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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.



Was anything concealed from Peter, who was styled the Rock on which the Church was built, who received the Keys of the Kingdom of Heaven, and the power of loosing and binding in Heaven and on earth? —TERTULLIAN Prescrip. xxii.  
"There is one God, and one Church, and one Chair founded by the voice of the Lord upon Peter. That any other Altar be erected, or a new Priesthood established, besides that one Altar, and one Priesthood, is impossible. Whosoever gathers elsewhere, scatters. Whatever is devised by human frenzy, a violation of the Divine Ordinance, is adulterous, impious, sacrilegious." —St. Cyprian Ep. 43 ad plebem.  
"All of them remaining silent, for the doctrine was beyond the reach of man, Peter the Prince of the Apostles and the supreme herald of the Church, not following his own inventions, nor persuaded by human reasoning, but enlightened by the Father, says to him: Thou art Christ, and not this alone, but the Son of the living God. —St. Cyril of Jerusal. Cat. xi. 1.

Calendar.

- July 23—Sunday—VI after Pentecost. S. Apollinaris B M Doub com &c.
- 24—Monday—S. Vincent of Paul Conf Doub com in Brev 13th of this month com &c.
- 25—Tuesday—S. James Apostle Doub II class com &c.
- 26—Wednesday—S. Anno Mother B V M G Doub.
- 27—Thursday—S. Soter and Caius Mart Doub from 22nd April.
- 28—Friday—S. Victor I P M Doub Sup Com &c.
- 29—Saturday—S. Felix II P M Dub Soup com.

PASTORAL LETTER OF THE ARCH-BISHOP OF PARIS.

From the U. S. C. Magazine.

The following extract from a letter, recently addressed to the clergy and laity of his diocese, by Mgr Affre in reference to the political changes in France, contains an admirable outline of the doctrine which has always been maintained among Catholics, on the nature of the temporal power and the relations of the church with civil governments; it shows the essential tendency of her spirit and policy to diffuse the blessings of true liberty, and throws considerable light on the character of the several revolutions that have successively agitated France. This document deserves an attentive perusal, and will be read with particular interest now as being one of the last productions of the lamented prelate.

DENYS AUGUSTINE AFFRE, by the mercy of God and the grace of the holy apostolic see archbishop of Paris, to the clergy and faithful of our diocese, health and benediction in our Lord Jesus Christ.

Never, my dear brethren, was it more necessary to invoke the divine protection over France. God alone can impart to a people, called upon to regulate its political destinies, the wisdom it has need of at so important a crisis, because he alone holds in his hands the thoughts and the words of men. Our destinies are not the result either of chance or of learned combinations. "What appears fortuitous to our uncertain counsels," says Bossuet, "is the effect of concerted design in a higher sphere." Who amongst us, in hearing the terrible thunderbolt that came without any warning sign, to crush in an instant a throne of such mighty power, did not immediately recognise the mysterious designs of Him, who is pleased to show to kings that they are invested only with a borrowed majesty. What Christian, after having fallen down to adore this prompt and terrific justice, does not feel the necessity of raising his eyes to heaven, to invoke upon France its plentiful benedictions!

Elections will soon be held for the purpose of appointing representatives whose business will be to frame a new constitution. Let us not forget, my dear brethren, that there is a supreme lawgiver above, who reigns over all legislative assemblies; who alone can secure the influence of just laws, because he alone can inspire that disinterestedness, that love of justice and true liberty which are superior to the passions of men. Let us invoke that wisdom which so often abandons the thrones of this earth, but which from all eternity is seated by the throne of Him who created the world. Let us implore it, in behalf of our representatives, that it may direct them in their proceedings, and may defend their undertaking, if it is worthy the noble heart of France,

against all the despicable interests that may strive to hinder its success.

Equity, in the laws, equity in the officers who interpret or execute them, sincere submission on the part of the citizens, prompted by a great love of order, patriotic courage courage to defend society at the risk of life; these are all gifts of God, because every "perfect gift cometh from him." To him, therefore, the inexhaustible source of all good sentiments and of all the virtues, should we elevate our hearts with a feeling of tender love and unshaken confidence.

Ask us not, dear brethren, if we have any other desires. After having entreated the holy Spirit to enlighten a nation whose destinies are so dear to us, we have but one wish, a wish that embraces every other, that expresses all our sentiments, and that seems to break forth from our heart a cry of love and hope, that wish, we take good to witness, is the happiness of the country.

"The happiness of the people is the supreme law," said one of our predecessors in 1789: "it is the first principle and as it were the last end of all just government. How could the divine wisdom and goodness have consented to sacrifice the welfare of the masses to the glory of a few individuals! It was the design of God, in appointing chiefs for the government of a people, to furnish them with protectors. It was his intention according to the sublime declaration of Jesus Christ, that the highest amongst men should be the servants of all."

Take notice, dear brethren, of that astounding word, that the first, the heads of nations, whatever their form of government, are bound to have the modesty, the devotedness, the probity of good servants. Hence is derived that admirable expression of public service, to designate the various employments of the magistracy, the army and the administration. We, your pastors, are still more your servants, for the spiritual welfare of your souls. Our chief pastor, the sovereign pontiff, considers it a greater honor to style himself the servant of the servants of God, than could be conferred by any of his other titles.

You will observe, that this idea of power has never been entertained except in the Christian church. You would look in vain among the writers of pagan antiquity, or in those regions where civil government has yet been uninfluenced by the light of the Gospel, for the magnificent idea of power inculcated by the Saviour of men. If we turn from the Gospel to the most illustrious doctor of the church, we shall hear the same doctrine expressed. "They who command," says St. Augustin, "should not be actuated by a spirit of domination, but by a desire to promote the public good; this is the order of nature, and so has God constituted the human race." These last words, "such is the order of nature, such is the constitution of the human family," are remarkable, and the truth which they announce, is no longer a debatable opinion, but an established point of law. If heathen governments have overlooked it, we must attribute the oversight to their ignorance of the essential elements of our nature. Such is the doctrine of St. Augustin, who, in the fifth century, was the oracle of councils, the conqueror of heresies, and the most imposing authority for theologians of subsequent times. But he has done nothing more than give expression to a principle which shows itself in the fundamental dogmas of Christianity, in its morality, its discipline, and its worship. It proclaims to men, what they never heard before. "You are brethren, because you have a common Father in heaven, whose children you are by the twofold title of creation and regeneration. A brother

invested with authority cannot domineer over his brethren. he can only assist and serve them. —"You must love each other," says Jesus Christ. but love induces one to serve his neighbor, to be devoted to his interests, and for this end to make the most heroic sacrifices. Our worship and discipline, being but an expression of the moral dogmas of Christianity, must awaken the same sentiments in all who are animated with its spirit.

