

THE CROSS.



NEW

SERIES.

VOL. 3.

No. 23.

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, JUNE 5, 1847.

CALENDAR.

- JUNE 6—Sunday—Within the Octave, II after Pentecost, St. Norbert B. & C.
 7—Monday—Of the Octave.
 8—Tuesday—Of the Octave.
 9—Wednesday—Of the Octave.
 10—Thursday—Octave of Corpus Christi.
 11—Friday—Feast of the Most Sacred Heart of Jesus G
 12—Saturday—St. Leo. III, P. C.

BERMUDA—TEMPERANCE—EMIGRATION.

We have seen a private letter from the Rev. Mr. Nugent, the present Missionary at Bermuda, from which we have been kindly permitted to make an extract or two. The friends of the Temperance cause will be glad to hear of its success, and it is but an act of justice to the gallant Regiment which is now stationed in this garrison, to publish their humane conduct to the distressed Irish exiles at Bermuda:—

“After my arrival I lost no time in bringing the subject of Temperance prominently under the notice of the military. I preached two Sundays successively at St. George’s, the chief station for the troops, and I have the happiness to say that all my medals were soon distributed, Protestants and Catholics indiscriminately coming forward to take the Pledge. I shall send the list of names to the Secretary of the St. Mary’s and St. Patrick’s Temperance Society with all convenient speed.—Officers and men must be alike struck with admiration at the remarkable change produced by the administration of the Pledge. Indeed to do the gallant Irishmen of the XXth Regiment justice, I must say that I never met a body of men who love their religion and their country better, or who listen to the voice of the minister of religion with more docility. A short time ago a vessel put into St. George’s in distress. She had sixty passengers on board, bound for Boston, chiefly Irish, from Galway, Mayo, and the west of Ireland. Those poor creatures were nine weeks at sea, and looked miserable in the extreme.

The tale of woe which Ireland tells, was verified in the haggard countenances of many, and indeed they all seemed wretched and heart-broken. But they had friends, and warm friends here. No sooner was it known that an Irish Emigrant ship in distress had arrived in the harbour, and that there were people on board who had not a morsel to eat, than their countrymen of the TWENTIETH rushed down to the spot, boarded the vessel and soon made the poor exile forget his hunger and his sufferings in the substantial warmth of a genuine Irish welcome.—The Irishmen of Halifax will know how to appreciate such conduct. Yes, indeed, that stately figure with the red, flashy coat, and white belts crossing on the breast, with its inverted, truncated conical cap surmounted by a tassel, its dark grey trousers, polished shoes, glittering bayonet, long musket and artificial gait;—that figure may appear formidable and repulsive but, approach it closely, examine it more thoroughly, and you will in many cases find that under all this show, there is a gentle, a generous, and a noble heart, and many such hearts have I found amongst those gallant fellows of the TWENTIETH Regiment in Bermuda.”

We have only to add—*God bless them!* with our earnest advice that they should adhere faithfully to their precious Pledge of Temperance,—the soldier’s best friend.

EXCLUSIVE PRIVILEGES OF THE CHURCH OF ENGLAND.

A correspondent has sent us an extract from a Letter on this subject, which was published in the Morning Chronicle of the 29th ult. Perhaps, with the exception of Ireland, there does not exist in any part of the world, so great an anomaly and injustice as the condition of the Church of England in Nova Scotia; and it is right that the whole Province should be made fully acquainted with the brand of degradation that has been thus stamped upon the foreheads of more than five-sixths of the population. For we do not believe with the writer of the Letter in the Chronicle, that the English Churchmen in this Province amount even to one fifth of the population. We doubt much if

they exceed forty thousand persons, and even in the existence of that number we will not readily believe unless a census of the various counties be exhibited. Catholics are computed at one fifth, and this even by their friends, for it has long been the policy or the fashion to diminish their numbers and decry their influence. We are convinced that they are much nearer to one third than to one fifth of the entire population, because we estimate their round numbers in Nova Scotia and Cape Breton at something about ninety thousand. We certainly never heard them reckoned less than eighty five thousand. No religious denomination in the Province is at all so numerous. The same can be said of the United Kingdom; for in England, Ireland, and Scotland there are about eleven millions of Catholics, a number of which no other denomination can boast, and which, thank God, is increasing every day by the conversions of the most learned, seriously religious and respectable members of the various Protestant sects.

