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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, it shall be loosed also in heaven. S. Matthew xvi. 16-19.

# THE CROSS.



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

## CALENDAR.

- March 6—Sunday—Quinquagesima Sunday
- 7—Monday—S. Casimir King and Conf.
- 8—Tuesday—S. Thomas of Aquin C. Doct. doub. &c.
- 9—Wednesday—Ash Wednesday
- 10—Thursday—S. Francis Roman widow
- 11—Friday—Crown of Thorns of our Lord Jesus Christ, Great doub. Sup.
- 12—Saturday—S. John of God Conf. doub. from 8th.

## THE CONFESSORIAL.—THE BISHOP OF DERRY TO LORD STANLEY.

As some of our readers may not have had an opportunity of seeing the Letters of the above gifted Prelate, we publish the following remarkable passages from his reply to the calumnies of Stanley against the Holy Tribunal of Penance.

"You are reported, my Lord, to have said that the Catholic Confessional is being conducted by us with a degree of secularity, and carried to an extent dangerous alike to the civil government and the peace of the community. The priest conceals the secrets of the guilty penitent, and is ever ready to denounce the informer." Is not this, my Lord, a sweeping censure on what every Catholic throughout the world, as well as the Catholics of Ireland, has ever believed to be an institution the most divine and sacred. Confession is practised in Ireland, dangerous to the government and peace of the community! In this assertion—I say it with all respect—there is as much ignorance, if not malice, as was ever conveyed in the same number of words. Our discipline, my Lord, as I stated above, regarding confession and the strict secrecy to be observed regarding things confessed, is the discipline of the Catholic Church throughout the world. It has been the discipline of the Church of God at all times and in all places. It is still the discipline of the acts who, in the earliest ages, separated from the Catholic Church. In this the Copts, the Armenians, the Maronites, the Nestorians, the Eutyrians, the Greeks, the Latins, are all agreed. The canon of the great Council of Lateran, on this subject, is a canon to which every Christian, if we except some of the new sects that the sixteenth century ushered into the world could, without the violation of either principle or practice, cordially subscribe.

"Let the priest take care, neither by word nor sign, nor in any way or manner, to discover the sins of his penitents. Should any presume to reveal the sin discovered to him in the tribunal of penance, we decree not only his deposition from the sacerdotal office, but also that he be thrust into a close monastery, there to do penance to the end of his life."—(Fourth Council of Lateran, held in 1215, under Pope Innocent, chap. "Omnis utriusque sexus.")

You, my Lord, either knew the existence of this canon, or you did not. If you knew it, while making the assertion regarding our Irish discipline, I can scarcely find a sufficiently respectful name by which to designate your conduct. If you did not know it, I am equally puzzled for an excuse for you, a Protestant, protesting in such a manner against sacred things, of which you could not speak a single sentence without falling into the most egregious blunders. What, my Lord, is still worse, you would seem, by the statement you made, to be wholly ignorant of the discipline of your own Church, though you profess to be one of its most ardent admirers, and zealous defenders. I beg to direct your lordship's attention to the 113th canon of the Church of England. It reads thus:—

"Provided always that if any man confess his secret and hidden sins to his minister for the un-

hardening of his conscience, and in order to receive spiritual consolation and ease of mind from him, we do not in any way bind said minister by this our constitution, but we do strictly charge and admonish him that he do not at any time make known to any person whatever, any crime or offence so committed to his trust and secrecy."—(See the body of the canons drawn up in 1663.)

You perceive my Lord, the truly awkward position in which you placed yourself! Were you ignorant, my Lord, of the existence of this constitution? or if not ignorant of its existence, where was your sense of equity when you imputed to the Catholic Church in Ireland, as a crime, what as the obedient son of the Church of England you must ever eulogise and commend as a virtue?—Where, my Lord, were your just weights and measures—that equanimity—that strict impartiality—the most ennobling dispositions and qualifications of a legislator? It may be that you, being initiated in the mysteries of the English sanctuary, understood well that this canon was not being carried out to its full extent—that your ministers, traitors to their duty, set the canons and discipline of that Church at defiance, and did reveal to somebody, the government no doubt, the secret sins of the unhappy sinners who too confidently committed their secret crimes to their frail and faithless keeping—that false to their God, to their sacred office, and their penitents, who were then "to unburden their consciences for spiritual consolation and ease," they (the ministers) only listening to bribery, sacrilegiously made the chair of mercy and of the strictest fidelity, "a mockery, a delusion, and a snare." Is it indeed my Lord, this treacherous practice that has made the power of the keys which they vainly assumed, as idle and as useless in their hands as a shattered reed? Is this indeed the reason that has made the British Episcopalians Protestants generally shudder at the bare thought of confession and during life, and even in death, deride and scorn their priests inviting them to a special revelation of their sins? Is this indeed, my Lord the cause why the injunction, so clearly expressed in your Book of Common Prayer, reads there an idle, unmeaning, unpractical theory—professedly beautiful and advantageous to the sinner burdened with sin—to the heart deeply wounded with iniquity—but practically a hideous spectre standing out in bold relief at the entrance to your holy of holies, having on its lips hurried words of comfort and solace for the intercessors of souls, but on its front, inscribed in characters of fire, treachery, to scare away the faithful from its approaches, or rather, like the God of the Carthaginians or Idumians, it stands with you on its blood stained tripod, as if inviting its foolish worshippers to fling their children into its burning embraces, that with a traitor's consuming hug, it might the more conveniently destroy its unsuspecting victims. I never, my Lord, could understand hitherto why your earnest invitations to confession, in your preparations for communion were so disregarded, so contemptuously spurned, or whence came it that this rubric of your Book of Common Prayer for the visitation of the sick has been so ignominiously treated by your Episcopalians Protestants, as if it were naught but an unmeaning, lifeless cipher—a *vox præterea nihil*. Here shall the sick person be moved to make a special confession of his sins if he feel his conscience troubled with any weighty matter—after which confession the priest shall absolve him (if he humbly and heartily desire it) after this sort—Our Lord Jesus Christ, who hath left power to his Church to absolve all sinners who truly repent and believe in him of his great mercy, forgive thee thine offences, and by his authority committed to me, I absolve thee from all thy sins, in

the name of the Father, and of the Son, and of the Holy Ghost. Amen."

I feel deeply obliged to your lordship, and in the name of the Catholics of the British Empire and of the world, I sincerely thank you for the information you have, however unintentionally, afforded us regarding the secret of the discipline that was among you. Guileless as we were, we attributed the indifference regarding this sacred institution of yours to anything, it appears, but the proper cause. We foolishly believed that your people treated the keys in the hands of your ministers, as the blasphemous assumption of intruders into the fold of Christ, who had no commission from heaven to forgive or retain sins—that they considered that confession to such persons would not be less ridiculous than the confessions made of old by those who sought to be initiated into the mysteries of Ceres. You, my Lord, have let out the secret at last, in letting us understand, by your charges against the Catholic Church in Ireland, that treachery in the ministry of reconciliation was with you considered a virtue. Oh my Lord, "tell it not in Gath, speak not of it in the streets of Ascalon," lest the maids of Israel tremble. The violation of such sacred confidence a social virtue! *Proh pudor*, my Lord! But to come more directly to your charge against our Irish Confessional. I beg your attention while testing the truth or falsehood of your slander by our doctrine and discipline regarding the Confessional. You hitherto might have pleaded the excuse of ignorance. Henceforth, should you blaspheme against us, if it were nothing but to give your malice a substantial form, let the blasphemy proceed from knowledge.

