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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, THAT 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.



'Is the Church likened unto a house? It is placed on the foundation of a rock, which is Peter. Will you represent it under the figure of a family? You behold our Redeemer paying the tribute as its master, and after him comes Peter as his representative. I, the Church a bark? Peter is its pilot; and it is our Redeemer who instructs him. Is the doctrine by which we are drawn from the gulph of Sin represented by a fisher's net? It is Peter who casts it; Peter who draws it; the other disciples lend their aid, but it is Peter that presents the fishes to our Redeemer. Is the Church represented by an embassy? Saint Peter is at its head. Do you prefer the figure of a Kingdom? Saint Peter carries its keys. In fine, will you have it shadowed under the symbol of flock and fold? Saint Peter is the Shepherd, and Universal Pastor under Jesus Christ.' S. Francis of Sales. Controv. Disc. 42.

CALENDAR.

- APRIL 23—Sunday—Easter Sunday Doubt class.
- " 24—Monday—Easter Monday.
- " 25—Tuesday—Easter Tuesday.
- " 26—Wednesday—Easter Wednesday.
- " 27—Thursday—Easter Thursday.
- " 28—Friday—Easter Friday.
- " 29—Saturday—Easter Saturday.

The Cross;

HALIFAX, SATURDAY, APRIL 22.

DEFENCE OF THE IRISH CLERGY.

We copy from the Tablet a portion of the proceedings at a Monster Meeting of English Catholics recently held on the above subject, and also on the question of Diplomatic relations with Rome. We regret that we cannot give the speeches in extenso, especially the able address of Mr Lucas. One of the best Speeches ever pronounced by Tom Steele was delivered on this occasion. A great number of the English clergy took an active part in the business of the meeting, and the sentiments delivered by two of the modern Converts, the Rev Messrs Ward and Oakley, are so creditable to their Catholic spirit, and are redolent of such kindly feeling to poor Ireland, that we lay them before our readers with unfeigned pleasure:

DIPLOMATIC RELATIONS WITH ROME.

CALUMNIES ON THE CATHOLIC HIERARCHY AND CLERGY.

Pursuant to an advertisement of the Committee of the Association of St. Thomas of Canterbury, a public meeting of the Catholics of London was held on Monday evening last, in the great hall, Freemasons' Tavern, Great Queen-street, to ascertain their opinion on the Bill at present before Parliament for the establishment of Diplomatic Relations with Rome; and also to give them an opportunity of expressing their feelings with respect to the charges made against the Catholic Hierarchy and Priesthood of Ireland. From the intense excitement that has for some time past prevailed the Catholics of the metropolis on both subjects, but particularly the latter, on which they had not up to the present time publicly or collectively recorded their sentiments, it was expected the attendance would be large and respectable, but the most sanguine did not, it is to be presumed, calculate upon a "monster meeting," when the great room of the Freemasons' Tavern was selected as the place of assembly. Although eight o'clock was named as the hour for commencing business, crowds began to pour in at an early period of the evening, and long before the appointed hour every available spot in the gallery, platform, and body of the room was crowded to suffocation. Many were obliged to go away unable to obtain admission, and many others, we observed, were equally disappointed in consequence of having to retire from their inability to bear up amidst the pressure of so dense an assemblage. We have never on any occasion witnessed such a demonstration in the Freemasons' Tavern.

Mr Lucas in a long and eloquent speech moved the following Resolution:

"Resolved—That this Meeting regards with great distrust the Bill now before the House of Commons entitled 'An Act for enabling her Majesty to establish and maintain Diplomatic Relations with the Court of Rome,' because the sentiments avowed and notoriously entertained by the leading members of the Legislature make it, in the opinion of this meeting, absolutely certain

that their main design in this measure is to have an effectual means of interfering in Catholic Ecclesiastical affairs, and of applying threats and other temporal coercion, to compel the Holy See to use its spiritual influence for the promotion of their own political views in this empire, and particularly in Ireland."

Mr Ward, author of the "Ideal of a Christian Church," rose to second the resolution, and was very warmly applauded. He said he felt very sensibly the disadvantages under which he laboured in rising to address an audience like the present, as he had been very unused to such assemblies, and he felt it the more in following so immediately after the eloquent addresses which they had just heard. (Hear, hear) He had always felt a pleasure in meeting with Mr Lucas in the path of public duty, and he felt it peculiarly so on the present occasion. (Hear, hear) He had not himself the pleasure or the privilege of being a member of the Association of St Thomas of Canterbury, his residence being some distance from town precluding the possibility of his being so.—(Hear, hear) He regarded with the greatest sympathy and gratitude all the acts of that Association, and none more heartily or more truly than us having called them together on this occasion. (Cheers) With respect to the desertion which had taken place from the ranks of the Association, he had regretted it very much—for the sake of those who had withdrawn, but for their own sake he thought there was nothing to regret.—(Cheers) He should heartily rejoice to see the Catholic aristocracy taking their place at the head of the great Catholic body—claiming freedom and liberty of conscience for them all; but if it came to this, that they should consider it expedient to desert the poor—that act would be more their loss than ours. (Cheers). Be that as it may, let us throw ourselves at the feet of our Holy Father, and assure him that his slightest word shall be our law; let us pray him only that word may be his spontaneous spiritual act, not the treacherous suggestion of the temporal power. (Hear, hear) The present bill went beyond any instance of political impudence that had come under his notice. When the Pope in former times was asked to make concessions, the State soliciting the concession granted something in return; this was the case even in the unhappy instance to which Mr Lucas had alluded—of Pope Pius VII—but it was reserved for the present Government, in asking for concessions from the Supreme Pontiff, to fetter the Catholic Church and to offer nothing in return, nay, more, to accompany their solicitation with insult. (Hisses and groans) He would now turn to the Irish part of the question, and on this he would speak at the greater length because he felt that it was the duty of every English Catholic under present circumstances to come forward and show that he was not in any, the most distant way, connected by sympathy or feeling with the attempt that had been made to stigmatise the character of the Irish Catholic Clergy. He considered that every one was bound to come forward and make such a disclaimer. As for himself, he had no connection with the country, either by birth or relationship; he was united to it only by the warmest affections and the most sacred of all ties—that of religion. For a long time, until six or seven years ago, he had adopted those most unfavourable impressions, and those most violent prejudices which now; revailed so unhappily throughout the country against Ireland. The force of plain facts, however, to which he could not shut his eyes, had driven him completely to the opposite conclusion; and he thought it of the utmost importance that the Holy Father should be made

