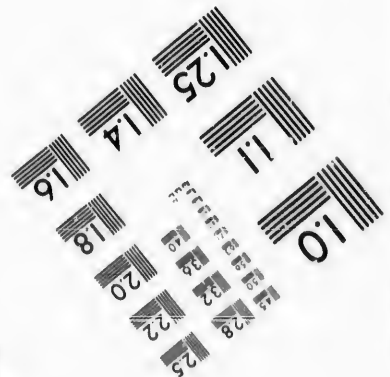
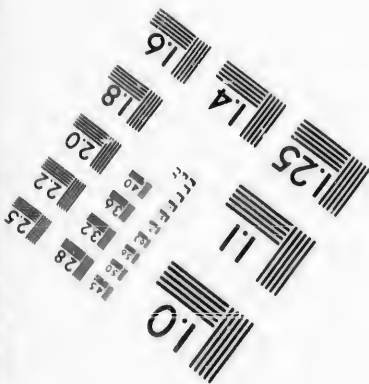
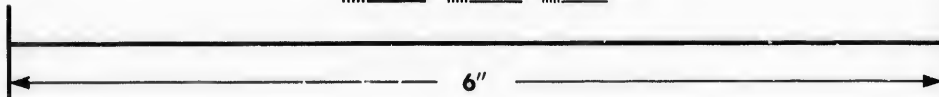
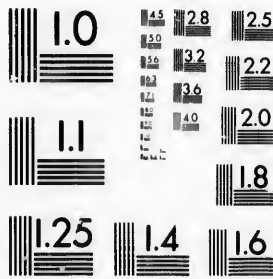


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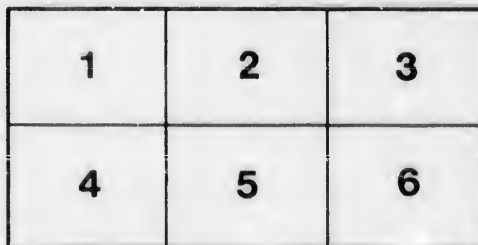
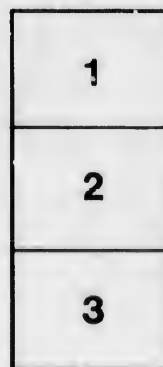
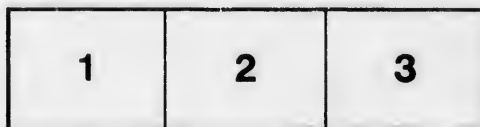
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PASTORAL LETTER

FOR  
THE LENT OF MDCCCLIV.

ADDRESSED

TO THE CLERGY AND LAITY OF THE ARCHDIOCESE  
OF HALIFAX.

BY

THE MOST REVEREND WILLIAM WALSH, D. D.  
ARCHBISHOP OF HALIFAX.

WITH AN

APPENDIX, &c.

"Jubilate meus culpa, excidium delictorum, remedium, salutis, radix gratiæ, fundamentum est  
castitatis. Hoc gradu ad Deum citius pervenit; hoc gradu antequam curru Elias ascendit."—*S. Am-  
brosius de Vita et Sajtento.*

"Una est columba mea. Hanc Ecclesie Unitatem qui non tenet, tenere se Fidem credit? Qui  
Ecclesiam renititur, qui CATHEDRAM PETRI SUPER QUAM FUNDATA EST ECCLESIA, deserit, in Ecclesia  
se esse confidit? Hæcno fraternitatem mendacio filiat. . . Episcopatus unus est. . . Ecclesia quoque  
UNA est. . . Sponsa Christi, UNAM domum novit, UNUS cubiculi & nollitatem casto pudore custodit. . .  
Habere jam non potest Deum Patrem, qui Ecclesiam non habet Matrem."—*S. Cyprian de Unit  
Ecclesie.*

NEW-YORK:

EDWARD DUNIGAN & BROTHER, 151 FULTON STREET.

M.DCCC.LIV.

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"Jejunium mors culpe, excelsium delictorum, remedium, salutis, radix gratiæ, fundamentum est castitatis. Hoc gradu ad Deum citius pervenit; hoc gradu antequam carru vitas ascendit."—S. Ambrosius de *Elia et Jejunio*.

"*Una est columba mea.* Hanc Ecclesiæ Unitatem qui non tenet, tenere se Fidem credit? Qui Ecclesiæ renititur, qui CATHEDRAM PETRI SUPER QUAM FUNDATA EST ECCLESIA, deserit, in Ecclesiæ se esse confellit? Nemo fraternitatem mendacio fillat. . . . Episcopatus unus est. . . . Ecclesiæ quoque UNA est. . . . Sponsa Christi, UNAM dominum novit, unius cubiculi sanctitatem casto pudore custodit. . . . Habere jam non potest Deum Patrem, qui Ecclesiæ non habet Matrem."—S. *Cyprian de Unit. Eccles.*

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M. DCCC. LIV.

## THE ORDER OF OBSERVING LENT

IN THE ARCHDIOCESS OF HALIFAX, FOR 1854.

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1. Every Week Day in Lent is a Fast Day on one Meal and a Colation.

2. By virtue of powers delegated to him by the Holy Sec, the Archbishop permits the use of Flesh Meat at breakfast and dinner on Sundays; and at dinner only on Tuesdays, Thursdays, and Saturdays during Lent.

3. The first Saturday of Lent, Ember Saturday, and Holy Saturday are not included in the above permission.

4. It is strictly prohibited to use Fish and Flesh Meat at the same repast; and Eggs are forbidden on Ash Wednesday, Spy Wednesday, and Good Friday.

5. It is expected that some compensation will be made for the above Indulgence by more abundant Alms to the Poor, and the performance of other works of Charity and Mercy.

6. The Penitential Psalm, "Have mercy on me, O God," &c. (Ps. 50). and the Litanies of the Saints, will be read before Mass on Wednesdays and Fridays during Lent. Such as cannot attend Mass, will cause these and other suitable devotions and instructions to be read in presence of their families.



## PASTORAL LETTER.

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William, BY THE DIVINE MERCY, AND THE FAVOUR OF THE  
APOSTOLIC SEE, ARCHBISHOP OF HALIFAX.

*To the Venerable Clergy and Laity of the Archdiocess of  
Halifax.*

DEARLY BELOVED BRETHREN:—

The great and indispensable duty, by which the Pastor of souls is continually bound to feed his beloved flock, with the word of life, is of peculiar obligation at a time like the present, when the whole Church of Christ is preparing to commence the hallowed season of penance and prayer, of fasting and alms-deeds, of reconciliation and grace. We are, therefore, induced to address once more our entire flock, and to “lift up our voice, like a trumpet,” in proclaiming the Apostolic Fast of Lent, and the favorable opportunity, which, through the mercy of God, is afforded us, of bringing forth “fruits worthy of penance,” of “redeeming our sin with alms,” of “humbling our souls in fasting,” of “washing our hands amongst the innocent,” and of insuring our eternal salvation by the faithful discharge of every Christian duty. Attend, therefore, to our pastoral admonition, because we “watch as having to render to God an account of your souls;”

because we have not assumed of ourselves this formidable office, but have been legitimately appointed and sent by the Venerable Successor of him to whom the Prince of Pastors said: FEED MY LAMBS, FEED MY SHEEP. Listen to our voice; for the sheep of Christ follow their true Shepherd because "they know his voice," and they heed not the seductive voice of strangers and hirelings, "whose own the sheep are not." We come not in the persuasive words of human wisdom, but in the showing forth of the power of God, even of him who hath said: "I will destroy the wisdom of the wise, and the prudence of the prudent I will reject." We have no new doctrines to teach, no modern discoveries in religion to announce, no innovation on the faith once delivered to the saints, no addition to the glorious edifice of eternal and immutable duration which was built upon the foundation of the Apostles and the Prophets, Jesus Christ himself being the chief corner stone. We know of no other name, but that of Jesus, in which men can be saved; we have no hope of grace, in this life, or of glory in the next, but through his infinitely precious and atoning blood. The pilgrim of Faith must not expect that we can point any new road which leads to Heaven. Despite the assertions of the false prophets, and seducers of the age, and regardless of the sneers and taunts of their deluded followers, we must enter on the ancient way, and follow the path of old, and walk in the footsteps of Him who is the Way, the Truth and the Life; —pursuing our heavenward course in this valley of tears, in the narrow way by which the small number of the elect are conducted to the gates of bliss. Blinded by pride and passion, the enemies of the Cross of Christ, whose sensual appetite is their God, and whose end is destruction, may deery fasting and abstinence, and rail at mortification, and impiously pretend, that as Christ died for

all mankind, a barren faith in him will suffice for salvation, without penitential works, contradicting thereby the plainest testimonies of the Law and the Gospel. And, what is more deplorable, the most vehement opponents of that truly Scriptural discipline by which the Catholic Church consults the sanctification of her children; the loudest brawlers against fasting, and abstinence, and the other worthy fruits of penance; are those who boast of their possession of the Sacred Scriptures, and who profess to reverence the written Oracles of God. In vain will you quote for them the Prophets of the Old, or the Apostles of the New Testament: the example of Christ; of His angelic precursor; of His great vessels of election; the Doctor of the Gentiles. Moses, Elias, and David; the mothers of Samson and Samuel; the impious Ahab and the pious Josaphat; Esdras, Nehemias and Daniel; Sarah, Judith and Esther, all fasted, and their fasting was agreeable to God. The guilty inhabitants of Nineveh and the Jews, after their crime, fasted by the direction of the Prophets, and "for all Juda" was a Fast proclaimed when their holy prince was in danger.

Nevertheless, the overwhelming evidences of Scripture are rejected by our modern dogmatizers, and, with the Bible in their hands, they affect to look down with pity on the poor benighted Catholic, who practically believes in the efficacy of fasting; who fulfils the prediction of the Saviour that "when the Bridegroom should be taken away, His children would fast;" who "chastises his body, and brings it into subjection," who "mortifies his members upon the earth, and crucifies his flesh with its vices and concupiscences;" who fills up in his own flesh those things which are wanting of the sufferings of Christ, and who confidently hopes to be glorified with Him, because he humbly endeavours to suffer with him

likewise, knowing from the Prince of the Apostles that "Christ suffered for us, leaving us an example that we should follow His steps." There is some consistency in those who reject altogether the authority of the Word of God; but your professed Bible reader who scoffs at fasting, is a religious paradox, an absurd contradiction which provokes the pity or contempt of all good men. The true Apostles of Christ were unable to cast out certain devils, and were assured by their Divine Master that prayer and fasting were necessary for that purpose. The pretended Apostles of error, in these days, are more than a match for all the powers of darkness (if we may believe themselves), without any such bodily mortification. The innocent Baptist, and the Doctor of the Gentiles who was rapt up to the third heaven, chastised their flesh by voluntary austerities; but no such painful remedies are deemed necessary by the pharisees, publicans and sinners who condemn the salutary and immemorial usage of the Catholic Church in the observance of the Lenten Fast. Filled with the same spirit of pride, which incited our first parents to violate the Divine Law of abstinence, they ignore the authority of the Scriptures in this respect, and, with the same serpent for their deceitful guide, interpret the sacred page in favour of their own sensual and unmortified appetites. Rejecting the authority of the Church, and condemning her time-honoured practice from the days of the Apostles to the present, they appeal to the testimony of Scripture; and when "a cloud of witnesses" rise up to convict them, from every part of the Sacred Volume, they appeal from Scripture to their own hearts, and the corrupted heart, their only Supreme Judge in matters of Faith, pronounces a decision in favour of flesh and blood. For, it is a mistake to suppose that those who have shaken off the sweet yoke

of our Holy Mother the Church, have submitted to any other authority, except their own. One common watchword amongst them is, to think what they please, and to say what they think, in matters of Faith; to interpret the Scriptures according to their own fancy, and to deny to the whole world, collectively and individually, the right to question this proud privilege. Hence, it is not the pastors, nor teachers, nor disciples of the communion to which they belong, that are to decide their faith, or fix for them the meaning of the Sacred Word. No: they decide and interpret for themselves. They make the dead letter of Scripture constitute its essence, and not the genuine meaning and spirit of the Holy Ghost. The inspiration of the text comes from themselves, and not from the Spirit of life and truth. With an understanding obscured, and a heart corrupted by sin, they sit down with arrogance and conceit, to measure the ways of God by their ways, to scrutinize His mysteries by their feeble reason, and to modify, if not abrogate, his plainest precepts, at the imperious dictates of passion and self-love. And, this fatal privilege of self-guidance, and private interpretation, is restricted to no age, nor sex, nor class, so that this prolific source of endless disorder, this deadly principle which in all human affairs is incompatible with the existence of civil society, and which no human legislators have ever recognized, is blasphemously described as an emanation from heaven. The God of truth, and peace, and love is declared to have made known His will to His creatures in a mysterious and difficult volume, which each one is to read and interpret for himself, and these countless interpretations, absurd, inconsistent and contradictory as they are, must be for each interpreter, respectively, the revelation of Heaven! According to such monstrous opinions the God of Eternal Truth must

be indifferent with regard to one of His purest attributes, for they make Him the author of a system which, in a million of instances, has led, and must necessarily lead into error; and Him whose essence is Love, and whose spirit is Peace, they convert into a fomenter of discord and division, of rancour, and all uncharitableness. We must not be surprised, Dearly Beloved Brethren, at the general prevalence, in these our times, of that flattering and treacherous principle, which robs the Almighty of the undoubted right of interpreting His own will, either by Himself, or by those whom He has divinely commissioned for that purpose, and transfers it to each of His fallible creatures;—dexterously ministering at the same time to the pride of their understanding, the weakness of their will, and the corruption of their heart. We must not be astonished if they have extensively availed themselves of this disastrous privilege invented by the enemy of souls, that old Serpent who “was a liar from the beginning;” and who suggested to our first Parents, even in their state of innocence, this doctrine of private interpretation, teaching them to expound the Precept of God, not according to the divine intention, but to their own appetite of concupiscence, and thus to substitute their own will, for the adorable will of Heaven. It is most natural that the disciples of this spirit of error, who only taught in the earthly, that doctrine of disobedience which he had himself already reduced to practice in the heavenly paradise, should in conformity with his teaching, interpret the Divine Law in their own favour, and thus, make themselves, as it were, “like to God.” As a necessary consequence, they have renounced, and indeed covered with ridicule, all those doctrines and practices of the Church of Christ which are repulsive to human nature in its fallen state. And to come more immediately to the subject

