



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.

# THE CROSS



"Was anything concealed from Peter, who was styled the Rock on which the Church was built, who received the Keys of the Kingdom of Heaven, and the power of loosing and binding in Heaven and on earth?"—TERTULLIAN *Prescrip* xxii.

"There is one God, and one Church, and one Chair founded by the voice of the Lord vobis Peter. That any other Altar be erected, or any other Priesthood established, besides that one Altar, and one Priesthood is impossible. Whoever gathers elsewhere, scatters. Whatever is devised by human frenzy, in violation of the Divine Ordinance, is adulterous, impious, sacrilegious"—St. Cyprian Ep. 43 ad plobem.

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

## Calendar.

- JULY 1—Sunday—V after Pent Oct of St John the Bap. doub com of Oct of SS Peter, &c.
- " 2—Monday—Visitation of the B V Mary g d com Oct and of St Proccensus &c Min.
- " 3—Tuesday—St Paul I P C doub com Oct.
- " 4—Wednesday—St Irenæus B M doub com Oct.
- " 4—Thursday—St Peter M doub 29th of April com Oct.
- " 6—Friday—Oct of SS Peter & Paul Apost doub.
- " 7—Saturday—St Benedict XI PC doub.

## ALLOCATION OF OUR MOST HOLY FATHER POPE PIUS IX.

Pronounced in the Secret Consistory at Gaeta on April 20, 1848.

(Translated for the Tablet from the copy given by the "Ami de la Religion.")

(Concluded.)

And meanwhile the chiefs of the faction, pursuing their work with daily increasing audacity and vehemence, did not cease to lacerate our Person and those who are attached to us, with horrible calumnies and contumelies of every kind, and they did not hesitate wickedly to abuse the very words and sentences of the Most Holy Gospel, that coming in the clothing of sheep, though inwardly they are ravening wolves, they might lead the ignorant multitude into all their perverse designs and machinations, and might imbue the ears of the incautious with false doctrines. But the subjects who remained attached with unmovable fidelity to us, and to the temporal dominion of the Apostolic See, reasonably and justly demanded of us that we should deliver them from those many most grievous difficulties, dangers, calamities and losses, with which they were surrounded on every side. And since some are to be found amongst them who consider us as the cause (however innocent) of such great agitations, we would desire them to observe, that we indeed, the moment we were raised to the Supreme Apostolic See, certainly directed our paternal anxieties and views, as we have above declared, to this end, that we should bring by all our efforts, the people of our Pontifical States into a better condition; but that it came to pass by the means of turbulent adversaries, that those views of ours were disappointed, whilst on the other hand, God so permitting it, the seditious themselves were enabled to bring to a conclusion the projects which for a long time previously they had never ceased to plot and to essay with all the arts of wickedness. Therefore what we have already elsewhere said, the same thing do we now repeat, to wit, that in this grievous and deplorable tempest where-with almost the whole world is so shaken, the Hand of God is to be acknowledged, and His Voice to be heard, Who is wont with such scourges to punish the sins and iniquities of men, that they may hasten to return to the paths of justice. Let them therefore hear His Voice, who have strayed from the truth, and leaving their own ways let them be converted to the Lord; let those also hear it, who in this most lamentable state of affairs, are more solicitous for their own private interests than for the good of the Church, and the well-being of Catholicity, and let them remember that it will not profit a man "if he gain the whole world and suffer the loss of his soul;" let also the pious sons of the Church hear it,

and waiting with patience for the salvation of God, and with greater zeal every day cleansing their consciences from all defilement of sin, let them strive to implore the mercies of the Lord, and more and more to please Him, and continually to serve Him.

And in the midst of these our most ardent desires, we cannot but specially admonish and reprove those who applaud that decree whereby the Roman Pontiff has been deprived of all the honour and dignity of his civil power, and who assert that the same decree is even very conducive to the furtherance of the liberty and happiness of the Church itself. But here we openly and publicly declare that we say not these things from any desire of domination, or any longing after temporal sovereignty, seeing that our disposition and frame of mind is altogether alien from any spirit of domination. Nevertheless, the duty of our office requires, that in maintaining the civil sovereignty of the Apostolic See, we defend with all our might the rights and possessions of the Holy Roman Church, and the liberty of the same See, which is conjoined with the liberty and advantage of the whole Church. And those men truly, who in their applause of the aforesaid decree, assert things so false and absurd, are either ignorant or pretend to be ignorant that it came to pass by a most singular counsel of Divine Providence, that when the Roman Empire was divided into several kingdoms and various states, the Roman Pontiff, unto whom was committed by Christ the Lord the government and care of the whole Church, had a civil sovereignty for this reason assuredly, that in order to rule the Church and to maintain its unity, he might enjoy that plenitude of liberty which is required for the discharge of the office of the Supreme Apostolic Ministry. For it is manifest to all, that the people, nations and kingdoms would never accord to him their full confidence and obedience, if they perceived that he was subject to the dominion of any prince or government, and by no means in the possession of his liberty. The faithful people and kingdoms would never cease vehemently to suspect and to fear lest the same Pontiff should conform his acts to the will of the Prince or Government, in whose state he was sojourning, and therefore would not hesitate on his pretext, often to oppose themselves to his acts. And indeed let the very enemies of the civil Sovereignty of the Apostolic See, who now rule at Rome—let them say with what confidence and obedience they themselves would receive the exhortations, admonitions, mandates, and constitutions of the Sovereign Pontiff, if they knew him to be subject to the will of some Prince or Government, but especially if he were subject to any Prince, between whom and the Roman State any long war was being carried on?

Meanwhile there is no one who does not see with how many grievous wounds the Immaculate Spouse of Christ is now assailed in the very regions of the Pontifical State; with what chains, with what most shameful servitude she is more and more oppressed, and with what difficulties her visible head is overwhelmed. For who is ignorant, that our communications with the city of Rome and with its Clergy, most dear to us, and with the whole Episcopate and the other faithful of the Pontifical dominion, has been so obstructed, that we cannot freely send or receive even letters, although treating of ecclesiastical and spiritual affairs? Who knows not, that the city of Rome, the principal See of the Catholic Church, is at present—O, sorrowful!—made a forest of roaring wild beasts, since it is filled with men of all nations, who, being either apostates, or heretics, or masters of so-

called Communism or Socialism, and animated with extreme hatred against the Catholic truth, do both by writings and every other means, endeavour to teach and disseminate pestiferous errors, and to pervert the minds and hearts of all, so that in the very city itself, if it were possible, the holiness of the Catholic Religion, and the unchangeable rule of faith may be depraved? Who knows not, or has not heard, that in the Pontifical State, the goods, revenues, and possessions of the Church have been seized with rash and sacrilegious daring, the most august churches stripped of their ornaments, the monasteries turned to profane uses; the virgins consecrated to God harrassed; the most virtuous and distinguished Ecclesiastics and Religious cruelly persecuted, put in chains, and slain; the sacred and most illustrious Bishops, even those invested with the dignity of the Cardinalate, violently dragged away from their flocks, and thrown into dungeons?