History, indeed, will tell you, that this spirit was introduced but very gradually and almost imperceptibly into civil governments, but we must observe that it was not the office of the church to spread, by coercive means, a doctrine which was to be sealed by no other blood than that of her apostles and disciples. God, the sovereign Lord of man whom he created out of nothing, has thought proper to respect his liberty. Man, then, was to be led by evasive means to make a good use of power and of fortune, and to hold his passions in subjection; a work which, considering the nature of the human heart, required a long time for its accomplishment: but God is more patient than we are, "because he is eternal."

Let us not forget that, according to the designs of the Almighty, man, regenerated by the Gospel, is bound to aspire, above all things else, to an eternal kingdom. By an admirable connection, however, the pursuit of his immortal destiny has disclosed to him the true secret of political prosperity and social happiness. We must remember, also, that Jesus Christ, in declaring his kingdom to be not of this world, has neither commanded nor condemned any particular form of government. St. Paul, alluding to those in power, has merely said that they were the "ministers of God for the good of the people."

With these views, the church existed under the Roman empire, and under the monarchies and Italian republics of the middle age, as she now lives under the Swiss confederation and the democratic governments of North and South America. It is a thing unheard of, that the clergy of those countries have ever shown the least opposition to such a state of things, or have displayed less attachment to it than any other class of citizens; but with due submission to the powers that are, they address to monarchs as well as to the president of republics—the language of St. Paul. "You are the ministers of God for the good of the people."

Under our former monarchies, we thought not of demanding a democratic constitution, because France had never entertained this idea from the time that Clovis first established his throne upon a ruin of the Roman empire. During that long period, however, of fourteen hundred years, the spirit of liberty, inherent in Christianity, has never failed to show itself. In the absence of political laws, it was seen in the national manners and chiefly in the conduct of the clergy. Our ancient states general were formed upon the model of our councils. When our old political assemblies were deficient in wisdom, the church made her voice heard. She protested against any kind of oppression. she spoke to kings, through the agency of her bishops, and compelled them to regulate, by the spirit of the Gospel, a power which was not sufficiently determined by the constitution of the state. The Gospel was known to all. the poor and the rich, the weak and the powerful, all revered it as the highest law.

It is necessary to tell you, that the panic caused by the innovations which so profoundly agitated Europe in the sixteenth century, often led our ancestors to surround the throne with dan-

gers, and that the love of liberty suffered from the fear of the priests, to which religion and the power that protected it were exposed. And yet, how significantly did the great bishop of Meaux and the illustrious archbishop of Cambrai speak to the most absolute of monarchs! What was the language of Massillon to Louis XV, and to his impious and effeminate court? "The great ones of the world," said he, "would be useless on earth, if the poor and unhappy did not claim their assistance. They owe their elevation only to the public wants, and so far are the people from being made for them, they themselves have been made what they are only for the people. . . . God has imposed upon them the care of the weak and the little, and by fulfilling this duty they carry out the designs of his eternal wisdom. There is nothing real in their greatness, beyond the use which they make of it for those who suffer. This is the only distinction that God has conferred upon them. . . . They forfeit the right and the title of their greatness, from the moment they turn it only to their own private ends." Similar views are expressed by the other orators of the church. What magistrate, publicist, or philosopher would at that time have spoken so loudly in behalf of popular liberty, and so respectfully of the eminent dignity of the poor man? When the grandson of Louis XV, sixty years later, convoked the states-general and the national assembly, in order to consecrate our liberties by a constitution the clergy were at least as favourable to the measure as the other classes of society.

Here, dear brethren, we not only solicit your attention, but request you to consider seriously, without prejudice, and with the rare intelligence for which you are distinguished, the real history of that epoch which has been so obscured by the pen of interested and mendacious writers. If you examine this history with impartiality, you will be convinced that liberty would have achieved a signal triumph in those days, if unfortunately it had not met with formidable enemies in the proscribers of our worship and our faith. Our first republic succumbed under the weight of its own tyranny, and it was tyrannical because it was anti-Christian. Christianity would have caused it to respect individual liberty, paternal authority, conjugal unity, the property, honor and lives of the citizens; but an impious infatuation made it more blind to these fundamental principles of all social order, than the most despotic royalty had ever been before it.

We are not disposed to flatter you, dear brethren; but we cannot refrain from pronouncing over you a blessing, when we see you, yet amidst the smoking ruins of the power that has just been destroyed, manifesting so profound a respect for the rights of that Sovereign Master, who teaches kings, in a manner worthy of his greatness, that they should use their power, as he uses his, for the welfare of men.

Under the reign of Buonaparte, who spread far and wide the terror of our arms and the glory of the French name, the cause of liberty had much to suffer: because, notwithstanding the restoration of religion, which was one of the most glorious acts of that epoch, the general policy of Napoleon was less the dictate of Christian sentiment than personal interest. By the same spirit of egotism were the most ardent advocates of democracy changed into ready supporters of his brilliant yet despotic reign. Who had the courage to resist him? A feeble old man seated in the chair of St. Peter, and the French Episcopacy, who both entered their protest in favour of liberty and of the papal rights. You know what was the fate of our liberties

under the constitution of the government of the last thirty-four years but you have not perhaps sufficiently appreciated the motives of the clergy in standing aloof from political affairs, while many have misconstrued this isolation into hostility on their part.

Every body at this time professed to be a friend of liberty, but, let me ask, was the love of liberty sincere? Was it disinterested? They who held the reins of government were also complaining of the too great extent of liberty, and sought to restrain it through the medium of the judiciary or of further legislation. But no sooner did the opponents of this government come into power, than they undertook to abridge that same liberty which before they had wished to be unimpaired; while they whose fortunes had crumbled, began to invoke the rights of freedom which they had just before denounced and endeavored to curtail. Egotism has not been less fatal to the interests of commerce, which have been the source of continual conflicts, some demanding while others rejected the restriction of free exchange.

What could we do better than to avoid these contentions, so prevalent during the last three reigns? What dangers would have threatened our ministry, if we had not abandoned this theatre of perpetual strife, and risen to a purer atmosphere, one less accessible to the fury of the storm? There is a liberty, however, what we have been claiming for the last ten years; it is the most important of our liberties; that which it was most natural and proper for us to demand, because it is essentially moral and religious, and is identified into a thousand ways with our ministry, our worship, our teaching, and the highest interests of the private family and of society at large. In demanding freedom of education, we were implicitly demanding freedom of conscience. We required that, if the symbol of Christianity, the symbol of eighteen centuries, that epitome of the faith of so many great men and so many nations, was not the exclusive symbol of our schools, at least Christian parents and their children should not be exposed to the danger of anti-Christian symbols, that is, philosophical systems, which have been successively springing up and dying away for four thousand years, and which are scarcely born before they exhibit all the symptoms of decrepitude.