The Confessional, my Lord, we believe to be the ordinary channel appointed by God through which the grace of justification passes into the soul of the sinner who has proved false to his baptismal vows, and mortally stained the white robe of innocence he received from the waters of regeneration. On the grace of justification—on the manner in which God justifies the sinner, as not only you, but others mistake, or seem to mistake, our belief and doctrines, a brief outline of our views on this subject, if not to you, may at least be useful to others. To you, at all events, there will be this important advantage, that with the full evidence of the case before you, you will be the better able to comprehend the full extent of the danger of such doctrines and discipline.

We believe this justification, my Lord, to be not only the remission of sin, or merely a cloak for iniquity, as many believe, but the sanctification and renovation of the interior man, through the voluntary susception of grace and gifts. We believe, by this grace and gifts man, from being unjust, becomes just, so as to be made an heir according to the hope of eternal life. How dangerous, my Lord, is not this doctrine to the civil government? We believe the final cause of this justification to be the glory of God, of Christ and of eternal life; the efficient cause, a merciful God, who gratuitously washes us from our sins, and sanctifies us, sealing and anointing us with his promised holy spirit—the pledge to us of our inheritance—the meritorious cause, his most beloved and only begotten Son, our Lord Christ, who while we were his enemies, on account of the exceeding charity with which he loved us, merited for us this justification by his holy passion on the wood of the cross, and thereby satisfied, for us, God his Father. The subjective cause, the sinner's soul—the formal cause, the justice of God, not that with which he himself is just—with which we gifted are renewed in the spirit of our mind, and with which we are not only reputed, but are truly called and

are just—each receiving justice according to the measure that the Holy Ghost distributes to each, as he freely willeth, and according to the proper disposition and co-operation of each; the instrumental cause, in the case in question, we believe to be the sacrament of penance, to which Christ, who has proper dominion over his own gifts, and can, of course, distribute them according to his own good will and pleasure, in the manner and on the conditions he pleases, has ordinarily annexed the grace of justification. This, of course, my Lord, is a doctrine highly dangerous to the peace of the community? Not to proceed. God in this renovation of sinful man, disposeth all things sweetly, yet effectually, wisely and mercifully prepares and arranges the temple of the soul for the indwelling of his Holy Spirit.

As in the six days' work of the creation, He prepared, ornamented, and beautified the great and material temple of the world, for the introduction of its Lord and master, under Him, man, and thereby showed that He, the great architect, was in this work a free, and not a necessitated agent, so in the great moral work of justification, He, to mark his freedom, and the gratuity with which he bestows his gifts, ordinarily proceeds, as it were, step by step, to its glorious completion. He first breathes in a manner on man spiritually dead, and stirs up the faith that is within him—the root and foundation of all justification. Man under the influence of the gift of faith, and aided by grace, willingly, freely, firmly assents to all that God has revealed, believe, without hesitation, in his promises and menaces, and especially believes that Christ Jesus has merited for him justification by his redemption, in suffering for us as man, and giving, as God, an infinite value to his sufferings. What, my Lord, in this belief is dangerous to the civil Government? Faith, moreover, in the menaces of God, introduces fear, the beginning of wisdom, which makes us dread God's justice in consideration of our sins, and tremble at the thought of the temporal and eternal punishments he has reserved for those who have mortally offended him. A firm faith in God's promises introduces the sweet angelic hope, by which we confide that God is disposed to pardon us through the merits of our Divine Saviour. Fear sends us in spirit to the regions of eternal misery, there to meditate in trembling on the inexorable fires, lit up by the breath of an angry God, and prepared for the evil doer. Hope encourages us to raise our heads, and confidently cast our eyes on the infinite mercy of God, and on our full manifestation in the person of Christ crucified; and to consider that, from his cross, he stretches out his arms to embrace us—that he inclines his head to give us the kiss of peace—that he pours out his blood to cleanse us from our iniquities—and that he offers us his side, opened with a spear, as a passage to his loving heart. Hope in God's mercy introduces the disposition of incipient love—the sweetest daughter of heaven, for how can we consider God so good as to have given his only-begotten Son to die for us sinners, and confidently lean on his mercy, without beginning to love him as the source of all mercy and justice to us. In consequence of this beginning of love, man begins to detest sin as an offence against Him whom he loves, and to be heartily sorry for his transgressions, as opposed to God, the source of all justice—to God the essential Beauty, Sanctity and Order—the great fountain from which alone these things flow to us. This hatred of sin, this sorrow for having offended God, as the source of all justice to us, disposes us to firmly resolve to revenge on ourselves our faithlessness—to commence a new life, becoming by, for, and in God

henceforth new creatures, inviolably observing the commandments of God, and decided on dying sooner than offend him by a single mortal transgression. I ask you again, my lord, is there anything in this doctrine of our confessional subversive of the peace of the community? With these feelings, the work of God within us, who gives the will and the perfection, we run to the sacred bath which a merciful Saviour provided for us. We humbly, sincerely, simply, without reserve or equivocation, expose, in all sincerity, the wounds of conscience to the minister in whose mouth the Redeemer in love for us put the word of reconciliation. This minister—the approved minister of the church—is believed to be the dispenser of the heavenly mysteries of God's grace, on whom the Redeemer breathed, and to whom he communicated his Holy Spirit in the sacramental rite of ordination, when it was said, "Receive ye the Holy Ghost: whose sins you shall forgive they are forgiven them, and whose sins you shall retain they are retained." In this doctrine, my lord, pray tell me is there anything injurious to the civil government? Mark well, my lord. The Catholic penitent, moreover, believes that the minister to whom he confesses, and from whom, by the authority of Christ imparted to him, he expects pardon, is not the lord but the steward of the treasures committed to him, and that can only forgive in the circumstances in which his own Divine Master would not refuse forgiveness. Whom Christ would pardon, him only can the priest pardon, viz., a sinner, heartily sorry, for having offended God, detesting sin for its essential deformity with, and opposition to God, the source of all justice—a sinner, disposed to make every possible reparation to God, whom he offended, to his neighbour, God's image, should he have injured him in person, property, or character; to society, disaffected, scandalized, or in any way disturbed by his conduct—a sinner, disposed not only to break the bonds of sin within him, but to break with all his sinful companions—to commit himself to no secret society, association, or conspiracy, tending in the least to violate that precept of charity by which he is commanded to love all mankind in God, and for God's sake—to forgive his personal enemies, his slanderers, his calumniators. Even you, my Lord Stanley, as his personal enemy he should forgive—as the enemy, however, of his country and of his religion, that is a matter in which his religion and his country are concerned; and should he himself have calumniated or slandered any person, he must be disposed to regret the injury he has done to character, and make the earliest possible satisfaction—public, if the calumnies and slanders were public, private, if they were private. In every, or in any case of this description, reparation must be made, or otherwise, according to Catholic belief or discipline, he cannot obtain absolution. He seeks, my lord, mercy and friendship from a just and loving God. He must be just to all, loving all, and a friend to all. So disposed, and not until so disposed, doth the priest impose the hand of peace upon him, and absolve him from his sins, by the authority of Christ, and in the name of the Father, and of the Son, and of the Holy Ghost.

