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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-Jonah because flesh and blood hath not revealed it to thee, but my Father who is in heaven. And I say to thee that thou art Peter; and upon this rock I will build my Church, and the gates of hell shall not prevail against it.

And I shall give to thee the keys of the Kingdom of Heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven, and whatsoever thou shalt loose on earth shall be loosed also in heaven. S. Matthew xvi. 15-10.



'Is the Church likened unto a house? It is placed on the foundation of a rock, which is Peter. Will you represent it under the figure of a family? You behold our Redeemer paying the tribute as its master, and after him comes Peter as his representative. 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 fisher's net? It is Peter who casts it; Peter who draws it; the other disciples lend their aid, but it is Peter that presents the fishes to our Redeemer. Is the Church represented by an embassy? Saint Peter is at its head. Do you prefer the figure of a Kingdom? Saint Peter carries its keys. In fine, will you have it shadowed under the symbol of flock and fold? Saint Peter is the Shepherd, and Universal Pastor? under Jesus Christ.' S. Francis of Sales. Controv. 1 Disc. 42.

CALENDAR.

FEB. 20—Sunday—Sexagesima Semid.  
28—Monday—St Margaret of Cortona sem.  
29—Tuesday—Comm of the Passion of Our Lord Jesus Christ Great Doubt Sup.  
MARCH 1—Wednesday—Office of the day Simp.  
2—Thursday—S Simplicus P & Conf.  
3—Friday—Office of the day Simp.  
4—Saturday—S Lucius I P M Doubt Sub.

[From the New York Freeman's Journal.]

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 Apostolical Church.

LETTER IV.

DEAR READER—

36. In what I have said in my last letter, you must not understand me as denying that there are many things in the Holy Scriptures, which private reason is, by its own light, competent to understand. Our Blessed Saviour condescended to appeal to it, in certain cases. When He refuted the charge made against Him, of casting out devils in the name of Beelzebub—when He appealed to the knowledge his hearers had of the ancient Scriptures, respecting the signs of His coming—when He directed their attention to His works, as bearing testimony to Him, the appeal was, in every instance, to their private reason. You perceive, however, that in all this, He addresses persons not yet aggregated to the Society of His disciples—not yet fully convinced of the Divinity of His mission and character. But in revealing those doctrines which he communicated to His disciples, already convinced that He is the true Teacher from God, there is not a solitary instance of an appeal to the private reason of any one. We have a remarkable example of this, in the case of the Sceders at Capernaum. The Private Reasoners found the doctrine of the Holy Eucharist a hard saying, but Christ made not a single remark to render it, what they would call, more rational. He seemed prepared to witness the departure of the others, as appears by the question He put to them, "will you also go away? Simon Peter answered in the name of the rest, "Lord, to whom shall we go? Thou hast the words of eternal life." Here, then, is the first striking instance of the difference between faith and opinion—between the Church of Christ, and those whom we have designated as Private Reasoners on the doctrine of Revelation.

37. We may illustrate the principle of this difference by analogies derived from the exercise of ordinary prudence, in the concerns of life:—taking care, however, to remember that no human comparison will be a complete illustration. If a man is sick, he will use the best information within his reach, and the best light of his private reason, in selecting a good physician. But when he has found him, he will not subject the prescriptions to his private reason, rejecting some altogether, taking only parts of others; and so, making the doctor's science subordinate to his own opinion. In like manner, if a man has an important suit at law, he will exercise his private judgment and reason in selecting his advocate—but having selected him, he will act under his advice, and be guided by him. Now such comparisons are defective, inasmuch as both the lawyer and the physician are fallible, and liable to be mistaken; whereas Christ, the true Advocate and true Physician, is essential and infallible. And you perceive accordingly, that in the system of religion all that goes to indicate and determine His character when He was on earth, and His Church, as representing Him, after His ascension into heaven, comes within the province of

private reason, until men are brought into the light of faith, the community of discipleship, and the unity of the Church. There, they are under God's teaching—there, they learn the doctrines which Christ revealed—there, they ascertain what are the true Scriptures, and what is their true meaning—there, in fine, they are taught in the language of our Saviour himself, "to observe all things whatsoever He had commanded" the Apostles, under the promise that He would be with them all days, even to the consummation of the world. The Church has not revealed the doctrines—this was not her office. She was and is the witness, and teacher, extending through all days, filling up the whole period of time between the individual believer, and the Divine Author of Christianity. She bears testimony to the fact, that such and such doctrines were revealed by Him. If Private Reasoners pervert the doctrine by erroneous explanation, she bears testimony to the true meaning, and against the error. Every doctrine thus proposed as a matter of fact, revealed by Jesus Christ, is held by her children as infallibly true. This is Divine faith, because the motive of it is the veracity of God.

38. The Private Reasoners, that is, persons out of the Church, profess equally to found their belief on the veracity of God. But instead of appealing to the Church, as the witness appointed by God to attest what doctrines Christ revealed, they appeal to their own private opinions, as founded on what seems to them the sense of Scripture. The immediate object of their belief is their own opinion. They seek for Divine truth within themselves, for the Bible has no meaning, for them, until its supposed sense is ascertained and approved by the tribunal within. Hence, although every doctrine revealed by our Saviour is a fact, and to be proved by competent testimony, as other facts are, it is essentially changed by the Private Reasoners into an opinion, before they can appropriate it, as an article of belief, in their own minds. In the abstract, they profess to believe what He taught. But in practice, they deny any competent provision for determining what He really did teach, and assume, as a matter of opinion, that every one must "search the Scriptures," guess at their meaning, and so form a kind of religion for himself, as if Christ had left his work a blank, as to all certain means for its divine attestation, until the Bible should fall under the individual petual and interpretation of each separate Private Reasoner. For the truth of this, I appeal, dear Reader, to your own experience. The Private Reasoners tell you to read the Scriptures and judge for yourself. Now as a test, take the text "I and my Father are One," and the other text—"The Father is greater than I." Here appears to be a contradiction. Now, judging for yourself, will you lean to one or the other of these two—and when you have decided in favour of that which establishes the Divine Equality of the Son with the Father, or in favour of the other, what will be the nature of the conclusion to which you will have come in your own mind? Evidently it will be an opinion, and this opinion will be the object and matter of your belief.

39. If, then, according to this mode of ascertaining the truths of revelation you come to this conclusion that Christ is not God, what is the direct thing which you believe? Something that Christ has revealed on the subject? No: it is simply your own opinion. If, by the same process, you arrive at the opposite conclusion, what is it you believe? Your own opinion again! But in neither case can you say that you believe in it on the authority of God revealing it, but simply on the approval of your own private rea-

son. Can there be, then, such a thing as Divine faith among believers out of the Church? Impossible!