In placing before our readers the monopoly enjoyed by the Church of England, we are influenced by no motive of jealousy or ill will. We covet nothing exclusively for ourselves. We want nothing from which our fellow christians and fellow subjects are to be shut out. The Church of England ought to command our religious sympathies, for she is a child of Catholicity—erring, disobedient and ungrateful it is true, but still a child, and bearing some points of resemblance to the venerable parent whom in an evil hour she abandoned, and from whom she derives any respectability that is still left her. We would, through pure affection, take away from the English Church all that savour of mammon and state patronage, those rotten crutches upon which she leans for support in her tottering weakness, because we think this wandering child would soon find her way back again to her mother's house. Whilst the Prodigal feasted luxuriously he never thought of the happy home he had quitted; it was only when he was reduced to the husks of swine that he bethought of returning to his affectionate Father:—

“Manifestly unjust and unfair as this is, the people of this country not belonging to the Established Church of England have been subject to it ever since the Government was established.

Yes, my fellow countrymen, ever since our Country has had a Legislature, or a Government, now for nearly one hundred years, the Church of England has been the recipient of privileges, advantages, and pecuniary and other emoluments, which have been withheld from the others. Privileges, advantages and emoluments, which are as unjust to be withheld from the four-fifths—comprehending the Catholics, and all the dissenting sects of Protestants—as the gift of them is to the Church of England.

I am convinced that dissenters generally are not aware of the extent to which this wrong has been, and continues to be, practiced amongst us, otherwise they could not have so quietly submitted to it, for such a length of time. Such is the case, however, and the enactment recorded on our statute book proves it beyond the possibility of a doubt.

The following are some of the causes of which we have a right to complain—and to submit to them any longer would be a scandal to ourselves and our children.

1st. Laws in their favour that enable them to tax their own people for Church rates, and to recover the same before the civil magistrate—which right no other sect possesses.

2nd. The right by law to tax Catholics, Protestant Dissenters, and all others, who may be living secluded from the Church to which they belong—and where there is no minister of their own to whom they contribute support.

3rd. Keeping in their own hands, and subjecting to their control, upwards of 130,000 acres of land, granted for the purpose

of general education,—and in many cases drawing large sums of money for rents of portions of the same.

4th. The enjoyment of large and valuable portions of land in every part of the Province, granted to their church for Glebes.

5th. The privilege of charging burial fees, in Halifax and elsewhere.

6th. The perpetual grant of £444 annually to Kings College, at Windsor,—which they have now received out of the public chest for a great number of years.

7th. A perpetual grant of £187 10s to their Grammar School in Halifax,—which they have also enjoyed since an early period of the Settlement of the Country.

8th. The enjoyment of extensive grants of land for the use of their College. They have one tract in the County of Sydney alone containing 10,000 acres.

9th. Being constituted by law “The established Church of the Province.”

10th. Their Bishop occupying a seat in the Legislative Council, in his capacity as Head of their Church, where he is on the spot, to advocate the exclusive rights of his sect, and has an effectual opportunity of defending all their abuses.

11th. Their Bishop being in the Legislature, and, as head of their church, having free access at Government House, has enabled him to secure for those of his sect more than the amount of Government patronage which their numbers entitle them to—until very lately Churchmen monopolized nearly all the Government patronage.

The above are some of the advantages enjoyed by that sect, which are withheld from all others. Why should it be so? This question is asked by all those not of the favoured sects,—by every upright, conscientious man,—and by every sincere christian belonging to the establishment itself.”

IRISH RELIEF ASSOCIATION.

The Monthly Meeting of this Association, was held in St. Mary's Parochial School Room, on Monday Evening—His Lordship, the Right Rev. Dr. WALSH, in the chair. On assuming the Chair, his Lordship briefly addressed the Association, as to the duty and obligations of members, suggesting, as a difference of opinion was known to exist in reference to the disposal of the funds, the consideration of the question—whether the amount on hand, with the receipts of the Evening should be forwarded by the next Packet—retained for a month, till further information as to the progress or decrease of the distress at Home, was received—or expended, in relieving, as circumstances might require, the distressed emigrants, thrown upon our shores. His Lordship alluded to a meeting held on a previous evening, suggestive of encouragement for the poor emigrant, got up by the Committee—the minutes of which were to be presented to the Association for approval, and confirmation. He said it was their duty to extend the hand of christian charity to those poor emigrants now thrown among them.—They were their brothers—Natives of the same soil—Members of the same faith—and entitled to their sympathy and aid.

Several sums of money received during the month by collectors were now bro't in, which, with the collections of the evening, amounted to about £55 16s 11d—making the whole sum now in hand £120 2s. 9d.

