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

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

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

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



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

—TERTULLIAN Præscrip. xxii.

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

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

CALENDAR.

- JULY 16—Sunday—V after Pent. Feast of the B.V.M. of Mount Carmel.
17—Monday—St Leo IV, P Conf.
18—Tuesday—St Camillus of Lellis Conf.
19—Wednesday—St Symmachus I P C Doub Sup.
20—Thursday—St Jerome, Emilianus, Conf Doub com &c.
21—Friday—St Alexius C Doub Sup com &c.
22—Saturday—St Mary Magdalen Penitent Doub.

ON THE INVOCATION OF SAINTS AND ANGELS.

(Concluded.)

XVI.—Their intercession not derogatory to the mediocrity of Christ.

IV. But it will be further objected, that although the saints may be able to hear our invocations, still it is injurious to the mediocrity of Christ to call upon them. In reply, the Catholic observes, that he by no means elevates the saints whom he calls upon, to the dignity of mediators of redemption, or distributors of graces; he merely invokes their charity; he solicits them to be the bearers of his supplications to the throne of his and their Saviour Jesus, the true—the one—the only mediator of redemption; he attests how earnestly studious the Church is in teaching the unlawfulness of asking anything of the saints, as if they were the authors of divine benefits, and the dispensators of glory and of grace, or could impart to us any of the means required for securing our salvation. He illustrates this portion of the creed of his Church by a reference to the formularies of public prayer which she employs in her services, and to those authentic and doctrinal expositions which she exhibits as the standard of her faith.

XVII.—Manner of addressing God through the Saints.

The form of prayer used in the solemn and public worship of the Church, will, in the clearest manner, testify her doctrine on the invocation of saints. Throughout the Missal, and the Breviary, there is not one single prayer, or collect, addressed to any saint whatever, but every one of them is directed to God alone. They begin with one or other of the following invocations to the Deity.—'Omnipotens sempiternus Deus,—Almighty, eternal God.—Intercessio nos quæsumus Domine'—May the intercession, O Lord, &c.—'Præsta quæsumus omnipotens Deus'—Grant, O Almighty God, &c. They end with this conclusion.—'Through our Lord Jesus Christ, thy Son.' The following strophe includes the sense of these lines in which each anthem chaunted in the public office, closes.

In this, most gracious Father, hear, With Christ thy equal Son, our prayer,

* Pope St Cælestine, who ascended the pontifical throne, in the year 431, observes, in his letter to the bishops of Gaul:—'Obsecrationum sacerdotum sacramenta respicientes, quæ ad Apostolos tradita in toto mundo atque in omni Catholica Ecclesia uniformiter celebrantur, ut legem credendi lex statuat supplicandi.'

† An appellation given to the volume which contains the Liturgy of the Mass, together with the whole order of divine service to be celebrated on the Sundays, Festivals, and Saints' days throughout the year.

‡ A book which contains the form of daily office or devotion, to be recited in public or private by every Catholic minister from the moment he is initiated into holy orders, until the hour of his death. Such a duty is equally incumbent on the pope, as well as the humblest subdeacon.

Who with the Holy Ghost and Thee Resides and reigns eternally. Amen.

XVIII.—Similarity of Catholic and Protestant Prayers.

Whoever will take the trouble to compare the collects appointed to be read during the service of the Church of England, on all Sundays of the year, with the collects that are set down in the Roman Missal, for the same occasions, will be probably surprised to discover such a perfect accordance between them, in almost every instance, as to convince him that the 'Book of Common Prayer' is indebted to the Mass of the Catholic Church, for every beautiful invocation to the Deity. The co-incidence is peculiarly observable on the feast of St. Michael and all angels, when Protestants employ a prayer the very same in sense, and a literal translation of the collect which the Catholic Church recites upon the same occasion.*

Though the Christian possesses only one Mediator of redemption, Christ Jesus, who alone has reconciled us through his precious blood, and after having wrought the work of our redemption, and having entered into the Holy of Holies, always lives to make intercession for us; it does not by any means follow as a necessary consequence, that it is unlawful to solicit the intercession of angels and saints; for if it were so, neither St. Paul would have recommended himself with so much earnestness to the prayers of the brethren on earth, nor would St. James have thus exhorted us to pray for one another that you may be saved, nor assuredly the prayers of a mortal man upon earth, however just and pure he may be from human imperfections, must derogate from the glory of Jesus as our Mediator, deteriorate the price he paid for our redemption, quite as much as the intercession of the glorified spirits in heaven. The Apostles did not consider it to be injurious to the mediocrity of Christ to ask the saints to pray for them, why therefore should we?

XIX.—Inconsistency of such an objection.

Men of every religious denomination are naturally solicitous to obtain the prayers of one another; and they do not hesitate to promise or request this reciprocity of Christian brotherhood; but what are we? Alas, the best among us are poor miserable creatures, with a load of sin and imperfections on our shoulders; and yet, many will request the prayers of each other without scruple, at the same instant that they would regard it as a heinous crime to beg the intercession of the pure and spotless saints in heaven; and pronounce it injurious to the mediocrity of Jesus, to address to his chosen faithful servants, who now wear robes of glory brilliant and purple with his saving blood, the self same invocations—the identical requests, they make to sinners.

It is difficult to conceive how a rational and thinking Protestant can possibly object to that

ORATIO.

Deus, qui miro ordine angelorum ministeria hominumque dispensas; concede propitius; ut a quibus tibi ministrantibus in celo semper assistatur, ab his in terra tua nostra muniantur. Per Dominum nostrum, &c.

FROM THE BOOK OF COMMON PRAYER.

O everlasting God, who has ordained and constituted the service of angels and men in a wonderful order; mercifully grant, that as the holy angels always do thee service in heaven, so by thy appointment they may succour and defend us on earth, through Jesus Christ our Lord. Amen.

- † 1 Tim. C. ii. V. 5.
‡ Heb. C. ix. V. 12.
§ Heb. C. vii. V. 25.
|| Rom. C. xv. V. 30. & Heb. C. xiii. V. 15.
¶ St James, C. v. V. 16.

relative and inferior honour which Catholics exhibit towards the saints, when he himself is punctual in observing certain rites and ceremonies which cannot be ultimately referable to anything but the same practice.

1. There is scarcely one Protestant church, of however modern erection, which is not dedicated to God under the appellation of some peculiar saint; for one sacred edifice which bears the title of the Trinity, there are a hundred denominated after St. Mary, St. Peter, or St. Paul.

2. In the ritual of the Church of England, certain days are appointed for the especial celebration of festivals in honour of the saints, when their names are introduced with all becoming reverence in the collect of the day.*

3. Instead of selecting an adjunct to his surname from the catalogue of heathen worthies, the Protestant assumes at baptism the appellation of some saint, and thus in imitation of the Catholic, manifests his preference as well as reverence towards the glorified inhabitants of the heavenly Jerusalem.