which now occupies our attention, they have become ashamed of the cross, the sufferings and humiliations of Christ; they remember no more the poverty of His birth, or the austerities and tribulations of His life; and His blessed doctrines they impugn and contradict as much, nay more than the obstinate Jews themselves. Jesus was born poor, lived and died in holy poverty, earnestly recommending this sublime virtue; but, according to the modern exposition of the Gospel, the poverty which Jesus honoured and loved, is looked upon as a disgrace, to be more shunned than death; nay, it is punished as a crime. Jesus said: "Blessed are the poor;" and "unless a man renounce all things he possesses, he cannot be my disciple." The new Evangelists cry out: Blessed are the rich; and, so far from making poverty a test of Christ's true disciples, it is paraded as an invincible argument against His Holy Catholic Church that so many of her children are indigent and poor. Jesus said: "If you wish to be perfect, go and sell all you possess, and give it to the poor, and follow me." But if Catholics of either sex have the courage to embrace this counsel of perfection, to renounce their earthly goods and follow Christ, in the holy state of Religion—madness, folly, fanaticism, superstition, are some of the mildest phrases from the new Scriptural vocabulary, by which their noble conduct is stigmatized, amidst the plaudits of the ignorant multitude. Jesus was the King of Virgins, and the Lover of holy purity. His Precursor, and His Beloved Disciple who enjoyed the inestimable privilege of reposing on His chaste bosom at the Last Supper, were both spotless Virgins. He was Himself the precious Fruit of the Virgin's womb, and His Immaculate Mother was the brightest ornament of her sex, and the pre-elected favourite of Heaven, on account of her extraordinary purity, as well as the profound

humility which accompanied and preserved it. Jesus said, there were some "who made themselves eunuchs (devoted themselves to a life of holy continence) for the Kingdom of Heaven. He that can take, let him take it." He likewise declared: "Blessed are the clean of heart." But alas! this purity and cleanness of heart—this "taking" of the counsel of Christ by those who feel that with His grace they can take it—this renunciation of the pleasures of sense by those who make themselves continent for heaven; this angelic life of holy celibacy; this spotless integrity of mind and body which elevates the creature of God above the grossness of earthly sensuality, to taste of purer joys in intercourse with Heaven; this glorious virtue, so emulating to humanity, which even the very Pagans regarded with peculiar reverence and honour, has become in these days of Scriptural enlightenment the subject of profane sarcasms, of ribald jests, and outrageous insults;—would that we were not forced to add, of shameful misrepresentations and abominable calumnies. The fruitful virginity which in the birth of the Redeemer baffled the cunning of the Devil, seems to be an object of peculiar horror to the pretended lovers of Scripture. The "animal man" who cannot "perceive the things that are of the Spirit of God," measuring his neighbour with the carnal eye of corruption, laughs at the possibility of virginal chastity. He cannot endure, that the exalted virtue which he practically detests, and which he never hopes to attain, should be possessed by others; and although proofs to the contrary are perpetually surrounding him, he wilfully closes his eyes against the light, and seeks a cowardly apology for his own disorders, in the cruel defamations of his neighbour. No means are left untried to tear from the Holy Catholic Church, that priceless jewel of celestial purity by which she is adorned;



and this heathen warfare is carried to such lengths, that the dignity of the Holy Mother of God herself is not spared. If she alone did not bear that intimate relation to the Godhead which was never shared by any other creature; if she were not on account of her divine maternity and for the honour of her Adorable Son, worthy of our deepest veneration; if, through her blessed womb, we had not received all the treasures of heaven; if she had never been honoured by a messenger from on high, and never declared by the Angel to enjoy the fulness of grace, and the possession of God; if she stood alone, with her charming and unapproachable character, her angelic innocence, her winning modesty, her discreet silence, her prudent reserve, her unexampled humility; if we merely considered her faithful discharge of all her religious and social duties, her tender love for her neighbour, her devoted constancy in all the vicissitudes of life and all the bitterness of death,—if we regarded only her unshaken courage, her noble fortitude, her unparalleled, ardent attachment to Jesus, together with her entire resignation to the Divine Will—surely under so many endearing and solid titles, this rare Virgin of a royal race, this lowly handmaid of heaven, must challenge our affectionate reverence. Pagan Greece or Rome, even in the height of its licentious corruption, would have extolled such a character in transcendent eulogy; they would burn incense and erect altars to commemorate so much virtue, elevate her to the rank of a Deity (as we are most falsely and wickedly accused of doing), and pay her divine honours. But, how is this purest and holiest of God's creatures,—how is this actual Mother of the Son of God,—how is she “of whom was born Jesus who is called the Christ,” treated by those who are perpetually proclaiming their love for Scripture, their belief in Christ, and their respect for virtue? She

is the target, against which their most envenomed shafts are directed; the constant object of their unsparing abuse. They seem to decry her with a singular pleasure; to blacken her fair fame; to ignore her virtues; to decry her merit; to tear her down, if possible, from the lofty eminence upon which God himself has placed her. Those who are most arrogant in their Scriptural pretensions, are the loudest in their expressions of disrespect to God's own Mother; and, what is truly deplorable, that sex of which she is the brightest ornament, and proudest boast, that sex by which sin was brought into the world, but by which, likewise, in her venerable person, the ravages of sin were most gloriously repaired;—that sex, to which the life and virtues of the Ever Blessed Virgin Mary should be peculiarly dear, seems to feel no interest, no reverence, no tender respect for its best benefactress, and holiest representative on earth. Ladies, calling themselves Christians, speak of that highest exemplar of feminine grace and merit, with a chilling coldness, an icy indifference, a provoking determination to accord her as little respect as possible; and such has been the general prevalence of this ill-will (we might say, ill-concealed hatred) to the august Mother of the Redeemer, that her Image has been dragged through the streets of the boasted Metropolis of Scriptural Knowledge, within a recent period, and treated with indignities, which the same misguided people would not offer to the image or representation of their Sovereign, their relative, or their friend.

It is nearly so with all the maxims of the Gospel, and all the doctrines of the Saviour. For He said, "Blessed are the meek: Blessed are they that mourn: Blessed are the Peacemakers: Blessed are they who hunger and thirst after justice, and who suffer persecution for justice sake." The counter maxims of the modern Scriptural world are:

Blessed are the proud, the haughty, and the insolent. Blessed are they who will suffer no wrong, and endure no insult. Blessed are all who rejoice, and indulge without restraint in the amusements of life. Blessed are they who hunger after wealth, and thirst after power. Blessed are they who make Mammon their God, and worship it with the grossest idolatry. Blessed are they who possess and exercise the power to persecute the weak, and revile the oppressed, and speak untruly of the innocent.

When Christ fasted, it was a genuine Fast of Forty Days, after which "He grew hungry." When the modern sinners, who have cried down fasting as a Papal superstition, condescend, on rare occasions, to celebrate a public Fast, the day of pretended mortification is converted into a day of riotous indulgence, criminal excess, and worse than Pagan profanation. But of you, Dearly Beloved Brethren, "we hope better things, and nearer to salvation." Far otherwise have you learned Christ, and the salutary doctrines of the Cross. There is no other way of salvation for you, but the Royal highway of the Cross, the dolorous way (traced by the tears and blood of our dying Saviour), which leads to Calvary, and from Calvary to Heaven. Yours is the glorious privilege of suffering contradiction and calumny, opprobrium and insult for the sake of justice, and the name of Christ. If your religion were of this world, the world would love its own? The bitter and unchristian rancour with which your Religion ALONE is assailed, does not assuredly come from above; and the savage nature of the warfare you have to encounter, too clearly betrays its origin and author. The Spirit of all Evil instinctively knows from what quarter he receives his most deadly wounds; and it is natural, that she who crushed, and still crushes, the Serpent's head, should come in contact with the slime of his

impotent fangs. Between her seed and the seed of the Serpent, the Lord "hath put enmities," and the enmities will subsist, until that old dragon be chained down for ever.

The medicinal Fast, which the Church prescribes, during the holy season of Lent, will associate you with all that is venerable, in the new Law and the old; with the Lawgiver of the Jews, the Supreme Legislator and Judge of the world, as well as the illustrious Prophet who is to reappear before the last coming of the Sovereign Judge; and, without calling up the venerable names to which we have already referred, one bright ray from the supernatural glory of Thabor, sheds the clearest light upon this divine and apostolic ordinance. We need not ascend Mount Sion to behold the Royal penitent with his "soul humbled," and his "knees weakened from fasting;" nor follow the Prophet Daniel into the palace of the King of Babylon, nor Esther into the royal halls of Assuerus. It is not necessary to go to the humble Bethulia to contemplate Judith; nor to the proud Niniveh to regard the universal fast of its guilty citizens; neither need we enter the Temple, to see Anna the Prophetess, who "served the Lord, night and day, by fasting and prayers," nor go down into the wilderness to regard the wonderful abstinence of the Baptist. The mount of Transfiguration is sufficient, and more than sufficient, to confirm and sustain us: for He, our great model, our Glorious King, and invincible Leader—He, whose countenance shone brighter than the Sun, and whose garments were made white as snow—"FASTED FORTY DAYS;" and a voice from the Eternal Father commands us to "HEAR HIM," as the Beloved Son in whom he is well pleased. And the Jewish Legislator, as well as the great Prophet of the new and ancient covenant—the two illustrious witnesses who bore

testimony to Christ, and, conversing with him on this mystic mountain, confirmed all the Oracles in favour of the divinity of His mission—Moses and Elias, the publisher of God's law, and the precursor of His judgment, *each fasted forty days.*

Hence the enemies of His Holy Church, and of His Holy Word, may declaim as long as they please, against our Forty Days' Fast of Lent. With such high authority, and in the blessed company of Jesus, Moses, and Elias, we can well afford to endure their taunts, and to look down with pity and forgiveness on their deplorable blindness, or their still more deplorable malice.

On former occasions, we have descanted at some length on the benefit of fasting, and from the Sacred Scriptures, and the Holy Fathers, explained its essence, its obligations, and its precious advantages. Hence, it may be less necessary, at present, to expatiate upon the subject. But, we can never repeat too often, that true Fasting is the abstinence from sin, the restraint of the tongue, the control of passion, the crucifixion of vice, the circumcision of the heart. True Fasting is the death of concupiscence, the health of the body, the medicine of the soul; it expels demons, heals diseases, purifies the heart, and enlightens the understanding. It is in youth decorous, in manhood a protection, in age venerable; for the rich their best security, of the poor the sanctifying companion. Fasting is the food of continence, the preservation of public morals, the source of private virtue, the stimulus of obedience, the guardian of matrimony, the friend of widowhood, the nurse of virgins.

Nevertheless, Fasting is not the perfection of sanctity, but a powerful means to become holy. The Kingdom of Heaven is not meat and drink, but justice, peace, and spiritual joy: "Not in bread alone doth man live, but in

every word that proceedeth from the mouth of God." Hence, our Redeemer likewise said of Himself: "My food is to do the will of Him that sent me." Unless you strive to accomplish this holy will, by the faithful discharge of every Christian duty, your fasting is in vain. The abstinence of the mouth will profit nothing, if the heart do not fast from sin; for, in what does the fasting sinner differ from the devils, who use no food, but are rebels against God? When you fast, therefore, Dearly Beloved Brethren, do so in the spirit of obedience, and with an humble and contrite heart. When the "body of sin" is so changed by penitential austerity, as to become an acceptable victim of sacrifice, present it with confidence, as a pure holocaust to the Lord. When the flesh renounces food, let the spirit die to concupiscence; and, in proportion as you wisely defraud the sensual appetite, give to the poor with a cheerful abundance. Bestow on virtue what you subtract from pleasure. Instruct the ignorant, visit the sick, clothe the naked, protect the widow, assist the orphan, wipe away the tear from the eye of affliction; for, assuredly, if you do these things "you will be strengthened in love," and the sweet odour of your fasting will ascend like incense before the Throne of Grace. Retrench all the indulgences which self-love would accord, and at the same time, avoid the immoderate severity which an erroneous conscience would suggest. And, though there may be few indeed who require such a caution, you must always remember, that the object of Fasting is not to destroy the body, but to preserve it; to keep it in a state of wholesome moderation; so that whilst it is able to perform all its proper duties in harmony with the soul, it may be prevented from rising in rebellion, against reason, and against God. The surest mode to comply with the spirit of the obligation, is to follow, exactly, the precept

of the Church ; and, whether from peculiar circumstances and just reasons, you seek for dispensation from the rigours of her law, or for permission to do more than it requires, not to judge for yourselves, in either case, but to submit with docility and meekness to those who are the guardians and expositors of that law, and your divinely-appointed guides in the pilgrimage of this life. Above all things, shun singularity, and fast in secret ; that is, keep your intention pure ; and, from the secret chamber of your heart, let your Heavenly Father alone be acquainted with the affectionate sincerity of your homage, and the devout simplicity of your obedience. Avoid all extremes ; Jonathan snatched the honey-comb with too much impatience ; the Israelites in the desert clamoured for more savoury food ; the unhappy children of Heli were too anxious for the well-cooked morsels of their own choice ; the doomed inhabitants of Sodom devoured too much ; the rejected soldiers of Gideon were intemperate in the use of water ; and even a vile mess of pottage was swallowed greedily by Esau. Thus, sinful excess does not always depend upon the quality of our food, but on the unmortified and irregular appetite with which it is consumed.

Those, who for just reasons are either totally or partially dispensed from the general Law of the Church respecting the Fast of Lent, we would earnestly recommend to make for such indulgence every compensation in their power, by alms-deeds and other works of mercy, by fervent prayer, and diligent meditation on the great truths of eternity ; and, as the Church has appointed separate portions of the Gospel, and different selections from the other parts of Holy Scripture, for every day in Lent, treasure up in your hearts, Dearly Beloved Brethren, those precious words of the Lord, which "are sweeter than

honey and the honey-comb," and thus let your souls derive new vigour and life, not from the "food which perisheth," but "from every word that proceeds from the mouth of God." With the Royal Prophet David, "meditate on the commandments of the Lord," and "love" them, for "all His commandments are truth." "Love the law of God," and let it be your "meditation the whole day long," for "the law of the Lord is unspotted, converting souls, the testimony of the Lord is faithful, giving wisdom to little ones." Ask Him to "give you understanding that you may know His testimonies" and that you may not be "as the unlearned and unstable who pervert the Scriptures to their own destruction;" for "there is a way that seems straight to man, but the ends thereof lead to death."

And, as the great object of the Lenten Fast is to weaken concupiscence, to purify the heart, to prepare you for a perfect reconciliation with God in the Sacrament of Penance, and for an intimate union with Jesus Christ in the Adorable Eucharist, take special care to avoid all dangerous occasions of sin, to mortify your senses, to restrain your eyes, "that they may not see vanity," and your ears that they may not listen to obscenity or detraction; and your tongue, that it may speak purity, charity and truth; and your hands, that they may refrain from injustice, and exercise the works of mercy; and your feet, that you may "keep them from every evil way," and your whole body, that it may be likened to the similitude of the innocent and crucified Body of Jesus. If you wish that His Passion and Death should be your Peace and Reconciliation, "follow peace with all men" (for all are your brethren), "and holiness, without which no one can see God." Love your neighbour, forgive your enemy, be reconciled with your brother. Repair to the utmost of



your power all the injury you have done him, whether in property or character ; and, having thus effected an entire reconciliation with your brother, you may come to the Altar, to offer your gift of contrition and love with pure hands and regenerated heart.