aware that those unfavourable impressions were not held by the great body of the English Catholics. (Hear, hear, hear.) If it were true that constant and unceasing attempts were being made to convey different statements at Rome, he thought we were the more bound to assure the Holy Father that the English Catholics were animated by the warmest love and attachment to their Irish brethren, and that they regarded with disbelief and indignation the slanderous accusation recently made against the Irish Clergy. (Hear, hear) It was quite true that the great majority of the Irish Priests assist in fomenting that spirit of agitation which the late Mr. O'Connell had set on foot. It was their bounden duty, as faithful shepherds of the flock to do so—(renewed cheering);—it was their bounden duty to put themselves at the head of their poor and oppressed countrymen, and offer a bold and unquailing front against the awful and unimaginable cruelty to which they were the victims. (Tremendous cheers) If Government could succeed in stopping the mouths of the Priests (to put merely for argument's sake an absolutely impossible case), did any one suppose that this would stop for one moment or diminish in the slightest degree the violence of the agitation itself. No, it would not. This notion of the Government that the agitation was merely caused by the efforts of a few designing men, reminded him very much of his own past circumstances. At one time, he, [Mr Ward] had the unhappiness of being a Protestant, and he felt and so did many others that they were in a false and painful position.—They were restless and uneasy within themselves and made others restless also. The Protestants could not understand the agitation, and thought there must be Jesuits at the bottom of it.—But at length, after many efforts, they were rescued from their unhappy errors, and wrapped in the embrace of their true Mother. (Cheers.) Then, and not till then did the restlessness and the agitation cease, and so was it with Ireland. The cause of the agitation was not the instigation of the Priesthood to the unhappy people. Were the Priests put to silence, the causes of that agitation would still continue in full force, and the people being no longer under the wise direction of the Priesthood, who sanctify the agitation by the spirit of religion, and who have the best and highest interest of their flock most closely at heart—would be left to the guidance of those who would seek to accomplish their ends by the most violent means; and who would quickly involve society in anarchy and confusion—(cheers)—of men who had not the care and affection of the Priests for the people, and who would lead them into courses which would drive the liberties of Ireland three centuries further off than ever. It appeared to him that the great origin of the dissensions in Ireland was the fact, not only that Ireland was a conquered country, and governed as such, but also that to the feelings of hostility thereby engendered religious animosity had been superadded. (Hear, hear.)

The aristocracy, who (to speak of them generally) were Protestants in religion, and Englishmen in descent, regarded the people, who were both Catholic and pure Irish, with feelings of mixed hatred and bitter contempt. (Hisses and groans) An anecdote which he had read in the "Life of Curran," by his son, would serve to illustrate this. A priest had banished from his congregation a person who was living in sin with an Irish nobleman. The nobleman having taken umbrage at that, called on the priest at his house, and told him to revoke the order which he had just given. The Priest replied, that anything he could do at a less cost for him

he would be glad to do; but that he could not sacrifice his soul. (Loud cheers.) Upon which the nobleman inflicted upon him a severe personal chastisement. The Priest wished to institute legal proceedings against the nobleman for this maltreatment, but not a single barrister could be found at the bar of Ireland who would dare to undertake the case of a Catholic Priest against a Protestant nobleman. Curran, who came up to the assizes later than the rest, agreed to undertake it; and this was the origin of his distinction. All Ireland rung with indignation at the extraordinary insolence of the Priest in instituting an action against a nobleman. But Mr. Curran brought the action and won it too. (Tremendous cheers.) Now that case occurred only sixty years ago; and it was the accidental reading of this which had shown to him [Mr. Ward] how widely he had been mistaken in his judgement on Irish affairs. And it was only a short time before this, as is mentioned in the same work, that a Law Chancellor from the Bench said—"The law does not recognise the existence of a Roman Catholic in Ireland; they breathe the air here by sufferance." [Cries of "Shame."] Besides, all Catholic Irish education during the last century was penal: which fact, if generally known in this country, ought to make any Englishman abashed to point at his Irish brethren in reproach of their ignorance. [Hear, hear.] It was a common expression in this country, "See how uneducated those savages are;" but he (Mr. Ward) would ask, who made them so? (Hear, hear.) Even were it as true as he (Mr. Ward) believed it to be false—that the Irish were barbarians—what could the English have to say against them for being so? (Hear, hear.) Supposing a father were to shut up his child for a number of years from all society and all education, and were then to say to him, "You are a savage, and I am ashamed of you," against which party should we feel indignation—against the child or against the father? (Great cheering.) It was often said that of late at least there had been more conciliation. It was true that religious disabilities had been removed which were in barefaced opposition to the spirit of the times; it was true that a few noblemen and gentlemen were admitted into Parliament; but it was not true that the mass of the people were more justly governed. (Loud cheers.) And here he could not refrain from commenting again on the conduct of certain members of the Catholic aristocracy. Had it not been for Priestly agitation in Ireland, how many times should we have heard my Lord Shrewsbury's voice in the House of Lords? (Ironical cheers.) But when this agitation concerns itself in matters infinitely more important than mere admission to Parliament; when the welfare and happiness, not of the Catholic aristocracy, but of the Catholic poor, are the subjects for which we agitate. "Oh," say the members of the aristocracy, "we have had enough agitation." (Laughter.) As to the present condition of the Irish poor, he (Mr. Ward) would say nothing as to the recent famine, though there was much which might be said; but he would pass that over, if they pleased, as an exceptional fact. He would refrain from many other most tempting topics, he would take one grievance as a sample of the whole. When he contemplated the heartless ejections that were weekly practised in that country—when he looked at the representation of the country given not by any Prelate, who might invidiously be called an agitator, but by the Right Rev. Dr. Browne, Bishop of Elphin, whose meanness, gentleness, and humility was universally known, and whose very nature (to use his own expression) made

