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Jesus said to his disciples. Whom do you say that I am?

Simon Peter answered and said: Thou art Christ the Son of the living God.

And Jesus answering, said to him: Blessed art thou Simon Bar-Jona, because flesh and blood hath not revealed it to thee, but my father who is in heaven. AND I SAY TO THEE, THAT THOU ART PETER, AND UPON THIS ROCK I WILL BUILD MY CHURCH, AND THE GATES OF HELL SHALL NOT PREVAIL AGAINST IT.

AND I SHALL GIVE TO THEE THE KEYS OF THE KINGDOM OF HEAVEN. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven, and whatsoever thou shalt loose on earth shall be loosed also in heaven. S. Matthew xvi. 15-19.



"Was anything concealed from PETER, who was styled the Rock on which the Church was built, who received the Keys of the Kingdom of Heaven, and the power of loosing and binding in Heaven and on earth?"—TERTULLIAN Præscrip. xii.

"There is one God, and one Church, and one Chair founded by the voice of the Lord upon PETER. That any other Altar be erected, or a new Priesthood established, besides that one Altar, and one Priesthood, is impossible. Whosoever gathers elsewhere, scatters. Whatever is devised by human frenzy, in violation of the Divine Ordinance, is adulterous, impious, sacrilegious."—St. Cyprian Ep. 43 ad plebem.

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

CALENDAR.

- JULY 9—Sunday—IV after Pent Feast of the Miracles of B V M G.
10—Monday—Seven Martyrs Brothers, & Semid.
11—Tuesday—St Pius I P M Doub Sup.
12—Wednesday—St John Gualbert Abbot Doub com &c.
13—Thursday—St Anselmus P M Doub.
14—Friday—St Bonaventuro B C and Doct. Doub.
15—Saturday—St. Henry Emperor, Conf Semid.

ON THE INVOCATION OF SAINTS AND ANGELS

(Continued.)

IX.—Invocation of Saints in the Primitive Church proved from ancient inscriptions.

In favour of the belief and practice of the Invocation of Saints by the primitive Church, there is a species of proof which has been seldom, perhaps never before, introduced to the notice of the English reader. The Roman catacombs are perpetually exhibiting such lucid evidence upon this article of apostolic doctrine, as to dispel the faintest shadow of doubt or uncertainty from about the subject. For whenever that burial-place of the primitive and persecuted witnesses to the faith is explored, it almost invariably happens that an inscription is discovered over some martyred saint, in which the prayers of the Christian champion who sleeps within, are desired by those who with religious reverence interred his mangled body, and composed his epitaph. In the year 1694 was discovered, in the cemetery of SS. Gordianus and Epimachus, the grave of the holy martyr Sabbatius, along with the following inscription, between a Palm branch and wreath, on a marble slab which closed up the oblong niche in the wall or sepulchre containing the martyr's bones.

Sabbati Dulcis Anima Peio et Roga Pro Fratres (sic) et Sudales Tuos.†

O Sabbatius, sweet soul, petition and pray for Thy brethren and companions.

* The religious zeal which prompted many of the faithful to expend large sums of money, and even to risk their lives to rescue the bodies of the martyrs from insult; and to possess themselves even of the earth which was sprinkled with their blood, will be noticed in the next chapter, Non. 6, 7.

† This cemetery is on the Latin way, and about a mile from Rome.

‡ Grammatical inaccuracies are of frequent occurrence in ancient inscriptions, hence we must not be surprised to find 'pro fratres' instead of 'pro fratribus,' &c. This inscription was afterwards presented by Cardinal di Carpegna to the learned Florentine senator Buonarroti, who has inserted it in his interesting work entitled Osservazioni sopra alcuni Frammenti di Vasi antichi di vetro, where the reader may see it at p. 167. In the works of the poets and the orators of paganism, a palm-branch and wreath were emblematical of victory. The sacred writers also have noticed the palm-branch as a symbol of the triumph gained by the martyr and the true believer; (Apocal. c. vii. v. 9.) and the crown or garland as indicative of that eternal glory which the saints enjoy in heaven. (Isaiah, c. xxviii. v. 5. 1 Cor. c. ix. v. 25. 2 Tim. c. iv. v. 8. Epist. of St. James, c. i. v. 12. 1 St. Peter, c. v. v. 4. Apocal. c. ii. v. 10.) Hence it is that a palm branch and a wreath of laurel are usually traced in the mortar, scratched on the tile, or sculptured on the marble slab, which may have been severally employed by the first Christians, to seal the martyrs' graves in the catacombs. Both these types of victory are mentioned by the Christian poet Prudentius, who lived so near to the times of persecution. In his hymn in honour of St. Vincent, he says of that illustrious martyr:—

The following sepulchral inscription was extracted from a tomb in the cemetery of Callistus ATTICE SPIRITVS TVS IN BONY ORA PRO PAREN TIBVS TVIS

O Atticus, thy spirit is in good, pray for thy parents.*

Another inscription, found in the cemetery of Cyriaca, † is to a similar effect.

JUVIANE VIBAS IN DEO ET ROO (id est Roga.)

In the cemetery of Priscilla ‡ was discovered the following:

ANATOLIUS FILIO BENEMERENTI FECIT QUI VIXIT ANNIS VII. MENSIS VII. DIE BUS XX. ISPIRITVS TVVS BENEREQVIES CAT IN DEO PETAS PRO SORORE TVA.

The two succeeding inscriptions were inscribed until a few years ago, when they became the subject of a particular dissertation, and were published by an Italian antiquary. §

SIMPLICIO VENEMEREN TI. FILIO. TE — IN PACI M P. T. PR. N. S.

that is:—

SIMPLICIO BENEMERENTI FILIO (Suscipiat) TE (Christus) IN PACEM PE TE PRO NOBIS. ||

The second, in Greek, is preserved in the church of the Blessed Trinity at Velletri: To Anatolius, our first begotten son, (thou) who wast given to us for a short time, pray for us. Euchon per eumon.

The following inscription, which may be found inserted in the works of one of the most celebrated scholars in lapidary writing, ¶ is equally demonstrative of the belief and practice of the primitive Church with regard to the invocation of departed saints:

ROGES. PRO. NOBIS. QUIA. SCIMUS. TE. IN. CHRISTO. **

Tu solus, o bis inclyte Solus brabii duplicis (brabii pro bravii) Palmam tulisti: tu duas Sumul parasti laureas.

Peristeph. Hymn 5, v 537.

The palm-branch and the laurel-crown, which accompany the inscription, unitedly testify that Sabbatius was martyred for the faith.

* Apud Muratorium in Novo Thes. p. 1833, num 6.—Bianchini, in his learned work entitled, Demonstratio Historiæ Ecclesiasticæ Quadrupartite: comprobata Monumentis, places this inscription in the first table of the first century of the Christian Church

† This cemetery is on the Tyburtine way, and has its entrance at the Church of St. Laurence out of the Walls.

‡ This cemetery is on the Salarian way. § Intorno un' antico Marino christiano, Lettera di Clemente Cardinali, Bologna, 1819.

