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THE CROSS.



NEW

SERIES.

VOL. 3.

No. 15.

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

HALIFAX, NOVEMBER 6, 1847.

CALENDAR.

- NOVEMBER 7—Sunday—XXIV after Pent, III Novena Semid
vide V. post Epiph.
- 8—Monday—Octavo of all Saints Doub.
- 9—Tuesday—Dedication of our Saviour's Church
at St John Lateran Doub cl with Oct.
- 10—Wednesday—St. Andrew Avellimus C. Doub.
- 11—Thursday—St Martin B C. Doub Com.
- 12—Friday—St Martin I P. M. Doub.
- 13—Saturday—St Nicholas I P. C. Doub Sup.

A CELIBATE CLERGY

We have been induced to make the following further extracts from the pamphlet by the Rev P. McLachlan on the Celibacy of the Clergy.

As far as the priests are concerned, I cannot see how their being unmarried can turn their instructions into a source of sin or of discomfort to any family. Scandalous men will sometimes arise among priests as well as among parsons; but the general character of our priesthood is one of which any body of men may be proud. Forget the ravings of Exeter Hall—banish from your mind the slanders you have read in novels, or in some lying books of travels relative to the Catholic Church, and then say, have you ever had good reason to think ill of that portion of your fellow-men? No traveller, worthy of credit, but will bear witness to the purity of morals so remarkable among the priests of every Catholic Country on the Continent. I appeal to yourself, did you ever see anything peculiarly bad in those men in Italy, France, or Portugal? With his usual candour Mr. Laing is loud in their praise. Among other things he says, "Our clergy, especially in Scotland, have a very erroneous impression of the Popish clergy. In our country churches we often hear them prayed for as men wallowing in luxury, and sunk in gross ignorance. This is somewhat injudicious as well as uncharitable, for when the youth of their congregations, who, in this travelling age, must often come in contact abroad with the

Catholic clergy so described, find them, in learning, liberal views, and in genuine piety according to their own doctrines, so very different from the description and the descriptors, there will unavoidably arise comparisons, by no means edifying to their very clerical teachers at home." The late Capt. Hamilton and Mr. Stewart, in their works on America, and Lord Durham on his official report on Canada, speak highly of the Catholic clergy with whom they came in contact. Lord Normanby eulogized, in the house of Lords, the priests of Ireland; and the Duke of Einster, who knows them well, having his ducal palace almost at the very gates of Maynooth, confirmed all Lord Normanby had said, and added some things which had escaped the attention of the noble viceroy.

The character, then of the Catholic priesthood, is generally good;—it is unimpeachable. Well then, I ask you, will their being unmarried men, turn them, when they sit down in the confessional, into those monsters of vice some people are pleased to represent them? Being decidedly virtuous, on a thousand occasions when their might indulge in vice with impunity, can we reasonably believe that they depart from their habitually virtuous conduct in that particular spot, where crime would immediately be detected and punished.

One proof, therefore, that Celibacy and the Confessional are not destructive of peace and comfort may be drawn, as you see, from the esteem in which the priests are held, even by the enemies of their creed: another and a stronger one will be found in the love and veneration which all good Catholics have for their clergy. Indeed, in the eyes of Protestants, Catholics love their clergy to a fault. With this fault the Catholics of Ireland are sometimes severely taunted blame, however, they do not deserve. The priests are everywhere the true friends of the people, for them they live,—for them they labour,—for them and for their souls' sake, the priests make many sacrifices—sometimes that of life itself. They spring from the people,—they live among the people,—they know the popular wants, and these they endeavour to supply. Serving all, instructing all,—edifying all,—helping all in their needs, they are natural-

ly enough beloved by all. They are respected by the old, and consulted by the young children kneel down before them and beg their blessing. The monks, many of whom are not priests—the monks so much abused because so little known by Protestants, are venerated by all who can see any charm in virtue. I beg to offer you a proof of this, which I take, almost at random, from a recent work of travels, Mrs. Romers' "Tombs and Temples of Palestine." "A considerable proportion of the population of Nazareth are christians, and the respectful attention evinced by them for the Franciscan monks, speaks volumes in favor of these latter. Wherever they appear in the streets with us, men, women and children run to kiss their hands, and the good Fathers seem to have something kind and encouraging to say to all."

Mrs. Romers justly thinks that the love and affection so touchingly evinced by the people of Nazareth for the Franciscan monks, is a proof of the worth of those men. On the same principles I maintain that the respect in which everywhere the Catholic clergy are held, where they are known, absolves them from the unfounded charges, or rather surmises, of those who know them not. In Ireland, in Italy, in other Catholic countries, the priests are numerous; were they vicious men—were they the seducers of the pure, or the disturbers of the peaceful, how long could their crimes be concealed,—how long could they deceive the community at large?—and when once unmasked—with all their alleged turpitudes exposed—held up to public execration, how long would they retain the popular favor? If priests were the corrupters of maidens and the disturbers of the peace of men, who would kiss their hand, who would beg their blessing? No, no; if there be sin, and scandal, and breaches of peace in the world, these are not to be laid to the account of the Catholic priests. They do what they can, and they do much to prevent those evils which flow from our bad passions, and which will exist more or less in the world while it is peopled by the fallen children of Adam.