...for him to rebuke,—when they found the Rev. Prelate describing the acts of the landlords in Ireland as being equal to the acts of a Nero or Caligula—when they saw the Bishop of Limerick, to whose character Mr. O'Connell, and other members of the House of Commons vied with each other in paying the warm tribute of respect for the invaluable assistance he rendered to Government—when we find him condemning the acts of landlords' terms equally severe, how could they be surprised to find these landlords describing the Right Rev. Prelate's addresses as incentives to assassination (absurdly false as is such an imputation), or how could any one say with truth that the spirit which has hitherto existed against that country had been at all changed? The object of Government was always said to be the protection of life and property; of life firstly, of property secondly. It was an admitted principle of Catholic morality as it was of English law, that where these two interests conflict, the right of property which has but a human origin, must give way to that which has a divine. In England this principle was fully acted upon. He was not advocating such principles as those now rising in France, and which seemed to threaten such ruin and misery, nor on the other hand was he alluding to such improvements in the condition of the operative as they might hope for in England, by an improved social economy. He was speaking only of what an Englishman had and an Irishman had not—a legal security against actual death by hunger. Before the famine had visited Ireland, some years ago he had a conversation with a professor of political economy in Oxford, who told him that the deaths in Ireland by direct and actual starvation were annually counted by thousands. (Sensation.) He did not say that the rights of property were inconsistent with proper laws for the protection of life. This was for the Government to consider. But this he did say, that until they could be made consistent, the rights of property by divine law, and according to the sacred principles of justice, must give way. (cheers.) With such a state of things in Ireland, who could wonder that there should be crime and atrocities of a fearful nature? It was far from his intention to extenuate the crime of assassination. He could understand striking an enemy in the face, that might be a mistake but it was a generous impulse. But what could be more base than skulking in a place of concealment till the unsuspecting victim comes near, and then taking his life without personal risk or danger? There was one thing, however he thought still more base,—for a man to sit down quietly in his drawing-room, in London, or Dublin, and to issue orders that must result in the certain death of thousands of persons, while he himself was free from risk. (Tremendous cheers, which were again and again renewed.) The ruffianism was the same in both cases—the cowardice the same. There was no difference except the accident that human law allowed the one and punished the other. (Cheers.) It was, therefore, because the Irish Priesthood judged according to the laws of God, not those of man, and denounced the assassin landlords as vehemently as the assassin peasants—it was for this cause they were slanderously reported as the instigators of assassination, and as denouncers from the altar. He would not trespass further upon their attention. [Cries of "Go on, go on."] He would conclude with earnestly addressing two humble suggestions to the people of Ireland, which, after what he had said, they could not suspect of being from an enemy. He would first earnestly entreat them not to suppose that the middle and lower classes of England are necessarily and hopelessly their enemies. The English had their faults, but they were at bottom a truth-loving and a justice-loving people. The fact was, and he could speak from his own experience, the great body of the English people know no more of what is going on in Ireland—no, nor so much—as of what is going on in China. And this led him to his second suggestion—that the Irish would appeal to the justice and good sense of this country by figures of arithmetic rather than by figures of rhetoric—that they would put facts before the country in a definite and authentic shape rather than the mere language of invective. He [Mr. Ward] believed from his heart that if the English people knew but one hundredth part of the oppressions which the Irish suffered, they would stand appalled, and the Irish would find from them an active and energetic support in their just claims upon Government of which they but little dreamed. [Cheers.] He himself had been re-

claimed from the strongest prejudices and the deepest ignorance on the subject, and he believed the rest of the English people would be equally reclaimed by having access to the same sources of information. [Enthusiastic applause, which lasted for several minutes.] The resolution was then put and carried amid great and unanimous applause. The Rev. J. O'Neal proposed the second resolution. "Resolved—That this meeting has heard with the utmost indignation, through letters from Rome printed in the newspapers, and through other channels, that attempts have been made, not merely by Protestants but by Catholics, to promote the arrangements expected to follow, should this bill become law, by spreading in the highest quarters in Rome the most incredible slanders against the Catholic Clergy of Ireland—slanders which we rejoice to learn have been rejected by the Sacred College of Propaganda, and by the Holy Father himself." The Rev. Frederick Oakeley rose, amid much cheering, to propose that the Memorial to His Holiness be adopted and transmitted to Rome. His subject, he said, had been already explained in the excellent speech of the respected mover of the first resolution [Mr. Lucas]. He [Mr. O.] gladly availed himself of the opportunity thus given him to make a public avowal of his sentiments on the two points comprehended in the Memorial,—the question of Diplomatic Relations with Rome, and the question of the Irish Church. [Cheers.] He came out before them as a politician, but he would avow it, as a Priest. He had rejoiced to find, by a recent correspondence between a distinguished Irish Prelate [the Archbishop of Cashel] and persons in high authority at Rome, that the distinction between the right and the wrong interference of Priests in politics had been sanctioned in the highest quarter of the Church. [Hear, hear.] There could, indeed, be no doubt that the obvious truth on this matter would receive that high sanction; namely, that while a Priest would step out of his sacred province by taking part in the mere fleeting politics of this world, he would be guilty even of a dereliction of duty by not lifting up his voice in season and out of season, when the liberties of the Church were endangered. [Cheers.] It could be nothing now to those who had known him [Mr. Oakeley] for some years past to find him strenuous against the encroachments of the civil power upon the sacred rights of the Church. He had felt strongly on that matter before he was a Catholic, and was not going to change his mind now he was one. [Cheers.] From the learned and esteemed friends and instructors with whom he was connected at Oxford, he had learned to regard the doctrine of Ecclesiastical independence as second only to Faith itself. [Cheers.] From those honoured guides he had first learned to venerate the names of the Gregory's and Innocents of times past, and all those other great Saints, all of whom had fought and some of whom had bled for the liberties of the Church. [Cheers.] Under their guidance he first studied the biography of that great Martyr as well as Saint, under whose patronage they were then assembled—St. Thomas of Canterbury. [Enthusiastic cheers.]—the patron of their association, the patron he rejected to find, of the London District, with which [Mr. Oakeley] was connected, and one of the patrons of that interesting and important seminary in which it was his happiness to be now resident—St. Edmund's College: one of its patrons and, he might add, one whose name was deeply venerated, and whose spirit was not extinct. He could not assure that meeting that the Church had no more loyal sons, the world no more uncompromising enemies, and the poor no more hearty advocates—[loud cheers]—than the studious youth of the London District—the hope and flower and promise of the mission. By Ecclesiastical independence he Mr. Oakeley understood the proper liberty of the Church, whether as threatened with State tyranny or lay dictation—miscalled patronage. The Church of God needed no human patrons; she included all, rich and poor, high and low, all political parties and all social ranks, under her own sheltering patronage. It was not she who gained from the great, but the great who were favoured in being allowed to serve her. Of the Diplomatic Relations with Rome the meeting had probably by this time—for the hour was a very late one—heard nearly enough. He would trespass but briefly upon their almost exhausted patience. The general question of these Relations was one