Now, every Catholic believes in the Divinity of Christ as a positive, fact of Divine Revelation. And why does he believe? Because God has revealed it. He believes it therefore on the authority of God, and believing it on God's authority, he holds it as a matter of Divine faith and not as a matter of opinion. The fact is proved to him by the testimony of the Church, which has always believed, and always taught this doctrine. And so with regard to every dogma that enters into the deposit of Christ's revelation.—When one of the Private Reasoners says he believes in the Divinity of Christ, he cannot consistently say that he does so because God has revealed it, for this would be believing it as a fact, which as such must necessarily depend on outward testimony, for its proof, but he must believe it because he has searched the Scripture for himself, and has come to the conclusion, in his own mind, that the text which says, "I and my Father are One," ought to prevail over the other text which says, "The Father is greater than I." In other words, he believes it his own opinion.

40. Neither is it of any use to say that God speaks to us in the Scriptures. This statement is not true—it is one of those piously fraudulent phrases, which the Private Reasoners employ to impose on the simple minded, and to cover the delusiveness of their own principle, under reverence for the divine book. It is not true that the Bible has been given to us for the purpose to which they adapt it, that of degrading the revelations of Christ into a class of human opinions, mutually contradicting each other. But even if this were true, it would still be fallacious to say that God speaks to us in the sacred volume. It would merely be true that He writes to us; and between writing to us, and speaking to us, there is a great difference. On the side of God, the Scriptures are all they were intended to be—an inspired collection of historical and biographical incidents, connected with the lives of our blessed Saviour and His Apostles, including, however, a written attestation of many, if not all the doctrines of Divine revelation. In so far as doctrines are concerned, the Scriptures are but an outward and I might say, a duplicate form of the living faith which Christ had implanted, as the life-pulse, in the heart of His Church, before the books of the new testament had been committed to writing. They emanated from the Church herself. Their authors were inspired to write, but the manuscript was intended for her use, to be preserved as a part of her faith and teaching; and under the light of the spirit of truth which she received from her founder, to be perfectly understood, and infallibly expounded by her alone. It is manifest that if God had authorized the abuse which the Private Reasoners make of his written word, He would have authorized thereby the overthrow of what is most valuable in the teachings of our Divine Redeemer, viz, their intrinsic infallibility, and the certainty of the faith which that infallibility inspires. He would have been then allowing His Son to lay the everlasting foundations of His Church, to authorize his apostles to build it up, whilst He would be, at the same time, authorizing others, by private reasonings on the Scriptures, to pull down the edifice, remodel its form, and reconstruct it, according to the dictates of their private opinion. He would be authorizing some to preach, that Christ is God; and others, that Christ is not God;—some, that Bishops are of Divine institution; others, that they are not; some, that there is a hell;—other,

that there is not; and so on through all the multitudinous errors of sects into which the Private Reasoners are divided.

41. If God had appointed the Scriptures to be the guide of the human mind, through the medium of private interpretation, He would have provided the reader with measure of Divine inspiration corresponding with that of the writer.—But, although they were thus written, they are not thus read—and among all the schools which have grown out of the principle of private reasoning, there is not one whose system provides for this moral deficiency, except that of the Society of Friends. They assume that God will give His Holy Spirit to open the interior eye of the soul, to the true meaning of the inspired written word. This idea also prevailed among some of the earlier Private Reasoners of other denominations, and is still clung to, by individuals of a morose, or enthusiastic temperament. But its fallacy is palpable from the fact, that the interpretations arrived at through the Spirit of God, in the reader, would be uniform, whereas their interpretations are as diversified and contradictory, as the individual opinions on which they are founded.

I have dwelt longer on the subject than may have seemed to you necessary. But I deem it important, that I should do so, in order to give you a clear and distinct idea of the difference between authority and reason—between faith and opinion—between the Church of God and the Private Reasoners who are now, or have been at any time separated from her communion. This distinction is a dividing line between the truth of Christ, and the heresies that have opposed it, from the days of the Apostles. The Church comes down to us through the succession of intermediate generations, continuously, as one and the same society—the successors of the other Apostles, succeeding under the title of Bishops, surrounding, as their common centre, and revering as their common visible head, the Successor of Peter, on whom the Church was built—around the Bishops, the clergy of the second order, with the faithful people, teaching and believing perpetually, unanimously, and universally the same truths down to the present day.

Coeval with the commencement of the Church you had the Private Reasoners in the seceders of Capernaum, and then, following the stream of time downwards, you find their successors in Cerinthus and Ebion, Marcion, Arius, Nestorius, Eutyches, Pelagius, Beaugenus (for a time), Wycliffe, Huss, Luther, Calvin, Bucer, Knox, Cranmer, Socinus, Wesley, Swedenburg, Joanna Southcott, Mother Ann Lee, Joe Smith, Father Miller and Kirwan.

42. In this enumeration, dear reader, I do not mean to say that the several errors into which private reasoning has betrayed the different persons, whose names are mentioned, were of equal enormity, or of equal estrangement from the truth. They all agree in two things, and it is by their agreement only that I classify them in the same catalogue,—they agreed in opposing the Church of God, and in asserting the right of private reason to determine the meaning of what is written in the Scriptures. Their systems of doctrine were mutually opposed and repugnant to each other—the errors of some were far more enormous than those of others, all of them contained some truth, and even much precious truth, but truth, unfortunately, transferred from the basis of revelation as a fact, to that of their opinion; and by a singular law which pursues the work of Private Reasoners through all the wanderings of their errors, the school, (that of Socinus, for instance,) which has most consistency with their

common principle, has the smallest residuum of truth; whilst on the other hand, the school (that of Cranmer let us say,) which has the maximum of truth, out of the Church, possesses but the minimum of consistency with the same organic principle—viz., the right of private reason as interpreter of the Holy Scriptures.

In my last letter, I set forth the parties to any controversy which now exists, or by possibility can exist, between the Church and her opponents. In this, you see clearly stated the nature of the subject, or the matter in controversy between those parties. You perceive, manifestly, that the Church adheres to her Divine warranty, to her doctrines, as facts of revelation, which are not to be disputed by men who believe in the Author of Christianity, and who admit the authority of moral evidence. The Private Reasoners, on the other hand, cling to their own interpretations, and oppose to her their own opinions with every display of Scripture misunderstood, of texts distorted, by the various obliquity of the several interpreters. What then is the nature of an objection to the Catholic Church on any one doctrine which she holds as a doctrine of revelation? It is necessarily an opinion opposed to a fact. The matter therefore involved, between these parties is, positive fact, on the Catholic side, positive opinion on the side of the Private Reasoners.

