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

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

And Jesus answering, said to him: Blessed art thou Simon Bar-Jona because flesh and blood hath not revealed it to thee, but my father who is in heaven. And I say to thee that thou art Peter; and upon this rock I will build my Church, and the gates of hell shall not prevail against it.

And I shall give to thee the keys of the Kingdom of Heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven: and whatsoever thou shalt loose on earth shall be loosed also in heaven. S. Matthew xvi. 15-19.



Was anything concealed from Peter, who was styled the Rock on which the Church was built, who received the Keys of the Kingdom of Heaven, and the power of loosing and binding in Heaven and on earth?—TERTULLIAN Præscrip. xxii. "There is one God, and one Church, and one Chair founded by the voice of the Lord upon Peter. That any other Altar be erected, or a new Priesthood established, besides that one Altar, and one Priesthood, is impossible. Whoever 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 Jerusalem. Cat. xi, k.

Calendar.

- MAY 13—Sunday—V Sunday after Easter—St. Simeon and St. Iude.
14—Monday—(I Rogation) St. Paschasius.
15—Tuesday—(II Rogation) St. Isidore.
16—Wednesday—(III Rogation) St. Ubaldo.
17—Thursday—Ascension of Our Lord.
18—Friday—St. Venantius.
19—Saturday—St. Peter Celestine.

REVIEW.

Journal in France in 1845 and 1848, with Letters from Italy in 1847, on Things and Persons concerning the Church and Education. By Thomas William Allies, M. A., Rector of Launton, Oxon. London. Longman.

This publication more than bears out that favourable idea of Mr. Allies' openness and generosity of disposition which we expressed in reviewing a late work of his; and the distinction we drew between his public denunciation and that assumed by the great majority of the Tractarian party for the last three or four years. It consists of a Journal written by Mr. Allies in 1845, with occasional selections from that of his fellow-traveller, the Rev. C. Marriott, Fellow of Oriel College, of Letters written in 1847; and of another Journal in 1848. The whole is in a strain of the most enthusiastic admiration for almost everything Catholic which he has witnessed. This is indeed so much the case, that it is impossible for any extracts to give a fair idea of the general effect, though we will do our best to remedy this deficiency, and will occupy our present notice with such selections as may give our readers the best notion of the contents of the work.

However, we will not longer detain our readers from our promised extracts. The Guardian's comments on Catholicism are but poor game to hunt down.

France (says Mr. Allies at starting) is for more than one reason the most interesting part of the Catholic communion at present. There the divorce which all the governments of Christendom are now enacting in the Church, has been accomplished with the most harshness, contumely, and tyranny. The ample estates surrendered by the French Clergy in noble reliance on the generosity of their country, have been taken possession of by the State; which, admitting that the vast majority of its people are Catholic at least in profession, has recompensed this surrender by a grant to the Clergy yearly repeated, not a donation once for all,—and that in amount so unspesakably mean and inadequate, that every Frenchman of honour must blush for his country as he thinks about it. The immense majority of cures throughout France receive from the State a stipend of £31 a year; in larger populations this is extended to £48; in the largest of all, to £60. Moreover, in France the State has done, or is doing, what in England it will also do if it can; it sets up in every parish a schoolmaster without a creed, to teach children all kinds of useful knowledge, from which only a definite creed is excluded, and to be an antagonist to the clergyman in his proper sphere. Thus the existing generation of Frenchmen have been brought up since the tide of infidelity swept over their land; in too many cases they are not only infidels in present practice, but even their childish thoughts and associations were not Christian. The full harvest of the terrible convulsion of 1789 is being reaped—alas! it is

far from being yet gathered in. Infidelity not only stalks openly through the land, but bears open sway in it. There is nothing in which all those with whom I spoke were more agreed, than that "to respect human life" was against the Church and against religion. What a fact is this alone whereby to estimate the state of a country. If hypocrisy be the homage which vice pays to virtue, where stands that country whose public opinion requires no hypocrisy in the open profession of unbelief? For this and other reasons then, I think that the Church of God in France working by her own intrinsic powers, not only unaided by the world, but most cruelly afflicted by it, and so externally oppressed and degraded, that nothing but the inexpressible life of the Gospel could penetrate and lighten society under such conditions. God grant likewise that the [Anglican] Church may have in her need servants and handmaidens, priests, teachers, and sisters of charity, as disinterested, laborious, patient, and zealous, as He has raised up for her in France. This further may be said that, if France as a nation be ever brought afresh under the yoke of her Saviour, no condition of human society need be despaired of, nor the capacity of the Church of Christ to overcome any amount of obstacles doubted.

Of course the institutions mentioned in this Journal are but a plea of a multitude. None will feel more than the writer its great incompleteness. Still, this a field of observation which has been little worked, so that the mere partial breaking of its surface may produce fruit.

For instance:— I think no one can give even a transient look at the course of life pursued by the St. Sulpician for the education of the Clergy, without admiration at the astonishing care of the interior life taken by them, and the pains they are at to ascertain the due vocation for so special a work. —(Pp. 5-7.)

The strength of the Roman Church lies, not in anything that meets the eye, gorgeous cope, or charuble, or procession, or majestic ceremonies symbolising awful doctrines; not in anything that meets the ear, whether chanted psalm, or litany, or sermon touching the feelings or subduing the understanding; though all these it has, its strength lies deeper, in the hidden tribunal of conscience. The good Christian is not he who attends Mass or sermon; but he who keeps his conscience clean from the attacks of sin; who, overtaken in a fault, has straightway indignation upon himself, and submits himself to the discipline which Christ has appointed for restoring him.—Accordingly, in Catholic countries, we see the Priest truly respected, cherished, and obeyed by the flock, however much he may earn the dislike and suspicion of the worldly and unconverted. In Protestant countries, we see the pastoral office a nonentity; the shepherd of his flock is virtually a preacher of sermons. He knows the plague is ravaging them, but they will not bear the touch of his hand: he must see them perish one by one, but they will not let him help them: when mortification has begun, then he is called in to witness a hopeless dissolution, or to speak "Peace, peace, where there is no peace."—(Pp. 37, 8.)

No more interesting spectacle is there in the world to my eyes than the aspect and attitude of the French Church. Fifty years after such an overthrow as no other church ever survived, behold forty thousand Priests at work, under eighty Bishops, in the great task of winning back their

country to the Faith. Despoiled of all territorial power, of all political authority as Priests, of the possession even in fee of a single church, parsonage or palace, reduced to a state of even apostolical poverty, and receiving a miserable salary, paid as to merchant's clerks of the Government, with a temporal power jealous of all spiritual influence, and the whole mind of the nation infected with infidelity—year after year they are winning ground, they are making themselves felt, they present a front before which even the tyranny of centralisation pauses in its career, counts ever and anon they cost of the conflict, and recoils from its aggression. In the very midst of the corruptions of Paris, we are told that fifty thousand converts, the pure gold of the Church, exists as a centre, which is ever drawing more around them. Infidelity itself talks of the religious movement, and fears it, and would fain expel its most tried and valorous champions—two hundred destitute men, who begin their profession by the renunciation of their goods. How is all this done? What power is this which makes its way against such tremendous odds? If any fact was ever patent in history, it is this—let us not be ashamed to own it—it is the power of the Cross. The Bishop, residing in a palace which he has not the funds even to keep in repair, with a smaller income than a little tradesman in a country attorney, has no other channel for his cares and affections, than those five hundred Priests, who, with the pay of day labourers, yet charged with the intimate knowledge and pious guidance of souls, look up to him as their head and support, their defender and champion.—The Priest, detached from all human ties, representing in his life already that state where they neither marry nor are given in marriage, in his spiritual character greater than all other men, in his temporal condition lower than most.