At this stage of our lengthened journey, will you allow me to stop and examine whether or not the married ministers of your churches have ever been accused of the very crimes to which you say the priests are so liable? Did you ever hear of the peace and domestic comfort of some Protestant families being endangered by Protestant ministers? These gentlemen, sometimes, after courting young ladies, and even after making to them a promise of marriage, have been known, when their prospects begin to brighten, to forsake their earlier friends and look out for others richer or handsomer. In cases of this kind—and our law courts show that they are not few—there must have been many a family robbed of its peace and its honor too. Let me ask you again, do you really think that the many, and I fear, endless religious quarrels that so often take place here, improve morality, or teach families to live in peace and harmony? Did, for instance, the late Disruption, (what an ugly word in connexion with religious reform!) cause no dissensions among friends, no heart-burnings, no lasting enmities? Do the Free Kirk ministers show much love or fraternal charity towards their former parishoners, and their not long ago, "dear reverend brethren?" Next to the Pope, the scarlet lady, and satan himself, do they not hold all that remained without the walls of "our Scottish Zion," in utter abomination? Now can these and other such things, inseparable from Protestantism and a married clergy be considered very conducive to domestic peace

and purity? A proof, clear and decisive, of the utter insufficiency of such a priesthood to maintain peace and purity, may be had in the kingdom of Prussia. There, in one year (1837) there were laid before the civil courts 3,888 applications for divorce, and of these 2,191 were granted—a greater number by far, than in the entire of Catholic Christendom is sued for and obtained in the course of half a century. Now, certainly these numerous cases of separation between man and wife do not argue much in favour of the domestic peace and purity of Protestant families, with whom Catholic priests have no connexion.—You saw no parallel to this among the Catholic people of the Continent: you heard some evil rumours, but few in number, and even these, as you candidly admit, were not satisfactorily proved against the evil influence of priests over families. Yet in France, and indeed in other places, the churchmen have many enemies,—the unbelieving and the profane, who if possible, would lay bare their foibles.

From all this I think I may conclude—that Clerical Celibacy either considered by itself, or in connection with the Confessional, is attended with no inconvenience to the community, no particular discomfort to the clergy themselves; and that, while it tends to enable them to discharge adequately, as far as men can adequately discharge, their sacred and sublime duties, it is highly conducive to the best interests of religion and morality. Having now solved all your objections to the subject under consideration I would wish—and perhaps I ought to stop here—yet I beg you will indulge me yet a little, as I would fain throw out a few hints illustrative of the subject on which I have the honor of addressing you.

As a humane man and a lover of your species, you think it a hardship for the Catholic clergy from what your ministers, no doubt, tell you is to them a source of much gratification; and in your zeal for our comforts, and the welfare of our Church, you express a most sanguine hope that you will live to see her reform this, in your opinion, harshest of her laws. I sincerely thank you for your kind, good wishes, so feelingly and so properly expressed. You flatter yourself that the desired reform may not be far distant, and that you may even live to see it.—You may indeed live to see (and I wish you a long life) many changes in the discipline of the Catholic Church. Such changes are made in it as time require; but I may safely venture to say, that if you live to witness the abolition of clerical celibacy in the Catholic communion, you will reach a venerable old age; you will see all your contemporaries laid in the grave; you will outlive the British Empire, and the Kirk of Scotland, and the yet infant Free Kirk, and a hundred other kirks yet unborn; nay, what is more, you will not be gathered to your fathers until your years have surpassed in number those of Methuselah himself.

But, Sir, seriously speaking, I see no harshness in the laws relative to Celibacy. The Church, indeed, requires her ministers to lead a single life; but she compels no one to enter into her service. Those who offer themselves as candidates for her honors she trims up from childhood, in innocence and virtue, and learning. She leaves them free at the end of their lengthened term of study and trial, to remain with her, or engage in secular pursuits. She does not accept all who offer themselves for the service of her altars. She is even sometimes considered fastidious in her choice, and she binds no one by irrevocable vows, until he has reached that age when men are supposed

by the civil laws to be able to manage their own affairs, and to select for themselves that state of life which suits them best.—If, therefore, her priests do not marry, it is because they have voluntarily renounced marriage. Like others, they were free to marry at a marriageable age. They gladly chose to forego this privilege to enjoy a greater and a better one,—that of ministering at God's altar. This act, a most deliberate one, was entirely their own: and surely there can be no harshness on the part of the Church, in allowing her ministers to devote themselves soul and body to their God.

