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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. St. 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? — PATULLIAN Proserp. 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, in violation of the Divine Ordinance, is adulterous, impious, sacrilegious. — St. Cyprian Ep. 43 ad plebem.

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

COMPTON;

The Meding of the Ways at the Catholic Church THE ROAD OF CHILDREN.

Continued.

To show with what reason the opening mind of children might recognise the goodness of their Creator in the care which the Catholic Church had ever taken to preserve them from the perils and evils of all kinds to which the ancient world and the greatest of its philosophers had left them exposed, is a task that has occupied many authors. The hollow brazen image of Moloch at Tophet, in the valley of Hinnom, in which the Canaanites offered a child in honour of their infamous idol; the temple of Juno on the rock near Hierapolis, where parents destroyed their children by precipitating them in sacks from the summit, in honour of the goddess; the mountain of Abn-Dalama, near Mecca, where the Arabs used to bury alive their female children; Mount Tagetus, at the base of which the Spartans exposed their weak or deformed children to perish in the caverns; the statue of Saturn at Carthage, in honour of which at one time two hundred children were buried alive; the osier statues, which used to receive to the same horrible death the children of the pagan Germans, who used also to expose them; the Velabrum, near Mount Aventine, the mouth of the cloaca maxima of Tarquin, where every night heaps of children used to be thrown to perish, some being caught up by sorcerers for their rites, and others by the mendicants, whom Seneca, coolly describes carrying them away to their obscure dwellings, where, by mutilation or dislocation of their limbs, they used to render them objects of horror, to excite commiseration, and derive profit from their deplorable appearance; the laws of the twelve tables, which even required that such infants as were weak or deformed should be put to death; the doctrines of the philosophers, who with Plato himself all commanded or authorized infanticide;—then descending to times posterior to the great deliverance, and visiting the various nations not yet regenerated by the Gospel,—the custom of the American tribe, which sanctioned the strangling of children by their fathers; the sacrifice of their first-born to the sun; the torture and immolation of children for the sake of a good harvest; the use of their blood and particles of their flesh as manure to improve the soil, as in the province of Madras; the continued value attached to their blood by the professors of magic, as in the pagan days of Rome, where the magicians used to repair to Mount Esquiline to collect the exposed children for the sake of compising with their blood draughts and even baths; the murder of delicate or deformed children, according to the customs of Africa, of Indja, of the Oceana, of China; in fine, confining our views to the nations where heresy has weakened or destroyed the principles of the ancient Catholic civilization, the slow but no less sure destruction to which children are doomed in manufactories, and the numbers that are annually put to death since the suppression of the Catholic provisions against infanticide by the sophists who have legislated for other nations:—all these attest the extent of the material benefit conferred on children by the Redeemer, and consequently of the attractive forces which should bind them in fidelity to his Church. Gaumo has developed this theme with much erudition; but sufficient details might be

obtained by merely referring to what the stranger's late lamented friend, the venerable Bishop of Nancy, had collected when founding his institution of the holy childhood for the redemption of infants in China and other idolatrous countries. Local traditions and innumerable instances in confirmation of the universality of the evil might easily be added from the monuments of European history. The inhabitants of Arles, before the coming of St. Trophime, are said, in order to appease their gods, to have sacrificed annually, on the first of May, three children, who had been carefully nourished during a year by the governor of the city; and the altar that received their blood is still to be seen there. It was in the year 315 that the first Christian emperor, by a general edict, comprising Africa and Italy, prohibited the sale and exposition of children, and required the treasury to come to the assistance of such parents as were too poor to nourish their own children. The Church did not rest there. Even in a late age we read of holy legates proceeding to Poland and to Prussia, charged by her to suppress the atrocious customs of the population, according to which numbers of female children, and those of weakly constitution, used to be put to death. But without leaving the most favored countries, let us observe how the protective legislation of the Church, watching over the life and liberty of children, dates every where from the moment when she acquired civil power.—The right of inflicting death taken from the parents; the right of inheritance and of closing its minority secured to the child; condemnation of the philosophers who advocated infanticide before and after birth; long years of public penance and perpetual imprisonment enacted against those who caused the death of children; death against those who stole them:—such were the results of the holy canons throughout the Roman empire. Then, after its dissolution, the codes of the converted barbarians pursue the same objects. The Salic, German, Anglo-Saxon, and other laws, evince the like solicitude. The celebrated trial of the Guenx de Vernon proves that death was the penalty for Bohemian mendicants who stole children, and mutilated them after the ancient manner. It would be curious to follow the legislation of the Church with a view to observe traces of her solicitude in watching over the interests, safety, health, and even recreations of children. One council decrees, that if a mother should leave her infant near the fire, and another person should spill boiling water on it, or cause its death, the mother was to do penance for her negligence, while the other person was to depart with impunity. Institutions of mercy soon rose to co-operate with this protective legislation, and to provide for the safety and freedom of children. Babes that are commended strangely to some place where chance may nurse or end them, she takes up, and finds those who will nurture them as their own for the love of our Redeemer. The new privilege was beautifully expressed by Dathicus, the priest of Milan, who in 787 erected a foundling hospital in that city, where he ordained that the children should be taught some trade, and that at the age of eight years they should be emancipated from all servitude, free to depart and dwell wherever they choose.

• Du Port, Hist de l'Eglise d'Arles, 49. † Troplog de l'Influence du Christianisme sur le Droit Civil des Romains, 271. ‡ Gaumo, Hist de la Famille, P II c 13. § Council Tribur c 37. ap Regia. Abb Prum De Eccles Discip lib II 221.

