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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.



Is the Church likened unto a house? It is placed on the foundation of a rock, which is Peter. Will you represent it under the figure of a family? You behold our Redeemer paying the tribute as his master, and after him comes Peter as his representative. Is the Church a bark? Peter is its pilot; and it is our Redeemer who instructs him. Is the doctrine by which we are drawn from the gulph of Sin represented by a fisher's net? It is Peter who casts it; Peter who draws it, the other disciples lend their aid, but it is Peter that presents the fishes to our Redeemer. Is the Church represented by an embassy? Saint Peter is its head. Do you prefer the figure of a King? Saint Peter carries its keys. In fine, will you have it shadowed under the symbol of flock and fold? Saint Peter is the Shepherd, and Universal Pastor under Jesus Christ. S. Francis of Sales. Controv. Disc. 12.

CALENDAR.

- FEBRUARY 6—Sunday—V after the Epiphany
7—Monday—St Romuald Abbot
8—Tuesday—St John of Matha Conf Dub.
9—Wednesday—St Zozimus P. and Conf Dub.
10—Thursday—St Scholista V Dub
11—Friday—St Antherus P M. Dub.
12—Saturday—St Theodosius P M. Dub Sup.

A JUST JUDGMENT ON THE CATHOLIC DOCTRINES.

Judge not according to the appearance, but judge a just judgment. St John, vii 24.

These words by which Christ asserted his character, and vindicated his conduct before the Jews, when the Scribes and Pharisees charged him with the high crime of having miraculously cured a sick man on the Sabbath day, the Catholic community may assume in all propriety, to exculpate itself from odious imputations, to exonerate its members from various slanders and prejudices weighing on them, and to invite all attentive observers, and the Protestant public particularly, to a sound and impartial examination. There was in the act of the eternal wisdom just alluded to, an appearance of evil, a seeming disobedience to the law of God; for that law forbade to work on the Sabbath day, and the Lord had often denounced his anger against the polluted profaners of his holy day. But after a more serious examination, that appearance of evil is found to be, in reality, a most excellent accomplishment of the law, a most sublime exhibition of divine mercy and beneficence, a display of divine power, loudly inviting men to praise the Almighty, so that instead of a violation of the Sabbath, we find in that act, the most excellent and sublime way of sanctifying the Lord's day by merev, religion and charity. So also will our separated brethren, in a serious, patient, impartial and disinterested examination, find that what has been held out to them as idolatry, superstition, fanaticism, folly, slavery, impiety in their Catholic Brethren, turns out to be but a concentration of all that is best calculated to honour God, and to exalt the religion of Christ, to extol his mercy over men, to spread life and light over mankind, to set the heart of man at peace with God, with all men and with itself. The points of the Catholic doctrine upon which the above assertion may be justified, are too numerous to come all under the censor remarks of a sheet, but analogy will bear out the general conclusion, by elucidating those points which, in the minds of many, form the blackest spots of popish tenets; by presenting a fair view of what some would call the heads of the hydra; in a word by exhibiting, not what vulgar prejudiced, defamatory libels, and sectarian declamations, make the Catholic Doctrine to be, but what the Catholics themselves state to be their tenets, their principles, their feelings and their practices.

Let us begin with the view that Catholics take of the last supper. Many a one, no doubt has sighed at the blindness of the poor papists, who believe the body and blood of Christ to be present under the Eucharistic symbols, and he has given vent to a holy indignation against their idolatry that makes them pay divine honors to bread, and against their stupidity and folly to believe, there is any thing more than bread, in what our senses tell us to be bread. The more moderate have laughed at the idea of transubstantiation, and discard it as little fit for the present enlightened age. Here is then what our belief has been held out to be by our opponents, or here

is the appearance of evil in our principle let us now come to the just judgment. The Catholic believes that by divine institution, the words pronounced by Christ, this is my body, are verified, whenever the successors of the Apostles repeat these words, as they have been commanded to do: they do not think it reasonable to say that these words, "this is my body," mean "this is not my body." They then believe the body and the whole person of Jesus Christ, to be really present under the appearance of bread and wine, just as a man would be truly and really present in a cloud of smoke or incense that would surround him.—The appearance of bread is a sort of veil under which the Son of God tempers the splendor of his majesty, that we may trust his word more than our senses, and have the merit which the incredulous apostle rejected at first: "Because thou hast seen me, Thomas, thou hast believed; blessed are they that have not seen, and have believed." John xx. 29. Far from adoring bread, an idea too absurd to be harbored by any human being, the Catholic believes there is no bread in the Eucharist, and that Christ who made himself invisible to the disciples of Emmaus after having eaten with them, makes himself invisible in the Sacrament, though really present under the veil of bread which has ceased to exist, and whose appearance only, remains to make an impression on the senses. The Catholic is strengthened, confirmed and made unshaken in this belief, by the firm conviction, that nothing is hard or impossible to God, and to see in this great mystery of the Eucharist, the full verification of those words, that "God so loved the world, as to give his only begotten Son." John, iii. 16. This revelation of God prepares him to be surprised at no pledge of love, no matter how extraordinary, from him who so loved men, as to become similar to them, and die in cruel torments for the love of them. The Catholic would consider it a mockery to have received at the last supper where Christ gave his apostles the endearing name of friends, nothing more than a piece of bread, to be a sign of his body: the Catholic knows much more impressive and effectual signs of the body of Christ than a piece of bread; he receives bread daily in large quantity, not as a sign of Christ's mercy, but as a real effect of that paternal providence that supports our life, and governs the world. We see then no sign in the Holy Eucharist, and to those who with the Jews would say "How can this man give us his flesh to eat?" we answer with St. Peter: "Lord thou hast the words of eternal life." John v.

Confession too, is one of the heaviest charges brought forward against the Catholic community. Many perhaps have been used from their infancy, to go upon confession, as the invention of crafty priests to enslave the consciences of men, as a torture of souls, depriving men of the liberty of the Gospel, as the powerful engine by which a mass of men exercises an undue influence over another class, as a foolish and superstitious practice by which the superstitious and priest ridden believer is made to buy with money the forgiveness of his sins. Here is the judgement which many pass on confession judging according to the appearance, that is, judging from what they have heard in idle conversation from persons not better informed than themselves, judging from malicious imputations spread by envy, and circulated by the spirit of calumny, judging from obscure and unauthentic libels, in which a man lies with security because he remains unknown. But when from this judgement in appearance he passes to the just judgement, he is surprised to learn that not only priests receive no money for hearing confes-