Now, my lord, let me ask you is there anything dangerous to the civil government, or to the peace of the community, in this holy ordeal through which every Catholic penitent must pass to arrive at the grace of justification? How, I again ask you, could the secrecy of such a confessional be subversive of good government, or detrimental to social tranquility? Take away the secretness, my lord, and you take away confession, and you thereby deprive religion and society, which you pretend to serve so much, of the very best means man ever thought of, or God in his wisdom or mercy, invented, for the reservation of both. Lugo, the great Spanish theologian, says that the bare suspicion of its violation in Ethiopia destroyed for ever the efficacy of that holy institution, and with it, the morals of that sect of Christians.

You might here ask, my lord, such questions as malice generally proposes on such occasions. Cannot the priest abuse the sacred institution of the confessional? Of course he can, as the most sacred things can be abused. Religion is a sacred thing, and it is every day abused. Nothing is more sacred than the holy communion, and it is constantly abused even in your own noble and right honourable house of Lords. Nothing more sacred than the name of God, and by that name you and others swear an oath—the oath of abjuration—which makes angels tremble, and the very devils tremble. Nothing more

sacred than the person of our blessed Redeemer, and yet it is every day blasphemed. The priest, no doubt, can abuse the sacred institution of confession, as everything sacred is being used has been abused. But, if he abuses it, he abuses it at his risk—at the risk of everything he holds dear in earth and in Heaven. As the garden of Eden was preserved from profane aggression by the flaming swords of angels, the Church of God has guarded all the outworks of her sacred tribunal, as planted on thorn round and round her most awful thunders, to terrify and strike down the sacrilegious priest who would dare to pervert his holy office to any evil purpose. Show me, my lord, in that church of yours, which a million of times denounced, yea, even down to the present day, daily, hourly, denounces us, our people, and our creed, and now cries out with more than her olden ferocity for the assassination of her priests—that church on whose account more innocent blood was shed in Ireland than would float the proud navy of England—that church that made the most hallowed things appertaining to her ministers and her religion subservive to extirpate us from "our own, our native land," that she might be elevated and aggrandized on our ruins—show me, my lord, in that church, any such safeguard or protection for the lives of her Majesty's subjects, against the aiding, abetting, perpetrating, or counselling, by word or deed, of assassination, as this safeguard and protection with which the Catholic Church defends the persons of Christians without distinction of sect or creed. "With the approbation of the sacred council, we decree that should any prince, prelate, or any other person, whether ecclesiastic or secular, have caused to be murdered by the aforesaid assassins, any Christian, or have ordered said assassins so to do (although death may not have ensued), or have received, defended, or concealed the same, he shall incur by the very fact the sentence of excommunication or deposition from his dignity, honour, order, and office, and these shall be entered freely on others by the proper authorities. Let him, also, with all his worldly goods, as an enemy to Christianity, be cut off for ever from Christian society. And when it shall have been established by sound proofs that any one has been guilty of so execrable a crime, let no other sentence of deposition, or excommunication, be required to be quoted against him" (Bull of Gregory XIV, a. 3. Concordat c. 1. de Homicid in 6 Decretal).

(To be Continued).

### The Cross;

HALIFAX, SATURDAY, MARCH 4.

#### NEWS FROM THE UNITED STATES.

A Treaty of Peace has been at length made with Mexico by Gen. Scott and Mr. Trist. It has been brought to Washington for the ratification of Government.

The venerable John Quincy Adams expired at Washington on the 23d. February. His funeral was to take place on the 26th, with all possible honour. He had been President of the United States, and in early life discharged many important functions in various Courts of Europe. Though in very enfeebled health, he came to attend the present Session of Congress, and his exertion proved too much for his shattered powers. He has left a public man behind him of the same exalted character, experience and ability. Mr. Adams was always conscientiously opposed to the shameful and unjust aggression upon the neighbouring Republic of Mexico, and on all religious matters was, we believe, extremely tolerant. He was a great admirer of the Catholic Bishop of New York. During Dr. Hughes's memorable Sermon in Congress, on Sunday 12th of December last, the most remarkable man in his entire audience, and the most profoundly attentive listener, was John Quincy Adams. At the close of that most impressive and able discourse, the hoary Statesman was seen leaning on the arm of the Bishop of Halifax and tottering up the steps of the Tribune to the Speaker's Chair to compliment Dr. Hughes. He warmly grasped the hand of that distinguished Prelate, and thanked him in his own name as well as that of Congress "for his admirable discourse, and for the very instructive lesson on their Legislature's duties which he had read to both Houses of Congress." It is erroneously stated in some of the papers that Mr. Adams was a Senator. He was a member for Massachusetts in the House of Representatives. The habits of Mr. Adams were simple and dignified, and his

life most systematic. He was a walking Chronicle of all the events of his time. Both at home and in foreign countries he observed, and wrote down everything. His Diary, if published, will be one of the most valuable legacies which the United States could receive.

We perceive with deep regret an account of the death of the Rev. Mr. Murphy, a recently ordained Priest of New York, who took fever in the discharge of his duties at the Quarantine Station in Staten Island. What is still more melancholy, the Rev. Mr. Smith, who attended Father Murphy, has also taken the fever and died. During the last year twenty-seven Catholic Priests and one Bishop fell victims to this Emigrant Fever in the North of England.