These simply remarks will be sufficient, we doubt not, to dissipate the unhappy prejudice that we are opposed to political liberty. It is true, we were no friends of a liberty proclaimed by the oppressors of the church and our country: a liberty which was trammelled by the footsteps of a conqueror; a liberty that was never any thing more than an instrument of ambition and cupidity: but we will love that liberty which is about to triumph, because, it will aim at the equal protection of all rights; because it will secure to all the members of the great family, not the chimerical happiness with which we have been so often deluded, but all the happiness of which a powerful nation is susceptible, under the influence of just laws and a perfectly just government. In forming this desire, which we feel much more forcibly than it is possible to express, we pray God who alone can insure its accomplishment, to bless it and to grant it. Unite with us in imploring the same favor, that the French people may guard the rights of which it is so jealous, not so much by the superiority of its genius or the power of its arms, as by the influence of the Christian virtues. These should be the more generous and universal, as our national impetuosity is the more liable to be uncontrolled by the action of law and of power.

Parisians, who like another Samson have shaken the columns of an immense edifice and made it a pile of ruins, remember that you have wielded a moral strength, yet greater, for the maintenance of peace and liberty in your illustrious city. Remember that your extraordinary and unparalleled courage will never save you without the divine assistance. Invoke, then, that God who has allotted to France so distinguished a position in the world. Let her interrogate her history, and she will learn that whatever greatness she has acquired by her indomitable valor, her generous assistance of oppressed nations, or the brilliant achievement of her sons in science, literature and the arts, she owes it all to the God who is worshipped by Christians that God whom we beg you to implore this day, that he may enlighten and strengthen us, and his benediction may descend upon us, to remain forever.

The last steamer has not brought much additional news. The Austrians have gained some successes in Northern Italy, and recovered a portion of the Venetian territory. It is said a negotiation is on foot between the belligerents. Things are more quiet in Rome, a reaction in favour of the Pope is setting in, and the lay ministry is becoming unpopular. Order is in some measure restored in Paris, but no one knows how long it may continue. More arrests and prosecutions have been attempted in Ireland. Some of the Bishops have published Peace Resolutions. The Government seem as insane as ever, and even talk seriously of bringing the Queen to Ireland. The Whigs are damaged for ever, and Sir Robert Peel may well triumph over the disgraced and humiliating position of his rivals. In Russia the cholera is raging, and other dark symptoms from that quarter menace the peace and happiness of Europe.

THE CHIEF JUSTICE OF NEWFOUNDLAND.

The Right Hon. Chief Justice Brady sailed in the steamer Unicorn on the 14th inst., for Newfoundland, after a few days sojourn in our city. During his stay in Halifax, whither he had come to meet his Lady and family, en route from Europe, the Chief Justice made the most favourable impressions on all who had the pleasure of his acquaintance. His courteous and amiable manners, his simple and unpretending deportment—the unfailing accompaniment of solid merit—his various acquirements and sterling good sense, attracted very general respect and esteem. Before his elevation, Mr. Brady was a distinguished member of the Irish Bar, had obtained great celebrity by the publication of legal works, and was in the enjoyment of extensive and lucrative practice. On leaving his native country, where he was universally respected by men of all shades of politics, his colleagues and friends at the Bar entertained him at a Public Dinner. We believe he has already won golden opinions in his adopted country, not only by his profound legal knowledge, but also by the spotless impartiality of his decisions, and the prudent moderation of his useful career. We sincerely hope he may long continue to wear, with credit to himself, and advantage to the public, the ermine which he adorns. We have received a letter, signed *Blackstone*, relative to this highly distinguished functionary, in which the writer complains that “the Bench of Nova Scotia have done no honour to themselves, to the Bar, or the Province, by their significant omission of all the usual courtesies towards this justly respected stranger.” The writer adds—what we would vainly hope is not the case—that “it was because the Chief Justice of Newfoundland had the double misfortune of being an Irishman and a Catholic that he was thus treated.” We confess we know not what the etiquette of the legal profession may be in these parts towards judicial functionaries who may come amongst us, but sure we are, that if the Chief Justice happened to be a Protestant of any denomination, he would be treated with all due respect and attention. Esteeming this, we cannot help saying that if the facts, as related by our correspondent, be true, they would force us to think that the Bench of Nova Scotia are not as free from all tinge of national and religious prejudice as we could desire, especially in a Province where nearly 100,000 Catholics are under their jurisdiction. It happens, too, in the present instance, that Chief Justice Brady was never engaged in politics, as far as we know, but always confined himself to the peaceful and honorable discharge of his professional duties. We shall dismiss this unpleasant topic by observing that we prefer no complaint on the subject, that, in fact, we are too proud to do so, that we leave Judges and everybody else, in matters of this kind, to follow their own taste, and we are quite sure that Chief Justice Brady would feel exactly in the same manner. Perhaps, indeed, out of respect to his feelings, we ought not to have noticed the subject at all. *Blackstone's* letter can be returned, if he wishes to get it printed elsewhere.

“*Scotus*” from Pictou must excuse us for not entering the Political arena. Though we generally agree in the soundness of his views, we have no desire to mingle unnecessarily in mere worldly contests. If politically injured on ac-

count of our religion we will then speak out. We certainly do think it is rather premature to attack a Government which has had so many formidable obstructions to contend with during its brief tenure of office. At the same time we deprecate all personalities between the conductors of the Liberal Press. Let them combat like gentlemen, scholars, and political economists, but carefully eschew all bitterness of language, mutual recrimination, and ascription of unworthy motives. This would be our humble and sincere advice to our worthy Liberal belligerents, from whose quarrels no one but the common enemy can derive any advantage.

“*Anti-Calcinus*” We cannot insert the letter, because we do not wish to galvanize the literary jackall which is now in the last pangs of dissolution, and fast hastening to that pit of oblivion into which a pair of its kindred wild beasts have lately fallen. The attack on Popery is all a ruse to attract notice, and perhaps to arrest the particular attention of the gentlemen of the Cross. But it won't do. Old birds are not to be caught with chaff, and all the parties concerned must “grin and get through” their difficulties as well as they can, without any assistance from us, even in the desired shape of abuse. We are not the sort of Angels that ought to be *Tutclars* on such an occasion. As they sometimes put a dubious mark at the Post Office on letters to those whose “local habitation” is not so well known as their “name,” we would say, venturing a bold but well-founded guess: “Try Pandemonium!” Much more help may be expected from that quarter. “*Flectere si nequeo superos, acheronta movebo.*”

The Catholic Herald comes to us with its outward appearance so much altered, that at first we scarcely recognized our old friend. Our much valued co-temporary has an eye not only to the beautiful, but the useful, and the new type, and the new form of its columns will allow it to add greatly to its matter which was already very considerable. Success to Major. His spirit of enterprise deserves encouragement and praise. Success to the Herald. May it be during many years an instrument of great good, and a herald of tidings to thousands of readers; may it reap a harvest of merit—and of dollars.