Indeed, to speak the truth, marriage often entails more hardships on men and women too, than celibacy. When once a man has made his choice of a wife, [and he is not always allowed to choose the one he would like best] he must take her for life, "for better for worse." He may soon repent of his bargain: his wife may bring him nought but disappointment. She may be good or bad, sickly or in good health,—death alone or Prussian law can separate them. Now, we know that many marriages are most unfortunate. I have often heard that married men with hoary heads, who had enjoyed half a century of connubial bliss, declare and protest, that if they were allowed to begin life again, they would not enter into the bonds of wedlock. On the other hand, I have never heard an octogenarian priest regret his having, in early life, vowed a vow to the Lord. Really, Sir, if you knew the Catholic priests, if you conversed much with them, you would not, I am sure, observe aught in them indicative of sorrow, or sadness or disappointment. Those who know them best, and wish them well, never think of compassionating what you deem their forlorn condition.

Who are they who pretend to feel so much for the unmarried clergy of Rome? Why, their worst enemies—their slanderers—the men who cannot believe in their superior virtue—the Voltaires, the Humes, the Gibbons, the sensualists, the Sybarites, the libertines and unbelievers in every country. I do not, honoured Sir, rank you with these worthies, but I regret that you should unwittingly adopt their language, and throw away your compassion on a body of men who need it not. I was pained to see one of your most respectable journals, the *Scotsman*, when reviewing your book, say that on the subject of clerical celibacy, your opinions were identical with those of M. Michelet. Without intending it, this was doing you a positive injustice. You declare you do not credit the evil reports levelled against the priesthood. Michelet pretends not only to believe them, but he himself is the author of some of the most atrocious of them all. Men, whose innocence was to all France and Europe as conspicuous as their genius,—Bossuet, Fenelon, St. Francis de Sales,—were, according to M. Michelet, sensualists like others less famous than they. But observe, this is the language of Michelet when he had quarrelled with the Church—of Michelet the champion of the French University, and jealous of the equal learning and superior qualifications for teaching of many of the priests. Michelet, the Historian of France,—Michelet, who in his better days, and ere literary pride had rendered him insane, spoke and thought differently of clerical celibacy. In his History of France, written ere he had fallen out with the Church, he thus expresses himself:—"It is not I, certainly, who will speak ill of marriage; the married life has also its sanctity. Nevertheless, would not that virginal union of the priest with the Church be disturbed by a union

less pure? Will he who has given birth to children according to the flesh, remember those whom he has adopted according to the spirit? Will not the mystic father yield sometimes to the natural one? The priest could stint himself for the sake of the poor, but he cannot stint his children. And even were he to do this, were he to fulfil all the duties, I fear he would hardly preserve the spirit of the priesthood. No, in the most holy marriage, in the wife and in the family, there is something of a softening nature, which breaks the iron and which bends the steel. The most robust heart loses in marriage some portion of its strength. The priest was more than a man, married he becomes like other men . . . and that poetic solitude—those ennobling and strengthening pleasures of continence—that fulness of charity and of life, where the Christian soul embraces God and the world, think not that they can exist in the nuptial bed. . . . Christianity would have perished if the Church, softened and enfeebled by the marriage of her clergy, had sunk down to the common-place cares which families require. From that hour she would have no interior energy—no soaring towards Heaven. A Church with married priests would never have seen within her bosom those prodigies of religious art—nor the soul of a St Bernard, of a St Vincent of Paul, or of a St Francis de Sales, nor the genius of St Thomas, nor all those religious orders,—nor the profound and learned Benedictines.—Nothing can form such men, but the indulgence in solitary meditation, or the adopting the whole world for one's family.—Christ almost forsook his mother to devote himself to mankind, ere he died; that one only thought, the salvation of the whole world, might occupy his mind, he placed her under the care of St John: hence the model and justification of clerical celibacy. But this noble idea, as old as the Church itself, could only in the course of time, be perfectly developed."—(His. de France, vol. 2, p. 168.

The idea that a God of purity should be ministered to by virgin priests, is anterior to the Christian Church: before the coming of Christ, it was prevalent even among the heathens. It should, I think, be reckoned among those great and primitive traditions which, indelibly engraved on their minds, the human family carried with them into every part of the habitable world. If we consult ancient history, we shall every where find that chastity was considered essential to the sacerdotal character.—"It is," says M Du Maistre, "an opinion common to men of all times, and of all religions, that there is in continency something celestial, which exalts man and renders him agreeable to the Divinity,* that by a necessary consequence every sacerdotal function, every holy ceremony consorts not at all with marriage." The able and religious author whom I have just named, remarks, that the laws of every country imposed certain restrictions on the legitimate sensual gratifications both of priests and

* The innate excellency of a pure and virgin life was never called in question by any considerable portion of mankind, until the "magnanimous parent" of the Reformation, having laid aside the safeguards, (fasting and prayer) found it irksome to observe the laws of chastity. Like the fox in the fable, having lost his chief ornament, he succeeded better than Reynard in persuading his companions that he had met with no loss whatever. His doctrine was pleasing, easily learned, and he had apt disciples. The fruits of those lessons he taught, are now visible enough in the immorality characteristic of Northern Germany and Sweden,—countries whose enormities would put to shame the comparatively innocent cities of Sodom and Gomorrah.—Save among those who have adopted the doctrines of the Reformation, virginity is still, as it always was, held in the highest estimation; and if bards, who are nature's prophets are to be relied on, the animals that range the forests, have felt in it a virtue, and acknowledged an influence which modern reformers alone deny.