Consider now the duties and habits of our own Church, in its present practical working, by the side of this of France. In the one, every Bishop or Priest offers daily the tremendous Sacrifice. Daily he has to appear in that most awful Presence where nothing unclean can stand; daily he is armed against those spiritual conflicts both for himself and others which he has to undergo, receiving "the holy Bread of eternal life and the Cup of everlasting salvation." In the other, the Priest at rare intervals, in the vast majority of instances only once a month, approaches the Source of life and death. But what is the inward condition under which each approaches it? The one is under complete spiritual life, that constant and rigorous self examination must be practised, and for every sin willingly committed after baptism penance be undergone and confession made: the other, left to himself in that work most perilous to human frailty, the conduct of one's own spiritual state, nor, again, that thus left to himself, he can work by a chart in which the hidden shoals are pointed out and his progress noted. All, on the contrary, in this inward life, so unspeakably important, is left a blank. How can he guide others never been taught to guide himself, or submit himself to another's guidance? For as to the duties of the Priest in these two Churches—in the one the very main duty which is far more important than all others, is the secret guiding of consciences laden with guilt, and in various degrees of purification; all public ministrations are immensely inferior to this in importance. Whereas in the other Church it is these public ministrations which alone exist in any degree of efficacy.—Again; in the one Church a complete

body of doctrine and a line of preaching are, set forth—in the other it frequently happens, that two adjoining Priests are at issue on the very first principles of Christian doctrine.—Again; in the one Church, for the more devoted spirits, religious orders and counsels of perfection exist, and celibacy is the condition of all superior spiritual vocations; in the other it is yet in practice doubtful whether counsels of perfection are not inventions of the Evil One, and whether the putting forth of celibacy as meritorious be not an infringement of the One Sacrifice offered on the Cross.—The work of educating the French Clergy is largely in the hands of the Congregation of S. Sulpice, a celibate body of course, and whose members are not paid, but merely clothed and boarded. They necessarily teach one uniform dogma; that is, within that sufficiently wide range of doctrine on which the Church has set her immutable seal. More than this, they impress one uniform sacerdotal mould the type, and exercise one discipline on all committed to them.—More yet than this; a severe ascetic and self-denying character is from the beginning attached to the sacerdotal life; they take the Apostle literally, "No man that warreth entangleth himself with the affairs of this life"; parents who consent to their children entering into the Priesthood think and speak of it as a "sacrifice," those who look forward to it have it set before them, and can count the cost before they take the first step. Few situations, to which they can afterwards be called require the exercise of greater self-denial than has been expected from them from the first. Does not this point out to us the quarter from which a reform among ourselves must proceed? Surely, before the laity become sound Churchmen, the Priesthood must be uniformly taught. But High Church and Low Church, not to mention the interminable shades of distinction in individual minds between and beyond them, are utterly incompatible with each other. After the doctrine of the Trinity they part company. Until then the Anglican Church teaches her Priests a uniform dogma, and moulds them in a severe uniform discipline, she cannot hope for any other fate than that her bosom should be rent with interminable heresies and divisions.

Again:— Are our universities at present a fit school for preparing men for a life of the utmost patience, self-denial, and humiliation? Is the sacerdotal type impressed there at all? Is anything like a uniform dogma known? Is it not precisely there that moral control is relaxed, and habits of indulgence are commonly introduced? Is there any attempt made to form the inward life and discern a man's vocation? Oh, is it not the severest censure of our Universities even to mention such things? And without any special training, without any knowledge of his inward state, the young man who has been used to unrestricted company, to studies almost exclusively classical or mathematical, to every kind of worldly amusement and sport, or to travel at the time of life most perilous to innocence, is taken and made a Priest of, and sent to the cure of souls in a parish. Can any state of deeper practical corruption than this be well imagined? Or any system

* This, of course, is not the place for entering upon such a subject, but Mr. Allies even understates the amount of disagreement between the Clergy of his own Church. For this very doctrine of the Trinity, as held by Evangelicals, is as different from the same doctrine as held by the more orthodox, as darkness is from light.

more thoroughly opposed to that purposed in the Church which is proverbially mentioned among us as corrupt.—(Pp. 346—53.)

In like manner, Mr. Mariotti pertinently observes—

What I have seen has led me to reflect bitterly on Mr. Bowdler's "Quid Roma faciam?" The answer is, *All that you try in vain to do in England.* For, in sober truth, he has only told us that what exists there in practice exists with us in theory. However, I agree with him that it is our duty to put it in practice at home. But how to get Ecclesiastics to live in primitive brotherhood and primitive poverty? How to bring people to confession? How to induce candidates for holy orders to submit to education? How to get the opportunity of restoring the daily Sacrifice? How to warm our churches with devotion, so that people may come in and be cheered and helped in their prayers? These are questions to which he has supplied no answer; and the answer is not easy. It requires every allowance for the reserved and retiring character of the English, to hope that we are not, even in comparison with the French, a fallen people.—(Pp. 107, 8.)

Mr. Allies, again:

I am greatly struck with the power exercised in the Roman Church by the great dogma of the Real Presence. It is the centre and life of the whole. It is the secret support of the Priest's self-denying mission; by it mainly the religious orders maintain themselves; the warmest, deepest, lowliest, most triumphant and enraptured feelings surround it: the nun that adores in silence for hours together, one from the other taking up that solitary awful watch in the immediate Presence of the King of Kings; the crowd of worshippers that kneel at the blessed yet fearful moment when earth and heaven are united by the coming down of the mystical Bridegroom into the tabernacle of His Church; the pious soul that not once or twice, but many times during the day, humbles itself before Him; the congregations which close the day by their direct homage to Him, as present in the three-fold nature of man,—body, soul and spirit; all these attest the deep practical import which the dogma of the Real Presence exerts on the Catholic mind. Are not their Churches holier to the believing soul than was the temple of Jerusalem when the visible glory of the Lord descended on it? For does not the single lamp burn in before the shrine indicate a Presence inexpressibly more gracious, condescending, and exalting to man? In Catholic countries the offering of direct adoration, the contemplation of the mind absorbed in the abyss of the Incarnation, never ceases one instant of the day or night. It is the response of the redeemed heart for ever making to Him, "who when He took upon Him to deliver man did not abhor the Virgin's womb." When I contrast this with [English habits]—I do not wonder at the Roman Catholic who regards the English Church as a sheer apostasy, a recoil from all that is controlling, and transcendental in faith to a blank gulf of unbelief.—(Pp. 331—8.)