¶ In ancient inscriptions, the V is frequently substituted for B; and to those who are anywise versed in the lapidary style of writing, it is well known, that very often words are so abbreviated, that their consonants only, sometimes no others than the first and last, are inscribed.—Fabretti, Inscr. Domest. c. iii. p. 164, Mazzochi de Epist. Hilarii. p. 11, in notis.

¶ Gaetano Marini, who expended forty years in studying and transcribing the Christian inscriptions discovered in the Catacombs. These valuable monuments of ecclesiastical antiquity, with others relating to the civil history of Pagan Rome, to the number of many thousands, were collected and classified by Marini, and now incrust the walls of the first corridor of the Vatican gallery. They form a body of documents which, to use the expression of Marini himself, 'è una raccolta la piu grande e la piu dotta che sia al mondo.'—Aned. di G. Marini, Roma, 1822

** Marini, Iscrizioni Albane, p. 37: and Fr. Arcahi, p. 266.

At Rome, in 1758, in an excavation at the church of St. Agnes out of the walls, was discovered an epitaph composed by St. Damasus, who was elected Pope in 366, in honour of that youthful martyr and illustrious virgin. The pontiff concludes his verses with this invocation of St. Agnes:—

O VENERANDA MIHI SANCTÆ DEUS ALMA PUDORIS ET DAMASI PRECIB | FAVEAS PRECOR INCLYTA MARTYR.*

The following inscription records a vow discharged by the religious empress Galla Placidia and her children, towards the year 410, when, as it would appear, the imperial family experienced the efficacy of the intercession made in their behalf during a tempest at sea, by St John the Evangelist.

SANCTO AC BEATISSIMO APOSTOLO JOANNI EVANGELISTÆ GALLA PLACIDIA AUGUSTA CUM FILIO SUO PLACIDIO VALENTINIANO AUGUSTO ET FILIA SUA JUSTA GRATA HONORIA AUGUSTA LIBERATIONIS PERICULO MARIS VOTUM SOLVIT †

X.—Invocation of Saints in the Anglo-Saxon Church.

It will not, the writer presumes, be considered by the British reader as an intrusion on his patience, if a few extracts from an elegant and learned work on our native history, ‡ be presented to his notice, in proof of the perfect conformity in belief and practice concerning the invocation of Saints, which subsists between the Anglo-Saxons and the present Catholic inhabitants of the British Islands.

But a short acquaintance with ancient literature, observes Dr. Lingard, 'will prove, that our ancestors were too well instructed to confound man with God. They knew how to discriminate between the adoration due to the Supreme Being, and the honours which might be claimed by the most holy among his servants; and while they worshipped Him as the author of every blessing, they paid no other respect to them than what was owing to those whom they considered as his favourites, and their advocates. Whoever shall attentively peruse the works of the Saxon writers, or the acts of the Saxon councils, from the era of their conversion to what is deemed the darkest period of their history, will observe this important distinction accurately marked and constantly inculcated.—When the poet sang the praises of his patron, he sought neither to interest his mercy, nor deprecate his justice: to obtain the assistance of his intercession, to be remembered by him at the throne of the Almighty was the sole object of his petition. § If the preacher from the pulpit exhorted his hearers to solicit the prayers of their more holy brethren, he was careful to inculcate, that they should adore God alone, as

* Apud Marangonium in Appen. ad Act. S. Victor, p. 138.

† Ravennæ, in Eccles. S. Joannis Evangel. apud Muratorium, p. 1878.

‡ The Antiquities of the Anglo-Saxon Church, by J. Lingard, D. D.

§ See Alcuin's Address to the Virgin Mary. Tu mundi vitam, tuis tu gaudia sæclis, Tu regem cæli, tu dominum atque Deum Ventris in hospitio genuisti, virgo perennis Tu precibus nobis auxiliare tuis. Alcuin. apud Can. Tom. ii. pars. ii. p 471.

Also S. Aldhelm de Virgin Bib. Pat. tom. viii. p. 22, and Bede Vit. S. Cuthb. p. 291.

their true Lord and true God.* If the Christian, when he rose from his bed, was accustomed to beg the protection of the saints, he was yet commanded in the first place to worship with bended knees the majesty of his Creator. † These distinctions were too easy to be mistaken. The idea of intercession necessarily includes that of dependence, and to employ the mediation of his favorites, is to acknowledge the superior excellency of the Deity. ‡

XI.—Contained in all the Liturgies.

The unhesitating belief of our Anglo-Saxon ancestors in the intercession of the saints, and the religious ardour with which, as is attested by a variety of monuments, they invoked their prayers, demonstrate the genuineness of their religious credence, and its consequent identity with that of the universal Church, whether in the east or west, on this important article of faith. That such a doctrine was in fact most studiously inculcated by the Apostles and their immediate successors, may be readily ascertained by referring to the liturgies that have been in use from time immemorial in those several Churches, which those first preachers of the Gospel, or their immediate disciples, founded.

XII.—Objections Answered.

If it be idle or illicit to call upon the saints to pray for us, then the impropriety and unlawfulness of our invocations must arise from some of the following causes; namely, the unwillingness and incapability of the saints to pray for us; or, because they cannot hear our prayers; and even though they could, the offering of them up would be an injury perpetrated against the God head, and a particular derogation from the mediatorship of Jesus Christ.

XIII.—Charity engages the Saints to pray for us.

I. With respect to the unwillingness of the saints to present our petitions at the throne of mercy, we cannot for a single moment contemplate even the possibility of its existence; for though faith shall have a termination when we shall see God as he is; † though hope will one day win the object of its longings; ‡ charity never falleth away, ¶ but glows brighter and purer, and acts more unceasingly within the bosom of the saints in heaven, than in the breast of the most righteous man that ever lived upon earth.

If, therefore, charity impels each Christian, whose pretensions to piety are of the very humblest order, inwardly to remember his brethren and friends, and all fellow-creatures, in his daily prayers; the same virtues must possess an im-

* The Saxon homilist is very accurate in his expressions:—'Him alone shall we adore. He alone is true Lord and true God. We beg the intercession of holy men that they would intercede for us to their Lord and our Lord. But nevertheless we do not pray to them as we do to God.'—(Homil. Sax. apud Whel. p. 283.) 'Nulli martyrum,' says the manuscript quoted above, 'sacrificamus, quamvis in memoriis constituamus altaria.'—Ibid.

† 'Having worshipped his Creator alone, let him invoke God's saints, and pray that they would intercede for him to God; first to holy Mary, and then to all the saints of God.'—Lib. Leg. Eccles. apud Wilk. p. 272.

‡ Thus, in the Saxon homilies, the preacher points out the difference between the intercession of the saints and the mediation of Christ, when he exhorts his auditory to solicit the intercession of the Virgin Mary, with Christ her Son, her Creator, and her Redeemer.—Serm in Annunt. Mariæ, apud Wanley, p. 11. See the 'Antiquities of the Anglo-Saxon Church, p. 270-280.

