

pulse incomparably more active in stimulating the blessed souls in heaven, to intercede for those whom they have left upon earth.

XIV.—*They have the power of doing it.*

II—Concerning their ability to perform this charitable office for us, it is to be observed, that if the saints, while they themselves were wanderers in the desert of this world, could present their supplications to Almighty God in our behalf, it is inconceivable why they cannot exercise the same kindness, now that they have entered into the enjoyment of the promised land of heaven; and how, in the plenitude of their actual happiness, the power of doing good, and of moving according to the spirit of God's own love, should be circumscribed within much more narrow limits than what were assigned for its action while on earth.

XV.—*They know what passes upon earth.*

III—But, perhaps, it may be argued that they do not know what passes here below, and therefore, as they cannot hear our prayers, it is consequently useless for us to beg their intercession. What authority have those who differ from the Catholic Church, for such an objection? None whatever; for instead of being warranted by any passage in the Scriptures, or countenanced by reason, it is, on the contrary, most easily removed by calling in the aid of Scripture and reason. If it be asserted that the saints of themselves, or by any quality inherent in their nature, cannot hear our prayers, nor penetrate the secret enclosure of our hearts to read the thoughts and watch the motions that are stirring there, we must readily assent to such a declaration; but this does not overthrow the dogma respecting the prayers of the saints. To accomplish this it must be demonstrated that Almighty God does not impart to them such a knowledge; to refuse, however, to recognise such a power in the Deity, would be blasphemous. God has communicated to the prophets the knowledge of events that were not to happen for many hundred years. Eliseus witnesses, as though he were personally present, the scene that takes place between Giezi and the Syrian general, Naaman;—“Was not my heart present when the man turned back from his chariot to meet thee? So now thou hast received money, and received garments, &c. . . . But the leprosy of Naaman shall also stick to thee and to thy seed for ever.” The same prophet was acquainted with what passed in the council-chamber of the Syrian king, who imagined that some amongst his friends had betrayed his secret confidence;—“And calling together his servants, he said: Why do ye not tell me who it is that betrays me to the king of Israel? and one of his servants said: No one, my Lord, (O King, but Eliseus, the prophet, that is in Israel, telleth the king of Israel all the words that thou speakest in thy privy-chambers.”

To St. Peter he revealed the deception of Ananias and Sapphira; Surely, if the Divine Being could convey to his servants while on earth a perfect knowledge of transactions which eye could not see, nor of which the ear could receive the faintest information; he must be equally able to impart similar communications unto the spirits of the blessed, who are now much more susceptible of receiving these revelations. It was from afar off, from hell itself, that the rich man put up his prayer to Abraham; but neither the great chaos which was fixed between them, nor the difference of place and state prevented that holy patriarch from hearing, and replying to the supplication. If a prayer can be heard in limbo from the depths of hell, assuredly our petitions can penetrate from earth to heaven. Abraham, moreover, was aware that Moses and the prophets had existed, and had put on record the laws and admonitions of Almighty God; the same omnipotence that communicated this to Abraham, imparts to his blessed servants a knowledge of those prayers addressed to them by mortals here on earth. This will enter more readily into our conception, when we call to our remembrance, that the saints possess advantages which were not enjoyed by Abraham while in limbo; for they are installed in the actual fruition of beatific glory—are in heaven, and see God face to face. Our Divine Redeemer assures us that there shall be joy in heaven upon one sinner that doth penance; but who are they who participate in this holy jubilation! the whole court

of heaven, and consequently the saints as well as the angels, the universal body of the citizens belonging to the celestial Jerusalem, no one is excepted, and no one can, for we are told by Christ himself, that the saints in glory are like to the angels.* The brightest angels have not a peculiar faculty or power by which they can ascertain what passes or is said on earth, independent of the interposition of the Deity; how, therefore, do they become acquainted with the sinner's repentance? Whatever medium the Protestant assigns for the conveyance of terrestrial knowledge to the angels, the Catholic will ascribe as the method by which the saints become informed of our requests to engage their prayers and supplication in our favour.

(To be Concluded in our next.)

* St. Matt. C. xxii. V. 30, & St. Luke, C. xx. V. 36.

The Cross;

HALIFAX, SATURDAY, JULY 8.

THE RECENT NEWS.