sions, but that they sacrifice their time, their comfort, their health in order to assist their fellow men in this most laborious function of their ministry, that the only kind of influence they exercise over men who open to them the secrets of their consciences, is to admonish the sinner and instruct the ignorant, to console the tempted and the afflicted, to strengthen the weak, to cause enemies to come to a reconciliation, and unjust retainers of the property of others to restore ill-gotten goods, to cause men to desist from their evil undertakings, and to prepare them by their exhortations, pious admonitions and fatherly reproaches to quit their evil habits, and effect their reconciliation with God. If they claim the power of forgiving sins to those who are truly repentant and converted, it is not a privilege which they claim as due to their superior natural talent, excellence or learning, it is one which they must humbly acknowledge in themselves from the appointment of Christ, who said "whose sins you shall forgive, they are forgiven them; and whose you shall retain, they are retained." John xx 23 Christ having chosen that sins should be forgiven in the form of a judicial process, in which the sinner is his own accuser, and the priest sits as a judge appointed by divine authority, thus to do away with the fanaticism, folly and presumption of those who after having worked their imagination with the idea of pardon, feel the forgiveness of their sins. Whether confession be a torture of souls, is to be enquired and ascertained from those who frequent this institution of Christ, not from those who testify that they never experienced, and if they thus inquire from a proper source they will learn that confession, far from being a torture, is a most salutary balm on a troubled conscience, a source of humble confidence, and the most effectual, nay, the sole cure of remorse, for if an afflicted man experiences relief from unbosoming himself to a faithful friend, what consolation must it not be to open one's wound to a disinterested and charitable physician, who will relieve and comfort in the name of heaven? In fine, if one can scarcely in his life help yielding to the influence of some one or other by whom he is surrounded; which is the best alternative, either to be directed by a confessor who makes it the business of his life to be useful to his fellow men, and who in the advice he will give you, will seek only the interest of your soul, the glory of God and the honor of religion, because he has nothing else to provide for, having no children no wife, and no family; or to be governed by perfidious friends, by low companions, by designing impostors, by ambitious demagogues? Many of those who would not submit to be priest-ridden, namely submit to carry on their back some of the above tidors.

Another most common and universally circulated charge against the Catholic Church, is a pretended disrespect for Scripture, and a prohibition imposed on Catholics to read the word of God.—Those who judge from appearances, have long been accustomed to admit as a settled point, that the Catholic Church treats with indifference and contempt the sacred volumes, and withdraws from her followers the knowledge of the saving truths contained in the inspired writings of the prophets, evangelists and apostles. How does the case stand however not in appearance, but in reality? The reality is, that the Catholic Church has always venerated and honored the Sacred Scriptures, as a most sacred deposit entrusted to her, a fact so plain, that all Protestants have taken and received from her the Scriptures which they accuse her to slight and disregard: in the first ages of Christianity, she condemned as apostates, and guilty of a horrible profanation those

that delivered the Scriptures to the Pagans, who condemned the Sacred Volume to the flames, she reads the Scripture, and scarcely anything but Scripture is her liturgy, and all her priests and monks are by a positive law bound to spend a considerable portion of their time every day, in reading the Scripture in the most excellent way, which is that of prayer. The number of Catholic commentators of Scripture is immense, and a proof that the zeal for reading Scripture is far from abating in Catholic countries, is that the editions of several very extensive commentaries, including huge volumes folio, being exhausted, now ones have been recently published at great expense and labor. The best proof of the great respect the Catholic Church pays to Scripture, particularly to the most excellent part of it, the four gospels, will be acquired by attending a high Mass on those days and places, where the solemnity of the occasion, and the number of clergymen permit the sacred worship to be performed in all its majesty and pomp. The deacon, who is ordained almost exclusively to sing the gospels will be seen to place the Sacred Volume upon the altar with great respect, and bow down his knees before it, beseeching God to purify his lips, as he did those of the prophet, "with a libanum, that he may announce it worthily: then taking the book from the altar, he carries it raised before his eyes, presenting it to the veneration of the faithful; and, as soon as this is done, all present in church rise to show their veneration for the Sacred Volume, and remain in that attitude of respect all the time the gospel is sung; and the deacon, for a further testimony of the profound veneration in which this volume is held, gives it incense three times, and bows towards it whenever the name of Jesus is pronounced, exhibiting that respect to the living Word of him, whose name he reads aloud. Assuredly nothing can convince one better of the extraordinary respect paid to Scripture, than this uncommon way of acting in the solemn offices of the Church. In fine, I will add that many Catholic clergymen, with a view of expressing their profound respect for the New Testament, impose on themselves the rule to read a portion of it every day on their knees and with their head uncovered. As to the charge of a prohibition for the Catholic to read the Scripture, how far is the reality from the false appearance which many have credulously admitted! The Church, it is true, has always warned men that religion consists not in the sole reading of Scripture, "not the hearers of the law are just before God, but the doers of the law shall be justified" (Rom. ii. 13); that many read Scripture without the necessary dispositions of humility, docility and desire of the glory of God, and often read to their own destruction, as those same Scriptures tell us (2 Peter iii 16) that the word of God is an abyss in which the ignorant and presumptuous may easily be lost; and indeed any candid reader will readily admit the legitimacy of these warnings. But she has never made a general prohibition of reading Scripture this is a foul calumny. She has never prohibited the reading of Scripture in their original texts, but she has in some times and places, not indeed absolutely prohibited men to read versions of Scripture in the vulgar tongue, but to read such versions without the permission of their pastors, in order that the latter might judge that the version is not corrupted, and that the reader is not led by pride and fanaticism. But this prohibition is not a general law, and for peculiar times, for instance those of the rise of Protestantism, where every chambermaid, mechanic, apprentice and school-boy would think himself called to expound the Scripture, reason and point

ment upon it in his own way. But this prohibition has ceased to exist with the peculiar circumstances which gave rise to it, and hence there is not a city or village even of the U. States in which Catholic editions\* of the Sacred Volumes are not to be found. And now who does not see that the temporary regulations of the Church alluded to, have been dictated merely by the profound respect she bears to Scripture, and by the ardent desire she had to prevent the profanation of so holy a book? For does not the heart of every Christian thrill with indignation when he sees ignorant and presumptuous persons abuse the Scriptures in so shocking a way, when the voluptuous man justifies himself with examples taken from Scripture, when the atheist finds apparent contradictions in that book and rejects it as a human fabrication, when sectarians adduce the authority of the Bible in support of contradictory dogmas. Let now the candid reader decide whether the conduct of the Church has not been dictated by the purest desire of promoting due respect, and paying suitable honor to the sacred monument of the Divine revelation; and whether too, they are not guilty of a real profanation who place the Sacred Volumes in the hands of Mahometans and Indians, without the necessary preliminaries and explanations about its origin and doctrines, whence proceed a formal contempt of the book, and its use in wrapping pepper and other spices, as is asserted by eye-witnesses.

\*The Catholic editions of the Bible are conformable to those which were in common use before the rise of Protestantism, and of which several printed copies are extant. We cannot admit in any body the right of curtailing the Word of God. Hence our Bibles contain two books of Maccabees, Ecclesiasticus, Wisdom, Tobias, &c.

