

anxiety, frequent sorrows and many sufferings of all kinds, his health was already failing. Knowing that his infirmities were such as neither time nor medicine could cure, he sought from religion those consolations which earth could not give. He died from an attack of apoplexy the 26th of February, 1821, aged sixty-eight years.

The materials for Joseph de Maistre's life are scanty. The particulars we have communicated are mainly derived from one source, and that a suspicious one,—from a work deeply tinged with the Absolutist bigotry of the French Restoration. But as De Maistre's writings confirm the impression which his admiring biographer desires to convey, we believe that the picture we have given of him will remain substantially correct.

The books that have acquired for De Maistre an European reputation are his treatise *Du Pape*, which was given to the world a year or two before the author's death, and his *Source de Saint Petersbourg*, which appeared shortly after that event. His work on Bacon, published for the first time in 1830, though interesting to the student of philosophy, is never likely to acquire so much popularity and influence as those just mentioned.

The treatise *Du Pape* is more elaborately and logically written than the *Source de Saint Petersbourg*, but it displays less genius. As, however, its leading topics are more closely connected with great contemporary movements, political and religious, we shall make it the text of what we have further to say regarding De Maistre. It is an acute and able defence of Papal infallibility, though it has more of theological value than of literary attraction. It is divided into four parts. The first treats of the Pope in his relation to the Catholic Church; the second, of the Pope in his relation to temporal sovereignties; the third, of the Pope in his relation to the civilisation and the happiness of nations; the fourth, of the Pope in his relation to the Churches called "Schismatic."

There is much in each part which can be interesting only to the Romish theologian or devotee. But if we wish to penetrate with a just and enlarged spirit into the philosophy of Romanism, we cannot have a better guide than De Maistre's book.

A very ingenious chapter in the first part is that on the use of the Latin language in the services of the Romish Church. This peculiarity has been frequently and fiercely denied. De Maistre has great show of reason when he endeavours to establish that a Catholic, of Universal Church, should have a catholic, or universal language; for a brotherhood of feeling, a sympathy of devotion, are thus promoted which could not otherwise exist. In whatever region of the globe the Roman Catholic may be, if he finds a Catholic temple to worship in, he not only beholds the same ritual with which he had from childhood been familiar, but he thrills to the tones of some grand Latin tongue which speaks so potently to his earliest religious impressions. Three things strongly set forth the claims of the Latin to be the universal language of the Church: first, its dignity; secondly, its spirituality; thirdly, it is the language of modern civilisation. As to its dignity, we have only to consider that it is the language of the people who conquered the world, and that it has all the force and nobleness by which they were distinguished. They were the most majestic of nations; theirs is the only ancient language that contains the word *majesty*, the Greek having nothing that exactly corresponds to it; and the Latin language is majestic as were the Romans themselves. What more befitting the dignity of a religion than a language so majestic! But the Latin is as spiritual as it is majestic. Blended with the gross idioms of the barbarians, our forefathers, it has refined and softened those idioms, and given them that spiritual element which is their most beautiful characteristic. Now religion being eminently spiritual, it finds adequate utterance in the most spiritual of languages. What vehicle, also, since the origin of modern history, have the great civilising influences employed? Medals, coins, tombs, laws, canons, primitive annals, all monuments whatever, speak Latin. A still more energetic agency of civilisation Latin became when adopted as the language of science,—when Copernicus, Kepler, Descartes, Newton, and many others, employed it to immortalise their thoughts and their systems. During the period, moreover, when our present European

communities were shaping themselves into organic existence, Latin was the language of literature, and no publicist, historian, theologian, antiquary wrote in any other. When Protestants object to the use of the Latin language in the services of the Catholic Church, they forget that what they consider the most important part of public worship, the sermon, is in the vulgar tongue, alike when delivered in a Catholic as in a Protestant temple. As the Catholic, likewise, considers the performance of mass as the essential portion of worship, and the rest as accessory, and as mass is generally performed in a very low voice, what matters it whether the words are pronounced in French, German, or Hebrew? And are not Protestants unjust in calling Latin, when employed in worship, an unknown tongue? The proportion of Catholics acquainted with Latin is very considerable, there is scarcely an uneducated Catholic ignorant of it. Nor ought it to be forgotten that the prayers of the Church are all translated. There are books in abundance which explain every part of the service, so that the import of no movement, of no ceremony, is lost, though every word uttered may not be exactly understood. What the intelligence does not clearly seize is exceedingly small in amount, and what escapes the intelligence goes to deepen that reverence, that mysterious awe, which are so indispensable to religion. Finally, as a Universal Church requires a universal language, so an Immutible Church requires an immutable language, that it may avoid change in every thing, it must be raised far above the caprices and the corruptions to which modern languages are exposed.