In all this the language of an Anglican or a Catholic? The following will be very interesting to our readers: it occurs in the course of a conversation held by Mr. Allies with M. l'Abbe Ratisbonne, author of the *Life of St. Bernard*; a brother of the M. Ratisbonne, so miraculously converted from Judaism by a vision of our Blessed Lady.

He said—"My brother, two hours after his conversion, was seen by cardinal Mezzofanti, who was ready to throw himself on his knees in adoration to God. Nothing was known of my brother at Rome, and at first great apprehensions were entertained as to what his character might be. He had never read two pages of the Bible; never received any religious instruction whatever; was altogether of a light and superficial character. The Blessed Virgin appeared to him as close as I am to you; she made a motion to him that he should remain quiet under the Divine influence. On rising out of his ecstasy he had received intuitively the knowledge of the Christian Faith. He came and lived three months with me; I never talked with him as to what he should do, I carefully abstained from exercising any influence over him. I had, indeed, great apprehensions of him, as to what his future life would be at the end of that time. I said to him, 'I am going to offer Mass for you, to know what your future vocation will be.' He replied, without the slightest hesitation or emotion, 'I am in

no doubt about that. Two courses are open to me: one is to become a Priest and to live here with you—the other is, to enter into the Company of Jesus. I don't know what that is, but I shall become a Jesuit' I was very much astonished. 'As tu bien réfléchi?' je lui dis.—'Je n'y ai pas réfléchi, mais, la S. Vierge me l'a dit'—He knew so little what the Jesuits were; he had so great an apprehension what would happen to him; that when he left me he agreed that if he was unhappy, he would put a certain mark in his letter for me to come and see him—but now, since he has been three years among them, he has never had even l'ombre de la peine, I believe he has more than once had a repetition of the grace he had at Rome; but I have never asked him on the subject—Previous to his conversion he never had visions or anything of the kind.—(Pp. 45—7.)

We beg to draw attention to the three letters written by Mr. Allies and his two friends, Messrs. Wynne and Pollen on their visit to the Adolorata." We need hardly add that all three were most fully convinced of the truth of the miracle of which she is the subject. We would also refer to the careful and laborious examination made by the author into the evidence for two miraculous cures of blindness which took place while he was in France, and his firm belief in their truth. But it is endless to specify all the particulars in this volume which will interest our readers, nor do we happen to be acquainted with any Catholic work in English, which is so replete with most valuable information as to the circumstances of the French Church

The Cross;

HALIFAX, SATURDAY, MAY 12

THE CATHOLIC BILL OF INCORPORATION.

"Alter rixatur de lana saepe captiva
Propugnat nugis armatus —"

The Bishop of Nova Scotia objected to Corporations Sole. He felt perhaps, that his own beloved flock would not wish to see himself transformed into a Corporation. But, in the Catholic Church, the case is very different. Catholic Bishops have neither wives nor children to provide for. Catholic Bishops have been distinguished in all ages for their munificent patronage of all that contributed to the spiritual and temporal welfare of mankind. They erected magnificent Cathedrals, they collected valuable libraries, they built splendid Colleges, they engaged learned professors, they opened charitable asylums for every species of human suffering and human misery. It was well for posterity as for their contemporaries that they were sole and single.

His Lordship next objected to a proposition! In his mind there seemed to be a mighty difference between Bishop of Halifax, and Bishop in Halifax!

"Strange that such difference should be 'Twixt Tweedledum and Tweedledee'" The Hon. Mr. McCully very clearly exposed the puerility of this very silly objection, and impaled the Bishop on the horns of a dilemma. Dr. Walsh was entitled the Roman Catholic Bishop of Halifax, that is, the chief Pastor of those in the Diocese of Halifax who were united in communion with the See of Rome. As such he claimed no lands nor public property. As such he sought to exercise no jurisdiction over any but those who willingly declared themselves to be members of his flock. Dr. Inglis would not, could not deny that Dr. Walsh was a Bishop, that he was really invested with the Episcopal dignity, that he was acknowledged to be the supreme pastor in the greater part of Nova Scotia of those who professed the Catholic Faith. Why then be so sensitive at the simple declaration of the truth? The Roman Catholic Bishop did not seek to interfere with any of the titles, prerogatives or privileges of the Church of England Bishop, whose existence in the Legislative Council is a standing insult to five sixths of the people of Nova Scotia. We therefore think the objection of this unjustly-favoured pet of ascendancy, to be vain, captious, puerile, totally unworthy of the boasted enlightenment of the nineteenth century. If the title of Roman Catholic Bishop of Halifax were to deprive the English Bishop of his title, of his Church, of his glebe lands, his school lands, his seat in the Legislative Council, or any of those temporal advantages with which State-manufactured Bishops are so specially favoured, we could not complain much of the opposition of Dr. Inglis.—But no such terrible consequences would have

followed, if this formidable proposition of Walsh inserted in the Bill—Roman Catholic Bishop of Halifax does not clash with Bishop of Nova Scotia, nor does it include a Seat in the Council, nor School nor Glebe Lands. It imports a spiritual office, a spiritual jurisdiction. The Catholic Church has been often plundered of her Church Property but she has never ceased to discharge the functions of her glorious mission on earth. Her Bishops both in poverty and persecution, as well as in the sunshine of temporal prosperity, have administered her Sacraments, announced her truths, and saved the souls of her children. They are the Bishops of the Soul and not of the body, the rulers of a spiritual and not a temporal power, the princes of a heavenly, and not a transitory Kingdom. The Chief pastors of the Catholic Church have always proved that the souls of their people were their principal care. Others might command the services of the Body, theirs was the dominion of conscience.—Others who without any title of Episcopacy claim the character of Bishops, may become peers of parliament, and holders of vast property, and receivers of enormous fines, but the Bishop of the Catholic Church envies them not. His Kingdom, like that of his divine Master, is not of this world. Others so-called Churchmen may degrade themselves as men, and as ministers of the gospel by accepting their prelate titles from pettecoat primates, and their lordly prerogatives from a motley group of parliamentary nondescripts who may be "Turks, Jews or Atheists" for aught we know, but the Catholic Bishop, derives this order, his jurisdiction, his title and his princely rank in the Church of God from the vicegerent of Christ on earth, from the Successor of Peter on whom the Church was built, from a Sovereign who sits on the throne of the Caesars, from a King whose monarchy was ancient in the days of Charlemagne, from a potentate to whose court the whole civilized world were attracted for many centuries before William the Norman subjugated the Saxons.