We cordially subscribe to the above deserved testimonial, which we have copied from the *Catholic Observer* of Boston, and we wish the spirited and amiable proprietor all the success he so richly deserves. The Catholic Herald of Philadelphia has always been a leading Catholic organ in the United States, and we believe it enjoys a very extensive circulation not only in the States but throughout the British Provinces. The gratifying change which has been lately made in its appearance adds immensely to its value. The Editor, Mr. Major, was formerly Rev. Mr. Major, of the Episcopal Church of Vermont, but is now a fervent Catholic and defender of that faith which he once impugned. Mr. Major sacrificed every human consideration to follow the dictates of conscience and the voice of God, and he is now securely anchored in the peaceful haven of the Church. Shortly after his conversion he published “Reasons for acknowledging the authority of the Holy Roman Sec.,” an able and convincing work. We hope we have said enough to commend the *Catholic Herald* to the favourable notice and active patronage of all good Catholics through out these Provinces. So valuable an organ of our principles was at all times worthy of support. But it has especial claims on our notice, now that it is edited and owned by one who has given the most disinterested and convincing proofs of his sincerity and honour, and who with his very amiable lady, likewise a convert, was not afraid to resign his position and prospects, and to encounter all the uncertainties of life, when he discovered the errors of the Church to which he had belonged. We therefore say a hearty Amen to the fervent aspirations of the *Observer*, even including the *dollar-ous* prayer at the close.

THE TRIDUUM.

The Triduum for Ireland has been carried on in Cumberland by the Rev. Mr. Lyons, and we have heard that a sum of £14 has been collected there for the relief of our suffering brethren. The Rev. Mr. Lyons gave £2, the people of Minudic upwards of £3, some of the Irish Catholics a similar sum, and between 6 and £7 were contributed at the Cumberland Mines, including £1 from Mr. Floyd, the steward. Most of the contributors from the latter place were Protestants, and may heaven reward them for their benevolence. About £4 were received at Windsor, including £1 from Rev. Thomas Walsh.

ST. MARY'S CATECHISTICAL SOCIETY

A meeting of the members of this society took place some days ago for the purpose of considering the mode of giving an entertainment to the children, by way of reward for their punctual attendance at Catechism on Sundays. It was deemed advisable to do so, and a resolution was moved and carried. A committee of ladies and gentlemen were also appointed to receive subscriptions, and to make the necessary arrangements.

Mrs. Boyle, Mrs. Kenny, Mrs. Ring, Mrs. Walsh, Mrs. Lonergan, Miss Foley, Mrs. J. Cronan, Miss Connors, Miss Hoffernan, Miss Barron, Miss Carroll, Miss McSweeney, Mrs. English, Miss Sarah Mooney, Miss M. Cragg, Mrs. Metzler, Mrs. Condon, Miss Mary Cronan, and Messrs. P. Morrissey, P. Walsh, R. Cunningham, A. Murphy, J. Rigg, P. McGee, W. and P. Compton, John Skerry, Alex. McDonnell, E. Barber, John Herson, J. Fitzgerald, Thos. Ring, P. Bulgor, Richard McNeely, and Kyran Skerry.

The following sums have been already received:

Right Rev. Dr. Walsh	£2 0 0
Very Rev. Mr. Connolly	1 0 0
Rev. Mr. Hannan	0 10 0
Mrs. E. Kenny	1 0 0
Mr. P. Morrissey	0 10 0
Mr. P. Bulgor	0 5 0

CONFRATERNITY OF THE M. SACRED HEART OF JESUS.

We have received two or three recent applications from parties wishing to know what are the Prayers daily required from members, in order to gain the indulgence annexed to the Association. We reply once for all:—

The Lord's Prayer, the Angelical Salutation, and the Apostle's Creed; together with the following aspiration—

O Sacred Heart of Jesus I implore,  
That I may ever love Thee more and more.  
OR,  
Heart of Jesus burning with love for me,  
Inflame my heart with love for Thee! 2

IN LATIN:  
Cor Jesu flagrans amore mei,  
Inflamma cor meum amore Tui.—Amen.

The Prayers, &c. prescribed in this Confraternity do not bind under pain of any sin; but when they are omitted the Indulgence is not obtained.

ST. PATRICK'S CHURCH — MONTHLY SUBSCRIPTIONS.

Collected by Mr. Charles Riley.—Mrs. Cronan and Michael Scalon 2s. 6d. each; Jas. Mahony, Thos. Stapleton, M. Adams, David Barry, M. Shepherd, Mrs. Crocket, Mrs. Pen, E. O'Donnell, P. Deegan, M. Shea, and a Friend, 1s 3d. each; M. Mulrony, 7d.

By Mr. P. Morrissey and Mr. E. Barber.—Mrs. Barber, Mrs. Condon, Peter Laughlan, Jas Duggan, James Wallace, and M. Barney, 2s 6d each; Mrs. Lane, E. Kavanagh, M. McDonnell, Mrs. McGrath, M. Gunter, John McGrath, Mrs. Quirk, Peter Bergin, 1s 3d. each; Mrs. Mullen, Miss Doyle, Mat. Mallowney, M. Bride, Andw. Boyle, Mrs. Vaughan, Mrs. Marks, Mrs. Mahar, 7d. each; Mrs. Connors, 1s. 10d.

Subscription of Commander Wood	£5 0 0
Monthly do. of Rt. Rev. Dr. Walsh	1 0 0
Do. do. of V. Rev. Mr. Connolly	0 5 0

CLERICAL CONFERENCE.

The second Conference of the Clergy in the Western portion of this Diocese was held in Meteghan on Wednesday the 19th inst. All the Clergy were in attendance, and the various subjects proposed for the Conference were fully discussed. The next Conference was appointed to be held on the 23d of August.

The Rev. Mr. Nugent of Yarmouth and St. Michel has lately made a missionary visit to Pubnico and the parts adjacent.

ST. MARY' COLLEGE.

The Summer Vacation has commenced, and will continue for another fortnight. Before the re-opening of the Classes the Public Examinations will be held.

At an Ordination held this week in the Cathedral, by the Right Reverend Dr. Walsh, Mr. O'Connor, who lately returned from the College of Carlow, received the Holy Order of Sub-Deaconship.

REV. DOCTOR McKINNON.

The worthy Pastor of St. Andrews has lately received a well-merited compliment from some of his Parishioners. The following documents have been kindly forwarded to us by a member of the St. Andrew's Mechanics' Institute; and we feel very great pleasure in giving them a place in our columns—

A meeting of the Members of the St. Andrew's Mechanics' Institute, was held on the 20th ult., in the Vestry of the new Chapel, for the purpose of presenting the Rev. Dr. McKinnon with a handsome silver Snuff Box, bearing the following inscription—

PRESENTED  
TO THE

REV. COLIN McKINNON, D. D.

BY THE MEMBERS OF THE

SAINT ANDREW'S MECHANICS' INSTITUTE,

AS A TESTIMONY OF THEIR REVERENCE AND ESTEEM.

