

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

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

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

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



"Was anything concealed from Peter, who was styled the Rock on which the Church was built, who received the Keys of the Kingdom of Heaven, and the power of loosing and binding in Heaven and on earth?"—TERTULLIAN Proserip. xxii.
"There is one God, and one Church, and one Altar founded by the voice of the Lord Jesus Peter. That any other Altar be erected, or a new Priesthood established, besides that one Altar, and one Priesthood, is impossible. Whosoever gathers up waters, scatters. Whatever is derived by human frenzy, in violation of the Divine Ordinance, is adulterous, impious, sacrilegious."—St. Cyprian Ep. 43 ad plebem.
"All of them remaining silent, for the doctrine was beyond the reach of man, Peter the Prince of the Apostles and the supreme herald of the Church, not following his own inventions, nor persuaded by human reasoning, but enlightened by the Father, says to him: Thou art Christ, and not this alone, but the Son of the living God.—St. Cyril of Jerusal. Cat. xi. l.

Calendar.

- MARCH 11—Sunday—III Sunday of Lent semidouble.
12—Monday—St Gregory the Great P.C. Doub.
13—Tuesday—St. Lucius I P.M. Doub from 4th inst.
14—Wednesday—St. Francis Widow Doub from 9th inst.
15—Thursday—St. Zachary P.C. Doub.
16—Friday—Five Sacred Wounds of our Lord Jesus Christ great Doub.
17—Saturday—St. Patrick B.C. semidouble in the Diocese of Arichat. Doub. I class, and Holiday with the obligation of hearing Mass in Diocese of Halifax.

THE "LIVES OF THE SAINTS."

We announce in another column, with great regret, that this most valuable publication is suspended. We regret this for the sake of the thousand subscribers and the troubled number of readers. Nuns in their convents, and Monks with their Ecclesiastical students have by these very Lives been encouraged in their Christian warfare. We regret it, too, for the sake even of the mechanical appliances which must now be thrown aside; the many subscribers, and the enthusiastic translators have had a rebuff given them which, upon many minds, will have no good effect. It is, surely, a mistake to suppose that these Lives are a scandal to Protestants.—Protestants will respect us far more for honestly publishing the acts of the Saints than for suppressing them. This seems on the surface a concession to an evil spirit from which we can augur no good. We venture still to express our hope and prayer that this suspension is only for a time. The editor and translators will forgive us if we remind them of the obstacles thrown in the way of the Bollandists whom now all men honor for their labors, while their adversaries are not respected. We beg the particular attention of our readers to the terse and explicit letter of the Father Superior of the English Oratory. There will be many who will differ from him, but we must admire so generous a sacrifice to the wishes and alarms of others; while on the policy of it we have a very strong opinion. The grounds on which the Fathers of the Oratory have come to their resolution are most painful to dwell upon, and in all generous minds will excite strong indignation. It is, surely, very hard that the children of the House should lose their bread because strangers to the Faith dislike it. Protestants cannot be expected to admire the lives of Saints; and the good people who urge this argument against Mr. Faber's publication will do well to remember that Protestants object to Saints themselves; and that, upon this principle, the way of perfection itself must be abandoned because it hurts the feelings of those who do not delight to walk in it. Many pious souls, of whom the world knows little and cares less, will regret this resolution. The Father Superior's letter shows his sympathy with these and his hearty good will to the Lives, and our readers will gather from it how great is the sacrifice which the English Oratory has just made to the fears, however groundless, of our more timid brethren.

That English Catholics should object to these lives is a matter of grave import. The majority does not, we feel well assured; and it really is very hard that those who profit by these biographies should be deprived of that benefit through those who are insensible to their advantages.—The objectors are not bound to buy these lives, neither are they compelled to read them; still less are they compelled to imitate the actions of the Saints. Why then do they practice this tyranny on their brethren? It is most unjust