¶ St. John. C. iii. V. 2.

¶ 'But hope that is seen is not hope. For what a man seeth, why doth he hope for?'—Rom.-C. viii. V. 24.

¶ 1 Cor. C. xiii.

pulse incomparably more active in stimulating the blessed souls in heaven, to intercede for those whom they have left upon earth.

XIV.—They have the power of doing it.

II—Concerning their ability to perform this charitable office for us, it is to be observed, that if the saints, while they themselves were wanderers in the desert of this world, could present their supplications to Almighty God in our behalf, it is inconceivable why they cannot exercise the same kindness, now that they have entered into the enjoyment of the promised land of heaven; and how, in the plenitude of their actual happiness, the power of doing good, and of moving according to the spirit of God's own love, should be circumscribed within much more narrow limits than what were assigned for its action while on earth.

XV.—They know what passes upon earth.

III—But, perhaps, it may be argued that they do not know what passes here below, and therefore, as they cannot hear our prayers, it is consequently useless for us to beg their intercession. What authority have those who differ from the Catholic Church, for such an objection? None whatever; for instead of being warranted by any passage in the Scriptures, or countenanced by reason, it is, on the contrary, most easily removed by calling in the aid of Scripture and reason. If it be asserted that the saints of themselves, or by any quality inherent in their nature, cannot hear our prayers, nor penetrate the secret enclosure of our hearts to read the thoughts and watch the motions that are stirring there, we must readily assent to such a declaration; but this does not overthrow the dogma respecting the prayers of the saints. To accomplish this it must be demonstrated that Almighty God does not impart to them such a knowledge; to refuse, however, to recognise such a power in the Deity, would be blasphemous. God has communicated to the prophets the knowledge of events that were not to happen for many hundred years. Eliseus witnesses, as though he were personally present, the scene that takes place between Giezi and the Syrian general, Naaman;—“Was not my heart present when the man turned back from his chariot to meet thee? So now thou hast received money, and received garments, &c. . . . But the leprosy of Naaman shall also stick to thee and to thy seed for ever.” The same prophet was acquainted with what passed in the council-chamber of the Syrian king, who imagined that some amongst his friends had betrayed his secret confidence;—“And calling together his servants, he said: Why do ye not tell me who it is that betrays me to the king of Israel? and one of his servants said: No one, my Lord, O King, but Eliseus, the prophet, that is in Israel, telleth the king of Israel all the words that thou speakest in thy privy-chambers.”

To St. Peter he revealed the deception of Ananias and Sapphira; Surely, if the Divine Being could convey to his servants while on earth a perfect knowledge of transactions which eye could not see, nor of which the ear could receive the faintest information; he must be equally able to impart similar communications unto the spirits of the blessed, who are now much more susceptible of receiving these revelations. It was from afar off, from hell itself, that the rich man put up his prayer to Abraham; but neither the great chaos which was fixed between them, nor the difference of place and state prevented that holy patriarch from hearing, and replying to the supplication. If a prayer can be heard in limbo from the depths of hell, assuredly our petitions can penetrate from earth to heaven. Abraham, moreover, was aware that Moses and the prophets had existed, and had put on record the laws and admonitions of Almighty God; the same omnipotence that communicated this to Abraham, imparts to his blessed servants a knowledge of those prayers addressed to them by mortals here on earth. This will enter more readily into our conception, when we call to our remembrance, that the saints possess advantages which were not enjoyed by Abraham while in limbo; for they are installed in the actual fruition of beatific glory—are in heaven, and see God face to face. Our Divine Redeemer assures us that there shall be joy in heaven upon one sinner that doth penance; but who are they who participate in this holy jubilation! the whole court

of heaven, and consequently the saints as well as the angels, the universal body of the citizens belonging to the celestial Jerusalem, no one is excepted, and no one can, for we are told by Christ himself, that the saints in glory are like to the angels.* The brightest angels have not a peculiar faculty or power by which they can ascertain what passes or is said on earth, independent of the interposition of the Deity; how, therefore, do they become acquainted with the sinner's repentance? Whatever medium the Protestant assigns for the conveyance of terrestrial knowledge to the angels, the Catholic will ascribe as the method by which the saints become informed of our requests to engage their prayers and supplication in our favour.

(To be Concluded in our next.)

* St. Matt. C. xxii. V. 30, & St. Luke, C. xx. V. 36.

The Cross;

HALIFAX, SATURDAY, JULY 8.

THE RECENT NEWS.

The Caledonia arrived on Thursday. Europe is still unsettled, with every prospect of a General War. A frightful eumeute in Berlin, an insurrection at Prague, and that city razed to the ground, plots and counterplots in unfortunate Paris, the Carlists infesting Catalonia, the Austrians gaining some slight advantages in the North of Italy, the War in Denmark still going on, vast military preparations made by the Emperor of Russia, England discontented to the heart's core and the masses preying on her vitals, 15,000 soldiers concentrated at Chatham and the Isle of Wight, an encampment formed on the moors of Lancashire to overawe the Chartists, the second city of the Empire garrisoned by 12,000 men, all Ireland one vast military barrack, 40 clubs, alias Regiments, formed in Dublin, and their number increasing through every part of Ireland, the people's Bishops and Clergy giving in their adhesion to the League, the Established Church gorged with the tears and blood of the Irish nation, festering in its rottenness, and ready to burst asunder, like Judas, from the effects of its sacrilegious robberies, the Imperial finances in a hopeless condition, no Government, or a Government without strength or influence, and no Ministry ready to succeed them; in the midst of all this confusion, and in the face of those signs and portents from on high, that stunted statesman Lord John Russell meeting Mr. Hume's motion for Reform with a direct negative, and ruling Ireland by open, advised, beastly, and brutal violence—these are some features of the varied news brought by the last Steamer.—*Quousque tandem?* We have neither time nor inclination for comment. He that hath ears let him hear. But if any one will tell us that England can keep up this state of things for another year, we say he is as mad as Lord John Russell himself, and that is saying a great deal.

Poor Mitchell arrived in Bermuda on the 20th of June. On dit that the Captain of the Scourge was kind to him on the passage, and that he is well treated by the authorities at Bermuda. Well may English tyrants and their abettors be terrified at the consequences of their own villainy. If justice had its course those who stabbed the Constitution to the heart, and swindled Mr. Mitchell out of his liberty by the infamous agency of a packed Jury, ought to be now in Mitchell's place. But the time is fast coming when all those things will be rectified. We are amused at the impudent threats of those Saxon robbers who talk with all the malignity of fiends of reconquering (!) Ireland with the sword! The day which sees the Irish people united, even with half the Bishops and Clergy to support them, will also see the total downfall of the present accursed system in Ireland. No—all the soldiers and policemen in Ireland would not make a small breakfast for the people of Munster and Connaught alone. Nearly thirty years ago Sir John Lambert declared it would require 40,000 men to keep quiet the County of Cork alone, and thus at a time when the excitement was comparatively nothing to what it is at present.—What is the Duke of Wellington about? Will no loyal subject go to the Queen and tell our gracious Sovereign to save her empire in time, by conciliating with justice her persecuted subjects in Ireland?

