

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Title on header taken from: /
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments: /
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below /
Ce document est filmé au taux de réduction indiqué ci-dessous

10x	14x	18x	22x	26x	30x
12x	16x	20x	24x	28x	32x

✓

Jesus said to his disciples: Whom do you say that I am?

Simon Peter answered and said: Thou art Christ the Son of the living God

And Jesus answering said to him: Blessed art thou Simon Bar Jona: because flesh and blood hath not revealed it to thee, but my Father who is in heaven: And I say to thee: Thou art Peter: and upon this rock I will build my Church, and the gates of hell shall not prevail against it.

And I shall give to thee the keys of the Kingdom of Heaven: And whatsoever thou shalt bind upon earth, it shall be bound also in Heaven: and whatsoever thou shalt loose on earth, shall be loosed also in Heaven. S. Matthew XVI. 15-19.



Was anything concealed from Peter, who was styled the Rock on which the Church was built, who received the Keys of the Kingdom of Heaven, and the power of loosing and binding in Heaven and on earth? — PERULLIAN PROSERP. XLII.

There is one God, and one Church, and one Chair founded by the voice of the Lord upon Peter. That any other Altar be erected, or a new Priesthood established, besides that one Altar, and one Priesthood, is impossible. Whosoever gathers elsewhere, scitens, Whatever is devised by human frenzy, in violation of the Divine Ordinance, is adulterous, impious, sacrilegious. — St. Cyprian Ep. 43 ad plebem.

All of them remaining silent, for the doctrine was beyond the reach of man, Peter the Prince of the Apostles and the supreme herald of the Church, not following his own inventions, nor persuaded by human reasoning, but enlightened by the Father, says to him: Thou art Christ, and not this alone, but the Son of the living God. — St. Cyril of Jerusalem, Cat. xi. 1.

Calendar.

- DECEMBER 31—Sunday—Sunday within the 1849. Oct St Sylvester P C Doub con JANUARY 1—Monday—Circumcision of our Lord Doub II class. 2—Tuesday—Octave of St Stephen Doub. 3—Wednesday—Octave of St John the Apost. 4—Thursday—Octave of the Holy Innocents Doub 5—Friday—Vigil of the Epiphany com. 6—Saturday—Epiphany of our Lord Doub I class. 7—Sunday—Sunday within Octave 8—Monday—Of the Octave Semid 9—Tuesday—Of the Octave Semid. 10—Wednesday—Of the Octave Semid 11—Thursday—Of the Octave Semid. 12—Friday—Of the Octave Semid. 13—Saturday—Octave of the Epiphany 14—Sunday—II Sunday after Epip II Name of Jesus Doub II class com St Felix M. 15—Monday—St Paul 1st Martyr Conf Doub. Comm of St Maurus Abt. 16—Tuesday—St Marcellus P M Sem. 17—Wednesday—St Anthony Abbot Semid. 18—Thursday—Chair of St Peter at Rome Great Doub. Comm St Paul, Ap and St Peter V M. 19—Friday—St Canute M Semid ad libitum. Comm of SS Marins and Comp M. 20—Saturday—SS Fabian and Sebastian M M D. th. 21—Sunday—II Sunday after Epip St Agnes V M Doub 22—Monday—SS Vincent and Anastasius M M Semid. 23—Tuesday—Desponsation of the B V Mary Great Doub. Comm of St Joseph and St Emerentiana V M. 24—Wednesday—St Timothy B M Semid. 25—Thursday—Conversion of St Paul Comm of St Peter. 26—Friday—S. Polycarp B M Doub 27—Saturday—St Vitalian P C Doub Sup. 28—Sunday—IV Sunday after Epip St John Chrysostom B C Doub. 29—Monday—St Francis of Sales B C Doub. 30—Tuesday—St Felix IV P C Doub Sup. 31—St Peter Nolascus C Doub.

religion, which will flow forever as long as there are men to be purified, refined, and elevated by their influence

To leave this country an independent Irish parliament, with an army to protect her honor, and a fleet to guard her flag, would be a gift but one degree more important in its consequences to independence and to liberty than to leave her a National University, with its power to mould and direct public opinion for all time to come.

The direct effect of a National University in this country would be an educated public opinion thoroughly national, thoroughly free of the soil—a public opinion which would guard liberty alike from the extravagances of latitudinarianism and the inroads of oppression—a public opinion which, sustained by the voice of the multitude and supported by talent and by virtue, would be operative in the legislature, would animate the spirit of our laws, and shape our future destiny.