The Rt. Rev. Chairman again alluded to the disposal of the funds, and suggested that if it was decided not to transmit these at present, the committee should be entrusted with a discretionary power to expend a part, or the whole, as occasion may require, in relieving the distressed among those emigrants now arrived, or who may arrive. Some opposition was given to the

proposition, but the following Resolution moved by the Hon. E. Kenny, and seconded by Mr. Thomas Ring, passed unanimously:

Resolved, That the sum now in the hands of the Treasurer be retained until after the arrival of the next Steamer from England, when, should it be deemed advisable not to remit it, the Committee be empowered to use the whole, or a part of the same, in relieving such cases of distress as may come particularly under their notice, and in such manner as they shall consider best calculated to carry out the wishes of the contributors.

The Secretary, by direction of the Right Rev Chairman, read the proceedings of the meeting held the evening previous—also, those of the committee of the association, which originated it. They are as follows:

COMMITTEE MEETING.

Tuesday, 27th May, 1847.

A meeting of the Committee of the Irish Relief Association was held this day, in the Glebe House—present:

Right Rev. Dr. Walsh, Messrs Daniel Creamer, Thomas Ring, and Joseph Quinan.

After some deliberation, the Committee concluded on calling the newly arrived Emigrants together, on Sunday evening next, in the Parochial School House, for the purpose of advising them how to procure employment, and otherwise better their present condition. The Committee also conclude, on holding the Monthly Meeting on next Monday evening, 31st instant, in the Parochial School House.

JAMES DONOHUE, Sect'y.

EMIGRANT MEETING.

Sunday Evening, 30th May, 1847.

At a meeting held on this evening, in the Parochial School House, to which the newly arrived Emigrants were requested to attend, His Lordship the Right Rev. Dr. Walsh was called to the Chair. His Lordship explained the objects for which the meeting was called,—namely, to consult and advise those persons lately arrived from Ireland as to the best mode of obtaining employment, and to devise other means of assisting them. His Lordship strongly recommended to the meeting the necessity of appointing a Committee, with power to increase their numbers, for the purpose of obtaining information and advice which may be useful to the Emigrants. The meeting was also addressed, to the same effect, by L. O'C. Doyle, Esq., Mr. Joseph Quinan, Mr. B. O'Neil, and others, after which the following persons were appointed a Committee to carry out the objects of the meeting:

Right Rev. Dr. Walsh, Very Rev. Mr. Conolly, Rev. Mr. McIsaac, Rev. Mr. McLeod, Hon. M. Tobin, Hon. F. Kenney, L. O'C. Doyle, Esq., Messrs B. O'Neil, J. Quinan, T. Ring, J. Cochrane, J. C. Tobin, J. Wallace, D. Cronan, P. Mahoney, R. Cunningham, P. Walsh, P. Power, T. S. Tobin, T. Prandy, D. Creamer, J. Tobin, John Barron, P. Magee, J. Inglis, M. McDonnell, J. McDonnell, T. Donovan, T. O'Connor, Peter Morrissey, John Duggan, T. Walsh, M. Downey, W. Skerry, W. Walsh, T. Mooney, W. Doyle, John English, Michael Murphy, Jeremiah Donohoe, Jeremiah Conway, Joseph Barron, M. Mooney, J. McAuliffe, T. Murphy, P. Compton, T. Brown, C. D. Sullivan, J. Barratt, P. Drummold, E. Barber, J. Crotty, T. Cunningham, M. Bride, P. Deegan, John Conroy, P. Walsh, J. Loughlan, J. L. Barry, W. Jameison, J. Meagher, John Stuart, Peter Grant, M. Kearney, P. Donohoe,

W. L. White, A. Bennett, A. Murphy, W. Kennedy, J. Griffin, J. Neville, Peter Loughlan, J. Butler, Wm. Jones, R. Nugent, and Dr. Steverman.

It was moved by Joseph Quinan, and seconded by P. Walsh,

That the proceedings of this meeting be submitted to the General Monthly Meeting on Monday evening, for the purpose of being approved and confirmed by that body. Passed.

It was then moved by Mr. Ring, that His Lordship do leave the Chair, and the Rev. Mr. McIsaac being called thereto—the thanks of the meeting were given to His Lordship for the very able and efficient manner in which he conducted the business of the meeting,—after which the meeting separated.

JAMES DONOHUE, Sect'y.

It was moved by Mr. Quinan, seconded by Mr. P. Morrissey, that the proceedings of the meeting of the day previous be adopted by the Association. Passed.