And, whilst we exhort you to perform all the duties of fraternal love to every creature of God, both within and without the True Fold of Jesus Christ His Son, we make a special appeal to your tenderest sympathies in behalf of those "other sheep who are not of this fold," in behalf of that numerous class of our beloved neighbours and brethren who "have gone astray from the womb (of our holy mother the Church) and have spoken false things" on account of this unhappy separation. O, Dearly Beloved Brethren, for THEM we invoke your most fervent prayers, together with the potent influence of your edifying example. Sad and bitter was the day which beheld the disruption of Christian Union ; calamitous the time when all Christendom was convulsed by the rude shocks of religious rebellion ; when the people of God were divided into hostile camps, and those who had formerly "walked together with consent in the House of God," were delivered up to all the horrors of disunion, and unchristian strife. Then was rent asunder "the seamless garment" of Jesus Christ : in those disastrous times the "unity of the spirit" was disturbed, and "the bond of peace" broken ! O, how contrary to the end of Christ's mission ! How diametrically opposed to the spirit of His Word, to the teachings of His life, to the object of His constant prayer ! He is a God, "not of dissension, but of peace," not of discordant confusion, but of harmonious love. Foretold by the Prophet as "the Prince of Peace" He has fully confirmed His title to this glorious epithet ; "making peaceable by the blood of His Cross the things

that are in Heaven, and the things that are on earth." Wherefore, "He is our Peace, who hath made both ONE . . . making void the law of commandments contained in decrees, that He might make the two in Himself into one new man, making peace, and might reconcile both to God in One Body by the Cross, killing the enmities in Himself. And coming, He preached peace to you that were afar off, and peace to them that were nigh; for by Him we have access both in one spirit to the Father." And hence (as the Apostle here continues in his Epistle to the Ephesians), "we are no more strangers and foreigners, but fellow-citizens with the Saints, and domestics of God, built upon the foundation of the Prophets and Apostles, Jesus Christ Himself being the chief corner-stone, in whom ALL THE BUILDING BEING FRAMED TOGETHER, groweth up into an HOLY TEMPLE in the Lord."

Thus, at His birth, the Angels proclaimed "Peace on earth;" during His mortal life He promoted peace by word and example. When His "beautiful feet" were seen "upon the mountains" He evangelized Peace. "Go in Peace," was His favourite expression to those who were made whole from all their diseases by His omnipotent mercy. When He sent His disciples to propagate His holy doctrine, "Peace be unto this house" was to be their familiar salutation. He declared the lovers and promoters of Peace to be "Blessed," and that they should be "called the children of God." When he reproved His over-zealous Apostle for an infraction of peace, He proclaimed that "all who use the sword, would perish by the sword." At his death, He made Peace by His Blood between earth and Heaven, and after His glorious Resurrection, as if this "Peace of God which surpasseth all understanding" was the principal object of His mission and the noblest fruit of his triumph, "PEACE BE TO YOU" was

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His first salutation to His sorrowing Apostles, and, as it were, to impress more deeply upon them the inestimable value of the heavenly gift, He repeats a second time: "Peace be unto you!" And to shew them the nature of this blessed Peace, and how different it was from the false peace of the world, He said to them: "Peace I leave you. My PEACE I give you; not as the world gives do I give it to you."

This heavenly Peace was, therefore, the Legacy of Christ, and all His true children will undoubtedly possess the precious inheritance. He did not bequeathe His Peace in vain; and He therefore left, in the Unity of His Church, most efficacious means for securing it to His faithful disciples. Peace is the fruit of the Holy Ghost, the Spirit of Love. There can be no peace on earth without charity; there can be no mutual charity without thorough union, and because union is necessary for Peace and Love, Our Lord constructed the Glorious body of the Church, in the Unity of one House, of one Bark, of one Kingdom, of one Sheepfold, with the Head united to the members, and the members knit together in the bonds of love. To preserve this Unity He placed One Shepherd over this One sheepfold, and, to guard against the dangers of division, He constituted a Centre of Unity around which, and in connection with which, the children of peace were to find security and repose. In holy Scripture the Church of God is compared to one Spouse, to one Army, to one human body, to one Kingdom, to one Sheepfold, to one House; and as one visible head is necessary for each, so He appointed One Head over His Church, to feed His Lambs and his Sheep. "One is my Dove, my perfect one is but one" (Cant. vi. 8). "She is terrible as an army set in array" (Ibid.). "The Father of Glory . . . hath subjected all things under his (Christ's) feet, and

hath made him head over all the Church which is His Body" (Ephes. i. 32). "In the days of those Kingdoms the God of heaven will set up A KINGDOM that shall never be destroyed, and His Kingdom shall not be delivered up to another people; and it shall break to pieces, and shall consume all these Kingdoms; and ITSELF SHALL STAND FOR EVER" (Dan. ii. 44). This is the Kingdom of Christ over which "He was appointed King" (Ps. ii. 6) by His Heavenly Father. This is the One Kingdom, whose eternal duration, in fulfilment of the prophecy of Daniel, was announced by the Angel Gabriel to his ever-Blessed Mother, when he said: "He shall reign in the house of Jacob for ever, and of His KINGDOM there shall be no end" (Luke i. 33, 23). This is the One Kingdom to which the King of Kings so frequently alludes in the Gospels, and of which He said: "The Son of Man shall send his angels, and they shall gather out of His KINGDOM all Scandals" (Matt. xiii. 41).

The Church of God is the ONE SHEEPFOLD, of which Christ Himself was the first visible Shepherd, within which alone there is security against the infernal wolf; in which alone the sheep of Christ "hear his voice;" for which One Fold, Christ, the "good Shepherd laid down His life for His sheep;" and for the Unity of which Fold He was so anxious, that He added: "And other sheep I have that are not of this FOLD: them, also, I must bring, and they shall hear my voice, and there shall be ONE FOLD, AND ONE SHEPHERD" (John x., *passim*). This is the Church which the Apostle calls One House, in his Epistle to Timothy (iii. 15), where he terms it "The House of God, which is THE CHURCH OF THE LIVING GOD, the Pillar and Ground of Truth." The Church was pre-figured by the one Ark of Noe, in which alone were saved the few souls who escaped from the waters of the deluge;

and it was most clearly represented by the one Bark of Peter in which Jesus presided at the helm, from which He taught the multitudes, and which He guided in safety amidst the dangers of the tempest.

Now, His House is not a divided House, nor can His Kingdom be a divided Kingdom. Unity must prevail; for He well knew, and carefully guarded against, the dangers of division, who said: "Every Kingdom divided against itself shall be brought to desolation, and house upon house shall fall" (Luke xi. 17). He established His Kingdom in the unity of faith, and the unity of love, that all His children might believe the same thing, and there might be no schisms amongst them; that the sheep of His One Fold might feed on the same pasture, under the guardianship of One Shepherd, in unity and love. This Unity of Faith, the Apostle most clearly announces in his Epistle to the Ephesians (iv. 5), "ONE LORD; ONE FAITH; ONE BAPTISM," deducing, as it were, the necessary unity of faith and discipline, from the unity of God himself. For this Unity of Love, Christ prayed to His Father and shed His most precious Blood. He died, as the Evangelist tells us, according to the prophecy of the Jewish High Priest, "to gather in ONE the children of God that were dispersed (John xi. 52). The earnest fervour of His prayer for Unity shows with what love He died to secure it for His Church: "Holy Father, keep them in thy name whom thou hast given me, that they may be ONE, AS WE ALSO ARE" (John xvii. 11). And to prove that the unity for which He prayed, and prayed efficaciously, was not to be confined to the Apostolic age, but was to subsist for ever in His Church, He added (v. 20, 21), "And not for them only do I pray, but for them also, who, through their word, shall believe in me, that they ALL MAY BE ONE, as thou, Father, in me, and I in

thee: that they also may be ONE in us; that the world may believe that thou hast sent me. And the glory which thou hast given me, I have given to them, that they may be ONE, AS WE also are ONE. I in them, and thou in me, that they may be PERFECT IN ONE" (Id. 20, 23). This double unity, of Faith, and Loving Communion, is alluded to by the Apostle when he tells the Ephesians to "be careful to keep the unity of the spirit in the bond of peace. One Body and One Spirit: as you are called in one hope of your calling" (iv. 3, 4). The Holy Fathers and illustrious Doctors of the first ages of Christianity have unanimously taught the same scriptural doctrine concerning the unity of Christ's Church, and the danger of eternal damnation incurred by those who disturb this unity even by schism, as well as by heresy. (A) To renounce the One "Faith once delivered to the Saints," was, in their opinion, to forfeit heaven. To break off communion with the centre of Unity, and to refuse obedience to the Chair of Peter, was to shake off allegiance to God. Even if another Apostle "would erect another in opposition to this single chair, he would be a schismatic and prevaricator." And because "ONE" (of the Apostles) "is chosen, that by the appointment of a HEAD, occasion of schism might be removed," whosoever "was united in communion with the Chair of Peter, followed no chief but Christ. Whosoever eat the Lamb outside that house was profane. Whosoever was not in that ark would perish in the flood." And again, "He that forsook the Church of Christ had no share in the rewards of Christ: he was a stranger, he was profane, he was an enemy: he could not have God for his Father, if he had not the Church for his Mother. There was no other House for believers except the ONE Church." The crime of breaking this unity of the Church was termed by those holy

men "an inexpiable crime," which "no shedding of blood could atone for." It was called "a most horrid sacrilege," it was compared to "murder" and "idolatry," and said to be even much more enormous than the crime of the cowardly TRAITORS who gave up the Scriptures to the Pagans to be committed to the flames.

If we have thus given a true scriptural notion of the Unity of the Church, what are we to think of the multitudinous sects and so-called churches, which now fill the world, and which agree in nothing but disagreement? The language of true Faith is one and invariable; but they have introduced among the people of God more discordant sounds than were heard in the confusion of Babel. And, without taking a general survey of Christendom, but confining our attention to this Province of Nova Scotia, have we not every reason to deplore the non-existence of Unity in Communion and Faith? So many different churches (as they are termed), so many various creeds, such endless diversity of scriptural interpretation, so many clashing systems, discordant opinions, irreconcilable tenets, contradictory dogmas, and deplorable divisions? No common head, no common centre, no common bond of union! Was this the Unity for which Christ prayed, for which Christ shed his blood? Pulpit against pulpit; communion-table against altar; figurative commemoration against sacrifice; priesthood against Episcopacy; nature against grace; predestination against free-will; imputed righteousness against sacramental efficacy; barren faith against fruitful works; private judgment against Church authority! Even in the very city from which we write, how many different creeds, and formulas, and places of worship! Some believe that Christ established a Church with a visible Head, and others deny it. Some hold that the Church which He founded on a rock,

could never be overturned by the infernal powers; whilst others maintain that she has fallen into innumerable errors, and that consequently the gates of hell *have* prevailed against her, notwithstanding the solemn promise of her divine Founder. (B) Some believe that the baptism of infants is both lawful and necessary; others deny it. Some teach that by Baptism, Original Sin is blotted out; others regard it as a mere ceremonial of enrolment in a religious body, but by no means essential. Some declare that Christ left to his Church the power of forgiving sins; others deny that He has given, or could give such power to men; whilst others strangely enough admit such a power in Christ's human minister at Baptism, but deny that he can possess such a power for the remission of sins after the reception of that Sacrament. Some believe that legitimate ordination and jurisdiction from the Church of Christ, are necessary for the preaching of His Word; others think that any man who feels *himself* he has a call to do so, may assume the functions of an Evangelist. Some profess that Christ bequeathed His real Body and Blood to His Church at His last Supper, and that unless this real Body be eaten, and this real Blood be drunken according to His own declaration, we cannot have life in us: others maintain that mere bread and wine are consumed, as a memorial and figure of Christ's death, and that the transubstantiation of the Eucharistic elements is a fond superstition. Some hold that the pastor has the right to rule and teach his flock in the name of Christ, and by the authority of His Church; others that the flock have the right to rule the pastor, to judge his doctrine, and to condemn it, as each one thinks fit. Some believe that the Holy Apostles and other faithful servants of God, now reigning with Him in Heaven, may be honoured on earth; others are flatly opposed to



such doctrine. Some think it is good and useful to ask the prayers of the saints; others hold it to be rank idolatry; whilst others, who refuse to ask the prayers of the saints in Heaven, admit it is right to solicit the prayers of the sinners on earth! Some believe in the existence of Hell; others deny it; and some others who reject the idea of Purgatory, say that the torments of Hell will not be eternal! Some firmly believe that the Pope is the successor of St. Peter; others, that he is Antichrist, although in this supposition, there must have been nearly two hundred and sixty Antichrists instead of one, since St. Peter's time! Some hold that, as successor of St. Peter, on whom the Church was built, and to whom Christ gave the keys of the kingdom of Heaven, and the power to feed his entire flock, both lambs and sheep, the Pope is the visible head of the Church; others, in denying this, assert that the Church has only an invisible head in Christ himself, or that the head is in London, or Scotland, or the United States, or Nova Scotia, or that *each member of the Church is a head in himself, and a pastor to himself, fully qualified to rule, govern, direct, and teach himself!* (c)

Now, Dearly Beloved Brethren, we fearlessly ask; is this the Unity of the Church for which Christ prayed, and for which He offered up His life? Is this the "One Faith" or "One Baptism" described by the Apostle? Can we call this chaotic medley "the Unity of the Spirit in the bond of peace?" Is this the possession of "One heart and one soul" like the unity of the first members of the Church? Is this being "all one" as Jesus "is in the Father, and the Father in Him?" Does this state of things represent Jesus in the members of the Church, and they in Him, so that they are "made Perfect in One?" "Who could presume to term this disjointed mass of contradictions *the perfection of Unity*, or indeed

Unity at all? Where is the concord of the one House, under the same Father of the family; of the one Ship, under the same Pilot; of the one Kingdom, under the same Sovereign; of the one Fold, under the same Shepherd; of the one Body, under the same Head? Who can suppose that our Lord ever intended, that the peace and unity which He left to His Church, should be exemplified in what we here behold in a city of less than thirty thousand souls, with no agreement in belief, no common head, no recognized centre of union, no general rule of Faith; with a different Church in almost every street, and doctrines promulgated in each, which are contradictory to those propounded in nearly all the rest? Ah! no; such is not the Unity which Christ communicated to His Church; and in vain will it be pretended, that the differences are on minor points, and non-essential doctrines; for, as every candid Christian must admit, those doctrinal differences concern matters of the most vital importance. Did Christ establish an Infallible Church or not? Are the Body and Blood of Christ really present in the Holy Sacrament or not? Are the Scriptures the only Rule of Faith for all mankind without exception? Has each one the right to interpret them for himself? Is Baptism necessary for Salvation? Has Christ left to His Church the power of forgiving sins? Has this Church the power to teach, to judge, and to anathematize; and are all bound to submit to her authority? Is faith alone sufficient for salvation? Are fasting and abstinence, and other corporal austerities repugnant to Holy Scripture; are they necessary for the sinner; are they injurious or superstitious? Has the death of Christ done every thing for the sinner, and left him nothing to do for his salvation? Is man at any time unable to control his sinful appetites, or can he, if he will, at all times control them,

by the assistance of Divine grace? Is the doctrine of predestination true; or is the Divine prescience incompatible with the freedom of man's will? Are Bishops essential to the Church, or Priests only; or is ordination, or jurisdiction from the Church, necessary to preach the Gospel, and administer the Sacraments? Are there any Sacraments in the New Law; or is there any Sacrifice still subsisting? Is there a Hell; and is the punishment there eternal or not? Is it possible to define from Scripture what are fundamental articles of belief, and what are not? What authority is to pronounce upon essentials and non-essentials? Is each individual to believe what he pleases, and to declare that in his judgment of the Scriptures, any doctrine which he wishes to reject, is not a fundamental point? Would not this modern fiction, of fundamentals and non-fundamentals, lead to universal incredulity, to the disbelief of all mysteries, to the denial of the Trinity, the Incarnation, the miracles of Christ, the establishment of the Church, the existence of a Priesthood, the divine inspiration of God's Word,—in, fine the destruction of all Religion? Yes, Dearly Beloved Brethren, here are grave questions, of vital moment, with the solution of which are intimately connected the very foundations of Christianity, the unity of the Church, the harmonious communion in faith of God's children, the eternal interests of man. Who could dare to say, that, whilst such important dogmas are left, in different churches, to the uncertain, capricious, and conflicting opinions of each individual, all such Churches are ONE as Christ and His Father are One? that they can preserve the unity of the spirit in the bond of peace? that their eternal opposition, consistent only in inconsistencies, and in palpable contradictions alone harmonious, represents the *perfect Unity*, for which Christ prayed? Alas!

no: the very thought is blasphemous; it would give the lie to Jesus Christ, and make Him equally indifferent to truth and falsehood.

