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THE CROSS.



NEW

REVIEWS

VOL. I.

No. 46.

God forbid that I should glory, save in the Cross of our Lord Jesus Christ; by whom the world is Crucified to me, and I to the world.—St. Paul, Gal. vi. 14.

HALIFAX, NOVEMBER 22, 1845.

CALENDAR.

- Nov. 23—24 and last Sunday after Pentecost—Feast of the Patronage of the B. V. M.
- .. 24—Monday—St. John of the Cross, Confessor.
- .. 25—Tuesday—St. Catherine, Virgin and Martyr.
- .. 26—Wednesday—St. Sylvester, Abbot and Confessor.
- .. 27—Thursday—St. Elizabeth, Queen and Widow.
- .. 28—Friday—St. Gregory III., Pope and Confessor.
- .. 29—Saturday—Vigil St. Gelasius I., Pope and Confessor.

ST. MARY'S.

The High Mass was chaunted on Sunday last by the Rev. John Nugent of St. Mary's College. At Vespers, the Rev. Mr. Conolly, after having received the Episcopal Benediction, delivered an eloquent and instructive Discourse on St. Matt. xiii. 4. . .

On Tuesday morning the Feast of the Dedication of St. Peter's Church at Rome, an Ordination was held in our Cathedral by Right Rev. Dr. Walsh, when the Rev. Alexander Melsaac was elevated to the Holy Order of Priesthood. The Bishop was assisted in this august ceremony by the Rev. Mr. Conolly, who officiated as Archdeacon, and the Rev. Messrs. Nugent, McDonnell, and Hennessy. Mr. Melsaac is the sixth young Levite who has received the plenitude of the priesthood at St. Mary's, since July last. We understand that another member of the sacred ministry who is in Deacon's order, would have

been promoted on this occasion, but that he has not yet attained the age required by the canons for the priestly state. Those repeated accessions to the Clergy of the new Diocese of Halifax, must be peculiarly gratifying to the many Catholics throughout the Province who have been long deprived of the comforts of their religion, and who will be blessed by the first fruits of the zeal and piety of the newly-ordained clergy.

PROPAGATION OF THE FAITH.

The Meeting of this Society will take place on Monday evening next, 24th instant, at 7 o'clock, in the New Vestry, as already announced. A full attendance of the Members is earnestly requested.

HAMMONDS' PLAINS.

The Catholics in this interesting settlement have not been lost sight of in the general disposition of the Clergy. The Bishop has made an arrangement, by which, the attendance of a priest, at least once a month, will be regularly ensured to them. We expect ere long to see a numerous congregation in that neighbourhood, and whilst we congratulate the Catholic residents on this favourable change in their religious condition, we trust that by a faithful correspondence with the graces afforded them, they will deserve to receive still further blessings from the Divine goodness. We

might express the same hope with regard to many other communities who are now for the first time regularly enjoying the consolations of a Catholic ministry. If there be any lack of priests now in any part of the Diocess, *the people will have to blame only themselves.*

MISSION TO COLCHESTER, CUMBERLAND, &c.

On Wednesday morning last, the Rev. Mr. Kennedy of Dartmouth, at the express desire of the Bishop, left town on a visit to those important counties through which he is to make a missionary tour. We heartily say "God speed" to our Rev. friend, on his errand of love to our poor fellow Catholics in Parrsborough, Minudie, Napan, Amherst, Wallace, Tatmagouche, &c., who are so soon destined to receive from him the sacraments of their cherished faith. We know that they have not been blessed for a long time by the sight of a Catholic priest, we can easily conjecture the delight with which they will receive him. As Mr Kennedy has instructions to make the necessary arrangements for the establishment of a resident priest in that part of the Diocess, his visit will, we hope, be productive not only of present, but of much future good.

It is not unlikely that on his return Mr. Kennedy will visit the Catholic Churches at the mouth of the Shubenacadie, and the Nine Mile River. We mention this, in order that the Catholics in that quarter may prepare themselves for their Christmas duties.

WINDSOR.