And these assaults against the Church, her laws and liberty, are done both in the Pontifical States and in other countries wherever these men, or men like them, hold sway, at the very time when the same persons are proclaiming liberty in all directions, and pretend that it is their desire that the Supreme Pontiff should be altogether freed from all shackles, and enjoy entire liberty.

Further, it is manifest to all men in how miserable and deplorable a condition our most dear subjects are placed by means of the same men who are committing such flagitious crimes against the Church. For the public treasury is wasted and exhausted: commerce interrupted and nearly annihilated; vast sums of money levied on the principal citizens and others; the goods of private persons robbed by those men who call themselves the chiefs of the people, and commanders of lawless bands; the liberty of all good men disturbed, and their very life subjected to the assassin's dagger; and other very great and grievous evils and losses, whereby continually the citizens are so afflicted and terrified. These, moreover, are the beginnings of that prosperity which the haters of the Sovereign Pontificate announce and promise to the people of the Pontifical States.

Therefore, amidst the great and incredible grief wherewith we were in our inmost heart excruciated because of the great calamities of the Church and of the people of our Pontifical States, we, well knowing that the duties of our office demanded by all means that we should make every effort to remove and drive away those calamities, neglected not, as early as the 4th of December last year, to implore and solicit the aid and assistance of all Princes and nations. And we cannot refrain, Venerable Brothers, from communicating to you at this moment, the singular consolation which we received, when the said Princes, and even those nations which are in nowise united to us in the bonds of Catholic unity, studied in the most striking manner indeed to testify and declare their most eager good-will towards us. Which thing, indeed, while it most wonderfully soothes and consoles the most bitter grief of our heart, both more and more demonstrate how God is always watching propitiously over His Holy Church. And we are encouraged to hope that it will come to pass that all will understand, that those most grievous evils wherewith, in these times of great severity, people and kingdoms are troubled, have derived their origin from the contempt of our Most Holy Religion, nor can obtain remedy and consolation from any other source, but from the divine doctrine of Christ, and from His Holy Church, which

being the fruitful parent and nurse of all virtues, and the expeller of vices, whilst she forms mankind to all truth and justice, and binds them together unto mutual charity, doth, after a most admirable manner, consult and provide for the public good and order of civil society.

But after imploring the assistance of all Princes, we sought for succour from Austria, which country is the nearest to our Pontifical States on the North, the more willingly for this reason, that she not only has always displayed the most distinguished zeal in defending the temporal dominions of the Apostolic See, but also that there is now assuredly ground to hope that according to our most ardent wishes, and most just demands, certain well-known principles, ever disapproved of by the Apostolic See, will be abandoned by that Empire, and that the Church in those parts will consequently be restored to her liberty, to the great good and advantage of the Faithful who dwell therein. And while we intimate this, with no ordinary feelings of consolation in our own heart, we doubt not, but that it will give no slight joy to yourselves.

We demanded the same assistance from the French nation, for whom a singular kindness and affection is entertained by our paternal heart, since the clergy and faithful people of that nation studied by all manner of manifestations of filial devotion and observance, to assuage and console our calamities and anguish.

We also called for assistance from Spain, a country which being deeply anxious and solicitous on account of our troubles, first roused other Catholic nations, to enter on a certain filial compact with each other to strive to bring back to his own See the common Father of the Faithful and Supreme Pastor of the Church.

Lastly, we sought for this help from the Kingdom of the Two Sicilies, in which we are hospitably entertained by its King, who, endeavoring with all his might to promote the true and solid happiness of his people, shines forth with such religion and piety, that he may furnish an example to his own subjects. But, although by no language can we express with what care and zeal the aforesaid Prince delights to testify and confirm his singular filial devotion towards us by all manner of good offices and noble acts, still no forgetfulness shall ever obliterate the illustrious deserts of that Prince towards us. And in no wise can we pass over in silence the marks of piety, affection and dutifulness with which the Clergy and people of the same kingdom have never ceased to attend us, from the moment when we entered on the territory.

We are therefore encouraged to hope that it will come to pass, by God's assistance, that those Catholic nations, having before their eyes the cause of the Church and of its Supreme Pontiff, the common Father of all the Faithful, will make all speed to vindicate the civil Sovereignty of the Apostolic See, and to restore peace and tranquillity to our subjects; and we are confident that the enemies of our Most Holy Religion and of civil society will be driven away from the City of Rome, and from the whole State of the Church. Whenever that shall take place, it will be our part certainly with all vigilance, zeal and solicitude to drive away all those errors and grievous scandals, which, in common with all good men, we are bound so vehemently to deplore. And in the first place, must it chiefly be cared for, that the minds and heart of men, deceived after a miserable manner with the lies, insidious devices and frauds of the impious, may be illuminated with the light of eternal truth, whereby the men themselves may be excited and inflamed to embrace the paths of

virtue, justice and religion. For you well know, Venerable Brothers, those horrible and monstrous opinions of all kinds which, emerging from the bottomless pit for ruin and devastation, have prevailed and are now raging far and wide to the heavy detriment of religion and civil society. Which perverse and pestilential doctrines the enemies are never ceasing, whether by word or writing, or public spectacles, to disseminate among the vulgar, in order that the unbridled licentiousness of all kinds of rapacity, cupidity, and lust, may daily more and more be increased and propagated. Hence lately have arisen all these calamities, destructions and woes, which the human race almost over the whole globe have had so heavily to mourn and are still mourning.

Nor are you ignorant what description of war is now being waged even in itself against our Most Holy Religion, and with what detestable frauds and machinations the enemies of religion in all of civil society are endeavoring to draw away the minds, especially of the ignorant, from the sanctity of the Faith and sound doctrine, and to plunge them into raging floods of infidelity, and to drive them to accomplish all sorts of most frightful crimes. And that they may be enabled the easier to bring their designs to an issue, and to excite and torment all the horrible notions of sedition and disturbance, treading in the steps of the heretics, and altogether despising the Supreme Authority of the Church, they in nowise hesitate to appeal to, interpret, invert and distort in their own private and erroneous acceptance of the words, testimonies, and sentences of the Sacred Scriptures, and they fear not with extreme impiety wickedly to abuse the Most Holy Name of Christ. Nor are they ashamed publicly and openly to assert that the violation of any oath, however solemn, and the commission of any flagitious and detestable actions whatsoever repugnant to the law of nature itself, is not only not to be condemned, but is even altogether lawful, and to be extolled with the highest praises, when the same is done for the love of a man, as they say. By which impious and perverse mode of arguing, all honor, virtue and justice is by this class of men utterly swept away, and the abhorred principles of action of the very robber and assassin are with unheard-of shamelessness maintained and commended.