We do not, however, Dearly Beloved Brethren, write these things principally for you. For you are securely fastened to the rock (that is to Peter) upon which Christ built His Church. You are bound by indissoluble links to the great centre of Christian Unity. To use the words of St. Jerome, you are associated "with the Successor of the fisherman, and the Disciple of the Cross," and in his "house you may feast on the Lamb without profanation." "Whosoever is united to the Chair of Peter is yours;"—your friend, your associate, your fellow-disciple. We have been sent to you from that Venerable Chair; we have come from that centre of union; we preach and teach by that Apostolic authority. We and you, the Pastor and People, all recognize the common Head, and in listening to the voice of the visible, we obey the Great Invisible Head. We heed not the silly objection, that that One, Adorable, Invisible Head, and Spouse of the Church, is sufficient, and that no other is required: for we know that His visible Church required also a visible Head, and that such a Head was appointed by Him in the person of Peter, and his Successors, to preserve the Unity of the Church for which He died. We know that Christ is not only the author, but also the Invisible Minister of all the Sacraments; but that, nevertheless, He has appointed visible Ministers of them in His Church. The Priest "taken from amongst men," administers the Sacraments, and offers the Adorable Sacrifice. But it is Jesus, the Invisible High Priest, who baptizes, Jesus who absolves, Jesus who confers His Everlasting Priesthood, Jesus who offers up the victim, His own Body and Blood. So, therefore, though He is the Invisible Head and Ruler

of the Church, He has appointed a visible Ruler and Shepherd, to preserve His ONE Beloved Fold, under ONE Pastor, and to guard His sheep against the delusive cries of the wolves in sheep's clothing, "Lo! Christ is here: or He is there" (Matt. xxiv. 23). Hence, with St. Ambrose, we know, that "WHERE PETER IS, THERE IS THE CHURCH;" there is Unity, there is Authority; there is Truth; THERE IS CHRIST. This is the glorious Catholic principle which, for eighteen centuries, has kept the members of Christ's Body united with the Head. There were many rivulets, but they flowed from the same fountain; many rays, but they issued from the same Sun, many branches, but they were united with the same Tree, and derived their sustenance from the same Root; many stones, but they were knit together in the same Building, of which the Apostles and Prophets are the foundation, and Jesus Himself, the Prince of Peace and Lover of Unity, the Chief Corner Stone.

Not therefore for you chiefly, Dearly Beloved Brethren, do we insist upon the necessity of Union amongst the people of God—not for you, who are safely moored with the Bark of Peter in the only haven of rest—but for those who "are tossed about by every wind of doctrine;" for those hapless sheep who have strayed away from the security of the "One Fold;" for those who are "always learning and never arriving at the knowledge of the truth," because, instead of seeking it in its proper fountain, they "dig to themselves broken cisterns which can contain no water;" for those who are "blind, and leaders of the blind," as well as for their unhappy dupes; for those who have been taught from their infancy to blaspheme the Catholic Church, the only Church on earth that is truly ONE, that is always the same, that has braved all dangers, and outlived all storms;—the immovable

Church which, founded on a rock, has mocked the ravages of time, the fury of the elements, the machinations of the wicked, and all the power of hell. Yes, this is the One Dove, the Undeiled one, the Beloved Spouse of Christ; this is the Ark of Salvation, the holy City of God, the New Jerusalem, which has come down as a bride from heaven with all those decorations which should adorn the Spouse of Christ. The CATHOLIC CHURCH is the One House of the Living God; the One Fold under One Shepherd; the One Ship under the guidance of Peter; the One Spiritual Temple in which alone Christ is truly adored; the One Kingdom of which He is the beloved Sovereign. The Catholic Church is the only Church which has been assailed, reviled, and persecuted in every age, and in every clime; the only Church against which the whole world has combined; which this wicked world has hated, hated with a malignity that has surely not been inspired by Heaven; the only Church that has been pursued by the world with unceasing fury, with remorseless calumny, with deliberate misrepresentation, with unblushing forgeries; with racks, chains and scourges; with imprisonment and exile, proscription and death. Other religious bodies may have had partial persecution, occasional struggles, and isolated opposition; but it is the glorious privilege of the Catholic Church that her whole existence throughout time and space is a continual warfare, a perpetual martyrdom, so that in Her alone are truly fulfilled the predictions of Christ concerning the tribulations of His Church. And then, if we consider her miraculous preservation in spite of all this opposition—her uninterrupted duration amidst the vicissitudes of time, the fall of empires, the wreck of nations, the change of dynasties, the shock of revolutions, the upheaving and overturning of almost every thing on the face of the

earth, must we not be tempted to exclaim that "the Most High Himself hath founded her;" for if she were of human construction she would have been long since destroyed by all the human power and fiendish malice that have been brought to bear against her? How often has her destruction been confidently predicted? How many prophetic calculations have been made upon her approaching downfall! How frequently have not "the Kings of the earth and its princes stood up against" her, and the people combined to destroy her! How often has not her Chief Pastor been stricken with the sword of persecution, in the confident hope that the flock would be dispersed! How many times, even in the present century, has not the downfall of the Papacy been exultingly announced! And in the unhallowed union against this Church, was found, not only brute force, coercion, violence, wealth, power and talent, but all the inclinations of flesh and blood, all the stubborn pride of fallen man, all the perversion of his weakened understanding, with all the corruption of his sinful heart. Still, the Catholic Church endured all, confronted all, defied all and triumphed over all. Nations and Empires, and pretended Churches have disappeared; but she is still young. Her "youth is renewed like the eagle's;" her beauty, like that of her Divine Founder, is always ancient, and ever new! Strong in her unity, mighty in her truth, powerful in possession of the Great Charter to "TEACH ALL NATIONS," she stands erect, before the rage of hell, and the malice of men, and the opposition of the world, and she will stand forever. Heaven and earth, and all the institutions and power of man may pass away, but the Divine Word, upon which she was founded, will never pass away. "They shall perish, but thou remainest: (as we may address the Catholic Church in the language of the Psalmist) and they

shall all grow old as a garment. And as a vesture thou shalt change them and they shall be changed, but thou art always the self same, and thy years shall not fail!"

Yes: the Catholic Church alone has preserved Unity, for she has been uninterruptedly governed by the Successor of Peter, to whom Christ committed the care of His whole flock. That Prince of the Apostles fixed his See in Rome, and was crucified in Rome, as all antiquity proclaims, and each Bishop of Rome, who succeeded him, was the Head, the Fountain and Centre of Unity. The one Body of the Church was, therefore, a living Body; because it was always united with the Head. In the contests for pre-eminence, amongst various Churches in the early ages, none ever presumed to question the exclusive superiority of the Roman Apostolic Chair, "on which Peter sat" (says St. Augustine) "and on which Anastasius now sits." St. Mark the Evangelist and Disciple of St. Peter founded the Patriarchal See of Alexandria, and this see enjoyed a pre-eminence over that of Antioch, although the latter was established by the Prince of the Apostles himself; for Antioch was but the temporary, and not the fixed and final seat of St. Peter, and its first Bishop after him, was Evodius, who was neither an Evangelist nor an Apostle. When the seat of the Empire was transferred by Constantine from Rome to Constantinople, the Bishops of the new Capital, although they were only Suffragans to Heraclea, were anxious to raise their see to the Patriarchal dignity; and their ambition went so far, as to usurp an authority and primacy over both Alexandria and Antioch; but they never aspired to an equality with Rome; never dared to claim the Primacy over the successors of St. Peter in the Roman See. They were too well satisfied to rank next after Rome in dignity, as appears from the Fifth Canon (some Editions call it



the Third) of the First Council of Constantinople: "The Bishop of the City of Constantinople ought to have the honour of Primacy AFTER THE BISHOP OF ROME, because it is New Rome."

This pre-eminence was confirmed to Constantinople by a Decree of the Council of Chalcedon, which was surreptitiously obtained in the absence of the Pope's Legates, who on the very next day protested against it, as did likewise St. Leo, who was then Pope, or Bishop of Rome, in his letters to Anatolius Bishop of Constantinople, to the Empress Pulcheria, and others. This protestation was continued by his successors down to the time of Justinian, after which the pre-eminence was submitted to for the sake of peace, inasmuch as the Bishops of Alexandria and Antioch had tacitly, if not actually acquiesced, and this Decree of Chalcedon, in the 16th Canon, had not infringed upon, but, on the contrary fully recognized the Primatial dignity of the Roman See, in these words: "From the things that have been done, and deposed by each one, we determine before all things that the Primacy and Chief Honour, be preserved, according to the Canons, for the Most Beloved of God, the Chief Bishop of Old Rome."

The Emperors themselves admitted this supreme spiritual authority in the Bishop of Rome. A joint Letter of Valentinian and Marcian to St. Leo on the calling of this very Council of Chalcedon, and a second Letter, from Marcian to the same holy Pope, are still extant. In the former they write: "We deem it reasonable first to inform your Holiness as possessing the principal superintendence of divine Faith, by our sacred Letters, inviting and requesting your Holiness to pray the Eternal God for the establishment and stability of our Empire, and that we may have such a desire and purpose, that having

removed every impious error, in celebrating a Council by your authority (*sou authentountos*) a durable peace, pure and free from all hatred, may be established among all the Bishops of the Catholic Faith." The same authority is admitted in the Letter of Marcian, and also the Letter of the Empress Pulcheria to St. Leo.

We mention these things for a purpose which will be seen hereafter. They show that the Church of Christ was divided, not in reality, or in Faith, but only in name, into the Eastern and Western Churches. The Unity of Communion was maintained by the obedience of all to the Roman Pontiff; for, although the heresies of Nestorius and Eutyches led many into error, the great Body of the Greek Church still kept the Faith, and obedience to the See of Rome down to the ninth century, in the time of Photius. This intruder was condemned by the Pope's Legates and a Council of Greek Bishops held at Constantinople; and he was banished by the Emperor Basil. And although this crafty and unscrupulous man so far imposed afterwards on the Emperor, as to induce him to restore him again, and banish the lawful Patriarch St. Ignatius, the Greek Church did not entirely break communion with the See of Rome until about the middle of the eleventh century. Neither did all the Eastern Catholics join in the schism of Photius, for many of them have, from the beginning up to the present day, preserved their allegiance to the Holy See.

From the time of Photius until the year 1274, historians declare that no less than thirteen different attempts had been made by the Greek schismatics to be reunited with the Holy See. In the above-mentioned year, the General Council of Lyons was held for this special purpose, and a most respectable embassy was sent to the council by the Emperor Michael Paleologus, and the

Greek Church, bearing letters from both. The Emperor's letter was in Greek and Latin, and in presence of Legates sent by the Blessed Gregory X. to Constantinople for that purpose, he and his son Andronicus swore upon the Gospels that they would religiously observe and believe what was contained therein. In this letter was inserted the entire Nicene Creed, the belief in Seven Sacraments, in Transubstantiation, &c.; with a declaration that the Pope was the Supreme Pastor of all God's Church. It was addressed as follows:—

“To the Most Holy and Most Blessed, First and Chief Pontiff, the Venerable Pope of the Apostolic See, the Common Father of all Christians, and the Venerable Father of our Empire, the LORD GREGORY:

“MICHAEL the Faithful Emperor in Christ and God, &c., &c., Paleologus, and Spiritual Son of your Great Holiness, convenient Honour and Reverence with sincere and pure affection, and the desire of your prayers.”

The letter of the Greek Bishops was subscribed by thirty-eight, amongst whom were twenty-six Archbishops or Metropolitans, who for themselves and their suffragan Bishops, promised to hold, maintain, and profess the contents of their Emperor's letter. They expressed their regret that they could not induce the then Patriarch of Constantinople, Joseph, to join them on the occasion, and declared that if they could not persuade him to be reconciled with the See of Rome, they would depose him from the Patriarchal dignity. This promise they fulfilled in the following year, and elected in his place John Bee, the Great Logothete and Chancellor of the Church of Constantinople. Bee had been one of the Emperor's ambassadors at the Council of Lyons, in the fourth session of which he publicly swore before the whole council in the Emperor's name and his own, to persevere to his

last breath in the Catholic Faith there defined. No less than Five Hundred Bishops sat in this Council.

Not many years after, through the crafty ambition of evil men, the generality of the Greeks were again plunged into all the guilt of schism. However, we proceed to the last memorable and solemn reunion which took place between this Schismatical Church and the Centre of Unity, the celebrated General Council of Florence, in 1439. And we particularly dwell on this remarkable event in history, not only because the Eastern and Western Churches cordially united in the profession of the same Faith, but that likewise it must be inferred, beyond all contradiction, that if the One True Church and Faith of Christ then existed on earth (as who can doubt?) it was assuredly represented in the General Council of Florence, where were to be seen Pope Eugenius IV. presiding in person, the Venerable Cardinals of the Roman Church, the Primate, Archbishops, Bishops, Abbots, Doctors, and most learned and holy men of Europe; and on the part of the Greeks, Joseph the Patriarch of Constantinople, John Paleologus the Emperor, the Patriarchs of Alexandria, Antioch and Jerusalem represented by their respective Deputies, Sixteen Archbishops, Ten Abbots and Dignitaries, besides a large number of other Clergymen. We may safely conclude that if the Faith unanimously defined at Florence—after several months' discussion, and the display of unrivalled ability on each side, together with a profound knowledge of the Scriptures and the Holy Fathers—if this Faith, we say, be not True, then there was no True Church on Earth; if the One Fold of Christ was not there, under the one Visible Head, the Bishop of Rome, then the One Church of Christ had disappeared from the world. Here was a venerable Assembly of the Eastern and Western Church, uniting in a

solemn declaration of their common Faith; the East yielding to the West, and Constantinople subjecting itself to Rome. Is it not, therefore, of the utmost importance to all, and especially to those who are outside the pale of the One Holy Catholic Church, to ascertain precisely what was the Creed of the Council of Florence; and if the unity there happily cemented, was afterwards broken, whether it was Rome or Constantinople, the East or the West, the Catholic or the Greek Church that fell away from that One True Faith.