We will close our observations on this subject by a concise though comprehensive abstract of the Catholic doctrine on the Intercession and Invocation of the saints, furnished by a work of public authority in the Church, the Catechism of the Council of Trent, which says:—'We do not address God and the saints in the same manner; God we implore to grant us the blessings of which we stand in need, and to deliver us from the dangers to which we are exposed; but the saints, because they are friends of God, we solicit to undertake the advocacy of our cause with him, to obtain for us from him, all necessaries for soul and body. Hence, we make use of two different forms of prayer; to God, we properly say; 'have mercy on us,—hear us;' but to the saints; 'pray for us.' The words, 'have mercy on us,' we may also address to the saints, for they are most merciful; but we do so on a different principle; we beseech them to be touched with the misery of our condition, and to interpose in our behalf, their influence and intercession before the throne of God. In the performance of this duty, it is strictly incumbent on all, not to transfer to creatures, the right which belongs exclusively to God; and when kneeling before the image of a saint, we repeat the Lord's Prayer, we are also to recollect, that we beg of the saints to pray with us, and to obtain for us those favours which we ask of God, in the petitions of the Lord's Prayer; in fine, that he becomes our interpreter and intercessor with God. That this is an office which the saints discharge we read in the Apocalypse.†

* Such for instance are St. Andrew's day, the feast of St. Thomas the Apostle, the conversion of St. Paul, the Presentation of Christ in the Temple, or the purification of the Virgin Mary, St. Matthias's day, the Annunciation of the blessed Virgin Mary, St. Mark's day, St. Philip and St. James's day, St. Peter's day, St. James the Apostle, St. Matthew the Apostle, St. Michael and all angels, St. Luke the Evangelist, St. Simon and St. Jude Apostles, and all Saints' day.

† Catechism of the Council of Trent, translated by the Rev. J. Donovan, 1829, p. 467.

WESTERN AUSTRALIA.

We have been favoured with the following extracts from letters received lately from Perth, Western Australia, by the Rev. Mr. Smyth, SS. Michael's and John's, Dublin. How truly gratifying to the zealous Irish Catholic to hear of the rapid progress holy religion is making on the opposite extremes of the globe. The first Bishop, Dr. Brady, an Irishman, aided by Irish Catechists, the youthful mind guided and in-

structed by Irish ladies, the good Sisters of Mercy, from the Mother House, Baggot-street, a portion of the funds from the Propagation of the Faith, their only support; and to hear the narration of these pious missionary Nuns; no Government aid allowed to this poor Colony; no congregation who could assist the charitable work. Well might the holy and pious bishop say his diocese is the poorest and most interesting in the world. We hope from time to time to notice the progress of these zealous Missionaries:—

"Dear Rev. Mother—We are going on slowly but surely in our missionary exploits; the Catholic Church is, thank God, firmly established here, and its members are increasing regularly. We have got a little native girl, about five years old under our care, since September, 1847. She can now make the sign of the Cross, and say her prayers very nicely; she is a very engaging little creature, very lively, never a moment inactive she kneels with us at Mass, and occupies her time most profitably picking the pins out of our veils; some of us perhaps in a rapture, and not feeling Mary Christian's (her name in Baptism) little industrious fingers about their heads, found on standing up that they were veiless, and Mary looking most innocently perhaps in the act of making a present of the abstracted pins to the Rev. Mother, of whom she is particularly fond. We had public examinations of the children on the 21st, 22nd, and 23rd. Several Mamas came to look on, and the Bishop, at whose desire they were public, sat by each day listening most attentively, and taking notes of the merits of the children of each class. On the last day of the examinations his Lordship expressed much surprise and pleasure at the progress of the children, and was pleased to name the child in each class who acquitted herself best, and deserved a prize, which she received at his Lordship's hands. The prizes were religious prints neatly framed, small embroidered bags, and a handsomely-dressed doll; several little children four years old, were able to read any lesson in the first books, and answer any question in Catechism from the first to the sixteenth chapter. A little fairy, about four-and-a-half years of age, read very nicely in second books, and as to the grown girls in the head classes, they could teach many of the would-be ladies in Perth to read, write, work sums, trace maps, and the use of the terrestrial globe, several specimens of plain and fancy needle works were shown—shirts very well made by children only seven or eight years of age, for the use of the poor Priests who reside in the Bush, far away from any one who could make them. Among the fancy works were a rochet for the Bishop, Berlin wool works, and babies' frocks and caps. On the whole, the examination made a very great rout among all ranks. The rich said it was too bad that those nuns should teach poor children things they knew nothing about, and the poor were loud in their protestations of gratitude. I am thus particular in relating each little circumstance, knowing the gratification it will afford you to hear the least thing relative to the little branch, separated so widely from its parent tree, endeavouring to take root in this 'desert, uncultivated, and barren land.' And surely, if ever it does, it will be a miracle of God's infinite goodness, as obstacles of all kinds have, and are daily presenting themselves, such as opposition schools, nothing to give a poor person when sick, or otherwise distressed, nor means of rescuing the poor aborigines from their present state of misery. Eight little children of our school went to Holy Communion to-day (24th September), and a great many of them offered

their communion of that morning for the whole Order of Mercy. The little native child I mentioned in the former part of this letter, was brought to us on the Feast of the Seven Dolours, by one of the Benedictines, who found her in one of his distant missions. She is about five years of age, her parents are dead, and having no relations, the tribe to whom she belonged purposed bringing on her little limbs the next time they were in want of food. She has large black eyes, fine forehead and brows, straight brown hair, and small white teeth; her lips and nose, with the colour of her skin, are the only features that could remind us of her being an aborigine. She was baptised publicly on the 24th; for the present she is taken care of with eight white children at the boarding-house, but if many native children were sent we should not be able to receive them for want of a house. Means for their support, and a few sisters—lay sisters, would be treasures here, if laborious and active. December 16th, 1847. Our new convent is progressing, but it will not be finished until Providence sends more means; Dr. Brady is getting as much of it ready as will be requisite for immediate use; perhaps in time the two wings will be finished—one wing is to be a house of Mercy and laundry, the other will consist of a corridor and cells; the centre comprises six rooms—three on the ground-floor and three above them; the church is in the front, and the school will be, as before, beside the church; but we intend having a school house built apart on the same ground, and for that purpose we are doing all we can to make out things for a kind of bazaar. Our little native girl is going on very well, she can now repeat her prayers and is learning to spell; she is a dear little playful child, perfectly gentle and docile. We are told to expect three more, but if we could we would rather defer receiving more until we get a separate establishment for them, for when native children are placed among the children of Europeans they contract their bad habits and but few of their good ones. The school is much increased, and we have the charge of a school in Freemantle, twelve miles from Perth; we are to visit once a week until Sisters can be spared to reside there. The school-room in Freemantle is at the end of a very commodious little convent. It will be delightful to conduct our dear expected Sisters to it from the beach where they will land, instead of their being brought to an hotel. God grant that dear Reverend Mother may send us a few soon."

The Cross;

HALIFAX, SATURDAY, JULY 15.

