It appears he procured a saddle from a Mr. Power, of Castlecomer, by giving a false message as from a Mr. Hayes, and then decamped with the article. He was remanded for further examination." This Kelly was prompted by the spirit not long since to come to Castlecomer to renounce "the errors of Popery," and to embrace the religion of Mr. Dobbs. Power and Hayes had long since yielded to "the light of the Gospel," and they have their reward even in this world, in the snug places which they occupy under the Hon. Mr. Wandersford. Every apostate has his own gift, and Kelly was peculiarly happy in mimicking "the mummeries of Rome," particularly the ceremonies of Absolution, which he called "cutting semi-demi-quavers over the people."—*Kilkenny Journal*.

PORTRAIT OF A DUKE.—In the Repeal Association on Monday, Mr. John O'Connell drew the following flattering picture of his grace the Duke of Norfolk:—"He is said to be one of the most vulgar looking men that could possibly be seen. He does not drink, certainly; but I have heard him described as having all the appearance of a drunken groon out of place.—(Laughter.) Literally that is the description I heard of the Duke of Norfolk before I had seen him, and when I did see him, I admitted that the simile was quite correct."—(Laughter.)

THE BOOK OF COMMON PRAYER.—The *Newry Telegraph* contains the following from its Armagh correspondent, under the heading "A significant fact:—"A commercial traveller for a London publishing house recently assured me that a check has been given to the printing of copies of the Book of Common Prayer, from the anticipation generally entertained that, at the instance of the episcopal authorities and other dignitaries of the Church of England, some modifications of an evangelical tendency will be introduced into the Liturgy."

ENGLAND.

SAYINGS AND DOINGS CONCERNING THE NEW ROMISH HIERARCHY.

The counties of Huntingdon and Oxford have held numerous meetings in relation to the Papal Aggression. At the former, the resolutions simply included a protest against the assumption of the Pope, and a declaration that the persons present would guard with unceasing vigilance against every attempt foreign or domestic, to propagate "the dangerous errors and superstitious practices of the Church of Rome," and to discountenance and repudiate whatever may have a tendency to re-establish the spiritual dominion of power, "by which the true spirit of Christianity has been disguised and corrupted." Earl Fitzwilliam, who was among the speakers, gave some offence to the clergyman present by saying boldly that "he should have been better satisfied, and he thought the meeting itself would have had more weight if, after the clergy of the diocese had had a meeting of their own, they had not taken a prominent part in this; for he thought it would have been in better taste if the proceedings of this meeting had been confined entirely to the laity." The meeting at Oxford was addressed by the Marquis of Blandford, Mr. Henley, M. P., Mr. Langston, M. P., Mr. Blackstone, M. P., Lord Abingdon, Alderman Sadler, &c. The address agreed that the persons present, "Whilst feeling bound to resist the extension of a system which is inconsistent with the dignity of the Crown and the welfare of the people, desire humbly to express to your Majesty our feelings of most painful regret that the superstitious ceremonies and novelties introduced into some of our churches, the opinions and principles inconsistent with our Protestant faith, set forth by some of the clergy and laity, and the consequent secessions from our Church, have, with other causes, mainly encouraged the Bishop of Rome to venture upon this proceeding. And we humbly hope that your Majesty may be advised to adopt such measures as, while they secure the perfect religious freedom now enjoyed by all classes of your Majesty's subjects, shall vindicate the honor and prerogatives of the Crown, and maintain for the people of this country the laws of God, the true profession of the Gospel, and the Protestant reformed religion as established by law."

The Liverpool "Protestant Operative and Reform Association" have held a furious meeting under the

appropriate presidency of the Rev. Dr. McNeile. This gentleman thought it not beneath his dignity to present his audience with a "sprig of poetry,"—an offshoot reared by pious labors in his sacred studio. The rev. poet in referring to Cardinal Wiseman:—

"At first he thought it a hoax,
And then he began to coax:
'Surely, you don't say so.'
The cry grew louder, 'Go.'
So the Pope's chosen prizeman,
Nicholas, Cardinal Wiseman,
(As the school boys say in fun),
Was fain to 'cut and run,'
Or, borrowing from Sam Slick,
He was forced 'to cut his stick.'—(applause).
What! after the Pope had spoken,
Infallibility broken!
Old England said, 'The pretence is a lie;
The Pope's had his laugh; he must now have his cry
His infallibility's all in my eye.'—(Cheers.)

Cardinal Wiseman has received autograph letters of congratulation from their Majesties the Queens of Spain and Portugal. The whole number of the Roman Catholic sovereigns of Europe have now congratulated "his Eminence" on his appointment.—*Weekly News*.

ASSAULT UPON "FATHER IGNATIUS."—Father Ignatius (the Hon. and Rev. Mr. Spencer) was assaulted in Liverpool last Friday. Whilst passing from St. Patrick's Chapel, one man cast his arms around his neck, whilst another tripped him up. One of the party subsequently attempted to kick the reverend gentleman whilst he lay on the ground, but was prevented by a female, who struck him a severe blow with a basket across the head. A few blows passed between the attacking party and some bystanders, but the arrival of the police put an end to the disgraceful scene. The Liverpool papers make no mention of magisterial proceedings, but of course the ruffians will be duly punished.

WESLEYAN RIOTS.—The Wesleyan methodists cannot settle their disputes without a reference to physical force. In Norfolk and other counties the attempts of the Conference to impose their own supporters upon a "reforming" congregation have led to riotous proceedings. The reformers have elected their own ministers, and whoever first reaches the pulpit on a Sunday performs the service! At Great Witchingham, the Conference minister was pelted with stones and afterwards burnt in effigy.

THE MORMONS, AND THEIR CUSTOMS.—The editor of the *Daily Free Democrat*, of Wisconsin, (United States) gives an account of a visit paid to him by one of the Mormons by the name of Mills, fresh from Beaver Island, rendezvous of about four hundred of these singular fanatics. He stated that Strang, the man who got himself proclaimed King on the 5th July last, had been imprisoned four times, but each time got clear, on some technical informality. When asked if the authorities did not collude with Strang, for the sake of getting the Mormon vote, he said he guessed there was some wire pulling. The District Attorney made strenuous efforts to clear him, and the Saints voted the democratic ticket. Strang has two wives—his first about his own age, thirty-five—his last, married last summer, seventeen years old. Mr. Mills lived a year with a Mr. Cheeseman, who had three wives—one old, and two young ones; the younger have one child each, the oldest has four or five. Mr. Cheeseman has two more wives, but "one bolted, and the other poisoned herself." Mr. Mills says that a plurality of wives causes many bickerings, heart-burnings, and continual strife. There is a division of sentiment among them regarding the practice, the women advocating it as strongly as the men; but the tide of public sentiment is setting strongly against it. Their tabernacle progresses slowly. Adams, who, for ambitious purposes of his own, got Strang proclaimed King, has fled to Mackinaw, where he is now conducting a theatre, and Strang himself, by last advices, has got into trouble. A letter just published in the *Cleveland Plaindealer* says he has been sentenced to six months' imprisonment in the county jail, and that he threatens his persecutors with vengeance. Considerable excitement prevailed, and fears were entertained that the Mormons would attempt to rescue him. One Gentile had his property burned; and another had his store entered, and fourteen barrels of pork taken away, and Mr. Gentile could not help himself. It seems that the difficulty arose from a revelation to Strang that a certain woman was to be his wife; but the consent of all parties could not be obtained, and hence the trouble of his highness!—*Weekly News*.

The late papers from Australia are crowded by reports of the great debate in the Legislative Council, which ended on the 21st August, on Dr. Lang's own motion inviting inquiry into the charges preferred against him by the Secretary of State for the Colonies. The Council unanimously resolved, that there were "foundations for the charges"; and particularly for the one which accused Dr. Lang of pledging the dupliques of land-orders representing land of which he was only the trustee—the said pledging "was a fraud upon his costui qui trusts, and highly discreditable."—*Spectator*.

(To the Editor of the *New York Freeman's Journal*.)

Mr. Editor,—Perhaps it may not be uninteresting to your readers at the present juncture of affairs in England, to know how much of Church property, confiscated by Henry VIII., is possessed by the family of which the illustrious present Premier of England is a member. I find an account of it in a newspaper scrap which I preserved some time ago and inserted in my scrap book. This states:—

"INCOME OF THE BEDFORD FAMILY.—A correspondent of Douglas Jerrold's paper gives the following statement of the income of the Duke of Bedford, (Lord John Russell's brother) derived from confiscated Church property conferred upon John Russell, the founder of the family, by Henry VIII.: Dunkswell Abbey, £19,000; Tavistock, £57,712; Mount Grace Priory, £43,000; Castle Hynel, £1,847; Woodburn Abbey, £27,000; Melchburn Rectory, £13,000; Thornley Abbey, £25,650; Covent Garden, £10,000; St. Pieran, in Cornwall, and the property of the Dominican Friars at Exeter, probably £10,000; to these must be also added Beaulieu, £20,000—total, £199,208."

I leave it to your readers to make the appropriate reflections,
WILFRED.

THE TRUE WITNESS AND CATHOLIC CHRONICLE,

WILL BE PUBLISHED EVERY FRIDAY AFTERNOON,
At the Office, No. 3, McGill Street.

TERMS:

To Town Subscribers. . . . \$3 per annum.
To Country do. . . . \$2½ do.

We request our subscribers to remit, without delay, the amount of subscription, addressed—Editor of THE TRUE WITNESS AND CATHOLIC CHRONICLE; who will give receipts for the same.