Sancto, memento, Deus, quia condidit iste Dathicus. Hanc vitam miseris auxilio pueris. Such was his simple and sublime epitaph. The whole second book of the great work by Antonio de Guevara, the Spanish bishop, is occupied with instructing mothers, nurses, and governesses, and denouncing the abuses which endanger the health of infants, and the interests of the tender objects placed under their care.—We might almost suppose that this holy and illustrious bishop had devoted his care exclusively to the nursery. And in like manner the tenderest regard for children breathes in the monastic code. Children till the age of fifteen, says the rule of St. Benedict, must be treated with discretion; and no one should act with rigour towards them, because it is written, Quod tibi non vis fieri, ali ne feceris. Only on Holy Saturday would the Church permit children in monasteries to fast; and therefore Lansranc, saying that on that day after mass the bells should be rung for vespers, adds, Vadaut infantes ad refectorium, si qui adeo parvi sunt, ut usque post vespas expectare non possunt. Indeed such indulgence was but a tradition of the spirit which animated the patriarch of the western monks. In the great Spanish chronicle of the Benedictine order, there is a chapter under the title St. Benedictus it auxilio teneræ statû, in which many instances are given of the supernatural and vouchsafed to children and to boys in Spain through the singular love which the glorious father always entertained for them. And here a lovely avenue reveals the Catholic Church as again coming with the tenderness and fervour of a real mother to the help of those poor children who had fallen into the hands of the Saracens.—The glorious orders of our Lady of Mercy and of the Trinitarians were her instruments to redeem children and youths, with an especial regard to the superior claim which they derived from the peculiar danger and suffering of their age. The Fathers of the Order of Mercy, in their great history, observe that children and women, from being more particularly exposed to various dangers, were always the chief objects of solicitude with the Fathers of Redemption. Under the rule of Francis de Ribera, the numbers of young children and women ransomed, they say, were immense. They give the full catalogue of those redeemed in 1615, whose ages varied from nine to fifteen, the country, town, or village of each being also specified.—In the year 1601, after the general procession of the returned slaves at Seville, Father Bernal ascended the pulpit, and after describing the sufferings of the slaves in Tunis, he told the people that he was to have remained in hostage for the twenty children whom they had seen walk that day, but that the King of Morocco had been so generous as to allow him to return with them to demand the money. He told them, therefore, that he was determined to return immediately, if they did not come forward to supply him with the sum required. The assembly was so moved, that he received the same day more than sufficient to pay the ransom of the children. This peculiar solicitude for the young gave rise to an incident which the Fathers record as miraculous: for Jesus Christ, in the form of a boy-slave, was thought to have served mass one day for St. Peter-Paschasius, or Paschal. This

• L'Histoire des Princes. † Reg c 70. ‡ Decreta pro Ord S Ben ap Thomassin Traite des Jeneés, II 13. A 10

father had ransomed and sent home to Spain all the boy-slaves that used to serve his mass; and fearing he should have no one to serve at the altar, he went into the Maternores to pray some captive to discharge that office, when a child about four years of age presented himself, whom he had never seen before, and whom after the holy sacrifice he had never seen more. The Fathers observe that they deemed 'ho pecuniary sacrifice too great to prosecute the work of ransoming the children. Describing one procession of redeemed slaves, they say that the girls and boys that appeared in it, 'as also the women, had been ransomed at an excessive price, though some of these innocents were still in arms. Speaking of the children ransomed in the years 1671 and 1675, they specify the price which they had paid for each. Joseph Rodriguez, of Cadiz, aged twelve years, cost 346 crowns. Diego Hernandez, born at Algiers, aged six, cost 222 crowns. Joseph de la Bânerre de Ribadescella aged fifteen cost 409 crowns. Antonio Gnovarte Maillorquin, aged fifteen, cost 327 crowns; his brother, Pedro Gnovarte, aged fourteen, cost 357 crowns. Louisa Benutz, of Flanders, cost 109 crowns. Mary Rodriguez de Thynee, in Algiers, still at the breast, cost 200 crowns.

We have no right to expect that children should be able to recognise those material benefits which they derive from the Catholic religion, of which they can now in general know nothing; but that there is still, in the absence of a systematic and violent hindrance, a certain instinctive reverence for the Church to be discerned in them, arising from some spiritual mysterious source, is a fact which daily observation and the terror of her adversaries must place beyond all question.

The child of Hector recoiled in alarm from the embraces of his armed father: But from the embraces of the Catholic Church the true Polonia mater, even in her most sorrowful moments thaloron Kata dakru Chcoua, no child left to its own sweet nature has ever yet been seen to recoil; for besides that the spirit of those who represent her, like genius, loves to caress little things, to sing the songs of children, to talk not always of kings and magnats, arma virumque caño, but much oftner, sweetly and wisely, of what is humble and to appearance, puerile,—in regard to all surrounding objects and relations, before a child's awaking intelligence Catholicism stands full in view, invested with infinite charms. O, how its soft smiles attract the soul! as light lures winged insects through the lampless air. How does the very aspect of the Church itself speak to the child's or stripling's soul! There, even more than under heaven's canopy, will reverence seem an instinct of its nature.

There let him breathe his matin thought Of pure unconscious love, There taste the dew by angels brought In silence from above.

• Hist de l'Ord de la Mercy 195. † Lyra Ion. Conversions.—The Rev. J. A. Stewart, Rector of Vange, Essex, was admitted a member of the Roman Catholic Church on the 21st ult.—Bell's Weekly Messenger. Amongst the recent converts to Catholicity is Miss Anderson, a lady of great intelligence, in Edinburgh, whose conversion was happily determined by the masterly arguments in favour of the ancient Faith, in O'Neill-Daunt's admirable

ASSOCIATION FOR THE PROPAGATION OF THE FAITH.

The Halifax Branch of this Association met on Sunday evening last, after Vespers—the Rt Rev. Dr. Walsh in the Chair, assisted by Very Rev. Mr. Conolly, and Rev. Mr. Hannan. The proceedings were very satisfactory. About £44 were received, including subscriptions from the Bishop and Vicar General. After the Collectors had handed in the various sums which they had received since October last, a distribution of Annals, Books and Pictures took place. The Bishop took a brief review of the valuable labors and meritorious exertions of the Halifax Branch of this Great Catholic Institute, since its foundation here in January, 1843, and after some remarks on the present state and prospects of Religion in Europe, His Lordship closed the Meeting with the usual prayer. The following is a list of the Subscribers, and Collections:—

Table with 2 columns: Name and Amount. Includes Mrs. Eliza Burke (£2 0 7), Miss Maria Barber (0 7 8), Johanna Butler (0 11 3), Mary Barton (0 4 0), M. Cragg (0 8 0), Coehran (0 11 4), E. Condon (0 10 0), M. Connor (1 2 6), Very Rev. Mr. Conolly (annual subsc.) (1 0 0), Mrs. Wm. Dillon (0 10 0), Mrs. Hanly (donation) (0 2 1), Miss Desreytas (0 15 0), Downey (0 12 9), M. J. Davison (0 15 0), Ellen Delany (0 2 6), Foley (0 6 10), Kate Foley (1 11 6), Bridget Finn (0 6 0), E. Gerson (0 9 4), M. Gilroy (donation) (0 1 5), Holden (0 10 2), Margaret Hogan (0 5 4), Margaret Kelly (0 16 5), Mrs. Loneragan (4 0 0), Mrs. Landrigan (0 12 8), Miss Ellen Lunn (0 11 3), Loughnan (0 10 0), Master W. Lanigan (0 16 0), Miss McSweeney (8 5 0), M. Mooney, junr (0 11 0), Margaret McAuliffe (0 12 6), Margaret Murphy (0 13 0), Mary Molloy (0 5 0), Ellen Maher (0 14 0), Ellen O'Mara (donation) (0 3 1), Mr. Thomas Murphy (0 3 5), Miss O'Dell (1 15 0), O'Neill (0 4 4), M. A. Porcell (0 10 2), Bridget Power (0 5 7), Emma Pitts (0 7 7), Mr. James Payne (0 8 9), Master Michael Power (0 10 0), W. Quin (0 3 4), Matthew Ryan (0 2 0), Mrs. Eleanor Shea (0 9 0), Miss Sarah A. Shea (0 5 5), Mr. Wall (3 0 0), Rt. Rev. Dr. Walsh (Quarterly subsc.) (1 5 0), Miss Bridget Walsh (0 8 8), Mr. Balcom, Salmon River, East Shore (0 12 6), Collected by do. (1 7 6), By one of the Military (0 2 3). DARTMOUTH. Miss Mary Skerry (0 5 0), Miss Rose Farrell (0 7 6).