DEATH OF THE REV. MR. DALY.

We have to announce, with feelings of sincere regret, the demise, in the flower of his youth and priesthood, of the Rev. Edward Daly, which took place at St. Mary's on Monday last, after a lingering illness, the result of a delicate constitution and a too close application to study. Mr. Daly was a native of Halifax, and was remarkable from his earliest youth for his devout frequentation of the House of God, and his fervent attachment to the principles and practice of our Holy Faith. With an extremely pious disposition he united considerable capacity and talent, and was always looked upon as one of the most distinguished students of St. Mary's College, where he received his entire education. He wrote both in verse and prose, with facility, accuracy, and elegance, and his pulpit specimens are promise of great maturity, if it had been the will of Providence to prolong his life. His virtues and literary merit soon attracted the favorable notice of the Bishop, who elevated him to Holy Orders at a very early period, and promoted him to the dignity of the Priesthood on the 10th of July 1847, after having obtained a Dispensation from the Holy See on account of his want of the Canonical age. He lived exactly a year and a day from his ordination, and his pious, grave, and reverend demeanour, together with the faithful discharge of his sacerdotal duties, fully justified the confidence of his Ecclesiastical superiors. His holy death was in perfect keeping with the innocence of his life. Fortified by the last Sacraments, and frequently nourished by the Bread of Life, he met the approach of death with resignation and peace. He retained his faculties to the last, gave his parting Benediction to all around him, and after having commended his soul into the hands of his Creator through the merits of Jesus Christ, he calmly expired without a struggle. He was tenderly devoted

to the Blessed Virgin Mother of God, and one of his last acts a few minutes before his death was to form the sign of the Cross upon himself with the Scapular which he wore in her honour, and to kiss it with the greatest respect.

Immediately after his decease the prayers (*Egressa jam anima*) as prescribed by the Ritual were recited by the Bishop and the Clergy. The body was then attired in all the sacerdotal vestments—cassock, amice, Alb, cincture, maniple, stole, and chasuble, and a Chalice placed between the hands. The remains were carried to the Cathedral, and exposed from Monday until the moment of the funeral. The Office of the Dead was chaunted on Monday and Tuesday evenings by the Bishop and clergy, and a vast concourse of the faithful attended. From an early hour on Tuesday morning seven Masses were offered in succession for the repose of his soul. The same was done on Wednesday, on which morning at 8 o'clock the solemn Pontifical Mass of Requiem was chaunted by the Right Rev. Dr. Walsh, with Deacon, sub-Deacon, and Master of Ceremonies. At ten o'clock the Funeral Procession advanced from St. Mary's, and it was attended by thousands of the Faithful. The Cross preceded, in the midst of two Acolythes, the children of the schools walked two and two, the boys of the Sanctuary followed in their red cassocks, surplices, and caps, then the Clergy two and two, finally the Bishop. Next in order came the coffin, covered with black cloth and mounted, upon which the black Stole and Birettum of the deceased were laid. The parishioners followed the mournful cortege two and two. During the whole procession from the Cathedral to the Cemetery of the Holy Cross, the Bishop and Priests chaunted alternately in slow and solemn strains, the Psalms and versicles for the Dead. The procession moved through the principal avenue of the Cemetery up to the Church of our Lady of Sorrows. Having entered the Church, the Bishop unrobed, and putting on the Black Cope and Mitre began the Funeral Service and Absolution. The *Liberia* was sung, the coffin was thrice sprinkled with Holy Water, and thrice incensed. It was then borne by the Clergy to the grave, whilst the Antiphon *In paradisum deducant te Angeli, &c.*, was sung. Arrived at the grave the Bishop performed the usual ceremonies, and again sprinkled and incensed the body. When all was over the procession returned to the Church reciting a solemn *De Profundis*. Besides the Bishop and Vicar General, the funeral was attended by the Rev. Messrs. Kennedy, Phelan, Hannan, McIsaac, Madden, and Dowling. Nothing could exceed the respectful demeanour of the immense crowd, including our fellow citizens of various religions, during the entire proceedings. Mr. Daly was the first native of Halifax ever ordained in this city, and no funeral of a Catholic Priest has been witnessed in this place for the last sixty years. May he rest in peace!

EUROPE.

The arrival of the *Niagara*, on Monday, brought the most terrific news that has been ever heard from the Old World. The French Republic has been baptised in blood. From ten to fifteen thousand persons have been killed and wounded. Fourteen General officers, several members of the National Assembly, and the heroic Archbishop of Paris are amongst the victims. The bloody details of this multitudinous carnage are savage and frightful to the last degree. The blood curdles, the pulse ceases to beat, the hair stands on end at their perusal, and entire human nature rises up in indignant reprobation of those unparalleled atrocities. France, oppressed by the vengeance of heaven and the execration of earth, is torn down from her place amongst the nations and degraded from civilization to barbarism. Her crimes have been enormous, and her punishment has been equally fearful. The cause of all these horrors can be easily traced by every Christian Philosopher. Her people have been schooled in impiety, her Universities have been nurseries of infidelity, Religion has been excluded from education when education has been given, and the care-worn, laborious and ignorant masses have heard nothing but scoffs and jeers against the religion of Christ from those to whom they looked up as their superiors in rank and information. The only class in the country left to inculcate the social virtues as well as the great regenerating dogmas of Faith, were the noble body of Clergy; but their efforts were thwarted at every step by the blind rulers and miserable statesmen of France. Having suc-

ceeded in teaching the people to despise God, it is not surprising that they soon learned to set their rulers at defiance. The consequence flowed from the cause with unerring certainty. So it has been from the beginning, and so it will continue to the end. Let the Government and Aristocracy of England take heed in time. They have been following the same course for some time, and exalting *State Supremacy* at the expense of Religion. There are myriads in England as ignorant and as devoid of religious knowledge as the revolutionary masses in France. In Ireland there would have been continual civil war and the most horrible excesses but for the powerful influence of religion brought to bear on the suffering people by their noble, invaluable, but still calumniated Clergy. England in her blindness would degrade them, if she could, into Government officials, and strip them of all their influence, and teach their flock to despise them. Let England beware. If she provokes a retribution from heaven, it will be the most fearful, terrific and bloody that the earth has yet witnessed; and will exceed in horror the worst punishments of France herself. Whilst civil war raged in that unfortunate capital, the venerable Archbishop of Paris, anxious to stop the effusion of blood, volunteered to go to the insurgents as a Messenger of Peace. General Cavaignac, who was created Military Dictator in those days of blood, represented the danger of such an attempt. But the glorious Bishop advanced towards the barricades attended by his two Vicars, with an Olive branch borne before him, when he was shot in the groin, and fell mortally wounded. On his way he continually repeated those touching and appropriate words of the "Prince of Pastors," *Bonus pastor animum suam dat pro ovibus suis.* "The good Shepherd gives his life for his sheep." Transported to his Palace, after some delay, the Archbishop received the last Sacraments, and expired in the presence of 60 of his Clergy, who with tearful eyes surrounded his couch of agony. We will publish all the details of this deplorable event in our next.