The Anniversary of the foundation of the "Confraternity for the Conversion of Sinners" was lately celebrated at Philadelphia. In the morning there was a solemn High Mass celebrated by the Vicar General, Very Rev. Mr. Garland, assisted by the Rev. Messrs. Carter and Strobel. Bishop Kenrick was present, and preached a moving sermon on the nature and objects of this holy association, and the means by which it accomplishes the ends proposed. At Vespers there was another discourse on the same subject, by the Rev. Mr. Barbelin, one of the Jesuit Fathers of Philadelphia. At night a third Sermon was preached by the Rev. Mr. Sourin when the impressive and pious exercises of this Sacred Association were closed by a benediction of the Most Holy Sacrament. Philadelphia is a truly Catholic City. Its churches, colleges, schools, orphan asylums and convents, in a word every Institution connected with its religious progress reflects the highest credit on its Catholic spirit. The Clergy are zealous and untiring in the discharge of their sacred duties, and there are numerous models of education and fervor amongst the laity which would do honour to the primitive ages of the Church. It is not surprising then that so many conversions take place there, and among the most respectable classes and professions. The united prayers, the numerous and fervent communions, the abundant alms, the institutions of charity and mercy, the generous contributions for clergy, colleges, churches and all religious purposes, the heroic sufferings for faith and conscience, all cannot fail to draw down Heaven's choicest gifts on the devoted Catholics of Philadelphia. The noble Cathedral will be the crowning work of their piety, and the imperishable monument of their faith. Our readers may form some idea of the gigantic undertaking when we tell them that the foundations alone have cost between two and three thousand pounds, and that there will be no less than fifty Altars in this grand Basilica. The zealous, learned and indefatigable Bishop Dr. Francis Patrick Kenrick—the main spring and conductor of all these religious movements is an Irishman, and well may Dublin be proud of the honour of his birth. He is one of the most erudite Prelates in the American, or indeed any other Church, and was in youth one of the most distinguished students of Propaganda. For many long years after his return from Rome he laboured as a Missionary and a Professor in the far West. Even in his wildest pilgrimages in the wilds of Kentucky he never abandoned his favourite pursuits of religious literature. Several large volumes of Dogmatic and Moral Theology, composed in Latin, and specially adapted to the use of the American Mission attest his unwearied diligence, and great research. He is now giving to the world a Fourth and much improved Edition of his invaluable work on the "Primacy of the Apostolic See"—a book which already enjoys a European as well as American reputation. Dr. Kenrick's brother, the Most Rev. Peter Kenrick, is Archbishop of St. Louis, and the author of several works, some of which have been translated into Italian. He is an Alumnus of Maynooth, and like the good Bishop of Philadelphia, an honour to his native land. If we add to these, the gifted and eloquent Dr. Purcell, Bishop of Cincinnati, and the "Great Bishop of New York," as Dr. McHale so justly calls him, we have four Irish Prelates, whose virtues and learning are not exceeded in any part of the Catholic world.

#### THE GREAT LITERARY IMPOSTER

Bennett of the New York Herald, amidst the laughter and astonishment of the people of America has commended Label, suits! against some of his brethren of the Press. Our able contemporary the Freeman's Journal, the Tribune, and Despatch are among the assailed Journals. All that the wretch has gained by this move, is the

repudication in some of the Papers, of the history of his numerous career for several years past.—His vile attack on Mrs O'Connell, the wife of the Liberator, his triple conviction for libel, his sentence and severe Lecture from the late venerable Judge Kent, his ignominious rejection from the Corn Exchange, Dublin, by O'Connell, his disgusting proclamation about his marriage, his bombastic description of his wife's mental and bodily qualifications are all given in high relief. We should not be surprised to hear of the fellow's having committed suicide before the arrival of the next Packet. We had long been under the painful impression that Bennett was an Irishman. Our Country, thank God, is relieved from that stigma by the recent publications in New York. The native American Journals also repudiate him, and glory in the fact that he was not born in their land. It seems that he was married eight years ago by a Catholic Priest, but we have never heard whether he confessed on the occasion or not. If so, his repentance was of a very brief duration.

One of the Redemptivist Fathers, Rev Francis Poilache, died lately in Michigan. He was the first of the order who died in the United States.

#### ST. PATRICK'S CHURCH.

A new female School has been opened this week in connection with the above Church. From the dispositions already manifested by Catholic Parents in that vicinity it is likely that a great number of children hitherto deprived of education, will avail themselves of this precious opportunity. We are gratified to hear that the Male School under the superintendance of Mr McDonnell, continues to prosper. If the Catholics of Halifax receive but common justice from the Legislature, common-school Education in the populous northern localities will soon be placed on the most satisfactory footing. The Catholics amount to nearly one half the population of the entire city. They are certainly eleven or twelve thousand and yet out of £600 voted for common school Education they get but £100; just one sixth. The remaining £500 are distributed with the most unjust partiality. Not only the claims from numbers, but those arising from poverty on the part of Catholic parents should not be overlooked. This, we suppose, is another proof of the bigbear, hypocritical cry of Catholic Ascendancy! We never wanted Ascendancy; but we shall always cry out for simple justice.

#### NEWS BY THE ENGLISH STEAMER.

The arrival of the Steamer has been so long delayed, that we regret we cannot publish at any length this week some of the most important news from Europe.

The Propaganda have written to the Catholic Primate of Ireland to enquire into the abominable falsehoods that have been recently circulated against the Irish Clergy. Rome will now be fully and officially informed on the subject, and the English defamers of Ireland—both Catholic and Protestant—will be exposed to the indignation of Christendom as a pack of shameless calumniators.

A Bill has been drawn up for establishing Diplomatic relations between Rome and England. We sincerely hope it may never pass, until the majority of the English people return to the Faith of their forefathers.

The Archbishop of Canterbury is dead. He was in his 82d. year. The Queen or Lord John Russell will of course appoint the next Protestant Pope. They could not do better than elevate Doctor Hampden to the dignity.

The General of the Jesuits is seriously ill at Rome.

John O'Connell had arrived in Paris to be present at the obsequies of his illustrious father on the 10th ult. On the evening of that day a dinner was to be given him, at which between ninety and a hundred Peers, and Deputies, and others, had promised to attend.

Count Montalembert, the eloquent champion of Catholicity, was lying ill of fever.

The King of Naples has promised a new Constitution to his subjects on the French model.

The Catholic Bishop of Adelaide, Dr. Murphy, arrived at his See on the 28th of July last, after a passage from London of 102 days.

Dr. Maginn has written another powerful Letter to Lord Stanley.

Dr. Milley has addressed Count Montalembert on the horrible sufferings of the Irish people, and the supine neglect of the English Government. The Young Irelanders are splitting into pieces. The celebrated Mr. Newman has preached his

first Sermon in St. Chad's Cathedral, Birmingham.

Another Priest has died in Liverpool. The accounts of Irish distress are still most heart-rending.

The Very Rev. Dr. Cayne, of Dund. is one of the most respectable Clergymen in Ireland, is dead.

ST. PATRICK'S CHURCH.

COLLECTED BY MESSRS. P. RYAN AND W. WALSH. George Smith, William Burke, Murtimer Dwyer, Patrick Golden, John Willard, Timothy Dunne, Mrs. Mahat, Captain Cahoon, each 1s. 3d.; P. Connor, Michael Morrissey, John Quinn, Thomas Finn, Mrs. Milligan, Mr. Marks, Mrs. Mullens, Miss Doyle, Redmond McCarthy, Mrs. Vaughan.

COLLECTED BY MESSRS. P. MORRISSEY & R. BARBER. Mr. Howard, Miss Warren, Messrs. Brown & Co., Mrs. Lane, Mr. Tobin, Mr. Kavanagh, Wm. Barron, James Bull, Robert Rice, John Phelan, Ronald Megins, William Lonergan, Mrs. McGrath, Mrs. Guntar, Mrs. Quirk, Jas. Liddy, A Friend, each 1s. 3d.; Mr. Boyle, John Mahony, Denis Donnanan, Mrs. Mahony, each 7d.; Mrs. Barber, Peter Loughlin, Mrs. Condon, each 2s. 6d.; Mr. McDonald, 3s. 1d.; Mrs. Connors, 1s. 10d.