"Harpers have sung and poets told,
That he in fury uncontrol'd,
The chaggy monarch of the wood,
Before a virgin fair and good
Hath satisfied his savage mood."

people when they want to pray, to sacrifice, or to implore the mercy of heaven.

The Hebrew priests could marry only certain women, and from the company of these they were bound to refrain for some time previous to their entering the sanctuary.

The Egyptian priests were restricted to one wife. They were forbid to contract a second marriage: while among the Greeks the Hierophants was obliged to observe the most rigid chastity. In Ethiopia, as in Egypt, the sacerdotal order lived apart from the people, and led a life of celibacy. Virgil, who only expressed in beautiful verse what every Roman thought, assigns a distinguished place to the priests who lived chastely on earth: and Camilla, he styles for her virginity, the glory of Italy, *O decus Italia, Virgo!* The vestals were held in high honour at Rome, as were the chaste priestesses of Ceres at Athens, where they lived at the public expense and were the favorites of the people. Indeed, the most savage as well as the most civilized, the Jewish, as well as the Gentile nations, honored virginity and purity of life. They deemed their altars profaned, their sacrifices valueless, their Gods dishonored, when any but a pure and virgin priesthood ministered in the temple.

Correspondence of the New York Tribune

BUFFALO, October 24, 1847.

On Tuesday evening we had quite a novel spectacle, in the reception of the Catholic Bishop of the new Diocese of Buffalo. The different Catholic Congregations of this city thought they would have a little rejoicing over the occasion. The day was peculiarly dark, gloomy and rainy. Nothing daunted, however, the Irish and German Catholics, who compose the great majority of that faith in this city, turned out in great numbers. About 9 o'clock the cars arrived, and four carriages, (one of them a splendid carriage drawn by four elegant white horses from the livery establishment of the Messrs. Stevenson of this city,) were in readiness to receive them. The new Bishop, Rt. Rev. John Timon, who was accompanied by Bishop McCloskey of Albany, Bishop Walsh of Halifax, and Bishop Hughes of your city, also, by Rev. Mr. O'Rielly of Rochester, Rev. Mr. Brady of this city, Rev. Mr. Mullin of Lockport, and other clergymen, met them here, numbering in all some four teen or fifteen. As they approached the corner of Main and Exchange streets in the carriage, the members of the different congregations, each decorated with a white badge, lighted a flambeau which he held in his hand, flinging upon the clouds hanging low over the city a food of dazzling light. Thus lighted, and escorted by a band of music, under the direction of Messrs. C. Cee, Vaughan, and Walsh, the procession moved up Main street about a mile from Exchange street to the Church of St. Louis, where a tremendous throng had assembled to receive the new Bishop. Beside the large number of boys around the altar in surplices, some hundred little girls, each dressed in white with flowers wreathed around their brows and in their hair, and each carrying a wax candle in her hand, surrounded the sanctuary. There were not less than four thousand people present at the Church. It was after 10 o'clock before the procession reached the Church. After prayers Bishop Timon came forward and addressed the audience in a very forcible and eloquent speech, thanking them for their reception, pledging his whole heart to his new field of labour, and soliciting the prayers of the Church that he, a poor miserable worm of the earth, might be made fit for his high vocation. The vast concourse then adjourned, at about 11 o'clock.

The four Bishops now present in this city, are all very distinguished men; two of them are natives of Ireland; two of them sons of natives of Ireland. Bishop Timon, the first Bishop of Buffalo, is a native of Pennsylvania, of Irish parents celebrated as a very devoted man to the interests of his Church, and Father Superior of one of the Religious Orders in this country. He is an older man than Bishop Hughes, and slenderer in make. His face bespeaks a heart of benevolence and a mind of energy and deep thought. Bishop McCloskey, the first Bishop of the Diocese of Albany, is quite a young-looking man. He is a man of great eloquence. His voice is as soft and musical as an angel's, and when he speaks you cannot but love his discourse, no matter what he says. He is a native of

Brooklyn, N.Y. Bishop Walsh is recently from Ireland, and this is his first visit to the United States. He is, I understand, quite an able and eloquent man. His voice is rich and deep in tone and volume. He is a native of Waterford. Bishop Hughes I need not describe to you, as his name is not unknown in your city. He is a native of the County Tyrone.

To-day (Sunday) the new Bishop was installed. The Church of St. Louis, one of the largest in the United States, was crowded to suffocation. Though it has rained hard all day, most of the distinguished citizens of Buffalo were out to witness the ceremony and hear the sermon. The former I need not describe to you, as I have recently given you a sketch of similar proceedings in Albany. The display was more imposing and grand to-day as there were four instead of two Bishops present. The sermon was preached by Bishop Hughes. I intended to have given you a condensed report of it, as I did of that which he delivered at Albany, but when I got to the Church it was so crowded that I could not get any place to take notes, without making too much disturbance. There could not have been less than four or five thousand persons in the seats, aisles and gallery, on the stairs and in the vestibule of the large Church. I have heard several Protestants make remarks upon the Sermon while at a dinner, and all speak in terms of admiration of its power and eloquence.