upon which he really had no opinion. It might be left by those to whom it appertained. For himself he was far from thinking that, under the overruling mercy of Divine Providence, these relations might not prove even beneficial. They might soften prejudices. To recognise the Pope "even as Sovereign of the Roman States" was a great step, where he had been formerly regarded as an enemy and a bogbear. To recognise him in a political relation might be the beginning of a course which would end in his being loved as the beneficent Father of Christendom, and exclusively of English Christendom. (Hear, hear.) But this good would depend, in his Mr. Oakeley's opinion, upon the relations being confined within strictly political limits. (Hear, hear.) He dreaded any interference with the Church. It had been, he would not say our pride, but our subject of thankfulness to God, that our Church had been the greatest in Europe. Might it remain so! And for this reason the meeting might wonder at his saying—yet say it he would—that deeply as he regretted the modifications of the Bill in its progress through Parliament on account of their arrogant and insulting character, he was far from thinking that they were necessarily an evil, inasmuch as they all tended to strip the Relations of an Ecclesiastical tendency, and to confine them within the proper province of State negotiation. (Hear, hear.) Let them not be deterred from free action on the present matter by any fear of disloyalty to the Sovereign Pontiff. He Mr. Oakeley had reason to know from the independent testimony of persons upon whose statements he could place entire reliance, and whose means of knowledge he knew to have been the best possible—hear—that not one person in that meeting and this was saying a great deal was more desirous of guarding the Church of this country from secular interference than the Sovereign Pontiff himself. [Loud cheers.] He would now speak of Ireland. He deeply lamented to find, from something he had lately seen in the *Tablet*, that an impression had unaccountably got abroad in Ireland of some want of sympathy, on the part of recent converts, towards the Irish Church. The converts are cold to the Irish Church? Impossible. [Loud cheers.] They who had embraced the Faith from pure love of it—[hear, hear]—be indifferent to a Church so holy and so zealous? He repudiated the charge with honest indignation. He would speak, at any rate, for himself. From Ireland were derived some of his strongest attractions towards the Catholic Church, when he was yet no member of it. What he had seen in Ireland helped him to become a Catholic. He was once in Ireland, though but for three weeks, and in one part alone—in the county of Cork.—He was then no Catholic, and he lived with Protestants—with a friend who was himself an exception to the general run of Irish landlords.—Yet even there he saw enough to convince him on two points: first, of the devotedness of Irish Faith; next, of the miseries under which Ireland laboured. (Hear, hear.) His heart bled to hear those miserable ejections—[hear, hear]—described as a thing of common occurrence and unavoidable necessity. He heard of poor persons having their wretched abodes burned over their heads, and being scattered abroad on the moors and the mountains, to pick up what they could from precarious charity. [Hear, hear.] But it was not from ocular evidence alone that he learned to prize Irish zeal and Irish faith. Sure was he that till Ireland was blotted from the face of the earth, the Faith of the Gospel would never want an asylum and a home. Whether he looked to the uniring zeal of the late Mr. O'Connell—to the recent demonstrations in favour of Ecclesiastical independence for Irish Bishops and Archbishops—demonstrations which he would say reminded him of better days of the Church, or, again to an evidence which to many, and he would admit to himself also, was of a more interesting kind—the unexampled patience of the Irish poor under the heaviest visitations of God and the cruellest oppressions of men—he had learned alike to value and love the Irish Church. [Loud cheers.] And to that Church he was further engaged by the ties of affection; for some of his most valued friends in the Catholic Church had been nurtured under its fostering shelter. And here he would willingly stop, but that the same desire of obviating misstatement and misunderstanding which had led him to speak of Ireland, required him also to say a few words on another and most painful subject. He alluded to the recent acts of a certain nobleman in relation to the Irish Church. No one could

feel that he Mr. Oakeley was likely to be personally prejudiced against the aristocracy. His birth, education, early associations, and, he would add, many natural prepossessions had connected him with the higher ranks of society in this country. This made his testimony the stronger. And especially was he not likely to be prejudiced against Lord Shrewsbury; for personally he valued that nobleman, and had experienced his kindness. But no consideration of this kind—no tie of gratitude or human feeling of regard would prevent him Mr. Oakeley from condemning in words as strong as he could command the recent acts of that nobleman. Lord Shrewsbury had said in public that no Priest had administered to him a word of rebuke, or publicly expressed any disapproval of his acts. This seemed strange, all things considered. But at any rate continued Mr. Oakeley, with great emphasis, it is now in my power to destroy that boast whatever it may import. The humblest Priest of God is still a Priest, and as a Priest, although the humblest, I now publicly lift up my voice against those acts. I regard them as utterly unbenefiting the character which I am still unwilling to deny to Lord Shrewsbury, of a loyal son of the church. (Hear, hear.) I lament those acts, I lament especially that they have been subsequently defended and multiplied. Yet knowing what I know of Lord Shrewsbury, I am not yet without the fervent hope, suggested by the holy season in which we meet, that he may yet by one great penitential reparation—extricate himself from those moral and spiritual embarrassments in which they have involved him—and which will not only prejudice his public influence in the Church, but alas, I fear me much, will check the free play of those generous virtues which we have hitherto admired in him; of those virtues which depend upon humility, as those actuating and regulating principle; upon that cardinal grace which can never be used without endangering the wreck of our whole moral and spiritual nature. He would conclude by submitting the motion to their votes, or judging from past experience, he would rather say to their acclamations. The Rev. Speaker sat down amid loud cheering.

ST. PATRICK'S SCHOOLS.

The Hon. Mr. Young of the Executive Council has addressed a letter on the above subject to the Editor of the *Sun* which we transfer with pleasure to our columns as an act of justice to all the parties concerned. The *Sun* had published two articles on the illiberal spirit manifested by the *Liberal House* respecting the just claims of the Catholic body, and we believe that public opinion in this city, and especially amongst Catholics themselves, has been very loud in reprobation of the low and unmanly trickery by which our rights have been defeated by the soi-disant Liberal members. From the Opposition we could expect nothing but hostility, and to do them justice they openly avowed it. They opened a battery upon us a year ago with five pieces of cannon. We returned the fire with interest, and if we may judge from present appearances, our opponents have gained nothing but mortification by their unexpected onslaught. It is natural however, that although they provoked the quarrel, they should feel a little sore with those who belaboured them so roundly, and who lent a heavy hand in reducing them to their present plight.—For all this we were prepared. But that our Great Liberal friends should unite with the common enemy in putting this indignity upon us—that they should refuse so plain, so palpable, a right through a contemptible, beggarly economy—that they should *scud round the hat*, as it were, to various schools of our fellow-citizens to employ a small alms a piece for 1200 of our children,—this was not what we had a right to expect from them,—and this, we can assure them has sunk deeply into the Catholic mind of Halifax.

We are glad the Upper House rejected the paltry Begging Box expedient. We did not want to defraud any School in the City of its promised allowance. We petitioned for our own undoubted right, and justice might and ought to have been done to us without injuring the righteous claims of others.

We are thankful for Mr. Young's advocacy of our claims. We believe that in the Committee as well as in the House he has been consistent and earnest in supporting the Catholic Petition.

With regard to his Letter, the facts detailed there, speak for themselves. We must however, respectfully disclaim the epithet of 'Sec' which, without any offensive purpose no doubt, he be-

shows on us in a manner which the various rotten branches of the True Church of Christ. The word Sect as applied to the Catholic Church is a grammatical and logical misnomer. It means any thing cut off from the *Lectus*. Now the Catholic Church was not cut off from any other preexisting Church, but the multitudinous branches of unsectarian Protestantism were really cut off as rotten branches from her, and solemnly condemned by her in the Last General Council.

THE FEVER PATIENTS AT DARTMOUTH.

Just before going to press we were shown a letter to one of the city papers, signed F. B. Desbrisay, M.D., in which the writer declares that he is one of the Medical men in attendance on the sick at Dartmouth. Had the Doctor sent his letter to us, pruned of some of its offensive and ill-mannered expressions, we would readily publish it. We regret we can do no more to day than state that the Doctor denies in the first place that all the fever patients have died, and in the second that indiscriminate doses of calomel have been administered to the sick. He admits, however, that "there have been twenty-nine deaths in all out of 96 persons, nurses included," and he adds that "25 patients with typhus fever have been cured out of 29." Now, on his own showing, the above is a fearful mortality, "29 out of 96," and we are not surprised that it has elicited the observation of our Correspondent. —As for the assertion that but twenty-nine persons had fever, and that of these twenty-five have recovered, we can only say that although the Doctor may honestly believe this to be the case, there are others who believe with equal certainty that a very large number have died of fever. But who can be surprised at the fallible judgments of the uninitiated when it is well known that Doctors themselves generally disagree?