There are about six or seven hundred Catholic Bishops in the world, and whether we consider their rank and dignity in the Church, their important influence throughout the world, the high birth of some, the profound learning and extraordinary virtues of others, the unceasing services which they render to civilization, to humanity, to religion; this glorious Episcopate in any point of view forms the most respectable, the most august Body of Nobles that the earth has ever beheld. The dignitary who is elevated to the highest power in the world to the rank of a Prince of the Church and incorporated with this Nobility of real grandeur, would surely never dream of seeking an acknowledgement of his sublime and spiritual peerage from the Legislative Assembly of Nova Scotia! Oh no! Dr. Inglis, you might have kept that small arrow in your quiver. Buonaparte once upon a time complained of the Chief Bishop in the Catholic Church, because he interfered with his ambitious schemes of universal dominion. "The Pope," said he, "keeps all the souls to himself, and flings me the worthless carcasses!" Just so. Napoleon might subjugate the body, but he could not usurp the dominion of the heart. The English Protestant Bishop, the creation of the state, the sorry suffragan of a woman—who, despite of reason and Scripture, presumes to claim the Headship of Christ's Church!—this Lawmade Bishop, we say, may keep all his empty titles, and lands, and revenues, and prerogatives to himself; he may exercise a nominal power without a shadow of control over those who call themselves his flock; he may enjoy in Nova Scotia an unjust monopoly of honors to which the Chief Pastors of other denominations have as good a right, and we are sure that the Catholic Bishop of Halifax, that is, the only Bishop in or of Halifax validly consecrated, and lawfully sent, will never seek to deprive him of one syllable of his dabbled titles, one acre of his lands, one pound of his revenues, or one inch of his uneasy seat at the Legislative Board.

Verily, verily, it was bad taste in his Lordship to quibble upon such puny puerilities.

We will discuss the question of Usurpation and other objections in our next.

We could relate some painful instances in proof of this assertion. They do not, however, reflect in any way upon Dr. Inglis as an individual. No one can be more bland or courteous in his intercourse with his people. But the cases we allude to spring from the unhappy system of Anglican Episcopacy, under which the silly sheep have dominated over the shepherd.

THE PENITENTIARY.

Our readers will remember that not long since we pronounced our opinions on the foolish system adopted at the Halifax Penitentiary. We did so in reference to the abominable sacrilege which was committed in St. Mary's Church.—The remarks which we then made have been amply confirmed by the events of last week.—The pair of ruffians who perpetrated that scandalous outrage were recently put on their trial, were found guilty and sentenced to four years imprisonment in 'the gilt cage' at the North West Arm. Had they been put in the pillory or whipped at a cart's tail from one end of the City to the other, it would have been a small punishment for their enormous crime, and indeed some ignominious punishment of the kind is required in Halifax to deter miscreants from plundering their neighbours. At present law has no sanction here. There is no adequate punishment for offences, none, of which a villain is afraid.—In the case of the two Soldiers a most barbarous and wanton outrage was committed; very valuable property was abstracted and injured, the feelings of an entire body of Christians were wounded, and in a religious as well as artistic point of view no amount of money could replace some of the rare, precious and costly articles which were destroyed. Nevertheless, within four and twenty hours after sentence was passed, the two sacrilegious robbers accompanied by several others made their escape from the moek prison, and after the piratical seizure of a vessel have escaped from the hands of justice.

Comment would be superfluous. The Penitentiary is allowed by all parties to be a downright humbug, a mockery, a delusion, and a snare. The money expended on that institution might as well be flung into the North West Arm. The retention of the Governor in office after his former exploit was an insult to common sense, and an outrage upon public feeling. It is now proved by experience that he is either incompetent or unfaithful. No alternative is left to those who have to deal with his case. Shame upon our Executive Government if they do not apply an instant remedy to this flagrant abuse!

• Since the above was written, we have heard that the Governor has resigned.

THE IMMACULATE CONCEPTION.

On the Third Sunday after Easter, Public Prayers were offered up throughout the Diocese of Halifax for the intentions of the Sovereign Pontiff as expressed in his Encyclical of the 2nd of February, which was recently published in our Journal. Great numbers of the faithful approached the Sacraments on this occasion in order to pray with more efficacy and to obtain the benefit of the Indulgence which had been granted by the Bishop. The following Circular had been previously directed to the Clergy.

ST. MARY'S, Halifax, 26th March, 1840. 1
REV. AND DEAR SIR,

I am desired by the Bishop to inform you that Our Most Holy Father Pius IX. has addressed an Encyclical Letter dated Gaeta, Feb. 2. to all the Prelates in the Church in which he declares his intention to consider without delay, the propriety of defining as an Article of Faith that the Blessed Virgin Mother of God was Immaculate in her Conception. In order to obtain all the light and wisdom which will be required to decide this grave and important question, His Holiness wishes that public supplications should be offered up by the Faithful throughout the world.

To fulfil the pious desires of the Sovereign Pontiff the Bishop has appointed the third Sunday after Easter the Feast of the Patronage of St. Joseph as an appropriate day upon which these supplications should be offered up to Almighty God. His Lordship wishes that due notice should be given to the Faithful and that on the appointed day public prayers be offered up in each Church for the special intentions of His Holiness.

The Hymn *Veni Creator Spiritus*, with the Versicle and prayer, is to be sung or recited before Mass, and on that day, by virtue of powers confided to him by the Holy See, the Bishop grants a Plenary Indulgence to all the Faithful in the Diocese of Halifax who shall worthily receive the Sacraments of Penance and the Most Holy Eucharist.

His Lordship further desires to be informed at your earliest convenience of your own opinion and the feeling of the Catholics in your district respecting the Immaculate Conception of the Mother of God.

I have the honor to be, Rev. Dear Sir,
Yours truly,
P. L. MADDEN.

HOLY WEEK IN CARLOW.