43. Another consequence follows. Among the Private Reasoners there are Churches so called. On what are they founded? Evidently, on the simple opinion of their respective founders. This concurrence of other opinions with that of the founder, cannot by any means strengthen the foundation of the pretended Church, although it may have tended to give plausibility to the delusion, and increase the numbers of the new association. Yet even experience has proved the vanity of attempting to build an Ecclesiastical edifice on such a sandy basis. Now it gives way at one angle, and now at another. And at the present day there is scarcely one of these human constructions that is not in twain, like the veil of the Jewish Temple under God's displeasure at the ineredulity of the people, when His Only Begotten Son was in agony for their redemption. It was a necessary consequence of the principle, which might have been seen a priori, and which experience has fully established, that no amount of civil power on the part of the apostate rulers of this world—no amount of learning on the part of those architects who planned the edifice, could give stability to the superstructure—no accession of new members could give strength and security so long as the original foundations rested on the opinions of the Private Reasoner who first separated from God's Church. There is an "original sin" in the very first principle of the Private Reasoners which taints and vitiates all its consequences. Has any one of these schools, which have grown out of it, a moral certainty, such as reasonable beings require, as to any one Christian institution connected with it? I speak not now of its preaching, for the preacher himself does not profess to give out from the sacred desk anything more than his own opinions. But I speak of those institutions which, although cut down and mutilated, are still supposed to have been appointed of Christ;—have they any valid sacraments? Have they any true Ministry? Have they any one of the Divine institutions which the Saviour of the world appointed as means of grace:—channels through which His infinite love for mankind would convey the merits of his death and passion to the soul of the individual, who should most desire, or stand most in need of it? On their own principles, all this is doubtful, since all this is founded on opinion necessarily implies doubt, or at least does not exclude it.

44. The objections, therefore, which we have to answer in repelling the opposition of the Private Reasoners, are simply the objections of opinion. And as opinion varies from one individual to another, and oftentimes in the same individual, it is impossible to write so as to meet the specific form in which these ever changing, inconstant, capricious, and often times contradictory conclusions are presented. The Church has had but one method from the beginning, and that is, to establish and declare the fact against which the opinion of the Private Reasoners had been arrayed. Now, it is a fact, which I will mention by way of illustration, that about the middle of the 17th century, Charles I. of England was executed, and the mode of his execution was by having his head cut off on a block. Supposing our Private Reasoners were to fill volumes intending to prove thereby either that the monarch was

not executed, or that he was executed by shooting or hanging, would it be necessary to refute all the silly opinions contained in those books, in order to establish the certainty that he was beheaded, and in this manner put to death? Certainly not! It would be quite sufficient, for all reasonable people, to prove the fact, and the proof of the fact would be the refutations of all opinions against it. Now in a similar manner I shall endeavor to establish the facts of the Church, and of the several crimes which she teaches as revelations from God. And just as the people of England are competent witnesses, according to the laws of moral evidence, of an event which concerned them, and which occurred 200 years ago, so shall the testimony, not only of one nation, but of all Christendom, attest and establish the facts of the Catholic Church and the Catholic doctrine.

This furnishes a sufficient reason why I do not take any direct notice of the trash which has lately been addressed to me under the title of "letters" in a public newspaper. The opinions of the writer are all that they express, and certainly, the man who would undertake to refute or correct all the foolish opinions, that are abroad in the world on religious as well as on other matters, would undertake a very absurd task. I do not say that a respectable writer out of the Church might not present his opinions in that measure of apparently good faith, that dignity of style and sentiment, that moderation of tone and manner which should entitle it to be respectfully noticed. But there is nothing of this kind to commend the letters just alluded to. No doubt, every man so disposed can bring together scandals from every age of the Christian Church, beginning with the avarice and treachery of Judas. It is the easiest thing in the world to find materials to work up into a pamphlet of reproach upon the social and moral character of any community, and yet the publication of the police reports of New York, would give but a false idea of the virtues that subsist in this community, but which find no place on such registers. Yes, it is, I fear, in such a spirit, that the author of the letters to me was induced to launch his shallow bark on the ocean of Ecclesiastical history, and with the peculiar industry of persons like himself, who have given up Divine faith for human opinion, to collect the scum which floats upon its surface, and distribute it through the newspapers to the admirers of such commodity. It is but a poor compliment to the boasted progress of our age, to discover that it has found such appreciation.

## The Cross;

HALIFAX, SATURDAY FEBRUARY 26

### ORANGEISM IN NEW BRUNSWICK.

We publish to-day the Letter of a correspondent from N. B., on the above subject. We know well the nature and consequences of the fell spirit of Orangeism, and the riotings and murders of New Brunswick were not required to convince us that Orangeism is dangerous to the public peace, and prejudicial to social harmony. Give us an open, honest, manly opponent whether religious or political, who has confidence in his principles, and defends them in the light of day. But your skulking, lurking, midnight conspirator, and secret oath swallower, we abominate. We are aware that some madmen at this side of the Bay of Fundy have attempted to form Orange Lodges. Indeed we know their names and their illegal doings. Nova Scotia, however, is a bad soil for the sanguinary seeds of Orangeism, and the few dupes in the country who have here been imposed on by shameless desperadoes who ought to have been on the tread-mill or at Norfolk Island for some years past, will one day blush before their fellow-countrymen for their egregious folly.

Let the Legislature of New Brunswick imitate the Imperial Legislature, and pass a law to prohibit under the severest penalties not only Orangeism, but Ribbonism, if it exist, and all Secret Societies, and they will lay the foundations of social peace.

### CALUMNIES AGAINST THE IRISH CLERGY.

The shameless inconsistency of the cry lately raised in England against the Irish priests is well exposed in a Letter from the Catholic Curate of Caslebar to the Repeal Association, from which we publish the following extract; "I also enclose a copy of resolutions passed at a specially convened meeting of the clergymen of

this deanery; they speak for themselves. The defaming reported orators of both houses of Parliament—the two famous Catholic noblemen—the venal portion of the English press—this entire host of calumniators will have little reason to boast of the laurels they will have won when the contest is ended. Last year the cry was—"down with the wicked, cruel, abominable landlords of Ireland," this year the vulgar clamour is changed—now it is "down with the priests." Last year all the crimes of the country were traceable to the misdeeds of that class; this year the scene is shifted, and the altar, the pulpit, and the confessional, are represented to be infallibly the fruitful sources of all the heinous outrages committed in the country.

"Then our English rulers were carrying out sweeping measures of confiscation of the properties of the one class; and now they are striking down the remnant of civil liberties of the whole nation. All right! English legislation for Ireland! Wholesale robbery last year, this year tyranny and coercion. England perfectly inconsistent in misrule—so it was from the beginning. But from the gross assaults made upon the clergy, but more particularly upon the highest, the most pure and unbending of the hierarchy, there must be some more wicked purpose in view. It becomes the solemn duty of the Catholics of Ireland to 'watch' well.

"No doubt some unholy assault upon their religion, as well as their civil liberty, is under the 'serious consideration' of her gracious Majesty's ministers at this very moment. But, with the blessing of Providence, they will fail in their efforts. The Catholic clergy are being now persecuted and calumniated for 'justed sake'—they are now in their day of trial—they are passing through the ordeal—poverty, and disease and famine at home—calumny, and censure, and vituperation abroad—perils from within and from without. But this dark gloom will pass away, and with it the inglorious memory of the calumniators, while truth and virtue, tried in the furnace, must remain brighter and purer than ever.

### ECCLESIASTICAL CONFERENCES.

A New Conference District has just been formed by the Bishop, in the Western part of the Diocese of Halifax, comprising Pubnico and Esbrook, St. Michael and Yarmouth, Metegan, St. Mary's, and St. Croix. The Clergy of the Conference are to meet at Metegan.