Such—sometimes in our own words, sometimes in his—is De Maistre's defence of Latin, as the language of the Catholic Church's public services. How far it is sound and satisfactory we leave our readers to judge.—*New York Albion*.

## The Cross;

HALIFAX, SATURDAY, JUNE 2.

### PIUS IX.

We know not at this moment whether the Common Father of the Faithful is still an exile on the promontory of Gaeta, or whether, like his glorious predecessor the Seventh Pius he has returned in triumph to the Capital of the Christian world.

The memorable events of the last eight months though sad and afflicting in many respects have been pregnant with meaning in others.

Many bitter prejudices against our Religion have been removed—many stupid calumnies have been unanswerably refuted.

It is proved that the Pope is not hostile to rational liberty and the progressive amelioration of the human race. The most liberal sovereign in the world has been the Pope. He has outstripped all the liberal Governments in the ample privileges which he voluntarily conceded to his subjects. He pardoned with a generous and god-like heart; he showed that he wished to reign not by fear but by love. It is true he was cruelly deceived; it is certain that many of his subjects were not worthy of such a Sovereign, nor capable of comprehending the extent of his sacrifices, but he has satisfactorily disposed of the usual Protestant calumny. The brief reign of Pius IX. has proved more. In his exile at Gaeta he has attracted more spiritual attachment, and received more glorious homage than even if he were enthroned in the Vatican. Take away the pomp of St. Peter's, the splendours of the Quirinal, the magnificence of Rome, and the Pope is nothing. So say our enemies. But what are the facts?—The days of his pilgrimage at Gaeta have been days of continual triumph. The whole Church has been moved from its centre to its circumference. From every part of the known world the most gratifying protestations of respect, obedience, and love have poured in upon the Holy Father. Sovereigns themselves have come to prostrate themselves at his feet, and to implore his benediction. His sacred College have gathered round him, his brethren of the Episcopate have united themselves with the other princes of the Church and have come from all parts to do him homage. Those who could not come, have sent the effusions of their hearts and the practical proofs of their benevolence. The pious tribute of the ages, of faith to the vicegerent of Christ has been renewed before our eyes, and Protestants have been surprised at the countless millions of Peter's pence which have been despatch-

ed to the papal treasury by every tribe, and tongue, and people. This undying principle of Catholic vigour, would never have been so fully understood, if Pius IX. had always remained tranquilly seated in the Vatican. But the revolution at Rome, and the temporal reverses of the Holy Father have stirred the hearts of nations; and we now see, that whether in prison or on a throne, whether beneath the regal dome of St. Peter's, or on the classic rock of Gaeta, the successor of the fisherman is seen to receive the affectionate homage of the children of the church. Thus has God in his wisdom been pleased to draw good out of evil; thus, as in former times, does the Spouse of Jesus Christ, the Holy Catholic Church shine out with more glorious effulgence in proportion to the attempt of her enemies to obscure and oppress her. Why have the gentiles raged, and the people devised vain things? The powers of earth leagued with the powers of hell have risen up against the Lord, and against his anointed. Impious and abortive attempt!—*He that dwelleth in Heaven shall laugh at them: and the Lord shall deride them.*

### ST. MARY'S.

On Sunday, within the Octave of the Ascension, a truly edifying and novel sight was witnessed at the Cathedral. The two Communities of Religious Ladies who have recently arrived in our City were present at the High Mass, at which the Bishop assisted pontifically, and the Rev. Mr. McSweeney preached.

On Whitsunday a Pontifical High Mass was celebrated by the Right Rev. Dr. Walsh, assisted by Rev. Messrs. Hannan and Melsaac, as Deacon and Sub-Deacon, and the Rev. Denis Geary as Master of Ceremonies. After the Gospel the Very Rev. Mr. Conolly preached on the Mystery of the day, and an Indulgence of forty days was conceded to all present. The Rev. Mr. McSweeney preached at St. Patrick's Church. There were Pontifical Vespers at the Cathedral, after which the Bishop gave Benediction of the Most Holy Sacrament.

On Whitmonday the Bishop attended by eight Priests solemnly blessed the beautiful Chapel of St. Vincent of Paul, in the Convent of the SS. of Charity. His Lordship then celebrated High Mass, after which the Parochial Schools under the care of the Sisters were inaugurated. The Hymn *Veni Creator Spiritus* was sung by the Bishop and Clergy to invoke the assistance of the Holy Ghost on this blessed work of charity. The impressive ceremonies of the day were concluded by a *Te Deum* in thanksgiving to the Almighty for the spiritual benefits recently conferred upon the City of Halifax. The children of the Schools and a considerable number of other Catholics were present, on this gratifying occasion.