Our young men would not then be placed in circumstances in which it is impossible to escape receiving impressions, just at the time the mind is most susceptible, injurious to religion and to country. They would not be what too many now & days are, without any fixity of character, neither Protestants nor Catholics, neither Englishmen nor Irishmen—a nondescript class, whose education unfits them for any pursuit that requires fixity of character and earnestness to secure success. Instead of sneering at our people's miseries, they would be disposed to compassionate and redress their wrongs. Versed in the historic records of their own land, taught from their youth to respect her past history, and conscious from intimacy with her greatest resources, that she is capable of having a future and more glorious history, they would love Ireland as Frenchmen love France, as Englishmen love England, and do and dare for their native land what the men of any other country do for theirs.

Are we to have a beginning made in this noble cause at last? We trust so. In October last year, the project was first broached in the Rescript of his Holiness which conveyed to us the condemnation of the Government colleges— Since then the recommendation was allowed to remain a dead letter. A year has elapsed, and another Rescript has arrived, finally condemning the Government colleges, and still pressing the original project with increased earnestness:—

But since, says the Rescript, "it is manifest with what zeal the clergy and entire people labor for those things which have for their object to promote the good of the church, the most eminent fathers judged that the erection of a Catholic University, should not be despaired of, nay, they have again and again recommended a project of this sort, in order that all may lend their best endeavors towards its execution, and that their sufficient provision be made for giving the Catholics more ample instruction without their religion suffering danger from that source.

"This decision of the Sacred Congregation, our most Holy Lord having with all maturity and prudence strictly examined, he resolved to sanction and ratify it with all the weight of his authority, and signified his wish that it should be sent to the four Archbishops respectively, by them to be communicated to their suffragans."

It was judged that "the erection of a Catholic University should not be despaired of." If there be anything of parental reproof in these words for long delay in commencing to carry out the suggestion of the Holy See, great activity in giving effect to the recommendation now a second

time repeated is the best answer which can be given to this mild rebuke. At all events, no one who studies well the passage we have cited can doubt of the importance which the authorities at Rome attach to the direction of a Catholic University here. Need we add, that doing so will effectually put an end to all the governmental plans and speculations for the corruption of the youth of Ireland. As long as the Catholics do not themselves boldly occupy the ground and take the Catholic education of the country into their own hands, new official police colleges will day after day be projected, new efforts to enslave education, and thereby demoralize public opinion, will be made, and that time which should be devoted by the government to promote the interests of the country, will continue to be squandered as heretofore on such barren things as Minto plots.

The importance of the project is, we believe, now universally admitted by the Catholics of this country, but the question every one asks is, are the people able to erect and support a university? We answer, they are. In this case the people, the priests, and the prelates would be all unanimous. We say unanimous, because if there were even one prelate disposed to favor the Government Colleges, it was his very love of education that led him into error, it was because he wished to see the people instructed and elevated, and now that his Holiness has again and again pointed out the way on which alone this object can be attained, he will be anxious to join the rest of the bishop in the important work which secures the grand design he had in view. In this matter future unanimity is the only triumph which any good man can desire. It is not, says the illustrious Archbishop of Tuam, the triumph of any party, God forbid, the church of God knows not the spirit of partisanship. It is the triumph of truth over error—the triumph of faith over the powers of the world—the triumph of Christ over his enemies.

What the Irish prelates, priests, and people, working unanimously and vigorously together, can do, may be inferred from what they have already done. Within the last thirty years the Catholic people of Ireland, besides paying enormous rack rents, taxes supporting an alien church "establishment," besides paying heavy taxes to sustain Protestantism in Ireland and "Mahomedanism in the east," as the Quarterly Review has it, besides all these, the Catholic people of Ireland have expended within the last thirty years, in building churches, in building parochial houses, convents, monasteries, colleges, poor schools, and in support of their clergy, nearly twenty five millions sterling. This estimate, we believe, rather under than over the truth. Nor will it be for a moment considered an exaggeration when we inform the public that within the last thirty years nearly two thousand Catholic churches have been erected. As so much has been done in this way, much now does not remain to be done, and surely a people who, under the greatest privations and disadvantages, effected so much, could, now that task is done, erect a Catholic university. America, France, the Catholics of the world, ay, and the enlightened Protestants too, would aid in the work of founding an Irish national university. Time might bring even other allies. Nothing is wanting but to begin with earnestness and vigor.—Dub. Freeman.