The Rev. Michael Hannan, formerly of St. Mary's College, and late of Montegan, has been appointed to the Mission of Windsor, in place of the Rev. Lawrence Byrne of Frenchtown. On his way to his new mission, Mr. Hannan was enabled to officiate at Digby, Annapolis, &c., and also to make a most gratifying visit to the poor Catholic Indians at Bear River. At Annapolis, we believe, he and the Rev. Mr. Conolly offered up the Holy Sacrifice of the Mass for the repose of the souls of all who died in those parts without the benefit of a priest in their last moments. This touching service must have been not only salutary to the departed, but most consoling to their sur-

viving friends. O Holy Catholic Church! how profound is thy knowledge of the wants and feelings of man! How tender thy care, how anxious thy solicitude, O Most Holy Mother! From the cradle to the tomb thou watchest over thy beloved children with unceasing vigilance, and pursuest them with the yearnings of thy maternal affection even into the realms of the dead!

God grant that the day may speedily arrive when no Catholic in Nova Scotia will depart this life without the rites of his Church! God grant that those who at present enjoy those blessings may know how to value them as they ought!

We copy from the Manchester Argus the following just tribute to the memory of a Catholic Missionary in that town, whose long career of usefulness had endeared him not only to the members of his own flock and communion, but to his fellow-citizens of every denomination. The sacerdotal virtues which called forth this warm eulogy from the writer of another creed, must have shone with no ordinary lustre. It may be a consolation to the numerous friends and admirers of Father Billington, to learn that on the very week after his death the Holy Sacrifice of the Mass was offered up by the Bishop, in our Cathedral, for the repose of his soul. We have reason to know that Dr. Walsh was a personal friend of Mr. Billington, and a sincere admirer of his sterling worth, and the truly conscientious and punctual manner in which he discharged all the laborious duties of his sacred ministry. — Requiescat in Pace.

THE LATE REV. JOHN BILLINGTON, OF SAINT JOHNS THE EVANGELIST, SALFORD.

It is with sincere regret that we record the death of this excellent man and exemplary pastor, which took place on the 10th instant, at the residence of Miss Boardman, Stretford Road. To set forth the many merits for which he was so distinguished, his indefatigable zeal, his patient industry, his benevolence towards the poor, and his unbending honesty towards the rich, is a task which we enter upon with alacrity; for though it brings in review before us a host of rare qualities, which are now lost to the community amongst which he so usefully laboured, and which are not likely soon to be supplied again, yet there is a deep and pleasing satisfaction in upholding to public regard the virtues of a truly good man.

Mr Billington was born at Kirkham, and educated at Ushaw, where we believe he was also ordained by Dr Smith. His brother, the Rev Thomas Billington, holds the distinguished office of Vicar General of the Yorkshire district. Mr Billington did not lack means of preferment, for his judgment and knowledge gave value to his opinion, and secured for him regard and deference on the part of his brethren in the conference, and the esteem and personal friendship of the late, and present bishops, Drs Brigs and Sharples; but anxious solicitude for the spiritual welfare of others left little room in his thoughts for his own worldly advancement. He occupied an extensive sphere of usefulness, and a deep-seated humanity filled his heart which prompted him to deeds of mercy, which kept him always full handed. His first mission was in Yorkshire, previous to his removal in Mulberry-street, in this town, which took place about seventeen years ago. In the latter place he succeeded the Rev D Hearne (now of St Patrick's) with whom he had previously lived about four years. During his ministration in Mulberry-street, amongst other schemes for benefitting the community, he placed himself in conjunction with his coadjutor, the Rev. H. Gillow, the head of an educational society, whose exertions were the means of establishing on a useful and stable basis no less than ten Sunday and day schools, almost entirely on a charitable principle. About seven years ago occurred that startling catastrophe—the falling in of Mulberry-street chapel—which had so serious an effect upon the mind of Mr Gillow, notwithstanding the kind efforts of Mr Billington to rouse and cheer him. It will be remembered by many of our readers, that that accident occurred about the hour of eleven on Saturday evening. Twelve short hours after, and the congregation would have inevitably been buried in the ruins of their own sacred edifice. Mr Gillow died soon after; and Mr Billington continued to minister in Mulberry-street till he obtained his Salford appointment, about two years ago. It was the hope of his admiring communicants that he would one day have ministered in the handsome edifice, now in the course of erection in the last-mentioned borough; but Providence willed it otherwise. In April last his fatal malady became apparent, in symptoms of enlargement of the heart, which brought on consumption, and ended in death as above stated.

