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CATHOLIC CHRONICLE.

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NO. 7.

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

DISCOURSE VI.

GOD'S WILL THE END OF LIFE.

I am going to ask you a question, my dear brethren, so trite, and therefore so uninteresting at first sight, that you may wonder why I put it, and may object that it will be difficult to fix the mind on it, and may anticipate that nothing profitable can be made of it. It is this:—“Why were you sent into the world?” Yet, after all, it is perhaps a thought more obvious than it is common, more easy than it is familiar; I mean, it ought to come into your minds, but it does not, you never had more than a distant acquaintance with it, though that sort of acquaintance you have had with it for many years. Nay, once or twice perhaps you have been thrown across it somewhat intimately, for a short season; but this was an accident which did not last. There are those who recollect the first time, as it would seem, when it came home to them. They were but little children, and they were by themselves, and they spontaneously asked themselves, or rather God spake in them, “Why am I here? how came I here? who brought me here? what am I to do here?” Perhaps it was the first act of reason, the beginning of their real responsibility, the commencement of their trial; perhaps from that day they may date their capacity, their awful power, of choosing between good and evil, and of committing mortal sin. And so, as life goes on, the thought comes vividly, from time to time, for a short season across the conscience; whether in illness, or in some anxiety, or some season of solitude, or on hearing some preacher, or reading some religious work. A vivid feeling comes over them of the vanity and unprofitableness of the world, and then the question recurs, “Why then am I sent into it?”

And a great contrast indeed does this vain, unprofitable, yet overbearing world, present with such a question as that. It seems out of place to ask such a question in so magnificent, so imposing a presence, as that of the great Babylon. The world professes to supply all that we need, as if we were sent into it for the sake of being sent, and for nothing beyond the sending. It is a great favor to have an introduction to this august world. This is to be our exposition, forsooth, of the mystery of life. Every man is doing his own will here, seeking his own pleasure, pursuing his own ends, and that is why he was brought into existence. Go abroad into the streets of the populous city, contemplate the continuous outpouring there of human energy, and the countless varieties of human character, and be satisfied. The ways are thronged, carriage-way and pavement; multitudes are hurrying to and fro, each on his own errand, or are loitering about from listlessness or from want of work, or have come forth into the public concourse, to see and to be seen, for amusement, or for display, or on the excuse of business. The carriages of the wealthy mingle with the slow wains laden with provisions, or merchandise, the productions of art or the demands of luxury. The streets are lined with shops, open and gay, inviting customers, and widen now and then into some spacious square or place, with lofty masses of brick-work or of stone, gleaming in the fitful sunbeam, and surrounded or fronted with what stimulates a garden's foliage. Follow them in another direction, and you find the whole groundstead covered with the large buildings, planted thickly up and down, the homes of the mechanical arts. The air is filled below, with a ceaseless, importunate, monotonous din, which penetrates even to your innermost chamber, and rings in your ear, even when you are not conscious of it; and overhead, with a canopy of smoke, shrouding God's day from the realms of obstinate sullen toil. This is the end of man! Or stay at home, and take up one of those daily prints, which are so true a picture of the world; look down the columns of advertisements, and you will see the catalogues of pursuits, projects, aims, amusements, indulgences, what occupy the mind of man. He plays many parts; here he has goods to sell, there he wants employment; there again he seeks to borrow money, here he offers you houses, great seats, or small tenements; he has food for the million, and luxuries for the wealthy, and sovereign medicines for the credulous, and books, new and cheap, for the inquisitive. Pass on to the news of the day, and you will learn what great men are doing at home and abroad; you will read of wars and rumors of wars, of debates in the Legislature, of rising men, and old statesmen going off the scene; of political contests in this city or that county; of the

collision of rival interests. You will read of the money market, and the provision market, and the markets for metals; of the state of trade, the call for manufactures, news of ships arrived in port, of accidents at sea, of exports and imports, of gains and losses, of frauds and their detection. Go forward, and you arrive at discoveries in art and science, discoveries (so called) in religion, the court and royalty, the entertainments of the great, places of amusement, strange trials, offences, accidents, escapes, exploits, experiments, contests, ventures. O this curious, restless, clamorous, panting being, which we call life!—and is there to be no end to all this? is there no object in it? It never has an end, it is its own object!—And now, once more, my brethren, put aside what you see and what you read of the world, and try to penetrate into the hearts, and to reach the ideas and the feelings of those who constitute it; look into them as nearly as you can; enter into their houses and private rooms; strike at random through the streets and lanes, take as they come, palace and novel, office and factory, and what will you find! Listen to their words, witness, alas! their deeds; you will find in the main the same lawless thoughts, the same unrestrained desires, the same ungoverned passions, the same earthly opinions, the same wilful deeds, in high and low, learned and unlearned; you will find them all to be living for the sake of living; they one and all seem to tell you, “We are our own centre, our own end.” Why are they toiling? why are they scheming? for what are they living? We live to please ourselves; life is worthless except we have our own way; we are not sent here at all, but we find ourselves here, and we are but slaves unless we can think what we will, believe what we will, love what we will, hate what we will, do what we will. We detest interference on the part of God or man. We do not bargain to be rich or to be great; but we do bargain, whether rich or poor, high or low, to live for ourselves, to live for the lust of the moment, or according to the doctrine of the hour, thinking of the future and the unseen just as much or as little as we please.

O, my brethren, is it not a shocking thought, but who can deny its truth? The multitude of men are living without any aim beyond this visible scene; they may from time to time use religious words, or they may profess a communion or a worship, as a matter of course or of necessity, but if there was any sincerity in such profession, the course of the world could not run as it does. What a contrast to the end of life, as it is set before us in our most holy Faith! If there was one among the sons of men, who might allowably have taken His pleasure, and have done His own will here below, surely it was He, who came down on earth from the bosom of the Father, and who was so pure and spotless in that human nature which He put on Him, that He could have no human wish or aim inconsistent with the will of His Father. Yet He, the Son of God, the Eternal Word, came, not to do His own will, but His who sent Him, as you know very well is told us again, and again in Scripture. Thus the Prophet in the Psalter, speaking in His person, says, “Lo, I come to do Thy will, O God.” And He says in the Prophet Isaiah, “The Lord God hath opened Mine ear, and I do not withstand Him, I turned not back.” And in the Gospel, when He had come on earth, “My meat is to do the will of Him that sent Me, and to finish His work.” Hence too in His agony He cried out, “Not My will, but Thine be done.” and St. Paul, in like manner, says, that “Christ pleased not Himself;” and elsewhere, that “though He was God's Son, yet learned He obedience by the things which He suffered.” Surely so it was; as being indeed the Eternal Co-equal Son, His will was one and the same with the Father's will, and He had no submission of will to make; but He chose to take on Him affections, feelings, and inclinations proper to man, a will innocent indeed and good, but still a man's will, distinct from God's will; a will, which had it acted simply according to what was pleasing to its nature, would, when pain and toil was to be endured, have held back from an active co-operation with the will of God. But though He took on Himself the nature of man, He took not on Him that selfishness, with which fallen man wraps himself round, but in all things devoted Himself as a ready sacrifice to His Father. He came on earth, not to take His pleasure, not to follow His taste, not for the mere exercise of human affection, but simply to glorify His Father, and to do His will. He came charged with a mission, deputed for a work. He looked not to the right nor to the left, He thought not of Himself; He offered Himself up to God.

Hence it is that He was carried in the womb of a poor woman, who before His birth, had two journeys to make, of love and of obedience, to the mountains and to Bethlehem. He was born in a stable, and laid in a manger. He was hurried off to Egypt to sojourn there; then He lived still He was thirty years of age in a poor way, by a rough trade, in a small

house, in a despised town. Then, when he went out to preach, He had not where to lay his head; He wandered up and down the country, as a stranger upon earth. He was driven out into the wilderness, and dwelt among the wild beasts. He endured heat and cold, hunger and weariness, reproach and calumny. His food was coarse bread, and fish from the lake, or depended upon the hospitality of strangers. And as He had already left His Father's greatness on high, and had chosen an earthly home; so again, at that Father's bidding, He gave up the sole solace given Him in this world, and denied Himself His Mother's presence. He parted with her who bore Him; He endured to be strange to her; He endured to call her coldly “woman,” who was His own undefiled one, all beautiful, all gracious, the best creature of His hands, and the sweet nurse of His infancy. He put her aside, as Levi, His type, merited the sacred ministry, by saying to his parents and kinsmen, “I know ye not.” He exemplified in his own person the severe maxim, which He gave to His disciples, “He that loveth mother more than Me is not worthy of Me.” In all these many ways He sacrificed every wish of His own; that we might understand, that, if He, the Creator, came into His own world, not for His own pleasure, but to do His Father's will, we too have most surely some work to do, and have seriously to bethink ourselves what the work is.

Yes, so it is; realize it, my brethren;—every one who breathes, high and low, educated and ignorant, young and old, men and women, has a mission, has a work. We are not sent into this world for nothing; we are not born at random; we are not here, that we may go to bed at night, and get up in the morning, toil for our bread, eat and drink, laugh and joke, sin when we have a mind, and reform when we are tired of it, rear a family and die. God sees every one of us; He creates every soul, puts it into the body, one by one, for a purpose. He needs, he deigns to need, every one of us. He has an end for each of us; we are all equal in His sight, and we are placed in our different ranks and stations, not to get what we can out of them for ourselves, but to labor in them for Him. As Christ has His work, we too have ours; as He rejoiced to do His work, we must rejoice in ours also.

St. Paul on one occasion speaks of the world as a scene in a theatre. Consider what is meant by this. You know, actors on a stage are on an equality with each other really, but for the occasion they assume a difference of character, some are high, some are low, some are merry, and some sad. Well, would it not be a simple absurdity in any actor to pride himself on his mock diadem, or his edgeless sword, instead of attending to his part? what, if he did but gaze at himself and his dress? what if he secreted, or turned to his own use, what was valuable about it? Is it not his business, and nothing else, to act his part well? common sense tells us so. Now we are all but actors in this world; we are one and all equal, we shall be judged as equals as soon as life is over; yet, equal and similar in ourselves; each has his special part at present, each has his mission,—not to indulge his passions, not to make money, not to get a name in the world, not to save himself trouble, not to follow his bent, not to be selfish and self-willed, but to do what God puts on him to do.

Look at that poor profligate in the Gospel, look at Dives; do you think he understood that his wealth was to be spent, not on himself, but for the glory of God?—yet for forgetting this, he was lost for ever and ever. I will tell you what he thought, and how he viewed things;—he was a young man, and had succeeded to a good estate, and he determined to enjoy himself. It did not strike him that his wealth had any other use than that of enabling him to take his pleasure. Lazarus lay at his gate; he might have relieved Lazarus; that was God's will; but he managed to put conscience aside, and he persuaded himself he should be a fool, if he did not make the most of this world, while he had the means. So he resolved to have his fill of pleasure; and feasting was to his mind a principal part of it. “He fared sumptuously every day;” every thing belonging to him was in the best style, as men speak; his house, his furniture, his plate of silver and gold; his attendants, his establishments. Every thing was for enjoyment, and for show too; to attract the eyes of the world, and to gain the applause and admiration of his equals, who were the companions of his sins. These companions were doubtless such as became a young man of such pretension; they were fashionable men; a collection of refined, high-bred, haughty youths; eating, not gluttonously, but what was rare and costly; delicate, exact, fastidious in their taste, from their very habits of indulgence; not eating for the sake of eating; or drinking for the sake of drinking, but making a sort of science of their sensuality; sensual, carnal, as flesh and blood, camber, with eyes, ears, tongue, steeped in impurity; every thought, look, and sense, witnessing or

ministering to the evil one who ruled them; yet, with exquisite correctness of idea and judgment, laying down rules for sinning;—heartless and selfish, high, punctilious, and disdainful in their outward deportment, and shrinking from Lazarus, who lay at the gate as an eye-sore, who ought for the sake of decency to be put out of the way. Dives was one of them, and so he lived his short span, thinking of nothing, loving nothing, but himself, till one day he got into a fatal quarrel with one of his godless associates, or he caught some bad illness; and then he lay helpless on his bed of pain, cursing fortune and his physician, that he was no better, and impatient that he was thus kept from enjoying his youth, trying to fancy himself mending when he was getting worse, and disgusted at those who would not throw him some word of comfort in his suspense, and turning more resolutely from his Creator in proportion to his suffering;—and then at last his day came, and he died, and (O miserable!) was buried in hell. And so ended he and his mission.

This was the fate of your pattern and idol; O ye, if any of you be present, young men, who though not possessed of wealth and rank, yet affect the fashions of those who have them. You, my brethren, have not been born splendidly, or nobly; you have not been brought up in the seats of liberal education; you have no high connexions; you have not learned the manners nor caught the tone of good society, you have no share of the largeness of mind, the candor, the romantic sense of honor, the correctness of taste, the consideration for others, and the gentleness, which the world puts forth as its highest type of excellence; you have not come near the courts or the mansions of the great; yet you ape the sin of Dives, while you are strangers to his refinement. You think it the sign of a gentleman to set yourselves above religion, to criticize the religious and professors of religion, to look at Catholic and Methodist with impartial contempt, to gain a smattering of knowledge on a number of subjects, to dip into a number of frivolous publications, if they are popular, to have read the latest novel, to have heard the singer and seen the actor of the day, to be up to the news, to know the names, and if so be, the persons of public men, to be able to bow to them, to walk up and down the street with your heads on high, and to stare at whatever meets you;—and to say and do worse things, of which these outward extravagancies are but the symbol. And this is what you conceive you have come upon earth for! The Creator made you, it seems, O my children, for this work and office, to be a bad imitation of polished ungodliness, to be a piece of tawdry and faded finery, or a scent which has lost its freshness, and does but offend the sense! O that you could see how absurd and base are such pretences in the eyes of any but yourselves! No calling of life but is honorable; no one is ridiculous who acts suitably to his estate and calling; no one, who has good sense and humility, but may in any station of life, be truly well-bred and refined; but ostentation, affectation, and ambitious efforts are in every station of life, high or low, nothing but vulgarities. Put them aside, despise them yourselves, O my very dear sons, whom I love, and whom I would fain serve; O that you could feel that you have souls! O that, before it is too late, you would betake yourselves to Him who is the Source of all that is truly high and magnificent and beautiful, all that is bright and pleasant, and secure what you ignorantly seek, in Him whom you so wilfully, so awfully despise!

He alone, the Son of God, “the brightness of the Eternal Light, and the spotless mirror of His Majesty,” is the Source of all good and all happiness to rich and poor, high and low. If you were ever so high, you would need Him; if you were ever so low, you could offend Him. The poor can offend Him; the poor man can neglect his divinely appointed mission, as well as the rich. Do not suppose, my brethren, that what I have said against the upper or middle class, does not also lie against you, provided you are poor. Though a man were as poor as Lazarus, he could be as guilty as Dives. If you will degrade yourselves to the brutes of the field, who have no reason and no conscience, you need not wealth or rank to do so. Brutes have no wealth; they have no pride of life; they have no purple and fine linen, no splendid table, no retinue of servants, in order to be brutes. They are brutes by the law of their nature; they are the poorest among the poor; there is not a vagrant and outcast who is so poor as they; they differ from him, not in their possessions, but in their want of a soul, in that he has a mission and they have not, he can sin and they can not. O my brethren, it stands to reason, a man may intoxicate himself with a cheap draught, as well as with a costly one; he may steal another's money for his appetites, if he does not waste his own upon them; he may break through the natural and social laws which encircle him, and profane the sanctity of family duties, though he be not a child of nobles, but a peasant, or artisan,—nay, and per-

haps he does so more frequently than they. This is not the poor's blessedness, that he has less temptations to self-indulgence, for he has as many, but that from his circumstances he receives the penances and corrections of self-indulgence. Poverty is the mother of many pains and sorrows in their season, and these are God's messengers to lead the soul to repentance, but alas! if the poor man indulges his passions, thinks little of religion, puts off repentance, refuses to make an effort, and dies without conversion, it matters nothing that he was poor in this world, it matters nothing that he was less daring than the rich, it matters not that he promised himself God's favor, that he sent for the Priest, when death came, and received the last Sacraments; Lazarus too shall be buried with Dives in hell, and shall have had his consolation neither in this world nor in the world to come.