PROTESTANT CONVERTS.

It is very curious to observe how greedily our Protestant contemporaries seize upon, and hold fast every instance of pretended conversions from Catholic faith to Protestantism. They fondle

it, and hug it, and roll it over and over, as a certain sort of bugs do balls of very equivocal composition. One would think that they regarded their case as pretty desperate, and their chance of salvation very small, and are frantic with delight at the least glimmer of hope produced by the apostasy of a Catholic. They reason thus: If there is no salvation out of the Catholic Church why did that man leave it? Would he be so such a fool as to embrace a religion that would prove his perdition? There might be something in this reasoning, if all who abandoned the Church were known to be men of good morals, and sound judgment, and sincere piety; or if these apostacies occurred on death beds, and in view of speedy judgment. But suppose in nearly every case it should be the reverse—what then would weigh the reasoning, and what the conclusion? Not a feather.

To take but the single case of death-bed conversions—Who ever yet heard of any man or woman in their senses, who had lived all their lives Catholics, and on their dying beds sent for a Protestant minister to receive their abjuration of Catholicity and to prepare them for death. We ask, and we do it deliberately, and invite particular attention to the question, Who ever heard of such a case? No one, no, never. But will our Protestant friends retort, according to their custom, and say, Who ever heard of persons who had lived all their lives Protestants, in their last moments dismissing the minister and calling for a Catholic priest, and dying in the Catholic faith? O! we wish they would thus retort, and we would reply with joy and devout gratitude—yes, we have known thousands of such persons. We can give the names of too many in this very city and vicinity. Scarcely a week elapses that some of our priests are not called to the dying bed of a Protestant to receive his abjuration, and to administer the consolations of our holy religion.

We have been led to make these remarks in consequence of the great stir made by some of our religious contemporaries about the conversion in England of one Dr. Butler, formerly, as they say, a notable champion of the Catholic church, now a zealous member of the Church by law established.

Who then is or was this Dr. Butler? We have known him by reputation for some years past. But that reputation was no very enviable one. We knew him first as a troublesome, insubordinate, and rebellious priest. Next we heard of his having composed a book, which he palmed upon the world as his own production, whereas it was soon discovered to have been stolen, every word of it, from an ancient author, who was, as Dr. Butler thought, wholly unknown. Since that time he has lost the confidence of Catholics and by them been held in sovereign contempt. Pitted however, by an Irish prelate, who believed him to have been a reformed man, he was kindly received by him, when cast off utterly by his own bishop. His generous benefactor, however soon had bitter reason to repent his too hasty confidence, when he ascertained that the Reverend Doctor had eloped with the daughter of a very respectable member of his flock.—To save his character, Dr. Butler turned Protestant and married. And this is the famous and learned Dr. over whom the no-proper press is now gleaming—and in favor of whom the somnolent Wicks condescended to awake from a six months nap and produce one of its excessively stupid editorial introductions. The Pope has weeded his garden, and whoever sows the dirty weed is welcome to it, and much good may do them. We should like to see the man that can give any one word that we have here stated with regard to the life and moral character of Dr. Butler.—Cath. Oz.

A CATHOLIC UNIVERSITY—THE CONDEMNED COLLEGES.

The late rescript of his Holiness, finally condemning the government colleges, and urging the Irish people to set about erecting an Irish Catholic University with energy and unanimity, induces us again to call the attention of the public to this most important subject. The idea of creating a great national university "free of the soil," is one well worthy of the illustrious reformer of the nineteenth century, and carrying out that idea would be the work by which the Irish people could best testify their gratitude to the high-minded Pontiff who, in the most trying crisis, was true to their dearest interests at imminent risk to himself.

A Catholic University—an Irish National University—it would, indeed, be a splendid legacy for this generation of Irishmen to leave to posterity. It is a glorious thing for a country to regard the institutions which have been handed down from age to age, but it is a thing more glorious still to create new institutions, and be blessed by posterity for opening fountains of knowledge, of independence, of liberty, and of

NEWS BY THE STEAMER.

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 ruffians who have secured a temporary ascendancy in Rome. His Holiness attired 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.

PUBLIC PRAYERS IN THE DIOCESS OF HALIFAX, FOR HIS HOLINESS PIUS IX., AND FOR THE TRANQUILITY OF THE UNIVERSAL CHURCH.