ST. PATRICK'S CHURCH.

Collected by Mr. Buckley, in Ward No. 3—£6 0s 5d. Particulars next week.

TO CORRESPONDENTS.

An Adverser of the Cross has written to inform us that "a notorious Odd Fish, the oldest of the Fenny Tribe," who is well known for his brawling propensities, has been lately in the habit of abusing "the Gentleman of the Cross," and "threatening to complain of us to the Bishop and Clergy!" Mrs. Cogswell, it seems, is a special favorite of his, and he is sorely vexed at "so ungallant manner in which we have lately treated that respectable old lady. Why did she provoke us? Why did she say that we adored the Pope as a God—that we hated the Scriptures—and that our Religion was nothing but pure money? The time has gone by when Catholics

could be thrown in the gutter and trampled upon by the iron heel of every heartless bigot. We give no provocation to the Colonial Church Society, and why did they wantonly assail us? We say not this in reference to any half-drunken soliloquies of the miserable man alluded to by our Correspondent, but for the benefit of those who ought to know better, and who are so exquisitely sensitive when Protestant insolence has to be confronted and put to shame. Such degraded things are only fit for the mines of Siberia or the lash of the Southern slaveholder. Our "Adverser" could not be serious when he requested us to copy nearly a column of comment on so execrable and insignificant a subject as his favorite Odd Fish. We will clip the fins of this scaly animal in one sentence. Go to, miserable old sinner; prepare for eternity, which cannot be far off; try to cheat the Devil now, for it is full time to make the attempt; Be sober, and treat your poor wife and family with common humanity, lest we may complain of you to the Bishop and Clergy, whose names you have so impudently taken in vain.

From the Tablet.

REASONS FOR SUBMITTING TO THE CATHOLIC CHURCH.

By R. K. Sconce, B.A., late Minister of St. Andrew's Parish, Sydney.

"Magna est veritas et praevalet." Here is a voice from the Antipodes, calling upon men to recognize their true Mother. One of the Protestant Ministers who have gone out to Australia in the service of the English Establishment has abandoned his position at the call of duty; and as such an event is, unhappily, rare in that country, has also given to the world the means of knowing why he has changed. He has done it, moreover, in a peculiarly calm, modest, and straightforward manner. His adversaries can find no fault with him, except on the ground that he has quitted their ranks.

This pamphlet is valuable for a full collection of the texts in the New Testament in which the authority and power of St. Peter are shown—These passages, thus put together, will be useful for Protestants, and the common way of explaining each separately, becomes more startling when the whole cumulative evidence states the controversialist fully in the face.

Mr. Sconce had informed his Bishop of his doubts, who, while they did not amount to conviction, encouraged him to continue his ministrations under him. Yet, when the final step was taken, the Bishop expressed surprise, and the decision was considered sudden:—

"Sudden, however, it was not, in any other sense than as the overflowing of a cup is sudden when the last drop is added. It was the natural and legitimate termination of a long course of steady progress. At the very outset of the movement, doctrines which had been universally esteemed Roman, and which still are so esteemed by the majority of Anglicans, were recognized as truths of the Gospel; and thus much of the supposed corruption which had kept us aloof from our 'sister' church of Rome, as we learned to call her, ceased to exist in our eyes. The study of Catholic theology, and the use of Catholic devotions, 'adapted to the English Church,' became natural to those who were led to love the whole household of faith, and to yearn for a restoration of Christian unity."

The adaptation of Catholic books is not without danger, it seems, and Mr. Sconce is evidence for it. When the system of adaptation had been in practice a few years, a respected Anglican Minister was asked by a friend if these "adapted" books were of any value. "Value," said he, "most certain"; do you not see that Dr. Pusey is compelled to adapt them to the use of the English Church?"

Here is another instance of the plain and practical manner in which Mr. Sconce deals with his subject:—

"There is a Church in the world teaching in every nation under heaven one and the same thing, claiming their allegiance as the church founded by our Lord, called by all sects the Catholic Church, and governed by the Bishop of Rome, who is admitted to be historically the successor of him to whom Christ said 'Feed my sheep.' The only other Church, claiming precedence, as a Church, is the Church of England. She does not teach one and the same thing, for everybody in Sydney knows that at Christ Church and St. Andrew's one doctrine was taught, at St. James's another, at St. Philip's a third; she is not called the Catholic Church,

though her members profess their belief in such a Church every time they say the Apostle's creed; she is not in communion with him or whose predecessor the Church was founded, and she is historically known to have broken off from the rest of Christendom mainly at the instigation of a Profligate king."

DISGUISE OF THE POPE.

The romantic fiction of the correspondent of the English press, is founded on the mere fact that the Pope escaped in the simple dress of a clergyman. The Bavarian ambassador had for several days been attended by a clergyman in his visits, which throw the soldiers and domestics off their guard. The appearance of a servant in livery coming out of the Pope's apartments, would, on the contrary, have astonished every one, it being customary for servants to take their place in the hall, and await the return of their masters from audience. This we are assured, on the authority of a respected clergyman recently arrived from Rome, is the simple fact. The Bavarian ambassador, with the Pope thus disguised, proceeded to Gaeta by land. Rumor ascribed Civita Vecchia as the destination, a carriage from the French legation having gone in that direction.

The "Banner of the Cross" is shocked at the Pope's flight, and supposed disguise. Has the Editor ever read of an Apostle let down from the walls of a city in a basket? Was there any want of a martyr's courage, or of a sense of official dignity in St. Paul.—Catholic Herald.

A HUMILIATING ADMISSION.—The Protestant Bishop of Oxford, Dr. Wilberforce, in a speech delivered at the late Anniversary of the Church Missionary Society, made a very true, but very humiliating admission in regard to the former condition of Anglicanism. Speaking of the founders of that Missionary Society, he remarked as follows:—

"They lived at the close of a period when the Church was so apathetic, that not only had she done nothing towards the great work of evangelizing the Heathen; but, as my predecessor has told you, allowed her influence at home to wither and decay; her hand, leaving our own increasing population to grow up in Heathenism, and only showed her semi-vitality, or rather her anti-vitality, by casting out from her bosom that great and good man—that saint of God—John Wesley, whom he had raised up, let us never forget, within her own communion, to do his own work in his own way, and who clung to her till he found that he must make the choice of not laboring for God, or laboring without her communion. It was at the close of such a period as this, when all was darkness around them, that God put these thoughts into the hearts of these men."