His body was removed from the house where he died on Monday, and placed in the middle aisle of St Augustine's, Granby Row, where it remained till it was interred. On Tuesday night, solemn lauds were said in the chapel. On Wednesday morning early, a great number of persons of all ranks, assembled in the chapel to pay the last tribute of respect to his body; and at a half past ten, a solemn high mass was offered by the Right Rev Dr Sharples, coadjutor to Dr Brown, V A, Lancashire District; the Right Rev Dr Briggs, V A, of the Yorkshire District, was also present, assisted by the Rev Dr

Hearn, Deacon, and the Rev Fielding Whittaker, Sub-deacon, presbyter assistant.

The following clergymen took part in the services at St Augustine's:—The Very Rev. W. Turner, Rev Messrs Rosskell, D D, Rimmer, D Hearne, McCormick, Peduzzi, Formby, Cantwell, Cruskell, Green, Sheean, J F Whittaker, and Baron, of Manchester; Newsham, Kenrick, Parker, Wilkinson, of Liverpool; Ward, Runcorn; Toole, Charley; Dauber, Mawdsley; Carr, Aighurth; Dowling, Rochdale; Dowdall, Bolton; John Hill, Southport; Peacock, Bury; Fauvell, Glossop; and several others.

The chief mourners were—Wm Billington, Esq, the Rev Thomas Billington, V G, Yorkshire District; John Leeming, Esq, J P, D Lee, Esq, J P, Wm Leeming, Esq, J Eager, Esq, M D, Charles Gibson, Esq, and the Rev C Peduzzi.

After the service was concluded, his body was removed to the vault at the south end of St Augustine's, in which are deposited the remains of the Revs R Broomhead, H Gillow, Patsons, Laythom, and Ward.

A sermon was delivered during the service by the Rev W Turner, V G, full of feeling and eloquence, to a crowded chapel; people having gathered together from the surrounding towns and county to pay the last tribute of respect to departed worth.

A few words more, and we have done. Mr Billington was the means of introducing from Ireland a class of educated men into this district called the 'Christian brothers,' who, whatever difference of opinion may be entertained as to their religious tenets, have proved themselves of great value in ameliorating the rude condition of their countrymen, who come here in hundreds from the wild and remote parts of their native land, and who, through the kind exertions of these individuals, aided by their generous patron, receive for themselves pecuniary assistance and goodly council, and for their children, at the nominal charge of 2d weekly, instruction in reading, writing, arithmetic, and every thing comprised in a good commercial education. Mr B was a great supporter of the benevolent societies, having the interests of the poor ever warmly at heart. He was, in fact, ceaselessly directing his exertions into those channels in which he could act in behalf of his humbler fellow-men. As a preacher he was ever plain spoken to all classes, never equivocating or succumbing to rank or station. More than one instance is well known, when he used the high privilege of a religious teacher—a privilege, alas! too much in obedience—to rebuke the follies and perversity of those whose education should have secured against such a liability. His delight was to establish the links and social union and feelings of Christian amity between high and low, and to this end he was a great promoter of, and frequently presided at congregational tea-parties, where his natural amiability displayed itself to

perfection. We would hold up this little sketch as an example to ministers of every kind, for were all ministers of religion as zealous in the promotion of useful projects, and as solicitous for the welfare of those under his care, as was this worthy man, they would have no time for the jangling and jarring displays which so often disgrace our land and church; and there would, therefore, be an end of that worst of all kind of warfare, the acrimonious wordy warfare of creeds and sectarians

LITERATURE.

THE VIRGIN AND THE CHILD.

FROM THE GERMAN OF HERDER.

Among green pleasant meadows,
All in a grove so wild,
Was set a marble image
Of the Virgin and the Child.

There oft in summer evenings,
A lovely boy would rove,
To play beside the image,
That sanctified the grove.

There sat the mother by him,
Among the shadows dim,
And told how the Lord Jesus
Was once a child like him.

And how from highest Heaven,
He does look down each day,
And sees whate'er thou dost,
And hears what thou dost say.

Thus spake the tender mother,
And on her evening bright,
When the red round sun descended,
Mid clouds of crimson light.

Again the boy was playing,
And earnestly said he,
"Oh beautiful child Jesus,
Come down and play with me."

"I will give thee flowers the fairest,
I will weave for thee a crown,
I will give thee ripe red strawberries,
If thou wilt but come down."

"Oh! Holy, Holy Mother,
Put him down from off thy knee;
For in these silent meadows,
There is none to play with me."

Thus spake the boy so gentle,
The while his mother heard,
And on his prayer she pondered,
But spoke to him no word.

The self-same night she dreamed
A lovely dream of joy:

"She dreamt she saw young Jesus
There playing with her boy.