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 felicitum Pastor et Rector tantulum tuum PAX, &c. is prescribed for recitation on each day; and it is further directed that the Votive Mass Pro Quatuordecim necesse 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 venerable to peace, preserve, unite and govern, throughout the whole world, together with Thy servant our Pope, Pius IX., our own Prelate, and all orthodox members of the Catholic and Apostolic Faith.”—Amen.

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

CHRISTMAS.

On each return of this great festival, it is gratifying to dwell on the many precious 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 was to usher in the light of truth hath appeared, and we had a prospect 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 our atonement devoted towards this great deliverer! The darkness of centuries has been dispelled, and the patriarchs sighed for and the prophets predicted has appeared, and we have him, deliverer. A Saviour has come who has purchased us from the slavery of sin and death—by his blood the chains which encircled the whole human race—he has revealed us from death to life and elevated us to the most exalted dignities and privileges. Christmas is a day which every Christian should treasure, and for which every Christian should prepare.

humiliations and his sufferings, of his want of all those things which the world deems so necessary. Though it was the result of the degradation and misery in which the whole human race had been sunk, of the depravity and excesses in which mankind indulged, when, 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—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 redeemed 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. Melzac and O’Connell 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 virtues 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 Masses as a gift of consolation and happiness as that which has just passed.

ST. MARY’S CATHOLICAL SOCIETY.

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, and an effort should be 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 instrumental 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 unceasingly 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 found enrolled on its ranks. We need not inquire of those who feel an interest in the religious instruction of the hundreds of children in this City, that they cannot commence the work. You better than be becoming zealous Members of the valuable institution. Many indulgences are granted to its Members; and we feel sure that for your part made in such a glorious work as the instruction of the young will be gratefully received.

THE HOUR OF THE PASSION, &c.

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

We have been favoured with a copy of the above beautiful Work, which has been just issued from the press of P. Lomas, of Baltimore; and which is a very creditable specimen of the typography of the United States. The immense 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—

CHAPTER VIII.

“ON THE SCOURGING OF JESUS CHRIST. 1. Let us enter into the hall of Pilate, which was one day the horrible 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 xxiii. 22.) Scourging was the punishment reserved for slaves. Thus, therefore, says St. Bernard, our admirable 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 his 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. Ah! 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 crucified, and that this man whom you are torturing, is an innocent man and a saint? It is I, who am 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 so shameful and cruel a punishment?”

“3. On account of the wickedness of my people I have struck him’ (Isaiah li. 9.) I well know, says the Eternal Father, that my Son’s blood has been shed for the sins of men; it is for that I have allowed him to be scourged, but I have not allowed him to be crucified.”

you would have your virginal flesh torn and mangled to expiate our sins, and particularly the sins of impurity, 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 the grief of my wounds.’ (Psalm xliii. 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 exposed, 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 chastise 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 struck 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 torn before thy eyes.’ (Deuterion. 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. Bridget 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 whips were withdrawn, they tore away the flesh with them. Jesus scourged, appeared to St. Teresa, and she wished that he should be re-scourged exactly as she had seen him, she desired the angels to grant a great piece of flesh, having upon it the left side. She executed it what she thought was the best, when upon turning round to look at it, she saw the piece of flesh already mangled, and she exclaimed, my dear Mother! how much do you not suffer, in the torn and

Hymns of the Heart.

No. 1.

THE ADDRESS OF A CHRISTIAN TO HIS SOUL AT SUNRISE.

Soil not thy plumage, gentle dove,
With sublunary things,—
Till in the fount of light and love,
Thou shalt have bath'd thy wings.

Shall nature from her couch arise,
And rise for thee in vain?
While heaven, and earth, and seas, and skies,
Such types of truth contain.

See—where the Sun of Righteousness,
Unfolds the gates of day;
Go,—meet Him in his glorious dress,
And quaff the orient ray!

There, where ten thousand seraphs stand,
To crown the circling hours,—
Scar thou,—and from that blissful land
Bring down unfading flowers.

Some Rose of Sharon, dyed in blood,
Some spice of Gilead's balm,
Some lily washed in Calvary's flood,
Some branch of heavenly palm!

And let the drops of sparkling dew,
From Siloa's spring be shed,
To form a fragrance fresh and new,
A halo round thy head.