All communications to be addressed to the Editor of THE TRUE WITNESS AND CATHOLIC CHRONICLE, post paid. Subscribers not receiving their papers regularly, are requested to make their complaints known to the Editor of the Journal.

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THE TRUE WITNESS
AND
CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, JAN. 24, 1851.

When a Protestant, in the bitterness of his heart, would condemn some article of the Catholic's faith or practice, the favorite word which he uses for this purpose, is to denounce it as "unscriptural," meaning thereby, not so much that such doctrine or practice is in direct opposition to, as, that it is not by him to be found in, the writings which have been handed down to us. The whole force of the objection, it will be seen, depends upon the unwarranted assumption, that every thing connected with religious belief and discipline, has been committed to writing, prior to the end of the first century, and that the whole of such writings are contained in what is termed the Bible, or, *par excellence*, the Book. We believe that we have not mis-stated the fundamental article of Protestant belief, indeed the only one upon which, all Protestants, who have not as yet succeeded in protesting themselves into deism or perfect infidelity, will cordially agree. If, then, there be one thing which those who differ from us, are imperatively called upon to prove, it is this, that the Bible, as they possess it, is, and that it alone is, the Word or Revelation of God. At first sight, there is certainly nothing to induce us to believe that God ever commanded the whole of His Revelation to be committed to writing. The Bible itself contains no such doctrine. On the contrary, we know that amongst the children of Israel, the most important dogmas—the resurrection of the body, for instance, and that of a great day of judgment, with many others—were handed down from the days of Enoch to the coming of Christ, by means of oral tradition only. There is, therefore, no *a priori* evidence that all that was revealed by Christ to the Apostles, was by them committed to writing. Protestants assert that it was: with them is the burden of proof.

We have before us the report of the annual examination of the pupils of the establishment at Pointe aux Trembles, conducted by the agents of the F. C. M. Society. In that report, we find the usual answer given by Protestants to the important question—Is the Bible the Word of God? It is, as far as we have ever been able to discover, the only answer which they can give—one which is put into the mouths of little children, repeated by old men, and continually bellowed forth by hundreds of ministers from a hundred pulpits. Let us examine it.

Q. "How do you know the Bible to be the Word of God?" A. "By the fulfilment of many of the prophecies contained in it. By its civilising the nations, and by its effects in enlightening and sanctifying the soul." The reporter has appended to this, an editorial comment—"Not a word here about the dictum of the Church of Rome being the only evidence of its Divine origin.—Ed. *Wit.*" If by this the editor means, that Catholics rest their faith, that the Bible contains part of the Word of God, upon the dictum of the *Church of Rome* alone, we do not say that he has mistaken, but that he has mis-stated their tenets. It is upon the authoritative testimony of the Catholic Church, in the person of the descendants of the Apostles, or the *Ecclesia docens*, that Catholics believe, now, in the XIX. century, as did St. Augustine in the IV., that the Bible is the Word of God: like him, also, without that authority, they would have no solid reasons for so believing. It is certainly incumbent upon those who object to, as

insufficient, the reason for the faith which Catholics have in them, that they should be able to bring forward some better and stronger reasons, upon which as upon a sure foundation, may be based the faith of those whom they are trying to convert to their own way of thinking. Now, what are these reasons—these proofs, sufficient without the testimony of an infallible body of teachers to satisfy us—that the Bible is the Word of God?

Firstly. The fulfilment of certain prophecies contained in the Bible.

Secondly. The effect it has had in civilising the nations.

Thirdly. Its effects in enlightening and sanctifying the soul—that is, the personal experience of the individual believer.

We admit that the evidence of inspiration, from the literal fulfilment of prophecy, is good in so far as it goes, but not farther. For instance, we admit that the fulfilment of certain prophecies contained in the writings attributed to Isaiah, Jeremiah, Ezekiel, and others, proves that such prophecies were written under divine inspiration, and are, therefore, to be considered as the Word of God. But it does not, therefore, follow, as a logical consequence, that all the other writings of the same authors,—far less does it follow that the writings of others, who wrote centuries later,—are, therefore, inspired, that is, that they also are to be considered as the Word of God. The inspiration of Isaiah cannot prove that of St. Luke—nor that of Daniel, the inspiration of the writings of St. Mark, or of, to Protestants, the unknown writer of the Epistle to the Hebrews. It is not because they are bound up in the same volume with other writings manifestly inspired, that these writings are to be held as the Word of God. This may prove the dexterity of the book-binder, but is no testimony to the immediate presence of the Holy Spirit.

The second proof upon which Protestants rely, is the effects of the Bible in civilising the nations. If by this is meant, in civilising the nations of Europe after the destruction of the Roman Empire, we answer that they were converted by the preaching of the Missionaries, and by the administration of the Sacraments of the Catholic Church, and not by the reading of the Bible: if the civilising of nations in modern times, by means of the distribution of the Protestant bible by Protestant Missionaries, be meant, we can only say that the proof is a singularly unhappy one. We need but refer to the beastly state of the Sandwich Islands, in illustration of the effect of Protestant Missions.

The third and last proof adduced, is that of the effects of the Bible, in enlightening and sanctifying the soul, or the personal experience of the individual believer. At the best, this proof can be of use to those only who are, or who have been, the subjects of these personal experiences or interior illuminations; but can be of no use as a demonstration to him who is a stranger to those strange qualms of conscience or of stomach, by which the truth of Revelation is brought home to the minds of the devout frequenters of the conventicle. We have no faith in these subjective evidences. It is so impossible to distinguish, unerringly, what is of inspiration, from what is merely the result of indigestion. We once knew a case in point: that of a rather middle-aged young lady, unfortunately much addicted to tight-lacing, and to the gloomy theology of Calvin. When first we knew her, she had long labored under dyspepsia and a sense of sin. It was awful to listen to her. She chose invariably the most gloomy topics for conversation, and during the sleigh-drive or snow-shoe parties, her talk was still of brimstone and hell-fire. She was a prey to the most dreadful fancies—thought that her soul was lost as well as her appetite, and that the tortures of indigestion were unto her a sign that she must inevitably be damned. Doctors and ministers differed as to the treatment to be pursued. Whilst one spoke of the heart, the other maintained that the liver alone was in fault. Hence, one recommended tonics—the other, tracts. We know not which carried the day, but we believe that both systems were adopted. At all events, when last we saw her, she was an altered person—boasted of her firm assurance, and certainly gave outward and visible signs of a firm state of flesh, and an undeniable digestion. She said, it was her eyes that had been opened. We said no, not so much her eyes—at all events, we could never agree as to the cause of her previous suffering, or of the present salutary change. We only mention the fact, as a proof how little reliance can be placed upon what are termed "*personal experiences*;" and yet upon these personal experiences, do those who reject the authority of the Church, in a great measure rely, in order to prove the very first proposition of Protestantism.

The pupils of the educational establishment at Pointe aux Trembles, will one day go forth into the world. There they will meet, very likely, with more consistent Protestants than themselves—that is, men who deny more, or, perhaps, everything, and who may, therefore, very likely deny the inspiration of the Bible. In that day, we rather imagine that the proofs, from the fulfilment of certain isolated prophecies—its effects upon the nations, and the personal experiences to boot, will serve but little to demonstrate that the Bible is the Word of God. On that day, will be tested the validity of the education they have received from the hands of Protestant Missionaries. Perhaps, also, it may happen that on that day, convinced of the absurdity of supposing that between Catholicity and Infidelity—between the acceptance of all that the Church teaches, or the denial of every thing which God has revealed, there can be any resting place—they may, through His Grace, be brought back into the communion of that Church from which, in an evil hour, they had been seduced.

The news by the *Asia* is of trifling political importance. The anti-Papal excitement in England has greatly subsided, and, like the drunkard when his foul orgies are past, the people of England seem to be a little ashamed of their late conduct. What is to be done? is now the question men begin to put to themselves. Is all the bully and bravado of the last few weeks, to end in smoke? After all this inordinate quantity of talk, is there not to be even one poor half-penny-worth of action? We know not; but it seems that the Catholics of England are as indifferent to any thing that the legislature may say or do, as they have shewn themselves to the brutal bellowsings of a senseless mob. We copy the following from the *Rambler*, a Catholic monthly periodical published in London:—

"Yet we may be mobbed, and our churches burnt. Possibly so; but not more on account of the new hierarchy than for any chance reason wholly distinct. Enlightened, comparatively, as is the popular mind, occasions not unfrequently occur when Catholic priests escape personal violence by a hair's breadth; but these occasions, we are convinced, will be made scarcely at all more common by the new measure of which we are speaking. The people care too little for Protestantism to attack Catholics for any Protestant reason. A few dissolute idlers can, at any time, get up a riot against any person or institution; and the falsehoods which are still scattered profusely among the wealthy as well as the poor might at any moment kindle a fierce blaze against us. But as to any disturbances on a large scale, that cannot be: and for the best of reasons—we are too numerous and too powerful to endure them. Lord Gorge Gordon's riots would be impossible in the present day. The hundred and eighty or two hundred thousand Catholics who live in London only could quell any popular tumult with their own right arms alone. It will be remembered that at the time when the Chartist riots were anticipated in the metropolis nearly three years ago, the most powerful assistance which was rendered to the Government by the really poor and laboring class was given by a numerous body of men termed "coal-whippers," who were duly marshalled and commanded, and who, in case the peace had been broken, would have proved a most formidable obstacle in the way of the seditious. But it was known to few that these very men were, for the most part, Catholics and Irishmen. Yet so it was, and so would it be again. London could, at a brief notice, send forth tens and twenties of thousands of Irish Catholics who in the cause of order would be the most faithful of the auxiliaries of the Government, and than whom the Queen has not more loyal subjects in the empire; but who in case of any extensive Anti-Catholic demonstration would crush their foes and trample them under foot. The English nation may rest assured that we are to be despised no longer. Woe be to those misguided men who attempt violence against us! We obey the laws of the land in all temporal things gladly, and thanking God for the privileges enjoyed by Englishmen. Should any fearful convulsions, which may God avert, shake this country to her centre, the Catholic body, both English-born and Irish-born, will be the very last to cease fighting in the cause of loyalty and order; in the midst of a never-ceasing pelting of abuse and misrepresentation of our religion and our lives, the instances of Catholic abuse of Protestants are comparatively few; but should a frenzied passion ever again seize the multitude, and stir them up to plot against the sacred persons of our clergy, or the consecrated dwelling-places of our God, there exists a protective power among us, which can be summoned to its work in a moment, and which is sufficient to defy the malice of any enemies who can league themselves against us."