"And for the fruit and flowers,
Which thou hast given to me,

Rich blessings shall be given
A thousand times to thee."

Thus tenderly and kindly,
The fair child Jesus spoke;
And full of careful musings
The anxious mother woke.

And thus it was accomplished,
In one short month and a day,
This lovely boy so gentle,
Upon his death-bed lay.

And thus he spoke in dying:
"Oh! Mother dear, I see
The beautiful child Jesus
A coming down to me."

"And in his hand he beareth
Everblossoms as white as snow,
And rich and juicy strawberries—
Dear mother, let me go!"

He died; but that fond mother
Her sorrow did restrain,
For she knew he was with Jesus,
And she ask'd him not again.

SIGHTS AND THOUGHTS IN FOREIGN CHURCHES AND AMONG FOREIGN PEOPLE.

By F. Faber, M.A., Fellow of University College, Oxford.
Continued.

The traveller advances through various parts of France, and reaches the ancient city of Avignon, once the residence of the Popes during the troubles of Italy, and since much injured by time and the ruthless hand of man.

"We repaired to Laura's tomb. There was something in the mien of the priest who showed it to us very pleasing. He pointed out different shattered churches and convents, which had suffered, he said, in the Revolution. He spoke low and mournfully, and, though his feelings came through his words in a way not to be mistaken, he used no word of bitterness, no word of condemnation. He seemed to regard the sufferings of the Church of France as a providential humbling of her, and did not choose to dwell on the other side of the question, the sins of those who were God's instruments in so humbling her. He seemed penetrated by that truly Christian temper in a churchman, which it is difficult to realize."

A most interesting discussion soon ensues between the traveller and his friend, on the celibacy of the clergy. The clerical state, he it remarked, is not forced on any; and all should enter into it with fear and awe, and a pervading sense of the mighty responsibilities attached to it. Though none affirm it to be an article of faith that the minister of religion should remain unmarried; yet as a question of discipline, and exceeding

benefit to the Christian world (the object for as well for what they do for the Church on earth which the priesthood exists,) it is argued here by feeding the poor, preaching the Gospel, spread that the church may reasonably and most wisely ing the Sacraments, and building visible shrines lay down such an injunction. To none but the of wood and stone, as for the power which they profane, or the prejudiced, or the unreflecting, can may be allowed to exercise in the invisible world the following remarks, addressed to the Christian, on the Church's behalf? And does not celibacy be without weight. put much in your power by cutting off household

"Quite independent of the practice and temper expenses?
of the Early Church, celibacy is undeniably put "Is it unlikely that the temper of large towns forward in Holy Scripture as a higher state of life may be the temper of Apostacy; and is not the than that of holy matrimony: and yet, if the latter temper of celibacy (e. g. as disregarding money, be sacramental, and adumbrate the mystery of the comfort, rich meats, much talking, physical beauty, marriage of the Lamb, what must celibacy be, and intellectual power; while it makes much, as asce- what internal economy in the Heaven of heavens ties ever do of sacramental ordinances, and sound may it not peradventure shadow forth? words, such as liturgies and creeds,) the exact

"If for all Christians, laymen and women inclu- opposite and denial of the temper of large towns?
sive, celibacy be preferable to holy matrimony, If so, may not the Holy Ghost vouchsafe to use does not that preference rise perchance into some- celibacy in some special way in combating this thing higher for those who hold the Keys of Absol- apostacy?
ution, and make the Lord's Holy Body in the "Without blaming others who 'do well,' may it tremendous, unbloody Sacrifice!" not be doing 'better,' for priests to live that state

"If continence be a spiritual gift, (and is it not of life, which the Church, after her first love was so spoken of in Holy Scripture?) be it not, gone, thought almost, if not quite, binding upon according to the apostolic rule, to be 'coveted the clergy; the British and American Churches earnestly,' even though charity may be a yet more being the only branches of Western Christendom excellent way? and where we have an honest whose clergy use their liberty in this respect? will toward a good thing, does not a way general- And to English priests may it not be added, that ly open out before us, by some direct or indirect if any of my other considerations come home to Providence? them, they are bound by the XXIIId Article to

"Does not the present exigency of the Church marry or live virgins, not according to their own seem to lay celibacy at your doors with a gesture desire, but 'as they shall judge the same to serve not to be mistaken? better to godliness?"

