

VI.—The story about the sun "dancing" in the heavens and in the chapels on Easter Sunday morning, and the attempt to produce a delusive corresponding phenomenon in the chapel by "an individual managing concealed mirrors, so as to produce the wonderful effect," (p. 27.) I pronounce to be equally a fabrication, or a mere playful supposition of the nursery uttered for the amusement of children. I hope that you and your endorser will see to this matter also.

VII.—Again, you tell us as a fact, that you saw good papists eating eggs and fish and getting drunk on these days, (Fridays and Saturdays) But this was no violation of the laws of the Church.—(p. 32). This, sir, as far as regards what you call "good papists," and "getting drunk" is a fabrication.

This same page records the turning point of your life, the crisis of your conversion. You came to the conclusion that as regards the eating of meat on one day, and not on another, God could not make it a sin by distinction of days. So that if a man can blow on Thursday, by your rule God cannot make it a sin for him to do so on Sunday. And here, in point of fact, is the first, and perhaps the best, reason, which your letters furnish for your conversion. It seems that after mature deliberation, you found that to forbid a man's eating meat on Friday is an unreasonable regulation, and you rejected it. It would appear by inference that as regards meat, on such days, what your conscience approved your appetite appropriated: and with singular naivete, you tell us that, "as far as you now remember, this was your first step towards light and freedom."—(p. 32.)

By the bye, this calls up a period in the calamities of Ireland which had almost passed into oblivion; and the period corresponds more or less with the period of your conversion from Popery.

About twenty-five or thirty years ago, Lord Farnham and other gentlemen of the evangelical nobility, introduced into Ireland a religious movement called "the Second Reformation." It was a season of distress among the peasantry, such as succeeds, year by year, in the history of our unfortunate native country. Lord Farnham had almost obtained a patent from the legislature for the efficiency and admirable simplicity of the new contrivance for converting the Popish peasantry of Ireland. It was this. The kitchens were turned into scriptural reading-rooms for the starving population of the neighbourhood, once a week. The day selected happened to be Friday, in almost all cases. After Bible-reading, soup was substituted for syllogisms, and the "Second Reformation" went off admirably until the potatoes of harvest became mature enough for the people's use. Lord Farnham and his colleagues supposed that if the landed proprietors and gentry could only succeed in establishing an amicable understanding between the conscience and the stomach of the "lower orders," Ireland would soon become a Protestant country. But I need not dwell upon it, as you are old enough to remember how it was ridiculed by Cobbett and other writers wherever the English language was spoken.

Now I do not say that you are a child of the "Second Reformation," but the fact of your having made the first step towards light and freedom through the instrumentality of something like a beefsteak on Friday, looks very much like it.

See, Rev. Nicholas Murray, of Elizabethtown, into what a position your "playing of pranks" behind Kirwan's mask has betrayed you.

Besides the bow which Mr. Prime has volunteered for you, you have made one for yourself—still under the mask however. You tell us that, even before "you took up your pen you were not unknown to the men of our age, nor unsolicited."—"The men of our age" (!)—or of any age, are very few, and posterity has reserved to itself, almost absolutely, the right of determining who they are. To save your modesty, therefore, I am obliged to suppose that the printer has made a mistake here, and that if one could have the benefit of a peep at your manuscript, it would be found that you had written, "the men of our (will)-age."

Ah, sir, it seems that your misfortune through life has been to have been under the influence of bad advisers—since you tell us you were "solicited" to write against Popery. The circumstance reminds me of an anecdote which I lately read in a London paper, and which I trust will not offend you, as it has already been employed in a description of England's highest Protestant

nobility. It seems, a drover found it difficult to keep his cattle together in the crowded approaches to the English metropolis. And in his extremity he called out to his neighbor, "I wish you would loan me a bark of your dog." You know, sir, that *bark* is the name of the English as compared to the French, and a Cockney wit tells us that Lord John Russell has turned the drover's hint into the philosophy of politics, and that whenever his herd betray a tendency to struggle from the whig path, he borrows a "bark" from Sir Robert Peel. However this may be, I am satisfied that "the men of our age," if there be any such, would never have borrowed a bark of Kirwan.

This letter is already too long; and I must bring it to a close. But in doing so, I cannot forget how often you have told us that you were once an infidel. There are evidences scattered up and down through your letters which, to an unprejudiced and impartial reader would make it appear doubtful whether you are not still so. Some of these I shall present in my next. I shall not venture to pronounce an opinion on the subject, as the Almighty alone can penetrate the hearts of men.

In the meantime, however, I remain, with increasing pity, but undiminished good will,

JOHN HUGHES, Bishop of New York.

## The Cross;

HALIFAX, SATURDAY, AUGUST 10.