### MONTHLY COLLECTIONS

| RECEIVED FOR ST. PATRICK'S CHURCH.   |             |
|--------------------------------------|-------------|
| Ward No. 1—Messrs. Kelly and Tuohill | £0 13 14    |
| " 2—Messrs. Ryan and W. Walsh        | 0 11 10 1/2 |
| " 3—Messrs. Gowen and Eustace        | 0 13 9      |
| " 3—Messrs. Barber and Morrissey     | 2 0 0       |
| " 4—Messrs. Magee and J. Barron      | 1 0 0       |
| " 4—Messrs. Walsh and Bulger         | 1 3 0       |
| " 6—Mr. Jones                        | 0 18 9      |
| " 5—Mr. Riley                        | 2 12 0      |
| " 4—Mr. R. Cunningham                | 0 12 6      |
| Very Rev. Mr. Conolly                | 0 5 0       |
| Right Rev. Dr. Walsh                 | 1 0 0       |

### COLLECTED BY THOMAS WALSH & PETER BULGER.

|                  |           |
|------------------|-----------|
| William Jameson  | 0 2 6     |
| James English    | 0 2 6     |
| John Murphy      | 0 5 0     |
| Michael Flannery | 0 1 3     |
| George Sinclair  | 0 1 3     |
| Michael Bulger   | 0 1 3     |
| Maurice Brude    | 0 1 3     |
| Timothy Carrigan | 0 1 3     |
| William Guard    | 0 1 3     |
| John Tobin       | 0 1 3     |
| Miss Neville     | 0 1 3     |
| Michael Wholan   | 0 0 7 1/2 |
| Martin Murphy    | 0 0 7 1/2 |
| Michael McGrath  | 0 0 7 1/2 |
| Mrs. McCormack   | 0 0 7 1/2 |

### EMIGRATION AT NEW YORK.

The number of emigrants entered as having arrived at the port of New York from the 5th of May to the 30th of December, 1847, was 187,280, of which 104,537 were from Germany and Ireland. Of the whole number there were natives of

|             |        |             |        |
|-------------|--------|-------------|--------|
| Germany     | 63,047 | Ireland     | 61,490 |
| England     | 8,780  | Scotland    | 2,225  |
| France      | 3,300  | Holland     | 3,011  |
| Switzerland | 1,947  | Belgium     | 551    |
| Norway      | 682    | Sweden      | 159    |
| Italy       | 107    | West Indies | 229    |
| Portugal    | 34     | Spain       | 101    |
| Denmark     | 45     | Turkey      | 1      |
| East India  | 23     | Poland      | 26     |
| Wales       | 472    | Russia      | 10     |

### "THE DONNAVAN NUN."

The following letter from an officer of the U. States Army, in relation to the absurd story of the "Donnavan Nun," and also in relation to the character of the Mexican clergy, will be read with much interest.\*

Wilmington, N. C., Feb. 2, 1848.

Mr. Editor.—Having seen in the last number which I have received of the Herald, an article taken from the New Orleans Commercial Bulletin, and entitled 'Curious Literary Coincidence'—'The Donnavan Nun,' I have thought it to be my duty to send to you the following remarks; leaving it to you to insert the whole, or any part of them, if you think that anything more than the absurdity of the story be needed in its refutation.

The work from which this story is taken, 'Donnavan's Adventures in Mexico,' I have not seen.

The scene of the 'Donnavan Nun' story, is Puebla—the time, May 19th. Gen. Worth's division, the advance division of the Army, from Jalapa to Puebla, entering this latter city, with Quitman's division, on the 15th of May. I served with my regiment, the 3rd. artillery, in this division, during the entire campaign from the advance from Vera Cruz, to November 1st, when I left the city of Mexico.

With most of the officers of the divisions I was well acquainted, with all of them I was necessarily in close contact. Some of the staff of Gen. Worth and Gen. Quitman, were classmates at West Point, and intimate personal friends. Yet, until I received the last number of your paper, I never heard of the 'Donnavan Nun' Tragedy, or of anything at all similar to it. I am quite confident that Gen. Worth's division did not lose an officer by death, during our two and a half months stay in Puebla, certainly neither this nor Quitman's lost one during the first four days.

The assassinations of our quarrelsome and drunken soldiers, in the suburbs of the city, were always known to everybody, certainly such a crime as this would not have been kept a secret.

Nor was Gen. Worth at all disposed to permit any crime on the part of the Mexicans to pass unnoticed, as he ordered his division in Puebla, about the Mexicans infusing poison into their food, clearly shows.

In concluding, I would state that I attended the celebration of Mass very frequently, and was also greatly edified; in the splendor and solemnity of the ceremonies in some of the churches in Puebla, I hope made a deep impression upon several of my friends. I made the acquaintance of several of the Priests, and found them to be pious and learned men. In conversations which I had with persons resident for a long time in the country, I could never learn anything of the scandalous lives which we have been so much accustomed to hear that the Clergy of Mexico lead. On the contrary, I everywhere received the impression that, in all of their duties, whether at the altar, in the confessional, as instructors of the people, or as virtuous citizens, the Mexican Clergy are faithful pastors of God's Holy Church.

I am, with great respect, your obedient servant,

B. W. M. JOHNSTON.

Late 1st Lieut. 2d Artillery, U. S. A."

\* It is too much to hope that the papers in this city which have published this new calumny of the Maria Monk School will have the justice to insert Lieut. Johnston's Letter, and to inform their readers that the whole fabrication was exposed in all the American Catholic papers upwards of a month ago!

TAKING THE VEIL.—Were admitted to the white veil, on the 6th of January, at the Convent of the Visitation, Georgetown, D. C., Miss Mary E. Stubbs, of Washington city, (Sister Mary Emanuel), Miss Mary Bradford Brown, of Prince George's co., (Sister Mary Blauda), Miss Sophia Sharkey, of Philadelphia, (Sister Mary Assisium). The most Rev. Archbishop presided on the occasion.—*Id.*

WATERFORD.—Mr. T. Meagher, jun., of Waterford, who was the bearer of the address from the Catholics of the *wrts intacta* to the Pope, had the honour of an interview with His Holiness, to whom he was introduced by the Rev. Dr. Kirby, President of the Irish College. The Holy Father spoke in the highest terms of the faithfulness of the people of Waterford to the interests of Catholicity, and at parting presented, in the most kind manner, to Mr. Meagher two gold medals one for himself and a second for his father.

O'CONNELL.

The following Letters are addressed to a Clergyman in Boston by the Apostolic Administrator of Derry:

Buncrana, 13th August, 1847.