(To be Continued)

### FRANCE.

**PARIS.—DEATH OF THE PRINCESS ADELAIDE OF ORLEANS.**—Her Royal Highness Madame Adelaide, sister of the King of the French, expired on the 31st ult., at half-past three o'clock, at the Tuilleries, in her seventy-first year, having been born on the 21st of August, 1777. This intelligence was unexpected, for although it was announced some days ago that her Royal Highness was affected with influenza the attack was stated to be a slight one. It appears, indeed, that the illness of Madame Adelaide had not, until the previous day become so alarming as to preclude all hope of her recovery. The King and the Queen were incessant in their attentions to her Royal Highness during the whole of her indisposition; and when real danger was apparent, they did not quit her bedside. In the evening the whole of the Royal Family assembled around the illustrious patient, and manifested by their deep emotion, the fervent attachment, amounting almost to adoration, that they felt for her. The Curé of St Roch was sent for about midnight, to administer the last consolations, and soon afterwards the Princess expired. The death of her Royal Highness Madame Adelaide will leave a void in the Royal Family, for which no equivalent can be found. She was not merely the affectionate and beloved sister of the King, his friend, his companion, and his soother under the many trials which he has experienced, but also a sister to the Queen in every respect, as much as if the same ties of blood had united her to her Majesty as to her Royal husband.—*Galignani.*

It is said that most of her immense fortune (estimated at two millions and a half sterling) will be divided between the Duke of Nemours, the Prince de Joinville, and the Duke of Montpensier. The Duke de Chartres (son of late Duke of Orleans) and the Prince of Wintemburg also have legacies. The body of the Princess was exposed in a *chappelle ardente*, at the Tuilleries, on Sunday, and the funeral was to take place at Dreux on Saturday. This affliction is said to have produced a marked change in Louis Philippe's appearance.

**THE LATE PRINCESS ADELAIDE.**—The funeral of the late Princess Adelaide took place at Dreux, on Wednesday, at five o'clock. Detachments of troops were stationed at the extreme limit of the town by which the procession was to enter, and were joined by the military and civil authorities of the department in uniform, by the judges, officers, and advocates of the tribunal of Dreux; in their robes, and by many of the principal inhabitants of the town. Shortly after a numerous body of the clergy, clothed in surplices, and bearing wax tapers to which were attached small shields in black velvet with the initials

"A. O." in letters of gold, went in procession from the royal residence, accompanied by a long train of singing boys and choristers. The clerical procession was wound up by three Prelates in their episcopal robes and mitras. When the procession approached the chapel, the Queen of the Belgians, the Duchess d'Orleans, the Duchess de Nemours, and the Duchess of Saxe Coburg Gotha (Princess Clementine), entered the chapel, all habited in the deepest mourning, with long black veils. It was remarked that the Queen appeared as if she had been weeping. A few minutes after the horses arrived within a short distance of the chapel. The King then advanced towards it, accompanied by His Royal Highness the Duke of Saxe Coburg Gotha, and when the coffin was removed preceded it into the chapel, the Princess joining him. His Majesty was in a plain black suit, with a black paletot. The King appeared in good health, notwithstanding the bitter sorrow which he has felt at the loss of his beloved sister His Majesty, though he must have suffered acutely, was enabled to maintain perfect calmness. The King, Queen, Princess, and Princesses having taken their places in the front of the altar, and their respective suits having occupied the body of the chapel, the solemn service of the dead was commenced. The Archbishop of Paris, and the Bishops of Evreux, Versailles, and Metz, took part in different portions of the service, which was throughout of that awe inspiring character for which the Catholic Church has made it remarkable. After a considerable portion of the religious ceremony had been gone through the body was removed to the vaults beneath the chapel. The King, the Duke de Nemours, the Prince de Joinville, the Duke de Montpensier, and Duke of Saxe Coburg Gotha followed it, accompanied by most of the eminent personages of their suites. The Queen and Princesses remained in prayer before the altar. When in the vault the remaining prayers of the Church were said over the body, the usual psalms were chanted, and the ceremony of casting earth upon the coffin and sprinkling it with holy water was gone through. When the earth was thrown on the coffin the King appeared to feel great emotion, but succeeded in quickly recovering himself. His Majesty then bent over the coffin, and with great solemnity kissed it. On the return from the vaults of the King and the Princess who were accompanied by the Clergy, some more prayers were said, and the ceremony was then brought to a close, after having occupied about two hours.—*Galignani.*

### A NICER DISTINCTION.

**THE OATH OF SUPREMACY.**—Lord Clancarty has written a letter to the *Times*, justifying his refusal to take this oath. He says that after the Charitable Bequests Act of 1844, recognizing the ecclesiastical functions of persons in Holy Orders of the Church of Rome, it could no longer be affirmed as a fact that no foreign person or prelate had any authority, ecclesiastical or spiritual, within the realm; for the ecclesiastical authority has not only the recognition, but the actual force of law. The difficulty then occurred how he could vote in the House without taking the Oath of Supremacy, since the exception made in favour of conscientious objection, by 10 Geo. IV., c. 7, only applied to Roman Catholics. After some reflection, his lordship came to the conclusion that the church of England was neither heretical nor schismatical, and therefore, might justly be called Catholic. But how could it be called Roman Catholic Religion? The term "Roman Catholic Religion," applies with perfect correctness to the religion of the early Christians at Rome, whom Saint Paul, in the dedication of his epistle, commended as saints, and whose faith, he thanks God, is spoken of throughout the whole world." The principles of that faith he has handed down to us in his inspired epistle, and those who hold it, as every member of the Church of England must do, may be, therefore, said to profess the Roman Catholic Religion. "When, therefore, the act says, it shall be lawful for any person, professing the Roman Catholic Religion, being a Peer, to sit and vote in Parliament, upon taking and subscribing the oath therein prescribed, it is (says his lordship), in strictness of language, competent for me, although a member of the Church of England, and denying all spiritual subjection to the See of Rome, to sit and vote on taking that oath." !!!

LORD JOHN RUSSELL is happy in his religious sympathies; he lives on the Catholics (Woburn Abbey, &c.)—represents the Jews, prays with the Protestants, and negotiates all.—*Letter of Ernest Jones to the Electors of Halifax.*

## The Cross;

HALIFAX, SATURDAY, FEBRUARY 5.

### O'CONNELL.

The grand Funeral Obsequies of the Liberator of Ireland will take place at Notre Dame, in Paris, on the 10th of February. The funeral oration will be delivered by the celebrated Pere Lacordaire. Mr. John O'Connell and other members of the family have been invited to assist, in a complimentary note which was written by Viscount Montalombert, in the name of the French Catholics. It is delightful to behold those respectful homages to the memory of the illustrious Dead paid by foreign nations at a time when some ungrateful sons of Ireland have dared to traduce the character of their Country's greatest benefactor. A magnificent oration may be expected from Lacordaire, who was formerly a celebrated lawyer, but is now a fervent priest of the order of St. Dominic.

