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THE CROSS.



NEW

REVIEWS

VOL. I.

No. 49.

forbid that I should glory, save in the Cross of our Lord Jesus Christ; by whom the world is Crucified to me, and I to the world.—St. Paul, Gal. vi. 14.

HALIFAX, DECEMBER 12, 1845.

CALENDAR.

- 14—3d Sunday of Advent.
- 15—Monday—Octave day of the Conception of B. V. M.
- 16—Tuesday—St Eusebius, Bishop and Martyr.
- 17—Wednesday—(Quarter tence)—Fast—St Clement I., Pope and Martyr.
- 18—Thursday—Expectation of the B. V. M.
- 19—Friday—(Quarter tence)—Fast—St Ambrose, Bishop and Confessor, and Doctor of the Church.
- 20—Saturday—(Quarter tence)—Fast—The undig of the body of St. Stephen, first Martyr.

ST. MARY'S.

PROPAGATION OF THE FAITH.

There was a large concourse of the faithful at the Pontifical High Mass which was celebrated in the Cathedral, on last Sunday, by the Bishop. It was offered to Almighty God in Thanksgiving for the success which has hitherto attended the exertions of the great Association for the Propagation of the Faith, and to implore a continuance of the Divine assistance to this glorious work. To cooperate with the Church in the salvation of those precious souls for which Christ died, is one of the most noble and meritorious duties which a Christian can perform. Cheerful alms, and fervent prayer, are the arms of this heavenly warfare. The soldiers of Christ are therefore qualified to engage in this conflict with the powers of darkness. The smallest mite is useful, the humblest prayer is efficacious in promoting the success of our great cause. All the faithful members of the Church are knit together in this bond of love: The

servant missionary makes the sacrifice of his country and his kindred, and devotes himself to a life of privation, suffering and toil. He braves the terrors of death, and the long, lingering martyrdom of persecution, in order to plant the standard of the Cross in benighted lands, to make their 'desert as a place of pleasure, and their wilderness as the garden of the Lord'. Hence we clearly behold the enlargement of Christ's spiritual kingdom, the extension of his Church on earth, the fulfilment of his gracious promises in behalf of the Gentiles, 'I come, that I may gather them together with all nations and tongues: and they shall come, and shall see my glory. And I will set a sign among them, and I will send of them that shall be saved, to the Gentiles into the sea, into Africa and Lydia, into Italy and Greece, to the islands afar off, to them that have not heard of me, and have not seen my glory. And they shall declare my glory to the Gentiles' (Isai lxi. 15.) 'When we consider the astonishing success which has crowned the labours of her missionaries in every part of the globe during the last twenty years, may we not address the Church of God in the language of the same inspired writer? 'Enlarge the place of thy tent, and stretch out the skins of thy tabernacles, spare not; lengthen thy cords, and strengthen thy stakes. For thou shalt pass on to the right hand, and to the left: and thy seed shall inherit the Gentiles, and shall inhabit the desolate cities.' Through

the assistance and prayers of the Association for the Propagation of the Faith the Adorable Name of Jesus has been announced to the uttermost bounds of the earth, and the voice of his apostolic ministers has gone forth into the whole world. As in the infancy of the Church, the blood of her martyrs is the fruitful seed of innumerable converts, so that all Christendom is astonished, and the venerable Head of the Church transported with holy joy at the triumphant progress of truth. Does not that glorious epoch in the history of the Church seem to appear, of which it was written? 'Lift up thy eyes round about and see: all these are gathered together, they are come to thee: thy sons shall come from afar, and thy daughters shall rise up at thy side. Then shalt thou see, and abound, and thy heart shall wonder, and be enlarged, when the multitude of the sea shall be converted to thee, the strength of the Gentiles shall come to thee.'

The Catholics of Halifax have given their adhesion to this great religious league—this holy alliance of the children of light—formed, not for the acquisition of wealth, or territory, or renown, but for the conquest of immortal souls. Their money had been generously contributed before; their prayers and thanksgivings ascended on Sunday before the throne of grace. May it be our delightful task to record many similar commemorations of their charity and zeal!