L. O'C. Doyle, Esq., M.P.P., was now called upon, and addressed the meeting at some length, on the duties of the committee—the necessity for enquiry as to the action of the Government at Home in reference to Emigration, and its probable extent, as it respects this Colony—the means afforded, and the best course to be adopted here, to meet the exigency of an influx of poor emigrants, &c., &c.

It was then moved by Mr. B. O'Neil, and seconded by Mr. R. Cunningham, That the Committee do exert themselves to obtain information of the present state of the Emigrants lately arrived from Ireland,—and that they meet on Wednesday evening at 8 o'clock, in the Parochial School Room, to report and consider the best means of relieving such cases of distress as may come under their notice.

In accordance with the above resolution a meeting of the committee took place on Wednesday evening last, at 8 o'clock, in the place above mentioned, for the purpose stated.

The meeting then adjourned.

FIEVET CHOMBARD.

M. Fievet Chombard, called in his native town the Saint of Lille, and lately dead there, was such an amiable character, and so universally respected and beloved, that I cannot help thinking a short sketch of him would be interesting even to strangers and to speak of his virtues is a relief to my heart, which cannot help being grieved for his loss, though I trust, he has attained the object of all his desires. He told me his early history himself, and the little I can add is universally known at Lille. His first years were passed; he said, in total forgetfulness of God. He loved the world, its gaieties, its pleasures—and being the son of one of the richest manufacturers at Lille, he could indulge in them all. He married young; and doubtless his good looks and naturally amiable character were the cause of his obtaining the affections of the daughter of one of the noblesse of Lille. Being truly pious, his wife prayed very hard for his conversion. So I was told. One day he entered a church as it were by chance, and heard a most beautiful sermon upon truth. "God is truth—his church is

truth—his service is this only true way to holiness, happiness, and heaven!" This sermon converted him at once. "Oh, I have found truth," he cried, "I will never leave it more." True to his word, he from that instant devoted himself entirely to God. He was just nine and twenty. Had he not been married, he would probably have become a priest; as it was he did, perhaps, more good than even priests themselves—he found his way where they would never have been admitted—he preached to his worldly friends, and converted many of them. He loved to penetrate the wretched abodes of misery and despair; and while emptying his purse among them, talked of the consolation of religion, and the reward attached to suffering, if only borne with the proper dispositions. His liberalities were so great that his estimable wife with all her piety, found it necessary to insist upon a certain stipend secured to herself and his children, for fear that his zeal should leave them quite out of provision for their necessary household expenses. His great devotion was to visit the prison. He changed their linen once or twice a week with his own hands he preached to them love and repentance; he procured them good books and materials for painting emblems and other little works, which he sold to obtain them comforts. The first excursion he took me was to visit this prison. A young English Protestant, confined there for debt was dying. He thought the very sight of a countrywoman, who was a convert, must convert him. An English Benedictine priest accompanied us—his arguments were all controversy, M. Fievet all love. Alas! neither did any good: the young sinner hardened by a bad life died as he had lived without any apparent religion of any sort. Even then M. Fievet's fervent charity exclaimed, "Let us not judge him; perhaps God touched his heart in the last moment and we know it not." He communicated every day. To see him in the church was enough to inspire fervour; but to hear him talk of God, and his happiness at having found him, no time can efface the impression which it made upon me. "J'ai trouve, mon Dieu!—I have found my God—what is the world to me? His love, his mercy, his heaven, is never out of my thoughts.—Oh, if the worldlings knew my happiness, how they would envy me!" Every good work at Lille was set on foot or aided by M. Fievet. The sick of every rank thought no comfort equal to his visits. His amiable gaiety was the delight of all he frequented. So far is true virtue from being morose or repulsive! An old lady of my acquaintance, whom I had engaged purposely to meet M. Fievet, told me that if I would only make her pass ten evenings in his company, she would be a Catholic. An English gentleman told me almost the same thing, and could not cease wondering

how a devotee could be so cheerful and so engaging. One only crown seemed wanting to this most perfect christian—that Cross which saints say God sends to those he loves best! And God failed not to send it before he took him to himself. He, hitherto so robust was attacked with a lingering illness, which began some years before his death. He was confined for months each year to his bed or to his room, but his serenity and his cheerfulness never left him. A very few months ago I saw him for the last time. I was quite shocked at the change I saw in him. He received me with the same placid smile as ever—told me he had been just thinking of me—that very morning—"for what can I do now," he said, "but think of you all that can work for God, my time is ended—I can only suffer for him!" and he looked up to heaven. He gave me an "Ecce Homo!" and the Litanies of the Love of God. I was so struck I could scarcely speak.—His wife hurried me away and I never saw him more. I received a letter from Lille only last month, saying "The excellent M. Fievet has gone to receive the crown of Saints in Heaven. What a beautiful death! How many regrets! how many praises! how many tears! The memory of the just shall be blessed, says the Scripture. Such is certainly the memory of M. Fievet!" Oh, peace be to his memory! The stranger whom he came to welcome so kindly, who was so long edified with his virtues, who owes to him one of the greatest blessings that are yet preserved to her, will never—never forget him!"—*Correspondent of the New York Freeman's Journal and Catholic Register.*

FRENCH NOTIONS OF ENGLISH BIGOTRY.