The Caledonia arrived on Thursday. Europe is still unsettled, with every prospect of a General War. A frightful eumeute in Berlin, an insurrection at Prague, and that city razed to the ground, plots and counterplots in unfortunate Paris, the Carlists infesting Catalonia, the Austrians gaining some slight advantages in the North of Italy, the War in Denmark still going on, vast military preparations made by the Emperor of Russia, England discontented to the heart's core and the masses preying on her vitals, 15,000 soldiers concentrated at Chatham and the Isle of Wight, an encampment formed on the moors of Lancashire to overawe the Chartists, the second city of the Empire garrisoned by 12,000 men, all Ireland one vast military barrack, 40 clubs, alias Regiments, formed in Dublin, and their number increasing through every part of Ireland, the people's Bishops and Clergy giving in their adhesion to the League, the Established Church gorged with the tears and blood of the Irish nation, festering in its rottenness, and ready to burst asunder, like Judas, from the effects of its sacrilegious robberies, the Imperial finances in a hopeless condition, no Government, or a Government without strength or influence, and no Ministry ready to succeed them; in the midst of all this confusion, and in the face of those signs and portents from on high, that stunted statesman Lord John Russell meeting Mr. Hume's motion for Reform with a direct negative, and ruling Ireland by open, advised, beastly, and brutal violence—these are some features of the varied news brought by the last Steamer.—*Quousque tandem?* We have neither time nor inclination for comment. He that hath ears let him hear. But if any one will tell us that England can keep up this state of things for another year, we say he is as mad as Lord John Russell himself, and that is saying a great deal.

Poor Mitchell arrived in Bermuda on the 20th of June. On dit that the Captain of the Scourge was kind to him on the passage, and that he is well treated by the authorities at Bermuda. Well may English tyrants and their abettors be terrified at the consequences of their own villainy. If justice had its course those who stabbed the Constitution to the heart, and swindled Mr. Mitchell out of his liberty by the infamous agency of a packed Jury, ought to be now in Mitchell's place. But the time is fast coming when all those things will be rectified. We are amused at the impudent threats of those Saxon robbers who talk with all the malignity of fiends of reconquering (!) Ireland with the sword! The day which sees the Irish people united, even with half the Bishops and Clergy to support them, will also see the total downfall of the present accursed system in Ireland. No—all the soldiers and policemen in Ireland would not make a small breakfast for the people of Munster and Connaught alone. Nearly thirty years ago Sir John Lambert declared it would require 40,000 men to keep quiet the County of Cork alone, and thus at a time when the excitement was comparatively nothing to what it is at present.—What is the Duke of Wellington about? Will no loyal subject go to the Queen and tell our gracious Sovereign to save her empire in time, by conciliating with justice her persecuted subjects in Ireland?

We say nothing of the UNITED STATES, and the ominous doings there. They are more serious than England thinks.

CORPUS CHRISTI.

There was a Grand Procession of the Blessed Sacrament, at St. Mary's, Frenchtown, on this solemnity. The concourse of the faithful was numerous, and their religious demeanor was most edifying throughout. After Mass a suitable Discourse was delivered by the Rev. Mr. Byrne, and the Procession then left the Church. The men walked first, and carried several Banners, Crosses, &c. Then followed the male portion of the Choir in surplices, the Acolytes, Thurifer, and little girls in white scattering flowers before the Most Holy. The Canopy advanced, and was borne by eight of the parishioners, the Celebrant bearing under it the Adorable Sacrament, supported on either side by a Deacon and Subdeacon. After the Canopy followed the female portion of the Choir, chanting alternately with the men, and then the female parishioners. During the whole route the strictest order prevailed, and the ranks were never once broken. On the line of march three temporary Chapels or Reposoirs were erected, at each of which Benediction of the Most Holy Sacrament was given. The Procession returned to the Church in the same order as when it set out, and the devotions of the day were concluded in a manner that reflects great credit on both Priest and people.

ST. PATRICK'S.

The following subscriptions have been received:—

Mr. Alexander McDonnell,	£2 0 0
John Maher, Esq., Bay Chaleur,	5 0 0
From some of the men of the 36th Regiment,	1 13 0
Various collections at St. Patrick's on Sundays, and at the Evening Sermons during Lent,	69 2 7½
Collection at St. Mary's, on 17th March,	19 10 7

Mr. McDonnell, of St. Patrick's School, has requested us to make known through the Cross, that there is a vacancy at his establishment for two persons at least, who would be influenced by a desire to lead a retired and religious life, and to assist him during a portion of their time in the instruction of youth.

ST. MARY'S CATECHISTICAL SOCIETY.

Pursuant to notice, the annual meeting of this Society took place on Sunday evening last, immediately after Vespers, in the Vestry of St. Mary's. The chair was taken by the Very Rev. Mr. Connolly, V. P., assisted by the Rev. Mr. Hannan.

The routine business having been disposed of, the following resolutions were proposed and adopted:

1st.—Resolved, That the Teachers be required to meet occasionally, for the purpose of making such regulations as may be deemed necessary for the more efficient teaching of the classes.

2nd.—It being deemed necessary that a festive entertainment be given during the summer, to the children attending the classes at St. Mary's and St. Patrick's: Resolved, That a committee be appointed to obtain the necessary information, as to the practicability thereof, and to report thereon at a special meeting to be called for the purpose of receiving the same.

The following returns were made of the number of male and female children who attended Catechism at St. Mary's and St. Patrick's during the past three months, averaging weekly: At St. Mary's—Males, 171; Females, 221. At St. Patrick's—Males, 112; Females, 156.