COLLECTED BY CHARLES RILEY. Wm. Skerry, 7s. 6d.; David O'Brien, 3s. 6d.; James Hogan, Michael Scallan, P. Walsh, Mrs. Cross, each 2s. 6d.; Michael Murphy, 2s.; Messrs. Ward & Condon, 1s. 10d.; Mr. Pease, P. Deegan, Edward O'Donnell, Thos. Stapleton, John Power, David Barry, Capt. Puse, Mrs. Capt. Aylick, Mrs. Capt. Crockett, D. Landergeran, M. Murphy, Mr. Shay, Mrs. Capt. Cronan, John Cody, Captain Pitt, Richard Anderson, George Weston, Mrs. Dunne, James Dooley, A Friend, each 1s. 3d.; Mr. Mulroney, Mr. Delany, Richard Power, each 7d.

COLLECTED BY R. CUNNINGHAM. Mrs. Langan, 5s.; Mr. and Misses E. Ferrall, 2s. 6d.; Miss Mahat, Miss Mary E. Mahony, Mrs. Timothy Morrissey, Mrs. DeFreitas, each 1s. 3d.

COLLECTED BY MESSRS. A. KESTACE & P. GOING. A Friend, 2s. 6d.; A. Brady, Mrs. Walsh, Mrs. O'Brien, John Mahony, Maurice Holleran, Justice McDonald, Mrs. O'Brien, Wm. Murphy, each 1s. 3d.; Michael Power, Mrs. Rafter, each 7d.

COLLECTED BY MESSRS. J. KELLY AND J. TUOHILL. Edward Ryan, Catherine Caffo, Mr. Gallivan, Wm. Carow, Richard Wade, Lawrence Kenny, William Purvis, each 1s. 3d.; Mrs. Mackey, Mrs. Dillon, John Doyle, David Moffat, Christopher Bannan, James Reardon, Mr. Casey, each 7d. John Defino, 3s. 1d.; William Jones, 10s.; Christopher Joynt, 2s. 6d.; Mr. Kelly, Richard Flynn, each 1s. 3d.

A New Catholic Weekly Paper of 16 pages quarto has been lately started in England. It is called "THE RAMBLER" a Journal of Home and Foreign Literature, Politics, Science and Art. It is edited by Mr. Capes one of the Clerical Converts from the Church of England.

CHARITABLE IRISH SOCIETY.

The following are the officers elect of the Charitable Irish Society, for the present year: President—Hon. E. Kenny. Vice President—Mr. Peter Morrissey, 1st Asst. do—Mr. R. Nugent. 2nd Asst. do—Mr. John Barron. Treasurer—Mr. James Wallace. Secretary—Mr. J. W. Quinan. Asst. do—Mr. W. Walsh. Committee of Charity—Messrs. John Tobin, Patrick Walsh, Timothy Cadigan, Roger Cunningham, Richard Anderson, and Thos. Brown.

TO CORRESPONDENTS.

We have received another letter from Alphonso, which shall appear next week.

The Rev. Patrick Murphy, of the Roman Catholic Church, New Brighton, Staten Island, N. Y., died on Friday of typhus fever, caught at the Quarantine Hospital in the discharge of his ministerial duties. May he rest in peace.—Am. Pop.

"Did you present your account to the defendant?" inquired a lawyer of his client. "I did, your honor." "And what did he say?" "He told me to go to the devil." "And what did you do then?" "Why, then, I came to you."

Remarks on the Medival Writers of English Histories. By William Sydney Gibson, Esq., Barrister-at-law, &c., &c. London: Pickering, 1852.

A most spirited and liberal defence of monasteries as they were, and a valuable testimony to the absolute necessity that exists for their restoration. We would give the entire pamphlet if we could but we must content ourselves with a fragment.

Enough has been now advanced to show the fallacy of the opinion which identified the name of Monastery with error, corruption, and tendency to evil, and to induce us all to regard the venerable ruins which are scattered throughout our land, with feelings of sorrow, as the hallowed monuments of ancient works of mercy overthrown by the misguided zeal and the miscreant violence of fanatical or covetous men. "Deserted now, we scan the grey worn towers, The vaults where dead of Feudal ages sleep; The cloisters, previous to the wintry showers; These, these we view, and view them but to weep."

Beneath these towers, and in those cloisters, the Monks, whose works we have been considering in this discourse, laboured, fasted, obeyed, and went to their final rest; and though they committed to writing so few particulars relating to themselves, that we know little more than the names of those whose imperishable writings afford us instruction and delight, their labours of love, and piety, and learning remain. If placed in wild and barbarous localities, they christianized the people, and conquered with the cross, and whether there, or in a goodly heritage and led forth by their heavenly Shepherd in smiling vineyards to which the light of the Gospel had been brought by holy men who had gone before, their lives were dedicated to the honour of God, and to the praise of the Rule of their Order. The government of such men was well calculated to propagate a spirit of application and improvement around them; while the service of the Church, always supported in collegiate establishments and in Monasteries with great decency and even splendour, strengthened the influence of religion, and with it extended the graces and the charities which ever accompany its steps. The decorations, both external and internal, of their Churches and of the buildings annexed to them, not only gave employment, almost constant, to numerous artisans, but, moreover, inspired and kept alive a taste for the fine arts, and to the number of such foundations, and to their splendid establishments, we are probably indebted for the rich stores of choral music, the treasures of architecture, sculpture and painting, of which we may be no less justly proud than of our literary treasures.

We add the concluding lines, and warmly recommend the book to our Protestant readers, many of whom we hope and believe will agree with the Protestant writer.

The revival of Monastic Orders, for the exercise of works of piety and mercy—not alone in the cloister—but among the busy scenes of the world, among the toiling and suffering millions of our fellow creatures, would surely be a hopeful and a blessed event. The Church of England is at present unable to still the raging waves of popular heathenism, or to cope with the gigantic evils which afflict the lower orders of society;—and unless institutions of Catholic times should be brought to aid the Church of England in her work, and it should please God to turn the hearts of the wealthy and powerful among her sons, to build again, for collegiate and charitable uses, the old waste places, and to restore to the original purposes of its dedication the now estranged patrimony of the Church, she cannot hope to diffuse the blessings of education and sympathy amongst the destitute people, or to defeat the hostility of the legions of dissent.

ANOTHER SISTER OF CHARITY COME.—With regret we record the death of another Sister of Charity, whose conduct was a practical illustration of Christianity's most benevolent precepts. Her life was devoted to tending the sick, ministering to the ailing, nursing the friendless and afflicted—evincing a spirit of forbearing charity for all, entreating enmity or ill-will towards none. May heaven's portals be open to her spirit! The name of the deceased was Sister Mary Denis Troy, aged fifty-five years, a native of the county Waterford, Ireland. For the last fifteen years she had been connected with the Charity Hospital. She died of typhus fever, which she contracted in the discharge of her arduous avocation, as attendant on the sick. N. Orleans Delta.