It is with sincere pleasure, that we copy, from the *Montreal Herald*, the following passage, forming part of an address delivered by the Right Rev. Dr. Fulford, Anglican Bishop of Montreal, upon occasion of a meeting of the Church Society—Diocese of Montreal:—

"His Lordship, the Bishop of the Diocese, in putting the resolution, regretted any differences of opinion which had been manifested, but gave it as his decided opinion, that before any efforts were made for the conversion of others, it was above all things necessary that the Church should provide for the spiritual wants of its own people, and complete its own organization, at present very deficient. It was also to be remembered that a great responsibility was incurred, in shaking the hereditary faith of another, for it was easy to shake a man's belief, but unless something were given him to supply the place of that which was taken away, he was left in a state of infidelity."

This is the language of a gentleman and an honest man. Would to God that some of his hearers would lay it to heart, and meditate seriously upon the deep truth which it contains. It is easy to shake a man's faith,—if that man be a poor, ignorant *habitant*,—especially if he has been remiss in attending to his religious duties, and in the habit of neglecting the frequent use of the Sacraments. But, and we say it advisedly, it is impossible for the Missionary to supply the place of that which he takes away. "No man drinking old wine, hath presently a taste for new; for he saith, the old is better:"—if he renounce the old wine, it will not be, that he may taste of the new, but with the intent of renouncing wine altogether. And so with Catholicity. The man who abandons it, abandons it, not to assume the crude absurdities of Protestantism, but, with his Catholicity, abandons all religious belief whatever. All history attests the truth of this. No man, we repeat, ever renounced Catholicity, who did not therewith renounce, in his heart, if not with his lips, all Christianity; and the reason is obvious. The Catholic differs from the Protestant, not in what he believes,—for it is not a question of a little more or a little less faith,—but in his reason for believing. Once let a Catholic be convinced that the Church, or body of teachers appointed by Christ Himself to teach all nations, could or did, in spite of the promise, fall into error, and he will be convinced, not that

Protestantism is true, but that the whole system called the Christian Revelation, is but a clumsy imposture, unworthy the attention of a reasoning being.

Few, except the most bigoted Protestants, but will admit that even Romanism (as, in their ignorance, they term Catholicity) is better than infidelity, even in a mere temporal point of view. Let, then, the Missionary pause and reflect well on the advice given by the learned divine whose words we again quote: they cannot be too often repeated:—"It is easy to shake a man's belief; but, unless something were given to supply the place of that which is taken away, he was left in a state of infidelity."

MEETING OF THE FRENCH CANADIAN MISSIONARY SOCIETY.

Our readers may be aware that the evenings of every day during the present week have been more or less distinguished for an outpouring of rabid violence against Catholicity, and especially the Catholic Church in Canada. That much nonsense would be spoken, that many stale, and, one would fain hope, nearly worn-out falsehoods, would be repeated, was nothing more than we naturally expected; but we must confess, that we were not prepared for the following effusion, from the lips of a person who professes to be a minister of the Gospel of Christ. We would not speak harshly—the speaker, upon whose discourse we are about to comment, is a minister, and although Catholics can recognise in him no sacred character, yet we will speak as gently and respectfully of him as if he were indeed, as he is in name, a Reverend Gentleman. After repeating the calumny that the Catholic Church is unfavorable to the dissemination of the Word of God amongst her children, the Rev. W. Taylor, for such we were informed was the speaker's name, proceeded to denounce monastic institutions, and especially the nunneries of Canada, in the following terms:—

"Monastic institutions are contrary to the British Constitution. It is contrary to the spirit of that constitution, that any person should be imprisoned, no matter though that person should have given a voluntary assent to such confinement. It is an easy thing to decoy the young and unsuspecting female into these monastic establishments; to present a life of celibacy, and devotion to religious exercises, in pleasing colors, and when at last led to take the irrevocable vows, she finds herself made a prisoner—and a prisoner for life. In an evil hour she has been seduced, and decoyed within those horrid walls, cut off from intercourse with the world; where no eye may see—no ear may hear the horrid cruelties there perpetrated. We know not the vain regrets which may pass through the minds of the victims. Never more may they listen to the fond voice of father or mother. Never more gaze upon the bright sky above, or listen to the carol of the birds. That nunnery—that horrid nunnery—for ever encloses them from the surrounding world. How many doubting Catholics may there be, thus cruelly immured. I protest against this, as contrary to the British Constitution, and I call upon those who hear me, to come to the rescue," adding, with a momentary twinge of prudence, "that he did not mean by violence, for such were the carnal weapons of their opponents." Indeed, good Mr. Taylor! and with what weapons, then, was it that men of your stamp destroyed the Ursuline Convent at Charlestown, a few years ago, excited by such another series of falsehoods and calumnies as you have yourself vomited forth against individuals, whose shoe-latchets you and yours are not worthy to unlose? Violence, the means which Catholics make use of, indeed? Or, perhaps, you will tell us, that they were Catholics, and not good evangelical Protestants, who destroyed the Nunnery to which we allude. When Mr. Taylor spoke of Nuns being immured in Convents against their will, he knew, or did not know, something about the establishments against which he was presuming to vent his dirty venom. If he did know nothing, he was unwise to speak of them at all; and if he did know, he was something, which we will not soil this sheet by writing, to speak of them in the manner he did. Every one who knows anything about the Monastic Institutions of Canada, knows that no physical obstacles are presented to the departure of any of the inmates,—nay, that in the course of their daily avocations, they are constantly obliged to wander forth into all the haunts of misery and wretchedness, with which this city abounds, ministering to the wants of the needy, or hanging, like angels of mercy, over the beds of the sick and dying. The Sisters of the Hotel Dieu, and of the Bon Pasteur, are the only exceptions, in as much as the objects of their acts of charity, are the poor and desolate within the "horrid convent walls." We will conclude by remarking, that after just such another appeal to the passions of an ignorant multitude, was the outrage against the Charlestown Convent perpetrated; and though, perhaps, were similar sad scenes to occur here, Mr. Taylor might be able to escape the vengeance of the law, yet, upon him would rest the moral responsibility. Yet, we fear not. Even Mr. Taylor will not succeed in effecting what is clearly his object. We have, in the first place, too much reliance on the good sense, and feelings of our Protestant brethren. And secondly, there are too many Irish hearts, and strong Irish arms, to say nothing of the Catholic French Canadians in Montreal, not to render it certain, that fear of chastisement will efficiently prevent any acts of outrage or violence, which evangelical ministers may prompt, or evangelical missionaries may be desirous to carry into execution.

IRISH CHARITABLE SOIREE.—We have been informed, that the Young Men's St. Patrick's Association, are unsparing in their efforts, to make the Soirée, on Tuesday evening next, superior to anything they have as yet held. Judging from the splendid rooms in Corse's building, and from the fact of Compaïn being the caterer in the refreshment, and Maffre, in the music departments, there can be no doubt, but that this will be one of the most agreeable, and one of the most successful parties of the season. The cause is a good one, and deserving of success. That the blessing of God may descend upon all who assist in clothing and feeding the orphan, is our earnest prayer.

Up to the time of going to press, no tidings had arrived of the steamer *Atlantic*, for whose fate considerable anxiety is felt.

We have received from Thomas McGrath, Esquire, Chief of Police, a Report of the Statistics of Crime in this City, from which we gather the following particulars: There have been apprehended for Cutting and Maiming, 2. Highway Robbery, 6. Arson, 1. Passing Counterfeit Money, 14. Obtaining Goods under false pretences, 4. Receiving Stolen Goods, 6. Abandoning their Children, 1. Insane, 10. Cow Stealing, 6. Larceny, 232. Suspicion of Larceny, 92. Drunk in the Street, 1047. Drunk, and Disorderly Conduct, 523. Breach of the Peace, 233. Vagrants, 692. Indecent Exposure, 12. Impeding and Inconveniencing, 61. Desertion, 5. Total number of offences, 2,946. Of the offences above enumerated, 1,570 have arisen from intemperance. There has been a decrease of 397, upon the whole number of offences during the year, although this is accompanied by an increase of 74 offences committed by females, and of 28 by boys.

We call attention to an admirable extract from the last number of Dr. Brownson's *Quarterly Review*, upon the "Higher Law." Want of space, alone, compels us to refrain from giving it entire.

We thankfully acknowledge the receipt of the following amounts:—Rev. Mr. Timlin, Cobourg, £1; Mr. A. Stuart MacDonald, Cornwall, 12s. 6d.; Mr. Edward Mahon, St. Thomas, C. W., £1 5s.; Mr. Bartholomew White, Prescott, £1 5s.; Mr. E. Burke, Bytown, £1 10s.

CORRESPONDENCE.