The following Ladies and Gentlemen being proposed, were admitted members of the Society: Ladies.—Mrs. John E. Cummins, Mrs. Wm. Lannigan, Mrs. Cath. Doyle, Mrs. Mooney, Miss Ellen Mahar, Mary Moore, Ellen Mooney, Mary Joyce, Margaret Kenny, Harriet Metzler, Mary Ann Metzler, Jane Pringle, Cath. Doyle, Miss Walsh.

Gentlemen.—Messrs. Edward Metzler, Andw. Flynn, John Rigg, Michael Kearney, Jr., John Skerry, John Pringle, and Master Geo. Renny.

The following appointments were then made for the ensuing year, viz.

Right Rev. Dr. Walsh, President,	
Very Rev. T. L. Connolly, Vice President,	
“ “ “ “ “ Treasurer,	
Mr. P. J. Compton, Secretary,	} Re-elected.
Andrew Murphy, Asst. do.	

There being no further business before the chair, the meeting adjourned.

P. J. COMPTON,
Secretary.

CONTINUATION OF NEWS BY THE STEAMER OF THE 21st JUNE.

A Concordat has been concluded between Tuscany and the Holy See. The terms are favorable to the independence of the Church.

The Solemn Consecration of the Cathedral of St. George, in London, built by the celebrated Pugin, was to take place on the 4th of July. Bishop Wiseman has, in a circular letter, invited the Bishops of France, Belgium and Germany, to attend on this great occasion; and it is said, several of those Prelates have replied in the affirmative. Dr. Wiseman was to preach in the morning, and Dr. Gillis, of Edinburgh, in the evening. St. George's is built at the south side of the Thames, not very far from Westminster Bridge. We suppose it will be the Catholic Cathedral of London.

Poor Tom Steele has at length “shuffled off this mortal coil.” He died in Peel's Coffee House whither he was brought after the melancholy attempt on his own life. The death of his mighty Leader, and still more, the ingratitude of some of his countrymen, literally broke his heart. Mr. Steele was an eminent mathematician and an able scientific scholar.

It is said that the suspension of the Rev. Mr. Kenyon has been removed, and that he has been restored to his Parish by Rt. Rev. Dr. Kennedy.

All the public works in Ireland have been stopped.

Dr. McTale has addressed from Rome, a Pastoral to the Clergy and Faithful of his Diocese.

Three Catholic Missionaries have been recently martyred in the South Seas.

Another instance has just occurred to prove the helpless and humiliating position of the Church of England. A Mr. Lowe had been appointed Chaplain to the English residents at Madeira, by the Bishop of London. His flock were not pleased with him, and they petitioned the Secretary of State to appoint them another. Lord Palmerston did so. His nominee got no License from the Bishop, and the License of Mr. Lowe was not withdrawn. Nevertheless the State Chaplain performs his duty in spite of the reclamations of Mr. Lowe, who calls him a schismatic! The Bishop of London has as little power to help his clergyman as John Mitchell the “Irish Felon.” What a supremely ridiculous farce! And yet, we were impudently told here last year that the Church of England was not the creature and slave of the State!

In a letter to the *Irish Ecclesiastical Journal*, Dr. Errington, of Trinity College, complains that the Bishop of Cashel has recently ordained six persons, “not only without attending on the required course of Divinity Lectures, but without any Academic education whatever!” This Bishop of Cashel is the well known “Bob Daly” of bigotted and proselyting notoriety. We don't see why Dr. Errington should complain. If such highly gifted Divines as Lord Palmerston and Lord John Russell are to be the Heads of the Church, we think even “Bob Daly's” Parsons are too good for them. We should not be surprised if the next vacant See be filled from the quarter-deck of a man-of-war.

A Mr. Hargrave, of Dublin, had his house invaded during his absence, and his wife and servant insulted and outraged by five brutes in the garb of military officers. When he applied to a Magistrate for redress, he would give him no assistance, because he could not tell the names of the offenders. The injured man then applied to the Colonel, who referred him to Sir Hugh Dalrymple, and the latter told him that by orders of Prince George of Cambridge he was forbidden to give the names of any of the officers! This is the way the Saxon Robbers extend the British Constitution to the Capital of Ireland. We are not surprised at George Guelph's unmanly conduct. He is quite in character when he screens from justice such profligate scoundrels as the above.

We have to record with the deepest sentiments of regret the lamented demise of that excellent Catholic and truly charitable Christian, The Honorable Edward Petre. The good “Father Thomas,” who knew him well, pays the following just and beautiful tribute to his memory in a letter to the *Tablet* on the opening of St. George's Church:

“But another revered and distinguished member of the Catholic body, a gentleman remarkable above all for his zeal and perseverance in the promotion of education amongst the poor, and of charity in every way, the Hon. E. Petre, who has recently passed from his fleeting world, would most certainly have been at the opening

* 4 Kings, C. v. V. 26-27, (Protest. Vers. 2 Kings.)

† 4 Kings, C. vi. V. 11-12.

‡ Acts, C. v. V. 3.

§ St. Luke, C. xvii. V. 24-25.

¶ St. Luke, C. xiv. V. 29.

⊕ Ibid C. x. V. 7.