Besides the other innumerable frauds which the enemies of the Catholic Church continually use that they may tear away and carry off the ignorant and incautious especially from the bosom of the Church itself, there are added most bitter and odious calumnies, which they do not blush to invent and therewith to assail our Person. We indeed, holding, though by no merits of our own, here on earth the Vicariate of Him, who when He was reviled, did not revile; when He suffered, did not threaten; have never neglected to bear all bitterest calumnies with all patience and silence, and to pray for those who persecute and calumniate us. But since we are debtors to the wise and to the foolish, and are bound to consult for the salvation of all, we, in order to avoid giving offence especially to the weak, cannot refrain in this your Assembly, from repelling that most false and odious calumny of all, which has been published in some very recent papers against the person of our humility. But although we felt incredible horror when we read that libel, whereby the enemies seek to inflict a grievous wound upon us and the Apostolic See, still we can in nowise fear that such most odious falsehoods can do even a slight mischief to that Supreme Chair of Truth, or to us, who by the help of no merits of ours have been placed therein. And indeed by the singular mercy of God, we are enabled to use those divine words of our Redeemer,—"I have spoken openly to the world, and in secret I have spoken nothing. And here, Venerable Brothers, we judge it convenient again to repeat and inculcate those very things which we declared, especially in our Allocution delivered to you on December 17th, in the year 1847, namely that our enemies, that they may be able the more easily to corrupt the true and genuine doctrine of the Catholic Religion, and to deceive others and to lead them into error, devise all manner of falsehoods, try all manœuvres and endeavours, in order that even the very Apostolic See may appear in some sort to partake in and to favour their madness. But no one is ignorant, what most pernicious sects and societies, lurking in darkness, have been at different times got together, instituted, and variously denominated by the workmen of falsehood, and the propagators of perverse opinions, by the means of which they might the more safely instil their extravagances, systems and machinations into the minds of others; might corrupt the incautious, and open out a broad path for the commission of all manner of crimes with impunity. Which abominable sects of perdition, utterly hostile not only to the salvation of souls, but also to the good and tranquillity of civil society, and condemned by the Roman Pontiffs our predecessors, we ourselves have constantly detested, and by our Encyclical Letter dated November 9th, in the year 1846, and addressed to all the Bishops of the Catholic Church, we have condemned, and do now in like manner, by our Supreme Apostolic Authority, again condemn, prohibit, and proscribe.

But in this our Allocution, we have assuredly not intended either to enumerate all the errors by which the people, being miserably deceived, are driven to such ruin, or to go over all the machinations, whereby the enemies are stirring to

devise mischief to the Catholic Religion, and to us, and invade to the inmost the citadel of Zion. The matters which we have so far sorrowfully commemorated, do manifest sufficiently, and more than sufficiently, that these calamities and disasters with which nations and people are so cruelly agitated, spring from the progress of perverse doctrines, and from the contempt of justice and religion. In order, therefore, that such great evils may be removed, it is necessary that neither pains, nor counsels, nor labours, nor watchings be spared, to the end that these many perverse doctrines being plucked up by the roots, all may understand that true and solid happiness rests upon the exercise of virtue, justice, and religion. So that both we ourselves, and you, and our other Venerable Brothers, the Bishops of the whole Catholic world, must above all things labour with extreme care, zeal, and perseverance, that the faithful people may be removed from poisoned pastures, and led to those that are salutary; and that being daily more and more nourished with the words of faith, they may both perceive and avoid the frauds and fallacies of insidious men; and plainly understanding that the fear of the Lord is the fountain of all good things, and that sins and iniquities provoke the scourges of God, they may study with all care to decline from evil and to do good. For which reason, in the midst of such anguish, certainly no slight joy is diffused over our mind, when we observe with what firmness of mind and constancy our Venerable Brothers, the Bishops of the Catholic world, firmly attached to us and to the Chair of Peter, along with their dutiful Clergy, do strenuously labour to maintain the cause of the Church and to defend its liberty; and with what priestly care and zeal they bestow all their pains, that they may both more and more confirm the good in their goodness, and may bring back wanderers to the ways of justice, and may reprove and confute, both by word of mouth and by writing, the obstinate enemies of religion. But whilst we rejoice to pay these due and merited praises to those Venerable Brothers, we encourage them, that trusting on the Divine assistance, they may proceed even with more and more cheerful zeal to fulfil their Ministry, and to fight the battles of the Lord, and exalt their voice in wisdom and strength, to evangelise Jerusalem, and to heal the sorrows of Israel. Furthermore, let them not cease to approach with confidence to the throne of Grace, and to persevere in public and private prayer, and sedulously to inculcate to the faithful people that they all everywhere do penance, in order that they may obtain mercy from the Lord and find grace in the opportune season. Nor let them neglect to exhort men who excel in abilities and in sound doctrine, and they also may study, under their guidance and that of the Apostolic See, to enlighten the minds of the people, and to dissipate the darkness of the errors that are creeping on.

Here, also, we beseech in the Lord, and demand of our most dear sons in Christ, the Princes and Rulers of people, that seriously and sedulously considering the number and magnitude of the evils which redound upon civil society, from such a mass of errors and vices, they may apply themselves with all care, zeal, and prudence, above all to this object, that virtue, justice, and religion, may everywhere prevail, and receive more and more increase day by day. And let all peoples, nations, and tribes, and their rulers, assiduously and diligently consider and reflect that all good things consist in the exercise of justice, but that all evil things proceed from iniquity. For just as exalteth a nation, but sin maketh nations miserable. (Prov. xiv. 34.)

But before we make an end of speaking, we cannot refrain from openly and publicly testifying our feelings of utmost gratitude to all those our most loving and dear children who, being vehemently solicitous regarding our calamities, chose, with a truly singular and affectionate piety towards us, to send us their offerings. Although, however, this pious liberality imparts to us no slight consolation, still we must confess that our paternal heart is affected with no ordinary distress, since we exceedingly fear that in this most lamentable state of public affairs our aforesaid most dear children, indulging their love for us overmuch, are willing to make those gifts even to their own loss and detriment.

Lastly, Venerable Brothers, we indeed, entirely acquiescing in the impenetrable counsels of the wisdom of God, whereby He works His glory, whilst in the humility of our heart we offer up the greatest thanks to God for having judged us worthy to suffer reproach for the name of Jesus, and to be made in some measure conformable to the Image of His Passion, we are ready in all faith, hope, patience and meekness to endure all bitterest labours and pangs, and to lay down our life itself for the Church, if by our blood we might be able to remedy the calamities of the Church itself. But in the meantime, Venerable Brothers, let us not intermit, day and night, with assiduous and fervent prayer, humbly to pray of God rich in mercy, and to entreat of Him, that through the merits of His Only-begotten Son, He may by His Almighty Arm deliver His Holy Church from those great storms by which it is agitated; and that by the illumination of His Divine Grace He may enlighten the minds of all who go astray, and in the multitude of His mercy may vanquish the hearts of all the rebellious, that, all errors everywhere being driven away, and all adversities removed, all men may perceive and acknowledge the light of justice and truth, and may run in the unity of the faith and of the knowledge of our Lord Jesus Christ. And of Him, who maketh peace in high places, and who is our peace, let

us never neglect supplicants to entreat, that all the evils wherewith the Christian Republic is troubled, being utterly rooted up, He may deny everywhere to establish the peace and tranquillity so ardently longed for. But that God may more readily grant our prayers, let us have recourse to intercessors with Him, and above all, to the Most Holy and immaculate Virgin Mary, who being the Mother of God, and our Mother, and the Mother of Mercy, finds what she seeks, and cannot be frustrated. Let us also implore the suffrages of the Blessed Peter, Prince of the Apostles, and of his fellow-Apostle Paul, and of all the Saints in heaven, who being made friends of God, now reign with him in heaven, that the most merciful Lord, by the intervention of their merits and prayers, may deliver the faithful people from the terrors of His anger, and may always protect them, and make them joyful with the abundance of His Divine propitiation.