And first, it is worthy of observation, that in the Letter of Union between the East and West at Florence, there was no mention made of Transubstantiation or the Real Presence, no dispute about Prayers for the Dead, Indulgences, Invocation of Saints, or the Sacrifice of the Mass, which subjects would surely have been agitated if there had been any difference of opinion upon them. But it was well known that the Greek Church in that day, as well as up to the present time, agreed with the Church of Rome on these points. (v.) The following are the articles of agreement extracted from the Letters of Union, and signed by the Representatives of the Eastern and Western Church, namely, that "The Holy Ghost proceeds from the Father and the Son—that leavened or unleavened bread may be used for the Eucharist, according to the rite of each church—that the souls of the faithful who die penitent, in the love of God, but who have not by worthy fruits of penance satisfied His justice, are purified in Purgatory, and that towards their relief from thence, the suffrages of the living faithful, the Sacrifice of the Mass, prayers, alms, and other pious offices, are much available—and in fine, that the Pope of Rome has the Primacy in all the Christian world, is Successor of St. Peter, Vicar of Christ, and Head of all

the Church; that the Patriarch of Constantinople is to hold the second place after the Pope, the Patriarch of Alexandria the third, the Patriarch of Antioch the fourth, and the Patriarch of Jerusalem the fifth."

The only Prelate amongst the Greeks who refused this Decree of Union was the obstinate Mark of Ephesus, who persisted in his unhappy schism to his dying day. The venerable Joseph, the Patriarch of Constantinople, expired some days before the articles were drawn up; but although he was personally concerned in the pre-eminence unduly set up for his See, he gave his entire adhesion to the projected union, as appears from an affecting letter in his own hand, which was found in his chamber after death:

"JOSEPH by the Divine Mercy, Archbishop of Constantinople, New Rome, and Œcumenical Patriarch.

"Whereas I have come to the end of my life, and am about to pay the common debt of nature, through the Grace of God I write, and openly subscribe my opinion, for all my children. All things, therefore, which the Catholic and Apostolic Church of Our Lord Jesus Christ of Old Rome, believes and teaches, I also believe and give my assent to. And the Most Holy Father of Fathers, the Chief Pontiff and Pope of Old Rome, I confess to be the Vicar of Christ; and also that there is a Purgatory of souls. Florence, 9th June, 1439." (E.)

Now, this Council of Florence has been received as a General Council by the whole Western Church, as the Council of Lyons had been similarly acknowledged by Christendom two centuries before. At each Council, the East and the West were fully and fairly represented. At each, a common Symbol of Faith was drawn up, and Articles of Union agreed to; at each the Greeks united with the Latins in professing the same Faith, and agreeing on the same points of doctrine, which, for centuries before,

those Greeks had sometimes denied, and sometimes admitted. Where can we ever expect to find the Unity of the True Faith on earth, if it was not exhibited at Lyons and at Florence? If the True Church, and the True Faith of Christ were not represented there, it must be admitted that there was no True Faith on Earth; no Church of Christ; no certainty in doctrine; no fulfilment of the Divine promise. But, as it would be blasphemy to assert that the Church had then perished; that the "gates of hell *had* prevailed against her;" that all true Faith was banished from the earth; and that all Christendom had united in the promulgation of a false creed; it becomes of the utmost consequence to all mankind, to all especially who are outside the fold of the Catholic Church, to ascertain what was the Faith of Lyons, and of Florence? In the first place those memorable assemblies were presided over by the Bishops of Rome, the successors of Peter in the Apostolic See, the only See of all those founded by the Apostles, which still subsists in all its pristine splendour, and with all its plenitude of Spiritual jurisdiction over the whole earth. At Lyons and at Florence the Primacy of jurisdiction and honour was accorded to the Bishop of Rome. Pius IX., the present venerable Head of the Catholic Church, is the legitimate successor of Eugenius, of Gregory, of Peter. He is now the visible chief Pastor over the whole flock of Christ, as they were in the days of their holy Pontificate. Whosoever hears his voice, and obeys his authority, belongs to the One True Fold, and is incorporated with the One True Church. For Peter speaks through him; and neither his voice, nor his doctrine is different from that of Eugenius or Gregory. The Faith subscribed, at Florence and Lyons, is the very Faith which he teaches at this day, and which is professed by the whole Catholic Church. Not a syllable, not an

iota, not a single point has been changed by that Church since the days of the Union. The Fathers of Trent echoed the decisions of Florence, as Florence did those of Lyons; and the Catholic Faith, as defined at Trent, is the Faith now held by the whole Church of Two Hundred Millions, of which Pius IX. is the venerable Head. It detracts little from the force of the argument that the unsteady Greeks afterwards generally relapsed, as they had frequently done before. Their melancholy apostasy from the Unity of Faith subscribed at Lyons and Florence, is only to be regarded as a clear proof of their schism; the more they departed from that common standard, the more rebellious they became against the King of kings; and, as they violated and swerved from the Creed of Florence, in the same proportion, did they wander from the unity and truth of Faith. The visible judgment of Heaven, with which they were so often threatened by holy men, for their shameful prevarications, speedily overtook them; for within fifteen years after the Council of Florence, in 1453, Constantinople fell beneath the sanguinary and degrading yoke of the Moslem, a bondage which has now continued for four centuries, during which the unhappy Greeks have suffered chastisements somewhat like to those of the obdurate Jews, for a similar resistance to Divine Faith. And, let it not be forgotten, that the two memorable Unions of the Eastern and Western Church, to which we have alluded, took place, nearly three hundred, and one hundred years, before the so-called Reformation; long before the vague and indefinite name of Protestant was heard in Europe; likewise, that, at the present hour, the Greek and Roman Catholic Church are thoroughly agreed upon all essential doctrines of Faith, with the exception of two—the Supremacy of the Pope and the Procession of the Holy Ghost from the



Son as well as from the Father,—two points, to which, as we have seen, they had repeatedly given their assent in the fullest manner, and before the face of the world.

There can be no question then, of where True Unity is to be found—unity of love, unity of faith, unity of priesthood. We would therefore most affectionately and earnestly conjure all those who do not belong to the Holy Roman Catholic Church, to meditate seriously on these things, and to ask themselves what security they can give for the truth (we will not say of their Faith but) of their religious opinions, when they find them in opposition to so many millions of Christians; to the most ancient, illustrious, Apostolic Churches; to so many General Councils; to so many learned and holy Doctors; to so many venerable Bishops; to the common dogmas of the Eastern and Western Churches, to uninterrupted tradition, the consistent and immutable creed of the See of Peter, in which alone was ever found the One Shepherd, ruling over the One Sheepfold?

Alas! those who have abandoned the fountain of living waters, and dug to themselves broken cisterns, have had much reason to deplore the calamitous results of their unfortunate separation. They know not “how sweet and pleasant it is for brethren to dwell together in unity” and love. They have lost the common Father, the common Head, the supreme arbiter of all disputes, the supreme and sacred tribunal, so wisely instituted in the Church, for the settlement of all differences between the domestics of faith, <sup>†</sup> the sheep of Christ, the children of God. With no pilot to steer, no chart or compass to guide them, “they are tossed about by every wind of doctrine.” They have no unity, no uniformity, no spiritual tie of kindred communion, no sacrifice, no priesthood, no holy altar of peace, before which all the children of

the same Heavenly Father could unite in adoration and prayer. And, not only in spiritual, but likewise in temporal concerns, has all Christendom had to lament the consequences of this fatal disruption of the bonds of union. Wars innumerable, revolutions without end, convulsions in States and Kingdoms; popular insubordination, destruction of authority, loosening of all the ties which bind society together; profanation of the sanctity of Marriage; legalized divorce; public and private rapine, confiscation of the property of the church and the poor; wanton waste of human life; Pagan selfishness; idolatrous worship of mammon, slavery of the peasant, degradation of the laborer, curtailment of the hours and days of repose abrogation of festivals, and innocent festive amusements; Jewish Sabbaths; arrogance of the rich, oppression of the poor, desecration of the dead, corruption of the living; loss of national honour; violent separation from all the glorious traditions of the past; depreciation of literature and the arts; burning of ancient libraries; mutilation of the noblest productions of human genius, in architecture civil and sacred, in churches cathedral and collegiate, in colleges, abbeys, hospitals, alms-houses, and grammar schools, in sparkling gem, in polished oak, in sculptured marble, in glowing canvas; confusion in governments, embarrassment in laws, impossibility of establishing any uniform or satisfactory system of education;—these are some of the bitter fruits by which disunion in religion is recognized, the thorny crop of fatal luxuriance whose seeds were sown broadcast in the Religious Rebellion of the sixteenth century. The warring of sects, the clash of discordant opinions; the loud cries of self-inspired prophets; the numeaming jargon of scriptural expounders; the fierce encounter of hostile Theologues; the odious cant of hypocrisy; the shallow

babbling of ignorance; the frothy foam of uncharitable invective; the deafening tongues of calumny and misrepresentation; the outpoured venom of anger, malice and hate; the rude and bitter shocks which destroy mutual confidence, social intercourse, friendly feeling, and fraternal co-operation;—these are the frightful harmonies with which the world is filled, and the ears of Christian men are stunned, since that unhappy time, when the symphonious chords of Unity and Peace were snapped asunder, assuredly, by no Heavenly hand.

Oh, if we were all united once more in the same Church; before the same Altar; and under the same Shepherd; if the unity of Faith and Sacrifice, of Sacraments and Prayer were restored, what a blessed change would take place over the whole earth! What strong guaranties should we possess for public peace, and social security! How many fountains of bitterness would be dried up; how many sources of disorder would be destroyed; how much contention would be avoided; how much crime prevented; how much harmony restored; how much charity, love, and peace would be secured! The spiritual and corporal works of mercy would be performed with fraternal love by the children of the same common Father, in favour of their ignorant, destitute or suffering brethren. The united prayers of all would ascend from the same temple, with the grateful odour of acceptable incense, before the Throne of Mercy. The "multitude of believers having but one heart and one soul" would, notwithstanding their numbers, or the difference of climate, nation or customs, all "partake of the one Bread," in the life-giving Eucharist, where all would happily meet in Jesus, and Jesus would be in them! The cohesive principle of authority would unite all ranks and classes; and the different portions of society, each ob-

serviug its proper subordination, would mingle in one harmonious whole. Parents and superiors would rule with more gentleness and power, and be obeyed with more docility and respect. The supreme authority in the state, no matter what its form of government, would be submitted to with more alacrity and principle, and the laws would be observed more faithfully and from purer motives. The arduous task of Rulers and Legislators would be lightened in many respects; and some of those vexed questions which so deeply concern the moral and physical condition of the people, and which, in countries where different religions prevail, seem to have hitherto baffled all the attempts of the wisest statesmen, and purest philanthropists, would receive a speedy and satisfactory solution. Need we allude to the embarrassing subject of education, and other kindred questions, which can never be settled on a sound basis, unless by a people united in one religious communion?

We trust, however, we have said enough on the nature of the Unity for which Christ prayed and shed His blood, and in which He established His Church; on its manifold blessings, and the melancholy consequences which have resulted from the division of the people of God. Let us hope, therefore, that what we have uttered in charity and kindness will be received, by all those to whom it is addressed, in a similar spirit; that pondering on these things in the sanctuary of their hearts, with a sincere desire to know and embrace the Will of their Heavenly Father, they may fervently pray to Him to be guided into Unity and Truth. These expectations are strengthened from what we have known and heard of the manner in which our exposition last year of some of the misrepresented tenets of the One Holy Catholic Church, and especially her belief and practice respecting

the Sacred Scriptures, has been received throughout the Province. We have had many consoling and substantial proofs of the value of that appeal to the good sense and religious feeling of the people of Nova Scotia. (F.) We therefore earnestly and humbly entreat Him who "is our Peace," and Who prayed for Unity amongst His disciples, as the mark "by which men might know that His Father had sent him," to fill all our hearts with the spirit of peace, union, and love; to banish discord and all uncharitableness; to remove prejudice and error, and to make us all one, in the perfect unity of Faith and Love, as He is one with His Eternal Father! O that we could hopefully invite all into the bosom of the One True Church in the affecting language of St. Epiphanius at the close of his memorable Treatise against Heresies! "My dove, my undefiled is but one: this spouse is the Holy City of God, the faith, the foundation of Truth, the firm rock against which the gates of hell shall not prevail. For now, being free from all trouble, fear, and uneasiness, and being in an excellent situation, on account of the firm tranquillity and security which here exist, how did we rejoice in spirit, on being received into a peaceable harbour! We have <sup>1</sup> seen many evils in our navigation through the above dangerous seas (the various heresies which he had described and refuted in his book); but now, having the City in sight, let us hasten to this Holy Jerusalem, the Virgin Spouse of Christ, the secure Foundation and Rock, and our Reverend Mother, saying with propriety: *Let us ascend unto the Mountain of the Lord, and unto the House of the God of Jacob, and she will teach us our ways.* Let us speak to her in the words of her Spouse: *Come from Libanus, my spouse; come: because thou art all fair and there is no spot in thee—so that being placed in thee we may rest from the above*

troublesome heresies, in Thee Our Mother the Church, and in Thy holy doctrine, that we may be refreshed in the Truth with the Holy and Only Faith of God!"

To hasten this desirable consummation, Dearly Beloved Brethren, redouble your fervent petitions to Heaven, and take care that your sanctifying example shall add to the efficacy of your prayers the sweet attractions of edification and love. The happy symptoms of a return to Unity which have appeared for some years past must fill our hearts with consolation and hope; and we trust that those, distinguished alike for learning, probity and virtue, who have in these our times sought refuge in the Ark of Peace, are but the forerunners of innumerable others who will seek for admission to the One True Fold. (c.)

Before we conclude, Dearly Beloved Brethren, we beg to renew all our former exhortations in favour of that most noble work of Catholic piety and zeal, the ASSOCIATION FOR THE PROPAGATION OF THE FAITH. Continue to support its blessed operations in every part of the known world, by generous alms and fervent prayer. You will thus co-operate with Jesus Christ Our Great High Priest the Divine Shepherd of our souls, and all His holy Missionaries on earth, in the Godlike work of the sanctification of souls. Let all unite in this labour of love; those who are favoured with the goods of this life cheerfully giving in proportion to their means, and those who are unable to render pecuniary aid, contributing the powerful assistance of their prayers. We specially entreat our venerable and beloved fellow-labourers in this humble portion of the Lord's vineyard, to promote this good and great work to the utmost of their power, amongst the faithful confided to their care.

Finally, Dearly Beloved Brethren, we "beseech you" with the Apostle (Rom. xvi. 17, 20), "to mark them who

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make dissensions, and offences contrary to the doctrines which you have learnt, and to avoid them. For they that are such serve not Christ our Lord . . . . and by pleasing speeches and good words seduce the hearts of the innocent. For your obedience is published in every place. I rejoice therefore in you. But I would have you to be wise in good, and simple in evil. And may the God of Peace crush Satan under your feet speedily. The grace of Our Lord Jesus Christ be with you!" Amen.

