

The Steamer Europa arrived at an early hour on yesterday morning, bringing the important news of the flight of the Pope from the hands of the Russians who have secured a temporary ascendancy in Rome. His Holiness acted as the Chaplain of the Bavarian Ambassador, and arrived safely in Gaeta the strongest fortress in the Neapolitan dominions. For the present, his person is safe, and the plotters of the late disgraceful proceedings are quite discomfited by this unlooked for event. Nothing could exceed the consternation felt all through Rome when the fact became known,—it was felt that Rome, without the Pope, had lost its greatness and its imperial name. The King and all the Royal Family of Naples when apprized of his arrival proceeded without delay to render every homage to his Holiness and welcome him to the Kingdom of Naples.—The Foreign Ambassadors, nearly all the Cardinals, and many of the nobility have left Rome and arrived in Gaeta.

Rome is deserted, and the authors of her miseries are in doubt what course to pursue. The French, Spanish, and English Governments offered to the illustrious Pontiff an asylum in their dominions, and placed Steamers at his disposal. The conduct of the French Ambassador was worthy of the glories of old Catholic France. From the commencement of the outrages he resided in the Quirinal with the Pope, and afforded him the protection of the French flag, and rendered every assistance to his flight — The Pope has protested, in strong language, against the late proceedings of the so-called Government, to which he was driven by force to assent. They will ere long have cause to regret the violence which they have offered to the Vicar of Jesus Christ.

We have been informed that the Right. Rev. Dr. Walsh has addressed a Circular to the Clergy, in which His Lordship directs them to offer up public prayers in their respective Churches for the illustrious and justly beloved Head of the Church, as well as for the Peace of the whole Christian world. The Collect *Pro populo*: Deus omnium fidelium Pastor et Rex, te laudamus tuum Paxm, &c. is prescribed for recitation on each day; and it is further directed that the *Versicle* *Memento Pro Quocunque nocuerit* shall be offered up in each District on the earliest day that will be convenient to the Clergy and the Faithful.

"Look down, O Lord, from the highest heavens on thy afflicted Church, and view Thine own inheritance. Mercifully accept the sacrifice which, through Jesus Christ thy only Son our Lord, we particularly offer to Thee for Thy Holy Catholic Church, which we beseech to pacify, preserve, unite and govern, throughout the whole world, together with Thy servant our Pope, Pius XX., our own Prelate, and all orthodox members of the Catholic and Apostolic Faith."—Amen.

* Canon of the Mass in the Liturgy of St. Peter.

On each return of this great festival, it is gratifying to dwell on the many pleasing recollections, both religious and social which it is wont to awaken in the christian heart. A God made man—a Saviour born for us—the mighty ruler—the prince of peace—the glorious Son who wille to usher in the light of truth hath appeared, and we hail as a token of rejoicing his advent among men. What heart so hardened that will not now be moved. What christian so cold that does not warm with the fire of onanist and devotion towards this great deliverer? The darkness of centuries has been dispelled, what the patriarchs sighed for and the prophets predicted has appeared and we have borne deliverance. A Saviour has come who has purchased us from the slavery of sin and death—for he has burst the chains which enquired the whole human race—he has recalled us from death to life and invited us to the most exalted dignities and privileges. Custom is a tyrant in which every christian should refuse and free itself.

humiliations and his sufferings, of his want of all those things which the world deems so necessary. Having it we are reminded of the degradation and misery in which the whole human race had been sunk, of the depravity and excesses in which mankind indulged, who, as the Apostle describes "they changed the glory of the incorruptible into the likeness of the image of a corruptible man," and "worshipped and served the creature rather than the Creator." At this season we commemorate the birth of him who had been so long expected—of the redeemer so long promised—and whose advent it had been given to the just of old to see only at a distance and obscurely,—we celebrate the birth of him who has reformed the world from all its iniquity.— Tidings of joy are conveyed to us as to the Shepherds of old, and we are invited to do homage to this new born King. If Abraham exulted in anticipation of this glorious mystery—if the hope of it consoled the Patriarchs in their wearisome journey how heartfelt and intense should not our rejoicing be when we enjoy the blessings and graces which have been resulted by it. Our joy, however, should be pure and spiritual—derived from a consciousness that we have been made partakers of the benefits acquired for us by his birth. To rejoice on any other account would be unreasonable—to rejoice and be conscious that we are excluded from these graces through our own fault would be a false joy which could only delude. The sinner cannot enter into the spirit of this season. The children of poverty and misery even amid their privations can enjoy consolation to the recollection of what the infant Saviour and the virgin mother were obliged to suffer—but there is no joy—there is no ray of hope to beam on the heart of the worldling. The consciousness of his crimes must mar and destroy every source of happiness both religious and domestic which this season is wont to revive in the hearts of all.