My brethren, the simple question is, whatever a man's rank in life may be, does he in it perform the work which God has given him to do? Now then, let me turn to others, of a very different description, and let me hear what they will say, when the question is asked them;—why, they will parry it thus;—"You give us no alternative," they will say to me, "except being a sinner and a Saint. You put before us our Lord's pattern, and you spread before us the guilt and the ruin of the deliberate transgressor; whereas we have no intention of going so far one way or the other; we do not aim at being Saints, but we have no desire, at all, to be sinners. We neither intend to disobey God's will, nor to give up our own. Surely there is a middle way, and a safe one, in which God's will and our will may both be satisfied. We mean to enjoy both this world and the next. We will guard against mortal sin; we are not obliged to guard against venial; indeed it would be endless to attempt it. None but Saints do so; it is the work of a life; we need have nothing else to do. We are not monks; we are in the world; we are in business, we are parents, we have families; we must live for the day. It is a consolation to keep from mortal sin; that we do, and it is enough for salvation. It is a great thing to keep in God's favor; what indeed can we desire more? We come at due times to the Sacraments; this is our comfort and our stay; did we die, we should die in grace, and escape the doom of the wicked. But if we once attempted to go further, where should we stop? how will you draw the line for us? the line between mortal and venial sin is very distinct; we understand that; but do you not see that, if we attended to our venial sins, there would be just as much reason to attend to one as to another? If we began to repress our anger, why not also repress vain glory? why not also guard against avarice? why not also keep from falsehoods? from gossiping, from idling, from excess in eating? And, after all, without venial sin we never can be, unless indeed we have the prerogative of the Mother of God, which it would be almost heresy to ascribe to any one else. You are not asking us to be converted; that we understand; we are converted, we were converted a long time ago. You bid us aim at an indefinite, vague something, which is neither perfection, nor yet sin, and which without resulting in any tangible advantage, debar us from the pleasures, and embarrasses us in the duties, of this world."

This is what you will say; but your premises, my brethren, are better than your reasoning, and your conclusions will not stand. You have a right view why God has sent you into the world, viz., in order that you may get to heaven; it is quite true also that you would fare well indeed, if you found yourselves there, you could desire no better; nor, it is true, can you live any time without venial sin. It is true also that you are not obliged to aim at being Saints; it is no sin not to aim at perfection. So much is true and to the purpose; but this is no proof that you, with such views and feelings as you have expressed, are using sufficient exertions even for attaining to purgatory. Has your religion any difficulty in it, or is it in all respects easy to you? are you simply taking your own pleasure in your mode of living, or do you find your pleasure in submitting yourselves to God's pleasure? In a word, is your religion a work? for if it be not, it is not religion at all. Here at once, before going into your argument, is a proof that it is an unsound one, because it brings you to the conclusion, that, whereas Christ came to do a work, and His Apostles, and all Saints, and all sinners, you, on the contrary, have no work to do, because, forsooth, you are neither a sinner nor a Saint; or, if you had once a work, at least, you have despatched it already, and have nothing upon your hands. You have attained your salvation, it seems, before your time, and have nothing to occupy you, and are detained on earth too long. The work-days are over, and your perpetual holiday is begun. Did then God send you, above all other men, into the world to be idle? Is it your mission only to enjoy this world, in which you are but pilgrims and as sojourners? are you more than sons of Adam, who, by the sweat of their face are to eat bread till they return to the earth, out of which they are taken? Unless you have some work in hand, unless you are struggling, unless you are fighting with yourselves, you are no follower of those who, through many tribulations, entered into the kingdom of God. A fight is the very token of a Christian. He is a soldier of Christ; high or low, he is this and nothing else. If you have triumphed over all mortal sin, as you seem to think, then you must attack your venial sins; there is no help for it; there is nothing else to do, if you would be a soldier of Jesus Christ. But, O simple souls! to think you have gained any triumph at all! No; you cannot safely be at peace with any, even the least malignant, of the foes of God; if you are at peace with venial sins, be certain that in their company and under their shadow mortal sins are lurking. Mortal sins are the children of venial, which, though they be not deadly themselves, yet are prolific of death. You may think that you have killed the

giants who had possession of your hearts, and that you have nothing to fear, but may sit at rest under your vine and under your fig tree; but the giants will live again, they will rise from the dust, and, before you know where you are, you will be taken captive and slaughtered by the fierce, powerful, and eternal enemies of God.

The end of a thing is the trial. It was our Lord's rejoicing in His last solemn hour, that He had done the work for which He was sent. "I have glorified Thee on earth," He says in His prayer, "I have finished the work which Thou gavest Me to do; I have magnified Thy Name to the men whom Thou hast given Me out of the world." It was St. Paul's consolation also; "I have fought the good fight, I have finished the course, I have kept the faith; henceforth there is laid up for me a crown of justice, which the Lord shall give me in that day, the just Judge." Alas, alas! how different will be our views of things when we come to die, or when we have passed into eternity, from the dreams and pretences with which we beguile ourselves now! What will Babel do for us then? will it rescue our souls from the purgatory, or the hell, to which it sends them? If we were created, it was that we might serve God; if we have His gifts, it is that we may glorify Him; if we have a conscience, it is that we may obey it; if we have the prospect of heaven, it is that we may keep it before us; if we have light, that we may follow it; if we have grace, that we may save ourselves by means of it. Alas, alas, for those who die without fulfilling their mission! who were called to be holy, and lived in sin; who were called to worship Christ, and who plunged into this giddy and unbelieving world; who were called to fight, and who remained idle; who were called to be Catholics, and who remained in the religion of their birth! Alas for those, who have had gifts and talents, and have not used, or misused, or abused them; who have had wealth, and have spent it on themselves; who have had abilities, and have advocated what was sin, or ridiculed what was true, or scattered doubts against what was sacred; who have had leisure, and have wasted it on wicked companions, or evil books, or foolish amusements! Alas for those of whom the best that can be said is, that they are harmless and naturally blameless, while they never have attempted to cleanse their hearts or live in God's sight!

The world goes on from age to age, but the holy Angels and blessed Saints are always crying alas, alas, and woe, woe, over the loss of vocations, and the disappointment of hopes, and the scorn of God's love, and the ruin of souls. One generation succeeds another, and whenever they look down upon earth from their golden thrones, they see scarcely any thing but a multitude of guardian spirits, downcast and sad, each following his own charge, in anxiety, or in terror, or in despair, vainly endeavoring to shield him from the enemy, and failing because he will not be shielded. Times come and go, and man will not believe, that that is to be which is not yet, or that which is now only continues for a season, and is not eternity. The end is the trial; the world passes; it is but a pageant and a scene, the lofty palace crumbles, the busy city is mute, the ships of Tarshish have sped away. On the heart and flesh death comes; the veil is breaking. Departing soul, how hast thou used thy talents, thy opportunities, the light poured around thee, the warnings given thee, the grace inspired into thee? O my Lord and Saviour, support me in that hour in the strong arms of Thy Sacraments, and by the fresh fragrance of Thy consolations. Let the absolving words be said over me, and the holy oil sign and seal me, and Thy own Body be my food, and Thy Blood my sprinkling; and let sweet Mary breathe on me, and my Angel whisper peace to me, and my glorious Saints and my own dear Father smile on me; that in them all, and through them all, I may receive the gift of perseverance, and die, as I desire to live, in Thy faith, in Thy Church, in Thy service, and in Thy love.

CATHOLIC INTELLIGENCE.

THE MIRACLE OF RIMINI.

BRIEF OF OUR HOLY FATHER THE POPE TO HIS LORDSHIP THE BISHOP OF RIMINI.

(Translated from the Univers.)

Pius PP. IX.

Venerable Brother, Health and Apostolic Benediction.—Nothing, certainly, can be sweeter to our heart, or more conformable to our desires, than to see everywhere more and more increasing and spreading the devotion and the worship of the Most Holy Mother of God, the Immaculate Virgin Mary, our Most Merciful Mother. You may then imagine, Venerable Brother, what a consolation to our heart was your letter of the 29th of this month wherein you inform us that you and the Clergy of the city of Rimini long with the utmost ardor to give to the Most Holy Virgin a public and striking mark of your eminent piety and gratitude; that you have resolved to adorn with a crown of gold that picture which, under the title of the Mother of Mercy, and according to the report you give us of it, having been rendered famous for two months past throughout all this country, by the miraculous movement of its eyes, is, to the great advantage of the Faithful, honored and venerated with much piety and devotion. You express to us at the same time the desire of celebrating this ceremony on the 15th of this ensuing August, the day on which the Church celebrates, with solemn pomp, the triumph of the Most Holy Mother of God, her assumption into Heaven.

And because you and the Clergy of Rimini have extremely at heart the accomplishing of this ceremony with the greatest possible solemnity, you ardently supplicate us to grant, if it may be, that it be celebrated in our name and with our authority. We

feel a great joy in yielding to your instant prayers, since we ourselves have nothing so much at heart, or more dear to us, than to do all that we know can turn to the glory and greatest praise of the Blessed Virgin Mary. For these causes, by these presents, we grant and concede to you, Venerable Brother, with our entire good-will, the permission to offer in our name, and with our authority, a crown of gold to that picture of the Most Holy Virgin, to-morrow, under the title of Mother of Mercy, taking care to observe throughout what ought to be observed in such a ceremony. Moreover, and as it may be agreeable to yourself, we grant you the faculty of sub-delegating any other person whatever, placed, however, in Ecclesiastical dignity, who shall have power in like manner, in our name and with our authority, to accomplish the same ceremony.

Furthermore, by our Apostolic authority, to all and every of the faithful of both sexes, who, having confessed and communicated, shall devoutly visit, either on the very day of the ceremony or on some other of the fifteen days immediately following, the church where the holy picture is placed, and shall there pray from the heart, for our intentions and those of our Holy Mother the Church, we grant, in the mercy of the Lord, a plenary indulgence and the remission of all sins, applicable to the souls in purgatory. We take advantage, with pleasure, of this occasion to attest and confirm to you afresh our particular good-will, whereof we will that you have as a pledge the Apostolic Benediction, which we give with full effusion of heart unto you, Venerable Brother, and to the flock entrusted to your charge.

Given at Rome, at St. Peter's, on the 25th July, 1850, in the fifth year of our Pontificate.

PIUS PAPA IX.

ENGLAND.

CONVERSIONS.—The representative of a noble family, and heir of a title in Wales, was along with his lady admitted into the Roman Catholic Church, on Wednesday morning, at St. Margaret's Convent, Edinburgh.

Miss Frances Mary Gertrude Leeson, daughter of the late Rev. Francis Thomas Charles Leeson, for many years rector of Bath, was received into the ancient faith and baptised on the 2nd inst, by the Rev. Mr. Hickey, of Phibsboro church.

The Rev. Eyre Stewart Bathurst, rector of Kibworth, Beauchamp, Leicestershire, was received into the Roman Catholic Church, on Thursday last, by the Very Rev. Dr. Newman, at the Oratory, in Alcester-street, in this town.—Birmingham Gazette.

In the Church and State Gazette of Friday we obtain this further information:—

"Another of the inmates of Archdeacon Manning's 'convent' at Wantage, has followed the example of the 'reverend mother,' whose perversion was recently announced, and has just been drafted into the (Romish) convent at Hammersmith.

"E. Windeyer, Esq., of King's College, London, has also joined the Romish Church, and has proceeded to St. Edmund's College to prepare for priesthood. It is understood that several of Mr. Windeyer's pupils have also seceded.

"Mrs. Sims, the housekeeper at the clergy house, Margaret Chapel, has followed the example of the schoolmaster and schoolmistress, and has been received into the Church of Rome. Mr. Cavendish, whose perversion was lately announced, is the fifth clergyman from that Chapel whose secession has been recorded. Several other persons of the lower orders have also taken this step.

"Mrs. Henry Wilberforce (the lady of the Vicar of East Farleigh) has also been received into the Romish Church. This lady is the second of the Bishop of Oxford's sisters-in-law who have been perverted.—Mrs. William Wilberforce having been received into the Romish communion several weeks ago.

"Mr. Anderson, the Vicar of St. Margaret, Leicester, has recalled all his sermons, &c., in which anything is said to the disparagement of the Romish Church.

"It is reported that Mr. Bowyer, the eminent lawyer, (lecturer on civil law in the Temple) has also joined the Roman Catholic Church."

NEW CATHOLIC CHURCH, BRADFORD, YORKSHIRE.—On Monday evening, August 14th, the Catholics of Bradford had a social gathering in their school-room, Mount St. Marie, to promote the interests of the contemplated new church in that town.—Tablet.

For the first time since the Reformation a number of Franciscan monks are about to establish a mission in England, at Bristol.

IRELAND.

THE NATIONAL SYNOD.—The Second Session of the National Synod took place on Thursday, August 29, to which day it had adjourned, by decree, at the first session. The ceremonies on this day have been, to a considerable extent, already described in our report of the first day's proceedings. There was, however, no solemn procession; and about half-past ten their Lordships, with the other members of the Council, and a numerous concourse of the clergy, took their seats in the order already stated.—Tablet.

GROSS CASE OF PROSELYTISM.

(To the Editor of the Tablet.)

Ballinakill, Clifden, County Galway, September 2nd, 1850.

Dear Sir.—The public seemed to be alarmed when the fact was published by me in the Tablet, that the soul-buyers offered 20l. in order to make a Jumper. Surely, this was carrying the traffic far enough; but to endeavor to prop up the falling system by causing an innocent man to commit perjury, is deserving of the execration of every man, no matter what may

be his creed. I beg to call the attention of the public to the subjoined affidavits—the first from Thomas Davin, to whose son the 20l. was offered by a Miss Mills; and the second from Val. King, the poor innocent man whose name they artfully and scandalously procured to sustain their infamous traffic in human souls. As well might they cause a man in Dublin or Liverpool to make a similar affidavit, provided his name would be Val. King. Is it any surprise that society would be in a sad state, when persons calling themselves ministers of religion and readers of the Bible, teach and inculcate by their public acts that it is no harm to commit even perjury when they have any object to be accomplished?—

"I, Thomas Davin, declare that the affidavit signed by Val. King, of Attygiddane, which appeared in the last Tablet, must be a gross fraud, as said Val. King was not at my house when Miss Mills offered me the 20l. for my son Peter; that the Val. King who was present lives at Knockbrack, which shows that the other Val. King was suborned to make his false declaration, as bearing the same name.

his  
THOMAS DAVIN,  
mark.

Witnesses present—

Pat. Evans.

Edward Gibbons, R.C.C.

The declaration of Val. King, of Attygiddane, in the barony of Ballinahinch, and Co. of Galway, taken and acknowledged before me, one of her Majesty's Justices of the Peace for said County:—

"I, Val. King, declare that I was not the person of that name who was present when Miss Mills offered Thomas Davin's son 20l. for becoming a Jumper, and that the paper produced by Connery, Thomas King, and a man named Colligan, I know nothing of; said to them I was not the person, and also said there was a man named Val. King living near Tom Davin's house, and that he must be the person; that the affidavit bearing my name, appearing in the Tablet paper, is false; that I did not know its contents when Mr. Connery got me to sign it through ignorance; and I make this solemn declaration knowing and believing same to be true.

Present—Pat. Evans. "VAL. KING."

Affirmed before me at Clifden, this 2nd day of

September, 1850,

JOHN AUGUSTUS O'NEIL, J. P.

Let the Exeter Hall staff deal with those stubborn facts, and extricate themselves from the foul dilemma in which they are involved by their agents in Connemara.—I remain your obliged and faithful servant,  
WILLIAM FLANNELLY, P. P.

DISTRESS AND PROSELYTISM IN FOXFORD.

To the Editor of the Tablet.

Foxford, August 26th, 1850.