Now for the calomel. The Doctor says, "we have used calomel in but few of the cases, comparatively speaking," and in the second next sentence he adds—"Every one of the 25 patients with fever, now well or convalescent, had calomel administered to them in suitable doses." We are to suppose also that it was administered in many other cases, including those persons who died. How then can the Doctor say it was used in "but few of the cases." We should think that even 25 or 29 out of 96, are by no means few. The allegation that he gave calomel to two of his own family who were ill of fever, proves nothing for the soundness of the practice, although it fully establishes the Doctor's sincere intentions, which, by the way, were never doubted. But, Doctors as clever as this, will think that the treatment of ordinary cases, should not be extended to poor exhausted patients who had undergone the incredible hardships and privations of the Emigrants at Dartmouth for several weeks before their arrival here. Had we printed the entire of our correspondent's letter the Doctor might have some share of reason for being so wrath as he now appears to be, without any adequate cause.

NEW CONCORDANCE OF THE HOLY SCRIPTURES.

At an annual-gathering Bible Meeting held last week in St. Matthews Church (Presb.) one of the Resolutions was moved by the Hon. M. B. Almon and seconded by the Hon. H. Bell. After all their furious fighting in the Legislative Council for several weeks past, this Scriptural Concordance must be highly refreshing. We perceive that in one of the Resolutions at this Meeting it was determined to put the Bible in the hands of all who were capable of reading it. The latter was a very wise appendage. But quære, whether some of the Bible Society funds ought not to be given to school-masters to go about the world teaching the ignorant to read, in order that they may be able to peruse the Word of God? If the Bible be the Only Rule of Faith, as Protestants pretend, God help those, say we, who are unable to read. How are they to come to the knowledge of the truth unless by hearing? When our blessed Saviour was giving his last solemn Commission to his Apostles he did not tell them to go write and multiply copies of the Bible, and distribute them to the world. No, he made a more merciful and universal provision for weak, sinful and ignorant men. He said, "Go TEACH all nations, baptizing them &c.—TEACHING them to observe all things whatsoever I have commanded you, and behold I am with you all days even to the consummation of the world." The commands of Jesus to his Apostles were delivered

Does the Doctor think Ten grains a suitable dose for a creature that has been starving for ten weeks?

orally and not in writing, and they published those commands to the world, and taught mankind by the ministry of preaching.

Speaking of the Bible Society we would beg to direct their attention to Mexico, where the American army are in great want of the word of God, as we find they used the greater part of the Bibles they got from the Societies in the States as wadding for their guns, in shooting down their Mexican fellow creatures, who had given them no just cause of quarrel.

PROTESTANT BIBLE DISTRIBUTION.

It is well known that Protestants showed great zeal in supplying every soldier destined for the Mexican war with a copy of the Bible. The following fact, related in the *Pittsburg Christian Advocate*, tells what use was made of these Bibles.

"Among the horrible perversions of all that is good may be classed the destruction of Bibles furnished by the benevolence of the Am. Bible Society to our army in Mexico. The officers of that society have it in a form that gives less room to doubt than could have been wished, that a large portion of the Bibles furnished to the army under General Taylor was torn up and used for wadding during the Battle of Buena Vista. It is also said that one of the general officers on that field profanely exclaimed, 'in seeing the destruction of Bibles.—My God, how the gospel spreads in Mexico.'"

This is but one of a thousand similar instances serving to show the injudiciousness, yea, the criminality of the protestant practice of forcing a copy of the Sacred Scriptures on men before they have learned to appreciate their value. However, no matter what becomes of the Bibles, whether they are used for Gun-wadding, or wrapping paper, or cigar-lighting, &c. &c. they all go to swell the number distributed; and thus enable the managers, agents, officers, &c. &c. of the "American Bible Society" to make up an imposing annual report! The amount of good effected is estimated by the number of Bibles distributed. Hence these agents and officers will make their appeal somewhat after this fashion: "We have distributed so many Bibles—we have done so much good to the souls of men. Is not this a noble Institution? Will you not continue to aid it with your contributions?" And thus, strange to say, they manage to extort from the American people, the enormous sum of two hundred thousand dollars per annum!—*Catholic Herald*.

(From the Sun.)

FRIDAY EVENING,
Halifax, 15th April, 1848.

Mr. Editor—

I have just read, with some surprise, the editorial contained in this morning's Sun, in relation to the vote for £50 to the Catholic School in Ward No. 5. I select the following passage:—"Had the Educational Committee recommended a grant of £50, unqualifiedly, as they should have done, from the facts before them, we believe the House would have granted it.—but this was not done, if we understood aright the reading of the Report, and observations made at the time by the Hon. Mr. Young, Chairman of the Committee. A difference of opinion, if we do not mistake, was said to exist as to the fund from which the grant should be made, the honorable Chairman suggesting, either of himself, or of the Committee, that the money be paid out of certain grants to the County." The plain inference from this is, that the Committee had not done their duty, and that my colleagues and myself were answerable for the loss of this vote. The following are the facts:—

The Committee consisted of five—three, Mr. Henry, Mr. Johnston, and myself, were in favour of the grant, and were prepared to vote for it, out of the public Treasury;—two others, Mr. Hall and Dr. Brown acknowledged the justness of the claim; but thought that, as each County had received its full share by the School Bill of 1845, and Halifax, by the division then established, stood on terms of equality with the other Counties, the grant should be taken out of the County funds; by drawing it from the Treasury, they argued, it would give Halifax an unfair ascendancy to the extent of the sum required. Although I differed from these gentlemen in this opinion, both, I believe, acted from conscientious motives, and with no disposition improperly to resist a just claim.

You impute the blame in your editorial to myself and others, because the grant was not unqualifiedly recommended. I am not aware by what mode gentlemen can be made to concur in any measure, where a conscientious difference of opinion, as in this case, really existed.

When the report came up before the Committee of Supply the Town and County Members for Halifax, Mr. Henry, the Speaker, and myself, endeavoured to carry this, as an independent grant. Mr. Huntington, Mr. Hall, and a large majority, were against giving the additional £50 to Halifax; and proposed as an amendment that the sum should be taken, not from the Treasury, but out of the County funds. The Members for the Township and County did not then concur in this arrangement, and the original Resolution was lost.

On the last day of the Session the Hon. Attorney General again brought this subject before the House, and submitted a resolution to the effect that the proposed £50 should be drawn out of the monies set apart for the schools in the County of Halifax. This was opposed by Mr. Howe and Mr. Mott, on the ground that, as the School Bill had settled a mode of division for 4 years, and arrangements had been made for that period in conformity with the Bill, this £50 could not be taken from the other parts of the County without disturbing existing arrangements, and doing an act of injustice to the schools without the bounds of the City of Halifax. Mr. Huntington, Mr. Hall, myself and others, supported Mr. Uniacke's resolution—and Mr. Howe, in the progress of debate, suggested that the £50 should be taken, to meet this new case of necessity, from the other grants made for schools in the city of Halifax. This resolution was ultimately carried.