On this occasion the following Address was read by Mr. John McDonald, Teacher of the Grammar School, St. Andrews: Rev. and Respected Sir,—

We, the Members of the St. Andrew's Mechanics' Institute, deeply impressed with the aid you have given our infant Institution, since its commencement, beg most respectfully to tender you our warmest thanks, and earnestly solicit you to accept from us the humble testimonial which accompanies this address. Rev. Sir,—

It is not alone your valuable assistance, and eloquent lectures to this Institute, that has convinced us that a tribute was due to you; but your unceasing labours and earnest zeal in your sacred vocation, have claims upon our gratitude which we are ill able to repay. Believe not sir, that our modest testimonial is looked upon by us as bearing a comparison with your usefulness, far be it from us to judge of your value by such a standard; but, sir, your sincere attachment to the interest of his Parish, and the many other excellent traits which grace your character in the discharge of the duties of your sacred calling, you have earned for yourself a tribute in the hearts of the people of more intrinsic worth than the tinsel glitter of silver, or the most ingenious specimen of the workman's art.

May the wise Dispenser of all good long spare you to enjoy the happy fruits of your sacred vocation,—may he grant you strength and hopes to continue your valuable career of usefulness, is our most sincere prayer.

Accept, sir, our humble tribute and with it our best wishes and thanks.

The Rev. Gentleman then read the following  
REPLY

Gentlemen,—

I beg leave to return you my most sincere thanks, both for the handsome testimonial of your attachment, and for the very flattering manner in which it has been presented. I assure you this token of your friendly feeling shall ever be very dear to me.

In noticing my feeble efforts to contribute to your literary and social entertainment for a few evenings during the last two winters, while overrating my humble services in this department, you have also alluded to my manner of discharging the functions of the sacred Ministry. Oh! my friends, believe me, I deserve not your thanks, and much less any sign of your approbation in this respect for I assure you—and I say it with sorrow—I am far from fulfilling, as it behoves me, the duties of my sacred vocation. The spiritual debts contracted by me, cannot be liquidated. After having passed eight years in the Eternal City, within sight of the tombs of the Apostles, where I had the most ample opportunity of drawing, daily, from the fountain head of piety and learning, I am—and I say it with sincerity—ashamed of the little good I have hitherto done in return for favours as gratuitously bestowed, as they have been transcendent in value.

Gentlemen, allow me to reciprocate all your good wishes. May the Giver of all good gifts enable us to fulfil the various duties of our respective callings,—may we all so conduct ourselves during our temporal sojourn that when the termination of our earthly pilgrimage shall have arrived, the vista of the past may elicit a well grounded hope in the bosom of each that he has done his duty.

Gentlemen, I accept your present with pleasure, and beg leave to assure you it shall always

be very dear to me, not merely for its intrinsic value, but rather as a lasting memorial of its much respected donors.

C. F. McKINNON, P. P.

St. Andrew's, 30th June, 1848

[For the Cross]

THE PRIEST'S CHOICE.

I saw a tomb uprooted from the earth,  
And in that tomb I saw long locks of hair,  
And eyeless holes, where beauty once had birth  
And teeth all rotted, and defiled, and bare.

The frame was blackness all—the queenly form,  
For such 'twas once, was hideous now to see,  
While o'er it crawled the long and eyeless worm,  
Feeding upon the filth most lustily.

The sight drew men around it, and they shed  
Full many a bitter tear upon that tomb,  
And loud they sorrowed that the youthful head  
So soon should moulder in the grave-yard's gloom.

Youth! joy! and beauty! what are ye at last!  
Are ye not told in many a truthful strain?  
A sound—a happy dream that soon is passed—  
A sad remembrance—beautiful as vain.

I sighed and passed—but soon I chose the way  
Which now I walk in, and which I shall hold,  
Till death's dull mists obscure my visual ray,  
And lay me, too, beneath the coffin's mould.

The world beholds me as a wretched one  
Shut out from all the pleasures of my race,  
Condemned to wander in my course alone,  
And feel but sadness in the gladdest place.

Still let it dream—but I possess a lot  
Which seems and is immeasurably blest,  
I have a rapture which it knoweth not,  
A holy calm—a more than mortal rest.

My God has showered his brightest gifts on me,  
He hath vouchsafed to call me to his shrine,  
'That, in the place of love and mystery,  
I may present to him the gift divine.

And spirits are my partners, and they speak  
To me a language which is all my bliss,  
And mine are visions which in vain we seek  
Within the sphere of such a world as this.

I soothe the wretched on his bed of death,  
When fears arise and clouds of terror roll.  
I cheer the moment of his latest breath,  
And I speak Heaven's glories to the parting soul.

Nought intervenes between me and the skies  
To keep my soul from soaring to her home;  
I leave earth's thorns, its troubles, tears, and sighs,  
In light to live, with angel guides to roam.

Meantime to Him I make the sacrifice,  
And bless forever his eternal name,  
Singing, that while the sons of mortals rise  
May ev'ry tongue his boundless love proclaim.

M. A. W.

New Brunswick, June, 1848.

[The above lines from our esteemed correspondent forcibly remind us of an interesting passage in the Life of St. Francis Borgia, which we subjoin from Alban Butler, October 10th.—] Ed. Cross.

St. Francis was much affected at the death of his intimate friend, the eminent Poet, Garcilas de Vega, who was killed at the siege of a castle in Provence, in 1537. The death of the pious Empress Isabel happened two years after, on the 1st of May, 1539, whilst the Emperor was holding the states of Castile at Toledo with the utmost pomp and magnificence. His Majesty was much afflicted for the loss of so virtuous a consort. The Marquis and Marchioness of Lombay were commissioned by him to attend her corpse to Granada, where she was to be buried. When the funeral convoy arrived at Granada, and the Marquis delivered the corpse into the hands of the Magistrates of that city, they were on both sides to make oath that it was the body of the late Empress. The coffin of lead was therefore opened, and her face was uncovered, but appeared so hideous and so much disfigured, that no one knew it, and the stench was so noisome that everybody made what haste he could away. Francis not knowing the face, would only swear it was the body of the Empress, because, from the care he had taken, he was sure nobody could have changed it upon the road. Being exceedingly struck at this spectacle, he repeated the

himself: 'What has now become of those eyes once so sparkling? Where is now the beauty and graceful air of that countenance, which we so lately beheld? Are you her sacred majesty, Donna Isabel! Are you my Empress, and my lady, my mistress!'

"The impression which this spectacle made on his soul remained strong and lively during the thirty three years he survived it, to his last breath. Returning that evening from the Royal Chapel to his lodgings, he locked himself up in his chamber, and passed the whole night without a wink of sleep. Prostrate on the floor, shedding a torrent of tears, he said to himself: 'What is it my soul, that I seek in this world? How long shall I pursue and grasp at shadows? What is she already become, who was lately so beautiful, so great, so much revered? This death which has thus treated the imperial diadem, has already levelled his bow to striko me. Is it not prudent to prevent its stroke, by dying now to the world, that at my death I may live to God?' He earnestly conjured his Divine Redeemer to enlighten his soul, to draw him out of the abyss of his misery, and to assist him by his all-powerful grace, that with his whole heart he might serve that master whom death could not rob him of. The next day after the Divine Office and Mass in the great Church, the celebrated and holy preacher, John of Avial, made the funeral sermon, in which, with a divine unction and energy, he set forth the vanity and deceitfulness of all the short-lived enjoyments of this world, false and empty in themselves, and which entirely vanish when death cuts the thread of our life, and overturns at once all these castles which our foolish imaginations has raised in the air. He then spoke of the eternal glory or misery which follows death, and of the astonishing madness of those who, in this moment of life, neglect to secure what is to them of such infinite importance. This discourse completed the entire conversion of the Marquis, who, that afternoon, sent for the preacher, laid open to him the situation of his soul, and his desires of bidding adieu to the world. The holy director confirmed him in his resolution of quitting the Court, where a soul is always exposed to so many snares, and of entering upon a new course of serving God with the utmost fervour.