Spread then thy plumes of faith and prayer,
Nor fear to wend away;
And let a glow of heavenly air,
Gild every earthly day!

THE BULLIES.

As young Francis was walking through a village with his tutor, they were annoyed by two or three cur dogs, that came running after them with looks of the utmost fury, snarling and barking as if they would tear their throats, and seeming every moment ready to fly upon them.—Francis every now and then stopped, and shook his stick at them, or stooped down to pick up a stone, upon which the curs retreated as fast as they came; but as soon as he turned about, they were after his heels again. This lasted till they came to a farm yard through which their road lay. A large mastiff was lying down in it at his ease in the sun. Francis was almost afraid to pass him, and kept as close to his tutor as possible. However, the dog took not the least notice of them.

Presently they came upon a common, where, going near a flock of geese, they were assailed with hissings, and pursued some way by those foolish birds, which, stretching out their long necks, made a very ridiculous figure. Francis only laughed at them, though he was tempted to give the foremost of them a switch across the back. A little further was a herd of cows with a bull among them, upon which Francis looked with some degree of apprehension, but they kept quietly grazing, and did not take their heads from the ground as he passed.

'It is a lucky thing,' said Francis to his tutor, 'that mastiffs and bulls are not so quarrelsome as curs and geese. What can be the reason of it?'

'The reason,' replied the tutor, 'is, that palfry and contemptible animals, possessing no confidence in their own strength and courage, and knowing themselves liable to injury from most of those that come in their way, think it safest to act the part of bullies; and to make a show of attacking those of whom in reality they are afraid. Whereas animals which are conscious of force sufficient for their own protection, suspecting of no evil designs from others, entertain none themselves, but maintain a dignified composure.

'Thus you will find it among mankind. Weak, mean, petty characters are suspicious, snarling and petulant. They raise an outcry against their superiors in talents and reputation, of whom they stand in awe, and put on airs of defiance and insolence through mere cowardice. But the truly great are calm and inoffensive. They fear no injury, and offer none. They even suffer slight attacks to go unnoticed, conscious of their power to right themselves, whenever the occasion shall seem to require it.'

The late Prussian Consul, General Chevalier, A. C. Gieso, who died recently at Antwerp, has bequeathed to the Society of Friends of Foreigners in distress a legacy of £300.

CHILDREN.

What you wish your children to be, they will be, if you take pains to make them so; but if a child is eager and impatient for every thing he sees, and it is constantly given him, you must expect that he will never bear to be denied. If you suffer him to refuse every thing he is asked for, you must expect him to be selfish and illiberal; if you suffer him to strike or ill-treat those beneath him with impunity, you must not wonder if he becomes proud and haughty; if you never teach him to be gentle and affectionate, you must expect him to be coarse and cruel; if you never permit him to take exercise, he will be puny and tender; if you supply all wants, and never leave him to do anything for himself, he will neither be active nor healthy; but if you use him to manly exercises, he will be strong and vigorous; and if you teach him forbearance, he will bear fatigue and difficulty. Example is generally found to be stronger than precept; it is of infinite importance, therefore, that we never expect from our children that which we do not ourselves, and that all we enjoin or forbid, be strengthened by the powerful authority of our own example.—*Burden.*

VIEW FROM A BALOON.

Dr. Morill, the great aeronaut, whose ascensions from our city have been so successful, gives the following spirited account of one of his voyages into the upper air.

'I have tried several times to give a description of the appearance of objects on the surface of the earth from an elevated point in the air; but I have finished by saying little else than that 'the view is wholly unlike that obtainable from any point on the surface of the earth.' It is equal to the production of the most exuberant fancy. As I lost sight of the abundant upturned crop of noses and eyes, my attention was next fixed by the beautiful appearance of Philadelphia and the surrounding country. The regular streets and beautiful parks of the city, the basin and grounds of Fairmount, the public buildings, the villages and farms far in the country, and the magnificent Delaware and Schuylkill rivers, winding and extending to a great distance, were looked upon at the same moment. As I arose to a greater height I had an indistinct view of objects beneath me—the bay to the south, could be seen widening into the ocean, while before me, far to the north east, the broad Atlantic was spread—Objects on the surface of the earth could now no longer be individualised; the shades of men, forests, and other inequalities disappeared, and the earth itself began to assume its rounded shape.'

He says that the ignorance of some persons, in relation to a balloon, is almost incredible, of which he gives an instance.