### THE VISITATION—PARRSBORO'.

On Friday the 4th inst., the Bishop and Vicar General, who were preceded by the Rev. Mr. Lyons, arrived in Parrsboro', and proceeded to the new Church—the erection of which reflects so much credit on the Catholics of that beautiful, but secluded neighbourhood. Ten acres of land which were purchased for Ecclesiastical uses, are annexed to the Church. The land is entirely cleared, is in excellent condition, and well situated—being on the main road from Amherst to Parrsboro', within a short distance of the latter. A deed of the property was conveyed to the Bishop by Mr. Carroll, who had purchased it, on behalf of the congregation. During the three days of the Visitation its various duties were carried on with unremitting assiduity by the Bishop and Clergy. On Saturday his Lordship solemnly blessed a handsome Cemetery adjoining the Church, which had been marked out and fenced the preceding day. The weather was most favourable for the purpose, and the ceremony was attended by a large number of persons of different religions. When all was over, the Bishop, at the foot of the large grave-yard cross, addressed those who were assembled, taking for his text, "I am the Resurrection and the Life, &c." He clearly explained the various instructive ceremonies which had just been performed, pointed out their spiritual meaning, described the respect which the Catholic Church always paid to the bodies of her faithful children, which she honoured even in death, because they were once the temples of God, and solemnly dedicated to His honour and glory, as well as hallowed and ennobled by the reception of the sacraments, &c. He also dwelt on the Immortality of the soul, and the belief of the Church concerning those "who have gone before us with the sign of faith and who sleep in the sleep of peace." Even on those who attended out of mere curiosity; this discourse made an evident impression, and numbers of our separated brethren filled the Church on the following day (Sunday), at the various services. Early on the morning of the Transfiguration, the Bishop dedicated the new Church to the service of the Almighty, under the invocation of the Holy Virgin St. Bridget, one of the Patron Saints of Ireland. It is now called, St. Bridget's Church of the Transfiguration, and the adorable Sacrifice of the Mass was offered up three times on that memorable day in the new temple.—first by the Bishop, who communicated a large number of the faithful—next by the Vicar General—and finally by Rev. Mr. Lyons, who celebrated High Mass, at which his Lordship assisted Pontifically, and the Very Rev. Mr. Connolly preached an excellent discourse for nearly an hour and a half, in which he recounted the various reasons why every Christian should be a member of the One, True, Holy, Catholic and Apostolic Church. There was another service in the evening, at which the Bishop presided on the words, "This is my beloved Son, in whom I am well pleased: hear ye him." By a series of arguments he proved that all mankind

are bound to obey the voice of the Eternal Father, and that no one can securely do so, unless by hearing the Church, which His beloved Son founded, and endowed with such glorious privileges. For if the Father said of the Son, *Hear ye Him*; the Son says of the Church, *Hear the Church*, and of the Apostles, *He that hears you, hears me*. He therefore concluded that we cannot hear the Father and the Son, but by hearing the Church, and listening to the living, teaching, infallible voice of the successors of the Apostles. About sixty persons received the sacrament of Confirmation, amongst whom were some adults who had been that day baptized by the clergy.

On Monday the Bishop and Clergy returned to Amherst, and on Tuesday morning an acre of ground, which had been fenced for the purpose was blessed by his Lordship at a Cemetery, according to the rite of the Roman Pontifical, after which he again administered Confirmation in the adjoining Church, and delivered a sermon on the words, "Amen, Amen, I say to you, the hour cometh, and now is, when the dead shall hear the voice of the Son of God, and when they who hear, shall live;" in which he explained and defended the Catholic doctrine of the middle state, and proved the antiquity of the pious and salutary custom of praying for the dead. He concluded by an earnest exhortation to the Catholics of that district on the various duties of charity, kindness, and good neighborhood which they owed to their Protestant brethren, by whom they were so numerous surrounded; and besought them to prove the superiority of their Church not by vain disputes, recrimination, or bitterness, but by blameless, edifying lives, and a faithful discharge of the duties of brotherly love.

"Quam speciosi pedes evangelizantium pacem, evangelizantium bona!"

### ST. MARY'S.

On Tuesday last, the Feast of the Assumption of the Blessed Virgin, the glorious Patron of our Cathedral and City, a large number of the faithful were invested in the Order of Our Lady of Mount Carmel. This ceremony was performed by the Bishop immediately before High Mass. Before the Solemn Benediction of the Most Holy Sacrament at Vespers, the Litany of Loretto was chanted by the Bishop and Clergy in honour of this great Festival, and the words *Regina sine labe originali concepta* were added, in consequence of an Indult to that effect which was granted to the Diocese of Halifax, by his late Holiness Gregory XVI.