"Francis determined upon the spot to forsake the Court, and soon after made a vow to embrace a religious state of life if he should survive his consort."

SCANDALS IN PROTESTANT SECTS.

Horrible scandals have been given in various parts of the country within a short time back, by men called and looked upon, in the sects to which they belong, as ministers of the Gospel and from whom therefore the public had a particular reason to expect a good example and edification. We find in one of our exchanges a list of four, and in another a list of three Protestant clergymen, who have been tried and convicted for crimes, most too heinous to be recorded in our columns. It is even stated that, among other means which one of them had made use of to pervert innocence and accomplish his wicked designs, was that of quoting texts of the sacred Scripture and endeavoring to show in them the justification of his passion.

We exult not over these sad occurrences, although they take place among our opponents, although they reflect disgrace on those who are perhaps our bitter enemies, we regret them and even grieve over them as much as Protestants themselves can do. We can with all sincerity borrow the language of the Protestant editor of one of the papers in which we find these scandalous lists, who says, that he "would rather not record these mortifying cases of such frequent occurrence, of the disgraceful conduct of clergymen, it is with reluctance that we allude to them. But the spirit and the mode in which the warfare against the Catholic Church is carried on in this country, induces and as it were forces us to do it." What would be the tone of the Protestant press if only one member of the Catholic Priesthood was tried and convicted for immoral conduct? Would Protestant papers not be filled with inflammatory articles against the whole Catholic clergy, with violent abuses against the whole Catholic Church? Would the whole country not ring with loud declamations against anything that pertains to the Catholic Religion? Would not Protestant preachers make the occurrence the subject of their Sunday sermons? And is by halts of dozens that theirs are seen exposed in the public prints as having

been found guilty of heinous crimes. We often read in papers conducted by Reverend Protestant Editors, of the "corrupting influence" of the Catholic religion. We often find in them injurious insinuations against the moral character of Catholic Priests, of Catholic Nuns. Their editors seem to delight in thinking ill of these and charging them with all kinds of crimes, it is, no doubt owing to the holiness of their newly made doctrine and to the sanctity that reigns among them! Yes, it is, as the edifying lists referred to plainly show. Alas! for you who see the mote that is in your brother's eye and see not the beam that is in your own eye!—*Catholic Advocate*

MEXICO.

Extract of a letter from Col. Soymoor, dated Mexico, Feb, 14th, 1848.

"Every street almost, has its one, two, and three churches, or convents. The great Cathedral fronting the Plaza, is a magnificent structure. It has one bell, the stroke of which seems like a summons from another world. I have crossed the threshold of this stupendous edifice, to see the forms of worship, which are not all forms. The poor and the rich kneel down together, and pour forth their prayers at the same altar. The rich silks of the fair señoritas, receive no defilement from the coarse and half ragged garments of the Indians, who kneel by their side. There is no pew rent here, to keep up the distinction of wealth and poverty.

The beggars beggar all description. The most piteous are those whom God has deprived of sight. Two blind girls, locked in each other's arms, hang around the corners of the Plaza, and in mournful accents ask for alms. The humble petition is nothing, but the dim eyes have a resistless appeal. Besides these, there are others, mere children, taught to beg, I suppose, who get a little ahead of one, and dropping on their knees, with a most supplicating look, cry, 'Placo Americano! Americano Placo!' The only way to get rid of them is to follow the advice of Charles Lamb; 'Give and ask no questions.'—Perhaps you may entertain an angel in disguise.

We are in the midst of winter, but have no winter. The nights are rather cold, for we have no fires, but the days are all sunshine and warmth. The markets are constantly filled with the best of garden vegetables—any thing that we can raise at home, and more. Fruits are to be had in abundance. We had peaches on the table a few days since. Apples, oranges, pine apples, bananas, are piled up along the sidewalks. Do you not think it a 'great country?'

DUTY FIRST.—A pious monk, one day when he had been unusually fervent in his devotions, found his darkened cell, suddenly illuminated by an unearthly light, and there stood before him a vision of the Saviour, his countenance beaming with love, his hand outstretched with a gesture of kind invitation. At that same moment the convent bell rang, which called the monk in the regular course of his duty, to distribute alms to the poor, at the gate. For an instant he hesitated; but the next moment found him, true to his vow of charity on his way to the gate. The poor relieved, the work of love fulfilled, he returned in sadness to his cell, doubting not that the heavenly vision had taken flight. But to his surprise and joy, it was still there, and with a smile even more full than before of divine beauty and ineffable love; and there came from it these words—"Hadst thou staid I had fled."

PICTURES IN CHURCHES.—In England pictures were introduced into our churches at as early a period as the seventh century; we read that Saint Bennet Bishop, who died towards the close of that century, placed the pictures of the Virgin, the twelve Apostles, the History of the Gospel, and the visions of the Revelation of St John, in the Church of Saint Peter of Weremouth, and that he adorned the Church of St Paul attached to the monastery at Jarrow, with pictures, so disposed, that they represented the harmony between the Old and the New Testaments, and the conformity of the figures in one to the reality in the other. Thus Isaac, carrying the wood which was to be employed in the sacrifice of himself, was explained by Jesus carrying his cross, on which he was to finish his sacrifice, and the brazen serpent was illustrated by a Saviour's crucifixion. The Saint was also the first who caused to be erected in England, a church built with stone, and which possessed glazed windows. —*Catholic Herald*.