We say nothing of the UNITED STATES, and the ominous doings there. They are more serious than England thinks.

CORPUS CHRISTI.

There was a Grand Procession of the Blessed Sacrament, at St. Mary's, Funchtown, on this solemnity. The concourse of the faithful was numerous, and their religious demeanor was most edifying throughout. After Mass a suitable Discourse was delivered by the Rev. Mr. Byrne, and the Procession then left the Church. The men walked first, and carried several Banners, Crosses, &c. Then followed the male portion of the Choir in surplices, the Acolytes, Thurifer, and little girls in white scattering flowers before the Most Holy. The Canopy advanced, and was borne by eight of the parishioners, the Celebrant bearing under it the Adorable Sacrament, supported on either side by a Deacon and Subdeacon. After the Canopy followed the female portion of the Choir, chanting alternately with the men, and then the female parishioners. During the whole route the strictest order prevailed, and the ranks were never once broken. On the line of march three temporary Chapels or Reposoirs were erected, at each of which Benediction of the Most Holy Sacrament was given. The Procession returned to the Church in the same order as when it set out, and the devotions of the day were concluded in a manner that reflects great credit on both Priest and people.

ST. PATRICK'S.

The following subscriptions have been received:—

Mr. Alexander McDonnell,	£2 0 0
John Maher, Esq., Bay Chaleur,	5 0 0
From some of the men of the 36th Regiment,	1 13 0
Various collections at St. Patrick's on Sundays, and at the Evening Sermons during Lent,	69 2 7½
Collection at St. Mary's, on 17th March,	19 10 7

Mr. McDonnell, of St. Patrick's School, has requested us to make known through the Cross, that there is a vacancy at his establishment for two persons at least, who would be influenced by a desire to lead a retired and religious life, and to assist him during a portion of their time in the instruction of youth.

ST. MARY'S CATECHISTICAL SOCIETY.

Pursuant to notice, the annual meeting of this Society took place on Sunday evening last, immediately after Vespers, in the Vestry of St. Mary's. The chair was taken by the Very Rev. Mr. Connolly, V. P., assisted by the Rev. Mr. Hannan.

The routine business having been disposed of, the following resolutions were proposed and adopted:

1st.—Resolved, That the Teachers be required to meet occasionally, for the purpose of making such regulations as may be deemed necessary for the more efficient teaching of the classes.

2nd.—It being deemed necessary that a festive entertainment be given during the summer, to the children attending the classes at St. Mary's and St. Patrick's: Resolved, That a committee be appointed to obtain the necessary information, as to the practicability thereof, and to report thereon at a special meeting to be called for the purpose of receiving the same.

The following returns were made of the number of male and female children who attended Catechism at St. Mary's and St. Patrick's during the past three months, averaging weekly: At St. Mary's—Males, 171; Females, 221. At St. Patrick's—Males, 112; Females, 156.

The following Ladies and Gentlemen being proposed, were admitted members of the Society: Ladies.—Mrs. John E. Cummins, Mrs. Wm. Lannigan, Mrs. Cath. Doyle, Mrs. Mooney, Miss Ellen Mahar, Mary Moore, Ellen Mooney, Mary Joyce, Margaret Kenny, Harriet Metzler, Mary Ann Metzler, Jane Pringle, Cath. Doyle, Miss Walsh.

Gentlemen.—Messrs. Edward Metzler, Andw. Flynn, John Rigg, Michael Kearney, Jr., John Skerry, John Pringle, and Master Geo. Renny.

The following appointments were then made for the ensuing year, viz.

Right Rev. Dr. Walsh, President,	
Very Rev. T. L. Connolly, Vice President,	
“ “ “ “ Treasurer,	
Mr. P. J. Compton, Secretary, } Re-elected.	
Andrew Murphy, Aest. do. }	

There being no further business before the chair, the meeting adjourned.

P. J. COMPTON,
Secretary.

CONTINUATION OF NEWS BY THE STEAMER OF THE 21st JUNE.

A Concordat has been concluded between Tuscany and the Holy See. The terms are favorable to the independence of the Church.

The Solemn Consecration of the Cathedral of St. George, in London, built by the celebrated Pugin, was to take place on the 4th of July. Bishop Wiseman has, in a circular letter, invited the Bishops of France, Belgium and Germany, to attend on this great occasion; and it is said, several of those Prelates have replied in the affirmative. Dr. Wiseman was to preach in the morning, and Dr. Gillis, of Edinburgh, in the evening. St. George's is built at the south side of the Thames, not very far from Westminster Bridge. We suppose it will be the Catholic Cathedral of London.

Poor Tom Steele has at length “shuffled off this mortal coil.” He died in Peel's Coffee House whither he was brought after the melancholy attempt on his own life. The death of his mighty Leader, and still more, the ingratitude of some of his countrymen, literally broke his heart. Mr. Steele was an eminent mathematician and an able scientific scholar.

It is said that the suspension of the Rev. Mr. Kenyon has been removed, and that he has been restored to his Parish by Rt. Rev. Dr. Kennedy.

All the public works in Ireland have been stopped.

Dr. McTale has addressed from Rome, a Pastoral to the Clergy and Faithful of his Diocese.

Three Catholic Missionaries have been recently martyred in the South Seas.

Another instance has just occurred to prove the helpless and humiliating position of the Church of England. A Mr. Lowe had been appointed Chaplain to the English residents at Madeira, by the Bishop of London. His flock were not pleased with him, and they petitioned the Secretary of State to appoint them another. Lord Palmerston did so. His nominee got no License from the Bishop, and the License of Mr. Lowe was not withdrawn. Nevertheless the State Chaplain performs his duty in spite of the reclamations of Mr. Lowe, who calls him a schismatic! The Bishop of London has as little power to help his clergyman as John Mitchell the “Irish Felon.” What a supremely ridiculous farce! And yet, we were impudently told here last year that the Church of England was not the creature and slave of the State!

In a letter to the *Irish Ecclesiastical Journal*, Dr. Errington, of Trinity College, complains that the Bishop of Cashel has recently ordained six persons, “not only without attending on the required course of Divinity Lectures, but without any Academic education whatever!” This Bishop of Cashel is the well known “Bob Daly” of bigotted and proselyting notoriety. We don't see why Dr. Errington should complain. If such highly gifted Divines as Lord Palmerston and Lord John Russell are to be the Heads of the Church, we think even “Bob Daly's” Parsons are too good for them. We should not be surprised if the next vacant See be filled from the quarter-deck of a man-of-war.

A Mr. Hargrave, of Dublin, had his house invaded during his absence, and his wife and servant insulted and outraged by five brutes in the garb of military officers. When he applied to a Magistrate for redress, he would give him no assistance, because he could not tell the names of the offenders. The injured man then applied to the Colonel, who referred him to Sir Hugh Dalrymple, and the latter told him that by orders of Prince George of Cambridge he was forbidden to give the names of any of the officers! This is the way the Saxon Robbers extend the British Constitution to the Capital of Ireland. We are not surprised at George Guelph's unmanly conduct. He is quite in character when he screens from justice such profligate scoundrels as the above.