Very Rev Dear Sir,—I have to crave your indulgence for not having replied to your favor at an earlier date. You will, I am convinced, find my apology in the circumstances giving occasion to the delay. I was in Dublin for the last fortnight discharging my part of the duty which a faithful nation owed to its departed Benefactor—its Liberator—Emancipator, and under Providence, its Saviour. Never did our afflicted country stand forth in a nobler or more interesting attitude than on this sad occasion which brought her mourning children together. Thousands—millions gathered around the bier of their departed "Christian Hero," mingled their tears and cries with the plaintive strains of their holy religion, and joined their prayers to those of the Spouse of Christ, clad in her garments of black, as she presented the brightest ornament of the household of her faith—

one of the greatest souls of God's Creation, before the throne of its Merciful Redeemer. Never did a nation in its gratitude more generously acquit itself of the deep debt which half a century of brilliant and honorable services imposed upon it. Kings and Emperors and Heroes were of course escorted to their cold homes with a regal pomp, but never did any triumph in death like the great O'Connell. His sepulchre, like his life, was transcendentally glorious, and he had what few of the great that went before him enjoyed in their last obsequies, this magnificent testimony to his worth—the sympathies and tears of millions. I will not attempt to describe it for you, for no pen nor tongue could express it. This much I would not have written were I not full of the subject, and notwithstanding the calamity that has oppressed our people, justly proud of my country and big with a hope from the event I witnessed that Providence must have reserved for such a people as ours brighter and happier days. You will excuse me for having placed in abeyance even so far the expression of the deep sense of gratitude we feel towards you and yours for the munificent contribution of £50 to the relief of our destitute poor. May the God who is essentially charity bless you and the noble people of Boston for it. At present we can only offer you our prayers and good wishes. A kind Providence may enable us hereafter to present to generous America a more condign remuneration—a remuneration of deeds, should her liberties be impinged or an attempt be made by European despotism to check the proud soaring of her "Bird of the Sun," under whose wing we have been sheltered in this hour of our adversity—grateful Ireland shall not, I fondly hope, stand by with arms folded whilst her benefactress requires her aid. Ireland and America henceforth are friends and allies—"Siamese youths," bound together by a stronger ligament than human policy has ever invented or human tyranny devised—by the union of hearts. I am happy to be able to inform you that the prospect is brightening for us a beautiful season—a most abundant crop, weighed down by its luxuriance and ready for the sickle, are cheering up our hitherto afflicted people. The spirit that appeared to have fled from them is fast returning, and the triumph of nationality in the recent elections proves that our country was not dead but sleeping. The soul of the great O'Connell would seem to be again moving the mass and inspiring them on to the achievement of national independence. My own humble belief is, that never was there more determination on the part of the clergy and people to work for their country than at the present moment. All now consider it a duty—a Christian duty, no matter at what risk, to endeavour to prevent the recurrence of the scenes of last year—to have that alien legislation dispensed with which brought Ireland to a pass unparalleled in the annals of the world. A domestic Parliament is the thought and wish of almost all. The Protestants who hitherto kept aloof from the agitation through a foolish idle fear of their Catholic brethren, begin at length to feel that they have a country, and that Irishmen of every creed have a common interest in its happiness and independence. If the calamity which befalls us produced no other good, this is a great one—indeed, the one thing necessary for the redemption of our country. Irish liberties perished by dishonour, they will hereafter grow and strengthen by concord, and what England always refused to a divided weakened nation, she will not dare to

refuse to a united one. The old Repeal Association is flourishing under the sons of O'Connell, and promises to achieve what the father left unfinished. The honest among the Young Ireland party are fast returning to their former allegiance. They at length see the folly of their ways, and that they have been only playing into the hands of the enemies of their country. The day, I trust, is not far distant when a good God will say to this His most beautiful as it is to Him the dearest portion of His creation—"Surge illumine Jerusalem solus vincula colli tui capere illis Sion." I expect Father Matthew here from Cork to-morrow, to preach the dedicating sermon in our new Church. We are, of course, making preparations to receive with all due honors the worthy Apostle of Temperance. This will plead our apology for this hurried scrawl—Receive, Rev dear sir, the assurance of our deepest gratitude for your kind and charitable notice of us, and you will have the goodness to convey to the good people of Boston who remembered us in the hour of our need, the warmest expression of our heartfelt thankfulness. May God for ever bless them.

I remain, Rev dear Sir, your most faithful and obliged servant in Jesus Christ

✦ E. MAGINN.

Very Rev Mr O'Reilly.

Buncrana, 29th October, 1847.

My Dear and Very Rev Sir,—I cannot express to you how much I was surprised and grieved to find by your communication that my letters bearing date the 13th of last August, and acknowledging with all gratitude the splendid contribution towards the relief of our poor of £50 stig, had not reached you.

I herewith send you a copy of it, which, fortunately, I had transcribed previously to my sending the original to you. It but feebly expresses our gratitude for the assistance afforded us in the hour of our need. I wrote it immediately on my return from Dublin after having assisted at the obsequies of the great and good O'Connell.

In every sentiment of your first and last favors—the splendid effusions of a truly Irish heart, I unreservedly concur. Never was there a country since the creation so wantonly and so maliciously persecuted, degraded, and I would say—worse if not for the buoyancy of the Irish character—brutalized as Ireland has been by England. In the annals of Paganism, we have nothing like it. Even Nero himself was an angel of mercy in comparison with some of our rulers. For it was undoubtedly much more humane to burn Rome once and put an end to her slavery, than to keep her for centuries pining away through want in her chains, and make her a miserable skeleton, an object of scorn or of pity to the world. As there is justice in heaven we must believe that a vial of wrath is in store for her, to be poured upon her in God's own good time, except her repentance equal her iniquity, which but rarely happens in the case of cruelly and perseveringly oppressive nations.

As the copy of my former letter expresses, in some manner, our gratitude to the good people of Boston, and the intense interest we take in every thing that concerns the welfare of our benefactress, America, I shall not trespass on your time by a repetition of the same sentiments. Suffice it to say that there shall be henceforth between us a union of hearts and, if necessary, a union of hands, which no time shall sever, nor any circumstance in human events shall weaken or in the least impair. With them and with us, I rest assured that the sentiment of the bard of Mantua shall have its practical and perfect accomplishment—"aeterna geritas in pace futurus."

Receive, Very Rev. dear Sir, the assurance of our undying gratitude towards you and our benefactors of Boston; and believe me, with the warmest wishes and prayers of my heart for your and their spiritual and temporal welfare, your most faithful and obliged servant in Jesus Christ.

✦ E. MAGINN.

The Very Rev James O'Reilly.

FRANCE.—"For the first time since 1830," says the Constitutionnel,—"a mass was offered to the Holy Ghost, and a Veni Creator was chanted by the Archbishop of Paris, on the occasion of the opening of the Chambers. But, instead of celebrating that mass at Notre Dame, as was the custom under the Restoration, it was performed in the chapel of the Palace of the Luxembourg. The Duke Pasquier, the Chancellor, the Duke Decazes, the Grand Referendary, and about 100 peers assisted at the ceremony."

The pupils who were in the schools of the Jesuits at Yriburg have been installed in a school at Tourinay, in Belgium, which is also under the direction of the revered Fathers.

ARCHDIOCESE OF BALTIMORE.

For the following letter, we thank our Alexandria correspondent. His communication will be read with interest:

ALEXANDRIA, Va., Jan. 18, 1848.