So a new See is added to the Catholic Church. The State of New York is now divided into three Dioceses. It is a curious fact that the baptismal name of the three Bishops is the same, and that is the only one they use in their signature—John Hughes, John McCloskey, and John Timon. The Bishops from other Dioceses return home to-morrow.

SUBSCRIPTIONS TO ST. PATRICK'S CHURCH.

COLLECTED BY EDWARD EUSTACE AND P. GOING.

Thomas Casey 2s 6d, A Friend 2s 6d, James Butler 1s 4d, Mr Shea 1s 3d, Thos Burke 2s 6d, Maurice Holleran 1s 3d, Michl Power 1s 3d, James Malcom 6d, Mrs Burke 3s 1d, Mrs Power 1s 3d, John Cummins 2s 6d, Mrs M'Clane 1s 3d, Mrs Eustace 3s 1d, Mary Tobin 1s 3d, Arthur Jones 1s 3d, John Perry C. Hennessy 1s 3d, John West 1s 3d, Mrs Martin 2s, Mr Hanley 2s 6d, Mr McDermond 6s 3d, Mrs Walsh 2s 6d, Jas Daly 1s 3d, Mrs O'Brien 1s 3d, William O'Connor 2s 6d, David McGilgan 1s 3d, Mrs Beady 2s 6d, Mrs Walsh 1s 3d, Mrs Bridges 1s 3d, Mrs O'Brien 2s 6d, Mr McDonald 1s 3d, Bryno Byrnes 3s 1d, Mrs Barrett 2s 6d, John O'Neill 3s 9d, Michael Keating 2s 6d, Michael McLean 1s 3d, Mrs Milligan 2s 6d, Mrs Barry 1s 3d, William Hannegan 6d, Mrs Malleen 1s 3d, Michael Whelan 1s 3d, Mrs Wenton 7d, Patrick Nowlan 5s 7d, Mrs Dunn 2s 6d, James Fegan 6s, Patrick Power 5s 2d, Miss Cullerton 1s 3d, A Friend 2s 6d, Mrs Rutter 7d, A Friend 7d.

LONDON.

CATHOLIC FUNERALS IN KENTISH TOWN AND LONDON.—The two last numbers of the *Tablet* afford us some interesting particulars of Catholic processions which have lately taken place in Somers town and Virginia Street District, and which reflect high honor upon the zeal and spirit prevalent in those important missions. It will perhaps be also acceptable to the readers of the *TABLET* to learn that Kentish Town has had its religious *pronunciamentos*, which have been a subject of singular consolation to all true Catholics, and have greatly edified the Protestant population. I allude to two Catholic funerals which took place some time ago. The first was that of a man killed on the Birmingham railroad. He was a Catholic, and the Company with a spirit of liberality highly creditable to

them, desired that he should be buried as such, and at their expense. The gentleman charged with the direction of the funeral, applied therefore to the incumbent of St Alexis, in whose district the misfortune had occurred. To this application the Revd. Hardinge Ivers replied, "that he was perfectly ready to bury a member of his own flock, provided he were free to do so according to the rites of the Holy Catholic Church." This condition was immediately acceded to, and consequently the Revd. Hardinge Ivers, in surplice and stole proceeded in full procession from the house of the deceased, situate in Ferdinand-place, Kentish Town, through Hampstead road, and High-street, Camden Town, to the Old Church of St. Pancras, meeting on his way through that populous district of the metropolis with the most unequivocal demonstrations of respect and sympathy from all classes of the Protestant inhabitants. The crowd which awaited the arrival of the procession at the gate of the churchyard was immense, for since the Reformation such a sight had not been witnessed in London. The Protestant curate in a state of great excitement, came forward and intimated to the Rev. H. Ivers that he could allow no other clergyman to officiate in his churchyard. The Rev. H. Ivers thereupon invited him to compose his spirits, adding that he had not come with the view to storm his territory, but that he intended to read the service at the gate. At the gate therefore the service was read, to the great edification of the surrounding crowd, many of whom remained uncovered. The Rev. H. Ivers then took off his surplice and stole, and the body was carried into the churchyard and lowered into the grave.—It is a singular fact that although the deceased was a Catholic, the mourners and principal actors in this religious scene were Protestants. A few days after this interesting event, another funeral occurred in the same district. A poor woman residing at a short distance from the chapel of St. Alexis, Kentish Town, died. On the following Sunday the Rev. H. Ivers announced from the altar that she would be interred with all the ceremony prescribed by the Roman ritual. On the day appointed persons of all creeds flocked to the chapel of St Alexis, and crowded the grounds attached to it. At about three o'clock in the afternoon, the Rev. H. Ivers accompanied by his acolytes, proceeded in his surplice and stole to the body of the deceased, and receiving the body at the door, accompanied it to the chapel, where it was placed before the altar.—The service for the dead was then read, and when it was concluded, the congregation forming itself into a funeral procession, proceeded in the following order to Highgate cemetery, situate at upwards of a mile from the chapel. First came the processional cross, borne by Miles Keon, Esq; then the male members of the congregation bearing lighted wax tapers; after these came the acolytes; then the