We have to record with the deepest sentiments of regret the lamented demise of that excellent Catholic and truly charitable Christian, The Honorable Edward Petre. The good “Father Thomas,” who knew him well, pays the following just and beautiful tribute to his memory in a letter to the *Tablet* on the opening of St. George's Church:

“But another revered and distinguished member of the Catholic body, a gentleman remarkable above all for his zeal and perseverance in the promotion of education amongst the poor, and of charity in every way, the Hon. E. Petre, who has recently passed from his fleeting world, would most certainly have been at the opening

* 4 Kings, C. v. V. 26-27, (Protest. Vers. 2 Kings.)

† 4 Kings, C. vi. V. 11-12.

‡ Acts, C. v. V. 3.

§ St. Luke, C. xvii. V. 24-25.

¶ St. Luke, C. xiv. V. 29.

⊗ Ibid C. x. V. 7

of St. George's. It would be difficult where to begin and where to end in noticing the gentleman's untiring zeal and pious activity. London knew him from one end of its vastness to the other, and the poorest localities, even St. George's fields, will long retain the name of the Hon. Edward Petre in benediction. In summer and in winter, even in delicate health, at any inconvenience to himself, he was ready and willing to preside, or assist, or do anything for the poor Catholic charitable institutions of London. At one time chairman, another, steward, sometimes presiding at a select meeting of gentlemen, at the Albion or Freemasons' Hall; at another time at some public house or retired school room, he was all to all in every place at any time; and some few days before his lamented death I saw him, and his expressed anxiety was that he might be well enough to be at the opening.—Indeed, he from the commencement of the undertaking was always most interested in the work, and my kind and sincere friend. He will be much missed by me and many—no one could well have spared a better man—a better man, a more useful man, a more practically religious, notwithstanding it would be a search to find them, was the Hon. Edward Petre, to whose soul God give eternal rest."

Henry Field, Esq., the eminent Pianist, and a convert to the Catholic faith, recently died in Bath, and was interred in the new Church of St. Paul's College, at Prior Park. A correspondent of Mr. Lucas has furnished the following notice of his life and last moments:

"On the 13th of May Mr. Field was engaged with his annual concert in the Upper Assembly Rooms, Bath. His efforts seemed to be crowned with success, up to the second part of the concert, when the audience were disappointed by the inexplicable character of the piece to which they were listening; the cause was soon apparent, his fingers ceased to glide over the instrument as they were wont on former occasions, and he fell back apparently in a fainting fit.—Something more alarming, however, had taken place. It was fit of apoplexy! On being removed from the concert-room, he was conveyed to the residence of his brother, where he lingered on in great suffering until the morning of the following Friday, and breathed his last in the midst of his sorrowing friends. So universal was the interest felt for the sufferer throughout the city of Bath and its vicinity, that during his last illness the door of his brother's house, as well as his own, was literally besieged by anxious crowds of friends, and a daily bulletin of his state was in consequence issued.

"His loss will be bitterly felt by some, and sorrowfully by all who had the slightest knowledge of him. With unrivalled talents as a scholar, and a pianist, talents known and acknowledged not only within the sphere of his own acquaintance, but very generally in the great cities of the continent, as well as in our own metropolis, Henry Field surpassed all pianists by the unwearied perseverance and application which he gave to his profession. As a proof of his excellence we may add that several of the greatest composers for the pianoforte have dedicated their compositions to him, and were proud of his friendship. His generosity and public virtues are justly celebrated, and we could record instances where he apparently sacrificed his own interests in bringing forward and introducing to his friends and the public, more than one aspirant to musical fame, who may justly attribute his success in life to Mr. Field's liberality. But Mr. Field exhibited to the world a most courageous proof of his noble energy in the pursuit of virtue, when braving the opposition of his friends and numerous acquaintance, he embraced the Catholic Faith. This took place on the Festival of St. Cecilia, 1835, in the beautiful chapel at Prior Park, and in the presence of the late lamented Dr. Baines, and the assembled college. From that period an evident change was observed in his whole deportment, and the many students of the Colleges of St. Peter and St. Paul who during the course of his ten years' residence at Prior Park enjoyed his intimacy and friendship, had constant opportunities of witnessing his fervent piety and zeal in the service of religion. By both the late Bishops of the Western District as well as by all the Superiors of Prior Park, he was greatly beloved, and none lament his untimely end more sincerely than the Clergy of that establishment. During his last illness his thoughts were continually occupied on another world, and those who attended him will not easily forget the faith and hope expressed in every word which he uttered. On the

morning before his death he received the Sacrament of Extreme Unction in the most pious sentiments answering to all the prayers himself, and suggesting to his confessor those devotions which he wished to be made use of in his agony. He especially requested him to read to him his daily meditation and prayers for the departing soul, observing that he felt most anxious to join in those beautiful supplications of the Church whilst he still had his senses. As from his conversion he had been remarkably devout to the Blessed Mother of God, so her name was on his lips almost perpetually, and his only regret was, that he could not live throughout the month of May, to join in the services of that month. At his own urgent entreaties his confessor and a Catholic friend sang to him the 'Litany of Loretto,' the 'Ave Maris Stella,' and the 'Stabat Mater,' with other hymns, in her honour, in which he attempted to raise his voice. He then begged them to sing to him the 'Pange Lingua,' the 'O Salutaris Hostia,' and portions of the Mass, regretting that he could not swallow the Blessed Sacrament (which he had twice received during Easter week), and endeavouring to satisfy the ardent longings of his soul for that Bread of Angels by listening in fervent dispositions of love to the praises of his Beloved. Thus for two hours were his severe bodily pains assuaged, as he repeatedly assured his friends, by the charm of that sacred music, in which he himself had so often and so fervently joined. His last words were an invocation of the holy name of Jesus, whose sacred image he constantly pressed to his lips, requesting his confessor to lay his crucifix on his breast in the tomb."

PROTESTANT HALLE.

A letter, published in the *Calendar*, some time ago, gives such a picture of the manner in which Sunday is kept at Halle, (Germany,) as ought surely to awaken the pious concern of their more enlightened fellow-Protestants of this country. The writer, after giving an account of the service which he attended in the morning, proceeds as follows:

"In the evening we heard from the tower in the market place, a wail from a brass-band, for a man just dead. On the other side of the Stadt Zurick, there was a 'globe ball.' We could see the movements of the dancers, and hear the music from our windows. The shops were open all day, except during the hours of service at Church.

"Such was the first Sunday we have seen in Protestant Germany, and that, too, in *Evangelical Halle!* I had heard much previous to leaving America, of the manner of spending Sunday in Romanist countries, and on observation I found that half had not been told; but I must say that the Romanists do nothing but what also the Protestants do on Sunday. And then, too, Halle is noted, as you well know, for being the seat of the most famous Evangelical University, as well as the residence of the prominent leaders of the Pietist School of Theology. If such things are done in this place, which is the strictest of all Germany and continental Europe, what must it be in ordinary places!"