To the Editor of the True Witness and Catholic Chronicle.

MY DEAR SIR,—In my last letter I endeavored to give you some idea of the expedients which are commonly resorted to among evangelical Protestants, for the conversion of souls, as they presume to call it. The strange extorsion which I described as being looked upon as the special work of the Holy Spirit is, by a succession of similar scenes, kept up for night after night, and new ones are daily added to the number of the converts. Soon these extravagances arrive at their height, and then appear those extraordinary trances and fits of extatic catalepsy, which find no parallel but in the annals of heathenism and devil worship. Strange prayers are succeeded by still stranger psalms, expressive of the feelings of these intoxicated souls, of which the following refrain may be taken as an illustration:—

"For I don't feel a bit like getting tired;
Oh Glory, Glory, Hallelujah!
And I hope to go to heaven when the world's on fire,
Oh Glory, Glory, Hallelujah!"

At length, after two or three hours spent in this way, a brother or sister is seen suddenly to fall back, perhaps with a fearful shriek; the eyes are rolled back, the jaws clenched, and the limbs rigid or in strong convulsions; this is often the signal for two or three other nervous and delicate sisters to go off in the same way, or "lose their strength," as it is commonly called. I have seen three or four at a time stretched upon the benches, and surrounded by their shouting companions, who hailed it as the power of the Most High; and as the spasm relaxed, and the foaming and discolored lips uttered articulate sounds, the incoherent ravings were hailed as of old the whisperings of a pagan oracle. Such things of these are so common in revivals as to excite no curiosity; I have known those, generally females, who would lose their strength regularly two or three times a week, and often be carried to their homes insensible; such were considered as living almost in odor of sanctity, and especially favored of Heaven. The morning's bulletin each day during a revival, announces so many "anxious souls," so many "converts," and such and such brethren and sisters, as having "lost their strength."

Do, while this work is going on at the Methodist chapel, the good Baptist elder in the neighborhood begins to get jealous, and accordingly gets up an opposition revival, on his own account, in which the same sad farce is rehearsed with little variation; and even the sedate Rev. Dr. —, of the Congregationalist church, unheeds from the aristocratic dignity of his high Calvinism, and condescends to enter the arena, in time to get a share of the spoils. With him, however, all things are to be done "decently and in order." He will sanction no such irregularities as are committed by his neighbors, but will hold prayer meetings at private houses, and, with the aid of his friends, endeavor, by gentle persuasions, to induce the "young converts" from the Methodists or Baptists to come in and join their "exercises." No excitement with him—he is as that great revivalist, the Rev. Jedediah Burehard, once said, "cold enough to freeze hell over in dog-days;" but he very gently insinuates in his exhortations some hints as to the erroneous views of his Christian brethren, makes some remarks upon the doctrine of "falling from

grace," &c., and by his quiet attentions and skill in winning souls, generally succeeds in reaping a good share of the harvest, which his brethren have sown, while the Methodists complain loudly against those who "reap where they have not sown, and gather where they have not strowed."

Now commences between the rival sects the strife of Calvinists against Armenians, and of Baptists against Pedo-baptists. The very school girls entertain you with learned dissertations upon the exact import of the word *baptizo*, and the old women are "powerful" upon election, predestination, foreknowledge, decrees, the "five points," and the Westminster Assembly's Catechism. The meeting house becomes the arena of loud and stormy controversy, and the people meet at the corners of the streets to renew the discussions of the Synod of Dort. To understand the bearing of one important subject of controversy, it should be here remarked that among the Methodists conversion is not a thing which occurs only once in a lifetime; on the contrary, I have known those who made it a point to be converted at every winter's revival, and periodically to "backslide;" so that the question arises whether these conversions are real or no. "Yes!" says the Methodist; "No! those who think they experience conversion and fall away, are deceived," says the Congregationalist. "'Tis the witness of the Spirit that cannot lie," says the Methodist. "'Tis a delusion of the Devil," says the other; and thus the one contends that the convert always knows when he has the grace of God, but is never sure that he may not lose it to-morrow, while according to the other he can never be sure that he has it, but that having the grace he can never lose it; hence the controversy between election and infallible perseverance on the one side, and "falling from grace" on the other.

On the other hand, the subject of baptism awakens from their slumber the old questions about the propriety and significance of the almost exploded ordinance of infant baptism or "baby sprinkling," as it is termed, which is discussed in connection with the mode of administering the rite; which, according to the ideas of all the Baptists, should be only by immersion. Then are heard on the part of this sect, loud exhortations to follow their Saviour in "going down into Jordan," insisting thus upon a rite which is in no sense of the word Christian baptism. Meanwhile the poor Congregationalists come up as they best may to the contest, by bringing forward their "Scripture arguments" for the baptism of infants, and for the administration of baptism by aspersion or pouring; while the Methodists, very prudently avoiding the discussion, baptise any way to please their converts. Baptism by immersion is at best but an unpleasant operation in a New England winter, and the Baptists, fearing that on cool reflection many of their converts will shrink from the icy bath, have a summary way of doing things. The subjects from the anxious seat, who have just received the "witness of the spirit," are reminded that there is water near by, and nothing to prevent them from being baptised. Accordingly they are led, often at midnight, down to the river's brink, followed by a crowd, who, with their unearthly songs, make night hideous, and are there baptised.

At length the rival sects have done their best, and have divided among them the spoil, the Methodists, in reward for their zeal, generally getting "the lion's share." Now appears in the *New York Observer* and the *Puritan*, a communication to the effect that there has been a "blessed outpouring of the spirit in the village of —, and such a number of souls have been added to the church." But look a year afterward for these same converts, and you will find that one-half of them are no more seen in the prayer or class meeting; they awake to the conviction that all this excitement under which they have labored was but a delusion, and having been taught that this is religion, they turn aside from it with disgust, and in atheism or what is significantly called "nothingarianism," seek to excuse themselves from any attention to the things of another world. Made the dupe of an infamous system, he judges all Christianity by it, and the "last state of that man is worse than the first." This is no ideal picture, as every one who has lived in New England can bear witness, and its fearful soul-hardening effects are but too painfully recalled to me in the cases of many friends who are dear to me. The religious insanity which peoples so many cells in their lunatic asylums, is another offspring of these unhalloved orgies, which Protestantism celebrates in the name of God, and too often follows as the alternative of conversion in times of great excitement. The number of those bereft of their reason at the revivals which took place during the Millerite movement, a few years since was fearful, there being scarcely a family circle in some districts which did not count its victim to a hopeless madness.

Well may we exclaim, in looking over this picture, "Oh religion, what crimes are committed in thy name!" Alas for my country! while heretical fanaticism thus usurps the sacramental influences of God's Church the corrupt heart of man is plunging deeper and deeper into sin. The moral condition of society is rotten to the core; crimes, not to be mentioned among Christians, prevail unrebuked, and one feels that it is but the influence of Catholic prayer which prevents it from sharing the fate of "the cities of the plain." But the once low and despised Catholics have now become them among a host, and their Hierarchy stands up an object to command the fear and reverence alike of friends and foes. The mission of the American Catholic is a noble one, with which we who live in Canada, surrounded by the religious institutions bequeathed us by our fathers, can but feebly sympathise. It is their task, amid shame, obloquy and persecution, to build upon the ruins of crumbling Protestantism, the glorious structure of a Catholic Republic.

Montreal, Jan 21, 1851.

To the Editor of the True Witness and Catholic Chronicle.

SIR,—The correspondence which has lately taken place between Mr. Bowyer and Dr. Cumming, and in which the latter has better succeeded in substantiating his claim to the title of an evangelical minister, than to that of a gentleman, or an honest man, has fully established the fact, that in the consecration oath as taken by Catholic prelates within the British dominions, the passage against which so great an outcry has been raised,—"*Hæreticos, scismaticos et rebelles, Domino nostro, vel successoribus predictis, pro posse, persequar, et impugnabo*,"—is omitted. But supposing that such were not the case—that the statement of Dr. Cumming, respecting the oath as taken by his Eminence the Archbishop of Westminster, were as true as it is manifestly false and malicious, why, Sir, I would ask, should this be supposed to denote a peculiarly persecuting or intolerant spirit, upon the part of the Catholic Church? The Bishop would only pledge himself, to the utmost of his power (*pro posse*),—a purely spiritual power, be it remembered,—to oppose heresy, schism, and spiritual rebellion, in the persons of their promoters. Is not this the duty of a Bishop? Do not the Protestant Bishops of the Anglican Church swear to do as much? although, as members of a fallible Church, they can never be infallibly certain that the doctrine which they oppose, is false, heretical, or schismatical. Here is part of the oath, as taken by an Anglican Bishop upon his consecration:

"(Archbishop.) Are you ready, with all faithful diligence, to banish and drive away all erroneous and strange doctrine contrary to God's Word; and both privately and openly to call upon and encourage others to do the same?"

"(Answer.) I am ready, the Lord being my helper.

"(Archbishop.) Will you maintain and set forward, as much as shall lie in you, quietness, love, and peace among all men; and such as be unquiet, disobedient, and criminous within your Diocese, correct and punish according to such authority as you have by God's Word, and as to you shall be committed by the Ordinance of this Realm?"

"(Answer.) I will so do, by the help of God." Not with spiritual weapons alone, that is, with such as are committed to him by the authority of God's Word, does the Protestant Anglican Bishop swear to correct and punish all unquiet, disobedient, and criminous persons within his diocese, but with the arm of the flesh as well; with the temporal weapons committed to him by the civil power—the Ordinance of the Realm. Perhaps, Sir, some of your readers may be able to inform me, wherein "persequar et impugnabo" differs from "correct and punish."

