

forget, however, that by one thousand and one different ways, sometimes directly, at all times indirectly, the Protestants of those countries have been, legally till within less than twenty years *slipping themselves* in the way of worldly prosperity, at the expense of the Catholics. Now this is the fact, and no man of common information and candour will deny it.

I might go on indefinitely in pointing out the mutual contradiction between the facts of history and the theories of your anti-Catholic writers, of a certain class. But as regards Ireland in particular, not only were the laws made so as of a certainty to reduce the Catholics to poverty, but if ignorance is an impediment to the attainment of wealth, the legislature determined that the Catholics should be poor forever; and with the stigma of so barbarous an enactment on the escutcheon of Protestant Britain, it requires singular power of face in such writers as the Rev. Dr. Murray, of Elmahethstown, to allude to the subject at all. Let me contrast the facts of history, in the very terms of the several statutes, with the theory of our modern instructor.

"If a Catholic kept school, or taught any person, Protestant or Catholic, any species of literature, or science, such teacher was for the crime of teaching, punishable by law by banishment—and, if he returned from banishment, he was subject to be hanged as a felon.

"If a Catholic, whether child or adult, attended, in Ireland, a school kept by a Catholic, or was privately instructed by a Catholic, such Catholic, although a child in its early infancy, incurred a forfeiture of all its property, present or future.

"If a Catholic child, however young, was sent to any foreign country for education, such infant child incurred a similar penalty—that is, a forfeiture of all right to property, present or prospective.

"If any person in Ireland made any remittance of money or goods, for the maintenance of any Irish child educated in a foreign country, such person incurred a similar forfeiture."

Such were the laws Kirwan's forefathers, in their day, and himself in his early life, were their victims. Now, with these facts staring him in the face, the man says—"If the ignorance of Ireland has any thing to do with the degradation of Ireland, I charge that ignorance on Popery."—(page 50.) The italics are his own, and to judge by the statement one would be led to suppose that he has not escaped from under the edict against knowledge to this day.

No, no; let candid Protestants look for and examine the true facts in all these cases; let them judge for themselves, and they will be surprised to discover how much that is true has been held back from them on all such subjects, and how much that is false, or falsely represented, has been circulated among them instead of the truth, by mere book-writers and men of the shop. And as regards the Catholic religion, if they wish to know what it is, even for the sake of information, let them consult authentic sources, and be slow to receive their knowledge of it from those who are seldom either qualified or disposed to state it truly. In my other series of letters I propose to state it as it is understood by Catholics; to explain its doctrines, where explanation is judged necessary; and to sustain them by such proofs from scripture, history, and reason, as are most likely to have weight with men, whether Catholics or Protestants, who are not yet prepared to reduce the awful mysteries of Christian revelation to the infidel's standard of judgement—"common sense."

✠ JOHN HUGHES, Bishop of New York.

We do not wish to incur any charge of an improper connexion of subjects by turning directly from the Theatre to the Church, but we think that the Protestant clergy of London have as much ground to petition Parliament against the opening of Catholic chapels, as the English actors have against the opening of French theatres. The consideration of the large and splendid Roman Catholic Chapel of St. George, in Southwark, is quite an epoch in the history of that religion in England. This is by far the most magnificent place of Catholic worship which has been erected in England since the Reformation and the ceremony of consecration was one of the most attractive which even the Catholic religion could furnish. There were present the Archbishop of Treves, the Bishop of Luze, Foëny, Chalons and Chersonesus about two hundred and sixty Priests from the Continent, and numerous members of almost every religious

order, and, but for the unsettled state of Europe, the attendance of foreign ecclesiastical dignitaries would have been much larger.—*London Correspondent of the Washington Intelligencer.*

The Cross;

HALIFAX, SATURDAY, SEPT. 16.

ST. MARY'S.

Sunday last, the Festival of the Most Holy Name of Mary, was kept with the usual solemnities at our Cathedral. At the early Masses the Bishop of Halifax, and the venerable Bishop of Archa officiated. His Lordship Dr. Fraser also assisted, Pontifically, at High Mass and Vespers. The celebrant at the solemn Mass was the Rev. Dr. McKinnon of St. Andrew's, attended by Rev. Mr. Hannan as Deacon, and the Rev. Mr. O'Connor as Sub-Deacon. Bishop Fraser was assisted at his throne by the Very Rev. Mr. Connolly, and the Rev. Mr. Madden. Dr. Walsh was also in the sanctuary. At the usual time the Rev. Dr. McKinnon preached an eloquent and beautiful discourse on the Festival of the day, the high prerogative of the Glorious Mother of God, and the confidence which every true Christian should feel in her powerful intercession. In the course of his sermon the gifted preacher gave a rapid and faithful sketch of the melancholy state of Christendom in 1683 when Vienna was beleaguered by 200,000 Turks, and when all Europe was threatened with entire subjugation by the ruthless followers of Mahomet. He described in glowing terms the undaunted heroism, and tender piety of the renowned John Sobieski, King of Poland, who, with his gallant band of 60,000 men, after having invoked the God of Battles through the name and mediation of the Glorious Virgin Mary, Mother of God, achieved a most signal victory over the Turkish forces, and delivered all Europe from the dreadful scourge that was impending over her. The consequent institution of the Feast of the Most Holy Name of Mary by Innocent XI, was also described. It may not be known to our readers in this part of the Province, that Dr. McKinnon was for many years a distinguished student at the Propaganda at Rome.