The *Journal des debats* of Saturday publishes an article, severely criticizing the majority who voted against Mr Watson's bill in the House of Commons for removing the existing Roman Catholic disabilities.

"Last month," it says, "a bill was presented to the House of Commons to abolish certain antiquated penalties which still press upon the free exercise of the Catholic religion in Great Britain. This bill had passed the second reading, which, according to established usage, was equivalent to its adoption. But it appears that holy week produced reflection. The zealous Protestants became more firm in this annual period of penance. They returned into Parliament with increased orthodoxy, and their first act was to reject by a large majority the bill which every one considered to have been adopted? Those charitable Christians could not it seems imagine a better mode of expiating their own faults than to rage against heretics, and they commenced a hue and cry against the Catholics!

Thus Protestant and victorious England will have suffered Catholic and vanquished Ireland to pine and perish during centuries in the most scandalous state of slavery—she will have degraded that country by oppression—ruined it by confiscation. She will have rendered an entire nation entrusted to her care a proverbial type of misery—of moral and physical infirmities of every species—and the day on which the anger of the Almighty is revealed by providential chastisement, those religious persons, forgetting that this punishment is the fruit of their work, turn against those who are the first victims. In place of saying 'it is our fault—we who were the stronger, the more enlightened—the richer—superior by intelligence and by character;' they find it more convenient to say, 'It is the fault of the Pope.' We do not wish to accuse the entire English nation of the spirit of intolerance and bigotry. The great principles of the liberty of conscience have found enlightened champions in Parliament as well as amongst the British press; but it is not less true that they have preached in the desert."

TAUNTON.

The convent of our Lady of Dolours was last week the scene of a profession, which, though (thanks be to God) of no unfrequent occurrence now in England, was a novel spectacle to the inmates of that religious house. On Wednesday, St. Mathias' Day, the Rev. John Gordon, M. A., who about three months ago retired from the curacy of Christ Church, St. Pancras for the purpose of examining at leisure the all important question of submission to the Catholic Church, was received into the one true fold of Christ by the Very Rev. J. Hendren, Vicar General of the Western District, according to the form appointed by authority, in the presence of the Rev. Canon Vals and the Rev. J. Fanning who also took part in the ceremony, and the assembled Sisterhood. After the *Veni Creator* had been sung by the choir, the Rev. Father proceeded to deliver a very impressive address, founded on Psalm 101, v. 14, 15,* the most impressive and affecting from its being not so much an application as an expansion of the sacred text—the expressions of a serene and devout mind meditating deeply on the words of the Royal Prophet, and appropriating them to the past prospects and present hopes of the Church of Christ. It would be impossible to do justice in so short a space to a discourse which is worthy of a lengthened notice. The address being concluded, Mr. Gordon, kneeling at a fold-stool before the altar, made his solemn pro-

* "Thou shalt arise and have mercy on Sion, for it is time to have mercy on it, for the time is come. For the stones thereof have pleased thy servant, and they shall have pity on the earth thereof."