Rev. H. Ivers in surplice and stole, the body borne by six members of the congregation, the mourners, and an immense concourse of people. Upon reaching the Protestant cemetery, the gate was immediately thrown open, the procession entered in the same order, the Priest in full canonicals, and the people bearing lighted tapers, the grave was blest by the Rev. H. Ivers, and the customary prayers were read amidst the profoundest attention on the part especially of the Protestants. Gentlemen and ladies of the highest respectability was seen to follow the body to the grave; indeed the respect evinced on this occasion by the inhabitants of Kentish Town was truly edifying. These good people, among other blessings that they now enjoy, have the pleasure of hearing daily the sound of the Angelus bell, a bell, which he it remarked, *en passant*, on account of its superior power, has completely silenced the Protestant bell. This circumstance is considered by the people as a prognostic of what is likely to happen here to Protestantism itself. I must not forget to add that our late lamented Bishop upon hearing of the above described funerals, expressed to the Rev. H. Ivers his heartfelt satisfaction.—*Correspondent.*

SALISBURY.

A CATHOLIC FUNERAL PROCESSION THROUGH THE CATHEDRAL CLOSE.—The inhabitants of this city were not a little astonished, on Monday, on finding that a throng who had risen at the call of daylight, earlier than themselves, had been spectators of a singular scene. The Roman Catholics of Salisbury having gradually increased, have lately set about building a church to the memory of St. Osmond, the first bishop of Salisbury, the nephew of William the Conqueror, and the founder of the use of Sarum, and the noble music for which the city was once so famed above all others. To this is now attached a churchyard. The present funeral, the first occasion of its use, took place quite unexpectedly. The housekeeper of the Rev. H. George Coope, M. A., one of the Oxford converts, suddenly died last week. Receiving information of it, that gentleman arrived on Saturday night to arrange the funeral to take place as early as possible on Monday, between six and seven o'clock in the morning. It proceeded from the "King's House," situated in the Cathedral Close, the present residence of Mr. Coope, on the south-western side of the Cathedral; the new Church of St. Osmond being built to the east of St. Osmond's remains, which still, it is said, repose in the Lady Chapel of the old Cathedral.—The procession thus made almost a complete circuit of that building. The body was borne by eight bearers, who relieved each other in succession; it was covered with a magnificent funeral pall, containing a huge crimson cross on a black ground, and surrounded at its fringes with the words of the Ro-

man ritual in yellow Old English letters, "May the souls of the Faithful, through the mercy of God, rest in peace." The procession of mourners reaching the western entrance of St Osmund's the priest, preceded by the Tharifer, and then by the Cruciferians and Acolytes, saluted the body with incense and holy water, as emblems of the ascending prayers of the Brotherhood, and of peace from God to her Christian soul. The whole ceremony was then performed. The "De Profundis" and the "Miserere" were chanted in solemn procession; and after various affecting ceremonies, the body of the deceased was let down to its last resting-place, on earth, the Priest completing the ceremony by casting spadeful of earth on the coffin which was of plain oak, without a nail upon it, but surmounted by a beautiful brass inscription of Mr. Pugin's design. The honour to the Christian dead being now finished, the procession formed again, and re-entered the Catholic Close, under its solemn eastern arch, reciting the Litany of Loretto to that Royal Princess and Queen to whom the Cathedral is especially dedicated, whose image is still impressed by the Dean and Chapter on their seals of office. The funeral was preceded on its return by the Rev H. George Coope, M. A., who bore aloft the brazen crucifix, to the astonishment and surprise of the spectators. The procession passed near to the bishop's palace, close by the Dean's residence, and in front of the dwellings of several of the resident Canons and Clergy of the Cathedral; groups soon congregated, who passed their opinions very freely—some wondering that it had been allowed; others declaring it to be done to insult and deride all those connected with our Established Religion.—*Salisbury Advertiser*.

FROM A CORRESPONDENT OF THE TABLET.

Rome, Sep. 7, 1847,

I am happy to find by the *Tablet* of the 21st ult. which I received after I had dispatched my last letter to you, that one of your correspondents has amply atoned for his past neglect—if neglect it was, and not rather an unavoidable omission—by a historical *resume* of the events of the preceding two months. Whether his view of the state of affairs, and of the political drama that has been enacted, be correct, I shall not presume to determine. It is a question of opinion on which honest men may differ, as indeed they will differ if they disagree in the estimate they have formed of the character of the public men, and the designs of the political parties engaged in these transactions.

Another of your correspondents writes to disprove the infamous charge made against the Austrian Ambassador, who was represented as the patron of the clandestine press, which has sent forth so many

libellous sheets, and scattered them over the city "thick as leaves in Vallombrosa," to the injury of many public and private characters. The fact is, as "Anglo Romanis" observes in his second letter to the *Times*, "Nothing is more difficult than to get at the truth amidst the rumours that circulate here."