that their dislike to a particular study, which Saints have commended, should be visited with penal effects upon those who have no sympathy with them. Why are the children of the Church in England to be deprived of that which their brethren abroad are allowed to use? If this is the way to restore "Old English Catholicity," we pray to be delivered from walking in it, and to have no portion of the penalties which such a system must deserve. As for these Lives being unacceptable to Protestants, that can be only a most cogent reason and argument in their favor, for heretics are not likely to approve of Catholic works of any kind. The Council of Trent did not consult the opinions, nor minister to the whims of heretics, whom it condemned. Alexander VII., when he condemned Jansenism, did not respect the feelings of its professors; and the Bull, Unigenitus, was published, though utterly unacceptable to the Protestants of those days. The work of the Church is to convert Protestants from their heresy, and not to encourage them in it by gratifying their wishes and consulting their unhealthy tastes. This act, to which the Fathers of the Oratory have committed themselves, is a melancholy sign of our future condition, and betrays a state of disease among us which must fill all good Christians with alarm. Let us conciliate Protestants, by all means; but to abandon a great work like this will be so far from conciliating that it will provoke further and greater demands, and will excite their keen contempt, which, for our selves, we shall be the first to say that we utterly deserve. The conversion of this country is a work which many have set their hearts upon: they rejoice in the multiplication of Priests; in the building of churches and in the increase of the Religious orders among us. Convents and monasteries are planted throughout the country, and prayers are continually made that the Saints would remember us in our desolation when we show ourselves to be utterly unworthy of their protection. Not the least good and available work was that undertaken by Mr. Faber. If he had done nothing but edit these Lives and bring them to the knowledge of his countrymen, none could deny that he at least had done his portion of this service to the Church. But when we remember that he has labored as a most zealous missionary, and been successful beyond all his equals, we feel that he has been harshly judged by the English public. He has himself received into the Church, during the first year of his priesthood, more than two hundred and thirty converts, who persevere in the faith and edify all who have visited St. Wilfrid's. Such is the state of his congregation there that it excites the astonishment even of those who have been conversant with Christians abroad. The depth and fervor of Catholic feeling which pervades St. Wilfrid's, speaks to them rather of Rome than of England.

Mr. Faber, if any one, must know what is hurtful to Protestants; and we think his experience, both as a Protestant himself and as having instructed so many in the truth, ought to be treated with more respect by those of our brethren whose objections to his proceedings have had so fatal an issue.

We have but one word more to say: all the Saints in their several days have given scandal to weak brethren, and no great work was ever yet done in the Church which was not cavilled at and condemned. It does not surprise us, therefore, though it pains us, that the "modern Saints" have not escaped the censures which fell upon Him Whom they imitate, and for Whom they led lives above those of their companions in the world.—Tablet.

THE CATHOLIC SOLDIERS IN CEYLON.

(To the Editor of the TABLET.)

Dear Sir—Although very averse to make my humble name to appear in public, I cannot resist the temptation of sending you the following extract of a letter lately received from one of "my dear boys," of my beloved 37th, now at Ceylon, and which I enclose for insertion in your esteemed and truly Catholic journal—it, of course, you should think proper so to do. I transcribe it exactly as it was written by my truly pious correspondent, as its natural, simple, and unaffected style cannot fail of being very edifying to every practical Catholic reader. Before, however, I conclude these quasi-introductory remarks, allow me to state, as a kind of explanation to some passages contained in the same extract, that these "dear boys," as soon as arrived in Ceylon, hired immediately, at their own expense, a large room in the fort, which they fitted up as a temporary private chapel—exclusive of the public one, which they regularly frequent on Sundays—where they meet together at stated hours to perform their additional devotional exercises, and especially to recite the Rosary of the Blessed Virgin Mary, a Devotion which I am happy to say they learned to practise when at Newport. Their fervent and truly filial devotion to the ever-blessed Mother of God, has worked wonders amongst those "dear boys"—In fact, I do not hesitate to say, that the heavenly practice of reciting the Rosary daily, and consequently to the powerful intercession of Most Holy Mary, is principally to be attributed their having become, and still continuing to be, exemplary good, and practical Christians, and exceedingly well-behaved soldiers—so much so as to merit the frequent and marked approbation of their Protestant excellent officers.

Believe me, dear Sir, as usual,

yours affectionately,

Uske, Jan. 30.

A. M. BALDACCONI.

Colombo-Fort, 13th December, 1848.