At Vespers a most numerous congregation were assembled to listen to an Appeal in behalf of the Association, by the Rev. Mr. Conolly. The Rev. gentleman spoke with much fervour, drew a harrowing picture of man's fallen state before the coming of the Redeemer, contrasted the manifold blessings of the Gospel with the miseries of Paganism, and described, in glowing terms, the august mission of the Church of Rome through every age in evangelising the universe, and extending the empire of civilization with the knowledge of the true God.

ST. MARY'S AND ST. PATRICK'S
TEMPERANCE SOCIETY.

On Wednesday evening last, the Annual Meeting of this Society was held in the Parochial School Room. The attendance was numerous, and all present seemed animated with one spirit in the furtherance of the good cause.

The chair was ably filled by Lawrence O'Connor Doyle, Esq. The Bishop, as Patron of the Society, was also present throughout the proceedings. After the minutes of the last meeting had been read by the Secretary, Mr. Walsh, the Society proceeded to the election of a President, Officers, and Committee, for the ensuing year.

The Rev. John Nugent, of St. Mary's College, was unanimously elected President of the Society, and the Rev. James Hennesy, Vice President. The Rev. James Kennedy of Dartmouth, and the Rev. Edmond Doyle, of Prospect, two ardent supporters of the Temperance movement, were proposed as honorary Vice Presidents of the Society. In putting this resolution, the Chairman paid a well-merited compliment to the exertions of those gentlemen in their respective districts, where, both by word and example, they had given a powerful impetus to the Temperance movement. The proposal was carried with acclamation. A very complimentary resolution of thanks to the late President for his able and efficient services during the last two years was then passed amidst much applause. Mr. Doyle returned thanks and expressed the delight he felt at seeing the respected clergy of the city and neighbouring parishes connected with the Society. He also praised in the warmest terms a Lecture which was delivered before the Society some time ago by Father Nugent, and declared that his appointment to the presidency for the ensuing year was a most auspicious one. Mr. Doyle promised his hearty co-operation in future to the Society, which had so highly honoured him, and given him so many marks of confidence.

Mr. Thomas Ring, and Mr. William Walsh, were re-appointed as Treasurer and Secretary, with complimentary allusions to their past services. Mr. Patrick Walsh and Mr. Patrick Donohoe were named Assistant Vice-Presidents, and Mr. Patrick Going as Marshal of the Society. A Committee of eighteen were then appointed, whose names we shall give in our next.

A deputation were appointed to wait on a few of the Members who, though Teetotallers themselves, were reported as venders of ardent spirits, with a request, in the name of the Society, that they should either discontinue this practice, or allow their names to be removed from the Society's books.

It was also moved and carried, that the present, and late President, Rev. Mr. Nugent, and Lawrence O'Connor Doyle, Esq., be solicited to deliver a lecture to the Society, at any time that may suit their convenience.

A financial statement was then submitted, from which it appeared that the funds of the Society were in an improving condition, and it was

announced that this desirable result was owing to the successful experiment of the late Temperance Bazaar.

On the whole, this Annual Meeting passed off in the most gratifying manner. The utmost harmony prevailed, and all seemed to believe and rejoice, that the consolidation of the Society was happily effected, and a new impulse thereby given to the sacred cause of Temperance.

The Band, at intervals, played several delightful airs, and at the close of this well spent and happy evening, the President was moved from the chair, and the Rev. Edmond Doyle called thereto, when the marked thanks of the Meeting were voted to Lawrence O'Connor Doyle, Esq., for his dignified and proper conduct in the chair.

On Tuesday morning last, the Holy Sacrifice was offered for the repose of all the deceased Members of the Association for the Propagation of the Faith.

RIGHT REV. DR. DOLLARD.

This esteemed Prelate has lately consecrated the New Church of St. Dunstan, in Fredericton. He was assisted by several of the Clergy, and a handsome collection was made on the occasion. His Lordship has also performed the consecration of sixteen Portable Altars. This most interesting ceremony lasted for upwards of six hours.