Sir—I have to request you would afford space in the columns of your very able journal to a few observations regarding the extreme misery and wasting privations which the wretched inhabitants of this very poor parish are enduring. The woes I have to witness daily are indescribable, in consequence of the absolute blight of the potato crop. It is failing so rapidly in this locality, that, as far as I can see and learn, we will not have a safe potato in this parish in a month. The gloom, the despair, and anxieties pressing on the minds of the people, have, as it were, totally changed their constitutions; for those who were a short time ago buoyed with hope by the very promising appearance of the potato crop, are crushed with care and pressed with anxiety now that their only dependence, the potato, is lost to them. The poor creatures strained every nerve, and made most noble exertions to be able to meet their demands.—I know hundreds in this parish who pawned their bedding, their wearing apparel, and every other valuable article they were possessed of, to purchase seeds to crop their little holdings, hoping that if they succeeded they would be able to release them again, and secure themselves from the "pest-house." Now that the potatoes are gone, the poor creatures are left bereft of clothing, bedding, &c.; even the comforts of religion they cannot attend to, in consequence of their excessive nakedness. I know not what is to become of them; they have nothing left except a cheerless hearth and an empty cabin, and even these uncertain, inasmuch as they are to be held whilst the whim of a despot landlord may will it. Mr. Thomas Armsby, agent to Sir Roger Palmer, last week dispossessed more than twenty families, consisting of upwards of one hundred poor creatures; locked their doors against them, and has them huddled together beside ditches, without any other roof than the firmament of heaven. He is pouncing on the poor by degrees, and destroying them to such an extent, that it is the general opinion, if his employers do not stop his progress, they will soon have their properties waste. He would not allow these poor ejected creatures the shelter of their houses for one day, nor even their crops; the fruit of their own labour; unless they paid him a year's rent, even though they had their rents paid to the late middle landlord up to November last. In fact, unless there is some immediate adjustment between landlord and tenant, we will shortly have this once populous county changed into a wilderness. The misguided landlords of this county give no security to any tenant, no matter of what grade of society; in fact, the want of security has forced all to plant potatoes so extensively, hoping they would supply their present wants, and leaving the future, as it were, to Providence. If they had security they would not be solely depending on the potato; they would have their rotation of crops; their cows continually for making manure; their lands well drained, well finished, and consequently more fructifying. If such were the case our country would assume a new aspect of comfort.

## IRISH INTELLIGENCE.

## PROSPECTS AND OPERATIONS FOR SEPTEMBER, 1850.

(From the Nation.)

Potatoes are rotting fast in most, if not in all places, and where they appear to be tolerably safe, and in tolerably fair proportions as to quantity, they at once teach a practical lesson as to their future culture.

Wheat is a general failure all over the Island, with very few, if any exceptions, real or pretended, on the part of those who would delude the people through motives of a selfish or vain character. The general opinion amongst those most to be relied upon is, that the average produce in the wheat-growing districts, will not exceed, if it comes up to, six barrels of 20 stone to the Irish or plantation acre, or little more than 1½ quarters of English measure, per statute acre. Like the potato disease, there is much in the failure of the wheat crop beyond the farmer's control.

Oats, the poor man's crop, are, taking them on an average, a pretty fair crop as far as bulk is concerned, yet the quality of the grain, taking the entire of the island into consideration, will be by no means equal to what we have witnessed it in more favorable seasons and under better circumstances.

Barley of the finer kinds will be scarce, for several reasons more than once already alluded to, and for this additional reason that the harvest weather up to the present time has been rather unfavorable to it.

Rye is a good crop of its kind, and so far pretty well harvested. Would that this crop were generally cultivated with the view of affording additional food and employment to our starving people on our fine but sadly neglected bogs.

Rape is an excellent and profitable crop wherever well cultivated and well harvested, and it is gratifying to witness so many instances of improvement both in its culture and harvesting.

Beans are pretty fair in quality, though in many cases blighted, and by far too limited in the space under cultivation. They will be found exceedingly useful, indeed so much so as to lead one to hope that next season their culture will be more generally adopted.

Peas are a fair crop, although from the sudden changes from dry to wet, and from sunshine to cold, the attacks of the worm have injured them a good deal, nevertheless the fact of their so far succeeding, and in localities where their cultivation has been hitherto not more than heard of, must tend much to their more extended culture.

Turnips are, wherever fairly treated, in a most promising condition, and bid fair to be in such cases abundant in supply.

Mangolds too, like turnips, are generally speaking very good.

Parsnips are very fine, and carrots are still better, in the majority of cases where done justice to.

Vetches, wherever sown, either for soiling, seed, or winter provender, have been very good, although the showery weather of late is rather against their being well harvested. Yet the fact of their general existence proves how much alive the people are becoming to their value whether as a general or as a stolen crop.

Farm stock throughout the country are in unusually good condition, but that is by no means a proof of the country's prosperity.

Harvest work still progresses.

THE CROPS.—Mr. Gerrard, practical instructor in the Caherciveen Union, states that the potato disease has "steadily and rapidly progressed over the whole Union."

The potato crop, in the Miltown Malbay Union, is decaying fast, and the poor farmers are grievously discouraged. They complain also of the corn crops, which, they state, are far from being productive. Every farmer in the country, who can afford the expense, is sending out members of his family to America. More than 40 young men and girls left Miltown during the last week, all of whom were respectable persons.—*Limerick Examiner*.

The *Leinster Express* gives rather a favorable account of the potato crop, but says—"We regret to add that our accounts of the wheat crops throughout the Midland district are not improving. It has suffered severely from blight or insects; and in Kilkenny it is said to be hardly worth cutting."

BALLYSHANNON, Aug. 30.—Since our last publication we have had almost constant rain, yet we learn from farmers that the crops have not suffered; and the potatoes are, if undergoing any change, improving. The markets continue well supplied with tolerably good potatoes, and excellent new barley, oats, and meal, at moderate prices.—*Herald*.

The disease amongst the potatoes has, we regret to say, rather increased during the past week in some parts of this neighborhood. It is to be hoped, however, that the return of the fine weather will be the means of arresting its further destructive progress. The reaping of the wheat, oats, &c., is being extensively carried on. Unfavorable reports have reached us of the wheat, which, on the whole, is but a very indifferent crop this year. On some lands in the neighborhood of Headford the crop is scarcely worth cutting. We learn that the turnip and other green crops are going on favorably.—*Tuam Herald*.

THE FLAX CROP IN ULSTER.—On the estate of a landed proprietor, in an adjoining county, the tenantry were induced to sow flax to the extent of, we believe, from fifty to one hundred acres. The landlord, with a view to assist the tenantry, sent round his steward lately to buy up the flax on the ground, and thus save them the trouble of the after operations; offering from 8s. to 12s. per acre for the crop on foot. We are told that, out of the whole number

of tenants, only three accepted the offer—a fact which speaks well for the value of the flax crop this season. *Belfast News-Letter*.

MARYBOROUGH, Aug. 31.—Throughout the midland districts there has been a large production of potatoes already, and in most market towns sound ones are selling at from 2½d. to 4d. per stone. Much uncertainty, however, still prevails as to the prospects concerning those planted here. There is no doubt of the fact, that the wheat crop will be a bad one. Some new wheat has, within the last week, been brought into the markets of the Queen's County, but in very scarce supplies; from 22s. to 25s. per barrel was realised. Oats, barley, here, and green crops are still looking well.

WEXFORD.—The bean crop will be remarkably inferior in quality—half of the produce being quite shrivelled. Wheat is far deficient in quality and quantity; barley, the same; and the tawney oats, the only crop which can be spoken of as unexceptionable. Of the potato there is much, in our opinion, to fear, yet there appears no good reason for an alarm of a total failure.—*Wexford Independent*.

GALWAY.—Although we have had some very heavy rains in the early part of the present week, still the state of the crop is, we are assured from various quarters, most cheering—a few weeks more, and all the cereals will be haggarded securely. We have heard scarcely a whisper about anything like a "general failure" of the potato crop since our last notice.—*Galway Mercury*.

OMAGH, Aug. 30.—Reaping has now become general in every part of this district, and wheat, barley, and oats are all yielding well. The flax crop, too, is in most instances also turning out well. We wish we could say as much of the potatoes, but it cannot be denied that it is far otherwise. Many of the early varieties are almost totally gone—the cups are seriously damaged, but the pinks are still comparatively uninjured. From the very considerable breadth planted, it is yet the general expectation that a large amount of human food will be saved; still, notwithstanding, the loss by the fated blight will be seriously felt. Turnips and mangold will be average crops, but the quantity in the ground this season is not great.—*Tyrone Constitution*.

At a meeting of the Bree Tenant Association the tenant farmers assembled, speaking in reference to the state and produce of the growing and harvesting crops, gave it as their decisive and unanimous opinion, that cereal crops suffered very generally, and in some cases, severely, from the late high winds and heavy rain—that wheat has not been sown to the same extent as in former years; of that sown, some rotted in the ground, from excessive wet during winter, and what did grow, being subsequently attacked by red-rust, or wheat-midge, will not produce half an average crop—that barley, which has never been sown to any great extent in this district, has been partially injured by red-rust, and although not so severely as either wheat or oats, still does not amount to a full average crop—that the dun or winter oats have proved a heavy and productive crop, whilst spring oats, which have been more extensively sown, have been very defective, and cannot be considered as half an average crop—that beans are but partially sown in this district, and have been greatly injured by blight. Potatoes are all but a total failure.—*Wexford Guardian*.

The Wexford Union Agricultural Society's Cattle Show took place on Saturday last, in the large yard fronting Slaney House, in this town, and was unanimously attended by members and other friends of agricultural improvement. The collection of roots showed a marked improvement in this department of our country's resources, including mangels, turnips, parsnips, carrots, &c.; and in the article of butter, we are happy to add, this section of our country has not been unmindful of the principle of progress.—*Wexford Independent*.

IRISH FISHERIES.—The salmon season terminated on Saturday, and a more disastrous one to all concerned cannot be recollected; in fact the species is all but extinct, as indicated by the appearances which the peal or grilse present—appearances familiar to every experienced salmon-fisher, and which denote that, in all human foresight, the salmon fisheries will continue rapidly to decline, unless attention be seriously turned to the subject.

ERRIS FISHING SETTLEMENT.—We have been favored by a correspondent with a very cheering account of the establishment of a fishery settlement in the vicinity of Bingham Castle, in the barony of Erris, through the instrumentality of W. T. Campbell, Esq.—*Mayo Constitution*.

The Galway fishermen have been favored with several abundant takes of herrings of late. On Saturday morning the boats returned so laden with fish after the night, that the herrings were sold for five shillings a thousand.

MORE EVICTIONS.—Yesterday (Thursday), nine families were ejected at Ballyneety from their holdings on the property of Miss Briscoe. The number of individuals unhoused on the occasion reached over forty, and it is said the majority had last September rents paid in full.

EVICTIONS IN MAYO.—A few days since the inhabitants of the village of Carras, county Mayo, numbering, we understand, upwards of thirty families, were dispossessed, and their houses razed to the ground. The property is that of the Nolans, minors; and we believe the proceedings were instituted by order of the Court of Chancery.—*Tuam Herald*.

LANDLORD RAPACITY.—We have been informed that the only resident landlord living not quite a hundred miles from Tulska, has had transplanted to his own garden the few hundreds of cabbages which grew in the garden of his defaulting tenant. Such an act as this needs no comment.—*Roscommon Messenger*.

EMIGRATION.—On Friday morning upwards of fifty persons from the county Fermanagh, consisting of farmers and their families, all Protestants, with scarcely an exception, proceeded from this city by the early train to Belfast, on their way to "the land of the West."—*Armagh Guardian*.—Three ships, laden with passengers for America, are now in this port waiting for a fair wind.—The Industry, Linden, and Dromahair. There can be no doubt but that next spring everybody who can go will. All hope in this country is gone—the state of the public mind is frightful.—*Sligo Journal*.

TENANT RIGHT MEETING IN MEATH.—We have just been favored by an interview with the Very Rev. Dr. McEvoy, P.P., Kells; Rev. Mr. O'Reilly, Du-leek; Rev. Mr. O'Ferrell, Navan; Rev. Mr. Lynch, Navan; and after seeing the address of the Council of the League, these excellent and patriotic ecclesiastics have undertaken that there shall not be an hour's delay in calling together a meeting of the county of Meath to establish the League in it, and carry out in the fullest detail, and with the utmost vigor and perseverance, the operations suggested, and described, in the address of the Council. The Council will lend its best aid and personal assistance—as far as possible—to this, and all other efforts of the kind. We are glad to be able to announce at one and the same time, the great meeting at Ballinrobe, and the preparations for, we doubt not, as great a meeting at Navan. The day is not definitively fixed.—*Tablet*.

At a recent meeting of the Cork Board of Guardians a memorial was read, and not complied with, from the widow of Edward Walsh, the poet whose death we recorded in the last *Nation*, praying for funds to take herself and three children to America.

At a meeting of the Privy Council last week, a proclamation was issued, under the 12th and 13th Vict., for the abolition of the gaol of Newgate. All persons, except those under rule of transportation, to be removed to Richmond Bridewell. A second proclamation was issued, constituting Belfast the assize town of the county Antrim, in place of Carrickfergus.

The *Drogheda Conservative* states that the wages of laborers in that district average 1s. 6d. a day, and that harvest operations have produced their effect on the pauper population, which is vastly decreased in the union workhouses. Out and in-door relief is not one-half of what it was this time twelvemonth.

REPRESENTATION OF THE COUNTY CLARE.—We are informed that John D. Fitzgerald, Esq., Q. C., is canvassing the electors of the county of Clare, as candidate for the representation in the event of the resignation of the venerable Major McNamara.—*Limerick and Clare Examiner*.

In reply to an article in the *Standard*, denying the sincerity of the Catholic priests, and particularly Rev. Mr. Redmond, in uniting with the Presbyterian clergymen, that gentleman observes, in a letter—"Sir, what do you know of me that you should take on yourself to judge of my intentions, and to accuse me of hypocritical pretences? If you had taken the trouble of inquiring into my life and conduct, you would have found that I am not only capable of feeling the truest and deepest sympathy with the distressed, but that I have demonstrated my sincerity by the heartiest and most laborious co-operation with Protestant gentlemen, lay and clerical, for years in succession, in their most Christian efforts to rescue thousands in this neighborhood from destitution. You would have found that in such benefactions as my limited means have enabled me to perform, I have never inquired into the religion of the needy applicant; and, if a Protestant and Catholic came before me, I have invariably relieved the Protestant first, not only to prevent him from thinking that I was influenced by sectarian and unworthy motives, but especially to remove one of the main curses of this afflicted land—un-Christian bigotry."

An ancient mill has been within the last few days discovered on the townland of Shannacashel, parish of Kilmichael, about five miles north-east of Dunmanway. The massive framework of solid oak is in good preservation. It bears the marks of having been destroyed by fire. The remains of the upper and lower millstones are to be seen, one not much injured, the other greatly fractured by the action of the fire. A curious spade or shovel was found, composed entirely of wood, but it was destroyed by an ignorant countryman. The old men in the neighborhood state that from eight to ten feet of turf have been cut over its present position.

The *Galway Vindicator* says—"We have great pleasure in announcing that the enterprising Mr. Joy has gone over to London for the purpose of completing an engagement with the celebrated Irish vocalist, Miss Catherine Hayes. He purposes giving a series of concerts in the principal cities of Ireland, and has decided upon coming to Galway early in November."

CONCILIATION HALL.—The usual weekly meeting was held on Monday. Mr. J. Bagnall, T. C., in the chair. Mr. John O'Connell addressed the meeting. He again said they were in danger of being ejected from the Hall. They had got only a month to give security for the rent to the gentlemen of the Corn Exchange, and he continued: "If we find that it is the intention of the country to trust to the 'new light' of the Tenant League, and to desert the old, the tried, the true, never-yet-defeated principles by which our people gained all they have ever wrung from the grasp of England; if, I say, we find them disposed to abandon this association and its principles, though the association will not cease to exist, and though it will, I am confident, triumph in the end, yet it cannot be expected that I, in common justice to my family, should place myself under liabilities which I cannot have any disposable means of meeting (hear, hear). I will not, I cannot, be blamed, if, under such circumstances, I refuse to implicate myself, unless our people—the friends of Ireland, and Repeal—accord me their support" (cheers). The Rent for the week was £8 0s 3d.

lamities attending my poor flock, there are still more glaring hardships to me, created by those ranting, rancorous reptiles, called proselytisers, who are availing themselves of every subterfuge and low means to seduce souls. They established schools throughout this parish, invited, as they were, by the poor appearance of the land and wretched appearance of the people; thinking that their miseries had rendered them susceptible to receive the bribes that were held out to them if they forsook their faith, and became soupers. In this they were deceived; they have not three Catholic children attending their schools. Hence, in order to keep up appearances, and support their hypocrisy, they are standing on the public roads and striving to seduce, by bribery, even the vagrant beggars; they are so straitened for pupils, some of the inmates of the poorhouse were allured to desert it and remain with them. The ranting proselytiser of this town's congregation, at present consists of his lady and four others. Surely it is most ridiculous to see a zealous Minister of the Gospel confining himself to a locality where he has nothing to do. Now, my dear Sir, that the enemies of religion are exerting themselves to lead into error those committed to my care, and also, that the misery existing in this parish surpasses that of any other district I could instance in Ireland, I call on all in whose bosom real charity exists to turn their eyes of pity on Foxford parish, and their offerings will be laid on the altar of pure charity, and will verily draw down upon them the blessings of a merciful Redeemer, who is duly honored by those who assist the distressed.—*Qui dat pauperibus Deo Veneratur*.—Yours, &c., P. S. O'CONNOR, P. P., Foxford.