## The Cross;

BALFAH, SATURDAY, JUNE 30.

M. POWER, PRINTER.

### PROPAGATION OF THE FAITH.

The adjourned quarterly meeting of this Society was held on Sunday last, after Vespers, the Bishop in the chair, assisted by Rev. Messrs. Hannan and Madden. A sum of nearly fifty pounds was handed in by the zealous collectors, whose exertions in this great work is beyond all praise. Some interesting details were given concerning the foreign missions, and the prospects of the Association in France, which are far brighter than they were last year. A distribution of books, &c. took place, and various arrangements were made for the more successful development of the Society's operations. The meeting was then closed with the usual prayer from the Bishop. The following collectors handed in the sums appended to their names:

Mrs. E. Butler	0 9 6
Mrs. Boyle	0 5 0
Miss Mary Barton	0 7 7
Miss Johannah Butler	0 7 4
Mrs. Burke	2 13 0
Miss M. Craig	0 12 8 1/2
" E. Crockett	0 7 6
" M. Connors	0 15 0
" Betseytas	0 6 3
" Dowday	0 12 4 1/2
" Davison	0 16 3
" E. Delany	0 3 1 1/2
Mrs. Dillon	0 10 0
Miss Foley	0 5 7 1/2
" K. Foley	0 10 0
" Gleeson	0 6 7 1/2
Mrs. Gilfoyle	0 1 10 1/2
Miss Hesterman	0 14 6
" Holden	0 12 10 1/2
" Kelly	1 9 1
Master W. Lanigan	0 19 4 1/2
Miss Lunn	0 12 4 1/2
" Loughnan	0 12 8 1/2
Mrs. Loneragan	4 7 6
" Lanigan	0 10 0
Miss McSweeney	15 1 10 1/2
" Mooney	0 13 9
" McAuliff	0 11 8
Mrs. E. Morrissey	1 3 10
Miss Murphy	0 12 0
" Meehan	0 18 0
" Mary Molloy	0 2 10 1/2
James Paine	0 12 6
Master Michael Power	0 3 9
Miss Bridget Power	0 5 0
" Mary Power	0 10 0
" Lemmasney	0 10 0
Master Quinn	0 5 10 1/2
Mrs. Ring	0 5 2 1/2
Mrs. Shea	0 9 4 1/2
Miss Shea	0 5 0
Mr. Wall	2 18 8
Miss B. Walsh	0 9 1 1/2
SUBSCRIPTIONS.	
Right Rev. Dr. Walsh	1 5 0
Rev. Mr. Madden	0 10 2 1/2
Mr. Thomas Murphy	0 2 0

We hope that the friends of the Institute throughout the country will forward their subscriptions during the next month. In consequence of the troubles in Europe for the last two years the receipts of the Central Councils at Paris and Lyons have been considerably diminished, and hence the foreign missions have sustained a great loss. In all, the allocations were diminished; to some, the Councils were unable to afford any assistance. It is, however, cheering to know that the prospects of this great Association are every day becoming brighter, and that even in France, notwithstanding all the agitation of the last year and

a half, the receipts for the Propagation funds have been very considerable. From a report recently published in the Annals for May, 1849, it appears that France in the year 1848 subscribed one million, seven hundred and seventy three thousand four hundred and eighty five francs, that is something about *Seventy thousand pounds sterling*. This fact speaks volumes for France, whose heart is eminently Catholic, though she has lately suffered so much from Socialists, Communists and red republicans, the dregs of every country in Europe as well as her own population. We perceive that poor Ireland in the midst of famine, desolation and death, still sends her generous mite to the great missionary fund. A few years ago she contributed, we believe, £7000 or £8000 per annum for its purpose. On looking over the list of receipts for 1848 we were gratified to see the sum of 1912 francs 50 centimes contributed by the neighbouring diocese of New-Brunswick, and the splendid sum of 42,112 francs from the diocese of Quebec. The amount from the diocese of Montreal had not been ascertained, but it will no doubt be very respectable.

But the most singular portion of the Report for last year is that which contains the receipts from the Catholics of the United States of America. We can well understand the difficulty and delicacy that the clergy would feel in calling upon their flocks to contribute to this noble fund. Their missions are so embarrassed, their pecuniary struggles so great, their wants so numerous, their various appeals in behalf of religion and charity so frequent, that we are not surprised they should be reluctant to interfere. This, however, does not excuse the Catholic laity in the United States. Many of them are well able to contribute to this great Catholic fund, and all of them should remember how deeply they are indebted to the Association for the Propagation of the Faith. We will not speak of the vast sums which have been sent for many years past to the Catholics of the United States by this Association. We will merely extract the sums received and given in the United States for the year 1848.

Sums remitted last year from the Councils of the Association in France to the Catholics of the U. States:

FRANCS.	
Diocese of Walla Walla	8,000
Oregon Missions	12,400
Oregon City	16,000
Dioceses of—	
Dubuque	19,440
Detroit	14,400
Cincinnati	10,530
Cleveland	7,920
Philadelphia	9,360
Pittsburg	7,920
Richmond	10,080
Hartford	7,920
Albany	7,920
Buffalo	7,920
Nashville	5,040
Louisville	7,900
Trappists in same Dioceses	3,000
Vincennes	23,040
Congreg. of St. Croix in same	3,500
Saint Louis	19,440
Milwaukee	9,360
Little Rock	9,000
Chicago	24,480
Natchez	19,500
New Orleans	16,200
Mobile	19,440
Charleston	23,040
Galveston	23,040
Lazarists	20,000
Jesuits in Missouri	45,000
Do. in Rocky Mountains	32,652
Dominicans in Wisconsin	6,480

This makes, we believe, a grand total of four hundred and nine thousand, four hundred and twenty-two francs, or somewhere about sixteen thousand pounds sterling—a small sum no doubt for such vast and extensive Missions, but one which proves the anxious desire of the