There is as yet no positive proof that the Chevalier Minardi was engaged in the conspiracy, which is in itself doubtful, and is not rendered less so by the date of the entry into Ferrara of the Austrian troops. The report that the King of Naples, who is in the leading strings of the Imperial despot, having ordered 5,000 men to the Roman frontier is contradicted. It appeared as the result of an investigation that there was no truth in the report that the turnkeys and others in charge of the prisons and bagnios were bribed to let loose the convicts on the day of the Pope's *fete*. Mgr. Pallavinci is expected soon from his absence on leave, and it is said that a Cardinal's hat awaits his return to Rome.

I am sure that you will accept these corrections of statements, no doubt made in good faith, with the same good will as I am sure the writers will, who have evidently no object in view but the truth, and my apology for making them is, that if not contradicted by the *Tablet* these rumours may be quoted by the future historian.

A.

Rome, September, 18, 1847.

Our political affairs proceed in the same even tenour of their way, thanks to the enlightened sovereign under whose auspices we "progress," and thanks, too, to the thankless occupation of Ferrara by the Germans, which acts too as a drag chain upon the revolutionary movement, and prevents those excesses which might otherwise attend the development of reforms in Church and State such as Pius IX. has led us to expect.

I hoped to be able ere this to give you a sketch of the new municipal law, which we expected long since; but it has not yet appeared. It is found a difficult matter to divide the revenues derived from customs, stamp duties, and other taxes between the State and City treasury, so as to meet the wants of each. Cardinal Antonelli, late Secretary of the Treasury, and who has considerable knowledge of the finances of the Papal States, has been added to the committee charged with the formation of the Municipal Government. It was originally intended to organise a single chamber of the common council, consisting of 100 members, to be elected by the people! If in many councillors there is wisdom, the City of Rome would surely be well governed under such an administration.

The Austrians in Ferrara remain in *statu quo*. Every day brings in addresses from some town or other to his Holiness, pledging the lives, the for-

tnes, and the sacred honour of its inhabitants in defence of their sovereign and their country against foreign aggression. The Germans continue to be as unpopular as ever. On the evening of the 8th inst., some of the populace who had gone to congratulate the Tuscan Ambassador on the formation of the Counsel of State and the organisation of the civic guard in the Grand Dukedom of Tuscany and Lucca, proceeded thence to the Hotel of the Austrian Ambassador which is convenient to the Jesuit College, and shouted "Death to the tyrants;" "Death to the Jesuits." Two officers of the civic guard who had joined in the cries, were arrested next morning. If not punished, they will be severely reprimanded. One of the Buonaparte family was also implicated, but he started off to Venice to attend the scientific congress that is to meet shortly in that city.

Every week we have a parade in one or other of the magnificent villas in the neighbourhood of the city, by the detachment of the civic guard to which the proprietor belongs. Last Thursday, Prince Torlonia, the banker and tobacco monopolist, invited his men to parade in his villa, and supplied them with the most delicate refreshments. On that occasion an address was delivered, and a political poem recited, which were well received. They were conceived in the extravagant style of such rhapsodies, and abounded with the usual phrases about liberty and independence, swords and heroes, death and glory.

The Government have been obliged to forbid the ridiculous parade of children dressed and accoutred as civic guards, and actually mounting guard at the different posts with all the gravity and airs of the grown-up children in other quarters of the city. It was calculated to throw ridicule on the whole concern, but it shows how universal is the military ardour of the population.

There have been disturbances in Milan and in Sicily. The Emperor has requested permission to send 40,000 men to Naples through the Papal States. It is hoped the Pope will not grant it.

A.

[From the Cork Examiner, September 24.]

THE REV. MR. BRENNAN'S RETURN TO THE CATHOLIC CHURCH.

The glorification trumpeted abroad by the advocates of proselytism over two Catholic clergymen who some time ago joined the Priest Protection Society, has turned out to be a short-lived joy. The principles of the society, when tested by experience, do not it seems, prove sterling gold. It would not suit the Priest protectors to make their motto "*vestigia nulla retrorsum.*" What they gain to-day they lose the next. We on a late occasion published the Rev. Mr. Beatty's abjuration

of the society, and his return to the faith we were told conviction has induced him to abandon. To-day the second of the two paraded converts, the Rev. Mr. Brennan, wishes us to proclaim to the public his regret for the step he had taken, and his return to the faith of his fathers. A public announcement of this kind, painful as it naturally must be, argues that Mr. Brennan is not now following that to which there is nothing but tinsel allurements to draw him:—

TO THE EDITOR OF THE FREEMAN.

Phibsborough, Sept. 21st, 1847.

SIR—I have seen a paragraph copied into your paper some few weeks ago, setting forth the apostasy of two priests, with some lay persons, from the Catholic church. That statement, I am sorry to say, was unhappily too true. I must acknowledge myself to be one of those unfortunate victims, who, forgetful of the high calling of the priesthood, forsook his *all*, and went over to the Priest Protection Society on that occasion. This terrific abandonment of what should be dearer to me than life, I now desire, if possible, to repair, by a public avowal of my return to the faith of the Catholic church. I trust you will have no objection to make that avowal public, through the medium of your valued and widely circulated journal. For the present I shall not trouble you with any remarks relative to the false and flattering deceptions I must be supposed to have recently embraced and admired, as my great end and object now is to repair if I can the great scandal I have given. My only hope is to run at once into the arms of my crucified Redeemer, for pardon and for succour, in this truly trying time of need. May the Almighty and Merciful God give me a true spirit of sorrow and compunction for all my past transgressions, and strengthen and enable me to see clearly into their intensity and enormity. This is the earnest desire of your very obedient servant,

P. BRENNAN."

For the Cross.