Having been chairman of the Committee of Education, I think it due to the Committee and to the House to make this explanation. The desire was unanimous to meet this claim; but those opposed to it acted upon the principle that they could not give this extra grant to the County of Halifax without doing injustice to other portions of the County.

Those in favour of the grant from the Treasury yielded to the pressure of the claim. 1273 children, gathered together in one locality, whose parents were unable to provide for them the means of education, would, in their opinion, have justified an extra vote; but those who opposed them acted upon a principle which may be clearly comprehended, and were not governed by any desire to do injustice to any particular sect. I regret, of course, that the grant was not carried; but your editorial is calculated to inflame religious animosities, which in our Legislature do not exist; and which, I am satisfied, a large majority in the present Assembly are most anxious, should not disturb the religious quiet and harmony which so happily prevail in Nova Scotia.

I am, Sir,

Your obedient servant,
GEORGE R. YOUNG.

ST. PATRICK'S DAY—SIMULTANEOUS MEETINGS.—DUBLIN.—I never saw so dull and quiet an anniversary of the patron saint in the Irish metropolis. We used to have Temperance processions, but there were none to-day. There were Repeal (but not French sympathising) meetings in the parishes. The rain poured down all day; the streets were deserted, unless by people proceeding to their places of worship or their business; and the only emblem exhibited was "the green immortal shanrook," which Whigs, Conservatives and Repealers—Protestants and Catholics—wear in honour of the day.—*Correspondent of London papers*.—Only fourteen cases of intoxication came before the magistrates, and of these eight were habitually abandoned characters.—Country.—In the provinces as well as in the metropolis, Patrick's Day passed off without any serious disturbance of the public peace. In a few districts of the north, especially in Belfast and Londonderry, great excitement prevailed, and in Downpatrick some rioting took place in consequence of the Orange mob attacking the Catholics, who were moving peaceably in procession as usual on St. Patrick's Day. In fact, there was less of disturbance or disorder yesterday than on any Patrick's Day for many a year; and this observation applies to almost the entire country.

THE MOST REV. DR. SLATTERY AND CARDINAL FRANSONI'S LETTERS.—The *Dublin Evening Post* contains the following—

Thurs., March 10, 1848.

"My dear Lord—I had a communication from Rome, a few days back, informing me that Cardinal Fransoni had received the statement addressed to him by me, in answer to his letter of the 3d of January, concerning the charges made against the Irish Clergy, and that he was sorry I had put myself to so much trouble in refuting them, as he did not believe them. He sent my letter to the Pope, who considered it most satisfactory.

From the first, I considered the Cardinal

that I did not mention it even to the Bishops of this province until after it got publicity in the newspapers; I then wrote, to explain to them the reason of my not having communicated it, and that I had refrained from doing so solely from a sense of propriety.

"When I saw the letter published in the *Dublin Evening Post* I also wrote to the Propaganda, to exculpate myself from any share in its publication, stating that I considered it to be, from its very tenor, a private and confidential communication, and that I would therefore deem myself to have acted with extreme imprudence if I gave it publicity.

"That my view on this subject was correct is now evident, from a letter received by me last night, containing important information on this and other matters, an extract from which I subjoin, and remain my dear Lord, yours faithfully,
M. SLATTERY.

"Most Rev. Dr. M'Hale."

"Rome, Feb. 28, 1848.

"My Lord—The Secretary of the Propaganda said that the letter was a private one—it was written merely to get information, and any one reading it would see that it was not to be published. He also said the Pope concurred in these views, and they were both very much displeased that a private communication should have been published.

"The Pope praised your Grace's letter very much, and said you took a right Christian view of Priestly interference in politics. If religion or necessity require that they should interfere, they have a right to do so; if the religion or the lives of the people be in danger, religion itself and charity calls on them to interfere and to speak out—but in mere political matters, which are not connected with religion, Priests should not take a part. This is what the Pope said. He kept your Grace's letter, expressing great approbation of it, and said he fully approved of your views."

The following are extracts from a recent Pamphlet on Protestant Defamation:—

Withal, journalism now appears to have carried the art of defamation to a *ne plus ultra* extent. By its penmen, the religion and Priesthood of a neighbouring kingdom, especially, are vilified with a rabid malignity and a coarseness of invective, utterly disgraceful in this self-styled age of enlightened philanthropy. The Lexicon of vituperation in ransacked for the most irritating terms of caustic abuse. Odious nicknames and rancorous epithets are lavished on the devoted heads of Ireland's calumniated Pastors, with a profusion unrivalled in the attic parlours of Billingsgate. "Vile and superstitious Romanists," "supplicated ruffians," "Roush wolves," "idolatrous impostors," "confederates and abettors of noonday assassins, and midnight murderers," "savage, venomous, foul-mouthed, slanderous, sanguinary, murder inciting Priests, a hundred times more culpable than the Thugs they thrust forward," may be culled from the amenities of leading articles. To these specimens of editorial urbanity may be added others, if possible, more exquisitely polite, such as "demonlike," "tiger," "monster," "cannibal," and "Blue," recently applied to one or other of the Irish Bishops.—P. G.

At a mass on in Wales, where a large party was assembled, not long ago, it happened that there was a lack of separate bedrooms, owing to an increase in the arrival of guests. In consequence, two ladies of the company were requested to occupy the same chamber. The difference of religion, it appears, was not thought of, until, by making a sign of the cross when she knelt down to pray, the younger lady (the daughter of a general officer) was discovered to be a Catholic. The other dame became alarmed, and had the delicacy to make known her fear of sleeping in the same room with a Papist! Among the subsidiary causes of these irrational, unchristian, and silly prejudices, may be adduced the high encouragement given to abuse of "Popery." For a long period, it was a sure key to office—the picklock of a place—and an irrecusable title-deed to a prebend, or mitre. In England, premiums are awarded to the fattest oxen and swine; but, whatever be its obesity, any long-eared biped, loudly grunting, or roaring against "Popery," is almost sure of a prize. The perjured mercenaries—Ozias and Dangerfield!—were provided with livings in the Established Church. Dr. Gale, the composer of the before-mentioned he on the monument, was raised to the Deanery

Quis Sanctorum in certamine coronatus est? St. Hieron. Ep. ad Lustochinn.

Who of all the saints was crowned without combat? & Jerome.

Who of all the saints have enter'd Heaven
By flow'ry meads and pathways even?
Who have received the Crown of Life,
Not won by peril, sweat, and strife?
And who to endless bliss have gone,
Till toil were o'er and battle done?

And who art thou in onward fear,
To claim unlike exemption here,
Who shiverest when tempests rise,
When gathering clouds o'ergloom the skies,
Who, stoop of penance, seek thine ease
In silken joys and dangerous peace?

Oh! it may soothe thy nature well,
Thine ease and vanity to swell,
To walk the mead, enamell'd fair
With flowers that scent the temper'd air,
With rounds of joy thy days to wile
Away in one perpetual smile!