The solemnities of "the Great Week" were performed here with their usual magnificence, and it is the unanimous opinion of the Bishops, Clergy, and laity, that the effect produced by these sacred rites was even more extensive and deep on this occasion than on any which preceded. On Palm Sunday "the Passion" was sung in a very pathetic manner by the Very Rev the President of the College, the Dean, and the Prefect of the Lay Department, all three habited as Deacons. The Deacon of the Gospel, and the Sub-Deacon, on this day (as the function took place in the chapel of the college), ministered in albs only, folded chasubles being disallowed "in minor churches." On Wednesday evening (the cathedral being still occupied by tradesmen engaged in setting up a portico of the grand painted window, now nearly complete, through the exertions of the Rev. G. Fitzwilliam Hume), Tenebrae was chanted in the above chapel. But on Holy Thursday the noble cathedral itself was the theatre of the sublime rite of the Consecration of Holy Oils, of the general Communion of the Clergy and of multitudes of the laity, as also of the Procession of the Host to its Repository. Invitations to the neighbouring Clergy supplied the prescribed number of Priests, that is, twelve, with Deacons and Sub-Deacons. The good Vicar General always cheerfully comes from his residence in Bagenalstown to assist at this august ceremony. By the way, the hymn "O Redemptor," which is sung alternately by two chapters and by the choir during the Procession of the Oil of Catechumens and Holy Chrism, was beautifully translated into English verses by one of the students, to help his companions to enter into the spirit of what they witnessed. As for the Procession to the Repository, I could not convey an adequate idea of its beauty, order, and solemnity. The canopy carried over the Bishop, bearing the Chalice of Reposition, and his Assistant Deacons, was of ample and most graceful proportions, the hangings, being ornamented by the arms of the Cathedral of Leighlin, fourteen times repeated, and alternating with crosses. It was borne by six Ecclesiastical copes. Imagine the effect produced by eighty clerical students in surplices, twelve Priests in white chasubles, and the varied and striking appearance of processional cross, candelabra, tapers, torches, mitre, pastoral staff, censers fuming with fragrant incense, and very many of the devout prostrate in silent adoration as this mysterious array passed! After the publication of an Indulgence for all present, Vespers were recited, and the deputation of the Altar performed. In the course of the day, the Clergy again assembled for Complin, and for Tenebrae in the evening. The Lamentations were well chanted, particularly the last, which on each morning was given in the style of the Sistine Chapel. On Friday morning, Prime, Terce, and sext were recited, and at ten o'clock None, after which the service of the day commenced by the Lesson from Osee (chap vi.) chanted admirably by the Rector, Mr Lyons. The Celebrant on this occasion was the Rev Vice President. The Passion according to John was sung with great effect by the same individuals as on Palm Sunday. Never did the striking ceremony of prostrating before the crucifix and kissing its foot make so lively an impression in our cathedral as on this occasion; for the existence of scaffolding in the choir, which is behind the altar, brought on the necessity of forming a temporary choir in front, and such an one is vastly better suited to the performance of the higher functions. The Procession was equally as devout and regular as that of yesterday, but more subdued, in consequence of the disappearance of festive vesture. The Bishop, Celebrant, Deacon, and Sub-Deacons alone were vested in black, the Ministers wearing Chasubles folded in front. The effect produced by these processions, as well as the appearance of the sanctuary when surrounded by the torchbearers, was glorious, and should help to silence the tiresome objection, that Catholics on this day give to the Cross the same honour they pay to God. The Divine Office was recited as before, and on Saturday, at ten o'clock, the new fire and the five grains of incense were blessed in the porch, the Deacon officiating. The joyous Præconium, or announcement of the Paschal solemnity, was sung by the Professor of Moral Philosophy, one who is eminently qualified to exhibit all the beauty and grace of this fine composition. After the Litany, the altar and its ministers were no longer clothed in violet, and the Mass of the Night of the Resurrection (the most cheerful Mass of the year), was cele-

brated in rich robes of white. On Easter Sunday, Pontifical Mass, Vespers, and Benediction (during which burned the Paschal Candle, on which was inscribed words thus translated.— "This is the Paschal Solemnity," and "Holy Father, accept the Vesper offering of this incense" functions more than usually grand, gave a fitting termination to the dignified and edifying solemnities of the week.—Correspondent of Tablet.

According to the opinion of some critics, this translation 'accept the Vesper offering of this Incense' would not be correct. The words in the text are, *Incensum hujus Sacrificium Vesperatum*, and it is alleged "that the word *Incensum* is a passive participle (agreeing with *luminis* or *cerei* understood) and that it refers to the light of the Paschal Candle itself and not to *Incensum*. Throughout the outline of the *Exultet* there is no allusion to the blessing of frankincense. In the Sacramentary of Gelasius the Blessing of the Paschal Candle is entitled *Benedictio Super Incensum*, and the very words of the Blessing show that *Incensum* refers to the Candle itself, *Veni nunc ergo, Omnipotens Deus super nunc incensum. larga tuâ benedictionis infusio. If frankincense were meant, it would be *super hoc incensum*. In the Ambrosian rite at Milan, instead of the word *incensum* in this prayer, we read *super hunc ignem*, which proves that the light of the candle is meant. We find an instance in the Vulgate where the word *Incensum* signifies any thing burning, viz. *Holocausta medullata offeram tibi cum incenso arietum* (Ps 65 v 15.) Hence we would prefer the following translation of the Suscipe Sancte Pater. Receive O Holy Father the evening Sacrifice of this burning taper, or this lighted Candle. We know that the English Missals contain the other translation, but we do not believe them to be correct. We have often observed what we think a similar mistake in our Prayer Book translations of the Commemoration *Sanceta Maria succurre miseris &c.* where the words. *Intercede pro devoto femineo sexu* is invariably rendered, *Intercede for the devout female sex*. But, this version though so very complimentary to the Ladies, we have never believed to be the true one. Many of the female sex are certainly devout, but the Church is not fond of paying unnecessary compliments in her Divine Office. By the words *devoto femineo sexu* we have always understood the female sex who are consecrated by vow to God in Religion. *Devotus* literally means one that is bound by vow. The context in the Suffrage alluded to, fully bears out this interpretation.—For we have first the entire people, of both sexes '*Ora pro populo.*' Next we have special mention of the Clergy. *Interveni pro clero*; and finally that portion of the female sex who have made religious vows to God, and who have been always objects of special favour and solicitude to the Church. *Intercede pro devoto femineo sexu.*—EURE OF CROSS.*

STATE OF THE COUNTRY.

PROGRESS OF INSOLVENCY IN IRELAND.—The reports of the proceedings before Mr Commissioner Farrell, now on circuit in the South, present a very curious picture of the spread of Insolvency amongst almost all classes. In Cork, on Tuesday week, the county cases were entered upon. They included two Parish Priests, two clergymen of the Established Church, two medical doctors, the Hon John B Lysaght (son of Lord Lisle), some of the minor gentry, and a number of farmers. Two or three of those cases were of tenants holding large farms, who were opposed for non-payment of rent, and they declared, in defence, that they had expended considerable sums in draining and improving the land. The commissioner took occasion to remark, "as to claims for compensation by an insolvent tenant, there was no law in this part of the country to compel a landlord to satisfy those claims, if they were really just." Generally, the insolvents were discharged on their petitions.—Correspondent of Morning Chronicle.

DUNOVARAN.—The state of our poor here is truly appalling. The poorhouse, originally built to contain 700, has now four auxiliary branches. The number of inmates at present is over 3,400! And, however paradoxical it may appear, notwithstanding the continuous drain on human life by incessant deaths, averaging at least thirty in week for the last three months, there is no appearance of the number of the inmates being soon diminished. As war succeeds war, so is the vacuum created by death filled up by the constant influx of more wretched victims! On

how deplorable is the state of our unfortunate country!

BALLINACRE, CLIFDEN.—The Rev. W. Flannelly writes thus.—"Every hut in the district is full of dysentery, and even along the hedges the unfortunate evicted outcasts may be seen perishing of neglect." He then gives several instances of deaths from starvation, and continues.—"The whole population will be swept away on the half-pound system, especially as there is no medical aid of any sort in this wild and extensive territory."

ASHFIELD.—The Rev P P Ward also gives a painful account of the state of the poor in his parish.