## DEATH OF THE ARCHBISHOP OF PARIS.

The Archbishop of Paris, accompanied by two of his Grand Vicars, MM. Jacquemet and Bavinot, went on Sunday of his own accord to General Cavaignac, at the Palais Bourbon, where he has established his head quarters. He offered himself to go among the insurgents, as the bearer of words of peace to them, and to place himself and his clergy at the service of the Republic. General Cavaignac immediately gave orders that every facility should be given to the venerable drolate, who, accompanied by his colleagues, went immediately to the barricades, carrying with him General Cavaignac's proclamation to the insurgents. Three members of the National Assembly, MM. Larabit, Galli Cazalet, and Druet-Desvaux, volunteered to accompany him. On his way citizens and soldiers fell on their knees, begging his blessing, but entreating him not to proceed. He replied that his duty led him to risk his life, and he kept repeating—*Non est autem pastor dat vitam suam pro nobis suis*. He passed several ambulances on the way, where he entered in, and blessed the wounded. On his arrival at the formidable barricade of the Faubourg St. Antoine, the Archbishop and his Grand Vicars advanced to speak to the insurgents. A man in a blouse preceded him with a branch in token of peace. The Archbishop appeared on the barricade; the combatants hesitated and paused for some moments. A good deal of altercation took place between the insurgents and the citizens, when unfortunately the former were alarmed by the sound of the beat of drum. They thought that the attack was about to recommence; some shots were discharged on both sides, and unhappily one of the balls struck the Archbishop, who immediately fell. A faithful servant, who had secretly followed the party, took the Archbishop up, and was himself wounded, the same moment, in the side. Some of the insurgents went immediately to the assistance of the venerable prelate, who was carried to the Hospital of Quinze-Vingts. On his way there he was escorted by some Garde Mobiles. The physiognomy of one of those brave lads had struck him, having seen him fight and disarm his enemy, after being wounded several times. Calling him to his side, he had strength enough left to raise his arms, and taking a little wooden crucifix attached to a black collar which he had, he gave it to the young hero, saying to him, "Never quit this cross—lay it on your heart, it will make you happy." Francis Delavigniere, such was his name, swore, with his hands joined, and in the attitude of prayer, ever to preserve this precious souvenir of the dying prelate. The holy Prelate did not for a moment lose his Christian serenity. Scarcely had his Vicar General, M. Jaquemt, rejoined him, when he asked him, as a friend, whether his wound was very serious. "It is very serious." "Is my life in danger?" "It is in danger." "Well!" said the Archbishop, "blessed be God, and may he accept the sacrifice which I offer him anew for the welfare of this erring people. May my death serve to expiate the faults I have committed in my episcopate!" Then collecting himself, he made his confession, and receiving some time afterwards extreme unction, maintaining in the midst of unspeakable suffering, all his presence of mind, a satisfaction full of simplicity and grandeur, at having done his duty. "Life is so little," he often said "what remaineth of it for me was insignificant, I have sacrificed but little for God, for men created after his image, and redeemed by his blood." On Monday they removed the Prelate to the Archbishopal Palace; the faubourg through which he passed was all full of people on their knees, exhibiting signs of the most profound and religious reverence. The Archbishop's sufferings have been very acute. A ball had penetrated the groin, which the surgeons were unable to extract, and the wound is believed to be mortal. —Univers, &c.

The following is another account translated from *L'Ere Nouvelle* of Tuesday, June 27.—It was decreed that no class of men should escape the judgements attendant on a civil war, that none should be exempt from the holocaust of expiation demanded by the justice of God from our unhappy country. The Garde Nationale and the Garde Mobile, the army and the National Assembly, had spent their blood with a heroic generosity; the Priesthood still had theirs to offer, and it pleased the Divine Mercy to choose the victim from the very summit of the Hierarchy, as if to include in one the sacrifice of all. Yesterday,

at four o'clock in the afternoon, the Archbishop of Paris went to visit General Cavaignac at the National assembly. His object was to obtain permission to carry propositions of peace to the insurgents. As he passed along on foot, in his purple robes preceded by the Cross, he was welcomed with every mark of honour and respect, and after receiving a proclamation from the General for the rebels, he returned to his house, and sat down tranquilly to dinner. At seven in the evening he again went out, accompanied by his two Vicars General, MM. de la Bouillierie and Jacquemet, and a young man named Brechemin. When they reached the place de la Bastille, then occupied by the 24th of the line, the Archbishop addressed himself to the Colonel, and showing him the proclamation, besought him to suspend the firing. The Colonel consented, and they retired together for a few moments into a neighbouring walk. The young man who had accompanied the Prelate displayed his white handkerchief at the end of a stick, and walked towards the barricade at the entrance of the Faubourg St. Antoine. The troops of the line left off firing, and the insurgents ceased at the same time. The Archbishop advanced to the side of the barricade, without ascending it. The rebels came to meet him, and a conference began; but the discharge of a gun, followed by a confused noise, suddenly interrupted the colloquy. It was like a signal, and a general volley was instantly exchanged on both sides.

The Archbishop, without the slightest sign of discomposure, ran to the barricade, mounted to the top, and then fell. A ball had reached his left side. The wound was towards the lower region of the vertebral column, and directed itself downwards. The insurgents surrounded him, they raised him respectfully, and carried him to the Hospice des Quinze-Vingts, where he passed the night under their protection. They sent a deputation to protest that they had not struck the Prelate, and M. Jacquemet gave them a testimonial to the effect that the wound being in the back, and extending downwards, it had probably been caused by accident. This morning, at twelve, after the Faubourg had surrendered, the Archbishop was taken from the Quinze-Vingts, and carried home upon a litter, hastily made of some pieces of wood, his face and body covered over with a sheet. He arrived at his house, in the Ile de St. Louis, at 1 o'clock precisely. The mournful procession was composed of some of the National Guard, with a Colonel at their head, the doctor Cazol, two military surgeons, the Cure of St. Antoine, and a few servants. A large body of ecclesiastics awaited its arrival, in the court of the Archbishopal palace. The Archbishop was carried up to his chamber upon the litter, and placed upon his bed. Here, for the first time, when they took away the sheet which covered him, could he see the repressed and struggling tears which overflowed the hearts of all around him. The nature of the wound leaves us little expectation of his recovery, we have nothing left but the faint hopes which always attend upon our wishes, our affections, and our sorrows. The day before he visited General Cavaignac, the Archbishop had said to his Vicars-General—"It is the sacrifice of my life, and I have made it." God has indeed received the offering, and marked it with the seal of reality. It was fitting that the blood of France—the blood which has been shed by so many noble hearts devoted to their country, should flow also from the heart of a Priest and a Pontiff in the same heroic cause.

On Tuesday night, at eight o'clock, the President read to the Assembly the following letter.—"Monseigneur the Archbishop of Paris died to-day, at four o'clock, p.m. The venerable Prelate had lost all consciousness last night at eight o'clock, but recovered his senses a few moments before he expired, and was able to address his Clergy. He left them, as a farewell, the recommendation to redoubled zeal and self-denial in the accomplishment of the holy mission, and to pray God that his blood might be the last shed in France under such cruel circumstances." This communication was received with the most solemn silence.

The following decree was passed by the National Assembly on Wednesday, to express their regret for the loss of the Archbishop of Paris:—"The National Assembly regards as a duty, to proclaim the sentiment of religious gratitude and profound affliction which it feels for the devotedness which the Archbishop of Paris showed, and for his death, so holy and so heroic."

