

stating in the House of Commons that if the Reformation was abolishing, it must be worth preserving. The apparent epigrammatic form of the expression has preserved it from oblivion, for it has no meaning, because many things are worth establishing, which cannot be worth preserving. However, we let that pass and accept the dictum for what it is worth; and say that if it was worth our while to disobey Elizabeth it must be worth our while to continue of the same mind. It would be folly in us, now that the fight is nearly over and the battle won, to fall down before the supremacy of the State, and yield obedience in things spiritual to the commandment of the temporal sovereign.

We are not the less loyal, nor the less willing subjects, because we prefer the authority of the Pope in matters relating to Divine worship to the authority of the Privy Council, whose members may be of any religion—or of none. It is not a question of loyalty at all, or of respect or obedience to the Queen, but one of duty towards God, which even heretics must allow ought to have the pre-eminence among the many obligations by which one man is bound to another. He who should expect us to give obedience to such Royal proclamation as the recent one ought, if consistent with himself, to expect us also to go to the heretical places where the heretical rites are observed. We dare not enter into these for the purpose of joining in devotions practised there, and it is but reasonable that we should likewise avoid the scandal which must inevitably arise if we combine with heretics to observe certain extraordinary solemnities, which do not bind us otherwise than through concurrence and agreement with the commandment of the civil power, by which they become of general observance.

Though we took no part with heresy on Thursday week, yet we do acknowledge the great goodness of Almighty God in withdrawing from us the deadly scourge which had fallen so heavily upon us. We had already begun our thanksgiving, and we are now about to complete in a more solemn form the outward expression of our thankfulness. Not because our Privy Council commands, begs, or desires it, but in obedience to his voice who presents to us in this district the more solemn authority of the Successor of St. Peter. With him neither Queen nor Council may interfere in those affairs which concern religion, and as he had not ordered us to keep the Thursday set apart for the rest of our fellow-subjects, we were under no obligation to keep it. That was no holiday to us, and did not require from us any peculiar observance any more than the day that followed it or the day by which it was preceded.

We certainly beg to thank our censors for calling public attention to our neglect of the day of Thanksgiving. They have shewn how ready the public mind is to forge fetters for us, inviting us at first to similarity of observances, in order to compel us to uniformity. Let the Queen's commands be but once obeyed, and we may in all probability find honourable mention of us in the subsequent proclamation. There is analogous precedent for it to be found in Scotland. There the Presbyterians are "exhorted" as the Established religion, and together with them are invited the members of "the Episcopal persuasion."—*Tablet.*

THE POPE'S RETURN.—The Roman correspondent of the *Times* gives the following translation of the late petition of Prince Odescalchi and the deputies of the municipality to solicit the Pope's return:—

"Most Holy Father—Three months have elapsed, Most Holy Father, since we, at your most saintly feet, humbly and respectfully presented, in the name of Rome, the sentiments of sincere joy which that city experienced in seeing you replaced by means of the victorious French army, and of those of the magnanimous allied Princes, on the august throne of

your glorious predecessors; and in seeing in your holy person the supreme Vicar of Christ, and the infallible centre of our holy religion, returned to the seat of Christianity. We then express to you, Most Holy Father, our lively desires that the city nourished the hope that your august presence would speedily dry up those tears which it had shed profusely over the calamities caused to it by the despotic government of men entirely forgetful of every principle of honour, honesty, and justice. But without effect, since it sees months and days succeed each other without being able to hail the auspicious moment of your return. Rome, Most Holy Father, by means of us recalls you to her bosom, and asks aloud for you as her only consoler, as the sole means of repairing those disasters and those misfortunes which from every side cruelly torment and dreadfully oppress her. Think, Most Holy Father, that unhappy Rome extends to you her affectionate arms, and shews uncovered the wounds which have been inflicted on her by those who, whilst they raised a cry in the name of liberty, heedlessly trampled upon her, and sucked from her the vital blood, even to the last drop. Rome, Most Holy Father, can no longer live without its supreme chief, without its legitimate sovereign. Every order and every condition of citizen in the Eternal City are in sorrow and in sickness, because their commerce is deranged, arts neglected, and all sorts of industry unoccupied; and your abandoned children are in the extremest want, without any person being able to give them help or comfort. We, Most Holy Father, are certain that in hearing statements so true and so afflicting, your paternal heart will no longer be able to resist those bonds of affection which invite you to Rome, and that without further delay you will come to that city on which you have ever bestowed the most ample benevolence; and we, Most Holy Father, will not rise from your feet until you console us by granting that favour which we ask in the name of Rome, and commission us to be the harbingers to our fellow-citizens of the news of your long-wished-for return."