"May not (to such as will receive it) celibacy "To such of you Englishmen as feel the want be desirable, as enabling a priest to dedicate him- of it, does not celibacy afford to a priest one of the self in a certain more inward way to some special underhand (by which, not to be misunderstood, office towards the body of Christ, such e. g. as is meant unoffending inwardly realized) ways in besieging Heaven to restore the Sacramentum which meek hearts may attain to a stronger feeling of communion with the rest of Western Christea- Unitalis to the Catholic Church; which will come home to such tempers as cannot realize the dom?"

"May not celibacy be to many a special cure for certain special defects of character; e. g. soft of it, does not celibacy afford to a priest one of the underhand (by which, not to be misunderstood, is meant unoffending inwardly realized) ways in which meek hearts may attain to a stronger feeling of communion with the rest of Western Christea- dom?"

"Last and greatest consideration, may not celi- bacy not only prevent future sin by remedying defects of character, but also be, to use the forcible language of the Apocrypha, an atonement (through Christ as all such atonements are, whether they be honouring of parents, giving of aims, or any other we hear of in the public sections of the Church, and dignified with that high name simply as being shadows of the one great and true Atonement) for past sin? And were not most of you brought up unconscious of the regenerating waters that were within you, and had passed upon you, have you not sinned in

"What from its very nature is of more force than celibacy to enable one to realize things unseen, at a time when not the world only, but, if so be, your own kinsfolk are on their knees day and night before things seen?"

"What is more needed now-a-days than alms,

this ignorance very grievously towards the Body of Christ, whose members, when boys, you did not know you were?"

To be continued.

SPECIMENS OF A PATENT POCKET DICTIONARY.

For the use of those who wish to understand the meaning of things as well as words.

[The following piece of amusing humour conveys not a little sound sense and judgment, notwithstanding the jesting manner in which it is written.]

Concluded.

Faction.—Any party out of power.

Finger.—An appendage worn in a ring, and of great use in taking snuff.

Friend, real.—One who will tell you of your faults and follies in prosperity, and assist you with his hand and heart in adversity.—See *Black Swan*.

Gentleman.—A name often bestowed upon a well-dressed blackguard, and withheld from the right owner, who wears its qualifications in his heart.

Glory.—Sharing with plague, pestilence, and famine, the honour of destroying your species; and participating with Alexander's horse the pleasure of transmitting your name to posterity.

Gold.—Dead earth, for which men sacrifice life and lose heaven.

Grave.—The gate through which we pass from the visible into the invisible world.

Happiness.—The health of the mind, produced by its virtuous exercise. They who would attain it otherwise may search for the word Will-o'-the-wisp.

Head.—A bulbous excrescence, used for hanging a hat on, taking snuff with, shaking, or nodding; or as a target, which they who know its value offer to be shot at for a shilling a-day.

Health.—Another word for temperance and exercise.

Hero.—A wholesale man-butcher.

Hearse.—The triumphal car in which bones and dust proceed in state to their final palace—the grave.

Jealousy.—Tormenting yourself for fear you should be tormented by another.

Lark.—The matin chorister, that first sets the light of heaven to music.

Loan.—A means of fobbing our successors for the purpose of destroying our contemporaries.

Milk, London.—The joint production of the cow and the pump.

Misanthrope.—One who is uncharitable enough to judge of others by himself.

Money.—May be accused of injustice towards

mankind,—inasmuch as there are only a few who make false money, whereas money makes many men false.

Originality.—Undetected imitation.

Ostentation.—The real motive of many who wear the disguise of hospitality, and invite their guests—'To choke them with envy, not fill them with meat.'

Peace.—A cessation of those wholesale murders which prevail during three quarters of every century in this enlightened æra, and which are sanctioned and inculcated by all Christian governments under the name of War.

Party-spirit.—A species of mental vitriol which we keep to squirt against others, but which in the mean time irritates, corrodes, and poisons our own mind.

Quart.—Rather more than a pint, according to the bottle conjurers of the wine trade.

Satire.—Attacking the vices and follies of others instead of reforming our own.

Scandal.—The tattle of fools and malignants, who judge of their neighbours by themselves.

Vanity.—Another word for the whole fleeting pageant of human existence.

From Maxims and Examples of the Saints.

PERFECTION.