We were delighted to see the hundreds who crowded round the rails to receive the bread of life, at the different Masses on Christmas morning. It was indeed a day of happiness—a festival of joy to many a heart in Halifax, which hastened to do homage to their new-born Saviour. The early Masses were offered by the Very Rev. Mr Connolly, and immediately afterwards by the Bishop. His Lordship also assisted Pontifically at High Mass, which was sung by the Rev Mr Hannan, assisted by the Rev Messrs McIsaac and O'Connor as Deacon and Sub-deacon, Very Rev Mr Connolly acted as Master of Ceremonies. During Mass the Bishop preached on the Festival of the day, and announced by virtue of powers received by him, that he would grant a plenary indulgence to all who would comply with their Christmas duty within our week. We trust the Catholics of Halifax may witness many Christmas eve acts of consolation and happiness as that which has just passed.

The Quarterly Meeting of this Society will be held on Sunday evening, in St. Mary's Vestry, immediately after Vespers.

We trust there will be a full attendance of members, & no effort should be now made to render the Society more efficient during the next year. The attendance of children has been very large; and the amount of good rendered by the Teachers during the past year cannot be too highly estimated. The number of Members belonging to this Society is, however, far from what it should be. There is hardly any labour in which we can be engaged more instructive, or productive of good than the religious instruction of the young. It seems to be a work in which every one should desire to engage, as there is none more certain to bring a blessing from Heaven. The principal share of the labour connected with the Society, has hitherto fallen on a few who devote themselves increasingly to it. Complaints are made at the Quarterly Meeting of the want of a sufficient number of efficient Teachers. This want would be supplied, a better system could be introduced, and the Society made much more efficient, if more were truly enrolled on its lists. We need not insist on those who feel an interest in the religious instruction of the hundreds of children in this City, that they could not commence the New Year better than by becoming active Members of this valuable Institution. Many inducements are granted to its Members; and we feel sure that every effort made in such a glorious work as the instruction of the young will be rewarded in a

LA ST. ALFONSO'S LIQUORI.

Translated into English, by the Right Rev. Dr
Walsh, Bishop of Hulse

We have been favoured with a copy of the above beautiful Work, which has been just issued from the press of F. Lorus, of Baltimore; and which is a very creditable specimen of the typography of the United States. The intrinsic merits of the Works of St. Alphonsus are too well known to require any eulogy on our part. We select at random, the following extract from this devotional treatise, which will give a tolerable idea of the entire —

" ON THE SCOURGING OF JESUS CHRIST.

" 1. Let us enter into the hall of Pilate, which was one day the horrib'e theatre of the ignominies and sufferings of Jesus, let us behold the unjust, disgraceful, and cruel punishment that was there inflicted on the Saviour of the world Pilate, the unjust judge, seeing that the Jews continued their noisy vociferations against Jesus, condemned him to be scourged. 'Then, therefore, Pilate took Jesus and scourged him.' (John x.x. 1.) This iniquitous judge imagined that by this barbarous means, he would move the compassion of his enemies, and thus deliver him from death. 'I will chastise him, therefore,' said he, 'and let him go.' (Luke xxi. 22.) Scourging was the punishment reserved for slaves. Thus, therefore, says St. Bernard, our amiable Redeemer would not only take the form of a servant, to be obedient to another's will, but that of a wicked servant, to be chastised by scourges, and thereby suffer the punishment that was due to man, for having become the slave of sin.

“ O Son of God ! O great Lover of my soul ! how could you, a God of Infinite Majesty, have loved so vile and ungrateful a being as I am ; how could you have loved me so dearly, as to submit to so many tortures, in order to rescue me from the punishments which were due to me ? A God scourged ! It is much more amazing to behold a God suffering the smallest punishment, than to see all angels and men reduced to annihilation. Ah ! my Jesus ! pardon the offences which I have committed against you, and afterwards chastise me as you please. I make only one request . that I may love you, and that you may love me, and then I am satisfied to endure all the punishments which you please.

" 2 Having arrived in the prior's hall, our amiable Saviour, according to what was revealed to St. Bridget, stripped himself of his garments at the command of his executioners, embraced the pillar, and then applied his hands to it, in order that they might be tied. O God! already the cruel punishment begins! O angels of heaven! come and be present at this dolorous spectacle: and, if you are not allowed to deliver your King from the barbarous outrage that men are preparing to offer him, come at least to shed tears of sympathy and compassion. And thou, O my soul! do thou imagine that thou art present at this dreadful punishment which is inflicted on thy beloved Redeemer. See how thy suffering Jesus, with his head bent, and his eyes fixed on the earth, awaits this unworthy treatment, all covered with confusion. Behold, how these barbarians, like so many rabid dogs, advance, armed with scourges, on the innocent victim! Behold, how one strikes him on the breast, another on the shoulders, a third on the sides, a fourth on his legs! what do I say! Not even his sacred head or his beautiful face is spared. Alas! already the divine blood flows down on every side; already the whips, the hands of the executioners, the pillar, and the ground are covered with gore.