The *Gazette*, which gives this address, adds that though the Pope spoke to the deputation in the most affecting manner, he admitted that he could hold out no hopes to them of his immediate return. On the other hand, letters of the 10th inst. received at Paris from Rome announce as certain the Pope's speedy arrival at Rome. In the Consistory, held on the 15th inst., the Cardinals had received orders to prepare for their departure. These letters also state, that so far from retarding his Holiness, the late occurrences in Paris would, if anything, hasten his return to his capital.

M. de Courcelles was expected at Portici to regulate his return.

La Patrie in like manner mentions that the Pope has announced his intention to return to Rome on the 28th. He proposes to return by land, and he will stop at Terracina and Velletri, where General Cordova is to assemble 2,000 men, to be reviewed by the Holy Father, previous to their being embarked for Spain.

PEACE AND UNITY.

It is indeed a bad and ill constituted mind that delights in contest. Peace is one of the greatest of blessings. Among nations it is sought for by the wise and its possession is a theme of congratulation. In society and in family it is indispensable to real enjoyment.

BEATI PACIFICI—Blessed are the peacemakers.—But St. Thomas tells us that every kind of tranquillity is not peace, but only the tranquillity that arises from good order. The nation that purchases tranquillity at the price of its rights—the society or the family that permits crime to go unrevenged, because of the disturbance that its repression may occasion—deserves not the name of peaceful. So in individuals, what a number of errorists there are who object to reflection upon their religious principles, or the authority on which they profess to believe, for fear that the "peace" of their minds may be destroyed.

When Jesus Christ left peace as an inheritance to His disciples, He stipulated expressly that He gave peace not as the world gives it, not worldly peace—On the contrary, He warned His followers that in the world they should have tribulation. Christian peace supposes, therefore, conflicts and troubles with the world. Exterior calm is no part of its prerogative, but rather an evidence of its loss. It is a spiritual possession, and its empire, in this life, is within.

If the Catholic Church peace is to be found only in unity of the flock, and this unity is the communion of the Episcopate. From the days of Simon Magus down, there have never been wanting a certain number of men in the Catholic Church, with less or more of her spirit and of her gifts who prostitute the graces they have received to the cause of disorder. Sooner or later such workers are found to separate themselves from the fellowship of the Apostles, and henceforth to pursue their private ends by ways utterly crooked and perverse. Secret disloyalty to authority, and unfaithfulness to obligations go ever first; but little by little these pronounce themselves in unambiguous acts, and the authorities of the Church, local or supreme, are forced to notice the irregularities. Meantime pride, long fostered, cannot brook the required correction, and hidden error becomes open schism or heresy.

What then becomes the duty of whatever is noble or sincere on the side of the condemned? Here is the difficulty that in continual instances through all ages of the Church has been the test and the occasion of fall to many. One of the Saints and early fathers of the Church furnishes the only true reply: Obey your Bishops. Let my soul answer for his who cleaves fast to the Episcopate." This Episcopate has its head at Rome, and its branches in every quarter of the globe. As the ultimate decision of this Episcopate is the test of truth, and submission to it the test of standing or falling to every member of the Catholic Church, so to watch its steps and regulate his conduct by its wishes is the path of security beforehand for every man.—*New York Freeman.*

PIUS IX.

In the early part of November, 1848, a deputation from a distant part of the Papal states reached Rome, and immediately applied for an audience of the Holy Father. They were the representatives of a commune not far distant from Ascoli, situated on the frontier of Naples, on the slopes of the Appenines. As almost invariably in such cases, which I may add were of no uncommon occurrence under the paternal government of the Popes, the cure of the parish, the village physician, and two of the wealthiest landlords, represented the deputation. The object of their mission was to expose to the sovereign the necessitous state of the district in which they lived, which was threatened with a prospect of absolute want when the winter season should have set in with rigour. The crop of Indian corn which constituted the staple food of the people had completely failed in consequence of the previous dry summer.