### THE NEW CHURCH OF ENGLAND BISHOPS.

Strange times these. Rev. Mr. Leo the Bishop elect of Winchester, and Dr. Hampden, have been appointed as unfit for elevation to the Episcopal Bench, by bishops, ministers and laymen. Mr. Leo was accused of habitual drunkenness, and Dr. Hampden of heresy. But all protests were vain. Lord John Russell, a mere layman, has smothered the Prelates, and snapped his fingers at the ridiculous Dean of Hereford, who, it seems, expected the vacant mitre himself. Thus the English Church having rejected the Pope are now ruled by Lord John. Even the poor Archbishop of Canterbury, the nominal Primate, has been treated very cavalierly. Lord John's family estate is a portion of the sacrilegious plunder which was robbed from the Church and the poor in the time of Henry VIII.; and the successors of the first Episcopal usurpers who abetted that shameful pillage, are now trampled upon by him. What a just retribution!

### ORDINATIONS.

On the 18th December, the Venerable Cardinal de la Tour D'Anvergne, Bishop of Arras, held an ordination in that city. The total number of those ordained was 52, of whom 22 received priesthood, 17 deaconship, and the rest various other orders. Amongst the latter was Monsieur Patrice Madden of the Diocese of Halifax, in Nova Scotia, who received Tonsure and Minor Orders at the hands of his Eminence.—*French paper.*

### PIUS IX.

His Holiness went to the Jesuit's Church in Rome on the last day of the year to assist at the *Te Deum* which is sung according to annual custom. At midnight he celebrated the first Mass of Christmas Day in the Church of St. Mary Major, in which the Crib of our Redeemer is religiously preserved, and on Christmas Day itself he went to the Vatican in great state, and celebrated the Pontifical High Mass in St. Peter's with all the usual solemnities.

The infidel robbers of Switzerland have lately pillaged the Hospice and Convent of the Great St. Bernard, on the summit of the Alps. This barbarous act alone will be sufficient to give the whole world an idea of the savages who lately trampled under foot all the laws of humanity and religion, and entangled a civil war in that unfortunate country.

### THE CHURCH AT BOLOGNE.

While we in England are complaining of not having sufficient church accommodation, there is actually a glut of the article at Bologna-sur-Mer. There are no less than four Protestant clergymen with a chapel each, doing their utmost, by advertisement, exhortation, appeal, puff, or placard, to draw the English church-goers of Bologna, to some particular place of worship; and such is the fierceness of the competition, that decrees is lost sight of in the tremendous struggle.

If the rivalry continues much longer without interference from the Bishop, the walls of Bologna will soon be covered with posters calling upon the community to "try our commodious sittings at eleven francs;" or an affectionate intimation to "bring your children to be attended to the chapel in the Rue de l'Ecu;" &c. &c. Note: Bene announcing "a reduction on taking a quantity, and a liberal allowance for twins." A rival establishment will then put forth its claims for "cheap and expeditious weddings,"

while another concern will outbid its rival by advertisements, having for their support the coaxing words—"When you marry, go to the chapel in the Rue Sibloquin." As each offer must go beyond the other in liberality, it will be perhaps desirable to intimate that "Paris, unprovided with fathers and mothers, or guardians, to give them away, can have these indispensable requisites, with a stock of relations in any quantity that may be required."

We believe the "outing for congregations" has become so unblushing and desperate, that the chapel wardens make no secret of their readiness to treat with steamboat captains on terms of mutual confidence, and every sitting lot on board the boat entitles the commander of the vessel to 25 per cent. on the transaction, with a small bonus on every marriage or other ceremony that he is able to recommend. It is high time that the scandal of these clerical struggles should be put an end to by some episcopal interference.—*Punch.*

### PHILADELPHIA.—PIUS IX.

We copy with much pleasure from the *Public Ledger* an account of the very important meeting held by the citizens of Philadelphia in favour of his present Holiness. Robert Tyler who spoke at this meeting is the Son of Ex-President Tyler. If any one asserted three years ago that such a demonstration as this would take place in Philadelphia, he would be looked upon as a madman.

### TESTIMONIAL OF RESPECT TO POPE PIUS IX.

The meeting called at the Chinese Saloon last evening, was a magnificent demonstration. It was largely attended by all denominations, and the resolutions and addresses of the speakers were enthusiastically received. At the appointed hour the following officers were appointed.

- President—John K. Kane;  
Vice Presidents—Wm. Rawls, George M. Stroud, James Page, Samuel H. Perkins, John Swift, Wm. D. Keiley, Josiah Randall, Henry M. Watts, Joseph R. Chandler, Robert Morris, John Mattland Jr, Maria McMichael, Henry D. G. Pin, D. L. Graham, Francis Tierman, J. Simon Cohen, George F. Lehman, Andrew Miller, H. M. Phillips, Thos. B. Florence, J. T. Conrad, Wm. Badger, James Campbell, Thomas Dunlap, Benj. Champney, Francis, Cooper, Christopher Fallon, Horn R. Kneass, Abraham P. Frye, Barry Connolly, John W. Fomey, William A. Stokes, Thos McCully, Samuel D. Paterson, Edward McGowan, David Webster, Henry Lelar, Hugh O'Donnell, John Mattland, A. Browne, Wm. L. Hurst, Robert Ewing, Robert Tyler  
Secretaries—Richard Vaux, F. Diamond, J. S. DuSalle, Wm. E. Lehman, James C. Vanczyk, Richard R. Spain, James H. Carr, W. V. McKean, Col. Wm. Dickson.

The Hon. John K. Kane, upon taking the chair, made a spirited and stirring address, which was received with cheer upon cheer. He then introduced to the meeting

Robert Tyler, who said—Fellow citizens: I hold in my hand certain resolutions which I will present, and which I presume will be submitted to the sense of the meeting. We have met here to express the respect and admiration which are felt by the entire American people for the present Pontiff, Pope Pius IX., to convey to him, and through him to the people of Italy, the assurance of our sympathy in the cause in which his Holiness is now engaged against the Austrian government. This is an expression of our views as citizens of a great republic.

We do not pretend that the government of the United States will interfere with Italy or Italian affairs; but it is the privilege of the people to give their sympathies to those who are enlisted in the cause of freedom. I believe that the great and virtuous Pontiff is engaged in a holy war, in which he has been entangled by the wiles of Metetrich and his allies. He is the author and sole leader in a great scheme of constitutional government now in progress, and we have met here to sustain him, and to say that he may not only rely upon the aid of his European allies but that the hand of Providence has been extended over the waters and has raised up for him firm friends in the people of the United States. It is our right, and in some degree our duty, to enable the people of Italy to change their constitution, and to aid them in consummating that design.

The Pope is a temporal sovereign, holding his dominions by the best of all rights, that of pro-

scription. The right of the people of Europe to change their constitution has never been doubted. England did so in adopting her *Magna Charta*—France in admitting the *Tiers Etat* to a share in the Government—so with Germany, and Prussia had just had a constitution given her by her King. The Pope wishes to establish certain constitutional reforms, the freedom of the press, the promulgation of opinions, and to act as a father for the physical health and social welfare of his subjects.