MANCHESTER.—PRESENTATION CONVENT.

On Friday, the 20th ult., fortified by the Holy Sacraments of the Church, died Mother Mary Magdalen Sargent, foundress of the Presentation Order in Manchester. Mother Magdalen was born of Protestant parents of high connections; and had her heart coveted the pleasures and gains of this world, all that worldlings covet and ardently pursue would have been within her reach. These, however, and the religion of her family she renounced, embracing the Catholic Faith at the early age of thirteen, and entering the Presentation Order when only sixteen years of age. Still, though she had entered the convent, and never for a moment wavered in her determination of giving herself to a religious life, in consequence of her extreme youth and the prejudices of her family, who entertained the impression that she was forced into the convent, her Superiors thought it prudent to delay her Profession, which only took place when she had attained her twenty-eighth year. It is true she sighed often for the day when she could call herself a Professed Religious, but still bore the trial and delay with cheerful resignation; but all who knew Mother Magdalen, knew also that perfect and entire conformity to God's Holy Will was the aim and study of her life, and the crowning virtue of her character. During the latter period of her Religious life, Mother Magdalen devoted herself with unremitting ardour to the education of the poor, for which duty her kind heart, her cheerful disposition, and her unwearied energy eminently qualified her. Mother Magdalen was in her fifty-ninth year, the thirty-first of her actual Religious profession, but the forty-third of a Religious life. Her remains were deposited in the cemetery attached to the convent, amid the tears of the poor children and her attached Sisters, on the 23rd after a solemn Dirge, and the Holy Sacrifice being offered up for the repose of her soul.—R. I. P.—As some of your readers may perhaps be ignorant of the existence of a Presentation Convent in Manchester, or know little of its praiseworthy object, I may briefly state—1. That this noble and charitable establishment owes its being to one individual, the late Mr. Savery of Manchester. It was begun in 1636, Mother Magdalen being the first Superioress. 2. That the whole time of the Religious is dedicated exclusively to the gratuitous education and religious instruction of the poorest members of our Faith. Attached to the convent is a large school, capable of containing five hundred children. A few years ago the good Religions, seeing the great field for good open before them, petitioned their Bishop, that they might assign their hours of recreation in the evening to the instruction of adults and such as were engaged during the day in the factories. I must not omit also to state that on Sundays great numbers who can attend on no other day, assemble and crowd here for instruction; and go when you will—visit day-school, or evening, or Sunday-school—scarcely could room be found for any addition. Any one who reflects even for a moment must see what an incalculable blessing this instruction and religious training must be to Manchester. Who can tell how many are thus rescued from the most degrading vices; how many are here taught their duty to God and their fellow-creatures? All these they educate, instruct, counsel, exhort, and prepare for the Sacraments. The Clergy can amply testify how many stray-sheep they reclaim by their sweet admonitions; how many they fortify against temptations, support under trials; and the infinite good they daily accomplish. And all this is done silently, without ostentation, without worldly recognition, by a small band of six individuals. It would seem almost incredible that so much could be done by such small numbers; but what cannot well-directed zeal, ardent charity, and patient perseverance, with God's grace, accomplish? The life of these truly Religious, it cannot be denied, is to the world a hidden life, and their days and years are spent in what to many will appear obscure employments, uncongenial with their present station in life, and their education and accomplishments. But if their days and years are spent amongst the poor and the ignorant, they know that He for whose love they labour so incessantly, loved to preach and teach the poor and ignorant. They know how tenderly He loves these little ones over whom they watch with more than a mother's care; they know and remember those sweet words addressed to a group of children—"Suffer them to come to me." If, then, there be one's occupation more tedious in the sight of Heaven than another, it must be to

elad these little ones to Jesus and religion; for how many from amongst them might otherwise become the outcasts of society! Neither is it too much to say of this small but devoted and united band, that having instructed many to justice, they shall shine like stars to all eternity. I perceive in these hasty lines that I have omitted to state that the Presentation Order, which was formerly only an Institute, received the Apostolic sanction, and was raised to a Religious Order with the usual solemn vows and Inclusive in 1805. It thus embraces the privileges and duties of the active and contemplative life.—Sacerdos.

• She was a native of Waterford.

Luther's character and acts are thus graphically summed up by Cantu in his Reformation in Europe.

Luther did not live to see the evils of the Schmalkalde war, which he had excited, for he closed his mortal career on the 18th of February, 1546. He was both courageous and disinterested, but far too prone to be led astray by his violent passions, and by his intolerance. Denying the infallibility of the Pope, he claimed it for himself. He is reported to have been the first who diffused the Holy Scriptures in the vulgar tongue; but the assertion is not grounded upon truth. It is said that he was the founder of exegetical studies, yet he was already studied in Italy; Ximenes had published the Polyglot Bible in Spain, and a Psalter in eight languages was printed at Genoa. Some of his admirers extol him as a teacher of liberty, although he evinced a despotic contempt for legal rights; and had no clear idea of political franchise; although suppressing the jurisdiction of the Bishops, he strengthened the Royal power, so that Melancthon himself had occasion to say that "Luther had substituted a yoke of iron for one of wood." Others affirm that he was scrupulously honest; nevertheless his doctrine of justification subverts all morality and all positive obligation to live virtuously.

Did Luther assist in the promotion of learning?—He commonly opposed science as useless, philosophy as diabolical, and literature as demoralizing.

Did he try to ennoble our species?—His exclusion of education, which lowers all our being, depresses man, and vitiates the pomp of nobility which speaks to the senses gave Italy a new gloom, his destruction of monuments, and records nearly plunged Europe again into barbarism.

Did he love his country?—When Europe was called up to arm against the Turks who menaced Vienna, he dissuaded his followers from the enterprise, lest it should eventually increase the power of the Pope.

Did he uphold the liberty of reason and equal science?—He cursed it whenever it was opposed to his opinion; excommunicating those who departed from his Confession of Augsburg; and invoking chains and swords against all dissenters. Although, in 1520, he had opened so wide a road for the progress of reason, in 1539 he obstructed it in such a manner, that the Anabaptists could only obtain admission into the Church by force of arms. Nor can it be said that he persecuted them because the dogma had assumed a political character, and was menacing the social edifice; there would have been no massacres had he allowed the dogma to be taught without opposition.

Did he love the people?—After inducing them in the name of the Gospel, to take up arms against Bishops and Monks, he urged the Princes and the Nobles to exterminate them. On the other hand his deference towards Princes so far exceeded the bounds of discretion that in 1539 he signed with Melancthon, and six other German doctors, a consultation on which authorized the Landgrave of Hesse to polygamy. This was the first time in the history of Christianity that such an abuse had received the sanction of a doctrinal decision; yet the innovation was the work of men who censured the Court of Rome for granting dispensations.

Luther therefore was less indebted to popular enthusiasm for his success than to the selfishness of the great, and to the negligence of those who should have opposed him. But his reformations occupied a middle place between faith and doubt; and it could not satisfy those favourable to progress, because it did not proclaim a new step; but a return to doctrines either abolished or perfected by the New Testament.