PROGRESS OF RELIGION IN AUSTRALIA.—The following is from a letter, dated Sydney, July 12th 1848, addressed by the Archbishop of Sydney to an English Catholic: "Thanks be to God, we all arrived safe after a most pleasant though rather a long voyage. My time has been greatly taken up since by most consoling duties. We have had three Retreats, one of fifteen days for the people, another for the community, a third for our novices. We are all proceeding with great fervor in consequence. I commence to-day the fourth, for the Sisters of Charity; this will be followed by another for the missionaries, and then, I trust, we shall be renovated in the holiness of our vocation. We have, thanks to God, a vast increase of converts; out of 700 confirmed, nearly one-half were neophytes in the faith; amongst these, two Anglican ministers of great piety, ability and learning, Messrs. Mackison and Sconce; and a third, whom Dr. Selwyn brought out as a student, but who is now an inmate of our monastery. I fear his health will not permit him to proceed. I have ordained one, one of them a native, the first Australian who has attained the dignity of the Priesthood. I have many in this way. Five made their religious profession on the 11th. My community—the Benedictines—has now attained a respectable size; we number nearly forty. The Divine Office is publicly recited each day in the metropolitan church."

A Roman Correspondent of the Freeman's Journal writes as follows to that journal:—An agent has been sent to London from Rome to report on the present state of Government. I could not find his name. A second, by the name Canu-

i, has gone to join the first. Canuti is a lawyer. I suspect the first agent is some person already residing in London, and Canuti has gone with instructions. Ciernacchio is as busy as ever still. He is not much spoken of, but he gathers the mobs, and pays them wherever their services are required. The last row he went to Ponte Mollo (about a mile outside the gates), where five or six hundred men were working—dispersed them from their work, and brought them to march through the Corso, without over-letting them know what they were about. If you wish to see his bust, you can call on Lord Minto, who got the effigy of this worthy taken in marble last year. The man who shot poor Palma has died—some say he died penitent, others say not. But it is certain that he died very suddenly of a great trembling, which brought on a general paralysis. The assassin of De Rossi has been assassinated. He wished, for too much money, so some of his associates made him drunk, and sent him to the other world in that state. The head of the Ministry, Mamiani, has resigned, and is in a most dangerous condition. He has got an attack in the spine.—He had one hundred and twenty leeches to him yesterday. If things go on this way, a little longer, there will be no need of a foreign intervention—God will do it all Himself."

A SIGNIFICANT FACT.—An Italian from London, has been at Bideford the past week vending models of the Virgin Mary and the Saints, which, it is said, have commanded a ready sale among the tractarian party in the Church. We hear that the models are of exquisite beauty, and fetch a guinea apiece.—North Devon Journal.

We see that some of the societies established for the publication of class theology are on their last legs. The Sportswoode, instituted for the purpose of reproducing the writings of the Scotch Episcopal Divines, has been summoned to discuss the question of its own dissolution; and the Wadrow an older society, which issued works connected with Presbyterian literature, is likely, it is said, to follow.—Bath Journal.

THE CATHOLIC CHURCH IN EGYPT.—Alexandria, Dec. 21.—Last week the European residents of Alexandria had the satisfaction of hearing the tones of a full sized bell belonging to a church just built by the Jesuits in this town.—This is the first bell that has been heard to ring in the Ottoman empire, and the Christians owe this concession entirely to Mehemet Ali's liberal policy. The Jesuits began their church long after the English had commenced theirs, and the latter, from want of funds, has remained in its present half finished state for the last two years.—Times' Correspondent.

DIOCESE OF RICHMOND—WHEELING.—On Sunday, 26th November, the very beautiful Catholic Church, lately erected in Wheeling, Va., was dedicated to Almighty God, under the invocation of St. James, Ap. by Right Rev. Richard Vincent Whelan, D.D., Bishop of Richmond, assisted by the Right Rev. Bishops of Cincinnati and Pittsburg, Very Rev. Thomas Heyden, of Bedford, Penn., and Rev. Mr. Lawrence, of Wheeling.

The Pontifical Mass was sung by the Bishop of the Diocese, Rev. Messrs. Heyden and Lawrence being Deacon and Arch-Deacon. The dedication sermon was preached by the Bishop of Cincinnati, and an eloquent and argumentative discourse on the characteristics of the true Church of Christ was delivered in the evening, after Vespers, by Very Rev. Mr. Heyden.

A room to the right of the altar, is appropriated to the Visitation Sisters, who occupy spacious houses and lot adjoining the Church. This room is separated from the sanctuary by an iron gate, such as is seen in chapels of that community elsewhere. The enlightened citizens of Wheeling have already proved how highly they appreciate the services which these accomplished Ladies are so capable of conferring on Society, and we were informed that the Academy, though recently opened, already numbers about seventy pupils. Thus does Religion take Education by the hand and associate her in the blessings she bestows on the world, and the gratitude she inspires.—Cath. Tel.

CLEVELAND.—There were fifteen priests and several seminarians at the Retreat preached recently in Cleveland by Rt. Rev. Dr. Whelan. The Retreat was followed by a Synod. The Sunday following, Bishop Rappo held an ordination, at which two of the Seminarians received the clerical tonsure, and Rev. Messrs. Peter Kroush, James Monaghan and Aug. Berghies were ordained priests.—B.

From the Dublin Review.

[Cont. next.]

On Nov. 10th, 1511 Luther writes to one of his friends, that he had almost abandoned all hope for Germany, so universally had avarice, usury, tyranny, dissension, and the whole host of untruth, wickedness, and treachery, as well as disregard of the word of God, and the most unheard of ingratitude, taken possession of the nobility, the courts, the towns, and the villages. In the March of the following year, he writes in much the same strain, adding, that his only hope is in the near approach of the last day;—the world has become so barbarous, so tired of the word of God, and entertains so thorough a disgust for it. On the 23rd of July, he declares, that those who would be followers of the gospel, draw down God's wrath by their avarice, their rapine, their plunder of the churches; while the people listen to instructions, prayers, and entreaties, but continue nevertheless, to heap sin upon sin. On another occasion, (October 25th, 1512), he declares that he is tired of living in this hideous Sodom, that all the good which he had hoped to effect has vanished away; that there remains naught but a deluge of sin and unholy, and nothing is left for him but to pray for his discharge. And in reality, not only did he wish for death as a boon to himself, that he might be released from this satanical generation, but he was even able calmly to see his little daughter Margaret, to whom he was devotedly attached, die before his eyes. 'Alas!' he cried to the prince of Anhalt, 'we live in Babel and Sodom.' Everything is growing worse each day. And even in the very last hours of his life, so bitterly did he feel the immorality and irreligion of the city which he had made the chosen seat and centre of his doctrines, that he had actually made up his mind to leave it for ever. So sensible was he made of the connexion between his doctrines and the moral condition of Wittenberg, that the thought of residence there became insupportable. 'Let us but fly from this Sodom!' he wrote to his wife a few months before his death, 'I will wander through the world, and be my bread from door to door, rather than embitter and disturb my poor old last days by the spectacle of the disorder of Wittenberg, and the fruitlessness of my bitter dear toil in its streets.' It is a significant commentary on the fruitlessness of the mission to which he had devoted his life, that it needed all the influence of the Elector to induce him to abandon his determination!

