

PIUS IX.

In the remarks made in our last number under this head, we suggested that in the event of any continued duplicity on the part of the French, his Holiness might retire to Bologna, and there rule as an independent Sovereign in the second city of his kingdom. We well knew how this would disconcert all Gallic manœuvres. What we then conjectured as probable is most likely to take place. By the most recent accounts it seems that the Pope is determined to go Florence with the restored Grand Duke of Tuscany, and to proceed from thence to Bologna, where, under the auspices of the Catholic Powers, he will resume the government of his realms. France feels in what a false position this would place her. By what pretext could she justify her possession of Rome, whilst the Pope would rule supreme in Bologna and throughout the greater part of the Ecclesiastical States? Hence the mission of M. de Corcelles, who was expressly sent to Gaeta to prevent the Pope from going to Bologna. Pius IX. has, however, been inflexible. If the French, after their entry into Rome, shall presume to negotiate between him and his subjects, or to prescribe conditions, the Pope will go to Bologna and set them at defiance. This is the gist of M. de Corcelles' despatches to the French Government, and it adds not a little to the embarrassments of this most perplexing question. We do not pity the French, for they have richly earned their present ignominious position.

We all remember with what an outburst of applause the first liberal measures of the Holy Father were received in Europe and America. The Protestant press at both sides of the Atlantic were loud and eloquent in their fervid eulogies. We are always in the habit of taking a considerable discount from Protestant praises of Catholic Ecclesiastics. But in the case of Pope Pius we more than doubted the sincerity of his Protestant admirers. With very few exceptions, we were of opinion *ab initio* that those hollow scribes praised the Pope because they believed his measures were calculated to injure the interests of Catholicity, and to peril the existence of the Church. Their subsequent conduct proves that we were correct. Nearly all those journals have maintained an ominous silence since the meek and holy Pontiff was driven from his throne; or if they have spoken, it was not even in sympathy for their former idol, but in admiration of his ruffianly persecutors, and in savage exultation at the approaching downfall (as they madly believe) of Popery and Catholicity. The lesson is not without its value, and the moral to be derived from it is of almost universal application. Thus when Father Mathew arrived at New York harbour the other day, the most prominent amongst those who went forth to meet him, and *apparently* to do him honour, were the bitterest enemies of the Catholic Church in the whole United States—men who, with their filthy pens, and still filthier tongues, have

been pouring out their nasty venom upon all that we hold sacred. Conspicuous amongst those great and disinterested admirers of an humble Catholic priest, were Dr. Dowling and Dr. DeWitt. Dr. Dowling is the author of 'a History of Popery,' which no demon in hell could indite with more rage and falsehood. Dr. DeWitt is the habitual calumniator in his pulpit of Catholic Priests and every thing connected with the Catholic religion. He it was who some time since brought the notorious Kirwan into his pulpit at New York, and joined that brazen apostate in a horrid denunciation of the Catholic Priests. Can we believe that such brutal bigots as DeWitt and Dowling really love or admire Father Mathew? Certainly not. Their praise is all hollow—their admiration a mere pretence. They love a Catholic Priest just as much as the devil loves holy water. Their real object is to injure Father Mathew—to place him in a false position—to weaken the confidence of the Catholics in his motives, and thus to mar his benevolent mission. Should such artful dodgers as DeWitt and Dowling take possession of Father Mathew at his entrance into every American city, it requires no divination to predict the result. The success of Mr. Mathew's exertions in Ireland depended on his sacerdotal character; it was because he was a priest that the myriads placed confidence in him. No matter what amount of nonsense may be spouted to the contrary, no vice can be eradicated—no passion controlled—no virtue acquired, without the aid of religion—without supernatural assistance. Moral reform is an unreal mockery, unless religion be its basis. Father Mathew, then, in order to ensure success, and to confer a lasting benefit on his countrymen in America, will and must promote the virtue of Temperance chiefly and principally by religious influences—by the means appointed by Christ, and adopted by the Catholic Church. The moment that he begins to do this, and that the enemies of Catholicity see that they cannot use him for their purposes, our life for it that 'the Tings' and 'the Tonges,' the 'Dowlings' and the 'DeWitts' will be 'seen no more' with him.

THE BISHOP OF NEW YORK.

It appears from the New York papers that this distinguished and indefatigable Prelate is again assailed by some of the rabid press of that city. Renegade Irishmen, American Fourierists, and cosmopolitan scoundrels, yell with miraculous harmony against the man who is an honour to his native land—a brilliant ornament of his adopted country, and a most gifted pontiff in the universal church. Respected and beloved as he is by all good men, the unprincipled assassins of the press are naturally and consistently opposed to John, Bishop of New York. We are not surprised; indeed if it were otherwise, our admiration would be great. The eulogies of certain journalists on Catholic clergymen is the most terrible censure that could be pronounced. But whenever we find a Priest or a Bishop abused by godless infidels, bigotted sectarians, or Catholics who assume the name only to disgrace their church, we always in-

fallibly conclude that that Priest or Bishop is giving great annoyance to the Devil. If it were not so, the Father of mischief would direct the assaults of his agents to some other quarter. The Bishop of New York must be a great and a good man, for all the enemies of God and of His Church are opposed to him.