### FIRE.

An alarm of fire was given about midnight on Saturday last, in the vicinity of Spring Gardens. On hastening to the spot we discovered a crazy old fabric on fire opposite the entrance of the Catholic Cemetery. By considerable exertions the adjoining property of Mr. Leeson was happily saved. But that the weather was so calm, the beautiful little Church in the Cemetery, and perhaps the Sexton's lodge would have been destroyed. As it was, some articles belonging to the Cemetery were burned, and as we have since heard some of the rails about the graves were scorched. The origin of the fire is enveloped in mystery. We understand some very suspicious characters (strangers) were seen hovering about the premises on Saturday or the previous day.

### THE BONFIRE AT MONTREAL.

More than one of our readers have written to express their surprise that no allusion has been made in the Cross to the Montreal Riots. Our simple answer is that we do not believe Religion had any thing to do with the affair. National and political feeling were at the bottom of the whole of it. If the Irish have joined the Canadians many reasons might be assigned for the step. They did not join them in the Rebellion of 1837. If they have done so now, we do not think it is from any feeling of gratitude. We believe that the Irish, whether Protestant or Catholic owe very little to the Canadians, and we should not be surprised at any amount of apathy they might exhibit in purely Canadian affairs. It is not so however, with the Mother Country. *La belle France* has always been friendly to Ireland, and hence the most cordial and amicable feelings have always existed between the two Nations.

## THE NEWS FROM EUROPE.

The Niagara arrived at an early hour on Thursday morning.

The news of the Canadian outbreak had reached England. Lord Elgin has tendered his resignation which we sincerely hope will not be accepted. Such a precedent would be fatal.—The task of reconciling all conflicting interests in Canada is a difficult one, and the Governor should always receive the most strenuous support from the authorities at home.

The aspect of Europe is most belligerent. Indeed we hardly see how a general war can be prevented. France, Italy, Germany, Hungary, are all in commotion. Three armies were marching on Rome—the Austrians from the North, the Neapolitans from the South, and Oudinot with fresh reinforcements from Civita Vecchia.

Lord John Russell has given notice of the expulsion of Smith O'Brien from the House of Commons. The rate in aid Bill has passed the House of Lords. We will see whether the Orange noblemen and gentry of the North of Ireland will now fulfil their pompous threats. On dit—that Smith O'Brien will be transported to Bermuda. Ministers have sent £26,000 to Ireland to relieve the frightful distress which prevails. Cholera and famine are raging simultaneously in the West, and all accounts agree in stating that Ireland is now plunged in the lowest depths of misery and suffering.

### NEW YORK RIOTS.

Macready went home in the last Steamer.—His exit from the American stage was fearfully tragic. All the water in the ocean will never wash Forrest from the deep dye he has contracted. The least homage he can offer to the memory of the dead, and the feelings of the living is to retire for ever from public life. We are often amused at seeing Macready characterised in the papers as 'the great English Actor.' The man was born in the City of Dublin. It is even just so with Miss Hayes the present Prima Donna in the Musical World. She is the 'great English Singer' though she was born on the banks of the Shannon. In like manner Lord Gough was a great English Commander when he gained five splendid victories. He meets with a trifling reverse when presto, he has nothing but "the hot blood of Tipperary" in his veins. He annihilates the Sikhs and lo! he is metamorphosed into an Englishman again.

### COUNCIL OF BALTIMORE.

We perceive from the American Papers that The Very Rev. T. Conolly V. G. of this Diocese assisted at the recent Council at Baltimore as Theologian to Rt. Rev. Dr. Fitzpatrick the Bishop of Boston.

### PROSPECT.

There will be an Episcopal Visitation at Prospect on Tuesday the 19th of June.

The Ladies of the Sacre Cœur opened their School at Brookside on Monday last.

### A NEW COLONY FROM IRELAND.

At this moment arrangements are in progress for a systematic emigration, on a vast scale from districts and by a class apparently not much affected by the prevailing embarrassments. In fact, it is in contemplation to establish an Irish colony in the United States, composed of substantial graziers and farmers from the counties of Carlow, Kildare, and Meath. Several Roman Catholic Clergymen, including Parish Priests, are to give up their parishes in those counties, in order to enter upon a new mission with the colonists in the "far west." This project has been on foot for a month or two, and is to be conducted quite systematically. The Rev. J. Maher, P. P. of Graigue, Carlow, a man of remarkable energy and unbounded influence amongst the Roman Catholic population, is one of the Clergymen connected with the project, and a letter on the subject addressed by him to the tenantry appeared in the Dublin Evening Post of Tuesday.

Diocese of Vincennes.—CONVERSIONS.—The Faith is making rapid advances in this Diocese under the charge of the Rt. Rev. Dr. St. Palais. On Easter Sunday the Rev. Patrick Murphy received five adult converts into the Church at Mount Pleasant, Martin County Indiana.