I have the honor to be, Sir,
Yours truly,
Montreal, Jan. 21, 1851. FAIR PLAY.

CANADA NEWS.

FIRE.—On Sunday morning, about two o'clock, smoke was seen issuing from the Fur Store of H. Samuel, St. Paul Street. The cry of fire was raised, and a family, named Irvine, who occupied the upper part of the house, had barely time to escape, when the whole of the building was in flames. M. Larue's Shoe Store in the same premises was also destroyed, but through the prompt exertions of some neighbours the most of his stock was saved. All the parties were uninsured. Through the exertions of the Firemen, the neighbouring houses were uninjured.—*Herald*.

Mr. Russell of Ancaster recovered at the late Assizes at Toronto, from the Gore District Mutual Insurance Company, the sum of £2000, being the amount of insurance on a Mill belonging to him. The Insurance Company refusing to pay, as they accused him of setting it on fire.—*Pilot*.

DARING OUTRAGE.—We regret to learn, from Sher- rington, that, on Thursday the 19th December last, the School House in the Bangall settlement in that neighborhood, was attacked, broken open, and the stove, stoves, desks, forms and other property contained in it, torn down and removed. We are happy to learn that several of the parties implicated in this outrage have been identified and that warrants have been issued for their arrest. We trust they will be brought to justice.—*Herald*.

SOIREE.—The members of the Roman Catholic Teetotal Abstinence Society in Bytown held a Soiree on New Year's Night in the School Room attached to the old Nursery, which was beautifully fitted up and decorated for the occasion. There was a very large attendance and all present appeared to enjoy the greatest pleasure during the evening. The Society presented an appropriate address to His Lordship the Bishop of Bytown, which was replied to by His Lordship in a most eloquent and affectionate manner, congratulating the Company on the happy effects of Temperance, and exhorting them to continue true to its principles. He also alluded in a most touching manner to the labours of their Countryman, Father Mathew, the great apostle of Temperance. The Rev. Mr. Ryan returned thanks in behalf of his Countrymen. At a late hour the Company separated, leaving enjoyed a delightful evening.—*Bytown Packet*.

LOSS OF LIFE.—Three French Canadians—all brothers—were burned to death last week in Charlottenburgh whilst engaged in boiling potash. It is presumed that they were intoxicated, and that the shanty took fire whilst they slept. They became suffocated by the smoke, and subsequently consumed by fire.—*Toronto Guardian*.

SUICIDE.—The body of a man was discovered hanging in the woods, near John Machin's, in Wolfe Island, on Saturday evening last, when a Coroner's inquest was held on the body by Mr. Coroner Benson. The deceased proved to be a German of the name of Velekman Therlman, who appears, from a passenger ticket found in his pocket, to have arrived at Quebec by the ship *Amelia*, which left Hamburg 7th May, 1850. The deceased was seen near the spot on the Sunday evening previous; and from the circumstances in which the body was found, it appears that he had formed the most determined purpose of coolly taking his own life, as his feet must have touched the ground, had he not drawn them up till he produced strangulation. The jury returned a verdict of Suicide.—*British Whig*.

ANOTHER FIRE.—"It never rains but it pours;" so it seems with fires; and the more reason therefore that our citizens should keep a bright look out, now the ball has begun. On Saturday night, about 12 o'clock, our citizens were roused from their beds by the hoarse cry of "fire," which proved to be the Coach Factory of Mr. M'Crea, in Princess Street, which was completely destroyed with the greater part of the contents. A few sleighs were got out, amongst which we observed a valuable one just built for Mr. Weller; but the fire had gained such headway before it was discovered, that the most strenuous exertions of the firemen and citizens were inadequate to save the factory, and were therefore solely confined to arresting the further progress of the flames, which we rejoice to say they succeeded in doing. We regret that Mr. M'Crea's loss must be very severe as he had no insurance.—*Jb*.

UNITED STATES.

ARCHBISHOP HUGHES IN PARIS.—By private letters from Paris under date December 12th, we are advised of the safe arrival of the Most Rev. Archbishop Hughes, in Paris, in company with the Rev. Gentlemen who sailed with him. The Most Rev. Archbishop has enjoyed excellent health, and has been received both in London and Paris, with every mark of respect. The Rev. Dr. Villanis had left Paris for Turin, and the Most Rev. Archbishop was to leave in a few days for Marseilles, en route for Rome, accompanied by Lord Fiddling and other recent converts.—*Truth Teller*.

IMMIGRATION TO NEW YORK DURING THE PAST YEAR.—The total number of immigrants to the port of New York during the last year was 212,796, a decrease of 8,567 from the previous year. 116,532 were from Ireland, an increase of 3,941 over the year 1849. The immigration from Germany decreased 10,303. From France, Spain, Switzerland, Sweden, Belgium, South America, Poland, the tide of immigration has been considerably increased. England has contributed 28,125, a decrease of but 196 from the past year.—*N. Y. Freeman's Journal*.

OUR TERRITORY AND POPULATION.—In 1800 the area of the United States was only about 1,000,000 square miles. It is now over 3,250,000 square miles. In 1800 the population was 5,305,925. It is now over 28,000,000.

EXAMINATION OF THE RIOTERS.—The twenty-two Irishmen who have been in Allegany Co., Md., Jail for more than two weeks, charged with the attack on the Germans on Section 45 of the R. & O. Railroad, had a hearing before Judge R. N. Martin, on Saturday week. The Cumberland Civilian says that the result was the discharge of fourteen for want of sufficient identification, and the sending of the other ten to be tried at the April term of Allegany County Court.

SMUGGLING ON BOARD THE NIAGARA.—It will be seen by a paragraph elsewhere, that the steamer *Niagara* was seized by the collector of this Port. The vessel has been appraised by Messrs. Robt. G. Shaw, S. Pearce, and J. P. Robinson, at the sum of \$270,000, and the requisite bonds having been duly given by the Agent of the owners, to abide the action of the United States Court upon the libel filed against the vessel, she was released, and sailed on Wednesday.

RAILROADS IN THE UNITED STATES.—The total number of miles of railroad in operation in the United States, at the beginning of the present year, was 8797, which cost to build them \$286,455,078. In New York, the number of miles of railroad in operation is 1402, at a cost of \$56,202,060. Pennsylvania, 917 miles, at a cost of \$35,401,033. New Jersey, 259 miles, costing \$8,225,000. In all the New England States there were 2644 miles, costing \$96,946,450.

Married.

In this city, on Monday, the 20th instant, by the Rev. Mr. Connolly, Mr. John Mullin, merchant, to Mary Ann, eldest daughter of Mr. Hugh Derragh, merchant, all of this city.

Died.

At Hawkesbury Mills, (C. W.), on Monday, the 20th instant, Norah, infant daughter of Mr. Peter Doyle, aged 1 year and 9 months.

MONTREAL MARKET PRICES.

CORRECTED BY THE CLERK OF THE BONECORNS MARKET.

Thursday, Jan. 23, 1851.

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

NEW YORK MARKETS.

New York, Jan. 22.
Ashes.—Pots firm at \$5.75; Pearls saleable at \$5.62.
Flour.—Low grades of Western and State unchanged; demand regulated by the inclemency of the weather. Canadian inactive, but firm. Sales Domestic 2600 barrels, at \$4.75 to \$4.78 for Common to Straight State, and \$5.06 to \$5.12 for Pure Genesee.
Wheat.—Better demand and prices lower: quotations would be nominal.
Pork.—Something doing on private terms, but the trade generally buys sparingly. Sales 1000 barrels, at \$12 to \$12½ for Mess. Some 350 barrels at \$12 to \$12½ for large lots.—*Pilot*.

THE HIGHER LAW.

(From *Brownson's Quarterly Review*, for Jan. 1851.)

The law of God is supreme and overrides all human enactments, and every human enactment incompatible with it is null and void from the beginning, and cannot be obeyed with a good conscience, for "we must obey God rather than men." This is the great truth statesmen and lawyers are extremely prone to overlook, which the temporal authority not seldom practically denies, and on which the Church never fails to insist. This truth is so frequently denied, so frequently outraged, that we are glad to find it asserted by Mr. Seward and his friends, even though they assert it in a case and for a purpose in which we do not and cannot sympathize with them.

What we have said is conclusive against the honorable Senator from New York, but it does not precisely apply to the case of those who resist or refuse to obey the Fugitive Slave Law now that it has been passed. These persons take the ground that the law of God is higher than any human law, and therefore we can in no case be bound to obey a human law that is in contravention of it. Such a law is a violence rather than a law, and we are commanded by God himself to resist it, at least passively. All this is undeniable in the case of every human enactment that really does command us to act contrary to the law of God. To this we hold, as firmly as man can hold to any thing, and to this every Christian is bound to hold even unto death. This is the grand principle held by the old martyrs, and therefore they chose martyrdom rather than obedience to the state commanding them to act contrary to the Divine law. But who is to decide whether a special civil enactment be or be not repugnant to the law of God? Here is a grave and a perplexing question for those who have no Divinely authorised interpreter of the Divine law. The Abolitionists and Free Soilers, adopting the Protestant principle of private judgment, claim the right to decide each for himself. But this places the individual above the state, private judgment above the law, and is wholly incompatible with the simplest conception of civil government. No civil government can exist, none is conceivable even, where every individual is free to disobey its orders whenever they do not happen to square with his private convictions of what is the law of God. The principle of private judgment, adopted by Protestants in religious matters, is well known, has destroyed for them the church as an authoritative body, and put an end to every thing like ecclesiastical authority; transferred to civil matters, it would equally put an end to the state, and abolish all civil authority, and establish the reign of anarchy or license. Clearly, if government is to be retained, and to govern, the right to decide when a civil enactment does or does not conflict with the law of God cannot be lodged in the individual subject. Where then shall it be lodged? In the state. Then are you bound to absolute obedience to any and every law the state may enact? You make the state supreme, absolute, and deny your own principle of a higher law than the civil law. You have then no appeal from the state, and no relief for conscience, which is absolute civil despotism. Here is a sad dilemma for our un-catholic countrymen, which admirably demonstrates the unsuitableness of Protestant principles for practical life. If they assert the principle of private judgment in order to save individual liberty, they lose government and fall into anarchy. If they assert the authority of the state in order to save government, they lose liberty and fall under absolute civil despotism, and it is an historical fact that the Protestant world perpetually alternates between civil despotism and unbridled license, and after three hundred years of experimenting finds itself as far as ever from solving the problem, how to reconcile liberty and authority. Strange that men do not see that the solution must be sought in God, not in man? Alas! reformers make a sad blunder when they reject the Church instituted by God himself for the express purpose of interpreting his law,—the only protector of the people, on the one hand, against despotism, and of government, on the other, against license!