Association to lend a helping hand to our Catholic brethren in the United States, and which would seem to call for some practical gratitude at their hands. We heartily wish that one hundred thousand pounds a year could be devoted to the Catholic Missions in the U. States, for every penny of it would be required to assist the zealous Prelates and laborious Clergy of that extensive country in their truly Apostolic labours. It is impossible for persons at a distance to estimate the difficulties which a Bishop or a Missionary has to contend with in North America, especially in new Dioceses where the Catholics are poor and scattered over an immense district. Some of the learned and holy prelates at the recent Council could not afford, we are told, to defray their expenses to and from Baltimore. At the same time we are certain that in many parts of the States, especially in the Eastern or Atlantic cities, the faithful could and ought to contribute to the Association in France, and thus enable the Councils of Lyons and Paris to be more generous to their brethren in the poorer districts as well as to themselves. The following is the brief acknowledgment of all sums received from the Catholics of the U. States, in the year 1846 :

Diocese of Galveston, Texas	7
“ New-Orleans	500
Total	507

During the past year the Society of St. Lazare at Paris sent to the foreign missions, 33 Religious, amongst whom were 5 priests, 3 brothers and 12 sisters of charity to Brazil; 5 priests and 2 brothers to Algiers; one priest and a brother to Syria; the same to Alexandria in Egypt; three priests to Constantinople; one each to Salonica, Naxos and Smyrna and a brother to Santorino. Three priests of the same society departed for China in January of the present year. On the 23rd of the same month three priests also sailed from Havre for the Chinese mission; and on the 16th of February, four priests sailed from Nantes for the same destination. The last seven clergymen belong to the congregation of the foreign missions. On the 17th of February, two Bishops, four Priests, two deacons, three brothers, and six nuns of the immaculate conception set sail from Toulon on board the *Acheron*. The Bishops were the Right Rev. Dr. Besieux of Montpellier, Vicar Apostolic of the two Guineas, and the Right Rev. Dr. Kobes, of Strasburg, his co-adjutor; the former goes to his old mission of Gabon; the latter will remain at Dakar in Senegambia. These are consoling details, and should stimulate every good Catholic to contribute to the propagation of the Faith, according to his ability. Dr. Pompallier, the Bishop of the numerous islands of Oceania was in London the other day, and he declared that he baptized no less than ten thousand persons with his own hand. Not one of these souls would have been regenerated but for the exertions of the Society for the Propagation of the Faith, who for many years past have defrayed all the expenses of those vast missions. The following extract of a letter from a holy Bishop in China (Right Rev. Dr. Retord, Bishop of Acanthus, and Vicar Apostolic of Western Tonkin) will give some idea of the good that has been accomplished in heathen lands through the instrumentality of the great Society in France. The letter is dated Tonkin, 7th May, 1847: “My mission begins to spring up from its ruins, and even to assume a more flourishing aspect than ever. For a long time past, seeing that they would not give us religious liberty, we have taken it ourselves. Full of confidence in God we have begun to labour openly, to tear up the branches which covered this unfortunate vineyard of the Lord, to go in

quest of the strayed sheep, to fight courageously against the ignorance and vice which persecution had engendered. The Lord has blessed our efforts, and crowned them with gratifying success. His blessed Mother has covered us with her protection against the dangers to which we were often exposed from our perhaps imprudent zeal. You may judge of the result of our labours from the list of the Sacraments administered in the course of the last year. Here it is, and it is the most consoling we have had since the establishment of this mission:

Baptisms of the children of Pagans at the hour of death,	7,026
Baptisms of the children of Christians, Do of adults,	2,376
Confirmations,	1,308
Confessions of children,	8,418
Do. of persons above the age of 12,	15,419
First Communions,	215,220
Ordinary Communions,	6,551
Holy Viaticums,	12,779
Extreme Unctions,	2,063
Nuptial Benedictions,	4,354
	1,267

We have in this mission—  
10 European Missionaries.  
91 native Priests.  
6 deacons, 2 sub-deacons, 11 in minor orders and tonsure, 30 theologians, 200 catechists, 300 students in six different colleges, 673 Religious Sisters in 34 convents, 184,220 Christians in districts, which form about 1400 congregations of the faithful in different villages.

We may be tempted to give farther interesting extracts from the letter of this zealous Bishop, but the above is sufficient for the present to convince every lover of his religion—every Catholic, both Priest and layman, that he should encourage and support the Association for the Propagation of the Faith. Who could pretend to be a Catholic, and refuse one half-penny in the week, or a small donation in the year, to this blessed work? We trust the example of Halifax will be imitated throughout the Diocese. The poorest mission, (and we know that many of them in this Diocese are extremely poor), could afford something for the Propagation of the Gospel of Jesus Christ, for the conversion of the heathen, for the extension of our One, True, Holy, Glorious and Imperishable Catholic Faith.

#### NEWS OF THE WEEK.

Nothing decisive has occurred in Italy. There has been some fighting under the walls of Rome with great loss on both sides, but according to the most recent accounts the French had not effected an entrance. The check which the French army has sustained, seems to be a signal retribution of Providence. Garibaldi's vapouring threats against the Kingdom of Naples have all ended in a bottle of smoke. He and his band of outlaws have returned to Rome, from whence it is said he has been despatched to Ancona. This town is closely besieged by the Austrians, and has probably surrendered before now. They have already occupied towns as near to Rome as Terni and Viterbo. Paris is again in a state of siege, and is moreover devastated by the ravages of the Cholera. Marshal Bugeaud has been one of the victims, and the Archbishop of Paris has been attacked. The Red Republicans were getting more furious every day, and threatening to revive all the bloody scenes of the first revolution. Indeed nothing short of a miracle can save this unfortunate country from universal disorganization. The National Assembly has become a regular bull-ring, the savage contests in which far exceed the tiger and bull fights which lately came off at Madrid. By the way, the 4,000 Spanish troops which were sent to assist his Holiness were received most honourably by the King of Naples on their arrival at Gaeta. We are inclined to think that France must return to a monarchy before any stability can be hoped for. The greatest wonder of the week in England has been a Peace speech from Lord Palmerston! the man who has helped to revolutionize every country in Europe, and to whose unprincipled machinations the present troubles in Italy are principally to be ascribed. The blood runs cold on perusing the details of destitution, disease and death in suffering Ireland. But, the poor are not now the only victims. The landlord class are dragged down from their pride of place, and a general transfer of property seems to be not

far distant. Full many a time and oft did the great, and sagacious O'Connell warn the Irish gentry that things would come to this pass, unless they joined the masses of their countrymen in a national struggle and made common cause against the inveterate enemy of Ireland. The only good news from the Green Isle is that the prospects of the harvest are very encouraging.