In seeming gladness, thoughts may weave
The morning soft with dewy eve;
But while the precious hours run on,
Noon-day is past, and night alone.
One night of unkin' fear shall come,
Too late to shun the endless doom!

To Heaven there is one only road,
And it is the Blessed Saints have trod:
We, too, like them, by toil and sweat,
Must bear the burthen and the heat—
Must bear the battle, storm, and strife,
If we would pass from death to life.

Each one the Blessed Cross hath borne,
Hath felt the nails and crown of thorn,
Hath wept at Olivet, and passed
In spirit to Calvary's worst and last:
No other road to us is given,
If we, like them, would enter Heaven.

Oh! by the bright example led,
Now let us spring, "free 'mong the dead;"
Clasp in our breast the Blessed Cross,
Hold all but penance idle loss,
'Till with the Saints and Angels blest,
Loosed from earth's bonds our souls shall rest!

Annales de la Propagation de la Foi. Janvier, 1848. No. 116. Lyons: Paris.

This number contains interesting details on the Missions of Mongolia, China, Red River in British America, and Tonkin, together with several items of Miscellaneous missionary intelligence.

Mongolia.—A letter of Rev. M. Gabet, Lazarist, written from Tartary, to Rev. M. Etienne, now Superior General of that Community, under date of June, 1842, the late appearance of which is satisfactorily accounted for, in a note, although dated so long back, has all the attraction of novelty, as it contains the latest intelligence received from this distant mission. The conversion of two Mongul Lamas—a species of wandering monks—inspired M. Gabet with the desire of penetrating that country, previous to opening a mission therein. He accordingly provided himself with dromedaries for himself and his two neophytes—to whom, in baptism, he had given the names of Peter and Paul—and in company of a Mongolian caravan, of the kingdom of Souvoit, he set out from Sivarg, on 10th of July, 1841. The letter contains a very interesting description of the incidents of the journey, which including the return, was upwards of 2,000 miles. He arrived at the residence of the Grand Lama, who was, at that time, about twenty six years old; and, as he is universally regarded by the inhabitants of Thibet and Tartary, as a present and visible Deity, the number of those who visit him, to offer their adorations and receive his blessing, is at all times great. From this place, our missionary went to Khiakta, a Russian frontier post, for the purpose of ascertaining the possibility of introducing missionaries into Tartary, by Siberia.

China.—The Rev. Father Esteve, S. J., missionary in the Apostolic Vicariate of Kiang Nan, writes from Chang hai, under date of 1st June, 1846. He describes the piety of the Christians as most edifying, while he gives a very discouraging picture of the difference of the great body of the Nankinians, although conversions are by no means rare among them. He describes a visit he made to the adjacent island of Tsouming, to visit Father Clavelin, of the same Society, from whom also a letter appears, of which presently. Under the Emperor Kang hi, this province contained, he says, 300,000 Christians; but, owing to the persecutions exercised against the faithful, and, more especially, the want of Apostolical labourers, the number

does not, at present, exceed 60,000. Formerly, there were eighty large chapels—some of which might be called churches—but almost all of which have been destroyed, or converted into pagodas. During the last three or four years, several chapels have been erected.

The zealous missionary gives some very edifying details on the Chinese Christian Virgins, who dedicate themselves to a life of celibacy, without, however, making any vows, and devote their time to the service of the Church, and the conversion of the pagans. There are no less than 300 such heroic females in the district of Father Esteve, which contains about 9,000 Christians; and from the instances he mentions of their successful efforts in baptizing the young and converting the adults as well as from the high eulogiums he bestows upon them, we can easily imagine how much assistance and edification they afford the poor missionary. The letter concludes with the expression of the writer's happiness in the midst of all his labors and privations.

Father Clavelin writes from Tsouming, under date of 31st May, 1845. He gives some afflicting details of the extent to which infanticide is carried in that part of China in which he resides; but the horror excited at the description of such humanity is greatly relieved by the successful efforts made by the missionaries and Christians, to put a stop to this barbarous crime. Notwithstanding all their efforts, the number saved is but "as a drop of water from the river." "How many of these infants have I not seen," writes the Father, "in the ditches filled with water. They are thrown in during the night, and in two minutes they are suffocated. We must, however, say that the bodies of deceased infants are sometimes thrown into the ditches by their parents, unwilling to be troubled with the ceremony of burial." In the Peninsula of Kreman, men are sometimes seen who have several of these infants to sell, and always at a low price. A Christian Virgin bought three of them, and baptized three others who were dying. Those whom she brought cost her something less than ten cents. These died in a few days. The missionary has given orders to the Christians to buy as many of these poor infants as should be offered for sale. The following instance of the Divine interposition, taken from the same letter, is too remarkable to be omitted:

"Providence appears to manifest itself here in a more sensible manner than in Europe, both in regard of those who appear to be the elect, and of those who have drawn on themselves the Divine reprobation. I have often made this observation, and one day I did so in the presence of a veteran missionary, who related to me the following fact in corroboration of it:—A poor Christian woman, in his district, had lain sick for a year. Her poverty did not permit her to go to the missionary, or even to send for him; but full of faith, she ceased not to pray God that she might not die without the sacraments, and her fervor appeared to increase as her health declined. In passing through his district, the missionary came to a small village, without, however, intending to stop there. Wishing to see what o'clock it was, he looked at his watch: he found it out of order, without being able to account for the derangement; and as he learned that there was a watchmaker in the village, he brought it to him to have it examined, it was in this house that the poor woman lived, who so earnestly desired to see the priest. She was informed of his arrival, and her joy may easily be conceived. The missionary heard her confession, and administered the sacrament of Extreme Unction; and he was fortunate to find in the neighbourhood all that was necessary to enable him to celebrate the Sacrifice of the Mass, at which the pious invalid received the Holy Communion, with the piety of an angel. After mass the missionary left the place, and was conducted a few steps in the street, by the poor woman's son, who, on re-entering the house, was an orphan. His mother had closed her eyes in peace."

Father Gonet S. J., in a letter written from Kiang-nan, on the 13th July, 1845, describes himself as leading a kind of amphibious life, much, if not most, of his time being spent on the water, while making visits to the different portions of his charge. As the missionary is unable to attend all the sick of his district, in very many instances the sick are brought to him, sometimes from considerable distances, in order to receive the rites of religion; and as many as eight or nine such fervent souls have been, at once, stretched on their beds, in his little chapel, which

seemed, for the moment, to be an hospital. On one occasion, having to visit, in his bark, a distant sick person, another passed him, without recognition, and, on arriving at the missionary's house, and learning the point whither he had been called, resolved to retrace his steps, in the hopes of finding him there. In this also he was disappointed; the two barks met on the way, and the missionary having proposed to the sick man to hear his confession, and annoint him in the boat, and thus enable him to continue his journey homewards, the sick man declined, as thus he would be deprived of the Holy Communion; he returned with the missionary, and received the Sacraments.