But the people cannot avail themselves of their own blunder to withdraw themselves from their obligation to obey the laws. Government itself is a Divine ordinance, is ordained of God. "Let every soul be subject to the higher powers; for there is no power but from God; and the powers that be are ordained of God. Therefore he that resisteth the power resisteth the ordinance of God. And they that resist purchase to themselves damnation." We do not say that all the acts of government are ordained of God; for if we did, we could not assert the reality of a law higher than that of the state, and should be forced to regard every civil enactment as a precept of the Divine law. In ordinary government, God does not ordain obedience to all and every of its acts, but to those only of its acts which come within the limits of his own law.—He does not make civil government the supreme and infallible organ of his will on earth, and therefore it may err, and contravene his will and when and where it does, its acts are null and void. But government itself, as civil authority, is a Divine ordinance, and, within the law of God, clothed with the right to command and to enforce obedience. No appeal, therefore, from any act of government, which in principle denies the Divine right of government, or which is incompatible with the assertion and maintenance of civil authority can be entertained. Since government, as civil authority, is an ordinance of God, and as such the Divine law, any course of action, or the assertion of any principle of action, incompatible with its existence as government, is necessarily forbidden by the law of God. The law of God is always the equal of the law of God, and can never be in conflict with itself. Consequently no appeal against government as civil authority to the law of God is admissible,

because the law of God is as supreme in any one of its enactments as in another.

Now it is clear that Mr. Seward and his friends, the Abolitionists and Free Soilers, have nothing to which they can appeal from the action of government but their private interpretation of the law of God, that is to say, their own private judgment or opinion as individuals; for it is notorious that they are good Protestants, holding the pretended right of private judgment, and rejecting all authorized interpretation of the Divine law. To appeal from the government to private judgment is to place private judgment above public authority, the individual above the state, which, as we have seen, is incompatible with the very existence of government, and therefore, since government is a Divine ordinance, absolutely forbidden by the law of God,—that very higher law invoked to justify resistance to civil enactments. Here is an important consideration, which condemns, on the authority of God himself, the pretended right of private judgment, the grossest absurdity that ever entered the heads of men outside of Bedlam, and proves that, in attempting to set aside on its authority a civil enactment, we come into conflict not with the human law only, but also with the law of God itself. No man can ever be justifiable in resisting the civil law under the pretence that it is repugnant to the Divine law, when he has only his private judgment, or, what is the same thing, his private interpretation of the Sacred Scriptures, to tell him what the Divine law is on the point in question, because the principle on which he would act in doing so would be repugnant to the very existence of government, and therefore in contravention of the ordinance, therefore, of the law of God.

As Catholics we have an infallible Church to tell us when there is a conflict between the human law and the Divine, to save us from the necessity, in order to get rid of despotism, of asserting individualism, which is the denial of all government, and, in order to get rid of individualism, of asserting civil despotism, that is, the supremacy of the state, the grave of all freedom. We have never to appeal to the principle of despotism nor to the principle of anarchy. We have always a public authority, which, as it is ineradicable, can never be oppressive, to guide and direct us, and if we resist the civil law, it is only in obedience to a higher law, clearly and distinctly declared by a public authority higher than the individual and higher than the state. Our readers, therefore, will not accuse us of advocating civil despotism, which we abhor, because we show that they who reject God's Church, and assert private judgment, have no alternative but despotism or license. They are, as Protestants, under the necessity of being slaves and despots, not we who are Catholics. We enjoy, and we alone enjoy, the glorious prerogative of being at once freemen and loyal subject.

ON MIXED EDUCATION.

(From the *French Correspondent of the Tablet*.)

France, November, 1850.

A friend of mine has sent me the *Southern Reporter* of the 26th October, which contains the address of Sir R. Kane, President of the Queen's College, Cork, on the occasion of the distribution of premiums, and the commencement of the second collegiate year. I have perused this important and elaborate document with attention, because I thought I should find in it the principal arguments employed in favor of the new Colleges by their abettors, ably represented by my illustrious countryman. A long residence in France, an intimate acquaintance with her University, a competent knowledge of its teachings and of its fruits, enable me to form correct judgments upon these matters than those of my countrymen who have not had similar opportunities. The all-important question of education has for many years occupied most of my leisure hours. I have studied it in a religious and social point of view, as well as in its action upon individuals. I am an Irish Catholic, and as I love my religion and my country more than life, I have not seen without profound regret the evils that have arisen, and that are likely to arise, from difference of opinion among both Priests and people upon so vital a subject.

Why do the wise, the virtuous, the patriotic, form two camps—two adverse bodies? Has a diabolical policy cast once more the apple of discord, and has ambition or base lucre picked it up? I hope not; I believe not. I have hitherto attributed this discordance of opinion, this unhappy disunion of friends and brethren, to the absence of sufficient data to judge from. I am convinced that if men, who love their religion and their country could see and examine the question in all its bearings, penetrate and weigh the remote, as well as the immediate consequences of "Mixed Education," as furnished, directed, and influenced by an ever-varying and molley power, called *Constitutional Government*, there would be but little difference of opinion amongst them. It is because I think I can help honest patriots and sincere Christians to arrive at truth, that I undertake to write a series of letters on this vexed question. I shall think myself happy if I can induce my readers to see, to judge and to act, as they assuredly would, if I could paint in true and vivid colors the natural effects of this system of education as it has worked on the Continent.

It is my intention to follow Sir Robert—to examine and comment upon his assertions—to distinguish what is but specious from what is true in them, and especially to supply abundant information, which he has either suppressed, or was unable to furnish, and which I loudly proclaim to be indispensably necessary for properly understanding and appreciating the theory, practice, and effects of the system he eulogises.

In this first letter I shall confine myself to some remarks on the *Separation of Religion and Science*—a separation which the enemies of revealed religion, and their dupes or allies, the revolutionists of

Europe, are laboring hard, and not in vain, to achieve. Irish patriots will, I hope, never identify themselves with these ruthless unbelievers, nor adopt their insane principles. Some well-minded, but ill-informed men, may suppose that the Church steps out of her sphere, and usurps authority which really does not belong to her, when she decides upon systems of education, and imposes her *fat* upon one, and her *veto* upon another. The adversaries of the Church cry aloud against her pretensions on this head. They ask what connexion there is between *faith* and *mathematics*, *faith* and *physic*, *faith* and *logic*, *medicine*, &c.—they ask where is the danger for youth in receiving profane knowledge from the lips even of the unbeliever, whilst they receive, or may receive, religious instruction from the Minister of their respective religions?

Questions of this sort betray, or suppose, great ignorance of the multitudinous facts, which prove not only the existence of danger, but that myriads *have perished in it*—not only that there is a close alliance between religion and science, but that the one is the complement of the other—that the one perfects the other—and that, in reality, few branches of science can be fully taught and developed without touching even the fundamental points of Faith, and consequently without bringing to their aid the elucidation of *believing* professor, or without making them totter to their centre by the hostility of an *unbelieving* one: here a shrug, a smile, even silence has killed! The *learned* man who sees and fears no danger to religion from the unbelief of professors of science, is either a *latitudinarian* himself or very indifferent and ignorant in matters of Faith. While religion and science had marched hand in hand, humanity, true civilisation, the fraternity of people, had progressed. The cry of *separation* began in the last century; it was raised by the enemies of Christ, whose warwhoop resounded throughout Europe, and whose watchword was, "*Ecrasons l'infame*." ("Let us crush the infamous Christian religion.")—Voltaire.) It was so loud, and long, and violent, that it annihilated the most learned body of men in the world, the most pious and intelligent instructors of youth—the Jesuits. As if science came from the dark abyss, it was worked against God, and, like the Titans of old, it sought to tear the Master of the Universe from his throne. Geology, mathematics, metaphysics, history, physics, and the rest, were pressed into the service of impiety; dethroned religion, and, like the cup of Circe, changed a nation of Christians into such fell monsters as the world had never seen before.