fession of the Catholic Faith in the words of that formulary of the Church which is commonly called Pope Pius' Creed; and upon his being loosed from the bands of excommunication, the joyous tones of the *Te Deum* ascended up to heaven in thanksgiving for the victory achieved over the powers of darkness, and the recovery of another soul from a state of heresy and schism, and its admission into the Kingdom of Christ, and the Communion of His Saints. The Sacrament of Baptism was immediately after administered privately in the conditional form, while the choir continued their congratulations in the Psalm *Laudate*, and prolonged as though loth to cease their expressions of holy joy, the doxology to the eternal Trinity by a third repetition of the angelic song. Many will long remember St. Mathias' Day at the House of our Lady of Dolours. It was an occasion on which impressions are received which time, instead of effacing, deepens. Some were present who "are not of this fold," yet a seed was sown which will bring forth fruit in due season. It was a time of mercy and grace; the heavens were opened and blessings were shed abroad. Catholics, pray for England. Pray always, and faint not. What may not prayers and intercessions do? To souls that have been here and there added to the church are but earnest of the rich harvest which God will yet bring in. Pray especially for those who, intellectually informed, seem to have all but embraced the truth, that their minds may be enlightened and their consciences convinced, and the hearts converted. He who writes these words is himself a convert. Oh, that anything he could say would induce those who doubt and are perplexed—as was once his own unhappy state not to regard their position as one from which mere study and reflection can deliver them. What they need is faith to believe in and to submit to the divine authority of the Church. Let them trust no longer to books or hearsay, but lay open their difficulties and seek counsel of those who are commissioned to advise and instruct. Let them come with humble teachable, reverent hearts, within the close precincts of Holy Church, and see with their own eyes what it is of which their friends and late companions speak with such affectionate admiration and grateful satisfaction. Let them come and worship with Catholics. Let them, but passively (as it were) yield themselves to the gracious influences with which our churches and religious houses are filled, as with an atmosphere, and suffer their minds and hearts to absorb, and be penetrated by them.—So will they escape that most pernicious of guides—self-direction, or the private judgement of some party leader. So will they be spared many wearisome toils, and many harassing doubts, and many groundless fears, and many spiritual temptations and many worldly hindrances; and by the goodne

of God be saved the miserable, sinful lot of those who, continuing to refine, and balance objections, at length provoke him to withdraw his gracious inspirations, and make it impossible for them to obtain peace of conscience, or to preserve even such faith as they once possessed. Friends respected and regretted, brothers beloved, souls immortal for whom Christ died, who waste the time? for what are you seeking? One of your own rulers* has told you that when you have accomplished all your desires, and perfected your system to the utmost, you will but have raised a semblance and a shadow of that reality which your communion boasts to have abandoned and repudiated. "Why seek the living among the dead?"—*Tablet*.

THE ABBE DE FIRMONT.

(Translated from *Le Propagateur Catholique*.)

It is well known that the unfortunate Louis XVI at the moment of ascending the scaffold, obtained from his executioners, by a kindness so inexplicable as might be called almost miraculous, the permission to be assisted by a Catholic Priest. It was the Abbe Edgeworth de Firmont, an ecclesiastic of English origin, who was charged with the dolorous ministry. It may be asked how the Abbe de Firmont came to be established in France at the time of the revolution. We find in the *Melanges Religieux* some interesting details on that subject, taken from a sermon of the late Bishop of Cork.

Mr. Edgeworth, father of the Abbe de Firmont was an Englishman by birth, and a minister of that Church. Having been sent as rector to a parish near Longford, in Ireland, he became acquainted with a Protestant lady, who though still young was mistress of a considerable fortune. That young person, pious and charitable, was sincerely desirous to know the truth; she sought it with simplicity of heart; and she prayed to God constantly and fervently, that if he should call her to marriage, her husband might belong to that faith in which she could obtain rest and peace of mind.

In the meantime, Mr. Edgeworth, whose good qualities had recommended him to her, requested the hand of the young heiress, who consented without difficulty, hoping to have found what she desired of God with so much earnestness.

Some time after their happy union, Mr Edgeworth was one day at the table of his Bishop.—the conversation turned on the miracles of the Roman Catholic church; and all present declared them fables and absurdities. The Bishop alone was silent—till, having been urged to express his

sentiments, he declined giving any opinion, but related the following:—

"I was at Naples," said he, "with a young English nobleman. I was curious to see the pomp of a midnight Mass on the Feast of the Nativity. We went, then, my friend and I, to one of the principal churches, the magnificence of which I could hardly describe. It was illuminated so brilliantly as to outshine, one might have almost thought, the splendor of the sun; everything that taste and piety could invent was brought to form a display of surpassing grandeur. Nothing remarkable happened us till the elevation.

"In that moment when all the people were prostrate and adoring in silence, my companion and I remained standing to observe the movements of the priest. All at once I beheld rays of light, the most brilliant and most pure, which seemed to be emitted in groups from the Host as the Priest held it up in his hands. The emission of light was so strong that the numerous flambeaux distributed in the Church were dimmed. That extraordinary light disappeared when the priest had lowered the Host, and the Church assumed its former aspect; the same phenomena presented again, in like manner at the elevation of the chalice.