### IMPORTANT NEWS FROM IRELAND.

The Irish insurrection has been nipped in the bud, according to the Saxon journals. About 50 policemen have defeated five thousand rebels, and, as a matter of course, Lord Hardinge, one of England's bravest Generals, has been sent to the South of Ireland, to take command of the troops there. After this, it is impossible to doubt that all is over, and still we fear the nervous apprehensions of England are not yet removed. Even supposing she has crushed the insurrection, and murdered another million of Irishmen, the task of governing Ireland for the future, will be more difficult than ever. Never will she shake off the Irish millstone until it drags her down to the lowest depths of the ocean. This is our creed, because we believe in the justice of God.

It is passing strange that no Official account of the great Battle of Mullinahone has been published by the Government.

### RIGHT REV. DR. HUGHES.

Our readers will learn with unfeigned delight the arrival in Halifax of the learned, and justly distinguished Bishop of New York, the Right Rev. Dr. Hughes, who came last night by the Steamer America. We were happy to hear that his Lordship is in the enjoyment of excellent health and spirits, notwithstanding his extraordinary labours in the cause of Religion throughout every part of the United States, where he is as much esteemed by Protestants as by the members of his own Communion. He is staying with his friend the Right Rev. Dr. Walsh, at St. Mary's, and we sincerely hope his sojourn amongst us may be both protracted and agreeable. We can well conceive with what delight the arrival of this illustrious champion of Catholicity will be hailed by his brethren in the faith through every part of Nova Scotia.

### THE QUESTION OF NOMINATION TO SEES.

In answer to some remarks of the *Semeur* (a Protestant paper) on the recent nomination to the See of Paris, the *Univers* has the following remarks:—"No Bishop can be nominated by the civil power, except so far as the Holy See recognizes or accords to that power the right of nomination. The chief of the Executive Power has just nominated to the Archbishopric of Paris—had he the right of nomination? Here is, no doubt, a question; but by the mere fact of the nomination, the Holy See is advised of it, and the Catholics have only to wait for its decision. If the Pope institutes purely and simply the Bishop named by General Cavaignac, the right of the new Government will be, by that act, fully recognised, and no Catholic will be able to contest what the Chief of the Church does not contest. If the Sovereign Pontiff refuses to institute and to recognize in a Government (provisional in its own nature, since the Constitution is not yet completed) the rights conceded by the Concordat to previous Governments, the question will in like manner be settled, or at least adjourned, till the moment when France shall have a definitive Constitution and Government. But a third hypothesis presents itself: the Pope may very well institute the Bishop named by the actual Government, and accord to it provisionally the right of nomination, reserving the question of it, till the time when the Constitution being promulgated, and the President of the Republic being established, the moment shall have arrived for restoring it, with full knowledge of the case, and in a definitive manner. It would not have been well to delay filling up the See in order to determine the future relations of the Church and the State. The Constitution will not be completed so speedily, and the negotiations it will bring on between the Church and State may last a long time. To make the Church of Paris and other churches whose sees may become vacant in the interval, wait for the termination of all this, would be too much. It is then to be hoped that the Executive Power and the Holy See will for the present agree as to the filling up of vacant Sees. Both parties, the Republic and the Holy See, will not the less preserve their independence. The Assembly will not be prevented from introducing into the Constitution what it may deem necessary: the Holy See will not be prevented from treating with the President of the Republic, with an eye to those changes introduced by that Constitution into the relations of Church and State."

BRENTWOOD, ESSEX.—The Feast of Corpus Christi has been kept with great solemnity at Brentwood, no less than eleven processions having taken place during the octave. The following was the order observed at one, of which a description has been sent to us. First came a soldier carrying the processional cross, and followed by eighty other soldiers; next came a soldier bearing a banner of red silk velvet, emblazoned with the cross; then followed six or eight young girls, dressed in white, with crowns of flowers, walking backwards, distributing flowers; then boys bearing censers and wax lights. Lastly, the baldacchino or canopy borne by four soldiers. On the right side of the Blessed Sacrament was a banner borne by a soldier, with the painting of our Blessed Saviour, and on the left side, a banner with one of the Blessed Virgin. The procession moved in this order twice slowly round the grounds, and on passing the second time, the soldiers formed two lines, kneeling down, and uncovering, while it passed through into the chapel. A great number of Protestants attended, very many of whom imitated the devotion of Catholics, by kneeling or bowing their heads as the Blessed Sacrament passed by. On Monday morning the Revd. Charles King, of Chelmsford, assisted in the choir at High Mass, and in the evening, the Rev. G. Hart, of Wyatstone Hall, officiated as Deacon in the procession and benediction, and preached the sermon. In the procession, on Tuesday, there were at least 200 soldiers, headed by a very worthy Catholic, Sergeant Major Sullivan.—*Corres.*

MURK.—A bellman of a seaport, not one hundred miles from Whitby, in announcing a "Fleet" meeting to be held in the Temperance Hall at that place, said that "the meeting would be addressed by six females who had never spoken before!"