Dear Sir,—The Most Rev. Archbishop Eccleston administered the sacrament of Confirmation in St. Mary's Church, Alexandria, on the 10th January, the festival of the Holy Name of Jesus. I am informed that one hundred and two persons were confirmed, of whom twenty-eight are converts. Among the latter is, perhaps, the oldest citizen of Alexandria, Mr. Laurence Hurdle, who was a soldier in the Revolution. It was truly an affecting spectacle to witness this aged veteran, of the few survivors of that magnanimous band of patriots, to whom we are so deeply indebted, kneeling devoutly before a successor of the Apostles, to receive on his forehead the sign of his enlistment as a soldier of Christ. All present were deeply impressed with the scene, some were even affected to tears. Mr. Hurdle is said to be in his ninety-fifth year, but has only recently been received into the Church. The Most Rev. Prelate delivered a beautiful and impressive discourse on the occasion of the administration of the sacrament. I had almost forgotten to mention that we had a procession of the confratelli, clad in white, who walked before the clergy to the church. This it may be truly said, (it being the first ceremony of the kind ever seen in our city, particularly astonished the natives. Yours, respectfully. X. —Cath Magazine.

AGRICULTURAL IMPROVEMENTS OF THE MONKS.

The estates of the lay proprietors were cultivated by the compulsory labor of bondmen and theowas, or slaves; but in every monastery the great number of the brotherhood was devoted to the occupation of husbandry and the superior cultivation of their farms quickly demonstrated the difference between the industry of those who worked through motives of duty, and those whose only object was to escape the loss of their holdings, or the lash of the purveyor. Of the lands bestowed on the monks, a considerable portion was originally wild and uncultivated, surrounded by marshes, or covered with forests. They preferred such situations for the sake of retirement and contemplation; and, as they were of less value, they were more freely bestowed by their benefactors. But every obstacle of nature and soil was subdued by the unwearied industry of the monks. The forests were cleared, the waters were drained, roads were opened, bridges erected, and the waste lands reclaimed. Plentiful harvests waved on the coast of North Africa, and luxuriant meadows started from the fens of the Gironi. The superior cultivation of several counties in England, is originally owing to the labors of the monks, who, at this early period, were the parents of agriculture as well as of the arts —History and Antiquities of the Anglo-Saxons.

Correspondence.

[For the Cross]

GENTLEMEN— Oftentimes, in the midst of troubles here surrounding me, I meditate upon the peace and tranquility which reign in Nova Scotia as regards matters of religion. There I know that a great deal of good feeling exists among individuals of every creed. Though there are many even in your Province who are heedless, and heartless enough to establish, if they could, a different order of things, yet in general I am well assured that what I have stated is correct. But what a difference is there here! One would scarcely believe that in a few short miles such a change could be found. Unfortunately, however, 'tis too true; and I fear, that instead of better, we must expect worse. I begin with St. John's itself. In this locality society is completely overturned by the evil purposes of a few abandoned individuals, who, with all their might and main, are endeavouring to uphold Orange Lodges, and thus arouse the worst passions of the populace. Several murders have been committed during the past summer, and yet not one of the delinquents have been brought to punishment. Every successive outbreak is only an increase of this evil spirit; every slaughter adds fuel to the fire of the infuriated parties. Affairs have taken so horrible a turn, at length, that it is a brave soul indeed who will venture out after dark into a certain portion of the city. We may talk with terror of a New Orleans, famous for such misfortunes as these, but now we have one of our own, the thought of which must fill all the cells of our hearts with pain upon the capital of Mississippi.

Alas! this age of boasted enlightenment is not abate, with all its power, to scatter the darkness of these bad minds, and pour in a ray that may discover to them their deformity.

Some of the principal leaders in this diabolical movement are no less than professional gentlemen whose motions cannot be other than selfish. Not ten days have passed since a Justice of the peace (proh pudor) resigned his office because he imagined that an attempt was being made to put down this work of Orangism. He was presented, of course, with an address by the confederacy and lauded highly for his consistency and honour. This appeared in the public papers in this free land and age! Yet the rank and file of nothing better than the most ignorant ruffian, and the commonest ruffians. I am a witness of the truth of this. If you were to ask them to what tended all this organization of theirs, I would venture to protest that not one out of every hundred would be able to give you an answer. I really believe, that the chief part of them are totally ignorant of the origin of their Society. For this latter I can vouch without fear of contradiction, because, having on several occasions enquired I found them deficient even in this knowledge. 'Tis said, however, that their leading notion is a manifestation of loyalty. They were to maintain a force by which Catholics may be kept in subjection. They affect to have a fear of the progress of our faith in this place. What will not the silly multitude be made to believe!— give them half an idea, if I may so speak, and they are all in a blaze to espouse the worst of causes. Yes, they wish by an occasional awkward march, and a waving of dirty banners to show the fealty they bear the Queen and her government. By these means they endeavour to display, as it were, their warmth over Catholics in this particular. But shallow headed fellows as they are, can they not clearly see how sadly the result of their doings contradicts and opposes their intentions? In the first place, do the murderous deeds which follow their days of Parade go to maintain the laws of the kingdom? Does loyalty consist in the violation of the peace? If to strike down an unfortunate man to a premature grave in the midst of his sins—if to snatch the husband from his defenceless wife—the parent from starving children—if to fill many a heart and home with tears and wretchedness be loyalty,—then save us, we pray from such fidelity, for ever! And this is the real state of things! In justification of their misdeeds they say that they mean no harm, and therefore brand Catholics with the base name of rioters, if the latter dare show any resistance. Well, altho' forbearance is a virtue to be recommended and practised, yet considering the bent of human nature, how can those innocent Orangemen expect such a return? By their annual turn-out they openly avow hostilities to us, and then rage if none will brook the insult. What liberality do they expect!— There is an unprincipled paper in this Province with an Orangeman for Editor who invariably charges, in the worst of terms, the Catholics with every outrage that is committed here.— Without proof, as well as otherwise, he abuses them, derides them. And when, on a recent occasion, his last anathema of censure was passed and pronounced upon them, he concludes by proposing the scindish suggestion that in future no Protestant should have dealings with Catholics. If this fellow had any character in the community respectable Protestants might give him some countenance. but he has none whatever, except a bad one, and therefore with such individuals he has no influence. However, with the "rabble rout" he is an Evangelist—and hence it is that he is the promoter of an intolerable amount of misery and misfortune. To shew you more satisfactorily the false position assumed by this disturber, I will relate to you something of late occurrence.

Some time ago a committee was appointed to enquire into the professions of several 'rascals' in and about St. John. Of course it was expected, nay believed, as publicly reported, that all were Catholics—but guess their chagrin and disappointment when actually more than two-thirds of them were found to be Protestants! Of one male or another. For a while the truth was secreted by the faithless gentlemen of the committee, until at last an honest member of it disclosed the fact, and so ceased the strugglings of his conscience.

If these items be of any service to you, you are heartily welcome to them. You shall hear from me again shortly. Yours, &c. A. PHOENIX.

Poetry.

THE CROSS.