The Right Rev. Dr. O'Connor, the zealous Bishop of Pittsburg, was one of the passengers in the last Steamer from England. He was accompanied by three religious men, who are about to found a Monastery, and by some Sisters of Mercy, who are going to join the useful House of that Order in Pittsburg.

Bishop Hughes, of New York, went to Liverpool, in the Britannia. He expects to bring out from Europe Sisters of Charity for the use of the Hospitals in his Diocess.

ROME.

The Venerable Archbishop of Tarragona who, on account of the civil war in Spain, had been several years exiled from his See, was, on his return to his Diocess from Rome, honoured by his Holiness by a Special Brief in which he complimented this excellent prelate, and congratulated his flock on the restoration of their beloved pastor.

On the 9th of October his Holiness visited the Church of St. John Lateran where he was received by the Chapter of that ancient basilica. His Holiness on entering the Church first went to adore the Holy Sacrament, and afterwards venerated the precious Relics of SS. Peter and Paul. It is well known that the heads of these two glorious Apostles are preserved in the Ciborio over the High Altar.

The Pope next went to the Lateran Palace to inspect the magnificent collection of Christian antiquities which have been arranged in a splendid Museum there, founded by himself. The good Pontiff would not pass so near the Hospital *ad Sancta Sanctorum* without paying a visit of charity to that pious establishment. He was received by Cardinal Mezzofanti, the incomparable linguist, who is Protector and Visitor Apostolic of the Hospital. The Pope gave his benediction to all the sick. On his return to the Quirinal he made another visit to the Convent of the Purification.

On the 11th his Holiness also visited the Church of St. Mary Major, and performed there the same acts of pious devotion. On the 18th he returned to the Vatican Palace for the winter. Before he entered the Palace he made a visit to St. Peter's, where he remained for a long time in prayer before the Holy Sacrament. He afterwards performed his devotions at the Altar of the Blessed Virgin, and at the tomb of the Holy Apostles.

On the 25th of October, his Holiness, accompanied by Cardinals Mattei and Altieri, went to Castel Porziano, and made a visit of honour to the Baron Grazziosi, who had invited several Cardinals, Bishops, and members of the high Roman aristocracy, to meet their Sovereign. On his arrival he was saluted by a military band, and by the acclamations of an immense multitude, whose shouts rent the air. On leaving his carriage, the Pope immediately proceeded to the Castle Chapel, where the Archbishop of Porphyry gave the Benediction of the Most Holy Sacrament.

His Holiness dined in the Castle, and the preparations were on the most sumptuous scale. The grounds were tastefully decorated, an artificial promenade was erected on the sea, a learned dissertation on the antiquities of the place was read, and there was a grand display of fireworks. The Pope returned to Rome in the evening.

LITERATURE.

SIGHTS AND THOUGHTS IN FOREIGN
CHURCHES AND AMONG FO-
REIGN PEOPLE.

By F. Faber, M.A., Fellow of University College, Oxford.

Concluded.

THE USE OF THE SIGN OF THE CROSS IN OTHER
TIMES.

"I should hope," he replied, "that there was no Christian who was ashamed to sign himself with the sign of the Cross, especially when, from any sudden and apparently causeless interruption of unchaste thoughts, he has reason to believe his chamber filled with unclean spirits. Surely it is a great privilege not to be forbidden the use of that effectual token. To a serious man, how quickly it raises a fence between the world and himself! How does it remind him of his New Birth, when he rises in the morning! How does it meekly defy the evil angels when he leaves his chamber for the duties of the day! How does it bless his bed when he retires to rest! How does it, as it were, absolve him in the dead of night from the guilt of miserable dreams! How does it stay fits of sudden anger! How is it a very real and felt contact with the invisible world! O blessed Sign! how art thou like the finger of the Lord, the touch of One Whom we love and fear!" "How fearless, too," said I, "was the use of this dread admonition among the Saints of old! For what is wanting in Tertullian's catalogue?" "At every stir and movement, at every coming in and going out, at putting on the clothes, and binding on the sandals, at the bath and at the banquet, at the lighting of the lamps, at lying down or sitting, whithersoever the conversation of our life leadeth us, we do wear our forehead with the sign of the Cross." "And nature too," he replied, "was full of this sign to them, when they walked abroad. Not only were the pools of water and the fields of corn instructive shadows of the Font and the Altar, and the olive-yards of their holy unction, and the vines of the redeeming Blood; but the Cross, too, was every where among the boughs, and in the clouds, and on the plains, and on the skins of beasts. If St. Ephrem saw a little bird fly, he remembered that with outstretched wings it was making the sign of the Cross before the eye of Heaven, and that, if it closed its wings and marred the sign; it straightway fell to the earth. If he trusted himself on shipboard, he looked up to the mast, and, behold! a Cross; and when they spread the sail it was like the Body of One hanging on the Cross, propelling the ship, and forthwith the ship became the Church, and the fierce sea the world, and there was One on board, Whose Presence is our