## UNITED STATES.

## PROSELYTISM IN ILLINOIS.

(To the Editor of the Boston Pilot.)

Peoria, August 29, 1850.

Sir—A gross case of proselytism has occurred in this city, in the beginning of this week, which I consider it my duty, as a Catholic, to expose. A man by the name of Dempsy, with his wife and family, located here about three months ago;—they were wretchedly poor, and intemperate. The locality in which they lived, is not much inhabited by Irish or Catholics,—on the contrary, you might suppose from the visages of the occupants of those houses, that the ghosts of the Puritan Fathers had arisen from their tombs. As a matter of course, Dempsy and his wife became objects of interest and compassion to those people, from the fact that, although they were Irish and Catholics, they did not attend the Catholic Church. On the contrary, Mrs. Dempsy told a lawyer (a pseudo Presbyterian) that she was going to leave the Catholics, as they were not so good to her as the Protestants,—in other words, that they did not satiate her begging propensities as much as the latter,—and this being whispered about by the said "limb," it excited the sympathy of Miller and Smith, boarding house keepers, and some of the *edat* in the Congregationalist church, of which Spencer is Preacher; they became admirers of Dempsy and his family. Early last week their youngest child was taken with cholera, and died. The parent was then taken sick, and then was the full phial of their wrath poured forth against Catholics; the Pope was denounced as the man of sin, the seven-headed monster spoken of in the Apocalypse, and perdition awaiting all who died within the communion of the Romish Church; but the poor man seeing the danger of his situation became penitent, and called for a confessor, that he might seek pardon from that good God whom he had so justly offended. As soon as they heard this, they became furious; but a Catholic named Seymour being in the house, he went for Father Ronaldi who gave to him the consolations of the religion of Jesus Christ. He died very soon afterwards, and was buried on Sunday morning; and about ten o'clock on Sunday, Mrs. Dempsy was taken sick, and the priest was sent for to attend her. When he entered the room where the sick woman lay, he requested all would leave the room; but this they refused doing, and the clergyman had to call on some Catholics passing before the Friends of civil and religious liberty in Peoria would allow a Catholic Priest to hear the confession of a dying woman; however, the appearance of an Irishman induced the doctor to leave, and the Priest having administered the Sacraments, the woman died very soon afterwards. We made arrangements next day to have the orphans taken care of, and brought up as Catholics; but what was our surprise when we went to take them away? We were prevented by Spencer, Ballance, and Miller. We then went to the judge of Probate Court, (Bryant), and demanded the guardianship of the children, but were again refused; and they were handed over to the merciless fangs of Spencer & Co. Yet this is Illinois, a portion of the United States, where all are allowed to worship God according to the dictates of their conscience.

When my mind reverts to those facts, I suppose myself again in the midst of Irish Orangemen, or that the ghost of defunct Nativism has come out West to pursue again its bloody orgies.

Can we as Catholics bear this much longer, or rather, will we in united action, as with one mind and soul, tell these bigots that they can no longer oppress us; that we will willingly obey, this the laws of our adopted country and aid in fighting her battles, but never will we bear the taunts and insults of a portion of citizens with whom we differ on religious grounds. No, never! For more than three centuries our forefathers with their blood defended this very religion which we now profess, and shall we, their sons, tamely submit to the insulting sneers of bigots which neither the government or well-disposed sanction. If we do, better that we never knew liberty, for even the feudal vassalage of English misrule would be preferable.—*LAURENCE H. MATTHEWS*.

NEW CHURCH.—We are pleased to learn that a handsome frame church, capable of accommodating 250 persons has been erected lately in Mount Holly, N. J.—*Catholic Herald*.

TAKING THE VEIL.—On Thursday, August the 15th, Feast of the Assumption of the Blessed Virgin, Miss Margaret McCreeley, (Sister Mary Ignatia), and Miss J. Quinn, (Sister Mary Alphonsa), made their solemn profession, and received the Black Veil of the Order from the hands of the Right Rev. Bishop O'Connor, in the chapel of the Sisters of Mercy.—*Pittsburgh Catholic*.

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THE TRUE WITNESS AND CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, SEPT. 27, 1850.

THE GAZETTE AND THE POOR OF MONTREAL.

The editor of the *Montreal Gazette* is an unfortunate man. Twice has he complained, "that it is impossible for two or three gentlemen to enter into conversation for a minute or two on the street, without being annoyed by little ragged boys, and miserable looking girls, for charity, whose importunity would not receive denial." This is, no doubt, a very sad thing. But the editor of the *Montreal Gazette* consoles himself by laying the blame on the gentlemen of the Seminary, and with equal good taste, and knowledge of facts, endeavoring to convey a reproach upon the Nuns of the different Convents of Montreal. For this purpose, he asks two questions—"Who are the poor? and what provision exists for their relief?" We will endeavor to answer them both.

The poor of Montreal consist of—1st. Those who, from age or sickness, are unable to support themselves. 2nd—Those who, able and willing to work, are unable to find employment. 3rd. Those who are able but unwilling to work, preferring a life of mendicancy to one of honest labor. A great proportion of these three classes of poor, is made up of the lower order of Irish Emigrants, who have been compelled to abandon their native country, to seek for that employment, and remuneration for their labor, which long years of misgovernment and oppression have rendered it impossible for them to procure at home—victims of the impious attempt of Great Britain to force Protestantism upon a religious and Catholic people.

For the first class of these poor—that is to say, for those who, on account of their age or from sickness, are unable to work—there is an ample provision in our Catholic Charitable Institutions. For the second class—those who are able to work, but unable to find employment—there unfortunately exists no provision. Whilst the third class—those who are able to work, but won't—deserve none.

The editor of the *Montreal Gazette* professes to quote from the Ordinance of 1840, which incorporated the Ecclesiastics of the Seminary of St. Sulpice of Montreal, and recognized their title to the property previously held, possessed and enjoyed" by the said Ecclesiastics. But in so doing, he falls into some very singular—we will say—mistakes, though a shorter term would, perhaps, be nearer the truth. Thus, he says—"Looking at the Ordinance, we find that the poor are mentioned in general terms: . . . the only limitation is, 'the poor of the parish of Montreal,' not of other parishes." And again, pretending to quote, he says the funds are for the "benefit of the poor of the parish of Montreal." Every one of these pretended quotations of the *Montreal Gazette*, is false. The poor are not mentioned in general terms. Two classes are specially pointed out. There is not a word about a limitation of the application of the funds to the poor of the parish of Montreal. But what matter? It would never do for the *Montreal Gazette* to confine itself to the truth when honorably engaged in calumniating Clergymen and Nuns.

We will quote the Ordinance. Will the *Montreal Gazette* dare to deny that our quotation is the correct one? The second clause of the Ordinance, after establishing the title of the Ecclesiastics of the Seminary to their Fiefs and Seigneuries, consisting of—1st.

The Seigneurie of the Island of Montreal, which the Sulpicians acquired from the Company for the conversion of the Indians, 9th March, 1663, upon condition of paying the debts of the said Company; and, 2nd. The Seigneurie of the Lake of the Two Mountains, acquired for services rendered to the French Government.—declares that the Corporation of the Seminary of St. Sulpice of Montreal; "shall and may have, hold and possess the same as proprietor thereof as fully, in the same manner, and to the same extent as the Ecclesiastics of the Seminary of St. Sulpice of the Faubourg of St. Germain Les Paris, or the Seminary of St. Sulpice of Montreal, according to its Constitution before the 18th Sept., 1759."

- "1. The cure of souls within the parish of Montreal.
- "2. The Mission of the Lake of the Two Mountains, for the instruction and spiritual care of the Algonquin and Iroquois Indians.
- "3. The support of the *Petit Seminaire*, or College, at Montreal.
- "4. The support of schools for children within the parish of Montreal.
- "5. The support of the poor invalids and orphans (des pauvres invalides et des orphelins).
- "6. The sufficient support and maintenance of the members of the Corporation, its officers and servants.
- "7. The support of such other charitable and educational institutions as may be approved of by the Governor of the colony for the time being."

Thus, we see that, by the fifth condition, the Seminary is bound to furnish assistance to two classes of the poor only,—poor invalids and orphans,—without any limitation as to their parish or place of residence. Will the editor of the *Montreal Gazette* tell us where he got his quotations from? Now let us see how the Seminary of Montreal fulfils the condition of the Ordinance of 1840. There is no complaint as to the nonfulfilment of the first two conditions. We will, therefore, confine ourselves to the consideration of the 3rd, 4th and 5th articles. We give the average annual expenditure since 1840—

For the support of the <i>Petit Seminaire</i> , or College, at Montreal, besides defraying the expenses of seven clergymen, employed giving instructions, the Seminary has expended annually, —£	729
For the support of 21 classes of boys' schools, in which from 1500 to 1600 boys receive a gratuitous education,—annually, —	930
For the support of from 16 to 18 classes of girls' schools, in which from 1200 to 1300 girls receive a gratuitous education,—annually, —	566
During the last 9 years the Seminary has expended in the purchase of sites for, and in erecting and repairing, school-houses, £21,141, or annually, —	2,349
For the support of poor invalids and orphans: in clothes, firewood, and other assistance to the poor of Montreal,—annually, —	1,579
	£6,153

Thus, out of a population of less than 50,000, upwards of 2,700 receive a gratuitous education, at the expense of the Seminary, and £6,153, or nearly 50 per cent of its revenue, is expended upon three objects, and within the parish of Montreal alone. The revenue of the Seminary, which a few years ago was £15,000, owing to the great depreciation in the value of all kinds of property, barely amounts to £12,000 at the present moment.

The editor of the *Montreal Gazette* says that he has reason to believe that the gentlemen of the Seminary expend their funds upon the Catholic poor alone. We tell him that this is another untruth. The majority of the claimants for relief, are Catholic, but there are many Protestants also,—and none, either Catholic or Protestant, has been refused relief, who was found to be a fitting object for charity. Drunkards and those who refuse to accept work when it is offered, are, both Catholic and Protestant, constantly denied assistance, and very justly.

There are two passions, different in their origin, very different in their effects, yet often mistaken one for the other. We mean the love of the poor, and the hatred of the rich. Which of these it is that actuates the writer in the *Montreal Gazette*, we do not presume to determine. We leave it to the readers to decide, whether a regard for the poor or a mean jealousy of the wealth of the Seminary, was the exciting cause of the article in question. If the former, we will point out the writer a very simple mode of gratifying his amiable propensities. Let him, when next importuned on the streets, take the trouble to inquire into the circumstances of the applicant for relief, and if he ascertains that the child is really an orphan, destitute of a home, and really a person worthy of assistance, let him put himself in communication with our Office, No. 3 McGill Street, and we promise him he shall have no cause to complain of the attention that will be given to the case.

The schools supported by the Seminary are open to the children of all the community. Those who do not choose to avail themselves of them, have no right to complain of the Seminary of St. Sulpice. And the editor of the *Montreal Gazette* should remember that neither the priests of the Seminary, nor the Nuns of the Congregation, can compel the little children who go begging about the streets, to attend school against their inclination, and that of their parents. We say it also, of our own knowledge, that most, if not all the little beggars who infest our streets, are impostors, who have already had the offer made them of food and assistance, if they would only abandon their vagabond habits. But this their parents will not let them do, finding it more profitable to send their children begging in the streets, than to allow them to attend school.

Charity is a good cloak, and can hide a great deal; but then it must be the real stuff, well put on, and worn with a better grace than the writer in the *Montreal Gazette* knows how to assume, or else the least

little breath of wind is apt to blow the folds aside, disclosing to our gaze a very foul inner garment—a dirty patchwork of envy, hatred, malice, and all uncharitableness.

Why is not the property of the Seminary confiscated, and the proceeds given to the poor? Such is the burden of the *Montreal Gazette's* complaint. It is an old story. We have read how more than 1800 years ago, there was a supper party in the little hamlet of Bethany; and how a loving, gentle woman came with a box of sweet ointment, very precious, and anointed therewith the feet of ONE who sat at table, so that the whole house was filled with the odour of the ointment. Then one of the guests—who had perhaps been interrupted by little begging boys and girls, when bargaining about a certain sum of thirty pieces of silver, with some other Jewish gentlemen on the streets of Jerusalem—felt very indignant, and asked after his fashion, "Why was not this ointment sold for three hundred pence, and given to the poor?" "This, he said," continues the Historian, "This he said, not that he cared for the poor, but because he was a thief."—St. John, XII., 5, 6 v.

It will be in the recollection of many of our readers, that in the month of June last, the *Orion* steamer was run upon some rocks off Port-Patrick, through the gross negligence of the officers in charge, thus causing the death of fifty human beings. Thomas Henderson, master, and John Williams, the second mate, have been brought to trial. It was proved in evidence, that the master was down below in bed at the time that the catastrophe occurred, and that Williams, the mate, who was the officer of the watch, had been repeatedly remonstrated with, and the danger of the course he was pursuing pointed out to him by some of the crew. Both master and mate were found guilty, and were very justly sentenced—the former to eighteen months imprisonment, and the latter to seven years' transportation.

His Lordship the Bishop of Toronto, Mgr. Charbonnel, arrived in safety at Toronto, on Saturday, and received a most enthusiastic greeting from the faithful of his diocese. On Sunday his Lordship officiated pontifically at High Mass and at Vespers.

We copy from the *Pilot*, the following singular story of mesmeric influence exercised upon a young lady, native and resident of Calcutta. It is interesting, because of the prophecy of the return of Sir John Franklin to England, during the course of the present month. The arrival or non-arrival of the gallant officer, will tolerably settle the question, as to the truth or falsity of clairvoyance:—

"We had a few evenings back, an opportunity of witnessing a most extraordinary case of clairvoyance. The subject of it was a young lady, a native of and resident in Calcutta. We doubt whether she has ever been many miles from Calcutta in her life, and certainly could have little if any knowledge of the scenes she described.

"The mesmeriser asked her to go to the Arctic Seas in search of Sir J. Franklin. She said, in the first instance I see a shipwrecked vessel; her name is the *Regina*. Again she was urged to the search, and said, I have found him; I see a vessel imbedded in the ice. Sir J. Franklin is there; or, at least, I see a gentleman; and he is not very tall or stout; he looks haggard and thoughtful; he has a telescope in his hand. Another gentleman is pacing the decks near him. The sailors are cutting the ship out of the ice with some spades, I know not what to call them. The name of the ship I cannot see, she is too much imbedded in the ice. Sir J. Franklin is dressed in dark woollen clothes. He has on a fur cap. I cannot see the color of his hair, the cap hides it: I cannot hear them speak. Will Sir J. Franklin return to England? she was asked. Yes. When? In September. Can you tell the day? No. Will it be at the beginning, or middle, or end of the month? About the middle, was the reply.

"At a second interview, three or four evenings afterwards, she was requested to revisit the Arctic regions, and tell the audience what she saw. She said, I see Sir J. Franklin again. How do you know it is him? I am sure of it, I feel it is him. What is he doing? He is now sitting at a table, in the cabin, writing. He looks deeply thoughtful.

Is there a fire in the cabin? No, how could the cabin be on fire? Is there a fire-place? Yes, a stove. What is burning on it,—ice, or wood, or coal? Ice! how could they burn ice? coal is burning. She was then asked to go on deck, and tell what was to be seen. How many masts are there,—six or seven? I see three. The middle one is broken. Again she was requested to visit the cabin, and tell what Sir J. Franklin was doing. He is now pacing backwards and forwards, evidently in great anxiety; a sailor has just entered, and is communicating something very marvellous. How do you know it is marvellous? can you hear them speak? No; I know it by the expression of their countenances. Do you see any ship near? I see one at a distance with all sails set. Is she coming near to Sir J. Franklin's vessel? She is coming that way, but she may pass it. Can you see the name of this vessel? Yes. What is it? The *Roger*. Spell it, and be sure? I have done so, it is *Roger*.

Should this prophecy be realised, the most sceptical will be compelled to renounce their doubts, and to declare themselves converts to mesmerism and clairvoyance.