Such is a fair outline of Luther's own report of the moral fruits of his reformation. It is but too well borne out in its worst details by his friends and fellow-labourers. The reader will perceive that we are drawing but lightly upon Dr. Dollinger's abundant and overflowing pages; and for what reasons, we must be even more sparing in our extracts. We shall only observe that those which we mean to present are taken almost at random; that it would have been easy to find hundreds of others equally striking; and that the effect of all is grievously impaired by the harsh and fragmentary form, in which, of course, they must appear in such a notice as the present.

Few of the reformers dealt less in extremes than the old Monachism. What therefore are we to think of the state of things which drew even from him the exclamation, that 'in these latter times the world has taken to itself a boundless licence; that very many are so unbridled as to throw off every kind of discipline, though at the same time they pretend that they have faith, and that they invoke God with true fervour of heart, and that they are lively and elect members of the church, living, meanwhile, in truly Egyptian indifference and barbarism, and in slavish subjection to the devil, who drives them to adulteries, murders, and other atrocious crimes?'—These also, too, he tells us, are strictly wedded to their own opinions, and entirely unacquainted of remonstrance. Men receive with avidity the inflammatory harangues which exaggerate liberty and give loose rein to the passions; as, for an example, the cynical, rather than christian, principle, which denies the necessity of good works. Positively will stand amazed that a

generation should have ever existed, in which these ravings have been received with applause. 'Never in the days of our fathers,' he avows, 'had there existed such gluttony as exists now, and is daily on the increase.' 'The morals of the people, all that they do, and all that they neglect to do, are becoming every day worse.—Gluttony, debauchery, licentiousness, wariness, are gaining the upper hand more and more among the people, and in one word, every one does just as he pleases.'

'Most of the preachers,' writes Bucer, 'imagining, that if they inveigh stoutly against the anti-christians [papists], and chatter away on a few unimportant fruitless questions, and then assailed their brethren also, they have discharged their duty admirably. Following this example, the people, as soon as they know how to attack our adversaries, and to prate a little about things far from edifying, believe that they are perfect Christians. Meanwhile there is nowhere to be seen modesty, charity, zeal, or ardour for God's glory; and in consequence of our conduct, God's holy name is everywhere subjected to horrid blasphemies.' 'Nobody,' writes Althamer, in the preface of his Catechism, 'cares to instruct his child, his servant, his maid, or any of his dependants, in the world of God or his fear; and thus our young generation is the very worst that ever has existed. The elders are worthless; and the young follow their example.' 'The children,' says Colman, 'are habituated to debauchery by their parents, and thus comes an endless train of diseases, seductions, assaults, murders, robberies, and thefts which unhappily, owing to the state of society, are committed with security. And the worst of all this, that they are not ashamed to palliate their conduct by the examples of Noah, Lot, David, and others.'

In one word, it would be as difficult to add to the catalogue of popular crimes enumerated by these men—contempt, falsification, and persecution, of God's word, abuse of his holy sacraments; idolatry, heathenism, sorcery, leathemish and epicurean fine, indifference about God, absolute infidelity, disgust of public worship, ignorance of the first elements of religion, and the whole hideous deluge of shame and sin shamelessly committed, as if God's commandments, not the mere result of human weakness and frailty, but persevered remorselessly and unrepentingly, and regarded by the majority of men as no longer sinful and disgraceful, but as downright virtues, and legitimate subjects of boast and self-gratulation—as it would be to add to the evidence of the universal prevalence of such crimes which they supply, and for the truth of which they themselves challenge a denial. 'Take any class you please,' says Dietrich, 'high or low, you will find all equally degenerate and corrupt. What is more, there is no longer any social honesty to be found among the people. The majority pervert the Gospel, and cling to the old idolatry. The rest, who have received God's word and Gospel, are also lawless, insensible to instruction, hardened in their old sinful life, as is evident from the whoredom, adultery, usury, avarice, lying, cheating, and manifold wickedness which prevail.'

There is one branch of this subject which we do not approach without great regret, but which, nevertheless, it would be most unhistorical, as well as unphilosophical, to overlook, because there is none in which the working of the positive teaching of the reformers is so palpably and unmistakably recognised. We refer to the avowed and undeniable deterioration of public morality,—the indifference to the maintenance of chastity, to the observance of the marriage vow, and indeed to the common-place deceits of life, by which the spread of Lutheranism was uniformly and spontaneously followed. We cannot bring ourselves to pollute our page with the hateful and atrocious doctrines of Luther (vol. i pp 428-9.), of Saxeus (p. 431), Dresser (p. 432), Bugenhagen (p. 434), and many others (p. 431), founded upon what they allege to be the physical impossibility of observing continence, which requires from the original constitution of the sexes, as pronounced by God, but we are necessitated to allude to them, in order to establish beyond question the connexion of these doctrines (which, it must be remembered, were enforced by Luther chiefly in his Ger-

man tracts and sermons addressed to the entire people) with the moral consequences which we shall proceed to detail, as briefly and as slightly as circumstances will permit, in the words of the authorities collected in the pages before us.—Nothing can be more revolting than the picture of universal and unrestrained depravity which they reveal.