haven.' 'I would,' I replied, that I could win the habit of so regarding the beautiful scenery of my daily walks, that when my body is driven out into the air for recreation, my soul might feed on beautiful symbols, and be kept pure by images of heaven, and be drawn to Christ by a thousand sacred admonitions.' 'This,' said he, 'is not a matter of the intellect. Such a habit must be won by continual meditation on divine things, by a love of Christ, and an imitation of Him. Leave off wrangling, and let go high-mindedness. Throw yourself into antiquity; its controversial witness is a great thing, but its beautiful spirit is a far greater. Strive to imbibe it; incorporate yourself into it. Fearlessly contract habits of thought alien to those you have now; and realize the truth, that there is neither space nor time in the Communion of Saints.'"

FEASTS AND FASTS ASSIST EVER IN PRESERVING
THE UNITY OF THE CHURCH.

"In the second place the Greek Church has been kept together and in health by the pious observation of her fasts and feasts. This was observed by an English writer in the seventeenth century, and must be obvious to those who have travelled there. Indeed there is in our nature so great a tendency to debase and corrupt every thing, that religion, when sundered from external observances, rapidly evaporates into systems of feelings and words, and the concentrated power of faith is dispersed into a mere feeble literary opinion. Where sound words are not laid up within the consecrated precincts of a creed or symbolical hymn, right belief quickly disappears in the dissonance of conflicting sects. Where devout cravings are not gathered up and collected into liturgies, zeal rapidly becomes profaneness, fear degenerates into gloom, and love is lost in sinful familiarity. There is no true liberty of prayer except in this sweet imprisonment. This is one consideration; and another is, that in the very ancient liturgies, the receding waters of antiquity have deposited many a scrap and spar of apostolical usage and tradition, which, embedded in the soil, diffuse fertility around them, and give to the liturgy a power over the soul beyond its own power, and a sacred character which makes it venturesome to shift a single attitude or gesture of worship exhibited therein. And further, to a people like the Greeks, under the Mahometan yoke, without books, or, in most cases, the ability to read, such liturgies, with their significant rites and annual commemorations, represented year by year monumentally, as it were, the great facts and truths of the faith. The symbols of church-worship were the books of the people, and constituted their instruction while young, and their edification

when come to mature years. This should be borne in mind whenever we speak of the somewhat dangerous extent to which the use of pictures is allowed in the Greek worship, and with which the porch and partition of the soleas are usually covered."

THE LATIN RITUAL.

"I do not wonder you should envy the Latin service-books; for any thing more elevating and magnificent than the western ritual is not to be conceived. There is not such another glory upon the earth. It gives to men the tongues of Angels, it images on its bosom the attitudes of Heaven, and it catches glorious shreds of echo from the eternal worship of the Lamb. It has a language of its own, a language of symbols, more luminous, more mystical, more widely spread, than any other language on the earth. I do not wonder you should envy the Latin ritual."

YEARNINGS OF THE HEART TO ROME.