#### MILITARY MORALITY.

A very sad history connected with an officer in this Garrison, has been recently brought under our notice. Officers are of course ‘all honourable men,’ and so jealous of their honour that it this precious quality be in the slightest degree interfered with, nothing less than the blood of the offender can appease their anger. Now, we civilians maintain that the honour of our females is fully as precious, nay infinitely more valuable, than the honour of the gentlemen of the army. If a virtuous female cannot walk our streets in the open day without being followed, insulted, persecuted, and subjected to the vilest attempts at seduction, it is time that we should stand up to protect the helpless, and to caution the innocent and the unsuspecting. In the case which we allude, and which has already brought indescribable agony to the heart of an afflicted mother, a young woman was walking along when she was met by a licentious ruffian in scarlet coat and gold bangles. Though he never saw her before, he followed her and annoyed her perseveringly until she had to take refuge in a house. Here he deliberately kept watch and ward for an hour, and when she ventured forth again coolly tracked her to her home. Having ascertained her residence, he began a systematic course of annoyance of the most infamous nature by letter-writing, and otherwise. Some of the amatory effusions of this heartless, cold-blooded villain are now before us, and we cannot help thinking that if our Gracious Sovereign were to peruse them, he would not long disgrace her commission. We have been informed that the girl's family and friends have vowed vengeance against this man of Honour! who has thus sought to destroy the peace and tarnish the honour of an humble, virtuous family. But, if these lines should meet their eye, we hope they will follow our friendly advice, and that is, not to take the law into their own hands, nor to punish one offence against the law of God by committing another. Let them represent the whole case to the Colonel of this officer, or rather to the Commander-in-Chief, his Excellency the Lieut. Governor, and we are certain they will meet with effectual redress. If he do not immediately give up his annoyance, let them publish the scoundrel's name in every street in Halifax, that our fellow citizens may know and avoid the filthy wretch, and exclude him from their houses. This is a case which comes home to the bosom of every family,—one in which we are all deeply interested. It is bad enough that military libertines should frequent the dens of infamy, and openly patronize the extravagant wickedness of those who glory in their shame. All this is bad enough, and a terrible example to the young men of our city. But it is intolerable that our innocent, virtuous young women should not be permitted to walk the street in the noon-day without being grossly insulted by some military popinjay who possesses more of the animal instincts of a brute than the honorable feelings of a man. O young women, who value the priceless treasure of your innocence, beware of military flatterers! O you whose chiefest ornament in the eyes of God and man is that Virtue, which, if once lost, the whole world cannot restore, tremble at the approach of military seducers! When those especially whose condition in life is superior to your own, speak to you in the honied accents of praise, admiration, or attachment, flee from them as you would from ‘that old serpent, the Devil!’ They come to ruin, to deceive, to betray; to consign you to unutterable infamy and endless remorse; to disgrace your family and dishonour yourself, and to bring down the untimely grey hairs of your parents with sorrow to the grave!

#### THE CHOLERA.

God alone can tell whether Halifax will be again scourged by this terrible disease. We certainly have no right to claim an exemption when so many parts of this continent, as well as Europe, have been visited by the Angel of Death. At all events it is better to be prepared, than to be taken unawares. Should this pestilence reach us, much will depend

upon ourselves. It is little precaution be used as in the case of the small pox, the mortality may be frightful indeed. Amongst the many remedies prescribed for Cholera, it is difficult to pronounce with confidence which ought to be adopted. But, prevention is better than cure. As precautions we would recommend cleanliness of person and dwelling, thorough ventilation, the instant destruction, if possible, of all offensive smells, and the immediate removal of all noxious matter. Avoid raw vegetables, and be moderate in their use when dressed. Unripe fruit should be avoided as poison, and every thing whether liquid or solid which would derange the bowels. The same is to be said of all powerful stimulants. Keep the head cool, the feet warm, the body clean, the pores gently open, the blood at a temperate degree of heat. Above all things avoid intemperance, that dangerous foe to health and life at all times, but the almost certain forerunner of death in time of Cholera. If the digestion be impaired, the bowels out of order, and especially if any diarrhoea take place, do not delay an instant; get immediate advice, or a prompt remedy. Delay in these cases is death, and a stitch in time will save life itself. The Cholera would not be half so fearful but that it is neglected in its incipient stages. Never was the adage more true

‘Principis obsta; sero medicina paratur  
Cum mala per longas invaluere moras.’

than in the case of Cholera. The blue stage or the collapse will seldom come on, if the incipient stage be met with vigour. Next to intemperance we would say, avoid fear and banish nervous apprehension. It frequently happens that one half the victims of cholera are killed by fright. The terrors of the mind work upon the body, and the shattered nerves produce the dreaded evil with which the enfeebled frame is unable to cope. The best preservative of all is the tranquillity of a good conscience. Live in peace with God, and you will have nothing to fear from cholera or any other disease. The passage from life to death is truly awful to the sinner. He can die but once; and if his death be sudden and unprepared, all is lost; there is no further hope—no second trial. The Church teaches us to pray against ‘a sudden and unprovided death;’ but a sudden death would not be half so terrific if it were not unprovided. Watch, therefore, for you know not the day nor the hour when the Son of Man will come!

\*We think the publication of Balletins does more harm than good.

#### J. K. POLK.

Poor Polk, the late President of the United States has been carried off by an attack of chronic diarrhoea. What a fearful examination he had to undergo at the bar of Divine Justice for his responsibilities in that wicked, barbarous, unprovoked war in Mexico, during which so many lives were sacrificed—so many robberies committed, and so many revolting outrages perpetrated on suffering humanity! We consider Polk to have been the most cold-blooded, gigantic criminal of his day—a scourge to the human race.

DARTMOUTH.—PROPAGATION OF THE FAITH.—In addition to the sums received at the Halifax meeting as published elsewhere, the amount of the following collections was handed to the Treasurer by Rev. Mr. Phelan:

Collected by	s.	d.
Miss Maria Skerry,	5	0
“ Rose Farrell,	7	2
“ Mary Fogarty,	7	6
“ Bridget Fitzmaurice,	6	10½
“ Bridget Farrell,	5	7½

Would that every other district would imitate the excellent example of Dartmouth.

ERRATUM.—By the accidental omission of Wednesday in the Calendar of last week, the Festival of SS. Peter and Paul was erroneously set down for yesterday instead of Friday, on which day the Holyday was kept.

The Right Rev. Dr. Dollard, Roman Catholic Bishop of New Brunswick, arrived here on Wednesday evening last, having in the forenoon, confirmed 52 persons at St. George. On Thursday morning, the Bishop held Confirmation in the R. C. Chapel in this Town, when 85 persons received that rite; at 11 o'clock he preached an eloquent and impressive sermon, to a large audience. On Friday the Bishop, accompanied by the Rev. Mr. Wallace, proceeded to St. Stephen, where he preached on Sabbath last, and confirmed 60 persons.—*St. Andrew's Standard*.

## TO THE CATHOLIC PUBLIC OF ENGLAND.

At the present moment the universal exclamations are, 'What is to be done with Ireland—and how is Ireland to be relieved from her present misery?' In reply to these questions I most respectfully beg leave to say that the remedy for Ireland's present misery lies in the subjugation of landlord injustice, and the means of giving to Ireland permanent future prosperity rests in a restoration to her of the possession of her ancient and long-tried Institute—the Monastic Orders. These two propositions it is necessary to explain. The landlords of Ireland, with a few noble exceptions, have, during this last half century, acted as so many bloodsuckers of the country's vitality. They have recklessly squandered the poor man's food in either reveling in wanton luxury at home, or in attempting to rival the splendor of foreigners whose means as far surpassed their own as abundance exceeds penury. The Irish landlords have neglected to educate their people in any form save in that of wanton waste of the bounty of Providence, and hence it is that now a-days both landlord and tenant are either flying from Ireland, or contending with each other for the remnant of subsistence. A "rate in aid" is now the law of the land, but that is only an additional help to final ruin.