Pius the Ninth received these good people with all that kindness and urbanity for which he is so well known, and having heard from their own lips a plain statement of the poverty of their district, he at once wrote an order on the treasury for a sum of 3,000 Roman crowns excusing the smallness of the sum on the plea of the critical state of the finances. It may be conceived how heartfelt were the acknowledgments of the deputations for this generous succour. The order is at once presented at the treasury; but to the dismay of the bearers payment is promptly refused. A second application is instantly made to his Holiness, who being informed of the circumstance of the refusal of payment by the treasury, expressed his astonishment, and instantly sends for M. Rossi, who, in addition to the post of prime minister, then occupied temporarily, that of minister of the finances. On M. Rossi's appearance, his Holiness eagerly demands an explanation of this strange occurrence. The minister's answer was laconic. "Holy Father, the exchequer is absolutely empty, the government is penniless." Pius the Ninth, with a sweet smile, immediately rejoined:—"But these poor people are in great want. Let them have this trifling sum!"—*dopo tutto si remediava.* Later we shall set all to rights. "But, Holy Father," said M. Rossi, "you forget the statute you have granted." According to its provisions you cease to exercise a control over the revenues of the state. The chambers, when they meet, must first vote a sum, and I am accountable to them." The Pope remonstrated, urging his entire igno-

rance that the provisions of the constitution could interfere with even so trifling an act of benevolence. But M. Rossi, as a good constitutional minister, remained firm, and to the deep mortification of his Holiness, the members of the deputation were obliged to return to their native mountains with the only succour which the scanty private purse of the Holy Father could afford them.

Correspondence.

FOR THE CROSS.

THE CATHOLIC CHURCH IN NEW BRUNSWICK.

No. 7.

GENTLEMEN,

For fear that, from these accounts of big chapels and blazing vestments, you should imagine that the priests of New-Brunswick have haply nothing to do but sing sweet Gregorian and pronounce well-tuned periods to crowded congregations, I shall beg leave most respectfully to undeceive you. Don't begin to fancy any such thing. We have lots of data appraising us that harder work for priests than is here is not to be found between the yellow sea and cold Kamschtaka. One half the world does not know how the other half lives. That's a saying true as sunlight.

"Ye gentlemen of England!

That live at home, at ease,"

How little do ye know what 'tis

To fast, and faint, and freeze.

Excuse these last two lines; they are a deviation from the poet's words, but still we use them as being very applicable to our case. Fasting, and fainting, and freezing, are three murdering words, yet fasting, and fainting, and freezing are well known to the priests of New-Brunswick. We know of gentlemen of the sacerdotal strain who have to fast till one o'clock every day for a whole week at a stretch. These persons happen to have missions of one hundred miles in circumference, consequently they are constantly on their rounds. When they make appearance in some of the remote districts, the people of course come flocking to them for the purpose of preparing for communion. Before mass they keep coming, coming, coming, until at last they bring eleven o'clock with them before they allow time to clergyman to offer up the Holy Sacrifice. By the time communion is given, mass celebrated, and instruction imparted, one o'clock is staring the poor starving man into the face—a fact well known to all acquainted with the matter. That day passes—the next commences; the same routine is gone through, and so on until the whole week is "used up," and the clergyman with it. Fainting is a necessary consequence of fasting, but we wait this part of the enquiry, and pass on to the freezing point—though we could if we were so minded, tell some long stories of this self-same fainting. Freezing! In all truth, New Brunswick, you are the place for frost, and frost-bitten people! Jack of January is so fond of you, that he sticks to you for full six months, and even then goes against his will. But how are we going to make a case of frozen priests? We have a few of them on hand, but we take the following, as it is of more recent date, a just as true as need be. Our reverend friend was just after saying his office and within an ace of being settled do for the night, when tantarara—rap, rap, rap, went the door-knocker. Myer how the old roof rung and half sleepers shivered! Who's there? What's the matter? A sick call, sir, to Q—, person is dying—afraid you won't take him alive! The priest prepared himself for the journey—thirty-four miles—and oh! only to think of it this winter almost makes a man blow his fingers. There was such a sparkling in the stars that it would make a horse to look at it; the skies were split down the frost most