We thankfully acknowledge the receipt of the following amounts:—From A. E. Montmarquet, Esq., Carillon, £1 5s.; from Rev. John McNulty, Mount St. Patrick, £1 5s.; from Rev. Michael Timlin, Cobourg, £1 5s.; from Rev. Mr. Marquis, St. Gregoire, 15s.; from Rev. Mr. Michael Brennan, Belleville, C. W., £6 10s.; from Mr. D. McGillis, Alexandria, £3; from Rev. Mr. A. Hay, St. Andrews, Cornwall, £2 10s.; from our Toronto subscribers, through the hands of our Agent, Mr. S. Lynn, £4 10s.

We respectfully inform our correspondents that we have no back numbers on hand.

Our Quebec and country subscribers are charged only 12s. 6d. per annum, because they are expected to pay the postage of their papers. Town subscribers who pay 15s., have their papers delivered at their doors. The difference, 2s. 6d., being the price of postage.

A BAZAAR.

UNDER the patronage of the Ladies of Charity of the St. Patrick's Congregation, will be held on the 14th OCTOBER, and following days.

The proceeds will be applied to clothe orphan and destitute children, during the approaching winter, to enable them to attend school.  
Montreal, 27th Sept., 1850.

TO BRITANNICUS.

DEAR BRITANNICUS,—I thought better of you. I did not think you capable of misquoting, for the purpose of raising a silly prejudice. In your letter in the last number of the *Montreal Witness*, you say that the editor of the *True Witness* would designate the wife of a Protestant Minister; "as one, who, from courtesy, we suppose we must term a wife." Now, dear Britannicus, you are a clear-headed fellow, and have much too good sense not to know, that when you wrote the above lines, you wrote a deliberate untruth. Here is the passage to which you refer: "Perhaps, also, from time to time, to grace your triumph, you may catch a lewd priest, who, weary of the Church and all her fasts, will gladly renounce Catholicity and chastity in order to embrace Protestantism, and what, from courtesy, we suppose we must term a wife." From this passage it is clear that the writer was not alluding to Protestant Ministers in general, and of whom it is not his intention to speak disrespectfully, but only to those degraded beings, who, in order to gratify the lowest passions of our animal nature, forsake their God, and forswear themselves.

You were well aware of this, but thought it no harm to have recourse to a dirty trick for the purpose of creating a prejudice against a writer, to whose attacks upon the F. C. M. Society, neither you nor any of the Society dare reply. It is really a pity to see one capable of better things descend to such mean artifices. You should leave all that to professedly evangelical writers. It is their trade, their occupation, their daily bread—but it does not become you. Continue to write, dear Britannicus, like a gentleman, do not misquote the *True Witness*; and do not have the presumption to think that you understand the meaning of the prophet Zachary better than St. Jerome. Before you attempt to translate an author, make sure that you have before you the very words that he wrote, or you may fall into some queer mistakes. Now, how do you know that you have the writings of Zachary at all? You say that in forbidding to marry, Popery exhibits signs of the Apostacy, predicted by St. Paul. Is it not possible—(not that we presume, like you, dear Britannicus, to interpret the writings of the Apostle)—is it not possible that the apostacy of those Protestants of the XIII. century, the Albigenses, was foretold? They certainly did forbid marriage, and encouraged some strange practices, whence the name *Bulgari*, by which they were commonly known. Or do you consider the forbidding the clergy alone to marry, to be more a sign of apostacy, than the tolerating of Polygamy, as was done by Luther, Melancthon, Bucer, and the other Fathers of modern Protestantism—all great men and servants of God, and most obedient servants of Phillip Landgrave of Hesse.

You are going to write again about poor Honorius. Have you really the vanity to suppose that you can say anything new or interesting, or throw any new light upon such an old worn-out subject. Baronius, Bossuet, Bellarmine, and hosts of others, have long ago thrashed every grain of wheat out of this bundle of straw, and if we want information we prefer referring to them, than to the pages of the *Montreal Witness*.

Farewell, Britannicus. Why don't you say something in defence of that honorable body, the F. C. M. Society. Dirty work, eh? Don't like to stir it too much? Well, perhaps you are right.

Montreal, 26th Sept., 1850.

LAICUS.

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

DEAR MR. EDITOR,—I thank you for the promptitude with which you have forwarded to me this week's number of the *Montreal Witness*. Britannicus I find, has kept his promise, to give me the chastisement I deserved; you perceive he has used the lash unsparingly. However, in his hands it is very harmless. When his promise to drill me, fell under my observation, it looked so like the uncircumcised Goliath insulting the army of God; that it was impossible not to make the comparison. But let us turn to the letter of Britannicus. He commences by a remark on the judgment formed by the Catholic Church of the marriage of a Christian minister; he should have said the marriage of a Catholic priest, who voluntarily submits to the laws of celibacy, by the very fact of his taking holy orders; for, with the minister, who is a mere layman, I have nothing to do. I speak only of a priest, a man set apart for the things that belong to God: To say that the marriage of such a man is apostolic, may come very well from some den of infamy; but in the mouth of one who professes to be a Christian, it is shameful. This surely is very far from condemning all marriages. I repeat, it is rank nonsense; to say that a married priesthood is apostolic. "God," says Britannicus, "has declared in His sacred word that marriage is honorable in all." And I say the word of God de-

clares no such thing. The passage on which he rests this statement is the 4th verse, 13th chap. of St. Paul's Epistle to the Hebrews. The text runs thus, in the Latin, "honorabile connubium in omnibus, et thorum immaculatum," and in the English Douay version, "marriage honorable in all, and the marriage bed undefiled." There is clearly a word wanting to complete the sentence. What that word is, we must determine by the context. The Apostle in the above passage, exhorts those lawfully married, to avoid the abuse of that holy state, and he tells them, if they do not, they shall fall under the dreadful judgments of God. "For," says he, "fornicators and adulterers God will judge." Now let us see how Britannicus argues: "Marriage is honorable in all . . . for fornicators and adulterers God will judge." Now I leave it to the little school boys to say whether this is good logic. The Catholic reading is, "Let marriage be honorable in all . . . for fornicators and adulterers God will judge." You can now see which of us perverts the Scripture, and which of us has most need to study Biblical criticism.

The next observation of Britannicus is that God, "has caused the qualifications of Bishops' wives to be specially enumerated." Indeed? Now, softly, my dear, tell us where did you make this grand discovery, so acceptable to the animal man? "But He did so," you continue, "no doubt, on account of the important influence they may exercise in the congregations over which their husbands preside!" that is, I suppose, that they will by a present of some bishoplings, do more to swell the numbers of the good man's hearers, than his own preaching. But they will use another sort of influence, with terrible effect! A pestilence rages, a poor soul is at the point of death, his reverence is summoned to go, and assist him in this awful moment. Tea is just ready, the lady insists that the gude man must not deprive her, and the little ones, of the pleasure of his company. His reverence yields to her caresses, and the soul is left to pass out of this world, without consolation! Why indeed should the minister expose himself to be torn by pestilence from his dear lady and his darling family? In the letter of Britannicus, a good deal of rigmarole follows the passage last cited, full of vague assertions but no argument, I shall therefore not notice it.

If I have said there is a state more honorable than marriage, it is on no less authority than God's own word, (nor can I see why one state may not be more honorable than another). St. Paul teaches, "He that giveth his daughter in marriage doth well, and he that giveth her not doth better," and again, "Art thou loosed from a wife seek not a wife," and again, "The unmarried woman and the virgin thinketh on the things of the Lord: that she may be holy both in body and in spirit; but she that is married thinketh on the things of the world, how she may please her husband." If all this do not prove celibacy more excellent than marriage, words have no meaning. The precept given to young women to marry, was addressed not to virgins, but to widows, and the precept was given, because these young widows were full of levity, which led them to violate the vow of celibacy. For which reason the Apostle says, of them, "Having damnation, because they have made void their first faith." Britannicus denies that the Redeemer exhorts Christians to embrace the virtue of celibacy. Consult the 19th chap. of St. Mat., we there read that, after he had explained the law of marriage, his disciples said, "If the case of a man with his wife be so, it is not expedient to marry." Jesus Christ answered: "All men take not this word, but they to whom it is given. For there are eunuchs who were born so from their mother's womb, and there are eunuchs who were made so by men, and there are eunuchs who have made themselves eunuchs for the kingdom of heaven. He that can take, let him take it." What is this but an exhortation to practice the virtue of celibacy?

Britannicus seems to be greatly alarmed lest the human race would be extinguished by the consequence of this doctrine of Christ; as if our blessed Lord did not know what is in man. He knew well that man's heart being so much inclined to earthly things, the great bulk of mankind would not follow this divine counsel, and consequently it could never occasion the extinction of the human race. As for the words, "increase and multiply," if it be taken as a command, it proves too much; for the same words were addressed to the fishes, which were incapable of receiving a command. And even if we take it to imply a command, it cannot be denied that Christ as God could dispense with it, and leave either to our choice. With respect to my argument from the 9th chap. of the Prophet Zachary, my friend Britannicus tries to answer it by saying "it is a detestable perversion of Scripture, and that the prophet foretells the fruitfulness of Palestine, when the Israelites should be restored to their possessions and the curse should be removed from them." Now if the gentleman had read the chapter in question, he must know that the prophet foretold, instead of the fruitfulness of Palestine, the delivering of mankind from the curse of sin, and the spiritual blessings to be found in the Church of Christ, especially that of the Holy Eucharist. Of his unworthy insinuations in the concluding paragraph I will take no notice.

Yours sincerely,  
PADRUIG MAC GAEL.

Lachine, Sept. 26, 1850.

SUDDEN CONVERSIONS.

(From the Tablet.)

There are many evidences in the world of the evil moral effects of heresy; but there is one which is so remarkable and satisfactory in itself, that we shall venture to call the attention of our readers to it, though it may at first sight appear to be beyond our province to do so. We are led to consider it at pre-

sent by certain reflections made on the conversion of Lord Fielding to the Catholic Church. It is objected to him that "his secession is scarcely reconcilable with the public pledge of continued adherence to the Established Church which he gave on two recent instances." It is not necessary to state what these instances are, or how recently the public pledge was given. We are willing that they shall have been only of yesterday, so that the objectors may have the full advantage of their freshness in their own favor, and as evidences of the greatest possible inconsistency against him whom they are so anxious to blame.

The first thing observable in this objection is the utter want of knowledge of the subject—even the absence of common sense. Men, in worldly affairs, make light of the objection if their interests are compromised. The most consistent man that ever lived, who promised to take a journey on a given day, would think it no shame or blame if he delayed because he fell ill, or if the roads were flooded, or an enemy in possession of the country through which lay his course. If Cæsar had stayed at home on the Ides of March, instead of proceeding to the Senate House, no reasonable man could have blamed him. Circumstances change, and with them, in many cases, obligations change also, and a wise man will consider them, and determine upon what, under new circumstances, it is his duty to do. If a man ignorantly undertakes to do a wrong deed, or even a foolish one, he is bound not to do it; and on being duly informed and convinced of his error, it is his duty to abstain, and no man can find fault with him for the change in his conduct. Truth and justice ought to supersede the claims of mere party.

The objectors, perhaps, will say that they blame not the change in itself, but the suddenness of it; not the actual event, but the inconsistent temper which led to it. Let it be so, then. Sudden changes are not proofs of inconsistency—they are often proofs of consistency itself, especially if they tend in one particular direction. They are only steps in the process by which a man arrives at the results which he has, from the beginning of his course, had before him, though he may not have been at all times conscious of them. Have those estimable men who clamor against those who desert them, never themselves changed their principles or their course of conduct? Have no Evangelicals become High Anglicans?

This objection rests upon the secret admission of the Pelagian heresy. That is it to which the English religion has brought its most respected and honest professors. Men dispute and talk about a religious movement, as if all was done by human skill, reason, or learning. Divine grace is not once thought of. They talk of a man changing heresy for the Catholic Faith, as they do of a man who from being a Whig becomes a Tory. This is not the way in which the question can be fittingly discussed, for this is to leave out of sight the essential element in it, and without which it cannot possibly be what it is.

People living outside the Church cannot, of course, be expected to take that into account which those within never lose sight of or forget. But when persons who are prominent in religious controversy, who consider themselves in possession of the truth, and talk glibly of grace and the Sacraments, speak about conversion just as men of the world do, and are as ready as these to charge their neighbors with inconsistency and rashness, not to speak here of the graver accusations which they bring against them, it is almost a matter of astonishment; but upon further reflection, the phenomenon is easily explained. A life outside the Church makes a man blind to the spiritual wonders which are accomplished within her, and to the exercise of Divine grace which brings those who are strangers to her to be among the number of her children.

The suddenness of a given conversion, instead of being a reproach to its object, is rather a sign of Divine favor, and we count him happy who, from being to-day our enemy, finds himself on the morrow with us and of us. It is the good pleasure of God to subdue His enemies, and to make those love Him who before were fighting against Him. When Saul set out on his journey to Damascus, a fierce persecutor of the Church, he had no thought or intention of becoming himself one of his then enemies. His conversion was sudden, and doubtless his brother Pharisees objected to him that "his secession was scarcely reconcilable with the public pledge of continued adherence to the Established Church which he gave in two recent instances." These might have been his consenting to the martyrdom of St. Stephen, and his receiving letters from the High Priest for the purpose of persecuting the Catholics, whom he then ignorantly hated.

Saul could not resist the influence that moved him, and, however deeply pledged to his party, and committed by his own public acts and conduct, there was no escape for him. He must undergo the reproach of a sudden conversion, and be taunted by his former friends with preferring the service of God to that of the Devil. The Established Church of Judea had no claims upon him; it was to him as if it existed not; and he must throw his lot in with those whom his former friends hated and despised. It is just the same at present: if a voice from Heaven is not heard, and physical inflictions are not sent, the same grace that wrought in Saul, moves likewise those who, in our day, are called into the Church, though not to the same lofty dignity within her which awaited St. Paul.

Pledges to the Establishment, however public and recent, are of no force to keep down the rising current of Divine grace; and those who consider certain events to be a call to them—though most erroneously—to remain within it, ought to be the last persons to object to others, if they find themselves, however suddenly, called out of it, and into the Church which is their true and only Mother. If we see a man walking resolutely to the brink of a precipice, we do not

think him inconsistent because he turns aside, or even back. It is the same case morally: men living in heresy are driving furiously towards the gates of Hell, and are we to do otherwise than warn them of their danger? and if they turn from their perilous path, let us thank God, who gave them the grace to do so, and rejoice with them for the narrow escape they have had; for it would be but poor consolation in Hell for a man to remember that he was consistent and unchanging in his heresy.

ANOTHER RUMORED CUBAN EXPEDITION.

There have been rumors flying about for some time past of another expedition being formed for the purpose of invading Cuba. The New York correspondent of the Philadelphia Inquirer says:—

"I heard to-day, from a person who assumed to know all about the subject, that they are true; that an immense sum of money has been raised for the purpose, and that as many as seven thousand men have already been enlisted for the purpose of making another descent on that Island.

"The gentleman is recently from Havana, and in addition to what he said in reference to the rumored expedition, informed me that at least two-thirds of the people in Cuba are opposed to any further political connection with Spain."

To meet this rumor, if there be any truth in it, nothing can come more *apropos* than the following expositions of the effect of the late expedition upon the standing of the United States in the family of nations. We trust that the Government of the United States will be even more wide awake to the renewal of this project, if its renewal be really intended, than it was to the first attempt against the honor of this nation and against the peace of the world:—

Extract of a letter to the Editor of the North Carolina Register, from a member of the United States Legation at Madrid, dated

August 9, 1850.

"Those newspapers and individuals who have in any way countenanced the late midnight robbery of Lopez, merit a punishment as severe as the odium which they have contributed to cast upon their country abroad is deep, and, I fear, lasting. Such piratical outrages, undertaken by foreigners and cheered and encouraged by citizens at home, in the very face of the solemn enactments of law, and in the very teeth of every dictate of international decency, are a disgrace to American civilization, and all of us abroad feel it. I had thought that the age of private war was passed. Wherever Gen. Taylor has shown his hand in this matter, he has done credit to himself and credit to his country; and I consider it as a brighter monument of his fame than the most glorious of his victories, that, against the popular clamor and reasons of perfidious policy, he should have virtually said, in sublime devotion to the public faith, what the amiable Duke of Burgundy actually said—'Here is a treaty.' I have no time to dwell on this subject."—*Nat. Intel.*

CANADA.