The question is, shall these reforms be made? Austria opposes it. It is the interest of the Austrian government—not of the Austrian people—to crush the seeds of reform which have been sown in Rome. Freedom in Italy may affect the stability of the government of Austria—for Metetrich fears the Russian bayonets less than he does the power of a single newspaper. To sum up the argument in one proposition, it is the aim of despots every where to annihilate freedom.

Three times already has Italy achieved the elements of conquest which have made it great in power and influence.

The first was when Rome achieved the conquest of the world, and from the Indian seas to the British channel, she was undisputed mistress of the waters.

The second, when she went forth with the mild away of Ecclesiastical power, and extended through every nation bearing with it the mission of love and peace.

The third, when in the middle ages, during the 13th, 14th, and 15th centuries, she seized and wielded the sceptre of a magnificent commerce, before which the powers of Europe and Asia bowed in awe. It was during these ages that Venice was mistress of the Adriatic—that Florence was a city of palaces—that Genoa was the emporium of wealth and art. During these times, science, art, and literature revived, and the glories of the Augustan age shone before those of Leo X. Mankind can never forget, nor cease to admire Michael Angelo, Raphael, Dante, Aristotle, Petrarch, Cellini, or Christopher Columbus.

And now for the fourth time is heard a voice from this ancient capital—which may again be great by extending constitutional law and liberty to her people—from the dome of the Vatican now waves a banner marked with the holy emblems, and bearing the motto—'Peace on earth, and good will to all men.' On the other side of the Atlantic all eyes turn to it, while from our watch towers the eyes of America are fixed upon it and cheer on him who would liberate his country—who is descended from the house of Alastair, the patron of freedom and friend of O'Connell.

Great and good philanthropist! Noble patriot! Glorious reformer! I, as one not recognizing your faith, am ever willing to acknowledge your virtues. Press on! go on! Give liberty to your people, give freedom to your government, and if the myriads of Austria threaten, remember that the hearts of the American people beat warmly and sympathetically.

Mr. Tyler then read the following resolutions:

1. Resolved, That the light which has appeared in the valleys and on the mountain tops of Italy has been seen by the friends of humanity throughout the world, and is hailed by them as the coming aurora which will illuminate this revered land, from Calabria to the Alps.

2. Resolved, That the liberal movements now in progress in Italy under the example and auspices of the Papal Sovereign, awakens in the breasts of the American people the deepest interest, sympathy, and respect. The humane and patriotic citizens of this country, cannot regard the advancement of free institutions in any part of the world with coldness or indifference, nor can refuse to extend the approbation and aid of their influence and opinion, in favour of the noble efforts of a great people, or the hopes of an oppressed nation.

3. Resolved, That as citizens of the American Republic, we look forward with earnest solicitude and expectation to the period when the Italian people shall be united in one bond of constitutional government and national independence.

4. Resolved, That we are inspired to hope for the happiest result from the moderation and firmness, the wisdom and piety of Pope Pius IX. Unmoved by the perils of internal dissensions or the gloom of hostile bayonets on his borders, he has persevered in his glorious mission of Italian regeneration, resting with a firm assurance on the final justice of that Eternal Power, who alike rules the Elements of Nature, and the destinies of

The resolutions were unanimously adopted. Francis Diamond, Esq., after some brief remarks, read the address to the Pope from the people of the city and county of Philadelphia, which is intended to accompany the resolutions. The address was adopted.

The meeting was eloquently addressed by Wm. A. Stokes, David Webster, and others.

#### THE SIGN OF THE CROSS.

Whom'er across this sinful flesh of mine  
I draw the Holy Sign,  
All good thoughts stir within me, and collect  
Their slumbering strength divine,  
Their slumbering strength divine,  
Till there springs up that hope of God's elect  
My faith shall ne'er be wrecked.

And who can say, but hateful spirits around,  
For their brief hour unbogud,  
Shudder to see, and wait their overthrow?  
While on far heathen ground  
Some lonely Saint hails the fresh odour, though  
Its source he cannot know.

#### VENI SANCTE SPIRITUS.

Come, O Holy Spirit, dawn  
Send from heaven, Thy sacred throne  
Thy irradiation bright;  
Come, the needy's Saviour benign,  
Come, who givest grace divine,  
Come, the heart's celestial light.

Sweet consoler of the breast,  
Contrite spirit's gentle guest,  
Soft refreshment of the heart,  
In our labour, solace sweet,  
Coolness 'midst oppressive heat,  
Comfort under sorrow's smart.

Light of blessing all divine,  
E'en the spirit's inmost shrine  
Of Thy faithful people fill:  
If Thy Godhead absent be,  
Man is nought but vanity,  
Nothing is devoid of ill:

Cleanse our souls from evil's stains,  
Water all that dry remains,  
What is wounded heal and save,  
Bend the rigid to Thy will,  
Cherish what is cold and chill,  
Right what error doth deprave.

To thy faithful, who confide  
In Thy mercy for their guide,  
Grant thy seven-fold gifts of grace;  
Virtue's palm to them extend,  
Grant to them a happy end,  
Grant perennial delight. Amen.

#### ALLOCATION OF HIS HOLINESS POPE PIUS IX.

[A correspondent has furnished us with a copy of the Allocation delivered by His Holiness at the Consistory on the 17th ult. We have only room at present, to give the following portion translated from it. Ed. Tab.]

"But there is yet another thing, which afflicts and troubles our mind exceedingly. It is assuredly not unknown to you, venerable brethren, that in our times, many of the enemies of the Catholic faith especially direct their efforts towards placing every monstrous opinion on the same level with the doctrine of Christ, or confounding it therewith, and so they try, more and more to propagate that impious system of the indifference of religions. But, quite of late, we shudder to say it, certain men have appeared, who have thrown such reproaches upon our name and Apostolical dignity, that they do not hesitate to slander us, as if we shared in their folly, and favoured the most wicked system. From the measures, by no means alien to the sanctity of the Catholic Religion, which in certain affairs relating to the Civil Government of the Pontifical States, we thought fit benignly to adopt, as tending to the public advantage and prosperity; and from the amnesty graciously bestowed upon some of the subjects of the same states at the beginning of our Pontificate, it appears that these men have desired to infer that we think so benevolently concerning every class of mankind, as to suppose, that not only the sons of the Church, but that the rest also, however alienated from Catholic unity they may remain, are alike in the way of salvation, and may arrive at everlasting life. We are at a loss from how to find words to express our detestation at this new and atrocious injustice that is done us. We do indeed love all mankind with the utmost affection of our heart, yet not otherwise than in the love of God, and of our Lord Jesus Christ,