"My dear and Reverend Father—I received your kind and affectionate favour, dated September 27th, and cannot express my feelings of gratitude towards you. My dear and Reverend Father, I feel a sincere pleasure in informing you, that since my last there is a great deal of improvement amongst my Catholic comrades as Christians and soldiers, particularly since we had the happiness of forming ourselves into a Sodality of the Living Rosary. Our chief intention in forming the above, was for the greater glory of God and our Blessed Lady, in drawing our poor comrades to a sense of their duty, which, I am happy to inform you has had the desired effect on the greater part of them, and hope with the blessing of God and the kind intercession of our Blessed Mother, our members will daily increase. My dear and Reverend Father, I mean to inform you of our daily spiritual practices in our little community. They are as follows:—On Sundays, after Mass we assemble in our little chapel, and have one hour's devotion suitable for the day, with a spiritual lesson from some approved book; and at three o'clock in the afternoon prayer and lesson, which generally lasts for an hour, and catechism immediately after. At half past six o'clock the Rosary and Litany sung, and a lesson from St. Alphonsus's "Sermons for every Sunday," the Act of Faith, Hope, and Charity, and a hymn suitable for the season, or festival. On the week days the Devotions are various, too tedious to mention here, suffice to say, that we come together at eight o'clock each morning, and remain generally an hour, and from half-past six until eight o'clock in the evenings.

"I have the pleasure of saying that morning and evening our little chapel is well attended, particularly in the afternoon our little place is densely crowded, on an average from sixty to one hundred comrades assemble together every night. The number of weekly communicants is from twenty to thirty, and monthly about forty, to the best of my opinion. The women of the regiment also attend very regular, since we had the happiness of being visited by the Reverend Father Strickland, S.J., and an Englishman from the French Mission at Negabatam. The cause of his coming here was the schismatic destroying all his property, to the value of £2,000, the property of the College. His intention in coming here was to raise funds for the rebuilding of their College. The Regiment contributed very handsomely, in giving the sum of £33, considering our small pay, which is much less than at home.

"Dear and Reverend Father, I cannot conclude without returning my heartfelt thanks for your exertions in our spiritual and temporal welfare while under your pastoral care at Newport.

"I must now conclude by letting you know that our little community offers up a poor prayer to the Immaculate Heart of Mary, morning and evening, for your spiritual and temporal welfare.

"All your poor children of the 37th desire to be remembered in your prayers. All my comrades in general desire to be remembered in pure love to you. So now, adieu, dear Father, for the present.

I remain your's affectionately until death,

"S. M.—, 37th Regt.

"Rev Dr Baldacconi, Uske."

IRISH CHARACTER.

No nation, says Sir John Davis (Attorney-General to James the First) loves equal and impartial justice more than the Irish. Lord Coke gives the same character of them.

Sir J Davis further says, that the minds and bodies of the Irish people are endued with extraordinary ability. Mr Twoby, of York, a benevolent and talented member of the Society of Friends, who visited Ireland in 1847, delegated to mitigate the miseries of its oppressed children, states in his letter to the Central Relief Committee, p. 43, "With respect to the charge of ignorance made against the Irish, it is only needful to visit a second-rate school to convince one's self that an Irish child from the poorest class is an apt and clever scholar." The writer then dilates on the industry, economy, and domestic virtues of the Irish, when, as in the Colonies, they have a chance afforded them of exercising those qualities.

Lord Clarendon, as reported by the Daily News of the 23d January, 1849, said, "It is no unmeaning compliment, when I say the Irish are more apt to learn, and have much greater natural talent and much more ingenuity than the English."

The sums which for many years have been sent to Ireland by emigrants to enable their friends to exist or to follow them to a better land, is well known to have been enormous. The Dublin Evening Post, in a December number, stated that in 1818 it amounted to a million sterling. The sum subscribed by the Irish in England and America, in 1847, amounted £640,000 equal to the English subscription.

The Catholic Magazine states that the Archbishop of Baltimore has invited Pius IX. to attend the National Council to be held in that city next May.