'The youths of the present day,' says Bronnius, in 1533, 'are hardly released from their cradles when they must take women to themselves, and girls, long before they are marriageable, begin to think of men; priests, monks, and nuns, marry in despite of every human law.' Four years earlier the reformer of Ulm, Conrad Jan, complained that 'impurity and adultery were universal in the world, that each one corrupted his neighbour, that it was no longer reputed a sin or a shame, but was even made subject of public boast.' In 1537, Oslander complains, that 'so commonly, and, unhappily, in all places with such impunity, were fornication practised, that, revolting and unchristian, as it is, wives and daughters were hardly secure among their own blood relations, where their virtue, honour, and purity should be most highly respected; and his colleague Lank avows that 'now-a-days the vice of unchastity is made a subject of laughter and of amusement.' Mathios discovered a token of the approach of the end of the world in the prevalence of this vice. How universal was the practice of debauchery, adultery, fornication, incest, conjugal infidelity, we learn partly from the criminal processes, the conspiracies, and the superintendents, partly from private intercourse. Assuredly either the last day is at hand, or there is some awful presence at our door.—'We Germans, now-a-days,' says Saxeus, in 1531, can boast but little of the virtue of chastity, and that it is disappearing so fast that we can hardly speak of it any more. The number who still love it are so small, that it would be matter not of surprise, but of absolute horror; and debauchery prevails without fear and without shame. The young learn it from the old, one vice leads to another, and now the young generation is so steeped in every vice, that they are more experienced in it than were the oldest people in former times. Braunmuller, minister of Wurtemberg in 1559, complains that 'basinardy is very common. Every one is so hardened, and so habituated to this diabolical vice, that it is no longer considered grievous, for it is as daily bread every where around. Almost every wife is unfaithful, and hence no one need wonder at the band of adulterers in these our days is more powerful and influential than it was in the days of our ancestors, or even of the heathens.' Again, five years later, Andrew Hopperud raised the same complaint in Mansfeld. 'We see and hear (alas! God help us!) that impurity and fornication have made frightful inroads among christians, and have sunk their roots so deeply, that it is hardly any longer reputed a sin, but is rather gloried in as a noble and desirable thing, without sorrow or remorse of conscience.' In 1573, Christopher Fischer, superintendent in Bauswick, complains in like manner, that 'such is the prevalence of whoredom and debauchery, that they are no longer looked upon as sinful; any one who has the opportunity thinks he does well in availing himself of it, for the world does not punish it; and, as for adultery, so completely has it obtained the upper hand, that no punishment can avail any longer to suppress it.'—Vol. ii. pp. 433-7.

We cannot venture to extend our extracts on this subject. It need only be added that the frightful state of morality depicted in these pages is attributed without disguise, even by the Lutherans themselves, to the doctrines of Luther already alluded to. The reader will find at pp. 438-40 a long and most remarkable extract from Czezanovius, in which the connexion is fully and freely admitted. Districts in which these crimes were utterly unknown, were scarcely initiated in the principles of the Reformation till they became corrupted to the heart's core.—A most remarkable example of this is Danzig, a district in Holstein, in which the Catholic religion was abolished in 1522. So remarkable had this province been for the purity and simpli-

* After all one can hardly wonder at this, when one recollects the charms of what is still popularly preserved as Luther's favorite chant, 'Wer liebt nicht Weiber, Wein, Gesang, Er bleibet ein Narr sein Leben lang!' * Who loves not women, wine, and song,

city of its population, that it was known under the name of *Maryland* [Maricland]; cases of unchastity were so rare and unexampled, that the forfeiture of her virtue on the part of a female was visited with perpetual disgrace, and was generally atoned for by voluntary exile, and even in some cases by the suicide of the despairing delinquent. Before Lutheranism had been established ten years, its own apostle, Nicholas Joes (in 1511), was forced to complain that 'public crimes—especially whoredom, adultery, and merciless, heathenish, Jewish, nay, Turkish usury—prevail so universally, that he was obliged to call God to witness that neither preaching, teaching, instruction, messages, nor the terror of God's wrath, and of His righteous judgments, was of any avail. The practice of divorce, too, was in every reforming country an immediate consequence of the Reformation; and if there were no other evidence of the connexion between the introduction of the new religion and this frightful deterioration of morals, it would be found in the numberless laws against adultery, fornication, bigamy, &c. which date from this period, and the frequent and flagrant convictions and sentences, under these laws, in every Protestant province in Germany.—Thus abundant and convincing evidence of all this, we must refer the reader to the fifteenth section of the first volume, which is a mine of authentic and most extraordinary learning, but not free from that coarseness and crudeness in which learned writers too often flatter themselves, and which is not only disgusting, but also tedious.

Indeed, to add further testimonies would be but to weary and disgust the reader. We have said with truth, to call even these few from this mass of painful and revolting records, had been anything but an agreeable task; and that the reader who will be content to pursue the general enquiry further for himself, to read through the evidence of Adolph Spalatin, Bugenhagen, Gerbel, Major, Glesius, Myricus, Drentius, Schneck, Westhus, Camerarius, and the numberless others whom the author's industry has accumulated, must make up his mind to encounter many shocking and disagreeing details, for which the popular representations of the social and religious condition of the great era of the Reformation will have but ill prepared him.

OLD SAWS AND PROVERBS.

A knife discovered is the greatest fool.
A sharp reproof is better than a smooth deceit.
A young man idle, an old man needy.
All end simplicity is refined imposture.
An evil heart can make any doctrine heretical.
An idle brain is the devil's workshop.
An open door will tempt a saint
Bacchus has drowned more than Neptune.
Be always at leisure to do good.
Be timely wise rather than wise in time.
Better to live well than long.
Cheerfulness is perfectly consistent with poverty.
Cure not severely, nor punish hastily.
Command your temper lest it command you.
Conscience is never dilatory in its warnings.
Comply cheerfully where necessity enjoins.
Conscience is the chamber of justice.
Gentility without ability is worse than plain beggary.
Good wine needs no bush.
Credit lost is like a broken looking-glass.

DEDICATION OF ST. JOSEPH'S CHURCH, CINCINNATI.—This interesting religious ceremony, to assist at which the various religious and charitable societies marched in procession with music and banners, attracted an immense, but a most orderly assembly, last Sunday. The Benediction was performed by the Right Rev. Bishop Purcell, with whom there was in attendance a large number of the Clergy of the city and diocese. The Bishop also celebrated a solemn High Mass, at which the Rev. Mr. Farneding was assistant priest, Rev. Messrs Jaucher and Schenck deacon and subdeacon, and Rev. Mr. Hammer minister of ceremonies. Rev. Mr. Gavriel preached at the Gospel and Rev. Joshua M. Young addressed the audience after the Communion. Such are converts, the one a representative of the power of divine grace over the descendants of Luther and Calvin in Germany and Switzerland, the other of the Puritan stock of New England. Both testifying that truth and salvation were to be found only in the Roman Catholic Church, and congratulating the faithful people who had feared such a glorious triumph of its triumphs over all opponents for eighteen hun-

Poetry.

THE FROST SPIRIT.

BY J. G. WHITTIER.

He comes, he comes—the Forest Spirit comes! You may trace his footsteps now On the naked woods and the blasted fields, And the crown hill's withered brow. He has smitten the leaves of the grey old trees. Where their pleasant green came forth, And the winds that follow wherever he goes, Have shaken them down to earth.

He comes, he comes—the Forest Spirit comes! From the frozen Labrador. From the icy bridge of the Northern seas, Where the white bear wanders o'er; Where the fisherman's sail is stiff with ice, And the luckless forms below, In the sunless cold of the atmosphere Into marble statues grow!