Such were the deadly fruits of science when wrested from the wise control of religion, and perverted by the genius of unbelievers. It was, however, reserved for Condorcet to put the finishing hand to this separation of religion and science. He was the first that ever proposed truly "Godless Colleges," for his plan of national education, drawn up at the desire of the "*Legislative Assembly*," proscribed all religious ideas, even Deism, from the schools; unmitigated, practical Atheism was to characterise French instruction. The policy of the *philosophers* of the last age is not lost upon those of the present. There is scarcely a leveller or a Rationalist in Europe that is not the enemy of Ecclesiastical authority and religious education. The reason is evident; men are what they are made to be, and it is education that makes the man. Remove the barrier that religion raises up against the turbulent passions of the human heart, by bringing up a single generation, or even the upper classes of a single generation, without sound religious instruction—without faith, I do not hesitate in asserting, that there is not a nation in Europe, so prepared, that would not upon a given occasion renew the scenes of horror and impiety by which France frightened the world less than sixty years ago. Men resemble each other all over the world, and act similarly in similar circumstances. Hence the universal scramble, the desperate struggle that exists at present all over the Continent, for the direction and formation of the youthful mind. All parties would fashion this plastic matter to their own image. All parties feel that the destiny of the world, the success or defeat of their doctrines, must depend upon the ideas imbibed by the rising generations.—The rationalists of every school, the levellers and Socialists of every shade, are to a man for the separation of religion and science, and for *mixed education given by laymen*. They do not yet dare to unfold their ulterior projects on this head; they are content for the moment with a transition, that winks at religious instruction; but excludes it from the mass of knowledge imparted to it by the other professors. Experience proves that this system reduces religious instruction to almost a negative quantity. I shall, in future communications, adduce numerous facts to corroborate this assertion. No sincere, enlightened Christian on the Continent doubts it.

The Church, too, is on the alert, and actively employed in trying to stem the torrent. She seeks to retain, or to recover, her right to force the souls of men to virtue, and very naturally and justly insists that all human knowledge should have for its principal end and object to make solid and enlightened Christians of all those that receive it. Such is her undoubted mission, nor has she ever failed to accomplish it. Civilisation, learning, and arts, owe her their existence in Europe. In every age, wherever and whenever she found herself untrammelled by State persecution, or State violence, she established, encouraged, and sanctioned Schools, Colleges, and Universities, which she imbued with her spirit, governed by her laws, and presided over by men who had her confidence. She never on any occasion approved or authorised the separation of religion and science.

Men of faith and piety should not fight the battle of their enemies; yet many of them are doing so unconsciously. There is, for an observing eye, an evident tendency in almost every State in Europe to

oust the Church out of schools, or at least, to diminish and neutralise her action on the minds of youth. The Rationalists and Eclectics of Germany and France, who have prepared and administered intellectual food to the present generation of writers, law-givers, and statesmen, are hurrying the governors and governed down this declivity. Statesmen have gladly adopted the idea, because they would centralise and hold all power in their own hands. They would confine the Church to her temples, there to abide their behests, to pray and to preach to vulgar souls that want a guide. The Church resists this tyranny. She cannot and will not accept such a position. She claims her rights in the name of God, and man, and freedom. She has friends, noble, generous, far-sighted friends, true patriots, that demand her rights, and show they are identified with civilisation, with true liberty, and the stability of all social institutions. The two armies are in presence of each other, drawn up in hostile array. On the banner of the one is inscribed—"Rationalism and Independence." On the time-honored flag of the other—"Faith and Divine Authority."

Under which of these hostile banners shall Ireland be found in half a century hence? This will depend on the education of her young men—on the humble submission to the voice of Him, who has been placed by God himself on the summit of the watch tower to espy the danger from afar, and guard the nations against it.

In my next letter I shall reply to the *great* argument employed by Sir R. Kane—viz., the conduct of the Pope with regard to the French law of Public Instruction.

THE POPE IN 1808, AND THE ENGLISH IN 1850.

The following article has gone the round of the continental papers; it appeared first in the *Univers*:—

"Every one knows that Pius VII. suffered a long and cruel persecution, but few are conversant with the cause. Bonaparte had declared war against the English; besides the continental blockades, he had organised a powerful league against this nation, in which all the powers of Europe entered. One only sovereign refused to take part in it—the common Father of the Faithful; he did not think it permitted for him to make war against any portion of his children, even though they had torn his heart by plunging into heresy. The earnest solicitations of Bonaparte were futile. Pius VII. resisted alike his promises and his threats. Napoleon was determined to vanquish this resistance; he pretended to see nothing but bravado in what was the accomplishment of a sacred duty. Pius VII. declining to enter the league, was to the new Haman a new Mordecai refusing to bend the knee: he saw in it a protestation against the war with England, and resolved to revenge it by despoiling the Holy Father of his States. The decree, dated the 2d of April, 1808, which commenced this spoliation by usurping the four provinces of Urbino, Ancona, Macera, and Camerino, left no doubt as to the motive that led to this iniquity. 'Considering,' says the decree, 'that the actual Sovereign of Rome has constantly refused to make war upon the English, and to coalesce with the kings of Italy, we decree that the donation of Charlemagne, our illustrious predecessor, of the countries composing the States of the Church, be applied to the profit of Christianity, and not for the advantage of the enemies of our holy religion.' Bonaparte did not fail to point out to the Holy Father that the English had rendered themselves unworthy his protection by abdicating their title as children of the Church, and rushing into heresy. Nothing could triumph over the enlightened conscience of Pius VII. He replied that 'his sacred character as minister of Peace and common Father of all the faithful, and the laws of justice of which he must be the guardian, being the representative of that God who is the source of all justice, did not permit him to enter into a system of warfare, much less to declare war against the English Government, from whom he had received no injury. He conjured his majesty to consider that, not having any enemies, being the Vicar of Jesus Christ, who came not to foment but to allay enmities, he could not engage himself and his successors to make war for the interest of others.'—(Official letter of Cardinal Gabrielli, 19th May, 1808.) Pius VII. was under no illusion as to the storm that was gathering over his head; he knew the character of Bonaparte; and the excess to which his wounded pride would carry him, but the Pontiff listened to his conscience and not to his interests. Resigned to the Divine Will, he prepared for persecution, which was not long in coming. Surrounded by the French soldiers in the pontifical palace, seized by the satellites of Miollis, carried out of one of the windows, separated from his Cardinals, reduced to live on alms, dragged from prison to prison, and at length conducted to Fontainebleau, loaded with outrages and humiliations, he expiated his refusal to enter into the European league against the English, who have found no other way of repaying this debt of gratitude but by the insults and injuries of which the month of November, 1850, has been the witness!"

BENNETT AND THE BISHOP AGAIN.

(From the *Weekly News*.)

So after all, it seems, Mr. Bennett does not resign; his new position, as we take it from the letter addressed by his parishioners to Bishop Blomfield, appears to be this:—"My offer of resignation was conditional upon your (the Bishop's) continued opinion, that I am, and have been, unfaithful to the Church of England. You accepted my offer of resignation without explicitly informing me whether such was your opinion or not,—an offer so made and so accepted does not bind me. I decline to execute the

deed which can alone make my resignation legally effectual."

Such, after bestowing the closest attention to it, seems to be the effect of that position of Sir J. E. Harrington's letter of the 20th of December last, which relates to the offer of resignation. A more delightful specimen of special pleading subtlety can hardly be encountered among the legal volumes more especially devoted to the cultivation of that elevating science.

Bennett's offer to the Bishop is: "I will resign if you think me unfaithful." The Bishop answers by accepting the resignation, without, in plain terms, saying what he thinks about the unfaithfulness. Bennett, upon this, as we understand, through his churchwarden, withdraws his offer on the notable ground that it was made on a condition which has not been complied with—the condition of a positive declaration of unfaithfulness on the part of his diocese.

He will needs compel that meek and inoffensive man of God, who mildly rules the metropolitan diocese, to an offensively-expressed opinion upon his unfitness for the Christian ministry. The Bishop, on what ground we are not informed, and will not speculate, declines humoring this peculiar taste of his minister. Hercupon, the ground is shifted, the condition is withdrawn, as well as the offer, and the Priest of St. Barnabas claims a right to remain in his ministry, "the points in dispute being left in abeyance until his lordship shall have been able to substantiate, by law, the charge of unfaithfulness and disobedience." Unless Mr. Bennett is misrepresented by his churchwardens and parishioners, he now limits his obedience to his diocesan "to those points on which the latter can show that, in obeying his bishop, he might not be disobeying the law of his church."

In other words, he appeals from the Festus of Fulham to the Caesar of the Privy Council, for such, by the present law of the land, is the sole tribunal which can adjudicate in the last resort between an Anglican Priest who refuses, and an Anglican Bishop who would enforce obedience.

There is a happy new year in prospect for Charles James of London: the cauldron of holy water, into which he has plunged himself, will evidently be kept at boiling heat by the crackling thorns of controversy. The episcopal mind must have derived a certain serene gratification from the announcement contained in the following paragraph of the Belgravian manifesto:—

"We have the fullest reason for believing that Mr. Bennett is preparing a statement detailing fully every one of his ministerial acts since his entering on his living, with a view to satisfying your lordship that, in every such act, he has followed the written directions of your lordship, or deductions legitimately drawn from them."

In the pleasure to be derived from looking forward to such a retribution as this, and in the calm consciousness of having done his best to deserve it, Bishop Blomfield is reaping the well-earned reward of that infirmity of purpose which has made him alternately the dupe, the patron and the betrayer of so many men of stronger will and sincerer conviction than himself. The compromising Prelate of a Church, which is itself a compromise, he has endeavored to conciliate all parties, and has satisfied none. The predicament to which he is now reduced, is a lively emblem of that which awaits the Church of which he is so eminent a type.