SAINT MARY'S, Halifax, Nova Scotia,  
Quinquagesima Sunday, 1854.

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## NOTES.

(A.) On this great mark of Unity, and the necessity of all the faithful being united in One Church, the early fathers are unanimous. We give a few extracts to support the assertions in the text.

St. Clement of Alexandria, in the 7th Book of the Stromata.—“Ecclesiam quae est Una, conantur haereses in multas discindere. Antiqua est et Catholica; Una est propter unitatem fidei.”

“They endeavor to divide into many heresies the Church which is One. She is old and Catholic; she is ONE ON ACCOUNT OF THE UNITY OF FAITH.”

St. Irenæus: “Quoniam valde longum est in hoc tali volumine omnium Ecclesiarum enumerare successiones, maximae et antiquissimae, et omnibus cognitae, a gloriosissimis duobus Apostolis Petro et Paulo Romae fundatae et constitutae Ecclesiae eam quam habet ab Apostolis Traditionem, et annunciatam hominibus fidem per successionem Episcoporum pervenientem usque ad nos indicantes, confundimus eos qui quoquo modo, vel per sui placentiam malam, vel vanam gloriam, vel caecitatem et malam sententiam, praeterquam oportet colligunt: ad hanc enim Ecclesiam, propter potentiore principalem, necesse est omnem convenire Ecclesiam, hoc est eos qui sunt undique fideles: in qua semper ab his qui sunt undique conservata est ea quae est ab Apostolis Traditio.”

“For, as it would be tedious in such a volume as this to recount the successions of all the Churches, by pointing out the succession of the Greatest, and most Ancient (or most authoritative, *archaiotate*) and best known to all men, the Church which was founded and established in Rome by the two most glorious Apostles Peter and Paul, and declaring the Tradition which it holds from the Apostles, and the Faith published unto men by the succession of Bishops coming down even to our time, we confound those who in any manner gather together either through self-complacency or vain glory, or blindness, or perverse opinion: for with this Church on account of the more powerful principality, it is necessary that every Church, that is, the faithful who are in every

direction should agree, in which the Apostolic Tradition has been always preserved by those who are in every direction."—*St. Irenæus Adv. Hæres.* iii. 2.

St. Irenæus, who was born about the year 120 and martyred in the year 202. was a disciple of St. Polycarp, Bishop of his native city Smyrna, and St. Polycarp was a disciple of St. John the Evangelist.

Tertullian, *Lib. de Pudicit.* cap. i. speaking of the Bishop of Rome, calls him "Greatest High Priest and Bishop of Bishops." "Audio etiam Edictum esse propositum, et quidem peremptorium: Pontifex scilicet Maximus, Episcopus Episcoporum dicit;" &c.

The celebrated St. Cyprian, Bishop of Carthage, who was martyred about the year 250, wrote an express Treatise on *the Unity of the Church*, almost every line of which confirms the doctrine laid down in the text. This brief passage is expressive:—

"Hoc erant antiquæ et cæteri Apostoli quod fuit Petrus, pari consortio præditi, et honoris et potestatis; sed exordium ab Unitate proficiscitur; Primatus Petro datur, ut Una Christi Ecclesia, et Cathedra Una monstretur."

"The rest of the Apostles were the same as Peter, invested with a like fellowship of honour and power. But a beginning proceeds from UNITY; the PRIMACY is given to PETER, that there should be shown ONE CHURCH of Christ and ONE SEE."

And in the well-known passage from the same Treatise, beginning; "Avelle radium solis a corporis divisionem laicis Unitas non capit"—St. Cyprian writes as follows:—

"Take away a ray from the Sun's body; Unity will not bear a division of the light. Break a bough from a tree; the broken branch cannot bud. Cut off a rivulet from the fountain; being thus separated, it dries up. Precisely so the Church radiant with the light of Christ, diffuses its rays through the whole world; nevertheless the Light is One which is thus diffused, nor is the Unity of the Body divided. Through her fertility her branches extend over the earth, and every place is watered by her copious streams; still there is but One head and One fountain, One Mother rich in her numerous progeny. By her fruitfulness we are born, by her milk are we nourished, and we are enlivened by her Spirit. The Spouse of Christ cannot be an Adulteress; she is uncorrupted and pure. She knows but ONE House, and with a chaste modesty preserves the sanctity of ONE Chamber."

St. Jerome, speaking of the Twelve Apostles, declares that St. Peter was chosen their head for the very purpose of preventing schism and maintaining Unity: "Unus inter duodecim eligitur ut capite constituto, schismatis tollatur occasio." *Lib. i. contra Jov.* and addressing Pope Damasus, he says:—

"Facessat invidia: Romani culminis recedat ambitio. Cum Successore Piscatoris, et Discipulo crucis loquor. Ego nulla primus, nisi Christum, sequens, Beatitudini Tuae, id est, Cathedræ Petri, communionem consocior. Super illum per tram redificatam Ecclesiam scio. Quienque extra hanc domum agnum comederit, profanus est; si quis in arca Noe non fuerit, peribit regnante diluvio."

"Away with envy; let the ambition of Roman grandeur depart. I speak



to the Successor of the Fisherman, and the Disciple of the Cross. Following no Chief, but Christ, I am united in communion with your Holiness, that is, with the Chair of Peter. I know that on that rock the Church is built. Whoever eats the Lam' outside this house, is profane; whoever is not in the Ark of Noah shall perish in the deluge."

The next passage is from St. Optatus of Milevis in Africa. Lib. II. ad Parmenian.

"Ignorantiæ tibi ascribi non potest scienti in Urbe Roma Petro primo Cathedram Episcopalem esse collatam in qua sederit omnium Apostolorum caput Petrus; in quo uno Cathedræ Unitas ab omnibus servaretur; ne ceteri Apostoli singulas sibi quisque defenderent; ut jam schismaticus et prævaricator esset, qui contra singularem cathedram alteram collocaret."

"It cannot be imputed to your ignorance, knowing, as you do, that the Episcopal Chair in which PETER THE HEAD OF ALL THE APOSTLES sat, was conferred on him first in the City of Rome; that in him alone the Unity of the Chair might be observed by all, and that each of the other Apostles might not claim a Chair for himself, so that he who would erect another in opposition to this single chair, would be a schismatic and a prevaricator."

St. Augustine teaches the same doctrine in innumerable places; calling Schism a dreadful *sacrilege*. Cont. Litt. Petil. II. 96. Contra Parmen. I. 8, comparing it to *Murder*, Id. II. 2. "Quicumque ab unitate frumenti propter zizaniorum at paleæ crimina se separavit, propter ipsum dissensionis et schismatis malum, nec ab ipso crimine homicidii se potest defendere, dicente scriptura; *Qui odit fratrem suum, homicida est.*"

"Whoever has separated himself from the unity of the wheat through the crimes of the cockle and chaff, cannot, on account of this very evil of dissension, and schism, excuse himself even from the crime of murder, the Scripture testifying: *He who hateth his brother is a murderer.*"

He declares Schism to be a far greater crime than that of the Traditors. Cont. Petil. III. 3. and compares it to *Idolatry*. De Bapt. Cont. Donat. I. 8.

"A pace Christi separantur anime quæ in hæresis vel schismatis sacrilegio moriuntur."

"The souls who die in the sacrilege of heresy or schism are separated from the peace of Christ."

He even declares that if a Schismatic should suffer martyrdom, or "sooner than deny Christ that he should endure tribulations, hunger, nakedness, imprisonment, torture, the sword, or fire, or wild beasts, or even the Cross itself," it would not avail him to salvation, though "perhaps" it might mitigate his eternal punishment in the other world. Lib. de Patient. xxvi. Finally, St. Augustine teaches expressly that Truth is to be found in the Church alone, and that those who separate from the unity of her womb must of necessity fall into error; for, commenting on the 4th verse of the LVII. Psalm. *The wicked are alienated from the womb, they have gone astray from the womb, they have spoken false things*—he says:—

"Ideo ergo erraverunt a ventre, quia locuti sunt falsa? An potius ideo locuti sunt falsa, quia erraverunt a ventre? In ventre quippe Ecclesie Veritas manet. Quisquis ab hoc ventre Ecclesie separatus fuerit, necesse est ut falsa loquatur. Necesse est inquam ut falsa loquatur. Quia aut concipi noluit aut quem conceptum mater excussit."

"Did they, therefore, go astray from the womb because they spoke false things? Or rather, have they not spoken false things because they went astray from the womb? For it is in the womb of the Church that Truth remaineth. Whosoever is separated from this womb of the Church must necessarily speak false things. I repeat he must, of necessity, speak what is false. For either he would not be conceived, or if conceived, was cast out by the Mother."

(B.) The cry that the Church has fallen away, has been corrupted, taught idolatry, and that, therefore, the Gates of Hell have prevailed against her, is common to all the opponents of the Catholic Church. A similar cry was raised fourteen hundred years ago by her enemies of that day, and it was met by St. Augustine in language (the most severe, perhaps, that is to be found in any part of his numerous writings.) which shows with what horror he regarded the Blasphemy which it involves:— In his comment on the c. Psalm, 23 v. *When the people assemble together and Kings to serve the Lord*, he writes:—

"In conveniendo populos in unum, et regna ut serviant Domino. Sed, illa Ecclesia quæ fuit omnium gentium, jam non est: periit. Hoc dicunt qui in illa non sunt. O impudentem vocem! Illa non est, quia tu in illa non es? Vide me tu ideo non sis; nam illa erit, etsi tu non sis. Hanc vocem abominabilem et detestabilem, presumptionis et falsitatis plenam, nulla veritate suffultam, nulla sapientia illuminatam, nullo sale conditam, vanam temerariam, præcipientem, perniciosam, prævidit Spiritus. Dei, et tanquam contra illas eum annunciatet Unitatem: *In conveniendo populos in unum, &c.*, quoniam quidam dicturi erant contra: Fuit et non est—*exiguitatem*, inquit *dierum meorum annuncia mihi*. Quid est quod nescio qui recedentes a me, murmurant contra me? Quid est quod perditum me perisse contendunt? Certe enim hoc dicunt quia fui et non sum. *Annuncia mihi exiguitatem dierum meorum*. Non a te quæro illos dies æternos. Illi sine fine sunt ubi ero: non ipsos quæro. Temporales quæro; temporales dies mihi annuncia *Exiguitatem* dierum meorum, non æternitatem nuncia mihi. Quamdiu ero in isto sæculo, annuncia mihi propter illos qui dicunt: Fuit et jam non est. Propter illos qui dicunt, impletæ sunt scripturæ, crediderunt omnes gentes, sed Apostatavit et periit Ecclesia de omnibus gentibus. Quid est hoc: *Exiguitatem dierum meorum annuncia mihi?* Et annuciavit, nec vicina fuit vox ista. Quis annuciavit mihi nisi ipsa Via? Quomodo annuciavit? *Eecce ego vobiscum sum usque ad consummationem sæculi.*"

"In the assembling of the people in one, and Kingdoms to serve the Lord. But, that Church which was the Church of all Nations, exists no longer. She has perished. This is said by those who are not in her. O impudent cry! She exists not, because you do not belong to her. Take care that for that very reason you have not lost your own existence; for she will exist, though you do not. This abominable and detestable cry, full of presumption and deceit, supported by no truth, enlightened by no wisdom, seasoned by no salt; this vain, rash, headlong and pernicious cry the Spirit of God foresaw, when, as if against those who use it, he proclaimed her Unity, saying: *In assembling the people in one, and Kingdoms to serve the Lord*. Because some in after times were to say against her, *She was*; but *she is no longer*, therefore, she said: (in the prophetic words of the Psalmist) *show me the fewness of my days*. Why

is it I know not that those who depart from me, murmur against me? Why is it that those who are lost themselves, contend that I too have perished? For, certainly, they say this, that *I did exist, but that I exist no longer*; show me, therefore, the fewness of my days. I do not inquire of thee those days of eternity (my days in the next world). Those days are without end where I will be; I do not ask about them. I inquire for my days in time; my temporal days in this world show unto me. Tell me the *fewness*, and not the eternity *of my days*. How long I shall be in this world show me, for the sake of those who say, *she was; but she is no longer*; for the sake of those who say, The Scriptures are fulfilled; all Nations have believed; but out of all Nations the Church has apostatized and perished. What is this: *Declare unto me the fewness of my days*. He has shown me, neither has his word been in vain. Who showed me but He who is the Way? And how has He shown me this fewness of my days? BEHOLD I AM WITH YOU EVEN TO THE END OF THE WORLD!"

(C.) This is the natural and legitimate consequence of the fatal principle of private interpretation of Scripture. The individual interpreter may declare that a Priesthood or Ministry of any kind is unnecessary—that Sacraments or external religious rites are useless—that public worship is not indispensable, &c., &c., and all this without any violation of the Protestant Rule of Faith.

(D.) All this is evident from the Acts of the Council published by Horace Giustinian, Librarian of the Vatican in 1638, who composed his work from the Original Documents, still extant. In the year 1844 we have seen one of the Original Acts of Union between the Latin and Greek Church at Florence with the various autograph signatures, which is now kept in a Monastery near that city. It is unnecessary to say that this invaluable treasure is preserved with the greatest care. It is impossible to read the Acts of the Council without a profound impression of the great learning, ability and skill in every department of sacred literature which were displayed by the disputants at each side. When the Letters of Union had reached Alexandria, Philotheus, the Patriarch of that ancient see, wrote a Letter of congratulation and submission to Eugenius IV. in which he acknowledged him to be the head and ruler of the whole Church, declared that in conjunction with the Bishops and Clergy of Egypt he had decreed that the name of His Holiness should be commemorated at Mass before the three Patriarchs according to the Sacred Canons, and that he had received the Decrees of the Sacred Council of Florence with the utmost veneration. After the departure of the Greeks from Florence, the Armenians likewise renounced their errors, and subscribed articles of Union drawn up by Eugenius IV. The Jacobites and Ethiopians, two other Eastern sects, were received into the Church soon after. Isidore, Archbishop of Kiow, for himself and the Patriarch of Antioch, and several Russian Abbots also subscribed with the Greeks to the articles of Union at Florence. Respecting the Russian Church it must be observed that she must, by

no means, be confounded with the Greek Church, as is frequently done in our public journals. Though their doctrines are in a great measure similar, they are nevertheless two distinct bodies. The Head of the Greek Church, properly speaking, is the Patriarch of Constantinople; but he exercises no authority whatsoever over the Russian Church, of which the Czar is the Supreme Head. Formerly, however, it was not so. The Russians were converted to the faith by Missionaries from Constantinople in the tenth century, at a time when the great schism with Rome was not entirely completed. A Russian Metropolitan, whose seat was at Kiow, was appointed over this Church by the Patriarch of Constantinople. In 1588, by the same authority, the Metropolitan See was changed from Kiow to Moseow, the Archbishop of which was raised to the dignity of a fifth Patriarch, to rank next after Jerusalem. However, as Constantinople and the Greek Church had fallen away from the Unity of the Roman See, and thus become first the slaves of the state, and afterwards the degraded victims of Mahometan tyranny, so the Russian Church rebelled against Constantinople, and shook off the jurisdiction of its Patriarch at the dictation of Peter the Great, to become the obedient and pliant tool of the Civil Power—a punishment which has been the fate of every Church (and of the Anglican Church in particular) which has separated itself from the Centre of Unity. The Russians, however, retained the Liturgy of Constantinople, after having translated it into the Slavonic dialect. It is curious to observe how even in this Liturgy an unconscious acknowledgment of the doctrines of the Catholic Church and the supremacy of the Roman See is still to be found. Nothing is more difficult than to change for a whole people a Liturgy to which they have been long accustomed. This was felt by the so-called Reformers in England, in the successive editions of the Book of Common Prayer. Many of the old Catholic doctrines and practices which had been cherished for a thousand years, were suffered to remain. They were gradually pruned away, as new generations of Englishmen had been trained to the novel doctrines of error. But even to the present day, a considerable “leaven of Popery,” as they term it, is to be found in the Book of Common Prayer. To prove what has been said above concerning the Russian Liturgy, we append the following extracts:—

RUSSIAN HYMN TO ST. PETER.