TWENTY DEATHS A WEEK IN ONE PARISH.—Kilmeena. Westport, April, 1849.—The Rev Mr Hardiman, of Kilmeena, writes to us as follows:—

"Sir—I am sorry to have to inform you that since this day week twenty-eight poor creatures have died in this parish; at least twenty of these most certainly have died of starvation!! It was, of course, vain to think of holding inquests, as I assure you in sober sadness, ten coroners would not be sufficient to attend this union, which at present is nothing better than one extensive field of death. No doubt, yourself and your readers are heart-sick of those gloomy details which, day after day, darken the columns of the Freeman. I shall, therefore, not venture to describe more than one case out of the black catalogue of last week. Here it is:—In the townland of Ballinlough (the property of Lord Sligo), in this parish—where lately stood a large village, but now a cluster of roofless walls—in a shed, died of slow starvation, on Saturday last, the Widow Cusack. Her daughter, as was natural, approached the body of her mother, and made an effort to cry over it; but, in the effort, she fell across the remains of her parent and expired!!—and a little grandchild, about ten years old, died the same morning in the same hovel, and of the same disease—absolute starvation.—The three were carried out together to be buried."

FEEDING ON HORSE FLESH.—The Rev James Meagher, Parish Priest of Upper Church, in a letter to the Tipperary Vindicator, says:—"I not long since attended the deathbed of a poor widow, who, with four orphans, had lived for three weeks on the flesh of an old horse, preserved for that length of time from getting putrid by salt."

STARVATION.—The Rev Mr Callanan, Protestant Rector of Loughborough, writing on the 5th of April to a friend, says.—"No later than last week a labouring man of mine saw six dead bodies on the roadside—the bodies of poor famine-stricken people—who were brought from Loughborough to Adelphi, going and coming a distance of eighteen miles, to be inspected by the vice-guardians. I could appal you and the community by the horrors of famine I could relate—such as our poor people dying by the wayside, and afterwards being eaten by sea birds, and after perishing of hunger being eaten by rats!"

A NOBLE EXAMPLE.—When we are about to commence our labours last night, an humble citizen, who had evidently but just concluded his daily toil, asked an interview. The interview was short, he wanted not to talk—not yet to flourish in print—he wanted to save a life. His speech was brief—it was this:—"I want you, Sir, to send this pound to Dr McHale, it is all I can spare, but I know he will make it go as far as he can." We asked the name of the donor that the gift might be acknowledged, but the generous man replied, "Sir, I am a poor man, and don't want to be in print—tell his Lordship it is from a 'working man,' who read his letter, and felt that his meals would not do him good if did not share them with his starving countrymen."—Freeman.

RELEASE OF MR. DUFFY.

Shortly before five o'clock on Saturday evening Mr. Duffy's recognisances having been perfected, and declared to be unexceptionable, the portals of the prison were thrown open, and the captive after nine months' gloomy duration, was set at liberty—bankrupt in pocket and impaired in health, but still a child of good fortune, when his fate is contrasted with that of the misguided men who have paid the penalty of their crimes by the forfeiture of freedom and the utter annihilation of an ill-directed ambition. After the jury were discharged a vast crowd of persons remained in Green-street, and on Mr. Duffy being recognised as he was stepping into

a covered car, in company with his wife and a few friends, his appearance was hailed with a loud shout of exultation. His securities were Mr. Grace, the bookseller, of Chapel-street, and Mr. Dillon, the auctioneer, of Henry-street. After this, the second failure of the trial by jury experiment, it is questionable whether it would be discreet to hazard a third attempt at what seems to be a forlorn hope, another defeat serving no better end than to lower still further in public estimation the "great palladium" of human liberty as it may be justly called in England, and with equal justice nicknamed in Ireland. Meanwhile the whole country is heartily sick of those proceedings; and wide-spread indeed will be the rejoicing if this, the latest, is also deemed to be the last "State trial" during the present generation. Tranquillity—superinduced more by the powerful agency of hunger and pestilence than by the potency of bayonets and prosecutions—has been perfectly restored! and it is now high time for statesmen to grapple with the evils of Ireland, and to show that there is a will as well as a way to govern the country. With respect to Mr. Duffy's jury it is stated, and I believe with truth, that seven stood out for an unqualified acquittal, this majority being composed of the four Roman Catholics—Messrs. Farrell, Fallon, Egan and Kelly, and three Protestants, namely, Mr. Saunders, the foreman, Mr. Myers, and Mr. Morrison.—Correspondent of the Times.—Before returning with his friends, Mr. Duffy, addressing the Court, said—"My lords, it would be a great satisfaction to me if your lordships would permit me, before leaving the Court, to say, with most unaffected sincerity, that I am deeply sensible of the absolute impartiality with which the Judges have tried this case; and I am not in the habit of making profession which I do not feel I am justified in making." Mr. Justice Jackson—We have only done our duty, Sir.—The Freeman's Journal says:—"Mr. Duffy has not been abroad since his release, and for a part of the time has been confined to his room and unable to receive the numerous friends who called upon him; but yesterday he was almost quite well."

[From the N. Y. Freeman.]

CANTON, Jefferson co., N. Y. 12th April, 1849.

Mr McMaster: Dear sir—Thinking that you might be interested in knowing what progress religion is making in this section of the State, I send you a few facts of which you may make such use of as you see fit.

Few counties in the State can boast of a more rapid increase of Catholic population within the last few years than Jefferson. Lying along the St Lawrence river and Lake Ontario, it has lately become the home of many Irish and French emigrants from Canada: while its fertile soil and healthful climate have attracted many who land in New York. Unimproved lands in this vicinity can be bought at from \$3 to \$5 per acre; improved farms at from 12 to \$25. No country can be found better suited for dairying purposes than this, and in a little time none will have more ready access to market. The various harbors on the lake and river, the canal now being constructed from Rome to this village, and the rail road from Rome to Cape Vincent, together with our numerous plank roads will soon afford sufficient outlets for the rich products of our soil. Farmers with a small capital would find in this county an excellent home. Laboring men usually receive from 75 to 87 cents per day, but unless acquainted with farming, they will not always find ready employment.

There are, at present, 8 Catholic Churches in this county in which the holy mysteries are celebrated, besides 3 others which will be finished within two or three weeks. On last Palm Sunday, Mass was said for the first time in the very pretty church just built in Lafargeville. A large and very handsome building—formerly a Protestant meeting-house—has just been purchased by Rev Mr Power, and will shortly be fitted up as a church for the Catholics of Antwerp. At other points within the county, I understand that arrangements are making for the erection of churches.

The rapid increase of Catholicity is mainly owing to emigration. Still we have, occasionally, the consolation of seeing some of our Protestant brethren admitted into the fold from which they are wandering.

Last Sunday, during the solemn High Mass, our zealous pastor, Rev Mr Power, received the profession of faith and afterwards baptized Mrs R Gallagher, and Miss Sarah Anne Cusack—the first an Episcopalian, the second brought up as a Methodist. The care with which these ladies had been instructed in the Catholic doctrine, the depth of their convictions, and the solemnity with which they made their vow of perpetual adhesion to that faith "without which no one shall be saved," was at once conspicuous and edifying.—Correspondent of Freeman.

Hymns of the Heart.

No. 17.

FEDERIS ARCA.

Holy of holies! read the veil
Before thy throne of gold:
Ark of the Covenant, all hail,—
The Virgin we behold!

Bright cherubim and seraphim,
In one mysterious crowd,
Expand the everlasting hymn
That rolls from cloud to cloud.

