

very few instances in which a Sovereign has voluntarily extended political privileges to his subjects—concessions freely made, not extorted by violence or yielded to fear. Those only who are far war with the history of the Roman State during the last quarter of a century, with the depression of its industry, which seemed to render amelioration nearly hopeless, can appreciate the magnitude and difficulty of the labor he has undertaken in giving to the government a popular cast, and laying the foundation of a system which shall provide remedies for existing evils."

Extract of a letter from the Honable John C. Spencer

"I have received your letter of the 18th inst. informing me that a meeting will be held at the Tabernacle in your city on the 29th inst. to make a public demonstration of the sympathy of the American people in the efforts of that glorious Pontiff Pius IX and the Italian people, for National Independence and Constitutional Freedom; and you have my personal co-operation on the occasion."

Extract of a letter from Hon. Albert Gallatin: "Nothing can be more gratifying, more worthy of admiration, than the liberal, elevated and enlightened policy of Pius IX. He has placed confidence in his own people, called them to his aid, and fearlessly restored to them the rights and legitimate powers of the citizens."

Extract of a letter from Hon. D. S. Dickinson: "But I beg leave in this hasty note to assure you that I have regarded with the highest satisfaction the liberal policy of this bold and upright reformer, and that the profound movement meets my warmest approbation."

Extract of a letter from Hon. Wm. H. Seward. "With such motives of respect and affection for Italians, and for their enlightened and benevolent Pontiff, I doubt not that the whole American people will respond, with enthusiasm and unanimity, to expressions of sympathy by the citizens of New York."

Extract of a letter from Hon. Reverdy Johnson:

"There is, too, in the character of the present head of the Papal Dominions, independent of the national struggle in which he is engaged, much to reverence. His comprehensive and liberal views; his manifest desire to promote the welfare of his people; his tolerating spirit (itself the highest evidence of Christianity); his firm and determined will; and, above all, his perfect purity, present him to the world as eminently worthy of all respect and admiration."

Extract of a letter from Hon. James Buchanan. "I have watched with intense anxiety the movement of Pius IX in the difficult and dangerous circumstances by which he is surrounded, and, in my opinion, they have been marked by consummate wisdom and prudence. Firm, without being rash; liberal, without proceeding to such extremities as might endanger the success of his glorious mission, he seems to be an instrument destined by providence to accomplish the political regeneration of his country."

Extract of a letter from Hon. G. M. Dallas. "Admitting as I do very sincerely the public acts of enlightened liberality and independence by which Pius IX has already illustrated his Pontificate, I feel much regret at being debarred by fixed engagements from joining in the demonstration you are preparing to make on Monday next."

"In the character of the Pope we see everything to inspire confidence. There is hope in his real solemnity of his genius—there is hope in his calm and Christian, yet unflinching, courage—there is hope in his direct practical sagacity—there is hope in the beneficence and wisdom with which he looks to and relies upon the masses of his countrymen—there is hope in the unassailable purity of his life—in fine there is hope in a rare combination of intellectual and moral excellencies fitting him for the love and leadership of a reviving people."

Extract of a letter from Hon. Martin Van Buren:

"Regarded only as the political head of a State laboring in behalf of the enfranchisement and consequent happiness of the people, and the general interests of humanity, the Sovereign Pontiff justly claims the best wishes, the hearty cheers, and all proper co-operation of the friends of Reform, in whatever country they may reside, or to whatever sect or class they may belong. The propriety of such encouragement and participation on the part of the most powerful of the American Republics, and the one best entitled to speak in behalf of the rest, as well as to exchange respect for its opinions, will be not a

little enforced, if it be true, as is publicly stated with seeming authority, that this illustrious man who has won the admiration and respect of the world in so brief a period, and whose position at this moment is one of greater interest to mankind than that of any other human being, imbued his love of freedom from witnessing at an early period of his youth the struggles and triumphs of one of the States of this continent."

The Cross;

HALIFAX, SATURDAY, JANUARY 23.

THE CROSS.

We have determined on improving the appearance of our journal, and of extending the sphere of its usefulness. A commencement is made in the present number, which we hope will gratify our readers, and which will be followed up at no distant day, if the patronage of our friends, and the friends of Religion will enable us to do so. By the present change, much additional matter will be given to the reader, without any additional charge; and we hope this exertion will be duly appreciated by our present Subscribers, and induce many more to take the Cross, both in this and the neighbouring Provinces. And here we would bespeak the favorable consideration of the Clergy in all parts, and beseech them to second our well-meant endeavours to promote the common cause of our Holy Religion in this portion of the British Colonies. We would also be glad to receive at all times Communications from the Clergy and intelligent Catholics, in this and the neighbouring Dioceses, in all matters connected with the state and progress of Religion in their respective localities, which it would be desirable to have extensively made known through the Press. We are determined to pay the strictest attention to every communication of this kind, and will feel great pleasure in giving it publicity in our columns. We shall return again and again to this interesting subject.