Nature has perfectings, in order to show that she is the image of God; and defects in order to show that she is only his image.

SCŒUR DE CHARITE.

Sister of Charity—your'd to God—
Through life and death abiding,
Blessings upon her downcast face,
Rapt adoration bring!

Much had I wish'd to gaze on thee;
For a child, where I've been,
In regions chill and void of faith,
Is that sweet vision seen

And yet the world, perchance will say,
Thou art not wondrous fair;
No sunny locks, no sparkling eyes,
No blushing cheeks are there:

Nor dewy garlands thee bedeck,
Nor gems from Eastern mine;
The lowliest widow might not wear
Raiment more poor than thine

But in that sorrow'd cheek I read
Of many a vigil spent
O'er those, by sickness or by sin,
In more than prison pent.

What hope and peace those looks convey!
Like rays that come and go,
Though cottage casement on some head
Bow'd down with mortal woe.

The suffering child will brighten up,
And smile on thee,—his friend;
And minds uneasy feel that yet
Their griefs may have an end.

Our angels round about us haunt,
But them we may not see;
A visible spirit thou art sent
To make our troubles free.

And not the rudest reveller,
In lanes or squall'd street,
Thy saintly presence can behold,
But gives thee reverence meet.

For in that worn, yet placid brow,
A soul most meek and holy,
To the world is half reveal'd,
Not sad, though melancholy.

Sweet saint! I shall not ever know
Thy early home or name;
No more than thou that summer land,
Far distant, whence I came.

But blessings on thee! for in thee
True beauty I discern
And lessons through my life to last,
In one short hour I learn.

—Dolman's Cath Mag.

BISHOP HUGHES' LETTERS.

We find the following candid expression, says the Catholic Telegraph, of the Editor's opinions in the last number of the "Belmont Farmer," a Whig paper of Ohio. We think it worthy of notice because it requires no small degree of moral courage, to make such an announcement in the midst of a population, which has most probably, derived all its conceptions of the Catholic Church from books and papers, whose sole object is the misrepresentation of her doctrines and the slander of morality. The Editor will not deem it impertinent in us to wish, that he may be in all things like the apostle, except his chains. He will be then a Christian and a Catholic.

We acknowledge the receipt of 'Letters by the Right Rev. John Hughes, D. D., Bishop of New York, on the importance of being in communion with Christ's One, Holy, Catholic and Apostolic Church.' We belong to no visible church and may therefore not be able to make a nice distinction between the truths and errors of religion, but we will candidly acknowledge that we have given the Bishop's letters a careful perusal and think we are none the worse. Indeed we have never seen before the Catholic religion put in so fair a light, and with Agrippa we could say 'Almost thou persuadest me to become a Christian.'

THE IRISH AND THE ENGLISH.—Sir—At the present moment, when charity, sneaking from her post in Printing-house square, declares that we Irish are 'all bad'—that Nicoll's assertion, "That God still lingers there, The blackest heart hath signs to tell" may be true, provided the heart be not an Irish one—permit me to mention one instance of Irish sympathy with the Saxon in his hour of need. The instance to which I allude is this—After the great fire of London, when many thousands of its inhabitants had not a roof to shelter them, when they were without house or home, or wherewith to purchase a mouthful of victuals, then did the Irish consult together, and send them over ninety thousand head of cattle to help them over their difficulties. Is not this written in the chronicles of England?—SAMUEL MURPHY LANGLEY.—Daily News.

[From the Boston Pilot] REV. MR. GILL.

This Rev. Gentleman will soon leave us, to meet destiny and death in his native land. We can say, that a better specimen of an Irish Priest we never met, than Father Gill.

We extract the following eloquent passage from the Preface to his book of Sermons, recently published in this city.

"I am about leaving for my native land—the land of the suffering and the oppressed—the land made dear to my heart by persecution and wrong.

"I bring with me a mind saddened by contrasts. I am returning to a land where education was proscribed, and is still fettered, I am leaving a land where abundant provision is made for the education of all. I am going to a land where the atrocious policy of political economy suffers millions to die of starvation on the public highways, and I am leaving a land where plenty seems and hunger is never felt. I am returning to a land where oppression domineers in every relation of life—from the government down to the reckless, cold blooded tyranny of despotic landlordism, and I am leaving a land where all are happy, because all are free. Am I not then returning with a heart saddened by painful contrasts to my own dear island of sorrow?"

"America! Glorious Republic! Young Giant of Nations! you have heard poor Ireland's cry, and your big heart throbb'd with feeling. You ran to the rescue, and saved thousands—thousands upon thousands left to perish and to die, by their unstarved and iron-hearted rulers

"May God bless you, America! May God speed your flight, young Eagle of Freedom!—May you soar for ever, conquering and unconquered! May your star-banner be as enduring as the starry firmament above it. May peace and plenty, and happiness, ever dwell in your land—the asylum of the unfortunate—the home of the oppressed. Adieu, America, land of the open heart and the open hand, a priest from a persecuted country is leaving your shores, but leaves after him the full blessings of his heart.

T. E. GILL.

Boston, Feb. 15th, '48

COMMEMORATION OF THE LIBERATOR IN NOTRE DAME.

Committee for the Defence of Religious Liberty, Paris, Jan. 5, 1848.

Sir—I am charged by the Committee over which I preside to submit to you, in the name of the friends of Catholic liberty, the following proposition:

On Thursday, the 10th of February, the funeral oration of your immortal father will be delivered in the Cathedral of Notre Dame, in the presence of His Grace the Archbishop, by the first orator of France, and perhaps of the Church, the Rev. Father Lecondaire. The Archbishop of Paris will have expressed to you his desire to see at this memorable solemnity you, Sir, and the other members of your family. This desire, permit me to assure you, is shared in by all the Catholics of our capital; and above all, by our noble and pious youth, whose solicitations have obtained from the chief pastor of this diocese the celebration of the memory of the great O'Connell, by honours which until now have not been rendered at Notre Dame save to kings and the inheritors of thrones. But the accomplishment of this desire on which they count will not suffice them. They desire, and the members of this Committee desire at least as much as they, to have you for a brief space in a reunion less solemn and more intimate.

We, therefore, wish to ask the honour of your presence, with all the members of your family, who can accompany you, at a banquet to be offered to you by the Committee, in the name of the French Catholics, on Sunday, the 13th, or Monday, the 14th February, or any other day it may be more convenient for you to name.—In consenting to grant us this favour, you will contribute, Sir, to draw closer those ties already so ancient between Ireland and France, ties which to us are so dear, and in which we proudly rejoice, since the example of your incomparable father has taught us how to combat for God and for freedom.

Entreating a favourable answer, and that you will accept the assurance of the very high consideration with which I have the honor to be your very humble and obedient servant.

THE COMTE DE MONTALEMBERT, Peer of France.

To John O'Connell, M. P.