"Cruz tua, bono Jesu, omnium fons benedictionum omnium gratiarum causa, per quam creditibus datur virtus, de infirmis, gloria de opprobriis, vita de morte."

St. Leonis. Pap. ser. 8, de Passione.

Thy cross, sweet Jesus, is the fountain of benedictions, the cause of all graces, by which, to such as believe, is given strength for weakness, glory for shame, life for death.

St. Leo.

Hail to the Holy Cross! sweet Jesus! Hail to the loved and loving sign! From whence all sweetness comes to ease us, Whence virtue flows and might divine!

Hail to the Cross' fount of all blessings! Whence grace descends in copious floods.—Worthy alone of all carressings, Hail to thee, loved and sacred wood!

Hail to the Holy Cross! that giveth Virtue, and strength, and loving faith. Hail to the Cross that ever liveth! Singing life a triumph over death!

Hail to the Cross, from whence went raying, Athwart o'er earth love's holy flame, Thy banner o'er its heights displaying, And reaping glory from its shame!

Hail to the Holy Cross! rejected, Albeit, and scorn'd by worldly pride, Yet by Almighty Love elected To be the meek and humble's guide!

Hail to the Holy Cross' affliction Sinks to the heart, nor buds its quail; For thou, sweet fount of benediction, Art near to pour the healing balm!

Hail to thee! Holy Cross of ages! That bids attempter d sorrow fall Before thy foot, no tempest rages, No storms oppress, no passions thrall!

Hail to the Holy Cross that bringest From weakness strength, from sorrow, ease, With more than eagle power dost wingest, Thy light from earth to heavenly peace!

Hail, Ark of Peace! on thee confiding, Pierce winds may blow, wild waves may toss, For I am safe, by Thee abiding, Sweet Jesus, here, before thy cross

EDITORIAL LIFE AND TRIALS.

The "Banner of the Cross" has a communication under this head, from which we copy the following—

"Having myself conducted a weekly periodical for years, I know the severe mental labour and toil which it imposes on one who exercises his vocation with a continual consciousness of its duties and responsibilities, and how little his labours and trials are understood and appreciated by most people. It is the stone of Sisypus—an endless repetition of toil—a constant weight upon the intellect and spirits, or, as Capt. Murray observes, (who also spoke from experience, having once edited a monthly Magazine—and the remarks apply still more strongly to a weekly paper), "it is something like walking a thousand miles in a thousand hours—in itself, it appears nothing, the labour is not manifest, nor is it the labour—it is the continual attention it requires; your life becomes, as it were, the magazine, one is no sooner corrected and printed, so on comes another."

The same writer relates the following dialogue which took place between an editor out West and a visitor at his office. It is well worthy of the perusal of those Protestant editors who are ever misrepresenting the doctrines and practices of Catholics, but who "never retract."

"Sir, your journal of yesterday contained false information."

"Impossible, sir—but tell me, what do you allude to?"

"You said that Mr. M— had been tried."

"True."

"Condemned?"

"Very true."

"Hung."

"Most true."

"Now, sir, I am the gentleman himself."

"Impossible!"

"I assure you it is a fact, and now I hope you will contradict what you have alleged."

"By no means, sir."

"Hum, what do you mean? you are deranged!"

"I may be so, but I will not do it."

"I will complain to a magistrate."

"As you please, sir; I never retract. The most I can do for you is to announce that the rope broke, and that you are now in perfect health. I have my principles, sir, it is said of me that I never deceive."

EUGENE SUE'S PHILANTHROPY.—In the Boston Atlas of Tuesday there is a sketch of the famous or infamous Eugene Sue, from the pen of Mr. Pource, who has spent several years in Paris and who was during that time the correspondent of the Atlas. I will transcribe a single paragraph which illustrates the private morality of this teacher of freedom and morals. "Not many months since, Sue used to visit almost daily one of the most fashionable ladies in Paris, Madame de—, and hold forth in a very well furnished boudoir on the condition of the poor. "Do you ever relieve their distress?" asked Madame de—, at the close of the harangue. "To a trifling extent," answered Sue, "but though my gifts are small, they are always cheerfully bestowed—I give one-fourth of my income in alms." That afternoon as he left Cafe de Paris, where he had been eating a costly dinner, an apparently old woman, clad in rags, prayed for charity. "Go away," was the stern reply. "But I am starving, give me a single copper to purchase bread with." I will give you in charge to a police officer, if you thus annoy me—"You will," said the beggar, and yet Monsieur Eugene Sue, you are the man who writes about the misery of the poor—you are the working-man's champion—you are—"Who are you," exclaimed Sue, "Madame de—" was the reply, and the disguised lady stepped into her carriage which was in waiting, leaving the novelist to his reflections."

INFANT SCHOOL NEAR ROME.—"An infant school which the Duke Sforza Cesarini has lately founded at Genzano, near Rome, is the first that has ever been established in or near Rome, as the late Pope strictly forbade the formation of infant schools. The reigning Pope has, however, sanctioned the infant schools founded by the Duke, who has long sought to introduce them on his estates.—Christian Witness.

The above statement is another instance of the reckless system of falsehood pursued by sectarian prints that label Christianity by calling themselves Christian. No infant schools in Rome! Why there are more infant schools in Rome than in any other city in the known world. They were established in Rome while the other cities of this country were but forests and prairies. There are no less than two hundred and forty infant schools in Rome, at which are educated between six and seven thousand children from two to eight years of age. There are, besides, many other schools for the instruction of children from five to nine years. For a particular account of these schools, their numbers, discipline, method of instruction, expenses, teachers, &c. &c., we are indebted to the celebrated work of M. Vachon, printed in Rome in 1835, entitled: "Institutions of Charity and of Primary Instruction in Rome."—Catholic Observer.

A PLEASANT VALEDITION.—Before the Bishop of New Zealand departed, Sidney Smith, in taking leave, said to me: "I am glad to see you, and the dangers of his mission. "You will find," he said, "in preaching to Catholics, that their attention, instead of being occupied by the spirit, will be concentrated on the flesh; for I am told that they never breakfast without a cold missionary on the side-board." In shaking hands with the new prelate as he was leaving the house, the reverend wit added, "Good-bye. We shall never meet again; but let us hope that you may thoroughly disagree with the savage who eats you."

DOMESTIC DUTIES.—Seeing that almost the whole of the day is devoted to business abroad, and the remainder of my time to domestic duties, there is none like to myself, that is, for my studies—for on returning home I have to talk with my wife, prattle with my children, and converse with my servants; all of which things I number, among the duties of life; since, if a man would not be a stranger to his house, he must, by every means in his power, strive to render himself agreeable to those companions of his life whom nature hath provided, chance thrown in his way, or that he hath himself chosen.—Sir Thomas Moore.

THE BISHOP OF WALA WALA.—The Melanges Religieuses announces that the Bishop of Montreal has received letters from Bishop Blanchet, dated August 2nd. That the Bishop had, at that time, accomplished about two-thirds of his journey from St. Louis to his new see of Wala Wala, and that he and his companions had been greatly distressed for want of provender for their horses, as well as by other necessities of the way.