During the days of Ireland's former prosperity, her landlord system was that of paternal care of those who tilled the land. Poverty was not known in Ireland whilst the Monastic Institution flourished there. Her people were fed, clothed, and educated, her fields, naturally so luxuriant, were producing food for man, and not lying as they now are barren, wastes, her name was known over the earth as a benefactress, and not as she now is an alms-beggar in every country of the world. Let Ireland then again have her Monastic Institute, and she begs no more. Let her have that, and her children are no longer stamped with the character of laziness and ignorance. To make a beginning of this grand work, the writer of this has come to England to seek the aid of all who love to do good; and he trusts that this appeal will not be made in vain. He is the Superior of an establishment that during the last eight years has done more to cultivate a spirit of honest enterprise in the agricultural line, than have all the landlords of the country around Knocktopher. The system adopted was this. Fourteen years ago a thatched cabin at Knocktopher, county Kilkenny, formed the whole establishment of the Carmelite Order there. The Rev. E. Cullen having been appointed as Prior of this place, at once set to work with energy and zeal to build a church and a convent. His pious labours were crowned with success, and in the year 1843 a solemn consecration of the Carmelite Church, Knocktopher, was celebrated. The next effort of this excellent man was to obtain a tract of land upon which he might exercise his early-acquired knowledge of agricultural science, and give to the people around a turn and taste for industrious, frugal and improving habits. A tract of land, almost waste for want of cultivation, and on which the rush and the flagge had fed and flourished for years, became by lease the property of the Carmelite Convent, Knocktopher. The Rev. Mr. Cullen at once commenced the work of reclamation, and after he had proved what could be done by industry and perseverance upon apparently waste bog, every man who held a farm in the district began to improve his holding. The result has been that where, before, the wretched hovel obtruded its ugliness, and the badly-tilled land its crop of weeds, even at the present day of universal misery a comfortable class of farmers reside. The Community of Knocktopher Convent not having funds to bear up against the necessary costs of improvement on the scale adopted, but yet trusting that a kind and benevolent public would not see their exertions become a final failure,—hoping, also, for a continuous course of prosperous harvests,—they went in debt rather than discourage by a stoppage of improvement their thriving neighbours. The general poverty of the country has caused a failure in their first and principal source of support—the alms of the Faithful, and the incessant calls of the famishing poor of every district around them has so lessened their funds that it has become a matter of absolute necessity for the present Superior to leave his loved home of peace and retirement and seek amongst the people of wealthy England the requisite funds to preserve from ruin the convent, and, as he hopes, the future school of industry, frugality, and improvement, founded at Knocktopher. The

Rev. M. Scally, O. C. C., will feel deeply grateful to every person who will assist him on this occasion; and he trusts that the result of his mission to England will be that he may be able to give permanency to the foundation now laid of one of the surest auxiliaries to Ireland's happiness—the Carmelite Convent, Knocktopher.

MATTHEW SCALLY, O. C. C.

Letters addressed to Mr. C. Dolman, 61, New Bond-street, or to the Tablet Office, 3, Burlington-street, Strand, will be thankfully acknowledged by the Rev. Mr. Scally.

## LONDON.

**CORPUS CHRISTI.—THE GOOD OF PROCESSIONS.**—[The introductory part of this article did not reach us.—ED. TABLET.]—The more demonstrations we have of Catholic Faith in this mystery the better, and the more striking and consistently with prudence—which is a virtue—the more public the better, because it honours our Lord, diffuses grace, edifies the Faithful, and brings out and gives boldness, reality, and steadiness of footing to hesitating, faltering, human-respect kind of Catholics. As to this life, as it is, this mystery of Faith—the Adorable Sacrament—every one believes—every one has it in his heart, whether practical Catholics or not—the Faith is, but it wants producing, bringing out, and unmistakably showing forth. These public demonstrations afforded by the public processions of the Adorable Sacrament, are like the untold flags of opposing armies—there is no mistake, men range themselves on one side or the other—none of your half-and-half men, one party or the other, either of the Faith or not of the Faith. Often has the preparation for, and the procession on, Corpus Christi, struck sternness of purpose into the souls of many. May it be so on the coming Corpus Christi in St. George's Catholic Church. Sternness of purpose—for what? For good, on its surface and in its substance, of renewed faith and fidelity and innocence of life. Many—not of the Church—have been most movingly affected by the demonstration of a city's faith in this Adorable Mystery. Believing that the Lord of Life and death, the Redeemer and Judge and merciful God was not only invisibly, but, under the appearance He chose the night before His death, visibly amongst them—the whole city moves in one solemn, sacred, and magnificent act, demonstrative of its faith and feeling. Old and young, Prince and people, Clergy and laity, rich and poor, good and bad—all are out in the streets or at the windows of the houses. Bands are playing, banners flying, bouquets of flowers scattering, Priests are chanting, bells ringing, guns firing, and almost never-ending, moving lines of Religious Orders, Priests and Ecclesiastics of all grades and conditions bearing lights,—and, at last, the Adorable Sacrament itself, under a rich canopy, carried by the highest and noblest of the land, flanked by high Dignitaries of the Church and Officers of State, and all brought up by a long array of military. Such is the festive day of Corpus Christi in a Catholic city in time of peace. We cannot do anything like this at St. George's, but let us do our best, and that will suffice. Our means at St. George's are limited, and there is no purpose to be gained in assuming to be—what we are not—rich, except that of windy pride and vanity. Our means are limited—so very much so, that the lines come so close to each other that they form almost one—which means that we have no means, if means means money. Those who have the providing part of St. George's have no bed of moss—it is a restless, trying life, the evening sinks in cares and the morning rises in sadness, and the soul, oppressed, only revives with the hope of future things in the Kingdom of God. but as to this life, there cannot be ought but continued care and weariness of spirit. "Sursum corda!" Skim the surface, be ever on the wing, look up, the sky is beautiful, and so art Thou, its fair and perfect Lord! In that day all the harassing cares of St. George's shall have passed away like the dream of a summer's night, and the soft, silent moth of Eternity, I trust, may rise upon us, and even then St. George's flourish and flourish and flourish, though I shall be no more with you. Gaudete via! don't be in the dumps. The Bishop will preach on the Sunday within the Octave of Corpus Christi, and carry the Adorable Sacrament in the Procession. The terrible thirty years began, I believe, on the Festival of Corpus Christi at the town of Donorworth, on the Daube, by the pulling down of the canopy under which the Adorable Sacrament was carried, and then

the troubles commenced. What a day for such a calamity!

FATHER THOMAS.