CATHOLIC POPULATION, OF BOSTON.—The number of Catholics in this city has hitherto been underrated. We have no complete census but from recent data we can form a reasonable conjecture of our numerical strength. This estimate we form from the number of baptisms and deaths in the city during the past year, which we will publish next week. Another source of information is the number of those who have approached holy communion during the time of the Jubilee. We stated in our last issue that about twelve thousand persons had received Holy Communion in the Cathedral during that time. It would have been more correct to say that there had been about twelve thousand communions, including the monthly, weekly, semi-weekly or daily communicants. We have however ascertained that at least seven thousand different persons have, during the Jubilee, been admitted to communion in the Cathedral. At St. Mary's, there have been at least three thousand; at St. John the Baptist's two thousand. We have no positive information about the four other churches of the city, but we can safely set down the number of communicants at three thousand, making a total of fifteen thousand in the city proper of Boston. In this computation we do not include Roxbury, Charlestown, Cambridge, or any of the neighboring towns. Taking the number of communicants to be one out of three in the whole population, we have a total of forty five thousand Catholics in Boston. We form, therefore, more than one third of the entire population of the city, which is almost one hundred and twenty-five thousand.—Catholic Observer.

LOCKPORT, January 19, 1848.

Mr. Editor—Bishop Timon was here from the 8th to the 17th inst., and gave confirmation on Sundays the 9th and 16th. It was really a glorious sight "the good fight of faith" against the devil, the world, and the flesh. We noticed several converts receiving this same holy rite, which was administered by SS. Peter and John to the converts of Samaria, whom St. Philip, the Deacon, had converted and baptised. The Bishop also gave a spiritual retreat of eight days to the congregation. It is thought that 1200 persons received the Holy Communion. The Bishop's impressive instructions were listened to by all with every mark of attention and profound respect. A large number of the most respectable Protestants were present. By his persuasive words many a stray sheep was brought back to the fold of the Church and induced to partake of the heavenly food which, for its nourishment our Saviour has left in His Church.—New York Freeman's Journal.

BOSTON.—On Sunday, the 30th ult., the Rt. Rev. Bishop administered the Sacrament of Confirmation, in St. Benedict's Church, Springfield, to seventy-five persons, of whom upwards of thirty were adults, and several were converts to the faith. On the preceding Friday and Saturday, Very Rev. Dr. Ryder had given a course of three lectures on the principal points of Catholic Doctrine. The church was crowded, and among the audience were many Protestants who certainly are inexhaustible, if they still persevere in their errors, after hearing the discourses of the learned Jesuit.—Catholic Observer.

CINCINNATI, O.—We learn from the Telegraph that Messrs. Leo Louis Gavienzel (formerly a Lutheran minister) and Gaspar Henry Burgess, students of the seminary, were ordained subdeacons by Rt. Rev. Bishop Purcell, in the Cathedral, on the 18th Dec; on St. Stephen's Day, M. Gavienzel was ordained Deacon, and on the 25th January, Conversion of St. Paul, priest.

MALTA.—Died on the 17th ult., at Mgr. Caruana, Bishop of Malta, aged 69. He had occupied that see for sixteen years, and was distinguished for his firmness and wisdom in difficult circumstances.

Count Xavier de Mérode, a young officer of a noble Belgian family, has just quitted the army and gone to Rome, with a view to the Priesthood. His expectations in the world were great, as he had served with high distinction in Africa under General Lamoriciere, and had gained the Cross of the Legion of Honour.

ORONO.—The Catholic missions in this territory are producing great fruit. In a single excursion into New Caledonia, Fr. Nobili has lately baptised about 600 Indians and built four new churches. Since the year 1838, when the first missionaries arrived in Oregon, more than 6,000 have been added to the fold of Christ.

FIRE.—BUROKA.—St. Peter's (Catholic) Church, in Troy, N. Y., was entirely destroyed by fire, on Thursday morning last. It contained in organ valued at \$2000, which, together with the Church, was insured for \$6000. The edifice was an elegantly building of vast dimensions, the oldest part of wood, with a modern addition of brick. From an obliging Trojan correspondent, we learn a curious religious fact. In Troy it is the practice for the sextons, when they hear in alarm of fire, to run to their churches, give the bell a few pulls, and then mount to the belfrey to ascertain the place of the fire, after which, if necessary, they ring the alarm further—this is done at the expense of the city. In this case the sexton of the Sixth Street Presbyterian Church struck a note of alarm, and then, on ascending and ascertaining that the Catholic Church was on fire, promptly refused to ring any more or to have the bell used by others for an unholy purpose. The consequence was that the people in the streets not hearing the alarm continued desisted, and all the engines but one hindered, hence among other causes the total destruction of the church. There were some of the other sextons that exhibited the same silence and bigotry. We can only advise them to undertake their own funerals as soon as possible—after burying their retreating pastors.—Boston Chronotype.

IMPORTANT RELIGIOUS ARRIVALS.—The Herald states that seven or eight Jesuits, formerly belonging to Fribourg, in Switzerland, arrived in that city in the last French steamer, and also that a number of other members of the same society of Jesus, have arrived by recent vessels from the Continent. During the last six months we have had more religious arrivals in this port, of Jesuits and others, than at any time during many years past. Driven from Europe by fanaticism, they come here, where they may carry out the precepts of their Divine Master without let or hindrance.—Philadelphia Times.

THE LEVANT.

ANTIOCH.—On Sunday, the 24th October, the Catholics of Antioch assembled at the place called Orospronon (according to tradition, the scene of the ministrations of St. Peter, St. Paul, and St. Barabas) in order to assist at the Divine Sacrifice, in thanksgiving for Pope Pius IX., and for the prosperity of his reign. Fr. Basil de Navarra, the Missioner Apostolic of Antioch, celebrated High Mass, which was followed by the Benediction of the Blessed Sacrament. Many Nestorians and Greek schismatics were present. A silken hanging, which covered the right side of the church, was adorned with the portrait of Pius IX., and beneath it the following inscription:—"For long years of prosperity unto him, whom they would preserve safe as the apple of their eye—the hundred and sixth Pontiff—Pius IX.—the legitimate successor of St. Peter, Prince of the Apostles—the faithful Church of Antioch, and her new children of the sixteenth century offer to the Most High their unanimous supplications."—Gazette Piemontaise, Dec. 4.

SYRIA.—A correspondent of the Morning Chronicle states that the French Government have formed a commission of inquiry into the religious state of Syria, composed of Messrs. Lattemand, Bore, and Leroy—the Superior of the Lazarists. The French are also building (says the same authority) a large establishment at Beyrout for the Sisters of Charity.

FRANCE.—A general meeting of the Parisian Conferences of the Society of St. Vincent of Paul, was held on Sunday week. It was stated in the report that the King of Holland, though a Protestant monarch, has approved of the establishment of the society in his states, after a careful examination of its statutes.

Births.

- FEBRUARY 25—Mrs. Sullivan, of a son.
" 25—Mrs. Mahar, of a daughter.
" 28—Mrs. Walker, of a son.
" 29—Mrs. McGee, of a daughter.
MARCH 2—Mrs. Curran, of a daughter.

THE CROSS,

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