'Just after having arisen from a warm supper, and while seated at a comfortable fire, an old lady came in to look at the 'strange air balloon,' whom informed that the bundle (balloon and car) in the corner brought me all the way from Philadelphia, she looked at the mysterious bundle, and then at me, as though I was something supernatural, and expressed a great surprise that it had brought me 'over that long piece of woods.'

'Although she had seen me pass over her head, I was unable to make her fully understand how it had been brought about. She remarked that she saw me when I looked no larger than a 'tin-cup,' and upon being asked what she supposed it was she gravely replied, that she thought it one of the signs read of in the Bible, which should appear in the latter days.'

MEXICAN MILKMEN.—One of the curiosities of Mexico, is the manner of selling milk; instead of the neat, white, wooden vessel, or the spotted tin can, with the different measures hung upon it, and the rattling bell cart, to convey it from place to place with dispatch, or an old home upon looking negro packing it about on his crowned head, we have the animals themselves driven from door to door of the different regular customers, where they are milked, and a regular stand, where transient patrons are supplied by milking it into the vessels in which they take it home. Besides a drove of cows, with the calves all muzzled, running and bleating after them, there is also a gang of goats and asses driven along, that people may suit themselves as to quality and price, as also their different tastes—for which there is no accounting.

INTERVIEW WITH JELLACHICH.

The *Vienna Gazette* publishes the report of a Professor Von Ettinghausen, who paid a visit to his brother serving in Jellachich's army, who had a conversation with the Ban:—

After finding out my brother, he conducted me to the Ban, who received me in the most friendly manner. I had a long conversation with him, in which I endeavored to convince him of his precarious position, and the heavy responsibility that would fall upon him. I told him not to underrate the strength of Vienna, I told him that in point of numbers, they were far his superiors, and that he should recollect a Hungarian army was close upon his rear; that as soon as it came up, the population would attack him, and place him between two fires; I, therefore, said it would be both prudent and generous for him to enter into negotiations. The Ban replied 'I am no enemy of liberty; I have both spoken and fought for liberty; more, perhaps, than any man in Vienna. I cannot endure the sight of slavery. As they proposed making serfs of the race to which I belong, I regarded it my duty as Ban to call that people to arms. I have drawn my sword in the cause of liberty, and not in that of servitude. I do not desire to establish reaction in Vienna, or to serve as a means for others to establish it. I am no servant of the Camarilla. Why am I before the walls of Vienna? My military operations in Hungary brought me towards the Austrian frontier, I have not been beaten; my retreat was a strategic movement. On my road I heard Vienna was in a state of anarchy, that the Minister of War had been barbarously murdered, and his dead body insulted, and that the Emperor had been compelled to fly. I am an imperial general, and command imperial troops, although as royal commissary in Hungary, a post I still retain, I might have taken another direction. As a General of the Empire it was my duty to act as I have done—that is why I am here, not called, but ready to obey the orders of my Emperor, whom I have informed of my presence here. I have not commenced hostilities against Vienna, and shall not do so. I shall only lend a helping hand in what is done. Anarchy reigns at Vienna. The Diet is without power or authority, perhaps already dissolved. You may sacrifice your lives, but you cannot overcome a regular army. You want unity. The longer I remain here the more disturbed you will become; the more armed men you have, the greater will be your disorder.'

EXTRAORDINARY CASE.—There fell under our observation yesterday—says the *Kingston (N. Y.) Journal*, the most singular case we ever witnessed. The subject is a man named Snyder, aged 35 years, residing in the town of Wawarsing, in Ulster county. Four months ago he had an attack of sickness, but recovered and was to all appearance entirely healed. About a fortnight after his recovery he was seized with drowsiness, and for some time after slept nearly two-thirds of the day. The disease continued to increase, until he would sleep two or three days without waking. When we saw him yesterday he was continuing an uninterrupted sleep of five days. His pulse is regular, though not very full; his respiration is easy and natural, and his skin moist and cool. If food or drink be placed in his mouth he swallows it, and he walks when led by the hand and slightly supported. On Thursday last he awoke from a sleep of two days, spoke a few words, struck a lady who was in the room violently with a chair, and almost immediately afterward sunk into his present slumber. He is on his way to the New York Hospital.