"I was stupified with astonishment so was my companion; as for the people they exhibited no surprise; and we were certainly the only persons who had witnessed the astounding fact. We made great efforts to explain to ourselves the double apparition of the light; but neither the manner in which the tapers were placed on the altar and in the church, nor of the position of the host, or of the chalice could offer us any physical solution.—We could imagine no optical illusion; there was no object in sight which could make such a reflection. Besides, the nature of the light itself, its astonishing brightness, and its emanation so visible from the body of an object so small, and which seemed so little adapted to produce it, did not permit us to admit for an instant the hypothesis of an artificial illumination. Gentlemen," added the Bishop, "I do not say that there was a miracle, but it is a fact which I have never been able to explain."

Having said these words, the Bishop rose, silently, saluted the company and retired. The recital made an impression upon the mind of Edgeworth; he could not doubt the good faith of the Bishop, good faith which was also demonstrated by the seriousness and emotion which accompanied his last words; he began to study the Catholic doctrine of the Eucharist. His researches necessarily conducted him from that dogma to the examination of others and as he sought sincerely for truth he had not much trouble to find it,

*The Bishop of Ripon in a letter lately addressed to the Clergy of Leeds and its neighborhood.

and to recognize the divine marks of a Catholic Church.

Determined to become a Catholic in obedience to the dictates of conscience, he hesitated to make known his purpose to his wife; but what was his pleasure when he first mentioned it to hear her reply: "You know that I have always asked, God to give me a spouse who would be my guide to heaven. That guide you are qualified to be; and now more than ever, I am disposed to walk in your steps; for God, who knows the sincerity of our hearts will not allow us to lead ourselves astray."

The laws brought forth by Protestant toleration pressed at that time, with all their weight on Ireland; and the two neophytes could not abjure their errors without exposing themselves to proscription. They disposed of their property and passed over to France, where they made the abjuration, and lived in the Catholic faith, and in the practice of every virtue.

God had blessed their union by giving them a son who became the heroic and venerable Abbe Edgeworth de Firmont. Having entered early into the ecclesiastical state, in which he distinguished himself by his talents and virtues, the Abbe de Firmont, when the Revolution broke out, was Vicar General of the diocese of Paris, and confessor of Madame, the King's aunt. During the terror he remained concealed in Paris, and it was he who was pointed out to Louis XVI. when that unfortunate Prince asked for a Catholic priest before his death. He did not shrink from the perilous mission. He saw Louis in the temple and accompanied him to the scaffold, and it was when the most monstrous iniquity of modern times was about to be consummated that the noble ecclesiastic addressed to the martyr king these sublime words, now a portion of history: "Go, son of St. Louis, mount to heaven."

It was through delicacy that Louis preferred the ministry of the Abbe Firmont to that of a French priest. The Abbe was, it is true, French by adoption; but born in Ireland, and of English parentage, he had been always a British subject, and in that quality could more easily escape the action of the Revolution laws which struck at all French Priests. In fact he succeeded in getting out of France after the death of the king. He attached himself to the adverse fortunes of Louis XVIII., refused a pension offered him by the minister Pitt, and died at Mattau, May 37, 1807, with the deserved reputation of a holy priest.—*Pittsburg Catholic.*

At the island of Grenada there was but one clergyman and one chapel ten years ago; but there are now six chapels and seven priests there.

WESTPHALIA.—The dominical paper of Munster, announces upon the authority of a letter from Bohemia, that Count Octavius of Lippa, a relative of the reigning house of that name, has just embraced Catholicity. It is now about ten years since he commenced his investigation of the claims of Catholicity to truth. He has had all his children reared in the Catholic Church.

PRUSSIA.—In public circles the religious vocation of a gentleman known to the whole kingdom has been a subject of much remark. Mr. B****, alic counsellor, and a gentleman of great wealth, has abandoned the circles in which he was esteemed and distinguished, disregarding the false allurements of the great worldly fame which he would have otherwise have possessed, in order to enter the Seminary of Breslau, as an humble theological student. The circumstance has created a great sensation.

We hear so much said by the Protestant press about the intolerance of Catholicity, going back in order to sustain their position to a period when the Catholic was the only Christian Church, that we beg them to turn to the following picture. The Prussian monarchy consists of 14,800,000; of these 9,250,000 are Protestants, of various (religious) "hues and features;" 5,800,000 are Catholics; 190,000 are Jews; 14,500 are Maronites, and 1,300 are Greeks. Thus the Catholic population is very nearly one third of the entire nation. This circumstance does not prevent the Prussian government from declaring that the people are exclusively Protestant, perhaps as a feint in order to countenance it in its present position that it is under no real obligations to any but the Protestant Church. This therefore it encourages and supports, whilst insult and persecutiun are vainly employed to put down Catholicity.—*St. Louis News Letter.*

The Augsburg Universal Gazette, a Protestant print, announces that the wife of a minister of the King of Saxe, and whose husband remains still Protestant, has just embraced the Catholic faith; and that a large number of ladies in Dresden show so favorable a disposition towards it that it is hoped they will follow her example. A like movement towards the Catholic Church has taken place at Liepsec. This seems the necessary result, with minds of a religious turn, of the actual state of dissolution in which Protestantism is seen in Germany.