THE CATHOLIC PRESS.

We were delighted to behold the new and improved appearance of the *New-York Freeman's Journal*. It has been very considerably enlarged, and now contains forty columns of well-printed matter, with a beautiful heading of "a tried mariner steering his boat through the surge of an overwhelming storm, his Cross erect for a mast, and above all his appropriate motto displayed, *Regnum Dei et Justitia Ejus*—the Kingdom of God and His Justice." It is really a credit to the Catholics of New York to have such a respectable organ, and we earnestly hope that they will support it as it deserves. A well-sustained Catholic press in America is one of the great requirements of the age.

ST. PAUL'S, HERRING COVE.

The interesting ceremonial of the Benediction of the Cemetery at Herring Cove, took place on Tuesday last in presence of a large number of the Faithful. This solemn rite was performed according to the Roman Pontifical, by Rt. Rev. Dr. Walsh, assisted by the clergy. At 2 o'clock his lordship delivered a discourse on the subject in the new and unfinished church of St. Paul, making an appeal to the piety of the audience, which was very liberally responded to. The collection, we understand, was very handsome, and a considerable sum was realized during the day, which will go far towards the completion of the new churches at Ferguson's Cove and Herring Cove.

FEAST OF ST. ANNE, MOTHER OF THE BLESSED VIRGIN—26th JULY.

At an audience of His Holiness on the 23d of February, 1845, a Plenary Indulgence was granted for ever by Pope Gregory XVI. to all the faithful of both sexes, who being truly penitent, having confessed their sins, and received the Holy Communion, shall devoutly visit any church in the Diocese of Halifax, on the Feast of St. Anne, and there for any space of time offer up their pious prayers to God for the Propagation of the Catholic Faith.

LATEST NEWS FROM EUROPE.

Rome has at length surrendered, and the French are in possession. It is said they were favorably received by the population. We will now see whether they will have the honesty to restore it to its legitimate Sovereign, and if not, whether the other continental Powers will suffer a corps of 50,000 Frenchmen to remain in the states of the Church. Poor Charles Albert, the late King of Sardinia, has died in Portugal, most probably of a broken heart. He had courted death in vain on the fatal field of Novara. Repression is the order of the day in France, and the Government are putting down their opponents with a strong hand.—

Queen Victoria will certainly visit Ireland in the beginning of August. This will be a noble opportunity for a general amnesty, though two of the State Prisoners have been already sent on their distant voyage. John Reynolds, M. P., has been elected Lord Mayor of Dublin for the ensuing year. The accounts of the harvest, and of the prospects of trade and commerce, are in general very satisfactory. Emigration from Ireland is checked—confidence is reviving, and even in Paris the funds have risen. It is useless to say anything of the state of Germany or Hungary until some more decisive news shall arrive; but the German Constitutionalists, as well as the Magyars, seem to have a poor chance of success against Austria, Russia, and Prussia.

TO CORRESPONDENTS.

A Burgess respectfully declined; our kingdom is not of this world.

A Purgatorian.—What you allude to is not at all necessary. In the words of St. Augustine, *nulla sunt adjumenta mortuorum, qualiacumque sint solatia vivorum*. One offering of the Holy Sacrifice is more efficacious for the purpose than the expenditure of all the gold in California for mere worldly pomp. In Catholic countries no body is ever committed to the silent tomb until the sacrifice of our redemption is offered up for the repose of the immortal spirit which dwelt in it. Those who neglect this duty are both heartless and irreligious; and when we see the useless trouble and expense they incur in other respects, we are either moved to pity for their ignorance, or to contempt for their hypocrisy. To believe in the doctrine of a middle state without doing every thing in our power for the relief of the departed, is a paradox both in religion and humanity. As for the suggestion about the forms of the new head-stones, we will only ask with the Poet:

Can storied urn or animated bust
Back to its spirit call the fleeting breath?
Can honour's voice provoke the silent dust,
Or flattery soothe the dull, cold ear of death?

A Constant Reader.—Our advice is, to keep never minding him, and avoid his company. The devil himself can't hurt you if you keep out of his way.

Pic Nic.—Your surmises are correct, and we dare say the Managing Committee would be grateful for the hint. A drunken sailor smuggled himself on board last year, and gave great annoyance.

Cruz.—There was a bare-footed, shock-headed pot-boy, in a tavern to the westward, some three or four years ago, who might be able to answer your question. It does not lie within our department.

T. B. C.—No; it is not allowed. A Catholic can never join in any religious worship with those who are outside the church. It would compromise truth and countenance error. There can be no religious worship of God but in the True Faith. If the branch do not abide in the vine, it can bring forth no fruit. When the Great Council of Trent was sitting, an application was made on the part of the Catholics of England, who were then suffering dire persecution for the Faith, to know whether it would be permitted to attend the Protestant service, even for