

'inammon of iniquity,' is significant. Alms-deeds are, therefore, strongly recommended by our divine Redeemer in this passage; and we ought to secure the future friendship of the poor and indigent, by our munificence towards them at the present moment; while we are instructed such will be the efficacy of our charities, that the poor, whom we are thus enabled to secure as friends, will have it in their power to serve us, after they have departed from this world, and become inhabitants of the everlasting dwellings of the heavenly kingdom where they will receive us, though we ourselves 'should fail' without their assistance. As only God is the distributor of grace, the orphan, the widow, and the miserable, whom we have benefited by our alms on earth, possess no other means of rendering us a return for our liberality, than at present by offering up their petitions in our behalf to Christ, and making intercession for us, afterwards in heaven, when they shall be among its blessed inhabitants.

St. John expressly tells us that the saints above, present our prayers before the mercy-seat, and thus become our intercessors. Whilst relating his vision of the heavenly Jerusalem, the beloved disciple describes how 'the four and twenty Ancients fell down before the Lamb, having every one of them harps and golden vessels full of odours, which are the prayers of the saints.'

Inferred from the communion of Saints in the Apostles' Creed.

That the saints in heaven should intercede for us, their mortal brethren in the faith, is agreeable to reason as well as to religion.

1. How we can really believe, while we recite that specific article of the creed which teaches a 'communion of saints,' without acquiescing in the truth of this assertion, would be difficult to explain. That this communion exists only between the faithful and the pious upon earth, without comprehending the saints above within its limits, is diametrically opposed to the doctrine of St. Paul, who tells his Hebrew converts:—'You are come to Mount Zion, and to the city of the living God, the heavenly Jerusalem, and to the company of many thousand angels, and to the Church of the first born, who are written in the heavens, and to God the Judge of all, and to the spirits of the just made perfect.'

* Mammona apud Hebræos divitiarum appellari dicuntur; convent et Punit in nomen; nam lacrum Punicæ mammona dicitur;—S. Aug. de Serm. Dom. Lib. ii.
† Epoc. C. v. V. 8.
‡ Heb. C. xii. V. 22, 23.

(To be Continued.)

NEWS FROM EUROPE.

The Steamer arrived at an early hour on yesterday morning. The news is varied and important. Fraternization and union are the order of the day in Ireland. The two old Repeal Associations are dissolved, and a new one composed of Old and Young Irishers has been formed. It seems that tens of thousands were prepared to rush into insurrection after Mitchell's conviction, and that nothing but the most earnest advice of the Council of the Irish Confederation would have prevented them. The agitation for nationality is now becoming really formidable to England, and will be much more so the moment that some settled form of Government is established in unfortunate France, where everything just now is falling to pieces. Mr. Mitchell sailed for Bermuda on the 4th inst.

Important if not decisive events have occurred in Italy. The Austrians have been defeated in a great battle, Peschiera has been taken, and the union of Lombardy and Piedmont has been voted. Sicily too wants to join this Northern Italian Kingdom. The Pope has offered his mediation to the Emperor of Germany and the other belligerents. His Holiness is said to have recovered all his popularity and to have been feted on St. Philip Neri's Day (26th May). Fresh disturbances are expected in Naples and the insurgents from Calabria and the whole South are marching on the Capital.

Lord Palmerston has diplomatically denied that the English Government interfered in favour of Austria in the Italian Peninsula. It is admitted that the English have become odious throughout Italy. They are equally detested in Spain and Portugal, though they have convulsed these countries with all the horrors of civil war for many years past, and dethroned two lawful Kings to forward their own grasping, commercial interests. They have met with a just retribution. They

are foiled in every attempt and hated into the bargain. Mob law is the order of the day in Berlin. The Emperor of Austria is still at Innsbruck, and refuses to return to Vienna.

Providence is reading an awful lesson in the year 1848 to Kings and Governments on the shameful neglect of their duties to the people, whom they have not ruled but crushed. England, the greatest robber, oppressor, and murderer of them all, has received some of her punishment. The fearful remainder will come as sure as God exists. May she avert the Divine scourges in time by doing justice to Ireland!

TO CORRESPONDENTS.

We have received two communications relative to a recent quarrel in this city, the details of which, on both sides of the question, have occupied several columns in the newspapers of last week. It was never our intention to mingle in the local politics of Nova Scotia, as the Cross was instituted to discuss not the things of earth but those of heaven. Whenever we have departed from this general rule, it has always been with great reluctance, and under strong provocation. We see no reason to make an exception in the present case. Moreover, as the subject is likely to come before a Court of Justice, we think that a due respect for the law as well as the interests of truth, should impose some restraint on the curiosity of the public as well as on the voracious appetites of 'the gentlemen of the Press.'

We have forwarded the letter of 'A Purgatorian' to a quarter where it will be likely to meet with more attention than we can bestow upon it.

'Brian Boru.' Soldiers are never charged anything. With regard to the old, crazy, and unsightly Ordnance building, we believe it is true that an application has been to the Government authorities for its removal, but we do not know why it is still permitted to disfigure the sanctuary of the dead, unless that the application has not been successful. The obliging Doctor, Mr. Keefe, will readily answer the other questions asked.