BAVARIA.—According to an official report, the Congregation of the Most Holy Redeemer, gave, in the year 1846, twenty-six misssons—fifteen in

the Arch-diocese of Munich Freysing, nine in that of Ratisbonne, and two in that of Passau. Moreover they have given nine retreats—three to the clergy and six to the laity. For the current year they have been asked for eighty two missions in the dioceses before named, and for many in other parts of the kingdom. One of their late missions was in the house of detention in Munich, where of 590 convicts, they had the satisfaction of seeing every one freely prepare himself and receive the Blessed Sacrament.

On Saturday morning before Low Sunday, the Bishop gave the white veil in the chapel of the Convent of the Sisters of Mercy to two young ladies both from New York city. To one, Miss Mary Munholland, was given the religious name of Sister Mary Francis de Sales; to the other, Miss Ellen Riley, was given the religious name of Sister Mary Teresa. Last week the Nuns had an accession to their numbers. One, a Postulant, to be choir Sister, and another to be Lay Sister.—Their Institution flourishes—their Academy is well patronised both by Catholics and Protestants. The Legislature has passed an act chartering their Academy under the name of “the female Academy of St. Francis Xavier.”—*New York Freeman's Journal*.

GALLICA.—The spirit of the different classes in Gallicia, is being deeply moved against the horrible tyranny of the Austrian Government. The common people murmur that justice is no longer to be found in the empire. It is publicly known that amongst those there imprisoned on political grounds are twenty Priests. Since the month of March 1846, these have not been permitted to confess, to say Mass nor even to hear it! They are separated from one another, and mixed up with the lowest class of prisoners. And all for what? not that they have been found guilty, not even that they have been committed in consequence of an examination had, but because they are suspected of connivance with the revolutionists. Let us look at these suspicions and their grounds.

A convict says that he made a declaration of the conspiracy to the Bishop of Tarnow, under the seal of confession. The government this time interrogates the Bishop to ascertain the truth of the imputation. The silence of the Bishop was of course complete, whereupon Government puts him in the category of the guilty, and attempts to deprive him of his office!

We cannot see what the present Austrian power lacks of the old Ghibelline spirit, except its courage, and its energy. And if some men congratulate themselves that these are no longer the days

when, according to the fable, Pope Alexander III. set his foot on the neck of the humbled emperor, we more truthfully will rejoice that the Pope is no longer left to cope alone with the secular power and its absorbing anti-Christianism, but that the principles of real liberty have penetrated the European mind, and have hurried to its last stage of decrepitude, the savage, but impotent rage of political despotism.—*Id.*

T. C. ANSTEX.—His Holiness, Pope Pius IX. has been pleased to create Thomas Chisholme Anstey, Esq., of the Chancery Bar, Knight of the order of St. Gregory; as a mark of approbation of his great exertions in the cause of Catholicity, and especially for his labours in obtaining the repeal of the statutes which imposed penalties on Catholics for their religion. The brief of His Holiness conveying this dignity bears date the 19th February, 1847.—*Correspondent of the New York Freeman's Journal*.

ITALY.—By a letter dated the 10th ult., the Pope has called to Rome delegates from the various provinces to consult upon the improvement of the internal Government of the state of the church. This is looked upon with reason as the first to the creation of a representative government and has filled with joy the Roman states.—*Dublin Freeman*.

Letters from Bologna, of the 25th ult. announce that the Pope had sanctioned the principle of the establishment of national guards throughout the pontifical dominions, and that a decree to that effect would be shortly published by his holiness. The two censors of the press, who, with the governor, were to constitute the superior board for the province of Bologna, where Father Venturini, a Barnabite, and M. Bajetti, professor of natural law—two men of great learning and liberality.

DEATH OF THE VERY REV. DR. MACGENNIS.—Seldom, indeed, has a more painful duty ever devolved upon us, than that which we now attempt to discharge, in recording the premature death of the Very Rev. Dr. Macgennis, the truly spirited and exemplary parish priest of Clones, in the diocese of Clogher, who has just fallen a victim to typhus fever, caught in the discharge of his sacerdotal duties. He died at his residence, on the 5th June, at the hour of 10 o'clock, a.m. after an illness of only a few days.

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