MESSRS. EDITORS,

By giving insertion to the following lines in your valuable Paper, you will oblige a Subscriber.

Died, on the 22nd ult, at Meadowgreen, in the Township of St. Andrews, County of Sydney, Alexander McDonald, Surgeon, aged 26 years, eldest son of the late John McDonald, Adjutant.

The untimely death of this promising and amiable young man, has cast a gloom of the deepest sorrow, not only over the very interesting family to which he belonged, but over the whole community, who, without exception, consider his death a great common loss.

Our lamented friend after having terminated with honour his collegiate studies in the Medical College of New York, returned to his native Coun-

ty in July last. Notwithstanding the more than maternal care with which he was attended when restored to his family, the germ of the destroying disease contracted in the College soon began to show itself. Consumption, alas! the despoiler of so many fair flowers, and youthful prospects, soon manifested itself, in the daily decay of our late friend's already most attenuated frame.

Owing to the pious training, particularly religious, under which he was reared from boyhood, the transition, so dreadful to many from ideas of worldly prosperity and fame, to thoughts of the dreadful pass, to which he was now rapidly approaching, was to him most easy. "Let the will of God be done" were the edifying words with which he bade adieu to the world with all its vanities.

Being fortified on the 18th by all the spiritual aids of the Catholic Church, not unlike the gradual extinction of the lamp's flickering flame, "al mancar dell' alimento," he placidly resigned his soul into the hands of his Creator. His mortal remains were followed to the grave on the ensuing Sunday by hundreds of his sympathising friends, when the tumulus was formed, and the vast multitude devoutly knelt down to respond to the last requiem over their departed friend. The idea naturally occurred to us that many, if not all, who were present, would reap no small advantage from the striking instance before them of the frailty and instability of all human things. Requiescat in pace.

THE PENITENT.

BY PARK BENJAMIN.

Oh, mother church! within thy porch,
A Suppliant poor, I bend,
I seek for consolation,
And the peace that has no end.—
The peace of God that passeth all
That man can comprehend.

With contrite heart and humble,
I seek thy open door,
As some storm-beaten mariner
A safe and tranquil shore.
Where winds can drive and billows toss,
His fragile bark no more.

In the fair days gone forever,
The holy hope was mine
To guard among thy priesthood,
The worship of thy shrine,
To break the sacramental bread,
And pour the blessed wine.

But the world's gay face allured me,
To devious paths afar,

And I left thy quiet precincts
For life's incessant jar,
And followed false and fickle flames,
And not thy deathless star!

O mother Church receive me
In mercy to thy breast,
That I may look with tearful eyes
On my eternal rest—
Where the wicked cease from troubling
And the weary are at rest.

For tired of gauds and follies,
My heart repentant turns—
As an infant for its mother
In wailing sorrows yearns—
To the light which on thy altar
With heavenly lustre burns.

THE CATHOLIC CHURCH.

The Rt Rev. Dr. Ryan presided at a reception in the Sisters of Mercy Convent, Peter's Cell on Wednesday morning, when Barbara, daughter of the late Michael Ryan, Esq., and sister of E. F. Ryan, Esq., ex-Mayor, and Anne, daughter of J. Ryan, Esq., of Fedamore received the white veil.—*Americk Chronicle.*

On the 16th Aug. senior Ensign James E. Leahy, of the 84th regt., laid the foundation stone of a new Catholic church, at Secunderabad, Madras. The ceremony was performed amidst the loud acclamation of the large assembly present on the occasion. The above gallant young officer is third son of Daniel Leahy, Esq., of Shanakill House, deputy lieutenant of the county Cork.—*Id.*

Charles Creagh, of Dangan, Esq., has given a site for a new Catholic Chapel at Lisdoonvarna.

"We learn from the last number of the *Melanges Religieux*, that Messieurs Clement, vicar of St. Pie, and Moreau, Curate of Les Cedres, are also sick with typhus, contracted at the sheds in Montreal.

"To the above list we regret to add the name of Dr. Racey, one of the medical attendants of the Marine Hospital, where he has given his services gratuitously throughout this arduous and deadly season.

BIRTHS RECORDED,

AT ST. MARY'S.

October 28—Mrs McKeown of a daughter. 30—Mrs O'Brien of a daughter—

November 1—Mrs Phillips of a daughter, Mrs Sullivan of a daughter, Mrs Pender of a son, Mrs Merchant of a daughter, Mrs McCarthy of a daughter. 2—Mrs Cleary of a son. 3—Mrs Brown of a son. 4—Mrs Glenn of a daughter.

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