who came to seek and to save that which had perished; who died for all, who wills all men to be saved, and to come to the knowledge of the Truth; who therefore, sent his disciples into the whole world to preach the Gospel to every creature, proclaiming that they who should believe and be baptised, should be saved, but they who should believe not, should be condemned, whose therefore will be saved, let them come to the pillar and ground of the truth, which is the Church, let them come to the true Church of Christ, which, in its bishops and in the Roman Pontiff, the chief head of all, has the succession of Apostolical authority, never at any time interrupted, which has never counted aught of greater moment than to preach, and by all means to keep and defend the doctrine proclaimed by the Apostles by Christ's command; which from the Apostles' time downward, has increased in the midst of difficulties of every kind, and being illustrious throughout the whole globe by the splendour of miracles, multiplied by the blood of martyrs, exalted by the virtues of Confessors and Virgins strengthened by the most wise testimonies and writings of Fathers, hath flourished and doth flourish in all the regions of the earth, and shines resplendent in the perfect unity of the faith, of sacraments and of holy discipline. We who, though unworthy, preside in this supreme seat of the Apostle Peter, when our Christ hath laid the foundation of the same His Church, shall never at any time abstain from any cares or labours, that, by the grace of Christ Himself, we may bring those who are ignorant, and who are going astray, to this only road of truth and salvation. But let whoever oppose themselves remember that heaven and earth shall indeed pass away, but that nothing can ever pass away of the words of Christ, nor change be made in the doctrine, which the Catholic Church has received from Christ, to be kept, defended, and preached."

#### FATHER McDERMOTT'S DEFENCE

TO THE EDITOR OF THE FREEMAN.

"We, the undersigned Roman Catholic Inhabitants of the town and vicinity of Strokestown, having read with the utmost surprise and indignation the calumnious statements and assertions contained in some of the public prints, and reported by the newspapers to have been made in the Houses of Lords and Commons, against the unsullied character of our beloved and revered Pastor, the Very Rev. Michael McDermott, the venerable Archdeacon of Elphin, feel it to be a duty incumbent upon us to come forward on the present occasion to offer the most unqualified denial and malignantly put forth as the foundation of these calumnies.

"The gratuitous accusers of this most respected, dignified, but calumniated Clergyman, have first asserted that he denounced the late Major Mahon the Sunday before his death from his altar, and Lord Farrham is reported to have certified in the House of Lords that in denouncing the late Major Mahon he made use of the following words:—

"Major Mahon is worse than Cromwell, and yet he lives." It appears that when the maligners of our Pastor found by his own letter that the charge of denunciation was untenable, as having been made on a Sunday, they turn round and state, with a degree of matchless effrontery, on the authority of a nameless peer, that the denunciation took place on Monday, the day immediately before his death.

Now, we hereby declare, without fear of contradiction, and hold ourselves in readiness, to confirm this our solemn declaration by sworn affidavits in any court of justice, that we have been invariably in the habit of attending at Mass on all Sundays and holidays in the year in the chapel of Strokestown, that we have a distinct recollection of our having heard Mass in the chapel of Strokestown on Monday the 1st day of November, called All Saints Day, being the day before Major Mahon was murdered, and that the Very Rev. Michael McDermott, our parish priest, did not open his lips to address one word to his flock on that day.

We further unhesitatingly declare that we never heard the Very Rev. Michael McDermott, on Sunday or All Saints day, or any other day, on which he ever addressed his flock from the altar, to denounce the late Major Mahon, or to express the words attributed to him in the reported speech of Lord Farrham, or any such words, or any words of a similar import, or

Luke Carlos, grocer, &c.  
Nicholas Fahy, dealer,  
Francis Kenny, ropemaker and manufacturer  
Thomas Cassery, sister and plumber.  
John Smyth, farmer.  
Patrick McGeeny, farmer.  
James Guise, private gentleman.  
J. F. Callaghan, woollen draper, &c.  
Daniel Hughes, farmer.  
Michael O'Beirne, wine and spirit merchant.  
Patrick M'Manus, woollen draper, &c.  
J. W. Lynham, grocer, and spirit merchant.  
Hubert Croghan, wine and spirit merchant.  
Peter Heary, wine and spirit merchant.

#### ALLEGED ROMAN CATHOLIC DENUNCIATIONS.

(From the Bristol Mercury.)

Various statements have been published implicating Irish Roman Catholic Priests as instigators to the foulness of murder. The barefacedness of such a thing was so horrible that we were extremely loath to transfer the accusations to any column, and generally avoided doing so. Denunciation from the altar was a charge so easily made; the words used were so liable to be misunderstood, so great a field was opened out when the idea once got a foot, for the display of malice, by circulating false reports of what was said, that we felt it was like condemning a man unheard, publicly to represent him as having been guilty of conduct so atrocious. Were there real grounds on which to prove a case of denunciation, followed by murder, we could not doubt that the Executive Government would institute a prosecution; for there had never been a question, in legal quarters, that the law was able to reach such offenders. But for the sake of humanity, and of our common Christianity, we believed the representations published were greatly overcharged, and considered the vehement abuse of the Times and other papers, founded thereon, as no better than a hasty and unjust verdict based on very loose evidence. That unjustifiable language has in some cases been used by Roman Catholic Priests, we fear must be admitted; but we are not to condemn a whole body for the indiscretion of a few. We say 'indiscretion,' as being unprepared, so far as to use a harsher term, for it must not be forgotten that the worst of the language imputed, particularly in the case of Major Mahon, has been denied.

Supposing, indeed, that any Roman Catholic Clergyman was so vile as to encourage the most malignant passions of an ignorant peasantry, what motive could he have for doing it in public; at the peril of his own life, when the professional allows him so secure a means of effecting his object in perfect secrecy? Such a cowardly minded fellow would be pretty certain to adopt the most skulking mode of working out his object, if he really had such an object in view.

Much stress has been laid on the fact that the heads of the Roman Catholic Church in Ireland have taken no steps to discontinue and anathematise 'denunciation.' But it seems to be forgotten that, were they to do so, the act would be tantamount to an admission that denunciation had become the practice of their subordinates. It is true we do not know that they have even made private enquiries, and given private admonition where anything like just ground appeared to warrant it; but we hope and think it is not a mistaken charity which induces us to conclude that they will have done all that proved circumstances required.

Considerable excitement prevails amongst the Wesleyan Methodists in the West of England, in consequence of a report that has been extensively circulated that one or more of the Wesleyan Ministers in the neighbourhood of Bridgewater have become Puseyites; it is no unusual occurrence to see them wending their way to Church during the time of divine service in the Wesleyan chapel, dressed in the long Roman coat adopted by the Oxford Tractarians, with a large prayer book under the arm, looking as demure as any son of Loyola, any opposition from the officers of the society is visited with immediate dismissal. A few weeks since, a respectable tradesman in Bridgewater, who held the office of curate, was summarily dismissed without any reference to the laws or usages of the society. It is supposed by some that a marble altar is in preparation for the chapel. Bath Journal.

THE SISTERS OF ST. VINCENT DE PAUL—M. de Sartiges, French charge d'affaires in Paris, has just established at Tehran a house for the Sisters of the Hospital of St. Vincent de Paul.