The Vespers at St. Mary's were attended by the two Bishops and the Clergy; and late in the evening, after the Vespers at Saint Patrick's, which were sung very creditably by the new Choir, the Vicar General delivered a discourse on the Gospel of the day, and we were delighted to perceive that the Church was crowded to overflowing.

NEWS BY THE STEAMER

The appearance of things on the Continent of Europe never looked more threatening than at present. Austria, after her recent victories, seems indisposed to listen to any terms proposed by England and France, and preparations for the renewal of hostilities are being made by Charles Albert and Radetzky. The French Government, however disposed for peace, will be obliged to yield to the pressure from without, and take a part in favour of Italian independence. It seemed nearly certain that a French army would cross the Alps, under the command of Oudinot, one of Bonaparte's Generals. The people of France will not allow Austria to perpetuate her iron despotism in Italy, and Cavaignac must either retire from the head of affairs, or sanction the interference of the French in favour of Sardinia. A European war seems now inevitable.

Paris was still in an unsettled state. Lord John Russell was about to visit Ireland. His object was stated to be to make himself acquainted with the actual condition of things in Ireland, in order to propose some extensive measures for the removal of Irish grievances. We do not believe that he will be able to remedy any of these grievances, or that his visit will be productive of the least benefit.

The late proceedings of the Whigs should not be forgotten by the Irish people, and we sincerely hope they will not allow themselves to be deceived under the appearance of extensive remedial measures which the present despotic government have neither the will nor the ability to carry through either House of Parliament. We believe that he has been induced to make this visit for the purpose of recovering his popularity among the Irish, and of withdrawing their attention from the cause of national independence. Should he ever desire to make any concessions, it will be owing to the pressure from without,

rather than to any love of justice or of the Irish people. In the present state of Europe, he cannot afford to have Ireland in a state of military occupation.

The Bishop and Vicar General left Town on Wednesday, for the Western part of the Diocese.—We have heard that His Lordship officiated at Windsor, on the Feast of the Exaltation of the Cross.

ST. PATRICK'S CHURCH.

Monthly subscription of Right Rev. Dr. Walsh, £1 0 0
Very Rev. Mr. Connolly, 0 5 0
Wm. Hackett, Esquire, 0 10 0
Collected by Messrs. James Kelly and John Tuohill.

Miss Ann Murphy, Mr. Gallavan, and Michael Tuohill, 2s. 6d. each; Mrs. Edward Ryan, M. Decureey, P. Cullen, Mr. Egan, Mrs. Conolly, Mrs. Kelly, and Mr. Tigby, 1s. 3d. each; Mrs. Mackie, David Moffat, John Doyle, Edward Butler, John Gibbon, Laurence Kenny, and Thomas Sumers, 7d. each.

Collected by Mr. Timothy Linehan and John Purcell.

John Cantwell, James Donnelly, M. Dwire, and Timothy Doherty, 2s. 6d. each; Michael Punch, Edward Metzler, Philip Summers, Patrick Healy, William Power, John O'Connell, and Timothy Doherty, 1s. 3d. each; James Whalen and Paul White, 7d. each.

The fair lily is an image of holy innocence; the purpled rose a figure of heartfelt love; faith is represented by the blue passion-flower; hope beams forth from the evergreen, peace from the olive-branch immortality from the immortelle; the cares of life are represented by the rosemary, the victory of the spirit by the palm, modesty by the blue, fragrant violet, compassion by the peony, friendship by the ivy, tenderness by the myrtle; affectionate reminiscence by the forget-me-not, German honesty and fidelity by the oak-leaf, unassumingness by the corn-flower (the cayne); and the auriculas, "how friendly they look upon us with their child-like eyes." Even the dispositions of the human soul are expressed by flowers. Thus, silent grief is portrayed by the weeping willow, sadness by the angelica, shuddering by the aspen, melancholy by the cypress, desire of meeting again by the starwort; the night-smelling rocket is a figure of life, as it stands on the frontiers between light and darkness. Thus, nature, by these flowers, seem to betoken her loving sympathy with us; and whom hath she not often more consoled than heartless and voiceless men were able to do?—*Staudenmaier.*

CONVERSION.—On Sunday (August 6th), Samuel Weston, of Palmantine, for 86 years a Protestant, renounced the tenets of that Church, and, after conforming to the Catholic Faith, received the Holy Sacrament from the Very Rev. Thomas Mahoney, in the chapel of Templecraden.—*Limerick Examiner.*

O'DOHERTY'S JURY.—The Dublin Correspondent of the London Times says:—"I am credibly informed that in the case of Mr. O'Doherty—one of the clearest for conviction that was ever sent before a Jury—no less than six of the jurors were for wholly acquitting the prisoner; and that the remainder were divided upon the propriety of finding him guilty of sedition merely, only two or three being inclined to convict upon the more serious charge of felony. Another fact occurred in the course of these proceedings that strongly evinces the public opinion as to their nature. No fewer than forty-six jurors declined to answer to their names, and submitted to the infliction of fines of £50 each rather than take their chance of serving an office usually considered to constitute the *decus et intamen* of free citizenship.