That Sunday is not observed in Catholic countries with Puritanical strictness, is, in our opinion, no just cause for reproach, but as our Protestant brethren are of a different opinion, and not unfrequently make much ado on the subject, we have only to say to them—"Physician, heal thyself." —*Catholic Herald.*

The altar service of the great Cathedral in Mexico is composed of solid gold, such as six large candlesticks, six flora pyramids, two incense lamps, two fumigative vases, and a cross inlaid with precious stones: the Image of Assumption of solid gold ornamented with jewels: the Image of Conception of pure silver, and besides other silver and gold ornaments of immense value; the Tabernacle, about three feet high, of gold, is studded with 5,782 diamonds, 2650 emeralds, 544 rubies, 105 sapphires; the sacramental vase of gold, contains 1675 diamonds.

MASSACHUSETT'S MORALS.—There are sixty divorce cases on the docket of the Supreme Judicial Court, at Boston, the present term. The applications are generally on the ground of adultery.—*Catholic Herald.*

[Of that large number three only are Catholic couples; and even these are not very good Catholics either, we think.—*Ed Ob.*]

[For the Cross.] THE CATHEMERINON OF PRUDENTIUS.

No. 3.

HYMNUS ANTE SOMNUM.*
"Adeus Pater Supreme"
"Quem nemo vidit unquam."

O thou eternal Father,
Of mortal eye unseen!
And thou indulgent Saviour!
And Spirit all serene!

Mysterious triune Godhead!
One essence and one light!
O God of God eternal!
And thou of equal might!

The fleeting day is ended
And comes the hour of rest
When pleasing sleep shall solace
The weary and oppressed.

The mind all dark with sorrow
And wildly crazed with care,
Shall drink a deep oblivion
Of all 'tis doomed to bear.

The soft and soothing feeling,
Slow creeps thro' every vein,
Till not a sense of sadness
Shall on our hearts remain.

The grateful change was ordered
By heaven's all-ruling power.
To lighten all the labours,
That press the toilsome hour.

But while the halcyon slumber
Thro' every member flows,
And lulls the quiet bosom
With its serene repose.

The free and wand'ring spirit
Soars high on tireless plume
And visits worlds of vision
Before enwrapped in gloom.

That glorious emanation—
The offspring of the sky,
When freed from worldly fetter
Must ever mount on high:

Where many a sight of glory
Floats round her in her flight,
On which she feeds with rapture,
And gazes with delight.

Yet mighty is the difference
Between those midnight dreams:
Sometimes, they light the future
In all of truth's bright beams;

But often and full often
The real lights they shroud,
And vex the sleep of mortals
With many a darksome cloud.

The heart unstained by malice
To little evil prone,
The dream of bliss will gladden
And fill with light unknown.

But he whose heart of error,
Is wicked and unclean,
Must view at midnight season
Full many a fearful scene.

Who can forget the ancient †
In dungeon deep enchained,
Thus proving to the vassals
When he their dreams explained!

Of whom one still was destined
The monarch's cup to bear,
And one was made a victim
For hungry birds to tear.

Full well he saw that Pharaoh
Whom dark dreams troubled sore,
Would meet the coming famine
With many a plenteous store.

Then, forthwith, did the monarch
Thro' all his realm make known,
That Joseph shared the sceptre
And sat beside the throne.

How wondrous are the secrets!
How awful! and how deep!
Which Christ reveals to virtue
Amid the dreams of sleep.

Then ever fond Apostle
Of God's eternal son,
Beheld these things mysterious
Which quickly must be done.

* Hymn before Sleep,
† Genesis 40 chap.

He saw the Lamb of Sion
Rid from his mortal strife—
Him who alone can open
The book of Death and Life;

Whose mighty arm containeth
The flaming two-edged sword
With which a double vengeance
Is taken by the Lord.

He is alone th' avenger
Of living and of dead,
And death the First and Second.
Is on his sword of dread.

Yet is that Judge benignant—
He oft restrains his ire,
Upon the hardened only
Pours he the pool of fire.

He hath received all power
From Him who has his love,—
He hath obtained a name, too,
All other names above.

And He shall slay the slayer,
So boundless in his sway,
And from the raging monster
Bear every spoil away.

That beast which the Disciple
Denounces from his soul,
That made the nations sin, and
Rive s of blood to roll;

That beast which dared, blaspheming,
To bear a sacred name,
Subdued by Christ the True One,
Is doomed to quenchless flame.

Such was the dream of wonder
To that blest mortal shown,
His favoured spirit mounting
E'en to the heavenly throne.

But we—we are not worthy
Of visions thus sublime;
Whose thoughts are ever sinful,
Whose hearts are filled with crime.

Enough for us, if slumber
Our weary frames enjoy;
Enough—if no vain phantom
That placid rest destroy.

Remember, thou, O Christian!
That thou wast cleansed and crowned,
With water and with unction
Poured on and signed around.

When weariness comes o'er thee
And thou wouldst sink to rest,
O make the cross's semblance
Upon thy brow—thy breast.

It banishes all sinners,
Before it demons fly,
And, with it man defended,
Shall neither sink nor sigh.*

Far from us be each phantom,
Each dreadful dream of ill,—
May he the wily temptor
Be farther from us still.

O then insidious serpent!
That dost beguile the heart
With many, many a cunning,
With every hellish art;—

Depart—the Lord is near us—
The Christ is here—away—
This sign which well thou knowest
Routs all thy fell array.

We go awhile to rest us,
Our souls meantime shall rise,
Unsloughful and unslumbering
To muse upon the skies.

M. A. W.

New Brunswick, June 28, 1848.

NOTE.—What can sectarians say to the concluding stanzas of this hymn, in which we find such Catholic doctrine and practice? Here we find that 1500 years ago—at which time Prudentius wrote—Holy Oil was used in the administration of Baptism, precisely as the Catholic Church observes to-day. Here, too, we find great stress laid on the virtue of the sign of the Cross. It appears that the people in old times were in the habit of blessing themselves when going to rest. If Protestants allow us nothing more, at all events they must acknowledge that these observances are very ANCIENT errors.

* "Fac cum vocante somno
Castum petis cubile:
Frontem locumque cordis
Crucis figura signet.

† "Crux pellit omne crimen
Fugiant crucem tenebræ
Tali dicata signo
Mens fluctante hescit."

[From the Catholic Observer.]

THE CATHOLIC RITES AND CEREMONIES EXPLAINED.

CONFIRMATION.

Of this Sacrament a Bishop is the only ordinary Minister, whose Consecration imparts to him the plenitude of the Priesthood, that is, all the pastoral powers given by Jesus Christ to his Apostles, without any other reserve than that necessary for the good government of the Church, that of local, or respectively subordinate jurisdiction.