Oh France! France! what an immense debt you owe to Humanity and Religion.

VISITATION.

On Sunday last the Sacrament of Confirmation was administered in the Church of St. Peter, at Ketch Harbour, and the Church of St. Paul, at Herring Cove. The Bishop officiated at the latter place in the morning, and administered the Holy Communion to the children who were about to be confirmed. He then proceeded to Ketch Harbour, where Mass was celebrated at 11 o'clock, and a discourse delivered by Rev. Mr. Kennedy, after which 53 persons of both sexes were confirmed. The absolution and Prayers for the Dead as prescribed in the Roman Pontifical were then recited by the Bishop in the Church and the adjoining Cemetery. Having returned to Herring Cove, Vespers were commenced at 3 o'clock, at the close of which an instructive Sermon or Confirmation was delivered by the Very Rev. Mr. Connolly, 41 persons were confirmed by the Bishop, and the usual prayers for the departed were read. The interesting ceremonies of the day in this district were closed after five o'clock, and the Bishop and a small party of Rev. Mr. Kennedy's friends were hospitably entertained by that gentleman at the Presbytery of Herring Cove. At the Episcopal Mass, in the morning, as well as at Vespers the choir of St. Paul's Church, under the direction of Mr. Kelly, acquitted themselves with much credit.

KIRWAN'S LETTERS.

We are delighted to find that the able Bishop of New York has resumed the Letters which were called forth by the audacious calumnies of the pretended *Kirwan*, alias the Rev. Mr. Murry, of New Jersey. The first of a new series addressed to the impostor himself, now that he is discovered, has appeared in the Freeman's Journal, and if we may judge from the opening specimen, *Kirwan*, as well as *Bennett*, will have to rue the day that he meddled with Bishop Hughes.

MEXICO.—Nine Sisters of Charity have died in the city of Mexico, within the past year. This community was brought into Mexico from old Spain.

NEW ORLEANS.—A new Church, under the invocation of the most Holy Trinity, was blessed on Trinity Sunday, by the Rt. Rev. Bishop Blanc.

THE ARCHBISHOP OF PARIS.

The death of this lamented Prelate and heroic Martyr of Charity has filled all Christendom with astonishment, indignation and sorrow. Only eight days before he received his death wound, viz: on the 17th of June, he ordained 48 Priests, 20 Deacons, and 57 Sub-Deacons. What a terrible bereavement to the widowed Church of Paris during these awful days of impiety, anarchy and bloodshed!

Monseigneur Affre was a distinguished Theologian, deeply versed in Canon Law, an able, zealous, and indefatigable administrator of his great and important Diocese. He has crowned all the virtues of his life, by his glorious death. The Good Shepherd, he has laid down his life for his flock. The Annals of the Church do not present to us a more affecting or sublime spectacle than this august immolation of the Pontiff for the sins of his people. May he rest in eternal peace, as his memory will be in everlasting benediction! The Catholics of Halifax are indebted to his goodness for the possession of one of the most precious Relics in their Cathedral—a portion of the Real Crown of Thorns, which he presented in 1814 to our Bishop, who enjoyed the happiness of his intimacy and friendship for many years, and who, we doubt not, will deeply bewail his loss in common with all his Brethren in that Episcopacy of which the illustrious Dead was so bright an ornament.

The following circular was addressed to the Parish Priests of the Diocese of Paris by the Vicars General previous to the Death of the Archbishop, and is translated from the *Ami de la Religion*:

PARIS, June 26, 1848.

REV. SIR,—

His Lordship the Archbishop was severely wounded at eight o'clock on yesterday evening, near the Bastille, at a moment when, only accompanied by two of his Vicars General, he was proceeding to propose terms of peace and conciliation, and to arrest as much as he could the effusion of the blood of the French nation.

At his request, the discharge of fire arms had ceased on both sides, this appeared to give him hopes for the success of his peaceful efforts, when, by a misunderstanding, of which no person seems culpable, the combat recommenced with energy, and one of the first balls that was fired unfortunately struck him.

By presenting himself at a place where his pastoral and paternal heart called him, he was not deceived either as to the extreme difficulty or as to the dangers of the mission he had undertaken. He meditated with composure on these words of our Divine Saviour: "The good shepherd lays down his life for his flock."

During the mournful night which has just elapsed those among us who were fortunate enough to be associated with him in danger heard him constantly repeat that he accepted death cheerfully for the flock which God had intrusted to his care; he engaged them to make known that his constant prayer was, that those cruel dissensions would be ended—his ardent vow that his blood, which flowed so abundantly, would be the last that would be shed.

Rev. Sir, you will publish the supplication of our chief pastor, and we trust that on this painful and solemn occasion it will not be in vain. Yielding to his entreaties we shall administer to him this evening the Sacrament of Extreme Unction and the Viaticum.

Join with us in prayer, that God, to whom this good pastor offers his life for his flock, would prolong it in order that he may be our consolation and support amidst so many troubles.

Be pleased, Rev. Sir, if circumstances permit, to give benediction of the Most Holy Sacrament in your Church, and add to the ordinary prayers of each day during the octave the following, for our chief pastor and for all the wounded:

Psalm 45th—*Deus noster refugium et virtus.*
The Versicle—*Memor esto congregationis tuam quam etc.*

The prayer—*Ineffabilem nobis*, which is to be found among the prayers after the Litany of the Saints.

The Priests will say at Mass, during nine days, the 75th prayer of the Missal—*Pro infirmis ad postulandam sanitatem.*

Accept, Rev. Sir, the assurance of our respectful devotedness.

VICARS GENERAL ARCHDEACONS:
JAQUEMET,
DE LA BOVILLERIE,
BUQUET.

ACROSTIC LINES

TO THE MEMORY OF
THE REV. EDWARD DALY,
OF ST. PARY'S.

Released from earth, his spirit pure has fled,
Ere youth's meridian scarce had shed,
Virtue's full radiance o'er his saintly head!

Enriched with grace from infant hour,
Distinguish'd favours strew'd the way—
Where earthly phantoms found no power.
And Heaven's decree proclaimed its sway;
It rejoices then, now, the young Priest's toil is done,

Death's victory gained—his crown is won.

Design'd, thro' God's Almighty will,
A place in Heaven's high court to fill—
Like young Aloysius, ranked to be,
Yonder with Angels for eternity.
Halifax, July 11, 1848.

PROTESTANTISM IN SWEDEN.