MONTREAL PROVIDENT AND SAVINGS BANK.—William Bristow, Jean D. Bernard, and William Snaith, Esquires, have been appointed Commissioners under the Act 13 Vic., Chap. 98, to inquire into the affairs and management of the Montreal Provident and Savings Bank.—*Pilot.*

LOOK OUT FOR ROBBERS.—Several shops in St. Paul Street were attempted to be forced open on Friday evening. We would advise the public to be on the look out and secure the rascals if possible.—*Herald.*

FIRE.—We regret to state that the house adjoining Mr. C. Dorwin's, in Griffintown, destroyed by fire a few weeks since, was burnt to the ground on Wednesday morning. There is no doubt that this, as well as the former fire, was the work of an incendiary. The house was occupied by Mr. Gilbert, of the firm of Gilbert & Bartley.—*Id.*

THE HORTICULTURAL EXHIBITION.—The weather on Thursday was not so propitious as could have been desired. There was a heavy thunder storm about three o'clock in the morning, by which the grounds were thoroughly soaked, and many persons were probably deterred from attending by that circumstance. Appearances, too, were threatening throughout the day; but happily the rain did not begin to fall till dusk, when there was another heavy shower.

The Exhibition was not on the whole, we think, quite equal to that of last year, which may be accounted for by the less favorable weather this season. The number of exhibitors was also smaller; this, we hope, is not to be attributed to any falling-off in zeal, but rather to accidental occurrences.

In the vegetable department there were some very fine specimens. The cabbages and cauliflowers were magnificent. Red tomatoes, carrots, egg-plants, beets, and other varieties, exhibited proof of good management and careful culture. Onions abounded; it struck us that those raised from seed produced in Canada, were superior to those raised from imported seed. There were some lengthy cucumbers, and a fair assortment of melons; the pumpkins were somewhat smaller than usual, which, we presume, must be ascribed to the previous weather.

Passing on to the fruits, we have but little to say. The apples and pears of this year are not so numerous as on former occasions, but equal, we think, in size and beauty. Peaches and plums appeared in abundance; the latter, however, had been evidently injured by the rain. Tempting bunches of grapes, large and luscious, some raised in green-houses, and others grown in the open air, attested the skill of the cultivators, and showed that Lower Canada, notwithstanding the shortness of its summer, is by no means to be despised as a fruit country.

The flowers were as various and beautiful as the season permitted, and were arranged very tastefully. Dahlias, verbenas, asters, pansies, &c., appeared in profusion, both singly and in elegant designs. The cockscombs were remarkably fine.

But our limited space warns us to bring this description, brief and imperfect as it is, to a close. We can only add that there was a good show of foreign breeds of poultry, and an interesting collection of canary birds.

We had almost forgotten to mention that some Canadian specimens of woollen manufacture were exhibited, chiefly counterpanes. The ladies held a Floral Bazaar, and succeeded, we dare say, in realising

a handsome sum for the Society; at any rate, they deserved success.

The Band of the 20th Regiment, under the able direction of Mr. Oliver, performed as usual, that is, most admirably.

Mr. Torrance is justly entitled to the thanks of the public for allowing the use of his grounds for this purpose. The opportunity of such a promenade is worth the price of admission, putting the Show out of the question. The garden and grounds, we observe, are kept in excellent order.—*Montreal Pilot*, 21 inst.

ARRIVAL OF THE PACIFIC GREAT BRITAIN.

The general news by this arrival is not important. It extends over only four days. The Haynau affair occupies the attention of the English papers. A longer account of the attack upon him is given in the *Daily News*, which differs slightly from that already published. He appears to have been very severely beaten, his principal injuries, however, having been received after leaving the brewery. He was confined to his bed for the remainder of the day (Thursday) of the assault, and part of the following. During Friday night, taking the advice of Austrian residents in London, he quietly left England, a monument, wherever he goes, of retribution for wanton cruelty.

The rupture which took place in the ocean telegraph between France and England has not yet been repaired, owing to the question whether it would not be better, as the practicability of conveying the electric current across has now been demonstrated, to construct a new rope at an expense which would adapt it for full and permanent use, than to incur even a small outlay in repairing that which from the first was avowedly regarded as suitable for merely temporary purposes.

EXTENSION OF THE ELECTRIC TELEGRAPH TO FRANCE, IRELAND, AND AMERICA.—An electric telegraph to Calais, is not a thing which will stop there. It is a Telegraph to Vienna, to Moscow, to Constantinople, to Ispahan, to Delhi, to Calcutta—to the remotest bounds, in short, of Europe and Asia. A few years ago people laughed when Lord Palmerston predicted, a time when the minister being asked in Parliament, "Whether it was true a war had broken out in India?" would reply, "Wait an instant till I telegraph the Governor-General, and I will tell you." Nor to the Old World alone need our views of the ultimate progress of electro-telegraphy be confined; for, since the English Channel has been crossed, the crossing of the Irish must follow next, as but a matter of course; and Ireland once reached, there lies but a couple of thousand miles of water or so between the Old World and the New. We say "but," for after all where is the practical difficulty? Not in producing the length of wire required; for any length of wire can be spun—not in covering and insulating the wire; for thousands of miles of wire can be covered and insulated just as readily and as surely as one—nor yet in laying down, as the Dover and Calais experiment has fully shown. The only real difficulty in the case, we apprehend, will be to find ship-room for the enormous coil of wire required; but this objection vanishes before the recollection of such structures as the Canada and Great Britain. Besides, means may be found to effect on board the laying-down vessel a perfect junction of different lengths of wire. The Old and New Worlds being thus united, we should then see the dream of the poet even more than realized; the earth "girded round about"—not in "forty minutes"—but in a thousandth part of the time—a single beat of the clock. What would all other triumphs of human genius be to this?

SPAIN.

The accounts from Madrid confirm the extraordinary success obtained by the government in the elections. None of the chiefs of the progresista party, and not more than twelve of the opposition deputies were elected.

Two sailing ships, the brigs *Soberano* and the *General Laborde*, are being fitted out in the port of Cadiz, which with two steamers that are hourly expected will convey the first division of the expedition recently organized for the island of Cuba. Orders have been given for the departure of the regiment *El Rey*, and one or two squadrons of cavalry, which are to embark in the early part of the present month.

ITALY.

The *Journal of Rome* of the 30th ult. publishes a notification of the Minister of Finance, announcing the issue of treasury bills to the amount of 5,000,000 crowns, bearing interests at 5 per cent., in order to withdraw from circulation the greater part of the paper money. Another notification of the special commission for the sinking fund contains the regulations to be observed in the issue of the bills.

GERMANY.

Intelligence has arrived from Vienna, that the Austrian cabinet rejects the Prussian proposal of a free conference of all the governments, in which to settle the mutual relations of the German States. Prince Schwartzberg will insist upon referring the affairs of Germany to a plenum, a project which cannot be carried out, partly because all the princes connected with the union, even Brunswick, have declined with Prussia, the Austrian invitation to Frankfurt; and partly because France and England have declared that they cannot acknowledge any political body as the central organ of Germany, in which Prussia is not represented.

NEW YORK MARKETS.

Sept. 25, 6 1/2 P. M.

Ashes quiet; sales 80 brls at \$6 for Pearls, and \$6,12 for Pots. Flour—Without change for western and State; less doing for home trade, and market less inactive; export demand fair, especially for No. 2 superfine and new common state; better grades dull and firm; Canadian quiet at \$4,75 a \$5 for No. 1 sweet, and \$3,75 for sour; sales of domestic 7600 brls at \$3,75 a \$4 for No. 2 superfine; 4,56 a 4,62 1/2 for common to straight State; \$4,62 a \$4,73 for Michigan and Indiana; \$5 a \$5,06 for pure Genesee. Wheat—Fair demand; prime held above the views of buyers; sales 2300 bush prime white Michigan at \$1,12 1/2; 2500 do Genesee at \$1,20. Corn quiet, but firm; sales 12,000 bush at 65 a 65 1/2 cents for western mixed; 66 a 66 1/2 for round yellow. Pork heavy; sales 500 brls at \$10,62 a \$10,75 for mess, and \$8,37 for prime. Lard firm; sales tierces at 7 1/2 cents, and 700 kegs at 7 1/2 cents.

## TENANT RIGHT IN IRELAND.

(From the Times.)

When reasoning upon the important subject of Tenant Right in Ireland, many persons are apt to suppose that if they prove certain conduct to be impolitic and unjust they thereby establish its illegality, fancying, apparently, that it is within the power, and, therefore, it is the duty, of the law, to enforce in all cases wisdom and beneficence. But, unfortunately, the law has no such power. Many things must be left to the discretion and good feeling of individuals, and public opinion must step in and in some degree contribute to effect what the law is unable to accomplish.

There is also another fallacy in which persons are apt to indulge who talk on this subject, and that is, that land is held, according to the law and constitution of the United Kingdom, in trust, and that consequently a landowner is bound by law so to comport himself with respect to his land as to make it produce the greatest happiness to the greatest possible number.

In what text-book, in what legal decision this maxim is to be found, we confess ourselves wholly ignorant; and until some one will supply the world with a reference to the precise page of the record which contains this remarkable rule of law, we shall fearlessly assert that land is not, by the law of England or Ireland, considered as of necessity the subject of a trust. A man possessed of the fee simple of an estate may, if he pleases, let it run utterly to waste; he may refuse to let it; he may refuse to let it except under peculiar, and, if it so please him, unjust, and, as far as other men can judge, impolitic conditions; and although the land in such case produce benefit to no one, by law the owner cannot be forced to adopt a more rational line of conduct.

But is the law wise in allowing to any man such a power over the land? Our answer, derived from the experience of the whole annals of mankind, is—Certainly, the law does wisely in trusting to the working of individual interest rather than to the efficacy of a constant intermeddling with men's private affairs, and in believing that although some men through ignorance, some from whim, some from bad feeling, may throw away the means of doing good which fortune has conferred on them, yet, on the whole, the desire to benefit themselves and to turn the land to a good account will lead the proprietors to obtain from it a larger amount of produce than would be created by any other arrangement.

While we say this, and broadly assert that the law does wisely when it gives to the landowner this power, we are quite ready to stigmatise as mischievous what is really so, and to direct against it the public reprobation. While so doing, however, we are ever careful not to confound law and morality—not to mistake the true limits of the domain of law, and make them extend beyond the legitimate sphere of the law's action. Thus, while we entirely deny that the Irish landlord who lets his land for double its worth acts illegally—while we assert that the proposal of the Tenant Right League to apportion rent by operation of law is a most impolitic proposal, we are not blind to the evils that have resulted, and do still result, from the conduct of certain of the owners of land in Ireland; and we are not slow to denounce as unjust and cruel every act of oppression that is brought under our notice.

The destruction of the potato crop has made it impossible to maintain the present population of Ireland by means of small holdings; and the one grand recipe now for the ills of Ireland is to convert the wretched possessors of little holdings into laborers living by wages. And here we are crossed by another interest; and to this we now address ourselves. Giving to the Priesthood of Ireland every praise for the courage and devotedness with which they have stood by the poor in the hour of disease and death, still we must not hide from ourselves that there are strong feelings of interest—interest of class—on which depend power and personal consideration, which make the Priesthood ally themselves to the suffering poor in every dispute which may take place between them and the landlords. They even, when acting merely under the influence of benevolence, look only to the immediate and apparent result. They are little versed in the real business of life; of the great principles which determine the national welfare they are, of necessity, profoundly ignorant; and they seek in their mistaken zeal to convert the careless and not over scrupulous holder of a tenement into a martyr. They oppose themselves to change, because they are ignorant of the real working of the complex interests of every-day life. They dislike the proposal to make laborers of the little cottagers; and instead, therefore, of employing their great influence with their confiding flocks to convert the small farmer into a well-to-do day laborer, they erect themselves into the apostles of a new political economy, and, in fact, support with their wild talk a mischievous Socialism. Men possessed of their influence might do infinite service; but, alas! their power is not based upon the enlightenment of the people, neither are they themselves enlightened. They have, however, means of preventing good; and by advocating impossible theories they will continue that misery which began by their own debasement, thus again proving that an avenging Nemesis is always ready to work woe to those who have been guilty of injustice. The descendants of the real oppressors of Ireland are the victims of that ignorance and hate which the oppressions of their forefathers created and maintained.

The path of the legislator, however, is clearly defined. He must allow the ordinary principles which govern the acquisition and control of property to remain in full force. He must contribute in every way to the instruction of all classes of the people, and await the result in perfect confidence that instruction and publicity will eventually bring about that wise and fair dealing between the landlord and his tenant which will conduce to the welfare of both. From this wise forbearance and patient hope he must not be tempted by any talk, whether it be in a tone of fierce threats or denunciations, or of emphatic enunciation of high-sounding but unmeaning generalities.

## VALUATION AND FAIR RENTS.

(From the Nation.)

A correspondent, whose opinions upon the Irish Land Question have been frequently stated in *The Nation*, has carried his advocacy of the tenant's cause into the columns of some of the London journals. The *Weekly Chronicle* of Saturday contains a letter from the pen of "Agricola," exposing the fallacy of an article in *The Times*, and defending the principles of the Tenant League. The following are extracts:—

The *Times* sets out with a proposition which it assumes to be a truism, but which the tenant-farmers of

Ireland venture not to regard as such; and before further advancing to the consideration of the question, it will be necessary to examine how this matter stands.

"The landlord," says that journal, "we assume to have by-law full power over his land." Not so fast, good *Times*; say I, for, if such were the case, it would follow that the landlord might do with it just as he thought proper, and this right the interests of society make it obviously impossible to concede. "This assertion," it proceeds, though apparently a truism, is important, meaning, as it does, that at the time of his letting his land, and entering into a contract with any person as a tenant, both he and the tenant come to a mutual arrangement unfettered, and that such arrangement or contract is the result of a voluntary determination on each side."

Now, to examine the soundness of the conclusion at which the *Times* arrives, it becomes necessary to regard the whole of the agricultural population of Ireland as if they also constituted but one man. Dealing with them in this way, we see at once how very true is the proposition, that they come to the mutual arrangement unfettered. The tenant says—"This land is indispensable to my existence, and I must, therefore, consent to give you whatever you ask for it—that is to say, unless you are bound to give it to me at a fair rent." The Landlord answers—"I know it is indispensable to your existence, but I am not bound to give it to you at a fair rent. You must take it on my terms, or perish. I am myself under the screw of mortgagees and usurers, and I cannot support the style of an Irish aristocrat, unless I exact from you a preposterous rent." The Tenant replies—"Very well; I must consent; there is no alternative but the grave. By submitting to your terms, I may have, for a little time, a chance of life, and perhaps a chance of running away with the crops. By rejecting them, my family and myself will be instantly swept into the workhouse. You will, however, give me some security, that if I cultivate the lands, and expend the accumulation of my life's industry upon them, you will not turn me out, and appropriate my property at the end of the year."

The Landlord—"I'll give you no such security. I want to keep the lash over you, and to make you obedient and servile. Improve or not—just as you like. If you do not you will starve—if you do, I'll take good care that your improvements shall not be your own."

Yet (according to the *Times*) is the plainest possible truism that the landlord and tenant in Ireland come to the mutual arrangement unfettered, and that their contract is the result of a voluntary determination on each side.

Having disposed of these preliminary matters, I shall now proceed to state what the principles of the Tenant Right League are, and to support those principles by arguments which, I trust, will be found unanswerable.

The tenant farmers of Ireland—seek 1st. The fixing of a fair rent by means of a compulsory valuation. 2d. The periodical adjustment of the rent every seven years, so as to continue it at a fair rent. 3d. That so long as this fair rent shall be paid, the tenant shall not be disturbed in his possession. These are the great principles upon which the Tenant League seeks to have a new law founded.

In this letter I shall confine myself to the first of them—which seems to have come forth with the most startling effect upon the superstitious votaries of the sacred and inviolable rights of property.

In reference to this head, the propositions I propose to establish are these:—

1. That by a law requiring that the land should be let at a compulsory valuation, the sound maxims of commercial freedom would not be violated, but on the contrary carried out.

2. That even if they would—and if such a law would therefore be pernicious in reference to that portion of the empire which is in a sound condition, (as England) their violation is indispensably called for by the unsound and exceptional position of Ireland.

The grand object of commercial freedom I take to be this—the public benefit. If it has any definite meaning, it must mean that every article shall be emancipated in such a way from false and artificial props, that it shall bring its fair price in the market, and no more. This object may be accomplished either by direct or indirect means.

When accomplished by indirect means, it wears the aspect of freedom, though it is in effect compulsion. When it is accomplished by direct means, it wears the aspect of tyranny—whereas in substance and effect it is quite as much freedom as the other. In the first case it emancipates the commodity from the unjust pretensions of the owner by opening the market to other dealers in such goods (as in the case of corn.) In the other, it emancipates the commodity from the unjust pretensions of the owner, by the only means which can be resorted to, viz., by directly compelling him to submit to a fair valuation, and to dispose of it on terms compatible with the requirements of society, (as in the case of land.)