"Behold," continued he, raising his voice, while his face kindled with solemn enthusiasm, "behold, all hearts are turned towards Rome, all eyes fixed upon her in love, hope, fear and enquiry. Long has her mysterious character been seen, in that men could not feel indifference towards her as towards a common city, but either fond love or bitter hatred has been her portion from every one who cared for the Cross at all. The contracted limits and narrow sympathies of national churches are again being destroyed. Gallicanism, that vile, unworthy and disloyal child of the selfish Sorbonne, is now scattered for ever to the four winds of Heaven; and the fresh waters imprisoned by the salt sea in your own island are bursting down their barriers, with a sound to which all Europe listens. Oh, by the beauty of old Catholic England! Oh, by the memory of the old Saxon saints! I implore you, as a priest consecrating in the shrines of Augustine and of Anselm, to seek daily to feel, and realize, and lean upon the Church Catholic, through and beyond your own national branch; throw yourself, with a bold meekness, into the capacious sympathies and magnificent affections of the Church universal; hide yourself in the mighty beating of her universal heart."

From *Maxims and Examples of the Saints.*

PERFECTION.

Humility and charity are, as it were, the two most important chords in the spiritual harmony; the one forming the deepest tone in the bass, the other the highest in the treble; and from these the intermediate chords take their tone. These then should especially be kept in tune, just as in a building the conservation of the whole depends upon the state of the foundation and of the roof.—SALUS.

Although there never was, nor ever could be, any one who became a saint without possessing these two most necessary virtues; yet still, as far as man could see at least, there have been some who have attained a more eminent degree of them than others; to this class belonged indeed S. Francis of Paula, who, through his great humility, not content with considering himself the meanest of all men, would also have the title of minima, or meanest, given to the religious order which he founded, in order to distinguish it from all others. And then, so great was his charity, or love of God, that he lived quite set on fire with the ardour of these divine flames.

OBSERVATION.

An infant, intently gazing upon an attractive object, or examining it with its little hands and lips, is as usefully employed in the cultivation of intellect as the fondest parent can wish. In the early periods of mental culture, more is, however, to be done in this connexion, by allowing a child full scope for its own efforts, than by any direct exertions which can be made by others. When its attention is fixed upon any object, let it remain so; if possible, let the object of sense be brought into view under different aspects, and exposed to the examination of different senses. Before words become to a child the signs of voluntary action, all that can be done is to expose it to sensations, and to allow them to fix the attention; but afterwards, more direct efforts may be made, and the attention may be fixed by various other means, besides the mere action of the sensations themselves. It is a most erroneous idea respecting education, that nothing is done except when children are engaged in the usual rudiments of instruction. A child watching the motions of objects around, their figure and sounds, examining their structure, is employed in a work which it should be our aim as much as possible, to aid and encourage; and from which we may expect very valuable results, both in the faculties and furniture of the mind. The successful acquisition of every science which depends upon experiment, indeed, the acquisition of knowledge of every kind which depends upon the exercise of the perceptive powers, the cultivation of the taste, the common concerns of life, the intercourses of civility, and the efforts of benevolence, require constant exercise of the habit. Whatever method is found to invigorate and correct, the observation should be frequently made use of. Till the understanding has made considerable progress, this should be made a leading object in the intellectual culture; and in every period of it the habit should be frequently brought into exercise. By a proper cultivation of it the memory and judgement are directly cultivated; and

while it strengthens and rouses the energy of the mind, it furnishes with some of the most serviceable materials for the understanding and the imagination.

LOVE OF FLOWERS.

The love of flowers seems a naturally implanted passion, without any alloy or debasing object as a motive; the cottage has its pink, its rose, its polyanthus; the villa its geranium, its dahlia, and its clematis; we cherish them in youth, we admire them in declining days; but, perhaps, it is the early flowers of spring that always bring with them the greatest degree of pleasure, and our affections seem immediately to expand at the sight of the first opening blossom under the sunny wall or sheltered bank, however humble its race may be. In the long and sombre months of winter, our love of nature, like the buds of vegetation, seems close and torpid; but, like them, it unfolds and reanimates with the opening year, and we welcome our long-lost associates with a cordiality that no other reason can excite, as friends in a foreign clime. The violet of autumn is greeted with none of the love with which we hail the violet of spring; it is unseasonable; perhaps it brings with it rather a thought of melancholy than of joy; we view it with curiosity, not affection; and thus the late is not like the early rose. It is not intrinsic beauty or splendour that so charms us; for the fair maid of spring cannot compete with the grander matrons of the advanced year; they would be unheeded, perhaps lost, in the rosy bowers of summer and of autumn; no; it is our first meeting with a long-lost friend, the reviving glow of a natural affection, that so warms us at this season; to maturity they give pleasure, as a harbinger of the renewal of life, a signal of awakening nature, or of a higher promise; to youth, they are expanding being, opening years, hilarity, and joy.—*Journal of a Naturalist.*

PUBLIC PREACHERS.