You may form an idea of the jealous malice of Lutheranism in Sweden, when I tell you that a man has lately been convicted of having read aloud a chapter of the Bible and said aloud a Paternoster before a few persons assembled in his house. For this offence he has been condemned to a fine of forty six dollars banco (about £3 5s), or, in default of payment, to twenty-eight days' imprisonment with fasting on bread and water (which, of course, if rigorously executed, would kill him, as bread and water alone are not food.) Had he assaulted a fellow-countryman in the street and cut off his nose, a fine of six dollars (9s 9d) would have atoned for the offence, so that in the eye of Swedish law the uttering aloud of the Lord's Prayer and a chapter of the Scripture is a crime 6 2/3ds times as grave as the maiming of a fellow-man. This case was remarked on by one gentleman in the Clerical Chamber, but he got the cold shoulder from his reverend brethren. They were determined to preserve unity at any price, and they have attained it—unity, to wit, in unbelief. Of the state of a Lutheran clerical conscience you may judge from the following anecdote.—A clergyman has lately been deposed from his functions by the Arch-episcopal Consistory of Upsala; he appeals to the King, and offers openly before all Sweden and before the Sun, to retract in words the condemned proposition 'whereunto his heart is attached, and whereof his reason is by long study convinced, in order to avoid depriving a large family of children of their daily bread.'—This is a sad state of things, but what can one expect from such a system?—*Corres. of Tablet.*

CIRCULATION OF THE BLOOD.

Imagine to yourselves a fountain-head of richness in the middle of an extensive domain. Imagine some vast machinery forcing the waters of this great fountain through one enormous channel, and this channel subdividing into innumerable branches, beyond the possibility of counting, and filled by this mighty stream. Imagine communications with these by cross branches in every direction, so that scarce a part of that domain is left unprovided for. See these streams not only carrying nourishment to, and creating verdure upon the banks by which they glide, but at the same time sweeping away all decayed and useless matter, so as to keep up perpetual bloom. Imagine them, having laid down their treasures in profusion, and exhausted their stores, returning deteriorated by another set of channels to the starting point, and then by a simple process, being deprived of their noxious particles, and purified and getting a fresh supply of nutritive matter, and being again sent off on their mission of life. Imagine this conflux of water going and returning every three minutes for 70 or 100 years to and from every corner of that large domain. Imagine for a moment a thing so magnificent, worthy of Omnipotence, and possible to Omnipotence alone, and you may form an idea of the incessant circulation of the blood through its arterial and venous channels, and of its continuous purification by the lungs, and imagine at last, that great flood impoverished, and that vast machinery worn out and unworkable, its throbs and throes becoming weaker and weaker, until the final effort being made, the stream is hushed for ever; the once well-watered meadows lie before you in their commencing and melancholy solitude; with all the loveliness of death; and the transition is easy, where the stream of life being stopped for ever, the once-prized fount in which intellect reigned supreme, and every ennobling virtue had its residence, and in which the immortal spirit had remained imprisoned for years, lies before you in all the calmness of Death.—*Dr. Ryan's Lecture before the St. Edward's Catholic Literary Institution.*

BISHOP HUGHES' LETTERS

In reply to "Kirwan," alias the Rev. Nicholas Murray, D. D., of Elizabethtown, New Jersey.

LETTER I.

DEAR SIR—

So long as you wore a mask, which no honest man need ever wear in a free country like this, I was excused, on your own admission, from any obligation to notice you. Now that you have cast it aside, I feel no longer bound to adhere to my first resolution.

Your Letters purport to explain the reasons why you left the Roman Catholic Church and became a Presbyterian. The object of mine will be to review those reasons. If I shall succeed in refuting them, and assigning others more in accordance with the facts of the case, I will not trouble myself with answering those in your second series under the head of reasons why you do not return. If the deserters from the American flag in the Mexican campaign, (among whom, I am sorry to say, were some Irishmen,) can justify themselves for having fled from the ranks of their country, the world will readily dispense with their reasons for not returning.—The enemy, no doubt, received them with that mingled feeling of joy at the treason, and contempt for the traitor, which, on the whole, is, rather honorable than otherwise in the character of human nature—whilst the gallant army they had forsaken had the consolation to know that after their departure, it contained in each case, at least one coward less than before. But friends and foes would take it as a matter of course that such persons would have good reasons for not returning.

The Catholic Church, however, has another's heart, and not a warrior's. If at any time moved by the grace of God, you should knock at her gates, as a penitent, she would receive you as such, and rejoice at your restoration. Considering the importance which you attach to your going out from her communion, thirty years ago, never, never, to return, you must admit that she has borne your absence with great resignation; in fact, amidst the numerous defections from the faith which loneliness and poverty entail on juvenile immigrants and orphan boys of Irish and Catholic parentage in this country, an individual case like yours might easily have escaped her notice. But you have taken from her the bliss of ignorance, in the premises. "Kirwan" tells her that Nicholas Murray, now a Presbyterian clergyman, gave her the cold shoulder, when he was quite a boy, thirty years ago. Nay, more; he says that one of the means employed by her for arresting the progress of sin, was by you turned into an opportunity of additional sinning;—"you always found," he says, "that you could play your pranks better after confession than before." . . . This inward reading of yourself, at so early an age, should have convinced you that already, and unknown to yourself, you were a genuine Protestant book, done up, some how, by mistake, in Catholic binding.

I honour the man who, under the responsibility to God, has the moral courage to change his religion, when, after mature investigation, he conscientiously believes that he is passing from error to truth. It is a great and solemn act. When it is attended, as it sometimes is, by the greatest sacrifice of worldly interest, and is an act manifestly done for the soul's, and God's, and Truth's sake, it becomes, in my estimation, the most heroic and sublime act that man is capable of performing on the earth. I do not say that it is always insincere even when the convert promotes his temporal interests by the change. But, in the latter case, it loses much of the influence which, as an example, it would otherwise exercise on the public mind. Neither do I regard it as improper that he who has experienced such a transition, should assign the reasons that brought it about. But in assigning them, all serious men would expect that they should be good and true reasons. Now, I propose, in reply to your Letters, to prove that the reasons assigned by you are not good reasons in themselves, and that even if they were, in the nature of things, they found no place in the circumstances of your supposed conversion from "Popery" to Presbyterianism.

Your Letters, so far as regards the grammatical construction of phrases, and a correct and almost elegant use of Anglo-Saxon words, are not unworthy of the country which produced a Deán Swift, or a Goldsmith. They are also pervaded by a silvery thread of wit, which is unmistakably Irish, but which too often, in your Letters, runs into something like profanity.

As a Logician, you are entitled to little praise as a Theologian, even on the Protestant system to lose still; whilst as an upright, candid adversary, honestly labouring to overthrow doctrines believed to be erroneous, you can lay claim to none whatever.

Two things, at the outset, tell very badly against you. You represent me as teaching a doctrine which I do not believe, and yet, in various unexpected forms, you profess to render me the homage of your respect. Now, dear Sir, let me say, that if you believe me to be a deceiver of my fellow-Catholics, you cannot have entertained any respect for my character, unless your moral perceptions are too dim to discover any difference between vice and virtue. If you profess a respect, which you do not feel, it equally manifest that your standard of morals is artificial, subject to the control of your will and your pen. In either case you are inconsistent, and it is, perhaps, well for you that you did not write your Letters under the solemnity of an oath, in which case something like perjury would come out on the cross-examination.