THE CATHOLIC PRESS

Such is the powerful influence of the Press in these times that a Newspaper, if rightly conducted, may become a most efficient and able instructor. Through the columns of a Newspaper, truth will penetrate hearts that would have otherwise never felt its influence. Every one reads the Newspaper, it is always a welcome guest. Many things are patiently read in its pages which would not be looked at, nor listened to elsewhere. There are numbers who neglect on the Lord's Day to attend a place of worship, many more who will not listen with patience or attention to the shortest religious discourse; but who ever heard of such persons refusing to read even their daily paper? The power of the Press, and of the Newspaper Press particularly, is, therefore, exceeding great for good or for evil. The worst passions of our nature can be excited by their perusal, so might the noblest virtues. The Newspaper is a daily record of human folly, human weakness, human suffering, and human crime. It not unfrequently discloses too some of the bright spots in humanity. But, alas! the latter are comparatively few indeed. We have principally devoted our humble columns to religious news, to religious facts, to religious examples. We conceived it our duty as Catholic journalists to do so, and we trust that some of our readers may have been benefitted thereby. We think there is a great mission to be made through the Press, provided it be carried on with tact, and temper, and charity. It was in such a spirit we always wished to conduct the Cross. Once or twice only were we forced to diverge from our usual course, and we did so with regret. We were goaded by unprovoked and wanton assaults, and we defended ourselves with vigour, if not with severity. Some few were alarmed, and some others displeased, but in all cases, we think, without reason. The memorable Controversy of 1847 did more to put down the No Popery cry than any thing that has happened in our memory. It proved that the old days of ascendancy had passed away,—that Catholics can no longer be insulted with impunity,—that we were ready to meet our enemies on their favorite arena, the Press,—that we were prepared, as the Apostle advises, to give a reason of the hope that is in us, to every enquirer,—that we knew and loved the Scripture as much, if not more, than those who falsely charged us with hating it,—that we had much more to say in behalf of our too long calumniated faith than our opponents had dreamt of in their philosophy,—that we were well acquainted with the origin, progress, and inconsistencies of all the new fangled doctrines,—that we were familiar with the biographies of the so-called Reformers,—that notwithstanding our 'benighted Popish Education,' our 'mentally debasing doctrines,' and so forth, we could positively write the Queen's English, and give an occasional lesson in Lindley Murray to the enlightened disciples of the Reformation,—that we could appeal to the Bible, and Church History, and Reason, and administer strong doses of dialectics, seasoned with a little wholesome ridicule, to those who had so long sported with our feelings, and laughed at our ignorance. In fine, this Controversy and its memorable results proved to the satisfaction of every impartial man in the Province that there was nothing to be gained either politically or religiously by an anti-Catholic crusade in Nova Scotia, and that any Leader or Party who shall inscribe No Popery on their Banners are doomed to annihilation, and will be routed from the field in ignominious confusion. We repeat that all this has been achieved, and that it has been of service not only to the Catholic cause, but even to our opponents themselves. They now know what they have to expect if they mount on the stilts of bigotry. They will now endeavour to live in peace, because they know we are always prepared for war—a war not of aggression, but defence. They now see that the less religion, especially the religion of Catholics is mixed up, with politics, the better for the peace of the Country. Our Church has been charged with intolerance, whereas it is notorious that Catholics are really the most liberal, the most tolerant in every relation of life. Ask the Protestant Merchant, the Storekeeper, the Farmer, the Protestant Lawyer, or Doctor, or Member of the Assembly, whether Catholics exclude them from

commercial or social intercourse, from business or practice, from dignity, station or office. Indeed if Catholics are to be blamed for any thing it is for being too tolerant, for carrying this liberal indifference, if we may so call it, to an absurd excess, for neglecting and overlooking the members of their own communion, whilst by their dealings, their support, their patronage and their votes they enrich and elevate others. We do not complain of this; if there be an excess we should prefer to see it on the side of fraternal charity. We merely note the fact as one for which Catholics never receive their full meed of praise. Are these favours reciprocated by our separated brethren? We fear not. We have several purely Catholic Constituencies who turn to the Assembly Members of various other Churches. We have not one purely Protestant Constituency of any denomination, paying but the compliment by the selection of a Catholic Representative. No; not one. Neither is such an event probable. God forbid that we should advocate any exclusive religious party, or advise Catholics to practice what we have so long condemned in others. Let public men be chosen for public situations, not on account of their religious opinions, but their personal services and merits; but at the same time, let not a Catholic be excluded from any thing to which he has a just claim, because he is a Catholic, or because it may be feared that the hydra of bigotry would raise its hissing head. We have made these observations, because we are about to enlarge our publication, and to extend thereby our sphere of usefulness. We therefore wish our opinions and principles to be clearly understood. For nearly two years we have kept the even tenor of our way. The only exception was when we lately rebuked in indignant terms those who so rudely assaulted us and the venerable head of the Church, at the late Diocesan Church Meeting. If we have annoyed them, they may blame themselves. If they wish to escape from similar, if not severer punishment in future, they will make no onslaught on the Catholics at their Diocesan Meetings. They did not attack the Presbyterians, or the Baptists, or the Methodists, or the members of any other Communion. Why should all their abuse be directed against their own acknowledged Mother whose venerable and parental authority they have so ungratefully shaken off? We hope, however, they will be wiser next time.