O'DOHERTY'S JURY.—PROTESTANT FEELING.—It is a matter worthy of notice that some of the dissentients upon this occasion were not merely Protestants, but holders of high Protestant opinions, a fact which ought to open the eyes of those who suppose the mere hatred of Popery does in itself constitute a force sufficient to bind Irish Protestants to the support of English interests in Ireland.—*Courts of Morning Chronicle.*

[From the Dublin Freeman's Journal.]
CONSECRATION AND BENEDICTION OF A STATUE OF THE BLESSED VIRGIN, IN THE CHURCH OF SAINT AUDEON, HUGH-STREET

On Sunday, the 20th inst. the solemn ceremony of the benediction and dedication of the Madonna, recently erected in this splendid church, performed with more than usual magnificence. It is of semi-colossal height and proportions, and is, with its pedestal, chiselled out of one block of Carrara marble of the purest white. The Mother of the Redeemer is represented, Guido's famed picture, holding the infant Saviour coiled in her arms. Nothing can be more divinely beautiful than the face of the Virgin Mother, angelic in its expression of meekness and purity. The summit of artistic excellence seems to have been achieved in the manner in which the rigid marble has been made to assume the natural folds and undulating softness of the drapery clothing the figure. The almost transparent folds of the veil exhibit the *ne plus ultra* of workmanship directed by the truest genius. The statue has been placed above an altar, surmounted by a lofty capola, tastefully decorated and hung with crimson damask. The small sanctuary before the altar of the Virgin was richly carpeted. The high altar of the church was decorated as for the greatest festivals. Three altars blazed with innumerable waxen tapers; the throne for the Archbishop and the three seats for the Priests announced that Solemn High Mass was to be performed. Eleven o'clock was the hour named for the commencement of the ceremonies; but long previous to that time every part of the noble building was densely crowded with a congregation comprising citizens of the highest rank of the Catholic community, not only those residing in the parish, but those who had come from the most distant parts of the city to be present at this solemn and interesting ceremony.—The preparations for the ceremonial, according to the ritual, now commenced. From the sacristy door, on either side, first issued acolytes bearing lighted tapers; then followed a band of children clothed in white surplices, and bearing baskets of flowers; next followed the members of the different religious Brotherhoods, each body preceded by its banner. These insignia of the Christian Faith were of the most splendid description, the devices being wrought in gold on white satin. A splendid banner representing the Assumption of the Blessed Virgin, a masterpiece of foreign art, was borne by two lovely children in white. Last came the banner of the Cross, borne between two acolytes, and preceded by censer bearers bearing incense. Each body drew up in the side aisles at either side of the church, under the direction of the Rev. J. J. Sheppard, Master of the Ceremonies. At this moment, whilst the organ pealed forth and the choir sang the hymn of invocation, "Veni Creator Spiritus," his Grace the Most Rev. the Archbishop of Dublin, with the full body of Clergy in their copes and surplices, entered the sanctuary and proceeded to the altar of the Virgin, where the ceremonial of the benediction and dedication of the statue to the service of the Most High, to elevate the hearts and exalt the piety of the Faithful, were proceeded with. The psalms laid down in the "Pontificale" were chanted by the Reverend M. B. Kelly, P.P., and responded to by the organ choir. The usual ceremonies having been gone through, a hymn to the Virgin was sung, followed by the sublime canticle, the "Magnificat," after which the Clergy, followed by the Archbishop, and preceded by the entire body of the Religious Brothers, went in solemn procession round the church, the organ chanting the Litanies.

The High Mass was celebrated with every splendour which piety could suggest or religion dictate. Mr. Dugan presided at the organ, aided by a full and most effective choir. Besides the fine selections which were made in the "Gloria, Credo," and "Sanctus," the splendid passage of the "Stabat Mater," "Quis non flet," was sung with thrilling effect by two voices. The "Hallelujah," sung by the full choir, breathed the spirit of Christian gladness. After the first Gospel, the Rev. Moses Furlong ascended the pulpit, and taking his text from the Divine command set forth in the Gospel of St. Matthew, "Thou shalt love the Lord thy God," he expounded on this sublime basis a discourse replete with piety and Christian wisdom. He explained the obligations of man to his God in the relation of the created and the Creator—he showed how consonant to the spirit of man, when undehased by sin, is the love of his God; and having dwelt with much fervid eloquence on the blessings which man may accrue to himself by devoting himself to God in all things, the Rev. preacher concluded with an exhortation to a Christian life replete with zeal and charity.

The ceremonies concluded with the Benediction of the Blessed Sacrament.