WHOLESALE EXTERMINATION.—It was stated recently, by the Rev. Mr. Chignay, in a public meeting at Montreal, that he had a list of fifteen families, once among the wealthiest of Montreal, who had all been destroyed by intemperance:

Their aggregate fortunes, a few years ago amounted to \$500,000. Now they have disappeared entirely, root and branch, solely through the influence of intoxicating liquors. He had another list of fourteen families, of various occupations, whose aggregate fortunes amounted to \$1,200,000, who have also disappeared from the same cause; and another list of five hundred and seventeen families who remained in fourteen parishes, all now destroyed by liquor, except the remnants scattered through the States and elsewhere. It is thus that intoxicating liquors destroy the human race.

ARCHBISHOP OF PARIS AND HIS PASTORALS.—The Paris correspondent (R. Walsh, Esq.) of *Littell's Living Age*, writes as follows:

'The Archbishop, Sibour, talked to me earnestly of Archbishop Cheverus, so respectfully, or reverentially remembered in Boston; of Bishop Dubourg, admired of you in Baltimore, Georgetown and New Orleans, and of Bishop Flajet, resident in Kentucky, and universally beloved; with all of whom, like myself, he had been well acquainted. This prelate (Sibour) has issued two pastoral epistles, one to the faithful laity, the other to the clergy of his diocese. The present, he thinks, is fraught with anxiety, the future appalling; a new paganism, a new barbarism, rushing from the depths of society, threatens the civilized and christian world, as the old heathenism invaded and perverted mankind. He denounces socialism, to which atheists, anarchists, libertines, and desperadoes of every description, now cling as their engine of disorder, cupidity, ambition, and universal subversion. The journals of socialism, the speeches and toasts at its banquets, the character of most of its oracles and allies, fully warrant this pastoral anathema. A league of all christians, patriots, and men of order and morality is invoked for the common safety. The Archbishop asserts the freedom of public instruction and the right of religious association.

'COUNCIL OF CATHOLIC BISHOPS IN GERMANY.'—A correspondent of the 'Volks Halle' of Cologne, writing from Wurtzbourg, gives a gratifying account of this assembly of Bishops. The Prelates who were present were the four Archbishops of Bamberg, Cologne, Munich and Friburg, and the Bishops of Augsburg, Culm, Dresden, Eichstadt, Hildesheim, Limbourg, Munster, Osnabruck, Paderborn, Ratisbon, Rothenbourg, Spire, Treves and Wurtzbourg, and the representatives of the dioceses of Breslau, Ermeland and Mayence. The most distinguished theologians of Germany were arriving daily at Wurtzbourg, and also several laymen skilled in ecclesiastical and civil law. The Catholic papers of Germany anticipate much for the future welfare of the Church, from this council of so many distinguished Prelate and scholars.—While evil-minded men are endeavoring to sow discord amongst the faithful, to destroy discipline and strike at the Church of Christ in the person of its Bishops, the great mass of the Catholic population is steady in its attachment, and will sympathize with the Prelates of the Church in the noble effort which they are making, to drive away the wolf from the fold and save the flocks committed to their care.—*Cath. Tel.*

Curses.—'God is said to curse; yet man is forbidden to curse, because what man does through a vindictive feeling, God does through a regard for justice. When holy men utter imprecations, they speak not from a desire of vengeance, but from a love of justice; for they inwardly regard the just judgment of God, and they view external disorders as worthy of divine malediction. Hence they sin not in uttering wishes which are not discordant from the divine judgment.'—*S. Greg. M. l. iv. in c. in. Job. 2.*

OLD SAWS AND PROVERBS.

Better is the wrong with sincerity, than the right with falsehood.

A candid man blusheth not to own he is wiser to-day than yesterday.

While a man liveth he may mend; count not thy brother reprobate.

A heresy is an evil thing, for its shame is its pride.

Men, who fear no God, tremble at a gipsy's curse.

Therefore cometh it to pass, that an Atheist is ever the most credulous, snatching at any foolish cause, that may dispel his doubts.

Men who jest at Revelation, cling to a madman's prophecy!

He who robs a scholar, robs the public.

God deliver me from the man of one book.

Pen and ink are Wit's plough.

No tyrant can take from you your knowledge.

Gold goes in at any gate except Heaven's.

He is a good orator who convinces himself.

Crosses are ladders leading to Heaven.

Death is deaf and hears no denial.

If you trust before you try—you may repent before you die.

He that ill did never good believed.

If things were to be done, twice all would be wise.

I wept when I was born, and every day shows why.