In appealing to our past services we respectfully call on the Catholics of this and the neighbouring Provinces to assist us by their co-operation in promoting the common cause of our Holy Religion. Ours is no pecuniary speculation, nor have the conductors of the Cross been ever influenced by a mercenary spirit. For the last seven years not one of its contributors or Editors has received a single penny for his services.

We will say a word or two next week to solicit the valuable aid of our venerated Clergy.

THE COLLEGES.

King's College at Windsor has been saved by a majority in the Upper House. Our readers will remember that we predicted this a fortnight ago, when we recommended the friends of the other Colleges not to extinguish them until they should have some certainty in the Windsor case. Well; the Windsor Grant is secure for the present, and it now remains for the Assembly to decide whether it shall continue an offensive and unjust monopoly or not. There it stands, gentlemen, with its four hundred a year. You opposed it because you considered it an exclusive monopoly and a standing insult to the great majority of the people of Nova Scotia. To preserve your consistency—to consult for the feelings of those who are interested in the other Colleges—to remove the vile badge of degradation from the majority of your fellow-citizens—you can now do no less than place the other existing Institutions on the same footing as Windsor. Indeed, if there be any difference, it should be in favor of Horton, Pictou, and Halifax Colleges. They have been but a short time receiving the public aid, whilst Windsor has drawn an enormous sum from the Province. They have no other revenues or resources to fall back upon, as far as we know, whilst Windsor is richly endowed. At all events, the Grants should be equal,—not a penny should be given to one more than the other. No Catholic, as we take it, can now vote for any thing but perfect equalization, without proclaiming himself a voluntary slave. The question has now become not only a question of right, but a strict point of

honor. If there be any inconvenience felt, in increasing the Grants to the other Colleges, no one can blame the House of Assembly. The remedy will lie in the people's own hands. If the Electors of Nova Scotia think it a grievance to have twelve or fifteen hundred pounds per annum given for Superior Education, the Constitution will soon enable them to give an efficacious expression to their sentiments. Meantime, impartiality, equal rights and equal privileges, should be the order of the day.

The friends of St. Mary's College—which, we repeat, has given full value for any assistance it received—have hitherto looked on with "dignified neutrality." They have not sought in any way to influence the debates, or to obtrude their claims upon the attention of Members. This has been frankly and handsomely acknowledged by our worthy contemporaries of the Chronicle and Sun, to whom we made an appeal upon the subject last week.

However, we cannot now remain neutral. We have now the right to urge the claims of the Catholics to their College. We now respectfully demand equal rights, and equal justice. We now declare that we will not suffer any insulting distinctions to be drawn between us and Windsor, or any other College. We will not patiently submit to wear any longer the badge of inferiority in this free land. We will not submit to be robbed of our fair share of public advantages, since we contribute as much to the public treasury as any other class of our fellow-subjects. We therefore do entreat and urge our friends not to suffer this insult to be put upon us. We conjure the Catholic Members of the House to assert their independence and the inalienable prerogatives of their faith. We appeal likewise to the Members of other religions, who have been honored by the confidence of Catholic Constituencies, not to permit a Churchman or any other man to maintain an ascendancy over us. As we do not deny the merits of King's College, and have never impugned its just claims, we ask Churchmen themselves to deal with us in a consistent and liberal spirit, for this will be their soundest policy in the end.

Shall we be permitted to say, that there are some Members in the House, whose conduct has filled us with surprise? Their policy, if successful, would just produce this consequence: It would deprive every Catholic in the country of the blessings of a superior education. It would exclude us from all participation in any Grant that might be made. It would open Collegiate Education to Catholics just as the London Tavern is open to a hungry man with his hands in his pocket because he has nothing else there. It would educate us on conditions to which they know we could never subscribe. We do confess we are much surprised at the conduct of such men, and when we consider the many Catholic step-ladders upon which they repeatedly clomb to dignity and station, we think it would be, if not more grateful, at least in better taste, to consult a little more for Catholic rights, and even for Catholic sensibilities. Their conduct may perhaps be secretly approved of by a few oddities here and there, but they may believe us when we tell them that it is not safe to trifle with the feelings of the Catholic public.