Never let any opportunity pass by of laying up a store of merit, but from every occasion endeavour to procure some spiritual gain: as, for instance, from any little angry word which any one may say to you; from an act of obedience which you are enjoined to perform contrary to your will; from any opportunity which may be offered to you to humble yourself, or to practise charity, mildness, patience, (and such like virtues) all these occasions are so many invitations to increase your spiritual gain and you yourself ought to make it your object to seek for them and to purchase them; and on those days on which you obtain the most of these, you ought to go to bed with greater joy and alacrity, just as the merchant does on those on which he has succeeded in making the most bargains: because on such days his trade has prospered.—S. IGNATIUS OF LOYOLA.

This was one of the principal maxims which the venerable Berchmans had constantly fixed before his eyes, as we read in his life, to force himself to merit in every thing which he did, and never to suffer an opportunity to escape, however trifling it might be, that could possibly be to him a source of spiritual profit, so that he made it his grand object to seek after such opportunities; and as many as were thrown in his way by others, he embraced them all with courage and with great delight, without ever reflecting upon their indiscretion, or want of virtue, but attending only to his own spiritual good, and in fine, from whatever he either heard or saw, he was wont to derive some good fruit for himself; and by these means he became a saint, which was his only desire.

It happened one day, that S. Mechtildes was visited by our blessed Lord in a vision, and along with him were many saints, one of whom said to her, "O, how blessed are you who are still on earth, on account of the many opportunities which you have of heaping up merit. O! if a man did know how much he could merit every day, how full would be his heart of joy at the first beaming of the morning light, that he had been granted another day, in which he could live to God, and with his divine grace so greatly augment his own merit and the honour and glory of his own adorable Saviour. O, how would this thought strengthen him, yea, and fill him with a burning ardour to do and suffer all things, even with the most lively joy of his heart." We read of the glorious S. Francis Xavier, that he was overpowered with shame and grief, that the Portuguese merchants should have gone with their treasures of the gospel, to extend the faith, and enlarge the kingdom of heaven.

THE MISERICORDIA.—The Misericordia is an admirable society in Florence, consisting chiefly of nuns, who take it by turns, with black gowns and masks, which completely conceal their persons (so that there is neither ostentation nor humiliation in it), to carry the sick and the dying, sometimes the dead, to and from the hospitals! When the respective turn of each member arrives, be he in the midst of a banquet, and that at a royal table, he is instantly obliged to leave it, to fulfil this every Christian duty.—*Memoirs of a Muscovite.*

Entertain a respectful deference for old men, virtuous women, and merit of power.

When people will speak without having anything to say, they say nothing that carries persuasion with it.

Faith is required no less by art than by religion. A man without faith may be cunning and clever for a time, but never truly wise, and never a great benefactor to his species.

Pain has its own noble joy when it kindles hope and a strong consciousness of life, before stagnant and torpid.

As certainly and suddenly as a good state of health dispels the peevishness and perils of sickness, does a good state of government the animosity and danger of party.

ORDER OF LA TRAPPE.

Our readers are already aware that a brother of the only house of this order, or any monastic order on the continent of North and South America, has been amongst us for the last few weeks, soliciting the aid of a faithful in repairing the monastery at Tracadie in Nova Scotia, which was burned nearly two years ago, but which from the number of claims upon their time and attention in imparting religious instruction to their surrounding neighbourhood, as well as the other pressing demands upon the people of Canada, from the late disastrous fires, they have as yet been unable to rebuild it. To us every monastic institution brings up sacred memories. Our country—nay the civilised world—owes them lasting debts of gratitude for the zeal and care their inmates have used in protecting the annals and records of the olden time, as well as in cultivating every useful art and science with which mankind worked out its devious passage from barbarism to civilization. Nor are we unmindful of their labours in our own age. We have seen these pious men sustaining themselves by their own industry in many parts of Ireland—teaching a free school—reading religious works for the sick persons in all the surrounding villages, and sending forth into the world hundred of educated religious youths that are a credit and an honour to our country whether at home or abroad. All that such orders perform for the happiness and welfare of mankind is unknown—silently they work out their heavenly mission—unheard of or unknown to the mass of mankind, unless when driven (as in the present case) by dire necessity to apply to the benevolence of the public. We hope that their labours and their usefulness will be acknowledged by a generous contribution from the friends of religion in the United States. The order to which Brother Cyprian belongs is called the Benedictine or Cistercian, which was first established in Italy about the end of the fifth century under the sanction of Pope Gregory the Great.