I have often lamented the monotonous tone and action of the generality of our clergymen in the pulpit; the latter is most wholly wanting, except in giving the unfortunate pulpit cushion a few clumsy thumps, which generally produce more dust than they awaken attention; or should the reverend gentleman be the owner of a very white hand, it may tempt him to display that and his cambric handkerchief together.

How much, on the contrary, have I been surprised and pleased, upon hearing and seeing the clergy in Lisbon address their congregations! Sermons are not considered in Portugal as church fixtures, but are only given upon particular occasions, such as some remarkable saint's day—some public rejoicing

or grieving, &c.; and the report that a sermon is to be preached on such a day, in such a church, is sure to attract an attendance. Nor do I wonder at it. The discourse which I believe to be actually studied and weighed prior to delivery, is always conveyed to the hearers by speech, not read from ill-written manuscript, and therefore has this advantage, that it leaves the body and every limb at liberty. Whereas, I have in England felt a kind of painful fidget, when I have seen the preacher in evident fear of not reading it right, or, as sometimes happened, of turning over two leaves at once, which would produce a kind of cross-reading, calculated to call forth anything but serious attention in the auditors; or should he be near-sighted, and not quite master of his subject you might imagine he was smelling as well as looking at it. Here, on the contrary, the orator being made fully acquainted with what he intends to say, having his head, body, and limbs free from restraint besides being possessed of a full clear voice, it is no ways astonishing that they should at once instruct, delight, and claim our unqualified approbation.

Though by no means a proficient in the Portuguese language, yet their delivery is so distinct, their emphasis so just, and their action so accordant with their subject, a person may always understand the substance, and much of the detail of their discourses, which, as with us, last about twenty minutes.

IDEAS.—The ideas of right and wrong in human conduct are never observable in a young child. How many little acts of an injurious nature would he commit if not restrained, without knowing that they were injurious! He seizes every thing within his reach, without any sensations relative to justice or injustice. The humoured child always thinks that he has a right to every thing that he desires, and resents a refusal as an injustice and cruelty. The little tyrant behaves, in his small circle, like great tyrants in their large spheres, as if the whole creation were at their disposal, or formed for their sole gratification.

SIR THOMAS MORE AND MATTERS OF BUSINESS.—The character of Sir Thomas in domestic life was truly amiable. Writing to a friend, whilst he was Lord Chancellor of England, after saying that he devotes nearly the whole of the day abroad to others, and the remainder to his family at home, he goes on:—‘I have for myself, that is for literature, no time at all; for when I return home, I must needs converse with my wife, trifle with my children, and talk with my servants. All these I account as indispensable to matters of business, since they cannot be avoided. They are as indispensable to our own happiness, as to our duty, which is to render ourselves, by every means in our power, agreeable to those whom either nature, or chance, or choice have rendered the companions of our lives.’

PURSUIT OF KNOWLEDGE.—He that enlarges his curiosity of the works of nature, demonstrably multiplies the inlets to happiness; therefore, we should cherish ardour in the pursuit of useful knowledge, and remember that a blighted spring makes a barren year, and that the vernal flowers, however beautiful and gay, are only intended by nature as preparatives to autumnal fruits.

THOUGHT.—A man would do well to carry a pencil in his pocket, and write down the thoughts of the moment. Those that come unsought for, are commonly the most valuable, and should be secured, because they seldom return.

Benevolence is always a virtuous principle; its operations always secure to others their natural rights, and it liberally superadds more than they are accustomed to claim.