A clear stage and no favor, is our motto. We ask for nothing exclusive, nothing partial. Place us on the same terms with others. We ask no more. We will be content with no less. If all the Educational Institutions be abolished, though we should consider it an act of downright vandalism, we could make no particular complaint. If existing Institutions be suffered to remain, treat them all alike. Whether the Grant be one, two, three, or five hundred, let it be equally meted out to all.

IMPORTANT DISCOVERY!

We have been informed that during the debate on the College Question, on Monday last, the Lord Bishop of Nova Scotia, in reply to a question from the Hon. Solicitor General on the age of the Church of England, gravely assured his Honour that the Church of England existed since the First Century of the Christian era! This beats hollow all the ancient and modern discoveries. Shades of Schwartz, Galileo and Columbus! Spirits of Watt, Harvey and Newton! Your surprising discoveries are at length surpassed by this truly wonderful invention of his Lordship, for which we suppose a Patent will be taken out in the Vatican. Cicero tells us that no two augurs of ancient Rome could meet together in secret without laughing. What an immoderate fit must have taken place between

the Bishop and Archdeacon Willis, when they met alone after the announcement of the above Grand Discovery!

FESTIVAL OF ST. PATRICK—THE CHARITABLE IRISH SOCIETY.

We have been authorized to state that this excellent and time honoured Society will omit the Dinner on the 17th inst., in consequence of the severe pressure of the times on our numerous poor. But they are determined to expend in charity what they subtract from festive enjoyment. This is a noble resolve, and well worthy of the generous children of St. Patrick. The religious exercises of the day will, however, be kept up as usual. At ten o'clock on Saturday morning next, the Irish Society will meet at the Mason Hall, and will walk from thence in procession to St. Patrick's Church, where we understand the Feast of the Apostle of Ireland will be celebrated for the first time. Irishmen, the friends of Ireland, and especially the Catholics of the City, are invited to join the Sons of the Shamrock on this occasion, and to accompany or form a part of the procession. We trust the weather will be auspicious, and that we will make a gathering on the occasion, not unworthy of our fatherland or of the Glorious Faith to which she has clung through weal and woe for fifteen hundred years. The High Mass will commence in St. Patrick's at Eleven o'clock, and a Collection will be made in behalf of the numerous claimants on the Society's bounty. Similar collections will be made at the various Masses in the Cathedral. We suppose we need not remind our readers that St. Patrick's Day in this Diocese is a Holyday of the First Class, with the obligation of hearing Mass, although servile work is not prohibited. In publishing this notice we cannot refrain from expressing our thanks to the members of the Irish Society for their wise and truly Christian determination respecting the Dinner. They have resolved to sanctify the day by works of Religion and Charity, and to postpone until next summer the mere secular celebration. They have done well, and the recollection of their charity on the 17th of March will give an additional zest to their enjoyment of the adjourned Holyday in Summer.

NEWS FROM EUROPE.

At 2 o'clock on Thursday morning the Steamer arrived. The farce of proclaiming a Republic has been enacted at Rome. The Grand Duke of Tuscany has fled with his family from Sienna, and the Archbishop of Florence has also quitted his See. Practical sympathy for the Pope is manifested in various parts of Europe, and the collection of Peter Pence goes on successfully. Even poor Ireland, in the midst of all her sufferings, displays her ancient attachment to the See of Peter. In the Diocese of Meath one thousand pounds have been already subscribed for Pius IX.

Mr. Duffy's trial has at length proceeded, and ended in the discharge of the Jury, who could not agree. He will be tried again in April, for the fifth time. Mr. Monahan, no doubt, expects to catch a more pliant jury next time—but we sincerely hope he will make an April fool of himself. Our opinions on the Young Irelanders are well known; but we have always considered Mr. Duffy to be one of the best, if not the very best, amongst them. He was certainly more moderate than the rest, and in talent, judgment, and skill he far exceeded them. He has now suffered a long incarceration, and has sustained a loss of property to the amount, it is said, of ten thousand pounds. Surely those Irishmen, who here and elsewhere expressed such strong and open admiration of Mr. Duffy and his party, ought to rally round him now, and furnish him with the necessary means to conduct his expensive defence.