'A West Indian.' The sum is £200 per annum.

'Maccabeus' is wrong in the answer he gave to his Protestant friend. The text in dispute having been written under the Mosaic or ancient law proves as much against the existence of Limbo as it does against Purgatory, and therefore cannot apply to a middle state at all. The English Protestant translation of Genesis xxxviii. 35 is a shameful perversion of the obvious meaning of the holy Patriarch, viz.: 'I will go down into the grave unto my son.' The context shews that this could not have been his meaning, for he had just before said, v. 33, 'It is my son's coat; an evil wild beast hath eaten him, a beast hath devoured Joseph.' His father, therefore, did not believe that he was buried in a grave. When the Catholic version uses the word *Hell* in this place it does not signify the *hell of the damned*, for he could not suppose that his young and innocent son had been condemned to that dreadful torment. In the Septuagint the Greek word is *Hades*. In the Hebrew it is *Sheol*, and in the Vulgate *Infernus*. The English Catholic translation is thus more literal, and the meaning of the word *Hell* in this and similar passages is easily explained. The dragging down of 'the tortured text' into the Protestant 'grave' was done to elude the force of the passage in favour of Purgatory or a middle state.

'A Rebel.' Until the Rebel be transformed into a hero by success his character is an unfortunate one, although it frequently commands our sympathy and respect. But we feel neither one nor the other for *anonymi* Rebels. Our fiery correspondent, therefore, who indites his patriotism from behind a mask, cannot be gratified. Let him call an open air meeting on the Common, and proclaim to the Queen's legs his lofty and grandiloquent aspirations. His sanctity will then rise in our opinion in the inverse ratio of his judgment. We would recommend him beforehand to practice Sempronius's speech or war: 'Romans, Countrymen, and lovers!'—'A horse, a horse!'—'My name is Norval,' and a few other oratorical and bellicose gems of school-boy eloquence.

HERRING COVE.

On to-morrow week, the 21. of July, the Feast of the B. Virgin, the Bishop will hold a Visitation at Herring Cove, and administer the Sacrament of Confirmation.

ECCLESIASTICAL CONFERENCES.

The first Conference ever held in the Western District took place at Meteghan on the 15th inst. It was attended by the Rev. Mr. Goudot of Argyle, Rev. Lawrence Byrne of St. Mary's, Rev. Thomas McDonnell, of St. Croix, Rev. John Nugent of Yarmouth, and the Rev. John Carmody of Meteghan. The latter place has been chosen by the Bishop as the most central spot in this extensive District for the convenience of the Clergy. We consider the establishment of those Conferences as a happy omen for Religion in that part of the Diocese, and we are certain they will prove eminently useful both to the laity and clergy. We understand the next Conference will take place at Meteghan on Wednesday 13th of July.

TRIDUUM FOR IRELAND.

We have gratifying accounts from various districts in the West, of the fervent manner in which the faithful have responded to the voice of the Sovereign Pontiff, inviting them, through the Bishop, to offer up their prayers for Ireland. The Churches were crowded, the Litanies were chanted, and alms were freely bestowed. Upwards of £17 were contributed at St. Mary's, Frenchtown, for the relief of their suffering fellow-Catholics in the Island of Saints—which may now be denominated the Island of Sorrows. This included the subscription of the Rev. Mr. Byrne, St. Croix and Courberie also gave their quota according to their means, following the charitable example of the Rev. Mr. McDonnell. Rev. Mr. Walsh of Windsor subscribed a pound to this benevolent fund. To shew how well our French brethren behaved on this occasion we quote the following extract from a private letter:

'The Triduum at St. Mary's gave the greatest satisfaction to all who witnessed it. The oldest inhabitants of the parish declared that they never before witnessed anything equal to the offices and ceremonies of those days, as well as of the Rogation Days in the previous week.—High Mass was sung each day with a full choir, and immediately after Mass there was a procession, the choir chanting the Litanies of the Saints and of the Blessed Virgin. The people remained all day in the Church for prayer and confession. Between two and three hundred approached the Holy Communion, and the Church was crowded each day just as on Sunday. I have been told that the Church of Meteghan was equally well attended.'

Alms amounting to £2 2s 6d. were collected at Liverpool by Rev. Mr. Power.

CHURCH BUILDING.—By the examination of data, tolerably accurate, we find that, during the three years preceding January 1st last, there have been erected, within the United States and territories, 191 new Catholic churches. This calculation does not include erections for religious communities and other ecclesiastical establishments, or a very large per centage of church buildings remodelled or renewed, and not noted among the annual returns of increase.—N. Y. Freeman's Journal.

DOCTRINAL LETTERS OF THE RIGHT REV. DR. HUGHES.—The N. Y. Observer says:—

'We would respectfully inquire if the bishop will continue his letters on the Catholic controversy, or has he come to the end of his series?'