Oodours, in folds of fragrant fumes,
Pervade the ravish'd skies.
Whilst angels form, with arching plumes,
A firmament of eyes!

Their gaze, and as the gaze, they shine.
And as they shine, admire,
With adoration all divine,—
All love,—all life,—all fire!

No temple there is made with hands
By human priesthood trod,
Alone the once-slain Victim stands,
The living Lamb of God!

To Him the blessed Mary prays,
With Him she intercedes;
The Church, around her, homage pays,
For whom her mercy pleads.

Oh! that on earth we yet may bear
A part with those above;
And mingling oft in spirit there,
Be swallow'd up of love.

ITALY—ROME.

THE SIEGE OF GENOA.—General La Marmora entered Genoa on the 11th inst. An amnesty was conceded to the inhabitants by the Government of Turin, from which twelve persons only, being those of the ring-leaders of the rebellion who have rendered themselves most obnoxious by their indecent and outrageous proceedings, are excepted. Their names are, Avezzana, Constantino, Rota, Lazzotti, Maschio, Accame, Albertini, Guanove, Cambiaso, Campanella, and Pellegrini. Genoa (says the correspondent of the *Morning Chronicle*) is a veritable eagle's nest, built amongst the cliffs of the Appennines, and shows that a due amount of military sagacity and discernment must have been possessed by its ancient founders, the Saracen pirates, who have doubtless transmitted something of their lawless, rapacious, and blood-thirsty habits to its present inhabitants. Every height which surrounds it is crowned by an elaborately constructed fortress, each being connected with the other by a line of wall, and within the shelter of this mighty barrier, the majestic city of the Dorias might repose in safety, and laugh in scorn at the attempts of any number less than 100,000 men, were its defenders but moderately acquainted with the means of availing themselves of their own advantages. If the rabble rout of drunken or intemperate helots by whom these noble *points d'appui* were occupied had known what to do with them—if they had shown the smallest share of foresight or common sense in their defensive arrangements, they could never have been driven out of their dens without an immense expenditure of human life. But General La Marmora's arrival before Genoa was so speedy, his attack so sudden and resolute, that no time was left them (if they possessed the head) for organisation; and a few companies of riflemen have placed General La Marmora in possession of positions which, if judiciously defended, might have cost thousands of lives, with no greater loss than that of some one hundred and fifty men killed and wounded. Of the Genoese, some hundreds have probably fallen. Having made himself master of this line of defence, which completely commands the city and harbour, the Sardinian commander made use of the artillery he found mounted on the ramparts to send a few bombs, chiefly *in terrorem*, amongst the rebels, which were not long in producing the desired effect.

THE ROMAN STATES.—The *Milan Gazette* publishes a letter from Rome, of the 31st, stating that Mazzini has only accepted the triumvirate in the hopes of being invested with the Dictatorship. Heavy contributions are being imposed by the rebel government. Banker Torlonia has been taxed at 120,000 scudi (666,000*l.*); Mark Anthony Borghese, at 35,000 scudi (194,

300*l.*); Prince Rospiigliosi, at 17,000 scudi (94,350). The sacred vessels of the Paulina and Sustain have been sent to the mint, together with the golden rose prepared for Easter, and intended as a present to one of the sovereigns. It is of exquisite execution and valued at 400 scudi. All the functionaries of Rome who have not adhered to the Republic 300 in number) have been dismissed. The *Univers* says:—"We have received news from Rome and Gaeta up to the 4th. The conferences on the affairs of Rome were opened at Gaeta on the 30th March, between the plenipotentiaries of France, Austria, Spain, and Naples. If our information be exact, the representatives of the Catholic powers first examined if the re-establishment of the Sovereign Pontiff in his States could not be effected by pacific means; but this, as the reader will divine, was decided in the negative. The armed intervention of the Powers from which Pius IX. has demanded assistance has been recognised as indispensable and urgent. The plenipotentiaries subsequently occupied themselves with the means of execution, and with the part which each of the States should take therein. No definitive solution was come to up to the departure of the packet-boat. Our correspondent causes us to fear that the part taken by France has not responded to what the Pope was entitled to expect from the eldest daughter of the Church. The indecisions of the Ministry have, it is said, caused our representative to hold a language which, whilst expressing the best intentions, tends to continue a situation which the delays of diplomacy render every day more deplorable." The *Univers* publishes the following letter from Rome, dated the 4th.—"The news of the defeat of the Piedmontese army arrived here on the 26th ult. It would be difficult to tell you the effect which it produced on the men of the faction which governs. In the Constituent Assembly the news was given by the Minister of Foreign Affairs with many oratorical precautions. Our comedians continue to perform their part, and in order to palliate the effect of the defeat of the army of Charles Albert, Sterbini announced an insurrection in Lombardy, and the proclamation of the Republic in the Abruzzi. To confirm this official statement, bills were sold in the streets, entitled, *Vittoria dei Lombardi contro i Tedeschi*. But apart from these official declarations the triumph of Radetzky exasperated the demagogical party, which begins to dread the approach of the *Barbarians*. A good deal of activity is displayed at the Ministry of War, and the people play at soldiers with enthusiasm. All our bells will soon be converted into cannon, but our foundries have thus far only given pieces which burst at the first discharge. Some inquietude is, consequently, felt as to the manner in which the guns will be made to act before the cannon of the *Tedeschi*. As for the bravery of our soldiers, it cannot be called in question. On the 1st there was a singular spectacle, the doors of the Palace of the Inquisition were opened, that the people might see what had been the tyranny of past Governments. In each room a person was placed to describe the tortures of the prisoners who were thrown into this hell. Some persons, however, declared that they would not mind passing their days in prison, if they were subjected to the *regime* of the prisoners under the paternal Government of the Pontiffs. When the prisons of the Inquisition were thrown open, only three prisoners, as is known, were in them—a Priest, a Bishop, and a Nun. This prison was only a place of correction for persons of a sacred profession, who scandalously outraged the duties of their ministry. The guilty were detained less for punishment than to be placed in the impossibility of doing injury. To crown this spectacle, a band of wretches, pretending to be irritated at the horrors they had witnessed, went vociferating about the streets, and to shew their indignation against the holy office, they smashed the windows of a coffee house, at the corner of the Place de Trevi, and then dragged out a poor old Priest, and made him go with them. They subsequently compelled him to ascend a church porch, and preach in favour of the Republic, and of the Red and Social Republic. The poor man ceded in order to escape from them. Not only did they make him cry, 'Hurrah for the Republic,' but 'death to the Priests.' The wretched man, however, added 'wicked Priests.' The same crowd went to the church of Minerva, which it threatened to burn down, but it was obliged to retreat before the carabinieri. On the same day there were some

lights between a portion of the people and the soldiery—not, however, arising from any political cause. Nevertheless, about twenty persons were wounded. The following day more imposing demonstrations were threatened, but everything remained calm. The fury against religious institutions and members of the Clergy is carried to excess. The Sisters of the Good Shepherd have been expelled from their convent, although they were under the protection of France, but they were subsequently reinstated in consequence of the remonstrances of M. Forbin Janson, Secretary to the French Embassy, and M. de Genoude, his Chancellor. All clerical persons are leaving Rome to escape outrage. Mgr. Corsi, Bishop of Jesi, has been arrested."