Sixty-five persons have been killed in a theatre at Glasgow, in consequence of a false alarm of fire.

The Right Rev. Dr. Walsh, Bishop of the London District, has departed this life—universally revered and regretted. He is succeeded in his high office by the learned Bishop Wiseman. Dr. Walsh, who was of Irish descent, and a convert to our holy faith, was selected by the illustrious Milner, in 1825, as his Coadjutor.

The popularity of Louis Napoleon increases in France, and some think that the Empire is on the eve of being re-established.

We have nothing from Ireland but accents of misery and woe—the sighs, tears, and groans of a starving people. May God help them! for all human aid seems hopeless.

CONVERSIONS

BRISTOL.—Died, on January 10, in his eighty-first year, at his residence, No 2, Nelson-place, near Bristol, the Hon John Sanderson, who, during a period of thirteen years, occupied the judicial bench as Chief Justice, and held the rank of President of Her Majesty's Most Honorable Privy Council in the Island of Grenada.—Mr Sanderson was not only distinguished by the extent of his legal knowledge, but was likewise remarkable for his general literary attainments. No Judge ever discharged the duties of his official capacity with a deeper sense of their solemn responsibility, and no man ever conciliated a wider circle of friends by his many public and private virtues. For the last thirty years his mind had been constantly and earnestly engaged in the investigation of religious truth, and some time previous to his death he embraced the tenets of the Roman Catholic Faith.—*Bath and Cheltenham Gazette*.—The Missionary Chapel at Brunswick-place, under the spiritual charge of the Very Rev. Dr. Crews, has become a place of great resort to the Protestants of Bath, notwithstanding the strong puritanical spirit there. A great number of conversions have been the result of his untiring exertions, as the chapel, which was very small and has been enlarged as much as possible, is filled to overflowing three times every Sunday, besides the early morning Mass. Among the many calls for Catholic charity and fervour in the cause of the Faith, the extension of this mission is one which would perhaps realise and repay the exertions which are made in its behalf better than any other, if ample scope were afforded by means of a church suitable to the importance of the place, where it is melancholy to range the city, and vainly to seek for any building rearing its cross in sign of Catholicism, as if the spirit of that Faith were not known or appreciated in its precincts. The number of converts at Brunswick Chapel has been twenty, and among them are to be mentioned, as the most recent, Mr Sanderson, whose obituary is copied from the Bath and Cheltenham Gazette. Miss Eliza Sanderson, second daughter of the deceased gentleman, and Miss Broadhead, sister of Sir Theodore Broadhead.

The *Voix de la Verite* has published a correspondence from Rome, under date 12th January, from which we (*Univers*) take the following details:—The parish Priests who read at the pronouncement of the parish Mass the protestation of the Holy Father, have run the risk of falling beneath the dagger; but having received timely intimation, they hid themselves. The evil people, full of rage at not finding in particular the venerable parish Priest of Saint Clestus, contented themselves with laying waste the humble habitation of that old man of eighty years. The protestation of the Holy Father was affixed to the gate of the four grand basilicas—at Saint John of Lateran—*omnium ecclesiarum mater et orbis mater et caput*—then at Saint Peter's of the Vatican—at Saint Paul's (outside the walls), and at Saint Mary Major's. Then, Sterbini having taken away those protestations that had been placed up, and M Massari, Parish Priest of Saint Mary Major, having immediately faced up others in their place, Sterbini sent Ciceruacchio, with some others of his emissaries, to the House of the worthy Clergyman. On seeing him they loaded him with injuries and with furious menaces—one of them was about striking the pious Ecclesiastic, when he, seeing the blow coming, cried out—'Yes, wretch, strike and spill also my blood—death does not affright me but I fear the judgements of God.' The force and energy with which the Abbate Massari pronounced these words seemed to disarm the sanguinary men, who retired, breaking here and there certain glasses and other matters belonging to the presbytery. They then ran towards the gate of the basilic, but seeing there a company of the Civic Guard of the arrondissement of the mountains, who, of their own accord went thither to see that the protestations should not be torn down, they ran off in great trepidation. In the evening Ciceruacchio proceeded with his banditti to the house of Messrs. Canalli, Latin Patriarch of Constantinople and Vicegerent of Rome.—Not having found him, he said to the servant of the venerable Prelate, 'Tell your master that if he does not fear down the proclamations of excommunication which he has sent to the Parish Priests, we shall return and tear them down ourselves.' Sterbini proceeded to the house of Monsignor Canalli to enjoin on him to give an order to dispose to the Minister of the Interior