He comes, he comes—the Forest Spirit comes! And the quiet lake shall feel The torpid touch of his grazing breath, And the ring to the skater's heel; And the streams which danced on the broken rocks

Or sang to the leaning grass, Shall bow again to their winter chaid, And in mournful silence pass.

He comes, he comes—the Frost Spirit comes! Let us meet him as we may, And turn with the light of the parlor fire His evil power away: And gather closer the circle round, When the firelight dances high, And laugh at the shriek of the baffled head, As his sounding wing goes by!

TO-MORROW.

FROM THE SPANISH OF LOPE DE VEGA.

Lord, what am I, that, with unceasing care, Thou didst seek after me,—that thou didst wait, Wet with unhealthy dews, before my gate, And pass the gloomy nights of winter there? O, strange delusion, that I did not greet Thy blest approach! and O, to heaven how lost, If my ingratitude's unkindly frost Has chilled the bleeding wounds upon thy feet. How oft my guardian angel gently cried, "Soul, from thy casement look, and thou shalt see How he persists to knock and wait for thee!" And O, how often to that voice of sorrow, "To-morrow we will open," I replied, And when the morrow came, I answered still, "To-morrow!"

Hymns of the Heart.

No. 5.

CONFIRMATION.

My God, accept my heart this day, And make it always Thine,— That I no more from Thee may stray, No more from Thee decline.

Before the Cross of Him who died, Behold I prostrate fall: Let every sin be crucified,— Let Christ be all in all!

Anoint me with Thy heavenly grace, Adopt me for Thine own,— That I may see Thy glorious face, And worship at Thy throne!

May the dear blood, once shed for me, My blest atonement prove,— That I from first to last may be The purchase of Thy love!

Let every thought, and work, and word, To Thee be ever given,— Then life shall be Thy service, Lord, And death the gate of heaven!

CHRISTMASS AT SAINT GEORGE'S

The Spiritual Retreat ended on Sunday night with Bishop Wiarmen's sermon, which sermon was listened to by more than three thousand people as there was no sitting, no standing room; the whole church was filled. It was past midnight when all was finished; and by eleven, the bright Mass gathering was at the church doors. Notwithstanding the notification in the Saturday's Tablet, more than two thousand people had come together at St. George's to attend the Holy Mass; and so unexpected a crowd caused a fierce and terrible confusion. Owing to

my admirable arrangements, only one small door was opened for the ingress of between two and three thousand persons. Thus, nothing could exceed the pushing and squeezing and complaints and all manner of things at this unheard-of contrivance to create confusion. "Sure, and was ever such a thing seen as this," said Mrs. Meloney, as she was whirled round and round by the struggling crowd! "Kick at the door," said one; "Kick the door down," said another; "You should speak with less temper," said a third; "and perhaps we are angry for nothing, after all," said a fourth, "for here are the doors opening, so keep your tempers." In they came, hundreds following hundreds, until the church from door to chancel was one mass of human beings, yet the movement was reverential, and the demeanour of the mixed multitude most respectful, for there were as many non-Catholics as Catholics present. The chancel presented one blaze of wax lights, intermingled with the green plants and holly branches of Christmas. A low Mass, without music or sermon, was offered in such stillness and wilderness-like quiet that one might have thought that the sacred rite was being celebrated in some sequestered oratory in the depths and silence of a forest. All was soon, too soon, over; the lights were extinguished, and the crowd silently withdrew. Next year, please God, should there be a public midnight Mass at all, the doors shall be thrown open at ten o'clock, and the people let in, a short midnight High Mass sung, and a short sermon delivered, then every one will be satisfied, edified, and consoled. It was all my fault that many were not satisfied. At five o'clock, the next Mass was offered, Mass followed Mass, at times three Masses were going on at once, until the grand High Mass at eleven. The Right Reverend Dr. Wiseman celebrated and preached. There was a procession all round the interior of the church of more than fifty persons, headed by the usual deservants, with incense, cross, and high-bearers, and, last of all, the Bishop. This had a beautiful effect. The music was Mozart's 12, and fairly done. Hundreds of persons were obliged to go away from the doors, as the church was crammed to suffocation, so much so that the procession could not proceed at the commencement of the Mass and only with difficulty afterwards, when hundreds had moved away. There was Vespers at three o'clock, at which the Bishop officiated, and thus concluded the Christmas at St. George's. But should we be on earth next Christmas, there must be some office on Christmas evening, because there was as great a multitude in the road and round the church on Christmas evening as in the morning. This was not expected, but such was the fact, and much disappointment and dissatisfaction was felt and expressed by the crowds that lingered about until nearly eight o'clock in eager expectation for the opening of the church. And now, are we all agreed that St. George's is too large, or too small; how shall it be? If of twice the dimensions, it would have been filled, there is not a doubt, on Christmas Day. How say ye? Say what you like, but don't lose your temper. Well, and it was a sight, was Christmas at St. George's, that made one say, "Gratias agimus"—"Glory be to God in the Highest, and on earth peace to men of good-will." Why did England chase away Christendom—public worship from her beautiful shores? The very name stands against her—Christmas! or the Mass offered on Christ's birthday; so it was for hundreds of years the joy, consolation, and spiritual sustentation of Catholic England—not only on Christ's birthday, but every day throughout the long year; for every day was the holy Mass said and sung. Let us hope and pray that the sacred rite of the Thursday evening before the Passion, the Mass, may again commemorate the Lord's death every day in England until the great day of His second coming, and every day represent that death until He come; and every day—and all day and all night—bring Him, not in shadowy, figurative presence amongst us, but in very and truth and substantial reality. How beautiful is St. George's chancel, with its red light ever burning day and night before the tabernacle in which he reposes! Early in the grey of the morning, when all is still, motionless repose—there is the red light burning—the only watch seen at the hallowed shrine of Jesus; it has been burning all night. Yes, but are no ministering Angels around about? Yes; speak softly; yes; walk quietly, and with lowly, affectionate reverence adore your Lord and King. Go into the church late in the night—all is dark, all

death like tranquillity, but see, there the red light watches and shows wherein they have placed Him. Oh! my Incarnate God, why dost Thou suffer so as yet from the hands of men! Ah! the curtain is yet unlifted, what a flood of overpowering charity shall anon be revealed. FATHER THOMAS.

Holy Innocents.

NEW ENGLISH HISTORY OF IRELAND.

Thomas Wright, M. A. F. S. A., who has written works illustrative of British History, is now engaged on an History of Ireland, which he is publishing in parts, and which is to describe the country "from the earliest period," to what the author dignifies by the appellation of "the Rebellion of 1848." He has discovered traces of similarity in habits and manners between the Britons and Irish in remote times, which must, we should think, give umbrage to those gentlemen who keep up such a potter, now-a-days, about "Celtic" desires and tendencies. He even assigns a superiority to the much abused Irish:—

"The monuments of the earlier inhabitants that remain, confirm in general the statement of the Roman historians, that they resemble the Britons in habits and manners.