We see in the Acts of the Apostles, that though Philip had converted and baptised the Samaritans, it was deemed necessary to send Peter and John from Jerusalem to confirm them. "Now when the Apostles who were in Jerusalem, had heard that Samaria had received the word of God, they sent unto them Peter and John, who, when they were come, prayed for them, that they might receive the Holy Ghost. for he was not yet come upon any of them, but they were only baptised in the name of the Lord Jesus, (that is in the Saviour's Baptism.) Then they laid their hands upon them, and they received the Holy Ghost."—Acts 8, 14, &c.

Prayer then, or the invocation of the Holy Ghost, and the laying on of hands by the Bishop on those to be confirmed, are the ceremonies mentioned in this text, to have been used by the Apostles in the administration of this Sacrament, and these are the ceremonies still observed in administering it by the Bishops in the Catholic Church. The laying on of hands, denotes that the individuals to be confirmed, are specially chosen and accepted by Almighty God; to be sanctified and fortified by his Divine Spirit, whom the Saviour promised to send from his Holy Heaven, to comfort and confirm them, and guide them into all truth, to the end of the world.

The Bishop then, vested in his pontificals, to show that he acts in the character of Christ's apostolic minister, after washing his hands, thereby indicating how pure these hands ought to be which are consecrated and destined to consecrate whatever or whomsoever they touch or bless, turns round towards those whom he is going to confirm, and who are kneeling before him, and begins his invocation of the Holy Ghost in these words:

"May the Holy Ghost come upon you. And the virtue of the Most High guard you from all sins. Ans. Amen."

Then signing himself with the sign of the cross, he says: Our help is in the name of the Lord. Ans.—"Who made Heaven and Earth." "O Lord hear my prayer. Ans. And let my cry come unto thee." "The Lord be with you. Ans. And with thy spirit." Let us pray.

"O Almighty and Eternal God, who hast deigned to regenerate these, thy servants, of water and the Holy Ghost, and who hast given them the remission of all their sins, send forth upon them: from heaven thy seven-fold spirit, the Paraclete. Ans. Amen."

The Spirit of wisdom and of understanding. Amen.

The Spirit of counsel and of fortitude. Amen.

The Spirit of knowledge and of piety. Amen.

Fill them with the spirit of thy fear, and sign them with the sign of the cross of Christ, propitiations unto life everlasting. Ans. Amen.

The Bishop then standing with his Mitre on, signs them with the sign of the cross, anointing them on the forehead with the chrism, and saying: "I sign thee with the sign of the cross; I confirm thee with the chrism of salvation, in the name of the Father, and of the Son, and of the Holy Ghost. Ans. Amen." After which he gives each a slight tap on the cheek, saying, peace be with thee.

The chrism is oil mixed with balm, blessed by a Bishop; the oil represents the grace, and the sweet smelling balm mixed with it, the odor of sanctity, proceeding from the grace of the Holy Ghost. This is the ointment of the Priesthood, and of Royalty, for, as the Apostle testifies of the courageous followers of Christ, they are a "chosen generation; a kingly Priesthood."—1 Pet. 2, 9.

This Sacrament with its holy unction and effects, is that alluded to by St. Paul; "now, he that confirmeth us with you in Christ, and that hath anointed us is God, who hath also sealed us, and given the pledge of the spirit in our hearts"—2 Cor. 1, 21, 22.

The tap given on the cheek by the Bishop, with these words—*peace be with thee*, indicates the Christian patience with which we are bound to sustain in our spiritual warfare, (for the con-

firmed are the enrolled soldiers of Jesus Christ,) the trials sent us by God, and the injuries and insults offered to us by our fellow creatures, in so much that, as the Lord exhorts us, (and he himself set us the example of such heroic fortitude at his passion,) should our enemy even smite us on the one cheek, we should patiently turn to him the other also. Luke 6, 29. For the Christian is sure to conquer by forbearance and patience, and to preserve that peace of the Saviour, "which surpasses all understanding."—Philip 4, 9

While the Bishop washes his hands, the attendants sing or rehearse the words of the Psalmist—"Confirm O God, what thou hast wrought in us from thy holy temple of Jerusalem"—ps. 67-29. "Glory be to the Father, and to the Son, and to the Holy Ghost,—as it was in the beginning, is now, and overmore shall be, world without end. Amen." "Confirm, O God," is repeated, after which, the Bishop putting off his Mitre, when about to address the Deity, with his face towards the altar, prays thus—

Shew unto us, O Lord, thy mercy!

Ans. And grant unto us thy salvation!

O Lord, hear my prayer!

Ans. And let my cry come unto thee!

Then he says "Let us pray." (With these words, every prayer, or series of prayers in the Catholic Church, is ushered in, inviting thus all present to join in the supplication addressed to the common Father of all.)

"O God, who hast given by holy spirit to thy Apostles, and wert pleased that through them and their successors, he should be given to the rest of the faithful, look down propitious on the service of our lowliness, and grant that the same holy spirit descending upon the hearts of those, whose foreheads we have anointed with the sacred chrism and signed with the sign of the holy cross, may, by deigning to dwell in them, perfect and make them the temple of his glory, who with the Father and the same holy spirit, livest and reignest God, for all eternity." Ans. Amen.

He continues thus—

"Behold, thus shall every man be blessed, who feareth the Lord"

Then turning toward the newly confirmed, and making over them the sign of the cross, he blesses them in these words:

"May the Lord from Zion bless you, that you may see the good things of Jerusalem all the days of your life, and may have life everlasting." Ans. Amen.

FAILURE OF PROTESTANT MISSIONS.

"These Editors assert that Protestants have converted nations. Assertion, however, is not fact. Where are these nations? What are their names? What their language? When did they exist? What has become of them? O, St. Paul converted nations.—So he did. And did not St. Peter also, and St. James, and other Apostles? They converted nations to Christianity in various portions of the world. Now after their conversion what did they believe? From the unanimous belief of the members of their nation we may confidently presume what was the belief of their teachers. Well, we cast our eyes about the world and behold a multitude of nations professing the christian religion. But the remotest documents in existence, state that all these nations, were, as far back as documents can be found, Catholic. In this they all agreed, though they differed widely in everything else,—in language, manners, and complexion. No matter how widely separated, geographically, physiologically or intellectually, yet all were Catholics. This marvellous unanimity can only be accounted for upon the supposition that all had one common religious training—that their teachers all agreed, and agreed in teaching Catholic doctrine. But their teachers were Apostles, and their companions and successors.—Therefore the Apostles, their companions and successor, were Catholics.

"We do assert, though the Tribunal Editors say that it is a palpable falsehood and that we know it to be so, we do assert that all Protestant Missionaries never converted one heathen to the faith of the Gospel. It is impossible for men that have not themselves the faith of the Gospel, to convert others to the faith of the Gospel. Now Protestants have no faith—they cannot possibly make an act of faith. They cannot say I believe. They can only say I think, I guess. For by their starting principle of private judgement they avow their own fallibility and liability to be mistaken. They acknowledge that they may be wrong—their religion may be false. They cannot make

an act of faith, therefore they cannot convert a single heathen to the faith which they have not themselves, and cannot have and remain Protestants.—*Boston Catholic Observer.*

REPROOF TO BIGOTS!

