

more thoroughly opposed to that purposed in the Church which is proverbially mentioned among us as corrupt.—(Pp. 346—53.)

In like manner, Mr. Mariotti pertinently observes—

What I have seen has led me to reflect bitterly on Mr. Bowdler's "Quid Roma faciam?" The answer is, *All that you try in vain to do in England.* For, in sober truth, he has only told us that what exists there in practice exists with us in theory. However, I agree with him that it is our duty to put it in practice at home. But how to get Ecclesiastics to live in primitive brotherhood and primitive poverty? How to bring people to confession? How to induce candidates for holy orders to submit to education? How to get the opportunity of restoring the daily Sacrifice? How to warm our churches with devotion, so that people may come in and be cheered and helped in their prayers? These are questions to which he has supplied no answer; and the answer is not easy. It requires every allowance for the reserved and retiring character of the English, to hope that we are not, even in comparison with the French, a fallen people.—(Pp. 107, 8.)

Mr. Allies, again:

I am greatly struck with the power exercised in the Roman Church by the great dogma of the Real Presence. It is the centre and life of the whole. It is the secret support of the Priest's self-denying mission; by it mainly the religious orders maintain themselves; the warmest, deepest, lowliest, most triumphant and enraptured feelings surround it: the nun that adores in silence for hours together, one from the other taking up that solitary awful watch in the immediate Presence of the King of Kings; the crowd of worshippers that kneel at the blessed yet fearful moment when earth and heaven are united by the coming down of the mystical Bridegroom into the tabernacle of His Church; the pious soul that not once or twice, but many times during the day, humbles itself before Him; the congregations which close the day by their direct homage to Him, as present in the three-fold nature of man,—body, soul and spirit; all these attest the deep practical import which the dogma of the Real Presence exerts on the Catholic mind. Are not their Churches holier to the believing soul than was the temple of Jerusalem when the visible glory of the Lord descended on it? For does not the single lamp burn in before the shrine indicate a Presence inexpressibly more gracious, condescending, and exalting to man? In Catholic countries the offering of direct adoration, the contemplation of the mind absorbed in the abyss of the Incarnation, never ceases one instant of the day or night. It is the response of the redeemed heart for ever making to Him, "who when He took upon Him to deliver man did not abhor the Virgin's womb." When I contrast this with [English habits]—I do not wonder at the Roman Catholic who regards the English Church as a sheer apostasy, a recoil from all that is controlling, and transcendental in faith to a blank gulf of unbelief.—(Pp. 331—8.)

In all this the language of an Anglican or a Catholic? The following will be very interesting to our readers: it occurs in the course of a conversation held by Mr. Allies with M. l'Abbe Ratisbonne, author of the *Life of St. Bernard*; a brother of the M. Ratisbonne, so miraculously converted from Judaism by a vision of our Blessed Lady.

He said—"My brother, two hours after his conversion, was seen by cardinal Mezzofanti, who was ready to throw himself on his knees in adoration to God. Nothing was known of my brother at Rome, and at first great apprehensions were entertained as to what his character might be. He had never read two pages of the Bible; never received any religious instruction whatever; was altogether of a light and superficial character. The Blessed Virgin appeared to him as close as I am to you; she made a motion to him that he should remain quiet under the Divine influence. On rising out of his ecstasy he had received intuitively the knowledge of the Christian Faith. He came and lived three months with me; I never talked with him as to what he should do, I carefully abstained from exercising any influence over him. I had, indeed, great apprehensions of him, as to what his future life would be at the end of that time. I said to him, 'I am going to offer Mass for you, to know what your future vocation will be.' He replied, without the slightest hesitation or emotion, 'I am in

no doubt about that. Two courses are open to me: one is to become a Priest and to live here with you—the other is, to enter into the Company of Jesus. I don't know what that is, but I shall become a Jesuit' I was very much astonished. 'As tu bien réfléchi?' je lui dis. 'Je n'y ai pas réfléchi, mais, la S. Vierge me l'a dit'—He knew so little what the Jesuits were; he had so great an apprehension what would happen to him; that when he left me he agreed that if he was unhappy, he would put a certain mark in his letter for me to come and see him—but now, since he has been three years among them, he has never had even l'ombre de la peine, I believe he has more than once had a repetition of the grace he had at Rome; but I have never asked him on the subject—Previous to his conversion he never had visions or anything of the kind.—(Pp. 45—7.)

We beg to draw attention to the three letters written by Mr. Allies and his two friends, Messrs. Wynne and Pollen on their visit to the Adolorata." We need hardly add that all three were most fully convinced of the truth of the miracle of which she is the subject. We would also refer to the careful and laborious examination made by the author into the evidence for two miraculous cures of blindness which took place while he was in France, and his firm belief in their truth. But it is endless to specify all the particulars in this volume which will interest our readers, nor do we happen to be acquainted with any Catholic work in English, which is so replete with most valuable information as to the circumstances of the French Church

The Cross;

HALIFAX, SATURDAY, MAY 12

THE CATHOLIC BILL OF INCORPORATION.