By what right, Sir, did you assume that I am not sincere in the profession of the Catholic Faith? And if you did assume it, by what rule of hypocrisy and falsehood did you stultify yourself by professing respect for my character? You could find the premises of such a false and uncharitable conclusion only in your heart, or mine. To mine you have had no access, and you should have been cautious in proclaiming such discoveries as could have been derived only by analogy from your own.

I believe the truth of the doctrines taught by the Holy Catholic Church as firmly as I do my own existence.—Nay, more. I believe that, as containing the fullness of Divine Revelation, it is the only true Church on the earth—although many true Catholic doctrines are found floating about as opinions in the religious atmosphere of Protestantism. This is my profession of faith, of the sincerity of which the Almighty is my witness—and I am not aware that I have ever given you, or any other human being, reason to infer, by word or action, that I believed otherwise.

I must decline, therefore, the tender of your respect for my character. But I would not have you on that account to regard me as an enemy. On the contrary, I would be your friend, and the highest proof of this which you have left it in my power to offer, is the sincere declaration that as a fellow-being, you have my pity—and best wishes withal. I shall begin to analyse your reasons next week.

✠ JOHN HUGHES, Bishop of New York,

AFFAIRS AT ROME.

The following is from the Daily News.

Rome, May 11.—Folks will ask you in England, what is to be the upshot of things in this city? Is the Pope to be a prisoner? Is his three decked tiara to be cut down and rased in to a simple barque of Peter? Is the oldest temporal dynasty in Europe to be abolished, and Chicerowhackio to re-enact Rienzi? Not a bit of it.

Rome is in the hands of men who have a stake in the land. Prince Aldobrandini, who is the commandant of the civic guard, is brother to Borghese, the richest soil owned in the Campagna. Doria, not a bright genius, but honest and upright, is minister of war. Count Mamiani, the premier, is no adventurer. The popular oracles—viz. Professor Orioli (long in exile) Sterbini (dute), and the redoubtable Whackio himself, act in strict concert and unison with the men of rank, property and intelligence. There is no communism here. Roman common sense is too sound for that—no Montagards, and ever some throbs with loyalty to the sovereign however jealous it may feel at his harbouring at Quirinal.

The pontiff is of too kind a nature to think evil of these men, and the people wish to enlighten him in their own rough way. As to his being in prison, that is a phantom which can only loom in a distant horizon. I recollect when a boy, in a crowd before a grand "transparency," illuminated, as was the whole good city of Cork, for the downfall of Bonaparte (the saddest blow ever inflicted on the trade of that famous cove), admiring the allegorical figure of "Janus shutting up Mars in the temple of peace." The mob would have it that it meant Peter and Paul. They accordingly smashed the windows.

There are many over-zealous British folks here who send alarming account to England

and the sister isle, connecting the downfall of Christianity with the outward march of rational and popular rule; they even attempt to meddle with the management of Roman politics, and and have gone up in "deputation to the Pope." This insane prurency has given just offence to the natives, and some of these meddlers will inevitably get mobbed in the streets. Lord Clifford is an inoffensive, though mistaken old gentleman, but others are too prominent in their gossiping and twaddling proceedings. Phœdrus was no fabulist in his description of them.

Est ardorem quædam Romæ natio
Trepido concursu is occupata in otio
Sibi molesta et aliis odiosissima.

It now appears that Caffi, the Roman artist, who was reported to have been found hung up in a tree by the Croats, and became the occasion of a grand display, calling on the Pope for a declaration of war, is alive and merry, and has written a letter dated May 3d, from Belluno, 100 miles farther north than the tree in question.—This is one of the results of gossiping reports.

Illo nefasto to posuit die
Quicumque primum produxit arbos.—Horace

An English countess, writing from the theatre of war, complains of the ladies of Milan, who drive up and down the Corso with splendid horses that "ought to be dragging cannon against Peschiera." In point of fact, the Lombards, from living in a fat country, have contracted a habit of expecting other people to fight their battles. In older days they paid Condottieri, one of the most famous of whom was the Englishman, Hawkwood, and now they are in treaty for the hire of 2000 Corsicans, at a franc and a half per diem, to fight the foreigner! They have already bought and enlisted several thousand Swiss.

An honest official at the Post office, and, for the rarity of the thing I print his name (Giambene), finding many letters from the army in his custody, of which he knew the claimants were too poor to pay the postage, made representation to Prince Massimo, who for once has done the handsome thing, and all letters from men who fight for fatherland to their friends at Rome are to be free. I forgot to tell you that on their march to the north all the Italian barbers in the little towns on the road shaved the crusaders gratis, and this reminds me of what passed this morning at a meeting of the Circolo Popolare, called by advertisement to consult on the affairs of the coming election on the 18th proximo. A letter was read from Sergeant Domenico Fratoddi pledging himself to bring back the produce of his own gun, as many Austrian moustachois as will stuff the cushion of the club's presidential chair.

An official article appears in yesterday's Gazette, concerning the seizure of Roman mercantile ships by the Austrian navy. It announces that Government have addressed remonstrances to the authorities at Trieste, through their consul, and have at the same time called on their allies, the Sardinian, Tuscan, and Neapolitan navies to make full reprisals.

The English steamer Porcupino has carried off the Duke of Lucca from our coast to England it is to be hoped, as he is a Bourbon, there will be a spare bed for a "poor relation" at Claremont.

Lutzow is supposed to be hovering about Rome, in the hope of coming back. This is a poor look-out, yet there are people here who confidentially assert that the Austrian envoy will be back before six months. The theologian, Perrone, with twenty others, have reached England, and a letter has arrived here describing their wonderment at London, and their adventures in the omnibus from Londonbridge to Manchester-square.

Correspondence

[To the Editors of the Cross.]

Gentlemen—

You would do a service to the public by calling the attention of our city Corporation to the very dangerous state of the wall of St. Paul's Cemetery, opposite Government House. There is an awful bulge in that direction, which, I suppose, will not be remedied until two or three children, perhaps, are crushed to death some fine morning by its sudden fall. This timely warning, if it do not save life, will, at all events, place the responsibility of accidents on the proper shoulders. I remain yours, &c.

PROTESTANT OPINIONS IN THE NORTH.