**THE SISTERS OF MERCY.**

**CORK.**—A meeting was held on the 26th ult., at the South Monastery Schools, for taking into consideration the erection of a Convent for the Sisters of Mercy in the city of Cork. The Right Rev. Dr. Delany, bishop of the Diocese, was in the chair. His lordship stated, that during the late pestilential season, no less than ten out of the seventeen laches of this community established in Cork had been attacked by fever. Two of these cases had terminated fatally, and it was believed that the sufferings were mainly attributable to the ill-ventilated building in which they were at present placed. A piece of ground had been taken on which to erect a new building but nothing more could be done without a public contribution. Dr. O'Connor said that it was impossible for any one, not as conversant as he was with the sufferings of the Sisters of Mercy during the past year, to form the least idea of what they endured. The room in which the Sisters who had been attacked by fever were received was about ten feet square. (Hear, hear.) The only window in the room looked into the street, and when it was opened for the purpose of ventilation, there broke in upon the patients a great noise, particularly prevalent at that time from the objects of misery that were crowded around the door. (Hear, hear.) The cases of sickness became so numerous that they were obliged to take another room for them, and the only room that could be spared was that in which the ladies after their day of labour had to sit. (Hear, hear.) At the time when the ladies should have been the objects of the deepest sympathy, they were denied the simple luxury of passing a few minutes in that room. They were also obliged to send them back to their separate wards before they were properly recovered, and the consequence of that was, that they had often four or five relapses. This would not have occurred if they had the conveniences they were entitled to have at the hands of the citizens. (Hear, hear.) In private families ladies after recovering from fever last summer spent two or three months at a watering place. The Sisters of Mercy when they recovered had not a space of more than ten feet square to walk in, and as to going outside their dwelling for other purposes than to visit the sick, that was so repugnant to their feelings, that they were driven to recover their health in the lanes and alleys where they first imbibed their disease. Mr. Fagan, M.P., proposed the formation of a committee for carrying out the intentions of the meeting. A subscription was immediately opened, which, with some previous donations (amounted to £2,000), reached in a short time to nearly £2,500. It is estimated that the new convent will cost about £5,000.

**CONVERSIONS.**

To the Editor of the Tablet.

Sir—Six persons were received into the Catholic Church on Sunday, the 19th instant by the Rev. Mr. Cunningham, amounting in the whole, from time to time, to nearly three hundred received by the same reverend gentleman. I have the honor to be, Sir, yours truly,

A READER OF THE TABLET.

St. Helier's Jersey, Dec. 20, 1847.

On Monday, the 20th inst., Mr. James Harris, well known in musical circles, was publicly received into the Holy Catholic Church by the Rev. John Rolfe, at St. Mary's Mountfields.

**ROME.**—Pius IX.—On Dec. 13th Vice Admiral Parker and General Adam had an audience of the Pope, previous to their departure for Civita Vecchia. His Holiness, in reply to the sentiments they expressed, said that he felt happy in the sympathy shown by the people of Great Britain towards his Government. This sympathy joined to the love borne him by his own people, and the unanimity of all good citizens, would carry him through every obstacle. "I am walking with God," said he, "and I shall arrive at my end."

The King of Prussia has granted the sum of 70,000 thalers for the purpose of building a new Roman Catholic Church for that part of the growing professed the Roman Catholic faith in the Prussian capital.

A letter from Cologne says.—"The central committee for finishing the cathedral of this city has requested the Pope to attend the six hundredth anniversary of its foundation, which will take place in August. The King of Prussia has also been invited to the festival. On this occasion will be discovered the fine painted windows of the side aisle, towards the south, which were presented to the cathedral by the King of Bavaria."

**THE REV. N. BEATTY'S THIRD TOUR.**—This worthy has addressed a letter to the Dublin *Ward*, denying his former recantation. His words are—"Through the columns of your widely circulated *Ward* I beg to correct a false rumour that has gone abroad respecting me in this country—namely, that I had relapsed into the abominations of Popery. Such is not the case, and with God's blessing, shall never be. It is true that a Letter appeared in the *Freeman's Journal*, dated August 11, 1847, upon my relapse. The authenticity of that Letter I most solemnly and distinctly deny. It was concocted by a Jesuit, and my name affixed to it; I shall give the latter for the information and astonishment of your readers. Now, I beg leave to reiterate that I never wrote, indited, or—until after its publication—read one line of that letter; I emphatically and utterly deny the truth of the statements contained in it, from beginning to end." Fortunately, the editor of the *Freeman* is in a condition to disprove this lie, which, of course, is loudly welcomed by the Conservative press. Thus writes the *Freeman*:—"Now, we assure the public, that we received the manuscript copy of the letter from Mr. Beatty's own hands—that he told us he wrote it, and insisted on reading over in our hearing and presence, every line of the letter, in order at once to get an assurance that the letter would be published."

**STATE INTERFERENCE.**—Some time since the King of Bavaria issued a decree that no religious vows should be taken, or Priest ordained in his dominions, except in the presence of a civil Commissioner, who should have the power, if necessary, of suspending the ceremony. Upon this a receipt came from his Holiness, forbidding the convents to admit any new novice, and the seminaries any new student, so long as this measure was in force. The Bavarian Government has just rescinded the obnoxious decree.

**CONVERSIONS IN VERMONT.**—We have once or twice alluded to the remarkable Catholic movement, which is in progress in the Episcopal congregation of a certain New England village, without feeling at liberty to give names and particulars. Circumstances make it proper for us, at length, to speak with less reserve. We referred to the congregation of *Union Church*, in St. Albans, Vermont. The conversion of its rector, Rev. Mr. Hoyt, took place, as our readers are already aware, about eighteen months ago; and the fruits of that conversion, amongst his friends and former parishioners, have begun to appear, within the last three or four months. Those who know him can feel no surprise that his example should have exercised an influence so powerful. About the first of October, Miss Laura Smalley, a lady of great intelligence, was received into the Church, and within a few days afterwards, Mrs. Tucker, of Burlington, the sister of Mrs. Hoyt, made her profession, with her husband, Capt. Tucker—a near relative, we believe, of the celebrated wharft, Murray. On the 13th of the same month, Mrs. Smalley, the wife of one of the most distinguished lawyers in Vermont, was received with her daughter, while (by a singular concurrence) her former pastor, the friend and predecessor of Mr. Hoyt, in the rectorship of *Union Church*, was making his profession here in Philadelphia. Mrs. Samson, sister of another Episcopal clergyman, was received on the day following. Mr. Smalley himself, after having examined the claims of the Church long and faithfully, with the help of superior powers of mind, exercised for many years with success and distinction at the Bar, made a public profession of the Faith at High Mass, on the 12th day of December. "that he might show to all (to use the words of an eyewitness) that he was not ashamed of the Cross of his Master," and the conversion of his in-law, Mrs. Penman—a lady widely known and honored, followed on the next Saturday. Our list is worthily closed, up to our last information, with the name of Mrs. Luther B. Hunt, the wife of another eminent member of the Vermont Bar—her reception took place on the Vigil of the Nativity. We forbear to make any premature mention of others—persons, like those already named, of the highest standing in the village—who are understood to have been regarding the progress of Catholicity amongst them with a friendly interest.—*Herald.*

**BISHOP HUGHES' LETTERS.**—The *Saturday Recorder*, a Baptist paper, speaking of these letters, says,

"Such are the abilities and standing of Bishop Hughes, that we are sure these letters will be looked for and read with uncommon interest.