Another letter, from the same missionary, dated 25th of July, 1840, describes the province of Kiang-nan as the most beautiful, most fertile, richest and most intellectually cultivated of any in China. Its population he puts at 30,000, while the Christians only number 7,000! and these are spread over a district as large as France, and divided into thirty-six Christian settlements or congregations. The greater part of his flock can only approach the Sacraments once in four years! One-half of the missionary's time is devoted to sick visits; and yet, many die without the Sacraments, as from the above facts must necessarily be the case. The Emperor has issued another (the third) Edict in favor of the Christians, the advantages from which, however, the missionary describes as more apparent than real. The Anglican (Protestant) missionaries distribute their Bibles by millions, but as yet have not made a single convert in Kiang-nan; while the Catholic missionary can scarcely answer the calls made on him. This failure is not to be attributed to want of zeal—still less to want of money—on the part of the aforesaid missionaries, but must be regarded as an indication of what may be expected from unassisted Apostles. Father Gonet writes: "Since I have begun to stammer out a few Chinese words, I have had the happiness to baptize more than eighty adults. At this moment, I have more than 200 catechumens preparing for baptism. I do not speak of idolaters who have a leaning towards Christianity, they are without number. Oh, were there but enough of Apostolical labourers to come, we would see, in a few years, millions of these poor blindfold creatures enter the way which leads to life. But a few days ago, I baptized seventeen adults at the same time, being four entire families." In the year from 1815 to 1846, the missionary, aided, as it appears, by the Christians in his district, baptized more than 2,000 infants, whom their barbarous parents had destined for death, and most of whom, in fact, subsequently died.

A letter from Rev. M. Chaveau, of the House of Foreign Missions at Paris, dated Yun-nan, 31st July, 1846, gives no details of the present state of the mission in the Apostolic Vicariate of the same name, but contains a very edifying narrative of the martyrdom of some native Christians in that province, in the year 1836.

The mission at Red River, in British America, is described in a letter from Rev. Father Aubert, an Oblate of Mary the Immaculate, in a letter to his brother, a member of the same Religious Society. This colony was founded originally by French emigrants from Canada, who, ever since possession was taken of those vast regions by that Government, in 1735, have been settled there. In 1811 Lord Selkirk founded here a colony, principally consisting of Scotch agriculturists. His Lordship applied to the Bishop of Quebec for priests, and, in 1818, Rev. Mr. Provenchere, at present Bishop of this colony, was sent there as Vicar-General, and with him was associated the Rev. Mr. Dumoulin—both Canadians, of French origin. Their presence and labors have been productive of the happiest results, and the present state of the mission is most gratifying. At the confluence of Red river and the Assiniboine, rises the church of St Boniface—whence the mission is named—a stone building, 100 feet long by 45 feet broad, without counting the two chapels; the building being in the form of a cross. Behind it, forming a continuation of it, is the residence of Rt. Rev. Dr. Provenchere, the Vicar-Apostolic and his clergy. There is here a Community of Grey Sisters—*Sœurs Grises*, as they are called at Montreal—whose labours in educating the female portion of the settlement are incessant, and promise to be eminently successful. As they have a knowledge of medicine, they are of very great service to the sick. According to a census made in the year preceeding the date of this letter, written in

1846, the colonists numbered 6,000, about two-thirds of whom are Catholics, the remaining portion being Scotch Presbyterians. The letter contains several interesting particulars on the natural history of the country, which we are compelled to omit. One of the most remarkable features of the climate is the intense heat in summer, and the equally intense cold in winter: the thermometer varying from 30 degrees of Reaumur above the freezing point, to 30 degrees below the same; and the change from summer to winter, and vice versa being almost sudden. And yet, says the writer, "The colonists travel great distances through the woods and across the prairies, in the winter, sleep on the snow, under a tent, without suffering any inconvenience therefrom. By day or by night, the only precaution to take is to be well clad."

Under the heading, "Nouvelles Diverses," we have an extract from a letter, dated Tong-king, 25th June, 1847, from Rev. Mr. Legrande, from which we learn that the Annamite King, after a vain attempt to decoy the French, under the command of Lapierre, into an ambuscade prepared for them, avenged himself for the failure on those whom he made the ministers of his perfidy. The Cochin Chinese vessels of war opened their fire on the French, but were soon silenced; and the French, excited the astonishment of the barbarians who had been spectators of the combat, by the efforts they made to save, after the conflict, those Cochin Chinese who had thrown themselves into the sea. This fact is mentioned in a letter from the Right Rev. Dr. Retord, Vicar-Apostolic of Tong-king who, when he wrote, was in daily expectation of receiving the crown of martyrdom. A priest in the neighborhood of the capital, Father Ngon, had written him that the Emperor had frequently declared that Europeans, wherever found, should be put to death. Thien-tri, so this monster is named, has issued an edict, in which he re-enacts all the decrees of Mir-Menh, his father.

From Hong-kong, letters have been received to the 23d of last June; from which we learn that three new Bishops have been lately consecrated for China: Right Rev. Anthony Maresca, Coadjutor of the Vicar-Apostolic of Changton; Rt. Rev. Joseph Novelli, Coadjutor of Rt. Rev. Dr. Rezzolati. Both were consecrated on the preceding Pentecost, on the 24th of January, the Vicar-Apostolic of Chen Si, consecrated his Coadjutor, Rt. Rev. Ephese Chiana. The Rev. Father Canoz, S. J., has been named Vicar-Apostolic of Madura, and consecrated Bishop of Tanas, *in partibus*.

MR. HUME'S OPINION OF THE WAY IRELAND IS GOVERNED.—Mr. Hume said, in his opinion, the sole cause of this difference between Ireland and Scotland was, that Ireland had not been governed as England and Scotland had been. Irishmen had not been dealt with as freemen, but as slaves. The House ought to ascertain and decide whether the union was a union on paper or a union in fact—(hear, hear)—whether the rights and liberties possessed by Englishmen were also enjoyed by Irishmen. No Ministry since he had been in that House had ever done that justice to Ireland which, even for their own sake, they ought to have rendered.

ERRATUM.

In an Editorial of last week for "possessions of the Church and the poor" read "spoliation of the Church &c."

Births.

- APRIL 12—Mrs. Manning, of a son.
- " 15—Mrs. Donovan, of a son.
- " 15—Mrs. LeCrox, of a son.
- " 15—Mrs. McAlis, of a son.
- " 16—Mrs. Hays, of a daughter.
- " 17—Mrs. Breanan, of a son.
- " 17—Mrs. Kennedy, of a son.
- " 17—Mrs. Devine, of a daughter.

Died.

- APRIL 14—Bridget, infant daughter of Martha and Bridget Dwyer, aged 7 weeks.
- " 16—James Hennebery, native of the City of Waterford, Ireland, aged 25 years.
- " 19—Ann, daughter of Francis and Bridget Fox, aged 13 years and 9 months.
- " 21—Anastasia, wife of Jeremiah Hobbs, aged 30 years.

THE CROSS,

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