HALIFAX BRANCH OF THE ASSOCIATION FOR THE PROPAGATION OF THE FAITH.

The first Quarterly Meeting for the year 1848 was held on Sunday Evening last after Vespers at St Mary's, the Rt. Rev. Dr. Walsh in the chair assisted by the Vicar General, and the Rev. Messrs Hannan and Daly. Great spirit and enthusiasm pervaded the meeting, and the returns from the various Collectors proved what a deep hold this noble Institution has taken on the feelings of the Catholics of Halifax. The Bishop gave an interesting account of the progress of the Society since its first institution here, and the amount of good it had effected for religion. Near £600 had been remitted from Halifax to the Central Councils of Paris and Lyons. He also communicated the contents of two letters which he recently received from the Members of those Councils in which they highly eulogized the generous zeal of the Catholics of Halifax, and he recounted the valuable assistance which the Diocese had received in return, for some years past. He expressed a hope that every District in the Diocese, through the exertions of the local clergy would do something, be it ever so small, for this Catholic object, and transmit the amount each quarter to the Society at Halifax. The Bishop also mentioned that when any subscriptions or Collectors were forwarded from any of the Clergy or laity of the neighboring Dioceses, due acknowledgement should be made in the Papers, and in transmitting the money to France every year, each Diocese should get credit distinctly for the amount subscribed by it, as is done by the managing Committee of Dublin for various Dioceses in Ireland. His Lordship announced the receipt of £3 from the Rev Mr Egan the worthy pastor of Miramichi, and directed that this should be entered to the credit of the Diocese of New Brunswick.

The Collectors then handed in the amount of their respective collections, when the very handsome sum of Sixty-seven Pounds eight shillings was realized, inclusive of the above and £17s each from Very Rev Mr Connolly and William Hackett, Esq.

The admission of the Rev Mr. Egan and Mr. Hackett as members was moved by the Vicar General, seconded by Rev Michael Hannan and carried unanimously. Several other new members were also admitted, very many new Collectors' cards, books, pictures, &c. were distributed, and the Meeting—the most numerous and crowd-

ed ever held,—was closed as it had been opened with prayer by the Bishop.

We have heard that the Collectors in the district of Dartmouth are indefatigable, and that a handsome remittance will be forwarded from thence. We call upon all the other districts, both in the neighbourhood of the capital, and throughout the Diocese, to bestir themselves to organize the good work, and to send forward their contributions without delay. Halifax has already set a noble example to the Catholics throughout the country, and we hope it will be universally followed. We know that everything depends on the guiding intelligence and practical, earnest exertions of the Clergy, and we respectfully call for their valuable co-operation in this great and holy undertaking. Communications from any part of this or the surrounding Provinces, addressed to the Bishop or Clergy at Halifax, on the subject of the Propagation of the Faith, will meet with immediate attention.

CATECHISTICAL SOCIETY.

DISTRIBUTION OF PREMIUMS AT ST. PATRICK'S. There was an unusual excitement on Sunday last amongst the children in this populous part of the city, in consequence of the expected distribution of prizes to those who at the recent examinations were specially distinguished for their proficiency in the Christian doctrine, their punctual attendance at the Sunday classes, and their good conduct. The congregation at St. Patrick's Church was unusually large. At the last Mass, which was celebrated by the Vicar General, the Bishop and the Rev. Mr. Daly assisted. After the Pontifical Benediction at the close of the service, his Lordship delivered a Discourse on the Festival of the Day—the Holy Name of Jesus—and then proceeded to distribute the prizes to the many fortunate candidates of both sexes who were judged worthy to receive them. The Bible, various Testaments, and religious works of considerable value were amongst the Premiums bestowed.

In alluding to the state of Catholic education in that crowded part of the city, Doctor Walsh complained that the just claims of the Catholics for some Parliamentary assistance to St. Patrick's Schools, had not received that consideration which they deserved. Here was a District comprising nearly one half the city, with several hundreds of Catholic children requiring the benefit of a sound Christian Education, with spacious and commodious schools, capable of being enlarged to any extent, and yet not one shilling of the public money had yet been granted to St. Patrick's. The Bishop declared of his own knowledge, that in some parts of the Province there were as many as six, nay eight, Schools in certain districts, each of which was receiving some assistance, if not a liberal grant, from the Province, although the united numbers of children attending these six or eight Schools did not equal the number which he had often seen in St. Patrick's Schools, and which could and ought to be increased three or four-fold, if a reasonable assistance in proportion to what was given elsewhere, were allowed by the Province.