We hope that some of the papers in which the first series appeared, will publish these also."

When it is considered that Kirwan, alias McMurray, has made an unprovoked attack on the Catholic Church, and that his letters contain a gross caricature of Catholic doctrines and practices, besides numerous downright falsehoods, common justice plainly demands that the papers which published them should likewise publish those of Bishop Hughes. Had Kirwan's letters been merely a defence of Protestantism, or had they even been a fearful representation of Catholic doctrine and practice, the case would have been a very different one, and no protestant paper would have been bound to publish a counter series by a Catholic. We should be "agreeably disappointed," however, if any protestant paper should copy them.—*Herald.*—So would we—*Ed. Cross.*

**CATHOLICITY IN THE WEST.**—Quite an earnest discussion is now going on in some of the Protestant papers respecting the influence of Catholicity in the West, the number of its academies, its progress, &c., &c. The last number of the *Boston Recorder* publishes a letter from an eminent Protestant minister, Dr. C. E. Stow of Cincinnati, from which we copy the following passages.

"I have lived here nearly fifteen years in this great centre of Catholic operations at the West; I have carefully observed their movements; I have been personally acquainted with a considerable number of their teachers, priests, Jesuits and bishops, and my opinion is that the Catholics are doing more to promote their own views, by means of educational institutions, above the common schools, than any three protestant denominations in the land, and that they are altogether the most flourishing sect in the West. I wish it were not so, but so it is, and all will know it by and by, however incredulous they may be now.

The Catholic Almanac, from year to year, will show their increase, and this increase is not wholly by immigration. In our city there have been not a few conversions, and from among our most respectable citizens. This is matter of fact which no man living here can deny, however much he may regret it."

What Dr. Stow says of conversions in Cincinnati is very true, but it is no more than can be said of conversions in the cities and towns of the Eastern and middle States.—*Philadelphia Herald.*

**ARCADIOSIS OF BALTIMORE.**—The *Catholic Magazine* states the following—On the 5th of Dec. Miss Mary Jane Dornell received the white veil in the Convent at Frederick, and Sister Mary Teresa, was admitted to the usual rites of religion. Both are converts.

On the 8th of Dec., Mrs. Mary E. Hewitt, and Miss Anna Freeman, of Washington, and Miss Catharine Byrnes, of Baltimore, received the white veil in the Convent, at Georgetown.

**DIOCESE OF BUFFALO.**—We have been permitted by a friend to read a letter he received from the Diocese of Buffalo during the past week, and we could not help begging him to let us publish the following short extract. It is a pleasant thought to feel that the beautiful tree of the Church is thus being planted in the quiet valleys of our country, there to shelter under its branches generation after generation of simple people growing up in holiness and the fear of God. The suggestions contained in the latter part of the extract cannot be too strongly urged upon the emigrants who are flocking to our shores:

**BUFFALO, Dec. 10, 1847.**  
The Bishop has been giving a retreat at Java during the three last days. We had about 700 communions and 93 confirmations. The congregation here is composed almost exclusively of Irish people, settled down to agriculture, each with his own little farm, and all succeeding well for this world, whilst their fidelity to their holy religion gives assurance that they are doing well for the next. Alas! why will not the many who come to the Island of Saints imitate their example? Lands in the west of New York State may be had at from three dollars per acre, to eight dollars, good lands for three dollars, and if they would come and settle together, so as to have the help of religion, how soon they would be independent and happy.—*Freeman's Journal.*

**ORDINATIONS.**—On Sunday 26th ult., the Rev. Messrs. John Walsh and James Kearney were ordained Priests by the Rt. Rev. Dr. O'Connor.—*Pittsburg Catholic.*

**Correspondence.**

To the Editors of THE CROSS.

Gentlemen.—Permit me, through the columns of your journal, to direct the attention of our fellow Catholics, throughout this and the neighbouring Provinces, to the deep and lasting importance of extending the organization of that most noble and glorious institution of modern times, for the extension of our Holy Faith, throughout the world's wide realm.—*v.z.* The Society for the Propagation of the Holy Catholic Faith, founded at Lyons (one of the most ancient cities of "La Belle France") in the year 1829—with the sanction and approval of the then reigning successor of St. Peter, as well also of the present head of all the Churches, the Venerable Pius the Ninth—whom, may God long preserve. With reference to the Diocese of Halifax much has been done towards that glorious end, from the first day that a branch of the institution was established unto the present. The report published in your paper of last week of its operations bears ample testimony to the noble and Christian zeal of collectors and members, but gentlemen I wish as much could be said—with the exception of Dartmouth, the Catholics of which district have done well—for other districts of this and the neighbouring Provinces. Surely if our brethren were made fully acquainted with the vast advantage, apart from considerations of a higher, because of a better nature, the parent Society has been conferring upon them for years past a very large portion of its means, when perhaps—nay, it is certain—many a poor missionary in far distant and heathen lands was sighing for the means of advancing the immortal interests of those poor souls entrusted to his care, should and ought to animate them with feeling of deep and fervent gratitude to the parent institute, which has thus, and so far continues, to consult for their spiritual welfare, at the same time retolving, with the aid of the Most High, to labour in extending the glorious sphere of its present and future usefulness to themselves and those who are to succeed them in the profession of the faith once delivered to the Saints. In conclusion I would beg leave to remark upon the very limited extent the organization has reached in the Province of Canada and the neighbouring republic of the United States, as will appear to any one on reference to the May number of the *Annals of the Institution*, and as the foregoing remarks will apply with as equal force to them as our brethren in these latter Colonies. I would humbly but earnestly hope they may receive at it's most auspicious period of the history of the Church, that degree of attention which the subject is so pre-eminently entitled to, and tend ultimately if not immediately to the establishment of Branches of this noble and most Christian Institution over the length and breadth of this American Continent, to flourish and diffuse the odour of their good works in all time to come, is the sincere and earnest prayer of your obedient servant,

Halifax, January 27, '48.

**Births.**

- JANUARY 29.**—Mrs. Flynn of a son  
29— " Vigors of a son  
31— " Grant of a daughter  
31— " Delancy of a son  
31— " Somers of a daughter  
31— " Keating of a son  
**FEBRUARY.**—1— " McIntosh of a son  
1— " Power of a daughter  
1— " Mahoney of a son  
1— " Sutton of a son  
1— " Power of a daughter,  
2— " Luan of a son  
2— " Humley of a son  
3— " Leahy of a son  
3— " O'Connor of a daughter.

**Wed.**

On Wednesday morning last, Mr. Daniel Deo, native of Dingle, Ireland, aged 60 years. On Friday evening, of consumption, Catharine Amelia, second daughter of George Gauld, aged 18 years.

**THE CROSS.**

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