As a sample of the feeling that is spreading amongst the Protestants of the North, we quote the following extracts from an article in the Ulster Gazette—

“THE ORANGE AND THE GREEN.”—The Orangemen are to muster in great numbers in this archiepiscopal or primatial city, on the 12th July—an anniversary day memorable in our annals—a day at one time honoured, at another tarnished. And now let us say a word in all truthfulness; in all earnestness; in all sincerity of heart....The Orangeman! Well, he is a fine fellow, and would be a hero, if he ever acted for, and never against his country. But, alas! and alas! painful reminiscences are associated with the proud name. It is, and has been, too long at once the cause and the concomitant of Ireland's bowed-down neck—of her prostration. The Orangemen! Well, it is a proud name, and would be prouder if not associated with Ireland's bane—division. Let the Orangemen meet by all means, and be armed too; but let them look defiance at any people rather than their own countrymen....Heaven knows we, Protestants ourselves, have no enmity against Orangemen. Our feeling against party in Ireland is a feeling not of enmity, but of pity. And, mark you, good Orangemen, we would rather be among those manly fellows who are hated, than among those who are pitied. Is it to extirpate Roman Catholics? Why, these men have too many heads for convenient decapitation. Is it to convert Roman Catholics? Why, that scheme would be about as wise as to try to bottle off the Atlantic Ocean. What have you achieved? Why, the Roman Catholic Relief Bill passed in '29, and Maynooth—the College of 'Papists' is an endowed institution; and Roman Catholics are privy councillors, and the Popish Duke of Norfolk is a favoured guest at the Royal table—and Peel called you by an odious name which we should not call you—and yet you go 'fifing and drumming,' while the Government treats you with absolute neglect, and regards you as nonentities in the political world. Is it not plain then that you play at a losing game?—that Government in its calculation of parties sets no heed on you—regards you not as an element in the political world? Husband your strength for a grand purpose. Be not bravadoes in the street. Orangemen! You are brave and bold—you profess the creed which we cherish, and we respect you. It is, therefore, we advise you not to fritter away your strength in empty display. Pause, ponder, and reflect on what you have gained by demonstrations. To-day you are all but forsaken by your leaders, and unheeded by the Government. The English Government has robbed you of trade—of wages, and your tenant-right trembles in the balance. Be assured that Orangeism or Protestantism would not gain you friends at the other side of the water. The taint there on your character would be, if we may use the word—Irishism. Combine, then for your country. Be worthy of your brave ancestry, who once rallied round at the sound of the Volunteer bugles, and, in martial pride, buckled on armour and grasped swords to make a country for all of us—Protestant and Roman Catholic. Be too brave, too manly to ming' in street fights, where weak women, infirm old men, and helpless children are so often victims? Be like your ancestors—be Irishmen! Do not assail any man for his creed, which is a matter between him and his Creator. Be assured that Roman Catholicism can coexist with patriotism.....The overwhelming majority of your countrymen are Roman Catholics. Why are you opposed to them? Their religion does not conflict with liberty in other spheres. Is there anything inherent in the Irish character which makes the Roman Catholic in this country despicable while in other countries—in France, Belgium, Poland, Italy, Germany—he is either a victor or martyr in the glorious cause of liberty. Now, if Roman Catholics be heroes and worshippers of liberty in other countries, why not freemen here? Would an Irish Orangeman dare in France or Belgium to call the inhabitants of those countries slaves or tyrants? No, he would not; and let us ask, is there anything on our soil or in our atmosphere to make Roman Catholics slaves or tyrants? No, there is not. It is a spoken and written lie—it is a blasphemy against God and nature's God to stigmatise the Roman Catholics of Ireland as an exception to the inalienable rights of Roman Catholics of all countries. How, in the estimation of foreign nations, we degrade one another by faction! How much

nobler, how much more formidable we should be, had we all the Englishman's pride of country. The 'Papists' as well as the Protestant John Bull, exclaims in all the fervour of nationality—“England with all thy faults, I love thee still.” And why should not we—Roman Catholic and Protestant—love our country—yes, our country, with clime too genial to be polluted by slaves, breath—with a soil too rich to be trodden on by serfs?.....Let us, then, for the honor and pride of our country, invite, not repel, this disposition to fraternise. The Whig Government has done nothing during this present session of Parliament but pass a coercive measure, and under its peculiar provisions, transport one enemy. We have a voracious poor law, eating out the resources of the country, while millions of reclaimable acres invite enterprise—while our mines, fisheries, and other industrial resources are unexplored. How we should rejoice to see the brave Orangemen banded together against the centralising Government which plunders and neglects this doomed land—England's provincial farmyard!”

ST. PATRICK'S CATHOLIC SCHOOLS AND ASYLUM FOR FEMALE ORPHANS.

On Monday evening last, 10th instant, the anniversary dinner in aid of the funds of this excellent institution took place at the Freemasons' Tavern, Lincoln's Inn-fields. In the absence of the Earl of Arundel and Surrey, occasioned by rather sudden indisposition, the Right Reverend Dr. Morris very kindly consented to preside. The Right Rev. Chairman was supported by the Right Rev. Dr. Wiseman, the Hon. Mr. Langdale, Mr. Berkeley of Spetchley, Mr. Justice Thierry, Mr. Devereux, M. P., Messrs. Barnewell, Mr. Aston Blount, Rev. Messrs. Quiblier, Barge, Ainsworth, Bamber, Heptonstall, Hearsnep, &c. in all, nearly ninety persons sat down to dinner. After the usual loyal toasts had been disposed of, “Prosperity to the Institution,” the toast of the evening, evoked a most unctuous and powerful appeal from the Right Rev. Dr. Wiseman in its behalf, the result of which, in the amount collected, proved the effect which his lordship's glowing eloquence had produced. In the course of his address the Right Rev. advocate referred to the speech lately delivered by Lord Ashley in the House of Commons, on the condition of the poor children of the metropolis, and whilst he passed a well-merited compliment to the philanthropic exertions of that nobleman his lordship very feelingly regretted that the members, of our own body, who ought to have been foremost in the field, had not anticipated the exertions of that nobleman by originating schools for the education of their own numerous poor children, similar to those now known as the ragged schools of the metropolis. As usual, the children educated by the Institution were introduced into the room. On all occasions since these schools have been under the care of the amiable and excellent Christian Brothers, the children have presented a very interesting appearance; but never previously within the memory of those present who have been long connected with their support were their benevolent exertions so well rewarded as they were by the irresistible effect produced on their feelings this day. An exciting interest was of course created by the modest, and almost elegant demeanour of the orphan children, clothed, fed, and—better than all—religiously educated under the fostering patronage of the foundress of their asylum, the benevolent Mrs. Barnewell. Next to the always interesting feature, the boys, to the number of 320, many of them decorated with various insignia of merit, presented an unusually commanding appearance; and the distribution of the silver medals and other prizes to several of them by the Right Rev. Chairman, perfected the animating scene. On the whole, the occasion could not fail to leave an impress on the heart of every person present not soon to be erased. One proof of which is afforded by the fact that, in reply to the toast of “Our Protestant Benefactors,” two gentlemen rose, one of them a gentleman of the Hebrew persuasion, the other, as we understand, an Unitarian Protestant, each of whom very kindly pledged himself henceforward to be a permanent benefactor of the Institution. There was a more than ordinary attendance of ladies, who contributed very liberally towards the objects of the festival. As usual, a very effective vocal corps, aided by instrumental music, was provided by Mr Charles Kennedy.—Cor res. of Tablet.

CONVERSION OF A FAMILY.