"In one respect, the contents of the sepulchres of the ancient Irish seem to contradict the Roman authorities, inasmuch as they apparently, testify a higher degree of cultivation than in Britain. In most cases, the Irish urns are better made and much more richly ornamented than the British urns. The personal ornaments are more numerous and of greater intrinsic value, and articles of gold are far more abundant. The forms and ornamentation are, however, similar in character; and we have other proofs that gold was found in Ireland in greater abundance at a remote period."

FENELON ONCE A MISSIONARY IN THE WEST.

Robert Greenhow, Esq., of Washington, D C, read a paper at the last meeting of the Historical Society, proposing to show the evidence of the fact that the Archbishop of Cambrai and the illustrious author of "Télémaque," was once a missionary in the Western part of New York. From the statements, it appeared, that in various French colonial transactions his identical name is mentioned in the connection above referred to, and during this period, between 1668 and 1673, his life in France is unaccounted for. Mr Greenhow, whose occupation is that of a linguist for the Government at Washington, and therefore every way competent to the task, announced his intention to make further developments on this interesting subject, as he was confident he had in his hands ample materials to arrive at definite proof.—Cath. Herald.

EXTRAORDINARY CLOCK.—Heard to the distance

of 300 miles. The various telegraphic offices along the line from Cincinnati to Pittsburg, were thrown into some excitement last evening by an incessant and uniform ticking, which occurred in their various registers. It appears that Professors Walker and Locke have connected an Astronomical Clock with the line in such a manner that its beats were conveyed to Pittsburg, for determining longitude. That a clock going in Cincinnati should tick so loud as to be heard in Pittsburg or Philadelphia and all along the intermediate line, at one and the same moment, is an item of "Natural magic" which a few years ago could scarcely have been predicted.—Cincinnati Times.

LIFE OF MADAME CATHARINE ADORNA.—by

Thomas C Upham, D D. This work, which we have not seen, is favourably noticed by our neighbor of "the Presbyterian." The subject is Saint Catharine of Genoa, whom the author presents as a model of holiness, whilst he strips her of the title with which the Church of God has adorned her. The Presbyterian does not hesitate to acknowledge the excellence of the model held up for imitation, although it be borrowed from a Catholic gallery. He insensibly admits the principle on which the Church acts, in presenting to her children the examples of those who have been most conspicuous in reducing to practice the maxims of Christ.

"The life and walk of faith are not what they should be in the Christian Church. There is too much disposition to characterize enthusiasm, or mysticism, whatever is beyond the most ordinary attainments. It is important then, that a high standard should be held up, and that Christians should be exhorted to go on to perfection. Ca-

tharine of Genoa was in the Roman Catholic Church. She was born in 1417. She was evidently taught of the Spirit. Her attainments were high. The author has not furnished her full biography, but selecting points in her religious experience, he has explained, defended, and enforced them."

How often is not homage unconsciously given, by adversaries, to one or other of the principles of Church economy and discipline! The inquiry of natural religion,—testimonium animæ naturaliter Christianæ,—is not confined to the existence of God; it embraces the honor due to his servants. We are naturally inclined to follow example; and it is worthy of a Church divinely guided, to propose to her children examples of supernatural virtue, to the imitation of which we may rise, by the aid of divine grace. "Longum iter per precepta; breve et efficax per exempla;" is an axiom of Seneca; but Christian experience confirms the sentence of the Pagan philosopher, and many like Augustine and Ignatius, received the first or strongest impulse to Christian piety from the consideration of the lives of those, who with passions like their own, overcome temptations, and gained the crown of life.

AN EDIFYING SPECTACLE.—On Sunday morn-

ing last the Right Rev. Bishop Purcell administered the Holy Communion to eleven hundred men in St John's Church! On the festival of St. Stephen, a very great number, principally females, received the sacrament in the same church; and the children, on another day, partook of the divine banquet. A Retreat had been preached in St John's, by the Rev. Mr Weininger, S. J., and the people responded most heartily to his pious and eloquent exhortations. During the Retreat the number of communicants in St John's church was four thousand six hundred. Many members of the other Roman Catholic congregations are included in this number. Such an extraordinary manifestation of devotion will be cheering to us to the clergy and faithful of the diocese.—Cath. Tel.

PREACHING.—"We often assume the ministry

of preaching to promote the salvation of our brethren; but unless our discourses please, they cannot prove profitable. Whilst our intention is thus laudably directed to please, we shamefully come to study our own glory, and we who sought to rescue others from the bondage of sin, become entangled in the meshes of self-love, and bondage of sin. The love of human praise is like a tober in disguise, who offers himself as a companion to an unsuspecting traveller, and as they journey forward plunges his dagger in his side. This zeal for the common good degenerates into self-seeking, and by a shocking combination the very act which was inspired by virtuous desire, is consummated in sin."—St. Greg. M. l. ix. in c. ix. Job 37.

ORDINATION AT OSCOTT.—At a General Ordination held at St. Mary's College, Oscott, by

the Right Rev. Dr. Hiltshorn, on the 23rd of December, Easter Saturday in Advent, the following gentlemen were ordained:— Minor Orders.—Edward Carpué, John Stanislaus Flanagan, William Thomas Gordon. Sub-Deacons.—William Grosvenor, Henry Walker, Benjamin Rothland, Thomas Telford, George Montgomery, Thomas Simkies, Edward Vaughan. Deacons.—James B. Morewood, Francis Knox, Frederick F. Wells, Nicholas F. Darrell, John Gordon, Francis Kirsopp, Bernard F. Mavland. Priest.—John Walker.

Births

- January 16—Mrs McAuliff, of a son. " 16—Mrs Bordin, of a son. " 19—Mrs Keating, of a son. " 19—Mrs Shortland, of a daughter. " 22—Mrs Murphy, of a daughter. " 22—Mrs O'Donnell, of a daughter. " 24—Mrs L.ddy, of a daughter. " 29—Mrs McLann, of a daughter. " 29—Mrs Donovan, of a son. " 30—Mrs Murphy, of a son. " 30—Mrs Kenny, of a son. February 1—Mrs McMahon, of a son. " 2—Mrs Farteier, of a son. " 2—Mrs Rouse, of a daughter.

Died.

- On the 26th January, Anastia, daughter of John and Mary Walsh, aged 8 months and 15 days. On the 29th, James Hordon, native of the County Waterford, aged 33 years. On the 30th, Catherine, infant daughter of Daniel and Catherine Loneragan, aged 21 days. On the 1st February, John, son of James and Esther Coogan, aged 12 years. Bridget, daughter of James and Cath. Walsh, aged 5 years.