“O! St. Peter, Prince of the Apostles! Apostolic Primæ! Immovable Rock of the Faith, in reward of thy confession, Everlasting Foundation of the Church! Pastor of the rational flock (literally of *the Flock that is endowed with speech*, SLOVESNAGO STADA). Bearer of the Celestial Keys! Chosen out of all the Apostles, to be, after Jesus Christ, the First Foundation of the Holy Church! Rejoice; Rejoice! Unshaken Pillar of the

Orthodox Faith! Chief of the Apostolic College!.....Prince of the Apostles, thou hast relinquished all, and followed thy Master, saying:—"I will die with Thee, and with Thee I shall lead a happy life." Thou hast been the First Bishop of Rome, the Honor and the Glory of the very great city. On Thee has the Church been established!"

In the Book of Rites of the Russian Church called *PHOLOG* (Moseow, 1677, in Folio) is the following passage from S. Chrysostom in Selavonie:

"God said to Peter: 'You are Peter,' and he gave to him this name, because upon him, as on a solid rock, Jesus Christ founded His Church, and the gates of hell shall not prevail against her; for the Creator Himself having laid the foundation which he confirms by faith, what power could oppose her?"

And again:—

"Peter is the rock and foundation of Faith. The Lord himself has given authority to this Peter, the Supreme Apostle, saying to him: 'I give to thee the Keys of Heaven.' What, then, shall we say to Peter? O Peter! object of the affection of the Church, light of the world, Dove without, spot, Prince of the Apostles, source of the Orthodox faith."

The successors of St. Peter in the See of Rome are treated with similar respect in the Russian Liturgy. For instance in the first and second century, St. Clement, the Bishop of Rome, is thus spoken of:—

"After the death of St. Peter and his two successors, Clement at Rome held with wisdom the helm of the Bark, which is the Church of Jesus Christ."

And in a hymn St. Clement is thus addressed:—

"Martyr of Jesus Christ! Disciple of Peter! Thou didst imitate his heavenly virtues, and thus proved thyself the true heir of his throne."

Pope St. Sylvester, in the fourth century, is thus addressed by the Russian Church:—

"Thou art the Chief of the Sacred Council. Thou hast made the Throne of the Prince of the Apostles illustrious. Heavenly-appointed Chief of the Holy Bishops, thou hast confirmed the divine doctrine; thou hast shut the impious mouth of heretics!"

Similar testimonials are found respecting succeeding Popes. Thus St. Leo (fifth century) is called—

"The Venerable Chief of the Supreme Council; the heir of the invincible Peter, the Successor to his Sovereign throne and Empire."

Pope St. Martin (seventh century)—

"Thou wilt honor the divine throne of Peter, and by preserving the Church on this unshaken rock thou hast made thy name illustrious most glorious master of all true doctrine: faithful organ of the sacred commandments, around whom all the priesthood united to condemn heresy!"

An Angel is represented saying to Pope St. Gregory II. (who lived in the eighth century),

"God has called thee to be the Sovereign Bishop of his Church, and the Successor of Peter, the Prince of the Apostles."

And to Pope St. Leo III., (who died in 816) is addressed the following from St. Theodore the Stadite:—

"O thou Supreme Pastor of the Church that is under heaven; help us in extreme danger; fill the place of Jesus Christ. Extend to us a protecting hand. Show thyself the Successor of the first Pontiff (St. Leo the Great) who bore thy name. He punished the Eutychian heresy; do thou chastise in thy turn that of the Iconoclasts. Listen to our prayers, O thou Chief and Prince of the Apostolate, elected by God himself as Pastor of the speaking flock. For, thou art really Peter, since thou dost hold, and make glorious the See of Peter. To thee Jesus Christ said: 'Confirm thy brethren.' Lo! now is the time, and the place to exercise thy prerogatives. Assist us, as God has given thee the power to help us, for thou art the Prince of all for that very purpose."

The Russian Church likewise in her Liturgical Books highly commends the Popes of Rome for the exercise of their supremacy even against the Patriarchs of Constantinople. Thus, Pope St. Celestine (who sent St. Patrick to convert the Irish) is praised because "proving himself firm both by words and actions in the way marked out for him by the Apostles, he deposed Nestorius Patriarch of Constantinople, after having revealed in his letters the blasphemies of that heretic."

And Pope St. Agapetus "who deposed the heretic Antimus the Patriarch of Constantinople, pronounced an anathema against him, and then consecrated Mennas of irreproachable doctrine, and raised him to the See of Constantinople." Also Pope St. Martin "who rushed like a lion against the wicked—separated from the Church of Jesus Christ Cyrus Patriarch of Alexandria, Sergius Patriarch of Constantinople, Fyrrhus, and all their adherents."

It must be admitted that these are very plain and unanswerable testimonials in favor of the Primacy of Rome and the Supreme Jurisdiction of the Pope. Russia inherited this doctrine from Constantinople, and that unhappy See itself, down to its first great defection from the Centre of Unity, was its faithful exponent. In the words of the great De Maistre (in whose eloquent work the references to the above and other passages of the Russian Liturgy may be found, Book i. Chap. 10.)

"The submission of the Greek Church to the Holy See is one of those historical facts which cannot be disputed. There is even this peculiarity in that Church (its schism not having been an affair of doctrine, but of mere pride) that it ceased not to pay homage to the supremacy of the Sovereign Pontiff: thus condemning itself until the moment of its separation, so that the dissenting Church, dying to unity, still confessed it with its last breath."

These startling facts should seriously alarm all those who have the misfortune to be separated from the communion of the Apostolic See. If they consider this important affair with the unprejudiced attention

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which it deserves, they will, with God's grace, be enabled to see that True Unity never existed, and never can exist, but in the Catholic Church. In her alone is ever to be found Unity of Faith and Unity of Communion—the One Head over the entire flock, the same doctrine professed by all, the same Sacraments, the same Sacrifice, the same uniform belief amongst Nations who differ in almost every other respect, and the entire Body of the Catholic world subject in spiritual obedience to One and the same Venerable Pastor—in a word the Catholic Church alone is the living image and representation of the ONE FOLD, UNDER THE ONE SHEPHERD.

(E.) His adhesion to the True Faith was so fully admitted by the Pope and the whole of the Latin Prelates, that he was acknowledged to have departed this life in the communion of the Catholic Church. The whole of the Cardinals and an immense number of Prelates attended his funeral obsequies which were celebrated in the Church of S. Maria Novella, where he was interred, and the following inscription placed on his tomb:—

“Ecclesie Antistes fueram, qui magnus Eoas  
 Hic jaceo magnus religione Joseph.  
 Hoc munus optaram miro inflammatus amore  
 Unus ut Europae entus et una fides.  
 Italiam petii, fedus perensissimus munus;  
 Junctaque Romae est me duce Graia Fides.  
 Nec mora; decubui, nunc me Florentia servat.  
 Qua nunc concilium floruit urbe sacrum.  
 Felix, qui tanto donarer munere vivens,  
 Qui morerer voti compos et ipse mei.”

(F.) It is but a simple act of justice to record here our grateful attestation of the kindness, courtesy and civility which we have always experienced in performing the duties of our Visitation throughout this Province, and which reflect so much credit on the good feeling and amiable dispositions of the people of Nova Scotia. In this respect she contrasts most favorably with other countries which we could readily name, and which boast, without reason, of their superior civilization. Throughout every part of the country, both where the members of our flock were numerous, and where their number was exceedingly small, the courteous demeanor of our separated Brethren has been the same. They were ever ready to oblige, and to manifest their kind feeling. They have frequented our Churches, and listened to our instructions with attention and respect. Indeed it has sometimes happened that four-fifths, nay nine-tenths, of our hearers were persons belonging to other communions. In several remote Districts, too, where Catholics are few in number, and limited in means, their kind neighbors of other creeds have

often given them valuable assistance, both in money and otherwise, towards the erections of their Places of Worship. How refreshing it is to be able to record such creditable and generous deeds in the midst of the unchristian rancour which elsewhere disturbs the peace of society, in the much-abused name of Religion! Need we repeat the advice so often given to the Members of our Holy Church throughout the Diocess to reciprocate all this kindness in the most grateful and Christian manner.

(G.) In the Appendix to the Pastoral for the Lent of 1852, a List of Converts to the Catholic Church for some years previously, was published. The following are some of the numerous conversions which have taken place since that time. We regret that the List is imperfect, as we cannot at present furnish more details.

## CONVERSIONS.

*In Battersby's Dublin Catholic Registry, for 1853, the List is as follows:*

- Mrs. Galton, wife of Rev. J. S. Galton, Perpetual Curate of St. Sidwell's, received into the Catholic Church, at Tor Abbey, Torquay.  
 Rev. Danvers Clarke, M. A., Exeter College, Oxford, Rural Dean and Rector. Sussex.  
 Rev. Mr. Dodsworth, Incumbent, St. Pancras, London.  
 Rev. J. E. Earle, Incumbent, Christ Church, Bradford, Wilts.  
 Rev. W. C. J. Hutchinson, Curate, St. Endellion's.  
 Rev. J. James.  
 Rev. J. Laprimande, Curate.  
 Archdeacon V. Rev. H. E. Manning.  
 Rev. W. M. Lethwaite, Incumbent of Clifford.  
 Rev. James Orr, Curate, St. James's, Bristol.  
 Rev. Mr. Vale, Buckingham Palace Chapel.  
 Rev. Edward Walford, M. A., of Balliol College, Oxford.  
 Rev. Ferdinand Elliot White, New-York.  
 Hon. Gilbert Talbot.  
 The Dutchess of Montebello, in France.  
 Lady Newry.  
 Lady Katherine Howard, daughter of the Earl of Wicklow.  
 Lady Emma Charlotte Peat and family.  
 The Countess of Hahn-hahn, the celebrated writer and novelist.  
 Count de Lippe and family, in Germany.  
 Hon. Miss Brand, daughter of Lord Daere.  
 Baron Turekheim, formerly a member of the Baden ministry.  
 Baron Weld.  
 The late Hon. Admiral Sir John Talbot, G.C.B.  
 Sir Vere de Vere, Bart., and Lady de Vere, of Curragh Chace, Limerick.  
 Sergeant Bellasis.  
 Captain Paterson, brother of the Rev. Mr. Paterson.  
 Charles Dashwood, Esq.  
 Captain Haliburton, of the 78th Regiment, his wife and daughter.

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- Robert Biddulph Philips, Esq., of Longworth, Herefordshire.  
 Professor Gfrerer, the historian of the Thirty Years' War.  
 Aubrey de Vere, Esq., author of "Travels in Greece," and of "English Misrule,"  
 and "Irish Mislead."
- Lieutenant Ernest Nightingale, nephew of Lord Ellenborough.  
 Francis R. Ward, Henry Holden, James Grey, Lewis Mackenzie, John Watts,  
 and William Webb, Esquires.
- Mr. Frederiek Myers, of Birkenhead.  
 Mrs. Thwaites, wife of Daniel Thwaites, Esq., of Blackburn.  
 Miss Hubbard, sister of — Hubbard, Esq.  
 Miss Hanmer, sister of Lady Charlotte Kerr.
- JAN. 5. M. Sweatman, wife of Mr. J. M. Sweatman, R. N., received into St. Mary's Church, Stockton-on-Tees.
17. Thomas Graves Law, and Ellen Anne Law, son and daughter of the Hon. W. Touny Law, ex-Chancellor of the diocese of Bath and Wells.
21. Courtney Kenny, Esq., received into the Church of Cong, by the Rev. Mr. Waldron.
- FEB. 14. Mrs. Ric, and Mrs. Walsh, wife of Mr. Sub-conductor Walsh, received into the Church at Ahmednugger, East Indies, by the Rev. F. Moses, chaplain of the station.
15. Mrs. Ellen Potter, Mr. John Squire Fox, and Mr. James Atkinson, received into the Church at St. Mary's, Leeds.
24. Lieut. Jones, Bombay Artillery, with his wife and family, received into the Church, at Calcutta.
- MARCH 17. Conversion and happy death of the Hon. Judge Jones, at Santa Clara, Florida, U. S.
21. Rev. J. Watson, M. A., Curate of Long Whatton, received into the Church.  
 — Mr. Andrew Cunningham, of New Antrim, and Mr. Samuel Brookhouse, an Englishman, received into the Church.
- APRIL 16. Prince Paul of Wurtemberg, and brother-in-law of Prince Jerome Bonaparte.  
 — Henry Woodley, Esq., Belle Vue Terrace, York, received in St. George's Church, in that city, by the Rev. W. Fisher.  
 — Mansfield Walworth, second son of Chancellor Walworth, admitted into the Church, at Saratoga Springs, U. S. Clarence Walworth, another son, is now a Redeemptorist priest.  
 — Miss Hardin, daughter of Colonel Hardin, U. S.
27. Mr. H. J. Coleridge, son of Mr. Justice Coleridge, and a clergyman of the Anglican Church, with two other converts, received into the Church of the Redeemptorist Fathers, at Clapham, by the Rev. Father Petcherine, who is himself a convert.
- MAY 1. R. C. Jackson, of South Lodge, received into the Church by the Rev. Patrick Power, C.C.
4. Rev. G. Eveson received into the Church.  
 — Mrs. Martha Forde received into the Church by the Rev. Mr. Synan, P.P.
16. Rev. P. Stanford Burchan, of Poughkeepsie, New-York, received into the Church by the Rev. Mr. Madeore.
24. Miss Hayes and Mrs. Healy, of Nenagh, embraced the Catholic faith.  
 — The Right Hon. and Rev. Lord Henry Kerr, brother of the late and uncle of the present Marquis of Lothian, and rector of Ditchingham, received into the Church. He was educated at Eton and Christ Church, Oxford, and was long regarded as a leader among the High Church clergy of the diocese of Exeter.
- JUNE 5. E. Baddely, Esq., Q.C., received in the Church of the Immaculate Conception, London, by the Very Rev. H. E. Manning.
10. Count Curro Von Kettenberg received into the Church by Mgr. Von Ketteler, Bishop of Mayence.
14. Dr. Kissock, a physician long resident in Rome, received into the Church by Cardinal Fransoni.
26. Mgr. Sibour, Archbishop of Paris, received in his chapel the abjuration of two English ladies belonging to very honorable families. M. l'Abbe Buquet, T.G.,

administered to them the sacrament of Baptism conditionally, and the Marquis Donoso-Cortes, ambassador of Spain, acted as godfather for both the neophytes.