DISTINGUISHED CHARITY.

We translate with pleasure the following article from the Aurora of the 28th ult:—"We should not fulfil our duty as a journalist did we not make known to our readers some instances of that religious charity so common in Montreal, and which was particularly prominent on the occasion of the last inundation. We do not want to compose an eulogy on the members of our clergy. Mr. Pinsonneault, priest of the Seminary (of St. Sulpice) of Montreal, above all, who in that case showed all the zeal of which the members of his house are capable, in rendering succour to the unfortunate people in the suburb of St. Anne; but we cannot fail to notice the generous activity of Mr. Franklin, an Irishman, who has with others of his countrymen collected 45 families, amounting to more than 200 souls, in one of his houses; since the commencement of December last, and assisted by his wife, has watched over the preservation of order among them, and the distribution of the provisions and such other relief as was furnished at the depot established by the Grey Nuns. During the last inundation, he, for the space of three days and nights, visited the poor from house to house, distributing provisions and fuel among them. He was compelled to pay these visits in a canoe, with the help of Messrs. McMartin, Kelly, Michael Smith, and Daniel Lenehan, who all refused any remuneration for their trouble. While we are upon this subject, we will take notice of some other services rendered to the emigrants by the religious communities of Montreal, they have provided lodging for more than eighteen Irish orphans, who are under the care of three of the Grey Nuns, who make their residence with them and who are maintained by the Irish congregations in this city. The house known by the name of the "St. Patrick's Orphan Asylum," is near the church of that name. They have also established near the farm of St. Gabriel, a sort of asylum, known under the name of the "Asylum of St. Anne," conducted by two of the Grey Nuns who reside there, and from which place more than three hundred young people have obtained situations which have been sought out for them by the Nuns. All these establishments are under the superintendance of the indefatigable priest, Mr. Pinsonneault, whom we mentioned above."—Montreal Pilot.

ORDINATION.—The Rt. Rev. Bishop of the Diocese, held an ordination in St. Patrick's Cathedral, New York, on Sunday last (Feast of the Name of Jesus.) Mr. Bernard McQuaid, of the Diocese of New York, Mr. John M. Murphy, of the diocese of Albany, (at the request of the Rt. Rev. Bishop of Albany,) and Mr. Thomas Ouellet, Scholastic of the Society of Jesus, received the Holy Order of Priesthood, the previous orders having been conferred on them by the Rt. Rev. Bishop in the Chapel of St. Joseph's Seminary, on Wednesday and Saturday of the preceding week.

MIRACLES WILL NEVER CEASE.—CONFESSION.—The Oxford and Cambridge Review for this month says—"Already Confession is practised to a considerable extent in our Church. It now prevails in a great number of parishes. A vast body of the Clergy are impressed with a sense of its importance; many, probably, are convinced of its necessity. It is not often urged in sermons, but it is recommended privately to the most religious of the parishioners, and it is accepted by them in numerous instances thankfully."

SWITZERLAND.—Among the many sad incidents that accompanied the fall of Fribourg it is pleasant to record the following:—One of the chaplains of the Sonderbund found on the field, after the engagement that took place previous to the capture of the town, a Vaudois soldier, grievously wounded. He spoke to him, found that he was a Protestant, but desired earnestly to become a Catholic. Finding him already sufficiently instructed, the priest went a little distance to get some water, returned and baptised him, when immediately he fell back and expired.

PRUSSIA.—The King of Prussia is daily growing more liberal to the Catholics of his Kingdom. He has set about complying with certain old promises of remuneration for the Clergy, and is acting honorably in the matter. He has also shown the unprecedented liberality of permitting foreign Priests to enter and officiate in his realm. The Redemptorists from Switzerland were at last allowed to conduct a retreat at Treves.

PROTESTANT ACCOUNT OF CATHOLICITY IN CHINA.

"The R. Catholic missionaries in Hong Kong continually vary in number. They hold services in their public chapel for the Roman Catholic members of the community, and regularly visit the patients in their military hospitals. A gentleman with whom the author is acquainted lately attended a service in their chapel, on which occasion the congregation amounted to 800 persons, including nearly all the Portuguese residents in Hong Kong. A bishop from Shanghai was assisted by fifteen European and four Chinese priests, all richly clad in their vestments, the whole service being of the most gorgeous and theatrical character. The priests, with the exception of one or two, are only temporary residents at Hong Kong, where they await the arrival of couriers from the different provinces, and soon take their departure to the interior of China, with the native conductors, leaving their places to be rapidly supplied by new arrivals from Europe. About this time application was made by one of the priests to the agent of the Peninsular and Oriental Steam Navigation Company, to contract for the passage to China, via Egypt and Ceylon, of thirty Papish missionaries during the present year. There were at the same time twenty priests in the Italian Mission House.

"And with these local signs of activity among the professors of a corrupted form of Christianity rigorously pouring their emissaries into the breach opened into the heart of this heathen continent, what have we to contrast in the present operations of Protestant churches, and especially of our own church! While public buildings, of almost palace-like structure have been reared at a munificent outlay of expenditure, no sign of the building a suitable edifice for the public worship of God according to the forms and ritual of the Church of England meet the eye in any direction. Hospitals, forts, batteries, barracks, a jail, and even a Mohammedan mosque, already stand as speaking monuments of the priority in the scale of importance of secular undertakings over religious duties. One solitary missionary at Shanghai is the only representative of the missionary zeal of the Church of England. The writer leaves China with the melancholy reflection that this is all that can be truly deemed missionary work among the Chinese, either in present or in immediate prospect, in which we can claim any part."—Narrative of a visit to China, by Rev. George Smith, M. A., pp. 456-457.

AUSTRALIA.—THE BISHOPRIC OF Maitland.—The friends of the Rev. R. Burchell, O.S.B. Prior of the English College at Douay, will be happy to learn that his Holiness has been pleased to cancel his nomination to the dignity of Bishop of Maitland, and Coadjutor to the Most Rev. Dr. Polding, Archbishop of Sydney, in Australia; he is in consequence to remain Superior of St. Edmund's, to the very great satisfaction of the inmates of the establishment, and also of his numerous friends in France and England. We learn that the Rev. C. Davis, O.S.B. of Downside, near Bath, is appointed to fulfil the important functions of Bishop, which the Rev. R. Burchell has declined.—Correspondent of the Tablet.

Births. FEBRUARY 18—Mrs. Raleigh, of a son. 18—Mrs. Ferns, of a daughter. 18—Mrs. Troy, of a daughter. 18—Mrs. Ingreham, of a daughter. 19—Mrs. Gardner, of a son. 19—Mrs. Donovan, of a son. 21—Mrs. Shelly, of a son. 22—Mrs. Kelly, of a son. 22—Mrs. Reardon, of a son. 22—Mrs. Hoben, of a son.

Married. FEBRUARY 22—Mr. Andrew Phelan to Miss Elizabeth Cookley.

Died. On Thursday morning, Helen, infant daughter of Patrick Whall, aged 6 months and 18 days.

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