RELIGIOUS PROFESSION—A VERY INTERESTING CEREMONY.

On last Tuesday morning, a lady, after completing the Novitiate of two years, was admitted to the perpetual vows and received the black veil at the hands of the Rt Rev Bishop Hughes, in the chapel of St Catharina's Convent of the Sisters of Mercy. This is in itself always a topic for reflection. The ring and veil of the nun, as they are tokens of a higher espousal, so have they always excited a deeper interest than any pageantry that the world can offer. Whether it be the call to quit friends and home and to bury herself amid the trying duties of the contemplative life; or, as in this instance, to exchange the society of friends for the companionship of the poor, the sick, and the suffering, and above all, the individual freedom of will in things innocent and lawful, so sweet to the natural heart, for the yoke of obedience to the will of another, and of a perpetual rule of life—the taking of the vows is always a matter for reflection to all who witness it, and after the full trials of the Novitiate it is a strange attestation of the truth of the Gospel. The Saints have called it a bloodless martyrdom.

But the profession of last Tuesday brought up the memory of a venerated name, and awakened in the Catholic bosom pleasant associations.—The lady who was received was the daughter of *Mother Seaton*. It was Miss Catharina Seaton, herself so well known and so extensively beloved, in this city as elsewhere.

The Bishop was assisted in the ceremony of the profession by the Rev Mr Bayley, himself the nephew of *Mother Seaton*, and the cousin of the postulant. The Rt Rev Bishop McCloskey, the Very Rev Mr Loughlin, the Rev Messrs McCarron and Quin of St Joseph's, and others of the clergy were present in the choir. Previous to the celebration of the Mass the Rt Rev Bishop Hughes made a most happy address to the postulant on the words, 'You are dead, and your life is hid with Christ in God.' We may not attempt even an analysis of the discourse in which the Bishop spoke of Religious Profession as indeed a sepulture from the common intercourse of the world, and not only from its pleasure but from its applause. And that thus the Religious was left to pursue the path of virtue and of merits free from the perils that surround it in the world. But, he said, the life of the religious was not the *eternum* without witness, and here, he adverted in moving language to the confidence he had, that among the angels and the blessed there was one that looked down on the sacrifice about to be consummated with a peculiar joy and approbation.—*Mother Seaton* could not look with any ordinary interest on the religious profession of her child, thus at length bound to her by another tie of resemblance. He spoke also of the special presence that that other *Mother* would afford at such a solemnity—the Queen of Angels, the Immaculate Mother of Mercy, who delights to be called the Protectress of all who are in religion.

There was very little of the pomp that sometimes attends a religious profession on last Tuesday. Very few were present except the immediate friends of the professed, but there was the more in these very circumstances in consonance with the spirit of the act.—*New York Freeman*.

MORE CATHOLICS ARRIVING.

Already, in the three months of January, February and March, notwithstanding the inclemency of the season there have arrived from Ireland alone 18,589 persons at the port of New York. Of these it will be certainly no exaggeration to say that 15,000 have been Catholics. What a noble colony they would have formed had they all turned their steps to some one of

the wide tracts of land that they might have obtained in the west! How much better it would then have been for themselves. As it is, they are scattered, some of them were they will not in a long time see a Priest. And again, where are the Priests to come from to attend to all these souls? It is true that as they will be scattered here and there, it will not be so many for each Priest already on the Mission, but, on the other hand, these emigrants will be continually forming new stations demanding the care of the Clergy.—*New York Freeman*.

Emigration.—The *Londonderry Standard* adds—"In many of the country districts every individual who can gather up as much money as will take himself and his family to America, is preparing to escape from the ruin which continued misgovernment is preparing for Ireland. In some places, whole congregations, chiefly in connexion with the Presbyterian Church, are in danger of becoming extinct from this sole cause. Vast numbers are passing through Waterford, from the counties of Waterford, Wexford, and Tipperary, on their way to Liverpool and other English ports to take shipping for America.

THE IRISH PROTESTANT CHURCH.—As soon as the Whigs are in Opposition, it is stated, that the Irish Church will be attacked. The Whigs will not be without allies here, as the popular M. P.'s will lose the patronage they now have upon the advent of a Tory Government. Our Repeal M. P.'s as much greater men, with Whigs in power, than out of office. The *Mail* of last night calls them with truth, "Lord John's tail-in aid!"—*Daily News*.

Births

May 7—Mrs Morricey, of a son.
7—Mrs Quinn, of a son.
7—Mrs Toole, of a son.
7—Mrs Deegan, of a daughter.
7—Mrs Gear, of a daughter.
10—Mrs Ward, of a son.
11—Mrs Mulcahey, of a daughter.

Died.

At Dartmouth, at half-past nine o'clock, on Friday evening, Thomas Murphy, a native of E. Island, in the 31st year of his age. Funeral to-morrow, Sunday, at 4 o'clock.

Academy for Young Ladies, AT BROOKSIDE.

Under the Direction of the "Ladies of the Sacred Heart."

THE PUBLIC are respectfully informed, that an ACADEMY for Young Ladies will be opened in a few weeks, at Brookside, Spring Gardens, where a solid and refined Education will be given under the direction of the Ladies of the Sacred Heart, whose superior Educational Establishments in Paris, Rome, Turin, and the principal Cities of Europe, have for many years past secured the patronage of the most noble and respectable families in the Old World. Their success has been so remarkable in the United States of America, that the most respectable citizens in the neighbouring Republic, without distinction of religion, have confided their children to their care.

MUSIC, the MODERN LANGUAGES, and every branch of a polite Education will be taught. The system pursued by the Ladies of the Sacred Heart is strictly parental, and the mild influence of virtue is the guiding principle which enforces their regulations.

Several members of the Royal families of Europe have received their education under the auspices of the Ladies of the Sacred Heart.

The healthy situation and beautiful grounds of Brookside are so well known to the citizens of Halifax, as to require no special description. Further particulars will be made known on the arrival of the Ladies themselves. Halifax, 21st April, 1849.

NOTICE TO SUBSCRIBERS?

On and after the First Day of June next, the connection of the Subscriber with the "Cross" Newspaper, as Printer and Publisher, will cease, he not finding it convenient longer to continue the same. This, therefore, is to notify all present and late Subscribers, (many of whom have not paid one penny since January, 1845) that the amount of their respective Subscriptions, due to the period aforesaid, must be paid forthwith—otherwise they will be indiscriminately sued for. All who may have paid their Subscription in advance for the present year, will have the balance, 2s 11d, for the remaining seven months, returned to them, on application to the Subscriber, after the period above named, at the Office of the "Sun" and "IRISH VOLUNTEER."

RICHARD NUGENT.

DIRECTORY FOR 1849.

The Directory for 1849—just Published—Price 7s 1d—can be obtained at this Office.