"Alter rixatur de lana saepe captiva Propugnat nugis armatus"

The Bishop of Nova Scotia objected to Corporations Sole. He felt perhaps, that his own beloved flock would not wish to see himself transformed into a Corporation. But, in the Catholic Church, the case is very different. Catholic Bishops have neither wives nor children to provide for. Catholic Bishops have been distinguished in all ages for their munificent patronage of all that contributed to the spiritual and temporal welfare of mankind. They erected magnificent Cathedrals, they collected valuable libraries, they built splendid Colleges, they engaged learned professors, they opened charitable asylums for every species of human suffering and human misery. It was well for posterity as for their contemporaries that they were sole and single.

His Lordship next objected to a proposition! In his mind there seemed to be a mighty difference between Bishop of Halifax, and Bishop in Halifax!

"Strange that such difference should be 'Twixt Tweddledum and Tweddledee'" The Hon. Mr. McCully very clearly exposed the puerility of this very silly objection, and impaled the Bishop on the horns of a dilemma. Dr. Walsh was entitled the Roman Catholic Bishop of Halifax, that is, the chief Pastor of those in the Diocese of Halifax who were united in communion with the See of Rome. As such he claimed no lands nor public property. As such he sought to exercise no jurisdiction over any but those who willingly declared themselves to be members of his flock. Dr. Inglis would not, could not deny that Dr. Walsh was a Bishop, that he was really invested with the Episcopal dignity, that he was acknowledged to be the supreme pastor in the greater part of Nova Scotia of those who professed the Catholic Faith. Why then be so sensitive at the simple declaration of the truth? The Roman Catholic Bishop did not seek to interfere with any of the titles, prerogatives or privileges of the Church of England Bishop, whose existence in the Legislative Council is a standing insult to five sixths of the people of Nova Scotia. We therefore think the objection of this unjustly-favoured pet of ascendancy, to be vain, captious, puerile, totally unworthy of the boasted enlightenment of the nineteenth century. If the title of Roman Catholic Bishop of Halifax were to deprive the English Bishop of his title, of his Church, of his glebe lands, his school lands, his seat in the Legislative Council, or any of those temporal advantages with which State-manufactured Bishops are so especially favoured, we could not complain much of the opposition of Dr. Inglis.—But no such terrible consequences would have

followed, if this formidable proposition of Weré inserted in the Bill—Roman Catholic Bishop of Halifax does not clash with Bishop of Nova Scotia, nor does it include a Seat in the Council, nor School nor Glebe Lands. It imports a spiritual office, a spiritual jurisdiction. The Catholic Church has been often plundered of her Church Property but she has never ceased to discharge the functions of her glorious mission on earth. Her Bishops both in poverty and persecution, as well as in the sunshine of temporal prosperity, have administered her Sacraments, announced her truths, and saved the souls of her children. They are the Bishops of the Soul and not of the body, the rulers of a spiritual and not a temporal power, the princes of a heavenly, and not a transitory Kingdom. The Chief pastors of the Catholic Church have always proved that the souls of their people were their principal care. Others might command the services of the Body, theirs was the dominion of conscience.—Others who without any title of Episcopacy claim the character of Bishops, may become peers of parliament, and holders of vast property, and receivers of enormous fines, but the Bishop of the Catholic Church envies them not. His Kingdom, like that of his divine Master, is not of this world. Others so-called Churchmen may degrade themselves as men, and as ministers of the gospel by accepting their prelate titles from pettecoat primates, and their lordly prerogatives from a motley group of parliamentary nondescripts who may be "Turks, Jews or Atheists" for aught we know, but the Catholic Bishop, derives his order, his jurisdiction, his title and his princely rank in the Church of God from the vicegerent of Christ on earth, from the Successor of Peter on whom the Church was built, from a Sovereign who sits on the throne of the Caesars, from a King whose monarchy was ancient in the days of Charlemagne, from a potentate to whose court the whole civilized world were attracted for many centuries before William the Norman subjugated the Saxons.

There are about six or seven hundred Catholic Bishops in the world, and whether we consider their rank and dignity in the Church, their important influence throughout the world, the high birth of some, the profound learning and extraordinary virtues of others, the unceasing services which they render to civilization, to humanity, to religion; this glorious Episcopate in any point of view forms the most respectable, the most august Body of Nobles that the earth has ever beheld. The dignitary who is elevated to the highest power in the world to the rank of a Prince of the Church and incorporated with this Nobility of real grandeur, would surely never dream of seeking an acknowledgement of his sublime and spiritual peerage from the Legislative Assembly of Nova Scotia! Oh no! Dr. Inglis, you might have kept that small arrow in your quiver. Buonaparte once upon a time complained of the Chief Bishop in the Catholic Church, because he interfered with his ambitious schemes of universal dominion. "The Pope," said he, "keeps all the souls to himself, and flings me the worthless carcasses!" Just so. Napoleon might subjugate the body, but he could not usurp the dominion of the heart. The English Protestant Bishop, the creation of the state, the sorry suffragan of a woman—who, despite of reason and Scripture, presumes to claim the Headship of Christ's Church!—this Lawmade Bishop, we say, may keep all his empty titles, and lands, and revenues, and prerogatives to himself; he may exercise a nominal power without a shadow of control over those who call themselves his flock; he may enjoy in Nova Scotia an unjust monopoly of honors to which the Chief Pastors of other denominations have as good a right, and we are sure that the Catholic Bishop of Halifax, that is, the only Bishop in or of Halifax validly consecrated, and lawfully sent, will never seek to deprive him of one syllable of his dabbish titles, one acre of his lands, one pound of his revenues, or one inch of his uneasy seat at the Legislative Board.