‘I resolve,’ says Bishop Beveridge, ‘never to speak of a man’s virtues before his face, or of his faults behind his back;’ a golden rule, the observance of which would at one blow banish flattery and defamation from the earth.

The appearance of virtue is an additional vice in a wicked man.

To be truly and really independent is to support ourselves by our own exertions.

To most men experience is like the stern-light of a ship, which illuminates only the track it has passed.

Law and equity are two things which God hath joined, but which man has put asunder.

General Intelligence.

BALLINTUBBER ABBEY.

(From a Correspondent of the Freeman’s Journal.)

Concluded.

The first resolution was proposed by Valentine O’Connor Blake, Esq, of Tower-hill, late D L and J P. He said he was not prepared to address the meeting by any lengthened observations, because he had but a very short notice of the intention to hold this meeting. He would, however, say that he most cordially concurred in the object for which they had assembled, and would give to it all the aid in his power. He fully coincided in the sentiments of the resolution, and had much pleasure in proposing it for the adoption of the meeting.

James O’Dowd, Esq, (barrister of Prior-park, rose to second the resolution, and said—If the strong and ardent attachments which spring from associations belonging to boyhood could be increased by

the incidents of life, my esteem for the excellent pastor on whose invitation I attend here this day, would be greatly improved by my beholding him engaged in the noble project of reuniting the scattered fragments of this venerable ruin in the admirable although arduous task of restoring to their pristine magnificence the decayed structure by which we are surrounded (cheers.) The conception is as worthy his cultivated taste as the energy with which he applies himself to the execution of so glorious design is creditable to his enterprize. Six hundred and thirty years have rolled by since this Abbey was founded, and though tempests, both physical and moral, have had their alternate sweep around its walls, what a gorgeous residuum of architectural splendour has time still spared, I shall not say for Catholicity, but for Ireland (hear, hear, and loud cheers). The reconstruction of this Abbey is a project of the most national interest. To the Catholic it is pregnant with many a touching momento of the antiquity—the triumphs—the struggles, and the imperishableness of his faith, whilst to the Irishman, whatever be his creed, the very sepulchres on which we tread, are redolent of some of the most beautiful incidents of the nation’s history. Here, I may say, beneath the platform upon which we stand, are buried the ancient lords of Mayo—here the mitred abbots, who for centuries diffused religion amongst the poor, whilst with a profuse and cherishing benevolence, they dispensed charity to all who sought it. Here too is to be found the tomb of Thibaudh na Lung (Theobald of the Ships,) the far famed son of the far-famed and warlike chieftainess, the ‘Granua Uile,’ whose heroic exploits have long been the theme of Irish song and story, and hard by in his isolated grave, almost forgotten (for to the credit of the peasantry, his ‘narrow cell’ is no longer covered with opprobrium) sleeps the priest-hunter, the hated emissary of a still more odious persecutor (great cheering). To restore and reunite such an edifice, and to do it that faithful regard to architectural harmony, which distinguishes the improvements so far as they have proceeded, must, independent of the necessity of providing some commodious place of worship for the people of those extensive parishes, appear to every friend of Ireland and religion a work of the most sacred and lofty character. The illustrious task of renovating this ancient temple of the Lord, has been reserved for your venerated pastor, the consummation of which will add a glory to his name more lasting than even the magnificent structure itself. Our reverend chairman has, in the course of his able address, adverted to the vast and splendid churches which have been already erected, and are still in progress of erection in this country and in England. I ask, no matter how great the outlay, how important the locality, or how surpassing the grandeur of those structures, whether any of them can vie with the abbey of Ballintubber in its claims upon the nation (hear?) There is more of history in one of your fragments—there is more of