Citeaux was a house observing the same rule, founded in 1098 by Eudes Duke of Burgone, and established by St Robert Abbot of Molesme from Citeaux, filiated four houses called the Mother houses, viz, Laferte, Pontigny, Clairvaux, and Morimond. From Citeaux filiated eighteen hundred other monasteries, and from Morimond alone filiated seven hundred Monasteries, besides the military order of Calatrava, Alcantara, and Montessa, in Spain and others in Portugal. Clairvaux was established by St Bernard in 1115. He had seven hundred novices at one time and established seventy two monasteries in different parts of the

world, viz: France, Spain, Portugal, Italy, Germany, Hungary, Denmark, Belgium, Ireland and England. Fifteen hundred Abbots of this order, assisted at one general chapter.

After the French Revolution it was almost extinct in France, but at present it begins to flourish even there. There are now several houses of it in France, Spain, Italy, Belgium and Ireland, and one in England; one in Algiers, founded by the French Government, and one in New South Wales, established by the Right Rev. Dr. Wilson.

Rev. Pere Vincent is one of the Trappists who came to Kentucky in 1804; he is now about forty years on the American mission, devoting his time and means to spiritual and corporal wants of his fellow creatures. His house is always open to relieve the stranger and traveller without any distinction of country or creed. He has resided in his house at present some who were visited by infirmity, destitute of friends, relations, and of the necessary means of subsistence. We hope that the friends of religion will enable him to get over his difficulties, build his Church, and open an asylum for the reception of those who would seek their God in solitude and retirement. Brother Ciprian has informed us that the Brotherhood are desirous of increasing their number; and he would during his stay give every information to such as might wish to devote their life to a monastic life.—*New York Irish Volunteer.*

INDEPENDENT CATHOLIC CHURCH.

We understand there is a movement in this city to establish an independent Catholic Church, in accordance with the avowed principles of the Reformation now in progress in Germany. A city German paper contains a call for a Pastor of a new Catholic Church. It is understood that the subscribers to this Church are numerous, and the main object of their association is the establishment of a Catholic Church, *independent of the Pope and Bishops.*

Upon the above the Cincinnati Catholic Telegraph remarks.—

“We find the above piece of information in the *Gazette*. We hope it may be true. Nothing would give us more sincere pleasure than to hear that the Catholic Church was to be freed from the scandal of men who under the name of Catholics, took every opportunity to disturb the harmony of the faithful and set church discipline at defiance. We would regret, for the sake of their own souls, their apostacy, but when we remember the peace which would be the result of their departure from amongst us, we say with all our hearts Go! Establish an independent Catholic Church! Make yourselves ridiculous, fight and squabble

about doctrines, and after a few years have the consolation to see all your animosity against the Church of Christ, ending in your own confusion and the advancement of that very cause which the devil tempts you to injure. We have good reason to believe, that the movement will not succeed, or if it does, that the Catholic Church will not lose by it as much as others.”

SEMI-POPERY — The bishop of Calcutta, now in England for his health, has stated publicly that one of his chief duties in those immense dioceses under his care, has been to withstand the inundation of semi-poperly, ‘which was pouring out its defiling and death conveying streams over the Protestant church in India, as well as at home.’

MORE CONVERSIONS TO CATHOLICITY

OXFORD, OCT. 2.—The Rev Ambrose St John M. A., student of Christ Church, has resigned his studentship, and conformed to the Roman Catholic Church. Mr Newman has resigned his fellowship of Oriel, upon the ground of contemplating an immediate withdrawal from the Established Church.—[London paper.]

The Standard says that this step is preparatory to the junction of the rev. gentleman with the Catholic church.

The Morning Herald of Friday, under date of Oxford, thus refers to the Rev Mr Newman:—“It is currently reported here that the Rev John Henry Newman was yesterday received into communion with the Romish church, at Oscott, previously to joining which church he resigned his Fellowship at Oriel College.”

MORE CONVERTS TO CATHOLICITY.—Within the last few days seven distinguished and highly educated persons have abjured Protestantism (chiefly Tractarians) and have been received into the bosom of the Catholic church, Prior Park. From motive of prudence we do not publish their names.—[Tablet.]

OXFORD, OCT. 4.—Mr J D Dalgains, M A of Exeter College, in this university, who has been for some time resident with Mr Newman, at Littlemore has made his formal submission to the Roman Catholic Church.

Revolutions are often the utterance of some long-felt truth in the minds of men neglected by rulers.

It is giving a two-fold gift to him who is in distress, when one gives him without his asking