THE WALTHAM CHURCH.—Noble Conduct of the Unitarians.—Our readers are already aware of the burning of the Waltham church. In our last we spoke of the good feeling manifested towards the bereaved Catholics by the Selectmen and the Citizens at large. We have now to record another incident which is highly honorable to the Unitarians of Waltham.—The Minister of their congregation, the day after the fire, called upon the Rev. Mr. Flood, and not finding him at home, left the subjoined note, which was not intended for publication; but it manifests such a good spirit, and will moreover be a source of gratification to so many of our Catholic brethren, that we have thought Mr. Hill would not object to our giving it to the Catholic public.

TUESDAY, June 6, 1848.

REV. PATRICK FLOOD.

Dear Sir,—Dr. Mulliken, of the Parish Committee in the society to which I minister at Waltham, and myself, have called upon you this afternoon, both from the impulse of our own feelings, and in behalf also of the society by whose vote the duty was enjoined upon us, to offer you, and through you the Roman Catholic congregation at Waltham, our deepest sympathy in the sorrow which the loss of your house of worship there has brought upon you. The Society also voted that we offer our services in accommodating you with a place of worship but the prompt action of the town, in voting you the Hall, has deprived us of that opportunity to do you any kindness."

"Regretting that your absence has prevented my meeting you, and hoping that we shall at some time make each other's acquaintance, I am, sir, yours very respectfully,

THOMAS HILL."

In the name of Rev. Mr. Flood and of his parishioners, and in our name also, and in the name of all our Catholic brethren, we return our sincere thanks to the Unitarian Society at Waltham, to Mr. Hill, their minister, and to Dr. Mulliken, for the kind expressions of their sympathy and their generous offer.—*Idem.*

FATHER R. J. DESMET, the philanthropic and devoted Jesuit Missionary to the Seneca, Flat-Head, and Black-Foot Indians beyond the Rocky Mountains, is on a visit to Albany, N. Y. This good man who, some ten years ago, went along thousands of miles beyond the frontier of civilisation, has since supplied the wildest and most savage tribes of Indians with seeds, farming implements, cows, sheep, oxen, &c. He has taught them to sow, plant, and harvest. He has induced them to erect school houses and chapels, and turned thousands from their wanderings and wars to agricultural and peaceful habits.—*National Intel.*

ST. AUGUSTINE'S NEW CHURCH.—This beautiful edifice is now nearly completed, and will be opened for Divine Service on Sunday morning, June 11th, at half past 10 o'clock. We believe it is much the largest of our Catholic Churches, and when Mr. Monachese, who is adorning the ceiling in his usual beautiful style, has completed his task, it will, unquestionably, be the most beautiful Church in the City. It measures 154 feet in length inside, and contains two hundred and ninety-two pews—two hundred and twenty-two on the lower floor, and seventy on the galleries; so that a large congregation can be accommodated with seats.

Many were the difficulties which the Clergy had to encounter in their efforts to rebuild this Church, but all have been overcome, and now their labors have been crowned with success—they have built a magnificent Temple. We understand it is to be solemnly consecrated on Sunday within the Octave of All Saints, the 5th of November next.—*Phil. Cath. Herald.*

[The old Church of St. Augustine was burned down by the disgraceful riots of 1844.]—Ed. Cross.

DIOCESE OF HARTFORD.—On Thursday the 8th inst., the Rt. Rev. D. Tyler, Bishop of Hartford, held an ordination in the Cathedral of SS. Peter and Paul, Providence, R. I., on which occasion the Rev. Messrs. James Gibson and Luke Daly (Deacons), were promoted to the dignity of the Priesthood, the former gentleman being a convert to the Catholic Church.

PROTESTANTISM IN FRANCE.

It appears that the Revolution in France has rendered still more hopeless the already declining condition of Protestantism in France. The Paris correspondent of the *Presbyterian* gives the following account of its effect upon the various Protestant associations.

"The situation of several of them, and precisely the most important, has become very precarious. You are aware, from my preceding communications, that even before the Revolution, their finances were considerably embarrassed, especially those of the *Evangelical Society*, and of the *Missionary Society*. Their executive committees were liable for sums to a very considerable amount. It was not the first time this had happened, but the receipts for covering these advances, were rendered more uncertain than in times past, by the general difficulty of people's circumstances for the two past years; and now, it seems to have become almost impossible by the commercial crisis come upon us since the 24th of February, and by the extreme scarcity of money. The Missionary Society has shut up the house which it maintained at Paris for the preparation of Missionaries; and it is a doubtful question, if it will be able to continue, at least, to support the Mission which it has established in South Africa. As for new undertakings, they are, for the present, out of the question. The Evangelical Society, on its part, has closed its school for female teachers, and dismissed the non paying pupils of its school for male teachers, which perhaps it will be constrained likewise to shut. At the same time, it has given up several churches and schools which it had established at various points in France, and it cannot be foreseen where these retrenchments ought to stop."

DEDICATION OF ST. MICHAEL'S CHURCH, CINCINNATI.—Everything connected with the dedication of this beautiful church, by the Bishop of the diocese, last Sunday, (June 4,) was both delightful and edifying. The early matin rain had lain the dust, and the order and regularity with which the various religious societies marched, with banners fanned by the cool breezes, along the banks of the Ohio, were pleasant to look upon. Two fine bells—one 930 lbs the other 480—greeted their approach, from the steeple of new church, and hallowed the air around. The Rev. Messrs. Ferneding, Hammer, Heugehold, Pachowski, Luers, and Jarr, assisted the Bishop in the Holy Sacrifice; and there were discourses from the church gate, the pulpit and altar, in the languages of the vast assemblage.—*Cath. Tel.*

SECTS.—A modern writer says—"Out of nearly one hundred sects which were flourishing in the days of Charles I., and whose names are recorded in the page of history, but two or three are now in existence, and these so altered that they could not at present be recognized by their own founders." So also Edwards states "at there were eleven different religions in one parish in London, and he mentions a family consisting of four persons, every one of whom professed a distinct form of belief."—*Edwards' Gang., Part II.*

Births.

- JULY 3—Mrs Murray, of a daughter.
- " 4—Mrs Rogers, of a daughter.
- " 5—Mrs Bedow, of a daughter.
- " 6—Mrs Wade, of a daughter.
- " 7—Mrs Smith, of a son.

Married.

- JUNE 27—Mr Michael Rino, to Miss Catherine Farrei.
- " 27—Mr Andrew Keefe, to Miss Mary Larrissy.
- " 27—Mr John Dolan, to Miss Joanna Kearns.

Died.

- JULY 3—David, eldest son of Mr David Condon, aged 19 years.
- " 3—Peter Brim, Private of the 38th regt., native of Ireland, aged 29 years.
- " 3—Michael Kidney, native of Cove, County Cork, Ireland, aged 30 years.
- " 4—Patrick Leahy, native of Lismore, County Waterford, aged 27 years.