When the two processes are thus examined, we at once perceive that there is quite as much compulsion in the one case as the other; for the owner of corn is compelled by competition to sell it at the fair market price; and the only matter which the tenant farmers of Ireland seek is that their landlords should be compelled to let land at the like fair market price, having reference to the value of lands in England, Scotland, and elsewhere. I shall now submit a few principles and propositions, which it may be well to impress upon the public mind, before proceeding to any discussion of this subject. I hold—

1. That as a general rule, it is wise and expedient that every owner of property should be permitted to dispose of it as he thinks proper, or to demand for it any price he can get.

2. That the wisdom and expediency of such general rule arise from the consideration that no great public evil is the result of such absence of restraint.

3. That wherever a great public evil would be the result of the absence of restraint, the case becomes an exception to the general rule; and so far from its being then either wise or expedient to allow the owner of property to dispose of it as he pleases, it would be unwise and inexpedient so to do.

4. That in the case of particular goods (such as wool or cotton) or particular money, (such as the money of any private individual) no permanent evil can arise from allowing the owner thereof to dispose of them on such terms as he may think proper, because a supply of such articles is easily attractable from other markets, and exorbitant demands would lead to superabundant supplies, so that the matter is self-regulating.

5. That it would, therefore, display an ignorance of natural results to compel the owner of such articles to dispose thereof upon reasonable terms.

6. That, even in the case of movable commodities, wherever the matter is not (as above) self-regulating, it becomes wise and expedient for the state to interfere by compulsory law for the benefit and protection of its subjects; as, for instance, when a single individual happens to have a monopoly of an article indispensable to the public health, which article cannot be procured from any other market.

7. That for such reason, if a party became the owner of the only spring of water within miles of a city, or of some particular drug, which was known to be a specific for some widely destructive epidemic, it would not be a violation of the maxims of commercial freedom (which are founded on common sense) to compel him to sell such articles at a fair price.

8. That whatever is indispensable to the existence of society, and limited to supply (be it movable or otherwise) may be considered as an exception to the general rule; that the owner of property may demand for it, or do with it whatever he thinks proper.

9. That the particular land within the geographical limits of any country is indispensable to the existence of the people of that country, and obviously limited in supply, and that such land may therefore be considered as an exception to the general rule.

10. That the landlords of England (owing to their comparatively unembarrassed circumstances) are enabled to let, and do let, their lands at a fair rent; but, if the case were otherwise, that it would then be no violation of sound constitutional means to compel them by law so to do.

11. That the ownership of land is always subject to the interests of the State, and of the community, and that there is between land and all other property this wide and striking distinction, that whilst the owners of any other article can give or dispose of it to a foreign State, the owner of land cannot deprive the State under which he lives of one acre of its territory, though (in a certain sense) his own property.

12. That all land is therefore held upon a great public trust, and that the owners thereof are mere trustees for the joint benefit of themselves, the State, and the public, and bound either duty to cultivate it themselves, or to let it to others on secure terms and at a fair rent.

13. That to affirm that the land of a country ought not to be regarded as an article limited in supply, involves the fallacious proposition that a great people may exist in prosperity without the cultivation of their own soil.

14. That as regards Ireland (which may be considered as an exclusively agricultural country) such a proposition is obviously absurd—whilst as regards England, it is fraught with the utmost peril to the State.

15. That in order to view the question of compulsory valuation in a true light, it is necessary to regard the whole Irish agricultural population as one great company who require the particular land comprised within the geographical limits of Ireland for public purposes, absolutely indispensable.

16. That viewed in such light, they resemble exactly a great railway company, who require a particular patch of ground, so absolutely indispensable to a public undertaking, of the utmost utility to the State.

17. That the principle of compulsory valuation is admitted in the case of the railway company, because the owner, taking advantage of the necessities of the company, might otherwise demand for it an exorbitant and ruinous price.

18. That if the principle be required in the case of the railway, it is still more imperatively required where the lives of millions, the safety of society, and the stability of the State depend upon its application.

19. That the condition of Ireland, after centuries of experience, proves to demonstration that the absence of compulsory principle, where the owners of land are in distress, is an evil of the most crushing and oppressive description.

20. That the prosperous condition of England, in the absence of such principle, is in a great measure attributable to the accidental circumstance that the owners of land in the country are not persons in distress.

21. That the tenant-farmers of England have (practically) the benefit of a voluntary periodical valuation and perpetuity of tenure, as appears from letters of several of the great landed proprietors, recently published.

22. From the foregoing considerations, it irresistibly appears that to compel the owners of land to let it after a fair rent, when they are indisposed or unable so to do, is no violation of the maxims of commercial freedom, but, on the contrary, a carrying out of those maxims by the only available means.

Having thus established my first main proposition, I shall now proceed to establish my second. To do this merely requires proof:—

1. That Ireland is in an universally unsound condition.

2. That its agricultural population are perishing from oppression—crushed to the earth by "preposterous" rents—and discouraged from improving the land by reason of the utter insecurity of their tenure.

3. That the Irish landlord, by reason of his overwhelming embarrassments, cannot afford to be just, even if he were so inclined.

4. That the Incumbered Estates Commission, though, no doubt, productive of very great good, can only have a partial operation, and has hitherto merely substituted one Irish landlord for another.

5. That there are but a few great proprietors, or landlords properly so called, in Ireland, and that all the improvements in that country are invariably made by the tenant.

6. That this being so, it is obviously just he should have some means of getting compensation for such improvements at the end of his tenancy.

7. That there is no possible way of getting him that compensation, except by means of such a law as the tenant-farmers seek.

These propositions require no proof. They have only to be stated to be admitted by every candid man in the community.—I am, Sir, &c.,

AGRICOLA.

We (*Dublin Nation*) have received this touching letter from an esteemed friend, the Rev. Thomas Langan, of Ardcah:—

(To the Editor of the Nation.)

My dear Mr. Duffy,—We must hasten and organize the League. While we dally the people perish. Landlordism is crushing within its deadly folds the bone and sinew of our peasantry. Do any of your readers know Colonel Jones? I believe he is M. P. for some of the northern counties. Unhappily he is the proprietor of some lands in this parish. Here is a sample of the heartlessness of the class to which he belongs. Poor young Dempsey some 30 years ago took a farm of 20 acres from Col. Jones, at what was

then considered a rack-rent—two guineas an acre for a bad, unfenced, undrained farm. But Dempsey was then young and in the vigor of health—he was full of hope, recently married. The wife of his bosom was the sharer of his toil! Who could despair to fertilise a sand bank or extract the means of living from a desolate and stubborn soil, cheered in his labors by the prospect of the *domus et placens uxor*? For 28 years he labored—he literally watered every square foot of the farm by the sweat of his brow. Some few years since his landlord reduced his rent from two guineas to 38 shillings an acre! Times wore on, his coat became more threadbare, his wife at chapel on Sundays concealed the plainer materials of her cap, and shrouded her emaciated and careworn countenance beneath the faded hood of the once scarlet cloak; still the rent was paid honestly and punctually. The potatoes failed, and poor Dempsey was unable to pay his rent as punctually as usual. After four years of famine he owed two years' rent. His crop this year would nearly pay the arrears! But he was a failing man. He should make room for some bullock owner—his emaciated countenance should no longer scare the portly countenance of the Dublin agent. He and his wife and seven children were turned out by the road side last week—the landlord ordering him 15l. to assist in purchasing his passage to America. One of the most independent landowners in our part of the country, a most industrious and honest grazier, when offered Dempsey's farm valued it at 23 shillings an acre. That is, Dempsey was paying 15 shillings an acre more for the land than its real value. Now just let us calculate the amount of legal injustice suffered by poor Dempsey. Say he never paid more than his present rent, that would be on the 20 acres just 15l. a year more than its value—this sum multiplied by the number of years he occupied the farm (26) amounts to 300l.—the landlord now seizes all his permanent improvements, &c., and gives him and his family, nine in number, just 15l. to go to any place out of his sight. We must concentrate public opinion upon such injustice. We must hasten our organization, or else our people will be driven to madness or die like dogs by the road side.—Truly yours,

THOMAS LANGAN.

THE FIRST CONVICT.—The anxiety which the people and the personal friends have felt for the safety of John Mitchel, may now, it is to be hoped, be allayed. The arrival of the *Neptune* at Hobart Town has been announced; and though no positive accounts of Mitchel have reached, we may expect that his family will speedily receive satisfactory communication from him. It would appear that the Hobart Town men, like the Cape colonists, have revolted against the drafting of British convicts to their doors; they will not, we presume, refuse to receive John Mitchel on the terms of residence which some of his friends accepted. What a meeting that will be after two years' separation, between the protomartyr of '48, and the man who fell in the same cause. What stormy grief for their failure—what burning tears for home and friends. What great hopes, too, will grow from the interchange of their enthusiasm—and what longing gaze of love and sorrow will watch the red sun setting in that far clime—

Because they think beyond  
His glowing couch lies that Green Isle of which  
Their hearts are fond;  
And memory brings old scenes of home into each  
welling eye,  
And thro' each breast pours many a thought that  
fills it like a sigh;  
'Tis then, oh, then! all warm with love they bend  
them down to pray  
For Irish homes, and kith and kin, poor exiles  
far away!—*Nation*.

## THE TEST.

[The following which we find in the *Catholic Instructor* of Philadelphia, refers to an anecdote that we have heard in private, and which deserves well to be recorded.—*N. Y. Freeman's Journal*.]

A French gentleman, and a particular friend of ours, was, not very long since, engaged in a conversational religious controversy with a Protestant acquaintance.—Having brought forward many cogent arguments to prove the truth of his own faith, and to expose the insecurity of the foundation on which rested the religious belief of his opponent, our friend proposed the following test:—"Suppose," said he, "an angel from heaven were to appear to-morrow, hovering over our city, and were to proclaim in a loud voice, that on a given day, every church in the city would surely and to a certainty fall to the ground, save and except those in which the *true faith* was taught. "What," asked our friend, "would be the consequence? Protestants would shrug their shoulders, and doubtingly remark, 'well, our creed may, after all, not be the true one; the founders of it may, possibly, have been in error in coming out of the ancient Church, and we, their followers, may be the silly dupes of a serious and a dangerous delusion, and perhaps our churches are doomed to destruction on the trial day designated. Under all these circumstances, we deem it expedient and also extremely prudent, to remain in our dwellings, rather than venture upon a test in which our security is not so firmly established in our minds, as, at so momentous a crisis were to be desired.' "Accordingly," remarked our friend, "on that day, the Protestants would take good care to remain at home." "The Catholics," said he, "on the contrary, would flock to their churches and fill them to overflowing, resting perfectly satisfied that their temples would survive the ordeal gloriously, and that neither a stick, nor a stone, nor a brick would be discovered to have fallen the day after the trial." The Protestant disputant was at a loss how to meet the touchstone of confidence presented by his good-humored opponent, and postponed *sine die* the further discussion of the question of debate.

If the supposition of the ingenious and witty Frenchman were reduced to a reality, the city presenting such a phenomenon, would exhibit, we opine, all the Protestant churches therein located, wholly and entirely deserted; and suffered to stand the trial unaided and alone, those who formerly worshipped in them, watching and noting the result from safe and convenient distances.

Truth courts the test, no matter how severe,  
But error, awe struck, shrinks away in fear.

FOREIGN INTELLIGENCE

ITALY.

On the Assumption, his holiness assisted at Pontifical Mass at the Liboriam basilica, and gave his benediction to the people from the balcony. Some plot was dreaded, and there was talk about conspirators having intended to throw grenades of glass into his carriage. Some arrests were made in the evening, but nothing further transpired. Sunday, the 18th, was the Emperor of Austria's birthday, and the Austrian Ambassador went to the German church of *dell' Anima* to attend the Mass. The Republican riff-raff intended to give him a hissing, but were intimidated by a piquet of Roman Dragoons, who were in readiness. In the evening they provoked the French soldiers on the Piazza del Popolo, by applauding the music of a Roman regiment, so as to insult the strangers in a marked manner. The French officers, however, sent the mob scampering by a few blows of their canes.

The Archbishop of Rheims (Mgr. Gousset), the Archbishop of Toulouse (Mgr. d'Astros), and the Archbishop of Besancon (Mgr. Matthieu), have received formal notification, through the Nuncio Apostolic and the President of the Republic, that they are severally destined by the Holy See to the dignity of the Cardinalate.

Public attention at Rome continues to be absorbed with the affairs of Piedmont. The Siccardi Ministry have sent M. Pinelli, one of their members, to Rome to endeavor to negotiate. Azeoglio is for a conciliatory policy; Siccardi remains obstinate.

Cardinal Serra-Cassano, Archbishop of Capua, died on the 17th ult., in his diocese.

On the 20th of August, the anniversary of the death of Pius V., Mass was celebrated at St. Peter's, for the repose of the soul of that Pontiff. The Celebrant was Mgr. Gentilini, Archbishop of Siena *in partibus*, and Canon of St. Peter's. After the ceremony, Cardinal Riario-Sforza, *cammerlingo*, who had received the purple from the hands of Pius VII., returned thanks to the Cardinals invited by him, according to custom.

FRANCE.

ADDRESS OF THE PROVINCIAL COUNCIL OF BORDEAUX TO THE ARCHBISHOP OF TURIN.  
The Archbishops and Bishops of the Province of Bordeaux, to the Venerable Archbishop of Turin, salutation in our Lord.

Bordeaux, July 29th, 1850.  
Venerable Brother.—We should severally, long ere this, have expressed to you the deep feelings of our heart, unless the opportunity of the Council of Bordeaux had delayed this tribute of congratulation, in order that we might all, with one voice and heart, pay to you the due praises of that virtue which we admire in a brother and fellow-Bishop. For although we are not ignorant that there is a crown of justice laid up for him who has fought the good fight, and has so strenuously preserved the Faith, we should consider it almost a crime to be silent that our hearts have been refreshed by thee, brother. Indeed, our sadness was great, and continual grief was in our heart, when thou wert bound in the Lord; but we were not ashamed of your chains, because you were truly worthy to suffer reproach for the name of Jesus. But when God heard the prayers which, without intermission, were made by the Church for you, we sung a hymn unto the Lord, who looseth those that are bound.

And now we entreat you, Venerable Brother, by Our Lord Jesus Christ, and by the Charity of the Holy Spirit, that you aid us in your prayers. We also willingly and unceasingly will pray that you may grow in grace, and that God may fulfil all the desires of your heart; for we vehemently wish to be partakers with a Prelate who so fears God, and so generously confesses the Faith, that we also may be found blameless Ministers of Christ, and faithful dispensers of the mysteries of God.

And we very lovingly pray that Almighty God may long preserve you safe and mindful of us.

Venerable Brother, your most humble and devoted servants and brethren,

- FERDINAND, Archbishop of Bordeaux, Primate of Aquitaine.
  - CLÉMENT, Bishop of La Rochelle.
  - JOHN AMÉDEE, Bishop of Perigord.
  - RENEE, Bishop of Angouleme, Elect of Cambrai.
  - JOHN, Bishop of Agen.
  - JOHN-MARIE-JOSEPH, Bishop of Luson.
  - LOUIS-ÉDOUARD, Bishop of Poitou.
  - BERNARD, Bishop of Limoges.
  - ADOLPHE, Bishop of Algiers.
  - J. COUSSEAU, Elect of Angouleme.
- [Conformable to the original.]  
FERDINAND, Archbishop of Bordeaux.

Louis Napoleon arrived at Metz on Sunday. On his first arrival he was but coolly received; but the population, by the following day, had warmed into enthusiasm. He arrived at Chalons on Tuesday, where he had an excellent reception. He was then to go to Rheims, thence to Eprenay, and to return to Paris about twelve o'clock on Wednesday night.

The Archbishop of Paris has just issued a Pastoral letter, in which he publishes a decree passed by the Provincial Council of Paris last year, regarding writers on ecclesiastical subjects. He remarks at great length, and in very stringent terms, on the indiscreet discussion of such subjects—proclaims the decree obligatory, and establishes a committee of examination of ecclesiastical writings, threatening those who publish without leave with the censure of the Church. Finally, he publishes an *avertissement* specially directed to the conduct of the *Univers* in this particular, and condemning that journal for its violent polemics on the late Education Bill, the controversy on the Inquisition, &c. It is a very severe and lengthy castigation. The *Univers* accepts the rebuke with respect, but intimates its intention of appealing to the Holy See.