Verily, verily, it was bad taste in his Lordship to quibble upon such puny puerilities.

We will discuss the question of Usurpation and other objections in our next.

We could relate some painful instances in proof of this assertion. They do not, however, reflect in any way upon Dr. Inglis as an individual. No one can be more bland or courteous in his intercourse with his people. But the cases we allude to spring from the unhappy system of Anglican Episcopacy, under which the silly sheep have dominated over the shepherd.

THE PENITENTIARY.

Our readers will remember that not long since we pronounced our opinions on the foolish system adopted at the Halifax Penitentiary. We did so in reference to the abominable sacrilege which was committed in St. Mary's Church.—The remarks which we then made have been amply confirmed by the events of last week.—The pair of ruffians who perpetrated that scandalous outrage were recently put on their trial, were found guilty and sentenced to four years imprisonment in 'the gilt cage' at the North West Arm. Had they been put in the pillory or whipped at a cart's tail from one end of the City to the other, it would have been a small punishment for their enormous crime, and indeed some ignominious punishment of the kind is required in Halifax to deter miscreants from plundering their neighbours. At present law has no sanction here. There is no adequate punishment for offences, none, of which a villain is afraid.—In the case of the two Soldiers a most barbarous and wanton outrage was committed; very valuable property was abstracted and injured, the feelings of an entire body of Christians were wounded, and in a religious as well as artistic point of view no amount of money could replace some of the rare, precious and costly articles which were destroyed. Nevertheless, within four and twenty hours after sentence was passed, the two sacrilegious robbers accompanied by several others made their escape from the moek prison, and after the piratical seizure of a vessel have escaped from the hands of justice.

Comment would be superfluous. The Penitentiary is allowed by all parties to be a downright humbug, a mockery, a delusion, and a snare. The money expended on that institution might as well be flung into the North West Arm. The retention of the Governor in office after his former exploit was an insult to common sense, and an outrage upon public feeling. It is now proved by experience that he is either incompetent or unfaithful. No alternative is left to those who have to deal with his case. Shame upon our Executive Government if they do not apply an instant remedy to this flagrant abuse!

• Since the above was written, we have heard that the Governor has resigned.

THE IMMACULATE CONCEPTION.

On the Third Sunday after Easter, Public Prayers were offered up throughout the Diocese of Halifax for the intentions of the Sovereign Pontiff as expressed in his Encyclical of the 2nd of February, which was recently published in our Journal. Great numbers of the faithful approached the Sacraments on this occasion in order to pray with more efficacy and to obtain the benefit of the Indulgence which had been granted by the Bishop. The following Circular had been previously directed to the Clergy.

ST. MARY'S, Halifax, 26th March, 1840. 1 REV. AND DEAR SIR,

I am desired by the Bishop to inform you that Our Most Holy Father Pius IX. has addressed an Encyclical Letter dated Gaeta, Feb. 2. to all the Prelates in the Church in which he declares his intention to consider without delay, the propriety of defining as an Article of Faith that the Blessed Virgin Mother of God was Immaculate in her Conception. In order to obtain all the light and wisdom which will be required to decide this grave and important question, His Holiness wishes that public supplications should be offered up by the Faithful throughout the world.

To fulfil the pious desires of the Sovereign Pontiff the Bishop has appointed the third Sunday after Easter the Feast of the Patronage of St. Joseph as an appropriate day upon which these supplications should be offered up to Almighty God. His Lordship wishes that due notice should be given to the Faithful and that on the appointed day public prayers be offered up in each Church for the special intentions of His Holiness.

The Hymn *Veni Creator Spiritus*, with the Versicle and prayer, is to be sung or recited before Mass, and on that day, by virtue of powers confided to him by the Holy See, the Bishop grants a Plenary Indulgence to all the Faithful in the Diocese of Halifax who shall worthily receive the Sacraments of Penance and the Most Holy Eucharist.

His Lordship further desires to be informed at your earliest convenience of your own opinion and the feeling of the Catholics in your district respecting the Immaculate Conception of the Mother of God.

I have the honor to be, Rev. Dear Sir, Yours truly, P. L. MADDEN.