The letters, of course, are but secondary to more important labors. Catholics, who are aware that the duties of the Bishop of New York are quite sufficient, according to the ordinary distribution of business, to occupy the zeal and energy of two persons at least, can understand why the letters have been interrupted.

We can inform the Observer that they will soon be resumed. *Idem.*

LONDON.

THE NEW CHURCH OF ST. THOMAS OF CANTERBURY, FULHAM, the first stone of which was laid by the late Vicar-Apostolic, June 16, 1837, solemnly opened on Tuesday, the 30th of May, by the Right Reverend Dr. Wiseman, P.V.A.L.D. The Church is capable of containing about 600 persons, and is from a design of Mr. Pugin. It has a very spacious sanctuary and is without a screen—there being a light open communion rail in the pointed style,—and on Tuesday the advantage of this arrangement was obvious in the magnificent view afforded of the imposing ceremony of a Pontifical High Mass. There are

two side Altars, the one of our Blessed Lady, and the other of St. John the Evangelist; these and the High Altar have each a richly-carved frontal and reredos illustrative of the Saints to whom they are dedicated. The High Altar has a figure of St. Thomas in a sitting posture attended by angels offering incense and crowns. The Altar of the Lady chapel has the coronation of our blessed Lady in very beautiful carving, and that of St. John is surmounted by figures of the Saint suffering torture in one compartment, and writing his Gospel in the other. The Church had been blessed the previous day by the Rev. Dr. Fergusson, who has been appointed to this mission. A throne with a dossel and canopy had been prepared in the sanctuary, and the reredos ornamented with a selection of choice flowers, furnished, with his usual kindness, by Joseph Knight, Esq. The procession formed and entered the Church by the west door, the choir singing the 'Ecco Sacerdos Magnus,' composed by Meluzzi. The Reverend Mr. Butt, of the Benedictine Convent, Hammersmith, carried the Cross, attended by the Acolytes; then the Clergy two and two, in cassock and surplice. Among them observed the Very Rev. Monsignor Rye, Dr. Whitty, the Reverend Mr. Jones, Mr. Beero, Mr. Boyle, Mr. Coffin, of the English Oratory, Mr. Bugden, Mr. Hood, Mr. Burgo. Mr. Wheel was Master of the Ceremonies. The Bishop whose train was borne by Master Charles Rowden, was attended by the Rev. Messrs. Talbot and Seale, assistant Deacons; the Very Rev. Mgr. Charles Eyre, Deacon; and the Rev. F. Neve, Sub-Deacon. The Father Superior of the English Oratory was the Assistant Priest. The Mass was the 'De Sancto Gregorio Magno,' lately published and was sung very effectively under the direction of Mr. Lutz, several of the Clergy giving their assistance in the choir. After the Gospel, Mr. Newman ascended the pulpit, and preached from the text, '*Beati facite.*' &c. He spoke of the Church as the center of the earth, but not at any time possessing it all; of England's services to her conscientiously, as in the case of the early missionaries who converted the north of Europe, and unconsciously in the services which she rendered to Pius VII. at his restoration; and now through Ireland, whose children carry the Faith through the whole earth. He spoke also of the general law of God's dealings with nations; how one lost and another gained; how the Church, driven away from one country, took possession of another; so that the counsel of our Lord, to see when persecution arose, became in effect a law of the Church's action. The Reformation in Europe was followed by the conversion of the New World; and to counteract the heresies of that time, a great Saint arose—Ignatius 'Blessed,' said he, 'be his name, and blessed be his children.' The sermon ended the Deacon sang the 'Confiteor,' and the usual Indulgence was proclaimed by the preacher. By a very striking and unforeseen coincidence, the Rev. F. Neve, formerly Mr. Newman's pupil at Oxford, but now a Priest, was serving at the altar. Mr. Coffin, formerly Vicar of St. Mary Magdalen, Oxford, now a Priest of the congregation of St. Philip Neri, was also present in the sanctuary. After mass the procession retired from the church by the west door. In the afternoon the procession entered the Church as in the morning, and when the Bishop had ascended his throne Vespers were solemnly chanted. The Very Rev. Mr. Charles Eyre, of St. Marie's, Newcastle-on-Tyne, who had been Deacon at the High Mass, preached. He contrasted the dedication of the temple of Solomon with that of a Christian church, and from the event of the day, among others of like nature, argued hopefully of the reconversion of this country, which had also been spoken of encouragingly by the Father Superior of the Oratory in the morning. He next spoke of the ruined churches and monasteries of this land, which bore witness to a religion no longer powerful as it once was, but abandoned three hundred years ago. A memorial at one of the former glory of this country and its present humiliation is to be found in Rome; there the Pontiff, in whose reign the schism was consummated, ordered that on this monument the name should be at his feet; for he had lost England, the brightest of its jewels. He concluded by calling on all to pray earnestly for the conversion of this country. Benediction of the Most Holy Sacrament followed, after which the Bishop and Clergy retired in the order they had entered. Among the many who were present in the Church we saw the Right Rev. Dr. Davis, the newly consecrated Bishop of Maidland.