## THE CATHOLIC SUNDAY SCHOOLS.

On Thursday morning last, the scholars of the various Catholic Schools, with their teachers and visitors, and the Catholic Clergy, &c., assembled at half past ten o'clock, at St. Patrick's Church, Livesey street, Oldham Road, and thence proceeded, by Oldham street, Mosley street, &c., to St. Wilfred's Church, Hulme, in the following order—

- 1.—St. Patrick's School, numbering about 2,000 scholars, preceded by the Blackley old band, and the Rev. Dr. Roskell, and the Rev. Messrs. Cantwell, Stehall, Hogan, of Oldham; O'Reilly, Altrincham; and Hall, Macclesfield. Amongst the scholars were 32 female orphans, and "the guild of the immaculate conception," numbering 63 girls and 104 boys; the orphans and members of guild were uniformly attired. The children were taken to Hadfield yesterday, and will be taken to Harpurhey to-day (Saturday).
- 2.—St. Wilfred's School, Hulme, numbering 500 scholars, and preceded by the Rev. Messrs. Toole and Gillatt. The children were taken yesterday to Glossop, and will have a tea party in their school room to-day. This school has a guild of 300 members.
- 3.—St. Mary's School, numbering about 500 scholars, preceded by the Manchester cornopoean brass band, and by the Revs. Matthias Formby and John Rea. The children were yesterday taken to Summerseat.
- 4.—St. Chad's School, numbering about 1700 scholars, and preceded by the city brass band, and the Revs. R. Croskell, W. J. Shedden, and John Coulston. The guild of St. Chad's attached to this school, numbers 140 members. The children were taken to the Botanical Gardens on Wednesday last, and to Summerseat yesterday.
- 5.—St. Ausin's School, numbering about 2,000 scholars, preceded by a band, by the clerks of the chapel, and by the Very Rev. John Turner, dean; and the Rev. Messrs. Green and Benoit. The guild of the Blessed Sacrament, attached to the school, contains about 200 members. The children had a tea party in the school room on Thursday last, and were taken yesterday to Rington Pike.
- 6.—The school of St. John, with the district school of Pendleton, numbering about 1,200 scholars, and preceded by the Salford borough band, and by the Rev. Messrs. Boardman and Wilding. The guild of St. John, attached to this school, has 150 members. On Wednesday, the guild had an excursion to Hobben Bridge; and 400 of the children were taken upon a country excursion by the Sisters of Charity. Yesterday the whole school went to Bollington.

The procession, which consisted of about 10,000 scholars, occupied about an hour in crossing Piccadilly into Mesley-street. Some detention took place, however, owing to the interruptions necessarily caused to its progress by the frequent passing and repassing of carts across it. When it had arrived at St. Wilfred's Chapel, it broke up, and the children were afterwards dismissed to their respective school-rooms, where, we believe they were suitably regaled. Each school bore numerous banners and crosses, and each having also a portion of its members dressed in the uniform of the guild, consisting, generally, of a gown of one colour, and a cape of another, and being preceded by a band, also dressed in uniform, the procession was of an unusually showy character, and naturally attracted a good deal of attention from passers-by.—*Manchester Guardian*.

## CATHOLIC CHURCH.

PARIS, JUNE 11.—Last week Miss Georgina Hay, youngest daughter of Lord James Hay, of South Park, Aberdeenshire, took the veil at Paris, in the Convent of the Assumption, Rue Chailot, Champs-Elysees. The young novice, who is tall in stature, and bears a strong family resemblance to her cousin, the Marchioness of Douro, proceeded to the gate of the Convent in bridal attire. Amongst those present on the interesting occasion were the Duchess de Montmorency, the Duc de Fitzjames and Tallrand, together with several dignitaries of the Catholic Church, and members of the National Assembly.—*Correspondent of the Morning Post*.

ARCHDEACONRY OF TUAM.—A Pronouncement in favour of union has issued from the Clergy of this Deanery, signed by fourteen Clergymen.

## TOM STEELE'S REMAINS

Almost the last wish expressed by the Head Pacifier to the constant attendant at his bed of sickness, Mr Crean, was that he might be placed in the same tomb with the august Liberator of Ireland. "If," said Mr Steele, "I thought that my bones were to rest in peace beside those of O'Connell—my indomitable leader—then great would be the triumph, and Death's approach would be even more pleasurable than, under existing circumstances, it necessarily must be regarded." Such an intimation coming from one who had so glorified himself in the battle for national independence deserved immediate attention, and it is almost needless to say, that it received at the hands of Mr Crean, who for months past has been the medium of administering to the Head Pacifier's wants, that kind consideration, well calculated to soothe the ardent patient's dying moments. The Committee of the Glasnevin Cemetery were communicated with, and their cordial concurrence in Mr Steele's wishes having been obtained, an application was made to Mr Hartley, the respected manager of the Dublin and London Steam Packet Company, for permission to transfer the remains to Ireland in one of the Company's vessels. Mr Hartley, without a moment's hesitation, acquiesced.—*Freeman's Correspondent*.

A SAD STATE.—In the address of the Anglican Convocation to the Queen, the following passage occurs

"We cannot conceal from ourselves the fearful extent of depravity, the contempt of religion, the indifference to the obligations of morality, and the vicious practices, which, in greater or less degree of intensity, exists in all parts of the land, and more especially in the numerous districts where the population of late years has altogether outgrown the provisions for its spiritual needs."

NEW BISHOP.—We understand, from a private source, that the Rev. John Larkin of New York, has been chosen for the See of Toronto, Canada, made vacant by the death of the lamented Bishop Power. There has been no official announcement of this fact, but we believe there is no doubt as to its correctness.—*Catholic Herald*.

THE NEW ORGANISATION.—Dr. Blake, the Roman Catholic Bishop of Down, has given his adhesion to the "Irish League," (five Prelates have now given in their adhesion) as well as a large number of the inferior Clergy. On the other side, the Catholic Dean of Ardagh, with the Clergy of his Deanery, are strongly opposed to the new body.—*Correspondent of the Daily News*.

The question of union has now been fairly before the country for some days, and every post brings intelligence of fresh and important accessions to the new movement.

Lord Ffrench has come out as a thorough advocate of the proposed union of Young and Old Ireland. A letter from that nobleman, who has been heretofore a decided "Moral Force" man, appears in the *Evening Freeman's Journal* of the 20th. His Lordship thus concludes:—"The voice of the country seems to demand this union; and I concur in the general expectation that the proposed 'Irish League' will demonstrate, with firmness and dignity, that the Irish people fully understand the value of their constitutional rights, and that they are resolved to vindicate those rights against infringement. I remain, my dear Sir, yours faithfully, FRENCH. T. H. Ray, Esqr., Sec."

Last Sunday (2d after Pentecost,) the Bishop of Philadelphia visited the Church of St. Joachim, Frankfurt, and confirmed sixty persons.—*Cath. Her.*

M THIEFS.—It is reported that this celebrated publican has returned to the profession, and we trust the practice, of the duties of the Church.—So much the better for him.

## Wied.

July 16.—Anastasia, wife of John Dercen, native of county Kilkenny, aged 48 years. 19.—Patrick O'Brien, native of Co. Tipperary, aged 78 years; Daniel, son of John and Bridget McCormack, aged 3 years and 8 months. Requiescat in pace!