How can this weak and wavering Church of England, which has no real Government, no fixed order, no centralised authority, hold her ground in the coming struggle? Bennett silenced by Blomfield; Dr. Pusey preaching university sermons by the permission of Willberforce; the candles extinguished by Episcopal authority in Pimlico, and kept burning by Episcopal authority at Sherburne; what is to be the end of this anarchy—whence the organisation of this chaos? Between the ultra-Protestantism, which she is daily outraging, and the ultra-Catholicism, which she fails to satisfy, what place is there for this Church of a compromise—in an age of earnest belief and earnest infidelity? As we have said once before, so we say again—between Father Newman and Francis Newman, between Popery and Rationalism, the middle ground is daily becoming narrower and narrower. This ground a thoroughly reformed Church of England might for a time at least, continue to occupy; but a Church with a mediæval rubric, a disorganised hierarchy, Romanising priests, and alienated congregations, of this can come nothing but the languor of a sickly decline, or the ruin of an accelerated downfall.

SOCIAL LIFE IN SWEDEN.—THE MORALITY OF PROTESTANTISM.

Much discussion was excited, a few years ago, by the account which Mr. Laing gave of the vast amount of crime in Sweden. It was, I believe, pretty satisfactorily made out, that the country is not so remarkable in this respect as unexplained statistics would seem to show. But what Mr. Laing stated regarding one department of morals in Stockholm, was, I am assured, not far from the truth. There is a degree of licentiousness in this city far beyond anything ever known in our country, even in the reign of Charles II. I was furnished with an authentic document showing the number of illegitimate births, in proportion to the entire number, to be, in the parish of Maria, 42 per cent.; in that of Ulrica Eleonora, 51 per cent.; in Clara, 59 per cent.; in Jacob's and John's, 62 per cent.; in Cathoven, 68 per cent.; in Hedding Eleonora, 82 per cent. These returns are understood to be affected by the flocking of women from the country to be delivered in the city; but it cannot be in any great degree. As connected with this subject may be mentioned the Barns huset, or Children's House, one of the greatest institutions of Stockholm, into which a vast portion of the progeny of licentiousness are received. One arrangement, by which an infant is received here for 100 banco, (£8

6s. 8d. sterling,) and never more heard of, seems like holding out a license to transgression. Female indifference to virtue spreads much higher in society than is the case, except in a very limited degree, in England—a fact of which several striking illustrations were related to me. It is hard to imagine of the neat, clean servant girls (pigas) whom one sees tripping along the streets in their black bodices and aprons, and with uncapped heads, that not one of them, or only one here and there as an exception, has the first and chief of female virtues rooted in her heart. Yet such is the fact. I am even assured that it is not uncommon for the peasantry to send their best-looking daughters to Stockholm, with precisely those expectations which Margery, in "Love in a Village," hints at in her contemplated migration to London. The only special reason I heard assigned for the licentiousness of Stockholm is the great number of military and other official persons living there, with incomes sufficient to give them the run of the gaities of the town, (a lieutenant has £28 a year,) but not to enable them to maintain independent housekeeping. The mercantile classes are, however, as deeply dyed in the guilt as the Government employees. It is a distressing subject, which I must not dilate upon: but I may remark that the very laxity which is to be complained of, somewhat softens the results, as the guilty, not feeling themselves indignantly thrown off by society, as they are in England, do not so entirely lose their own respect as with us, and consequently continue to observe more external decency. We do not find among them that abandonment to drink, that fearfully rapid course of depravation, and that inevitable shortening of existence, which are the dire consequences of the loss of female virtue in England.—Chalmers.

It is stated by a correspondent of the Morning Chronicle that at the parish church of Farnham, on Christmas-day, during divine service, at which the Bishop of Winchester assisted, there was lying from the tower of the church a flag with No-Popery written on it in large letters, and that a similar exhibition took place on the 5th of November last!

INFORMATION WANTED

OF THOMAS COREY, son of John Corey and Mary McMahon, of the Parish of Feacle, County Clare, Ireland, who sailed from Limerick, three years ago, and when last heard from, lived in the State of Ohio. His brother David is anxious to hear from him. Address, &c., to the care of the Rev. Mr. Timlin, Cobourg, Canada West.

United States papers will please copy.

JUST RECEIVED at SADLIER'S—"THE CATHOLIC ALMANAC." Price 1s. 10½d. Montreal, Jan. 16.

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The Refreshments will be provided by Messrs. Compain & Co. Mr. Maffro's QUADRILLE BAND will be in attendance. Gentlemen's Tickets, 6s. 3d.; Ladies' Tickets, 3s. 9d.; which may be procured at the principal Hotels, the Book and Music Stores, and from any member of the Committee. Montreal, Jan. 16, 1851.

MRS. MURRAY, Licensed Midwife, No. 60, SANGUINET STREET.

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

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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 Kernpis, 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. Bonaventura, 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., Svo, 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 Seward, 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, Svo, 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 Svo, 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 Rothaan, 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 Svo. 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.

AT COST PRICE!

A Stock of Ready-made Clothing, Dry Goods, &c.,

VALUED AT \$55,000.

NOTHING EQUAL TO THIS HAS YET BEEN OFFERED TO THE PUBLIC.

AT No. 122, St. PAUL STREET.

THE Subscriber wishing to be prepared next spring to receive a great assortment of READY-MADE CLOTHING and DRY GOODS, is desirous to SELL HIS PRESENT EXTENSIVE STOCK, at COST PRICE, for CASH, commencing on the 25th NOVEMBER instant, at NOON!

He will give the most convincing proofs that all his Stock will be sold at COST PRICE, on and after the 25th of NOVEMBER, at NOON.

The Public is particularly requested to visit his Establishment, even although they may not come with the intention of purchasing—the Proprietor being satisfied that when they examine the quality of his Goods, and the extreme Cheapness of every article in his line, they will not be able to resist the temptation to make purchases.

This is the most favorable opportunity ever offered to purchasers in Canada.

GO AND SEE!

AT THE SIGN OF THE BEAVER!

No. 122, St. PAUL STREET,

L. PLAMONDON.

Montreal, Nov. 21, 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 STAINS, such as Tar, Paint, Oil, Grease, Iron Mould, Wine Stains, &c., CAREFULLY EXTRACTED.

Montreal, Sept. 20, 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 Brandies, 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—Ariohat, No. 1, and Newfoundland

Cassia, Cloves, Allspice, Nutmegs, Indigo, Cop-pers, Blue, Starch, Mustard, Raisins, Maccaroni, and Vermicelli

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

JOHN FITZPATRICK.

August 16, 1850.

PATTON & MAHER, Dealers in Second-hand Clothes, Books, &c.,

ST. ANN'S MARKET, MONTREAL.

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.

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.

THOMAS BELL, Auctioneer and Commission Agent,

179 NOTRE DAME STREET, MONTREAL:

EVENING SALES OF DRY GOODS, BOOKS, &c.

THE WORKS FOR THE AGE!

JUST received at SADLIER'S CHEAP CASH BOOK STORE:—

Protestantism and Catholicity Compared in their Effects on the Civilisation of Europe, by the Revd. J. Balmez. Svo., of 500 pages, price 10s.

John O'Brien; or, The Orphan of Boston. A Tale of real life. By the Rev. John T. Roddan. 12mo., price 2s. 6d.

The Duty of a Christian, and the Means of acquitting himself thereof. Translated from the French, by Mrs. J. Sadlier. 12mo., handsomely bound in muslin, price 2s. 6d. singly, or \$4 the dozen.

Religion in Society; or, The Solution of Great Problems; placed within the reach of every mind. Translated from the French of the Abbé Martinet, with an Introduction, by the Rt. Rev. Dr. Hughes, Archbishop of New York. 2 vols. 12mo., handsomely bound in muslin, price 7s. 6d.

This is a new and corrected edition of one of the most popular controversial works of the day. The fact of its being recommended by such men as Archbishop Hughes and Dr. Brownson, speaks volumes in its favor.

Choice of a State of Life, by Father Rossignol, S.J., translated from the French, price 2s. 6d.

Archbishop Hughes' Lecture on the Decline of Protestantism, price 4d.

Saint Columb Kille's Sayings, Moral and Prophetic, extracted from Irish parchments, and translated from the Irish, by Rev. Mr. Taafe, price 7jd.

Duffy's Irish Magazine, bound, 15s.

Prayer Books in every variety of binding, and at prices from 7jd. to 25s., and by the dozen, from 5s. upwards.

D. & J. SADLIER,

179 Notre Dame Street.

Montreal, Dec. 12, 1850.

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.

DRY GOODS.

"TO SAVE IS TO GAIN."

W. McMANAMY, No. 204, Notre Dame Street,

NEAR M'GILL 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 ECONOMIC 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.

BOARDING SCHOOL

FOR

YOUNG LADIES,

(CONDUCTED BY THE SISTERS OF CHARITY,)

BYTOWN.

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

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

TUITION.

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

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

TERMS.

Table with 2 columns: Item and Price. Board, £15 0 0; Half-board, 7 10 0; Quarter-board, 3 0 0; Music, 1 8 0; Drawing and Painting, 1 7 6; Washing, 2 0 0. Payable per quarter or per month, but always in advance.

[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, large enough to cover the feet of the Baudet, A Mattress and Straw-bed, A Pillow and three Covers, Three pairs of Sheets, A coarse and a fine Comb, A Tooth and a Hair Brush, Two Napkins, two yards long and three-quarters wide, Two pairs of Shoes, Twelve Napkins, A Knife and Fork, Three Plates, A large and a small Spoon, A pewter Goblet, A bowl for the Tea.

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

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

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

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

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

JOHN PHELAN'S

CHOICE TEA, SUGAR, AND COFFEE STORE,

No. 1 St. PAUL STREET,

Near Dalhousie Square.

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 his 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. FRENCH, 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 five cents 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.