INDIA.

THE OVERLAND MAIL.

Advices in anticipation of the India mail are from Bombay to the 24th, Calcutta the 13th, Madras the 16th of July.

The event of the past month has been the melancholy suicide of Colonel King, of the 14th Light Dragoons, at Wuzerabad, near Lahore, on the 6th July. The deceased commanded the 14th at Chillianwalla, where, from some cause or other, up to this day a mystery to the world, the corps retreated from before the enemy and got into momentary confusion, and overset

a couple of our own guns, thereby causing them to be captured by the Sikhs. Matters were smoothed over by Lord Gough, and in a short time probably all would have been forgotten, had not Sir C. Napier, in a speech to the corps some months back, alluded to the matter in a cutting way, by saying that such a corps as the 14th would go anywhere, or do anything, if properly commanded. This taunt acted powerfully on the over-sensitive mind of Col. King, who, however, is said at first not to have taken it to himself, till subsequent harshness made it but too apparent. From the time this conviction took possession of the unfortunate gentleman's mind, he became the prey of a settled melancholy, which he never seems to have been able to throw off. In June some of his men were taunted at the theatre by the artillerymen with being cowards, which was of course resented, and a row ensued. Shortly before this, a man of the corps, named McLean, was taken before Col. King for some crime, and on being sentenced to punishment, called him a coward. For this he was tried by a court-martial, and sentenced to corporal punishment, which he underwent on the 20th March; and the man, on being taken down from the halberts, walked towards Col. King and again called him a coward, using, at the same time, grossly abusive language. McLean had managed before coming out for punishment to get enough liquor to make him shortly after tipsy, hoping thereby to deaden his feelings to the cat-o'-nine-tails, and it was while under the influence of the liquor and the pain caused by the flogging, that he again committed himself as above narrated. He was now ordered to be tried by a general court-martial, which he accordingly was on the 3rd of June last.

The Court sentenced him to transportation for seven years.

Sir Charles Napier in revising this sentence, made the following remarks:—

1st.—The prisoner was allowed to get drunk in the guard-room of her Majesty's 14th Light Dragoons when under sentence of a court-martial.

2nd.—The prisoner was brought drunk to the parade.

3rd.—Assistant-Surgeon Fasson, whose business it was closely to have examined the state of the prisoner who was about to suffer corporal punishment, did not examine him, and did not perceive that he was intoxicated till drink and the pain of punishment had made him so furious, that the assistant-surgeon's own words are, "I thought he must be either mad or drunk."

4th.—The Adjutant, Lieut. Abthorp, equally observing with the assistant-surgeon, did not find out that the prisoner was drunk till after he had received punishment.

5th.—The consequence was that the soldier was flogged when in a state of intoxication, and all this took place in presence of Lieut.-Colonel King, the commanding officer of the regiment.

6th.—When freed from the triangles, the prisoner, infuriated by having drank nearly two bottles of arrack and some beer in the guard-room, as proved before the Court, became outrageous and abusive, as might have been foreseen.

7th.—I ask the Court, therefore, to reconsider and to mitigate its sentence, for, however disgraceful the conduct of the culprit may have been, it was certainly as much produced by the neglect of duty in others as by the drunkard himself. The sentence appears to me to be severe beyond all proportion to the crime, in the peculiar circumstances above stated."

The Court still adhered to its sentence, whereupon Sir Charles pardoned the criminal in the following terms:—

"I am sorry that the Court felt itself called upon to adhere to a sentence which I have no power to commute, and cannot, in the extraordinary circumstances of the case, execute! I have, therefore, no alternative but to pardon the prisoner—not excused by his drunkenness, but in facts stated in my remarks to the Court on its proceedings being revised: I assure the Court that great severity, without a due consideration being given to circumstances, is not justice, nor conducive to discipline.

"The prisoner is to return to his troop."

These remarks, simple as they appear, would seem to have caused the cup of Colonel King's bitterness to overflow—he felt his life a burden, and resolved to put an end to his misery by committing suicide.

There had been another explosion of a fleet of boats laden with gunpowder on the Ganges, above Dinapore, on the 10th July. These catastrophes would seem to be occasioned wilfully by some wretches employed for the purpose by those interested.

The Afreedies have re-commenced their annoyances.

OREGON.—THE CATHOLIC CLERGY AND THE INDIAN MURDERS.

(From the New York Freeman's Journal.)

Our readers may remember a few weeks ago an account of a sneaking Methodist preacher who, after owing his life to a Catholic priest who risked his own thereby, afterwards reported that the priest had instigated the Indians to commit the murder. Though we have already refuted the story, the following letter may not be out of place.—We are indebted for it to our very kind and much esteemed Sacramento City correspondent "Philos":—

(From the Sacramento Daily Transcript.)

THE CATHOLIC CLERGY.—A Mr. Field, of Oregon, gave us some items of news from that country a few weeks ago, in advance of the mail, which we published on his authority. Subsequent intelligence from Oregon, which we also published, showed that our informant was wrong in a very important particular. The following communication has appeared in the San Francisco papers, which we copy as an act of justice:—  
To the Editors of the Alta California:—

Gentlemen,—In a number of your journal published in the first part of June last, you inserted an extract from the Sacramento Transcript, stating that nine murderers, including two Catholic priests, had been delivered up by the Cayuse Indians into the possession of the Governor of Oregon, and that it was thought they had been convicted and put to death. The extract is as follows:—

"In March last, he (Gov. Lane) formally demanded of the Indians the remainder of the murderers, and nine of them, including two Catholic priests, have been delivered into the possession of the government of Oregon. By proclamation of the Governor, the Legislature of the Territory was convened on the 18th of May, instant, at Oregon City, to give the prisoners a trial, and our informant thinks, that ere this, they have been convicted and put to death."

I am confident, gentlemen, that you will allow a

Catholic clergyman of Oregon to contradict, through your journal, that part of the assertion relative to the priests, and so to remove the injurious impression it has created in the public mind against the Catholic clergy.

I have just received from Oregon some authentic information on the whole affair. Five of the Indian murderers of Dr. Whitman and family, the only ones that remained alive out of eleven who had been accused of participating in the murder, were given up by the young chief to Gov. Lane, three of them some time at the close of last April, in the Cayuse country, and the remaining two early in May, at Oregon City, where they were all tried, found guilty, and sentenced to death in the latter part of May, and executed on the 3d of June last.

During the whole of the proceedings, not one of the priests were molested nor disturbed. Not a single word was said of them on the trial. The Indians themselves, under sentence of death, aware of the prejudices entertained by some persons against the Catholic clergy, declared that they never heard from any of them any thing that could have induced them to injure in any way Dr. Whitman or others.

And in spite of the numerous writings published in 1848, by a certain gentleman of Oregon, and his endeavors near the Legislature of the Territory in 1849 and 1850, to excite public feeling against the Catholic clergy, and make it appear to the public that they were accomplices in Dr. Whitman's murder—that they were dangerous to the safety, prosperity, and good order of the country, and they ought, all of them, to be banished from Oregon. In spite of all these efforts made against the priests by that gentleman, whom one of those priests, at the peril of his own life, had saved from an imminent and certain death, I am happy to say that the authorities and respectable and enlightened portion of the population of Oregon do the Catholic clergy justice, and in all circumstances show their confidence in them and treat them with respect and courtesy. It is with great pleasure that I feel bound here to acknowledge that there is in the high class of the American people a spirit of tolerance and liberality which enables them to despise the prejudices of narrow-minded sectarianism, and affords them an opportunity of judging with impartiality the facts and the persons, and of giving the right to whom it belongs.

I have the honor to be, gentlemen, your most obedient, humble servant,

J. B. A. BROUILLET.

P. S.—The editors of the Sacramento Transcript, and of all the journals of California, are humbly requested to insert the above statement in their papers.  
J. B. A. B.

San Francisco, 4th July, 1850.

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.

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.

PATTON & MAHER,

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

MONTREAL TYPE FOUNDRY.

THE Proprietor of this Establishment, takes this opportunity to inform the Printers of the British North American Provinces, that he continues to manufacture and has constantly on hand all things necessary to furnish a Printing Office in the very best style.

The great improvements lately introduced into this Foundry, both in workmanship and materials, will enable him to give perfect satisfaction to all those who may favor him with their orders.

Printers will find, in the Specimens just issued, a selection of Book Letter, Fancy Type, and Ornaments, suitable to the Canada Trade. Should their fancy carry them further, Mr. Palsgrave's connection with the most extensive manufacturing in the United States, enables him, at a short notice, to supply their wants; while the Agency in Toronto, under the management of Mr. FEEHAN, gives the Printers of Canada West every facility, a general assortment being kept there, for their convenience.

Old Type taken in exchange for new, without deduction, at fivepence per lb. Twenty per cent. advance is added on American Imports, to cover duties and charges.

CHAS. T. PALSGRAVE,

Corner of St. Helen and Lemoine Streets. 14th August, 1850.

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.

RYAN'S HOTEL,

(LATE FELLERS.)

No. 231, St. PAUL STREET, MONTREAL.

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

THE HOTEL IS IN THE IMMEDIATE VICINITY OF MERCANTILE BUSINESS,

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

THE TABLE

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

THE STABLES ARE WELL KNOWN TO THE PUBLIC,

AS LARGE AND COMMODIOUS,

And attentive and careful persons will always be kept in attendance.

THE CHARGES WILL BE FOUND REASONABLE.

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

M. P. RYAN.

Montreal, 5th September, 1850.

DRY GOODS.

"TO SAVE IS TO GAIN."

W. McMANAMY,

No. 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.

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

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

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

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

GROCERIES, &c.,

Wholesale and Retail.

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

Corner of M'GILL 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—Martell'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—Artichat, No. 1, and Newfoundland

Cassia, Cloves, Allspice, Nutmegs, Indigo, Copras, Blue, Starch, Mustard, Raisins, Macaroni, and Vermicelli  
All of which will be disposed of cheap, for Cash.  
JOHN FITZPATRICK.  
August 16, 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.

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.



JOLIETTE COLLEGE, INDUSTRY.

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

1st Year. Elements of Grammar, Arithmetic, Geography, Sacred History and Religious Course, Ancient History.

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

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

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

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

Each of the above-mentioned matters, is taught in both languages.

After having followed this course, the pupils who desire to study Latin, will find Professors in the same establishment, to forward and complete their studies in this language. Two years will suffice.

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

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

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

TERMS.

Tuition and Lodging, £3 per annum. Music, Drawing, and the use of the Library, are extra charges. Uniform.—A blue frock coat, single-breasted, standing collar, and yellow buttons,—a black sash, cloth cap.

REV. E. CHAMPAGNEUR, Director. REV. ANT. THIBAUDIER, Procurator. Sept. 12th, 1850.

NEW CATHOLIC WORKS,

JUST RECEIVED AND FOR SALE AT

SADLER'S CHEAP CASH BOOK STORE.

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

D. & J. SADLER, 179, Notre Dame Street. Montreal, Sept. 12, 1850.

WORKS ON IRELAND,

FOR SALE BY THE SUBSCRIBERS:

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

A discount of TEN PER CENT taken off all purchases of £5, and TWENTY PER CENT of all sums of £25 and upwards. D. & J. SADLER, 179, Notre Dame Street. Montreal, Sept. 12, 1850.

THOMAS BELL,

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EVENING SALES OF DRY GOODS, BOOKS, &c.

COLLEGE MASSON,

AT TERREBONNE.

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

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

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

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

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

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

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

Every intelligent boy, having good recommendations as to his morals, can be admitted.

Plain and harmonized Chant are taught.

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

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

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

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

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

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

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

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

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

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

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

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

28th August, 1850.

NEW BOOKS.

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

- The Autobiography of Leigh Hunt, with reminiscences of Friends and Contemporaries, 2 vols. Lectures to Young Men, on the Formation of Character, Cultivation of the Mind, and the Conduct of Life, by Geo. W. Burnap. The Sphere and Duties of Woman. A course of Lectures by the same author. A Compendium of Ancient History, with Questions, by M. J. Kenney. Ancient History, from the dispersion of the sons of Noe, to the battle of Actium, and the change of the Roman Republic into an Empire, by P. Fredet. Modern History, from the coming of Christ and the change of the Roman Republic into an Empire, to 1844, by the same author. The History of Darius the Great, by Jacob Abbott. The Book of Politeness, by Mme. Celnart. Poems of the Pleasures: consisting of The Pleasures of Imagination, by M. Akenside—The Pleasures of Memory, by S. Rogers—The Pleasures of Hope, by T. Campbell—The Pleasures of Friendship, by Jas. McHenry.

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

—ALSO— Chambers' Journal, vol. 13. My Birth Day Gift Book; containing selections from Peter Parley's Annual.

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

ST PETER'S COLLEGE,

Chambly, near Montreal, C. E.

THIS Literary Institution, under the guidance of the "CLERGS DE SAINT VITTEUR," is situated in the beautiful and healthy Village of Chambly, 15 miles from Montreal, and 12 miles from Saint John's, and easily accessible from either place. The buildings, large and commodious, have been recently thoroughly repaired; and are now capable of containing 150 scholars. The spacious recreation grounds afford ample room for exercise and amusement. The Students are constantly under the mild and efficient care of their instruction. The course of Studies embraces Orthography, Reading, Writing, Arithmetic, Grammar, Composition; Geography, the use of the Globes, Sacred and Profane History, Botany, Chemistry, Political Economy, Belles Lettres, Rhetoric, Book-keeping, Algebra, Geometry, Mensuration; Surveying, Astronomy, Natural and Moral Philosophy, Logic and Metaphysics, Eloquence, French and English, Music and Drawing.

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

The Scholastic year to commence on 12th September.

Terms:

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

Music and Drawing are extra charges.

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

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

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

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CATHOLIC PRAYER BOOKS.

JOHN McCOY has JUST RECEIVED a good ASSORTMENT of CATHOLIC PRAYER BOOKS, among which are the following:—

- St. Vincent's Manual, containing a selection of Prayers and Devotional Exercises, originally prepared for the use of the Sisters of Charity, bound in velvet, papier maché, morocco, and imitation morocco. The Christians Guide to Heaven. Child's Prayer and Hymn Book, for the use of Catholic Sunday Schools. The Catholic Christian's Companion to Prayer and the Sacraments, and the Holy Sacrifice of the Mass, &c., &c. The Chapel Companion, containing pious devotions of Mass, Morning and Evening Prayers, the Litanies, and Vespers for Sundays. Gems of Devotion: a selection of Prayers for the use of Catholics. The Daily Exercise. The Following of Christ, by Thomas a Kempis. For sale by JOHN McCOY, 9, Great St. James Street. Montreal, Aug. 28th, 1850.

CATHOLIC WORKS.

JOHN McCOY has on hand the following STANDARD CATHOLIC WORKS:—

- Four Lectures on the Offices and Ceremonies of Holy Week, as performed in the Papal Chapels, delivered in Rome, in the Lent of 1837, by Nicholas Wiseman, D. D. A Reply to the Rev. Dr. Turton's "Roman Catholic Doctrine of the Eucharist Considered;" Philalethes Cantabrigienses; The British Critic, and the Church of England Quarterly Review,—by N. Wiseman. Symbolism; or, Exposition of the Doctrinal Differences between Catholics and Protestants, as evidenced by their Symbolical Writings, by Jno. A. Mochler, D. D.; 2 vols. The History of the Life of St. Jane Frances de Chantal, Foundress and first Superior of the Order of the Visitation; collected from original documents and authentic records; by the Revd. William Henry Coombe, D. D.; 2 vols. History of the Reformation in Germany, by Leopold Ranke, translated by Sarah Austin, 2 vols. The Lives of the Saints; compiled from original Monuments; and other authentic records, by the Rev. Alban Butler, 12 vols. bound in 4, Turkey Morocco. No. 9 Great St. James Street. August 15, 1850.

SCHOOL BOOKS AND STATIONERY.

A LARGE assortment always on hand, at very moderate prices.

JOHN McCOY.

August 15, 1850.

JOHN PHELAN'S

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

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

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

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

PRAYER BOOKS.

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

FRENCH PRAYER BOOKS.

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

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D. & J. SADLER, Publishers & Booksellers, 179 Notre Dame Street.

14th August, 1850.

INFORMATION WANTED

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

Printed by JOHN GILLIES, for the Proprietors.—GEORGE E. CLERK, Editor.