JUNE 28. At the Collegiate Church of N. S. delle Vigne, a young Protestant lady made her abjuration at the hands of the Archbishop of Pirgi, who gave her conditional baptism. She had for godfather the Marquis Guisepppe Marco Durazzo, and for godmother, the Countess Maria Bonaventuri.

JULY 1. Mrs. Douglas, Lady of Charles Douglas, Esq., admitted into the Church, by the Rev. F. Athanasius, Missionary Apostolic of Benares, East Indies.

27. Mrs. Bastiek, wife of William Bastiek, Esq., of Exeter, made solemn profession of the Catholic faith, and was received into the "one fold," at St. Saviour's, Torre Abbey, Torquay. On the previous Saturday, Harriet Hawkins, an intelligent young woman, made her abjuration of the errors of Protestantism, at the same place. Master William Bastiek, a fine boy, son of the above lady, is preparing for reception into the Church.

— The Countess of Montebello and her three daughters publicly abjured the Protestant religion in the church of Gelos. She is the daughter of Mrs. Boddington, an English authoress, popular some years back.

AUG. 5. At Berlin, thirty-one Protestants abjured their errors and entered the Church.

— Mrs. Baret, originally of England, a descendant of the famous Scottish family of Bruce, received baptism, and made her abjuration of Protestantism in the hands of M. Thieble, Cure and Dean of the Cathedral of Noyon; he was assisted by M. Bourgeois, Cure and Dean of St. Jacques, in Compiègne, formerly V. G. of the diocese, M. le Superieur of the Little Seminary, and the greater part of the clergy of the city. Count Ernest De Breda and the Countess de Thusi, a relative of the convert, acted as godfather and godmother.

9. Recantation or return to the Catholic faith of the Rev. Richard Wall (of Waterford), in Rathmines; and of the Rev. Mr. Hopkins, at Belmullet—two of the few remaining apostate "Priest Protection Society," whom passion or mammon seduced.

11. J. C. De Castro, Esq., of Woodend, made a solemn profession of the Catholic faith at Torre Abbey Chapel, Torquay.

12. Henry Bowden, Esq., received into the Church, at the Oratory, Sydenham, by the Right Rev. Dr. Grant, Bishop of Southwark. He is the brother of J. W. Bowden, Esq., of Trinity College, Oxford (another convert), author of the "Life of Pope Gregory VII.," and uncle to the Rev. Father Bowden of the Oratory.

15. Four noted converts received in St. Anthony's Church, near Dunkeld.

20. Rev. G. Norman, late Minister of St. Margaret's Chapel, Wotton, near Gloucester, entered the Church.

21. Miss Thomasina Wilson received into the Church, at Clonlara, Doonas, by the Rev. Mr. Kenny, C.C.

22. Mrs. De Castro, wife of J. C. De Castro, Esq., of Woodend (whose reception took place on the 11th), with her two interesting children, were solemnly received into the Church, in Torre Abbey Chapel, Torquay.

22. Rev. R. Belaney, Vicar of Arlington, Sussex, received into the Church.

SEPT. 7. Stephen Church, Esq., of the Grove, received into the Catholic Church of Desertoghill, County Londonderry. He departed this life in the most edifying manner on the 22d of October, in the seventy-eighth year of his age.

8. Conversion of six Swiss soldiers from the Protestant to the Catholic Church; they were baptized by the Grand Almoner of the Neapolitan army.

10. Rev. Henry W. Willerforce, Vicar of East Farleigh, received at Malines.

— Mr. Gregory Blackwell, of the 31st Regiment, stationed at Ennistymon, became a member of the Catholic Church, and made his profession to the Rev. Mr. O'Brien, C.C. in that town.

— The wife of the sexton of the Protestant Church in Ennistymon received into the Church.

15. Three Protestants, Sarah and Elizabeth Repter, and another, received into the Church by the Very Rev. Count Teherens Soderini, D. D., at Truro.

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22. The Bishop of Southward, at Crayford, Kent, administered Confirmation to forty children and adults, of whom thirteen were converts.

Oct. 10. Six of the priests who met at the Cathedral of Cincinnati were converts; Rev. Messrs. Walworth, Hewitt, Haeker, Wood, Young, and Rosecrans.

12. Rev. J. H. Pollen, Fellow of Morton College, and late Senior Proctor in the University of Oxford, received into the Church by the Archbishop of Rouen.

19. Mr. Jer. Connell received into the Church by the Very Rev. B. J. Roche, V. G. of Galway.

Nov. 1. Denis B. Potter, Esq., Solicitor and Senior Proctor of the Ecclesiastical Court of Tuam, received into the Church by the Rev. E. Coyne and Rev. P. J. O'Brien, Tuam.

3. His eldest son, Mr. D. Potter, received in the Church by the same priests.

4. Solemn abjuration of Protestantism by the Princess Carolina Wasa, in the Tyrol.

— In Canada West, Mrs. Courley, of Norval, and Mrs. Hill of Georgetown, abjured Protestantism, and received into the Catholic Church.

— Rev. Frederiek William Pollard, A.M., Rector of the Protestant Episcopal Church of Nantucket, U. S., received by the Rev. Dr. Forbes.

— Mrs. Pittar, a well-known convert, opened a house of refuge in Paris, for suffering lady converts.

— L. W. Case, Esq., Barrister, received into the Church at Winsted, Connecticut, U. S., by the Rev. Thomas Quinn.

10. Miss Anne Potter, daughter of Denis B. Potter, Esq. (who with his son were received on the 3d and 4th inst.), made a public abjuration of Protestantism in the Cathedral of Tuam, and was received into the Catholic Church by the Rev. E. Coyne, C.C., assisted by the Very Rev. John McEvily, President of St. Jarlath's College, Tuam.

Nov. 10. Mr. Sealey, jeweller, Galway, renounced Protestantism, and was received into the Church by the Rev. G. Cummins, P. P.

— Mr. John Horan received into the Catholic Church, at Tipperary.

— Miss Creighton, and others, in Tuam, abjured Protestantism, and received into the Catholic Church.

19. Miss Stanley, a young English lady of distinction, publicly received into the Catholic Church at the Madeleine, Paris.

— A meeting of converts at Rome, included Messrs. Wync, Coleridge, Mr. and Mrs. Dodsworth, Mr. Reginald Talbot, Lord Fielding, Mr. Bastard, Mr. H. Doyle, &c. The new College for Anglican converts opened there on the feast of the Presentation.

27. The Right Rev. Dr. Ives, Protestant Bishop of Carolina, U. S., has abjured the heresy of the Reformation, and submitted to the Catholic Church. Dr. Ives is now in England, and in passing through London, on his way to Rome, he had an interview with his Eminence the Cardinal Archbishop, who very warmly sympathized with the new convert in his feelings of thankfulness for the mercy which has been shown him. Dr. Ives was much beloved and respected in his diocese of Carolina, and his example is very likely to have a wide influence upon a considerable number of his late clergy.

— M. Hasart, Protestant minister of Buzslau, made a public profession of the Catholic faith.

— The Countess Ida Hahn-hahn, the celebrated writer (converted to the Catholic faith after visiting Ireland), entered into the religious Institute of our Lady of Charity.

30. William Thompson, mate of the sloop *Friendship*, publicly received into the Catholic Church, at Killala, by the Rev. P. Malone, P. P.

Dec. 3. Mrs. Margaret King, of Galway, abjured Protestantism, and became a Catholic.

8. Mr. Bernard Samuel, master-tailor of the 68th depot, with his four children, received into the Catholic Church by the Rev. Mr. Nagle, C.C.

(From the London Catholic Directory for 1854.)

## CLERICAL CONVERTS.

Rev. Lord Charles Thynne, Vicar of Longbridge Deverrell, and Prebendary of Canterbury, uncle to the Marquis of Bath.

Rev. Norman C. Stoughton, of the Protestant Episcopal Church at Catskill, New-York.

Rev. W. Pope, B.A., of Christ College, Cambridge, nephew of Dr. Whateley, Protestant Archbishop of Dublin.

Rev. Mr. Pritchard.

Rev. Edward Beard, a zealous Primitive Methodist Preacher at Cambridge.

Rev. Frederick W. Pollard, M.A., Rector of the Episcopal Church at Nantucket.

Rev. M. Oliver A. Shaw, Rector of All Saints, Philadelphia.

Rev. M. Hasert, Rector of Bunzlau, Germany.

Rev. Dwight Lyman, Episcopalian Minister at Columbia, Pennsylvania.

Mr. Sands of Mountrath, formerly a Protestant Minister.

The Pastor Lutkenutter and all the members of his family.

Rev. Joseph Keenan, a Baptist Preacher at Benton, Scott County, Mo., United States.

## LAY CONVERTS.

Lord Huntingtower.

Francis Wegg Prosser, formerly M.P. for Herefordshire, and of Balliol College, Oxford.

Lieutenant Allen Bathurst, R.N., grandson of the late Dr. Bathurst, Bishop of Norwich.

Major James Dodwell, at Lisbon.

Hon. J. R. Chandler, Member of the American Senate.

Mr. George Baily, Wigan.

Charles Thomson, Esq., of Tunbridge Wells.

Joseph Vance, Esq., of Charlestown.

Mr. Thomas Drummond, of Balbriggan.

Edward Lucas, Esq., of Croydon.

Count Pfiel Von Diersdorf, at Breslaw.

M. Reens Von Rochow, at ditto.

M. Beer, the celebrated author.

J. T. M. Nichol, Esq., of the Royal Navy, son of the late Right Hon. — Nichol, M.P. for Cardiff.

Mr. Price, editor of the Dublin Evening Packet, deceased, R.I.P.

T. P. Wait, Esq., Under Graduate of Oxford.

F. Eager, Esq., of Tuam, Ireland.

Daniel Potter, Esq., Solicitor of Tuam—also his two sons and a daughter.

Mr. Thomas Richardson, of Derby and Dublin, the eminent publisher.

Lieutenant-Colonel Count Degenfeld Schomberg, formerly Ambassador for Wurtemberg at Vienna.

The Chevalier L. Olsenski de Portrissen.

Henry Douglas, Esq.

M. de Florencourt, *Redacteur de Chef* of the principal Catholic journal in Germany, the *Volkshalle of Cologne*.

M. Muglish, editor of the *Sion*; M. Hass, Editor of the *Nouvelle Sion*.

M. Bender, author of the excellent "Encyclopedie Catholique."

Mr. Thomas Becker of Vincennes, U. S., and his five children.

Professor T. Blume, of Calvert College, New Windsor, America.

Mr. Henry Bunn, Manchester; Thomas Joseph Trilleway, Esq.

Barret Wadder, Esq. of London.

Richard Meady, Esq. of Cloudesly Bittern, Southampton.

Lyman W. Case, Esq.; Mr. Stephen Church, of the Grove, Londonderry.

Thomas Robert Dean, Esq., barrister-at-law, Tipperary, a fortnight before his death, R.I.P.

Mr. Richard D. Seofield, student of the University of Notre Dame du Lac, America.

- Messrs. W. W. Sutcliffe, of Burnley; Mr. Joseph Ross, of Bramley.  
 Mr. J. W. Wade, of St. Dunstan's, London.  
 Mr. Caldwell, of Newcastle-on-Tyne.  
 Mr. John Talbot, and his three sisters, at Nenagh.  
 Mr. Charles Hall and family, of Plymouth.  
 Mr. James Sealy, jeweller, Galway.  
 Mr. John Fox, of Mullagh, County Cavan.  
 Mr. Charles Raekham, of Cottenham.  
 Mr. R. Fell, of Tipperary, shortly before his death, R.I.P.  
 Duchess of Hamilton: Princess de Salm-Hoogstroeten.  
 Lady Charles Thynne and family; Lady Henry Kerr.  
 Lady de Trafford, R.I.P.  
 Princess Wasa and her daughter the Princess Caroline Wasa.  
 The Misses de Pau (3), daughters of the Marquis de Pau, France.  
 Mrs. Dayman, wife of the Rector of Shillington.  
 Miss Gordon, sister of the Rev. Father Gordon of the Oratory.  
 Mrs. Hall, daughter of the late Patrick Newlands, Esq., of Glasgow.  
 The Misses Pope, sisters of the Rev. W. Pope.  
 Mrs. Cole and Mrs. Mason, of Ruardan, Gloucestershire.  
 Mlle. Boulanger, of St. Helier's, Jersey.  
 Mrs. Francis Arnold and her three daughters, Lismore, Ireland.  
 Mrs. C. A. Kavanah, of Craighal House, Carlow.  
 Miss Charlotte Kernan, daughter of J. Kernan, Esq., Solicitor, Nenagh.  
 Miss Sarron, of Notting Hill, Southampton.  
 Mrs. G. Bailey, at St. Mary's, Wigan.  
 Mrs. Meurlin and Miss Woodhall, at York.  
 Mrs. Ryan, widow of the late Dr. Ryan, of the 56th Regiment.  
 Miss Anne Potter, of Tuam.  
 Miss Eliza Porter, of Manchester, a member of the Unitarian persuasion.  
 Mrs. Beard, Cambridge.  
 Velli Olkner, a Jewess, at St. John's Lateran, Rome.  
 Miss Morris, of Newcastle-on-Tyne.  
 Mrs. Curly, of Norval, in Canada West.  
 Mrs. Hall, of Georgetown, in Canada West.  
 Miss L. J. Browne, youngest daughter of the late Col. Browne, of Browne Hall, County Mayo.  
 Miss Stanley, an English lady at Paris.  
 Paul R. Shoreliche, Esq., of Ichenham Hall, Middlesex, nephew of Admiral Sir Robert Crown, late *charge d'affaires* to the Court of Russia, was received into the Catholic Church on last Christmas Eve by the Rev. James Dancher, St. Joseph's, Glasgow.  
 Mr. John S. L. Moriarty, of Nelson-street, Greenwich, was received into the bosom of the Catholic Church on Christmas Eve, at Cahireeven (where he has been staying some time on a visit), by the Rev. J. Healey.  
 On the Feast of St. Thomas the Apostle, the Rev. W. H. Anderdon, formerly Protestant Minister of Leicester, who has lately been ordained Priest by the Bishop of Birmingham (having received the other orders from the Cardinal Archbishop), said his first Mass in the Chapel of the Birmingham Oratory.  
 Mrs. Francesa Elisa McDonnell, twenty-five years old, a very well instructed and respectable American lady, was solemnly received into the bosom of the Catholic Church, at Marges, Carrol Co., O., on the 30th January, 1854, by the Rev. D. M. Winands, Pastor of that place.





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