Ireland in the half defaced relievos of the adjoining altar than can ever appertain to even the elegant cathedral which graces the episcopal metropolis of this archdiocese (loud cheers.) The wealth of England's treasury could not create the associations which belong to this venerable place, nor could the genius of Angelo beget sculptures so narrative of the glories, the sufferings, and the triumphs of six centuries (cheers). It is a remarkable fact, and one, perhaps, peculiar to this abbey, that here there was not, even in the darkest days of our penal history, an intermission in the celebration of the holy rites of religion. This should be a stimulus to the co-operation of those who can respect a people's faithfulness to their creed; but I have been anticipated by my valued friend in much that I might say on the great subject which has brought us together. I shall content myself with tendering my own humble subscription and co-operation, and in doing so I indulge what I hope may not be deemed presumption in me, a desire to represent an hereditary propensity, for if ever there was a race who, to a chivalrous devotio to this unhappy land, superadded the passion for founding and building abbeys, of which the adjoining county of Sligo affords numerous evidences, it was that from which it is my pride to be sprung (applause). It has been said that this is a local undertaking, and that none but persons resident in these parishes should take part in the arrangements, but that is a great error, for the restoration of this magnificent building is a national, not a parochial concern, in which every Irishman, every lover of his country and her antiquities will be bound to interest himself. After some further observations, the learned gentleman concluded amidst loud cheering.

FUNERAL OF THE LATE DR. MONTAGUE.

The interment of Dr. Montague took place on Friday. The solemn office of the dead commenced in the College chapel at a few minutes before eleven. The whole ceremony was most imposing and affecting. More than fifty priests were present, together with all the students, upwards of five hundred in number. About two hundred were clothed in surplice and soutane. The body of the deceased, arrayed in the sacerdotal vestments, was exposed in an open coffin, in the middle of the choir and opposite the high altar, at which, when living, he had for so many years celebrated the Divine mysteries. Soon after the termination of the solemn requiem mass, the tolling of the college bell announced the commencement of the funeral procession. The cross bearer appeared first, followed immediately by the chaunters, after these came the students of the choir, two and two, in surplice and soutane, then the priests, next the officiating clergymen, with the deacon and sub-deacon in dalmatics, preceding the corpse, which the students of the Dunboyne establishment had the honor and consolation of supporting on their shoulders to the grave—lastly suc-

ceeded the remaining body of the students walking two and two in their usual academic costume. Immediately on the procession beginning to move the chaunters in front intoned one of the psalms of the office of the dead, which were continued in alternate verses, repeated in a slow, clear, solemn voice by different portions of the procession. The route on such occasions commences from the chapel, and proceeding through the centre of the square winds round the long and picturesque terrace walk—originally formed by the lamented deceased himself—as far as the gateway which leads direct to the cemetery. I have never witnessed any spectacle so beautiful as that of a funeral procession in Maynooth—I have never seen any thing to come near it. The long, long line of between five and six hundred ecclesiastics, the young hope of the Irish Church, and many of them already consecrated to God, the uniform clerical or collegiate costume—so many pious and untainted hearts—so much youthful genius and matured virtue—the deep, measured, mournful sounds of the dirge falling upon the ear like the plaint of the departed spirits themselves—the sentiments so sublime and so consoling of the language of the liturgy—all, all are calculated to fill the heart with the holiest and tenderest emotions, to make even the hardened and worldly-minded feel that after all there is no beauty or love but in religion, nothing that can fill the heart but God. When the coffin was lowered at the grave, it was indeed moving to hear the tremulous voice in which the last fervent prayers were offered up by all for mercy on him who was the father of them all. Slow and mournful was the tread of the procession as it turned away from the final resting place of Doctor Montague.

BIRTHS RECORDED.

AT ST. MARY'S.

- DEC. 5—Mrs. Anne Mahony, of a Daughter.
 6—Mrs. Sarah J. Walker, of a Daughter.
 8—Mrs. Margaret Power, of a Daughter.
 9—Mrs. Ellen Noonan, of a Son.
 “ Mrs. Margaret Rhodes, of a Son.
 10—Mrs. Anastasia Weston, of a Daughter.
 11—Mrs. Bridget Bulger, of a Son.
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INTERMENTS.

AT THE CEMETERY OF THE HOLY CROSS.

- DEC. 11—Late Michael and William Murphy, previously interred at St. Mary's, and transferred to the Cemetery of the Holy Cross.
 “ Elizabeth, daughter of Richard and Sarah Howard, aged 14 months.
 12—Edward Conuell, aged 35 years, a native of Ireland.