## THE STEAMER EMPIRE.

**NARROW ESCAPE.**—We (Boston Observer,) have been favored with the perusal of a letter, (written by a lady who was on board the steamer Empire, at the time of her disaster,) from which we make the following extract, which will be read with interest and edification.

"Being very much fatigued, I retired at an early hour, and slept pretty soundly. When I awoke I heard the most awful screams. I asked what was the matter, and was told that we were sinking. I got up without saying one word, took my packet, and went out. The crowd was very great, and I endeavored to get on the top of the wheel-house, but was pushed down, and in coming down I dropped my packet. I then went to the side of the steamer and saw a life boat, but it was crowded, and they were drawing away from the steamer. I made an effort to jump into the boat, but fell in the water. I heard a gentleman say, that was in the boat. 'Oh, do try and save that lady's life,' but they said, 'No, we cannot—it is impossible!' By the track of the boat, I was drawn out as much as a hundred feet from the wreck. I turned my mind not to man, for I saw that there was no use for me to do so, and that I must perish. They said that I must have touched the bottom, for my shoes and night dress had the blue mud on them. When I felt the water get into my mouth, I had the presence of mind to shut it, and keep my breath until I rose above the water. I thank God that during all the time He never deprived me of my senses. I told my Creator that in a few moments I would have to stand before his judgment seat, to render an account of all my life. I made a fervent act of contrition for the sins of my whole life. I think this was the most fervent act I ever made. I said to my Saviour, O Thou who didst save St. Peter, who was sinking, save my life, and do not let me perish, I know, my Saviour, that you can save me. O, do hear my fervent prayer, and do not let me perish. I said to Him, I know my God, that I do not merit any favor from you—but you have said, 'If you ask any thing in my name, it will be granted.' I begged the Blessed Virgin to intercede to her Divine Son for me, and that He might spare my life. I knew that she was most powerful with her Divine Son, and that He could not refuse her any thing, and she did so, for my head was kept above the water, and I stood erect in it. I was turned towards the wreck and floated on enough to catch hold of a rope, and pulled myself so near that a man caught hold of my arm and drew me up, whilst I helped myself with the other arm. I am all marked where I received so many bruises, and where they caught hold of me. I remained in my wet clothes until another steamer came up and took us on board. When the captain saw me, he told the chambermaid to wrap me in a blanket, and to give me some brandy, as he thought that I would die. As I had been in the water so long, I took one swallow of brandy, and told them that I could not take any more—for if I must die, I would rather die with my perfect senses. I was put in a berth until we came to Newburgh, where they landed some passengers. I was not able to walk, so they carried me on shore, with nothing in this world but a small blanket. A gentleman seeing me in this condition, threw his cloak around me. They took me to a hotel, and asked me if I had any friends in Newburgh. I told them I had a brother-in-law there, so the gentleman ordered his carriage, and took me to his house, where I stayed. I lost my watch, gold spectacles, and the best of my clothes,—as I was invited and intended calling on some of the first families in Quebec. I lost every thing I had, and over three hundred dollars in cash. Yet still I may say I lost nothing, as my life was granted me. I said, when I got on land again, 'If I had a hundred children, my last and dying request to them would be, always entertain a great devotion to the Holy Mother of God.'"

**BUFFALO HOSPITAL OF THE SISTERS OF CHARITY.**—We find the following honorable remarks in a late number of the Buffalo Commercial Advertiser, as a preface to a very bitter Presbyterian letter which has been published on that paper in reference to the Buffalo Hospital.

We were brought up in the Protestant faith, and we trust ever shall continue in it. [We trust not.] We have no sympathy with those

who are indifferent to forms of faith. A man's religious belief is, or ought to be, a substantial thing, that he should jealously watch and guard as he would his life, and never give up or change except in obedience to the clearest, most conscientious, and thoroughly guarded conviction that he has been wrong and that another is in the right. We like a good hearty religionist, even if he is in error, better than an indifferent Gallo, who careth for none of these things, and without sympathizing with the Catholics, in what we believe to be their erroneous doctrines, we can and do admire their zeal, and unrelaxing devotion to the principles they profess. If the Protestants would but manifest half the same zeal and devotion to the principles they profess, there would be no occasion to sound the alarm about the spread of Catholicism in this country. The United States, notwithstanding the immense immigration from Catholic Europe, are essentially Protestant, and, as we think can be easily shown, must from the nature of our institutions, the circumstances of the country, and the character of our people, continue so.

We do not therefore apprehend any evil result from the appropriation for a hospital in this city under charge of the Catholics, or which a correspondent comments so sharply in this paper, nor do we see what well-founded objection there can be to the Catholics establishing a seminary of learning of the highest class that would not equally apply against a similar enterprise on the part of the Presbyterians or any other Protestant denomination. If it be true, as our correspondent alleges, that the appropriation made by the Legislature for strictly charitable purposes of the broadest character, can be perverted and applied in whole or in part to promote private or sectarian views, then he has reason to complain. Nothing of that kind was contemplated, nor do we know that any such thing is intended. Inasmuch as the hospital is to be under the charge of the Sisters of Charity they must have some suitable accommodations, but a building for what purpose is not a nunnery nor anything approaching one.

**CURE FOR THE CHOLERA.**—Lord Ponsonby, in a letter published in the British journals, says, that to his own knowledge, dissolved camphor has proved a certain cure for cholera, both in Paris and Germany, and if taken in time, the cure is generally effected before it is possible to procure a physician. The following is the recipe.

**RECIPE.**—One and a half ounce of spirits of wine, one-quarter ounce of camphor, dissolved in wine. Get a small vial of spirits of hartshorn.

**Directions.**—First, give a teaspoonful of hartshorn, in a wine-glass of water. Begin immediately and give five drops of spirits of wine, (camphor,) filling the tea spoon with cold water, and a little sugar. Repeat this every five minutes, until you have given three doses. Then wait fifteen minutes, and commence again as before, and continue half an hour, unless there is returning heat. Should this be the case, give one dose more, and the cure is effected. Let patients perspire freely, as on this life depends, but add no additional clothing.

**ROMANISM IN THE DIOCESE OF EXETER.**—The following is a verbatim copy of a notice suspended, at this time, in St. John's chapel, Torquay, the place where the Bishop of Exeter ordinarily worships and preaches.

There is wanting for the Church—  
A New Altar;  
A Cover for the same,  
A small Oak Eagle for the Bible.  
An opportunity is now given to all persons desirous of making an acceptable offering for the House of God.

These offerings can be given, either as a—  
Thank offering to God, for benefits already received;

Or to ask a favour from Him!!  
Or to satisfy any one's private devotion,  
Or for the honor of God only.—London Christian Times.

**TORONTO.**—A Correspondent writing from Toronto, says, "We are still without a Bishop, though no diocese in the world is in greater need of one. Our new Cathedral is approaching completion. It will be the finest building of the kind in the upper province."

**HAMILTON WHO FIRED AT THE QUEEN.**—This unfortunate man was, it now appears, reared in the Poor School of the Protestant Orphan Society of Cork, of which he is a native.—Limerick Reporter.