" Ah ! ye cruel men ! whom have you got into your hands ? Hold, hold, do you know this *you are deceived*, and that this man whom you are torturing, is an innocent man and a saint ? It is I, whom guilty ; it is to me, to me who have sinned, that these scourges and punishments are due. But will you not listen to me O Eternal Father ! how can you permit so great an injustice to be done ? How can you behold your beloved Son suffering in such a manner, without coming to succour him ? What crime has he committed which would deserve such a punishment and cruel ? a punishment ?

"3. 'On account of the wickedness of my people I have struck him' (Isaiah 54: 6). I well know, says the Eternal Father, that my Son is righteous; but since he has undertaken to visit the world I will show him as man in the flesh that I am his Father and that he is my Son."

you would have your virginal flesh torn and mangled to expiate our sins, and particularly the sins of fornication, which are most common amongst mankind. Who will not here exclaim with St. Bernard, O the unspeakable love of the Son of God towards sinners !

" O Jesus ! covered with scourges ! I thank you for so much love, I am filled with grief, when I reflect, that I, by my sins, have assisted in scourging you. Ah ! how many years since ought I not have been burning in hell ! But why did you wait for me with so much patience up to this hour ! You have borne with me, even to the day when overcome by the excess of your love, I should begin to love you, and to avoid sin. My dearly beloved Redeemer ! I will not resist your love any longer—I desire to begin to love you as much as I can. But you already know my weakness, you know the treachery of which I have been guilty towards you. Extinguish in me all earthly affections, which would prevent me from giving myself entirely to you. Bring frequently to my mind the love which you had for me, and my strong obligation of loving you. I place all my hopes in you, my God ! my Love ! my All !

"4. St. bonaventure says with a sigh : Already the divine blood flows down from every side—Already the sacred body is one entire wound, as the Prophet had foretold, ' And they have added to thy grief of my wounds ' (Psalm xliiii. 27) Hence, the stripes not only mangled all parts of the body, but tore off shreds of flesh, which flew to a distance, until at length the flesh was so expired, that all the bones could be reckoned. Cornelius a Lapide, writing on the twenty-eighth chapter of St. Matthew, says, that according to nature Jesus Christ would have expired under this torment, but he was pleased, by the power of his Divinity, to preserve his life, in order that he might suffer still greater punishments for the love of us St. Laurence Justinian had made the same remark before him.

“ Ah! my tender Master! how richly you deserve an infinite love! You have suffered so much, in order that I might love you. Do not permit that instead of loving you, I should ever offend or displease you. Alas! should there not be a hell set apart to punish me, if after having known your love for me, I should miserably lose my salvation, in spite of a God, who has been derided, buffeted, and scourged for me, and who likewise so bountifully pardoned me, after having offended him so many times? Ah! my Jesus! do not permit it—for, O my God! the love and patience which you have manifested towards me, would be to me a hell, much more terrible than hell itself.

"5. This punishment of scourging, was one of the most cruel that could be inflicted on our Redeemer, particularly when we consider, that the wretches who scourged him were most numerous. According to the revelation made to St. Mary Magdalen de Pazzi, they amounted to sixty. Now these were urged by the instigation of the devils, and still more by the Priests, who feared that Pilate would, after the torture, set him at liberty. According to his promise, 'I will release him therefore and let him go'; they were urged, I say, to scourge him in such a manner as to cause his death. Nay, more, all the Doctors assert with St. Bonaventure, that they sought for the most barbarous instruments at this execution; so that each stroke made a wound according to St. Anselm; and, that these wounds amounted to many thousands. For they scourged him as Father Crassus writes, not after the manner of the Hebrews, but according to the custom of the Romans. The latter had no fixed number of stripes, while the former were forbidden by the Lord himself, to inflict more than forty; 'Let stripes not exceed the number of forty, lest thy brother depart shamefully to bed before thy eyes.' (Deuteron. xxv. 3)

• The historian, Josephus, himself, who flourished a short time after our Saviour, relates that Jesus was so cruelly mangled by this scourging that his sides were laid bare. The very same was revealed to St. Budget by the blessed Virgin, who said to her, "I, who stood near, saw his body scourged until his ribs were laid bare; and what was more affecting, when the stripes were withdrawn, they torn away the flesh with them." Jesus scourged, appeared to St. Teresa, and as she wished that he should be re-scourged exactly as she had seen him, she desired the artist to paint a great piece of flesh hanging down on the left side. He executed it with such happy success, that when upon turning round to look at the work, he perceived that the piece of flesh made him look like a man who had been scourged.