We find in the *Catholic Advocate* the following interesting account of the conversion of a family of nine persons in the state of Indiana. It will perhaps be a matter of interest to know how these good people, who live about fifteen miles from this city, in a settlement almost entirely bigoted sectarians or Infidels, and who never had seen the inside of a Catholic Church before they attended divine service in Evansville, about the middle of last summer, were providentially called to the true faith and made to enter the one fold under one shepherd. The circumstances are these: nearly four years ago, I was called to their neighborhood, to attend a sick Irishman by the name of O'Brien, whose widow if now alive, lives somewhere in the vicinity of Philadelphia. It was late when I arrived, after a very cold ride, and I did not tarry there any longer than necessary, because there was no accommodation for man or horse to pass the night. I accordingly was obliged to start immediately after having assisted the dying man, at about sun set to return home or find night lodging somewhere else. It happened that the lady who is the subject of this communication was present at the administration of the Holy Viaticum and Extreme Unction, and at the death of Mr. O'Brien which happened some five or six minutes after my departure. This simple witnessing of the spiritual comforts which the Catholic Church imparts to her dying children, made a deep and lasting impression on her mind, so much so that on her return home, she told her husband what she had seen, and desired him in case of her falling dangerously ill, not to fail to bring to her bedside the Catholic Priest of Evansville. Her husband who, the day before, had visited the sick man for the last time, was also affected by the last bequest which Mr. O'Brien left to him in the following words: “Mr. A. . . . I wish I had something to give you before I die; but I have nothing but a poor Irishman's blessing if you will accept of it.” The blessing was gratefully accepted, and we may believe that in conjunction with the charity displayed by Mr. A. . . . towards the bereft widow and four young children—whom he kept about four months in his house and attended during the whole time as they were sick with chills and fevers, whilst at the same time half of his own family were down with the measles,—it drew from heaven those special blessings which have since been poured upon that family, without any other external help than that of some good books and some moral instructions. This is indeed the work of God alone, to Him be all the honor and glory. For ourselves, we cannot claim any share in it, the work was not brought about by our own efforts—we were only the unworthy instrument, by means of which, he vouchsafed to convey his mercies to those whom he had previously prepared by the divine influence of his grace.

Non nobis Domine, sed nomini tuo da gloriam, amen.

I remain, Dear Sir, with sincere regard, your devoted servant.

A. DEYDIER,
Catholic Priest of Evansville.

THE MEMORIAL ON THE DIPLOMATIC RELATIONS BILL.

The following extract of a letter just received from the gentleman to whom the Association of St. Thomas of Canterbury transmitted the Memorial entrusted to them, will be read with interest:—

I have received the petition for his Holiness, and will present it as soon as possible. If the English Parliament pass a bill on Diplomatic Relations without any clause derogatory from the rights of His Holiness, the ambassador will be received here; but the Pope has declared repeatedly that he will not receive any envoy from England if the bill be passed as it now stands. There are ambassadors here from every Court. If England acts fairly, the Pope cannot refuse to receive an ambassador from St. James's.

The Pope is well—he has showed great firmness and courage in his difficulties; it is quite evident he will not yield to threats. Yesterday, the clubs had a display in his favour. They are now trying to coax him to their plans by kindness. I hope God will give him strength to overcome all his enemies. He is a holy man, quite careless of the things of this world.

MAMMOTH ORGAN.—Mr. H. Erben, N. Y. has just completed a mammoth organ, said to be one of the largest in the United States, intended for the Cathedral in Detroit.

ANGLICANISM.

Amongst these twenty-seven dignitaries there may be twenty-seven standards of orthodoxy. Each of the twenty-seven Prelates who share amongst them the government of the English Church, may adopt a different test of eligibility in the selection of those to whom he delegates subordinate authority. Each may require a different exposition of doctrine from his clergy, and each may insist upon his own formula of doctrine and form of worship being the pattern by which the laity in his diocese shall be guided. There may be thus, at one time, twenty-seven infallibilities in the English Church. Dangerous as Protestants have always considered the dogma of Papal infallibility, the danger likely to arise from the introduction of twenty seven Popes is infinitely greater. If the Church of England is to mean anything beyond the corps of its chief officers, and the regulations by which they are guided; if it is—as it ought to be—a vast organisation of clergy and laity animated by a spiritual principle, where are we to find evidence of this in the disjointed mechanism which claims the name? Is the Church of England in the diocese of Exeter the same as in the diocese of Chester? Is it not a notorious fact that the avowal of a certain set of doctrines, or interpretations of doctrines, which is necessary to enable a man to obtain ordination in one diocese will form a valid ground of exclusion from ordination in another? Can any one at all acquainted with the subject deny that the self-same exercises and answers to examination questions which have enabled a candidate to obtain ordination from the Bishop of Peterborough, would ensure his rejection by the Bishop of London? And yet neither of these Prelates is subject to the operation of any law which can curb him in the exercise of his authority.—*London Daily Sun.*

PRUSSIA.—The King of Prussia was meant by nature (says the correspondent of the *Daily News*) to be a Protestant Pope, or at all events a kind of Archbishop of Canterbury, for the dominions of which, by some cross-influence, he was born to be the king. While the whole of Prussia's institutions were their very existence in suspense—while the position of Prussia in the Germanic nation is doubtful—his mind is taken up with his crotchet of patching up a Prussian Church, somewhat like the Church of England, out of the incompatible materials of the Lutheran and reformed (Calvinistic) Churches. The creed is to be the orthodox expressed in the language of German mystical metaphysics; the Prussian Minister at the Court of London is to compose the Litanies; and the King himself undertakes the dressing of the Clergy. The *Preussischer Staats Anzeiger*, of June 7th, contains a ministerial rescript relating to the convocation of an Evangelical National Synod.

CONVERSION TO THE CATHOLIC CHURCH.—On Monday last Thomas Moore, Esq., son of Captain Thomas Moore, of Liverpool, after having been from his infancy educated in the Protestant religion, was received into the Catholic Church by the Rev. E. Jennings, at the Augustinian Chapel, Black-street—*Galway Vindicator*

COST OF MOBS.—The County Commissioners, of Philadelphia state that the County has paid for damages, occasioned by riots and church-burning in 1844, \$261,495 09—and several suits for damages are still pending.

Births.

- JULY 8—Mrs. McCarthy, of a son.
- “ 13—Mrs Flemming, of a son.
- “ 13—Mrs Die, of a son.
- “ 13—Mrs Halfpenny, of a daughter.
- “ 13—Mrs Leahy, of a daughter.

Married.

JULY 8—George William Dupe, to Catherine Quirk.

Died.

- JULY 10—Daniel, son of Daniel and Eellen Moffat, aged 4 years and 6 months.
- “ 10—Margaret, daughter of John and Mary Fitzpatrick, aged 3 months and 14 ds.
- “ 11—Mary Mullowney, native of County Cork, aged 16 years.
- “ 12—Rev. Edward Daly, Parochial Clergyman of St Mary's, aged 24 yrs. s.
- “ 12—Michl. Harney, native of Clonmel, county Kilkenny, aged 61 years.
- “ 12—Mary Walsh, native of St. John's, Newfoundland, aged 32 years.