We are decidedly of the same opinion. Any one who is acquainted with the North End or Datchtown, and the numbers of poor children who swarm in every street of that dense neighbourhood, must admit that education is as much, if not more wanted there, than in any part of the Province of Nova Scotia. A Petition numerously signed was presented to the last Parliament on this subject, but without effect. We hope the Catholics of our city will take up the question this year with the spirit and energy which its importance demands, and that impartial justice will be at length dealt out to those ill-treated and badly-neglected Schools.

THE LORDLY TITLES OF THE CATHOLIC BISHOPS

Some poor, briefless Lawyer, whose bag we daer say, as well as his head, would go far to prove that there is a vacuum in nature—a proposition stoutly contested by some of the old philosophers—has been publishing this week some precious *Banquet* on the above subject. He may save himself the trouble, unless indeed he wishes to have all the controversy to himself. As we intimated last week Catholic Priests and Bishops are very indifferent about these conventional titles. A Bishop duly consecrated in the Apostolic Ministry, and by the Apostolic Order of Succession, is always a Bishop, no matter what the Queen, or the Secretary of State, or any other public functionary may call him. Others

may squabble about empty, human titles; but a Catholic Bishop or Priest would feel more delight in converting one soul to the knowledge of the truth "as it is in Jesus," and in bringing back one strayed sheep to the true fold, than if he received all the titles which poor worms of this earth take upon themselves to bestow. An ear old favourite Robie Burns, says:

"A King can make a belted Knight,
A Marquis, Duke, and a' that;
But all the Kings and Queens on earth would
Be unable to create one real Bishop. Queen Elizabeth tried it, but she made herself the laughing-stock of Christendom. St Paul tells all Ladies to be silent in the Church, and to have their heads veiled on account of the angels. Yet, it is strange that in England after its reformation, the order of nature and religion was subverted. Men were subjected to women even in things spiritual; nay, women were appointed Heads of the Church, though our Saviour never constituted a woman an apostle or Disciple, during the whole course of His ministry. Our Protestant friends, therefore, may make their heads easy about all the Grand Titles recently accorded to the Catholic Bishops. Those Prelates are assured do not feel themselves in the least exalted by this "important concession to Rome" as it is so comically termed.

CATHOLIC EDUCATION.

In resuming our remarks upon this subject we must disclaim the intention of introducing discord and division into the ranks of any party. Our object is, to make our principles known, and to state clearly upon what terms we can avail ourselves of Legislative assistance. If our views on the subject of education do not accord with those of others, it is a matter which we may regret, but cannot help. Catholics are no more at liberty to adopt a system adverse to their religious principles than they are to change the Faith of the Church, and however worldly, wise the assertion may seem, we should prefer the grossest ignorance, with its attendant evils, to any system of education having the least tendency to weaken the religious convictions of a Catholic.

Let us not be misunderstood. We have not the remotest fear that in the conflict of different religious opinions Catholicity will not acquire a proud pre-eminence. But we do greatly dread that her practical influence upon morals would soon entirely disappear if her battle ground be a College where every variety of opinion will be fostered into rank luxuriance—where there is no one to wield the sword of her spirit, or to rebuke the pedant who would trow her out of countenance. The knowledge of God's Law, and of His mysteries is the most important knowledge that was ever communicated to man. To give the former due influence over his mind, and to inculcate unceasingly a strong belief in the latter, we must if possible remove all countervailing causes. But if at a time, when his mind is susceptible of every impression, we introduce him to a system directly calculated to sap the influence of that law, and to unlace his belief in the mysteries of Faith, our conduct would be not only foolish, but criminal in the extreme.

To educate a pupil is not to teach him any particular branch or branches of science. An algebraical theorem or a geometrical analysis is true, no matter by what mouth it is uttered. Objectively considered, truth is the property of all men, and as in matters purely scientific, there is no great room for the play of passion, under certain circumstances, we may safely trust ourselves to the guidance of any competent professor without regard to his religious opinions. But to educate a pupil is to make religion a part and parcel of his being—constantly to inculcate principles of rectitude and morality—to repress every manifestation of vice by a rigorous, but a wise and prudent system of restraint—to form his heart to virtue, and to enlighten his mind—and to direct his course of studies with a view to his future position on the great theatre of life. Such is our idea of Catholic education, and we hold it as certain that the mixed system can never produce those leading features. Faith to be sure is the gift of God, but the preservation of faith is to some extent, in the power of man, and we certainly think that the man who is careless about that rich deposit, has no part in the spirit of the Church of Christ.

Catholics have been charged with exclusiveness, and no doubt they are exclusive in all matters of religion, and in things essentially connected with it. But they do not force their principles upon any one. Their liberality can never