the silver ornaments and the valuable articles of the churches in Rome. 'How,' exclaimed the Vicegerent, 'me to give an order according to your injunction! Me to serve your projects!—Me to become your accomplice! But, wretch, how come you to sully my dwelling with your propositions!' Sterbini, offended with this language, and above all at hearing himself spoken to in the second person singular (*tu*), said, 'But know that you speak to a Minister, and that I have the title of Excellency.' Theo—Excellence!' replied the old man,—'theo, *vigliacchio*.?—thou art an unlawful minister, who profitest by the place you hold to increase thy own by despoiling others, and in wishing to despoil for thy profit also the house of God! Go—that title can alone belong to thee in hell, of which no doubt you are a devoted minister.' It is a long time since Monsigno. Canalli has been called the Bishop without fear and without reproach. Seated in his large leather arm-chair, loaded with infirmities, he has lost, nevertheless, nothing of his moral dignity and force. Yesterday it was judged prudent to surround his palace with some Carabineers, who were charged with the duty of repelling every visit made by Ciceruacchio and his adepts. The venerable old man could not stir from his house to take refuge in the dwelling of any of his friends—he repeats that he fears nothing. They have left him in ignorance of the presence of the guard of Carabineers. The son of Ciceruacchio (worse perhaps than his father) presented himself on Monday evening with some other brigands at the printing office of the *Giornale Romano* (which can no more appear, thanks to the liberty they enjoy in Rome)—proceeding to the office he threw himself on a young man who was there, and putting his dagger to his throat demanded of him all the copies of the excommunication. The poor young man yielded to his demand, gave him all the copies he could find, which the fellow carried away with him together with the form on which they were composed for the purpose of printing the protestation. The young man who was in the office at the time became very unwell and is sick since * * * After the order had been given of the Holy Father for public prayers to implore the mercy of the Almighty for the Pontifical states—on this occasion they exposed at St Peter's the wood of the true cross and the veil of St Veronica. Behold! they could no longer, scarcely trace the countenance of our Lord Jesus Christ on the veil: on the third day of the exposition the veil coloured of itself, and the figure of our Lord showed itself as in life, amidst a sweet and pleasing light. The Canons who were present watching the sacred relic were struck with astonishment, the Clergy of the Basilica were likewise filled with wonder; the people repaired with vast haste to the spot—a most inexpressible expression on every countenance, many wept, and all were struck with the miracle. A Notary Apostolic was called, and a precis of the facts was sent to the Holy Father to Gaeta. For many days nothing was spoken of in Rome but this astonishing miracle. [We have to thank a correspondent, who has kindly forwarded to us an extract from a private letter from Rome, relating the above miracle to the same effect.—ED. TAB.]

The *Tempe* of Naples has the following from Rome:—'The assassin of Count Rossini has been poisoned at Perugia, by the same hand which counted out to him 12,000 crowns as the price of blood. This was done in order to get rid of a wretch whose revelations might have unmasked those who placed the poniard in his hands. The death of the murderer of M^r. Palma, the Latin Secretary to his Holiness, is also stated. This unhappy man, in the midst of the most agonising pains, and the deepest remorse, had the good fortune at last to hear the succouring voice of religion, and to expire in the arms of one of those pious men whose abode he violated in order to commit his atrocious and sacrilegious crime. All the details are related here, but in whispers, for all are afraid of the *stirri* who form the only power of our rulers. The Roman revolution, inaugurated by the poniard, places its sole reliance in the poniard, and every one knows that a single word may involve a sentence of death.'

GAETA.—The *Corriere Mercantile* of Genoa of the 22d quotes a letter from Greta of the 11th, announcing that the Holy Father is seriously indisposed. The *Rivista Indipendente* of Florence of the 16th, states that 1,500 Spaniards have landed at Naples.

ITALY—ROME.

THE ROMAN ELECTIONS.—A letter in the *Journal des Debats* gives the following analysis of the recent elective meeting at Rome:—"Of the voters, three thousand belong to the regular troops of the garrison, about as many to the workmen of the *ateliers nationaux*, one thousand to foreigners of all nations who have come to help the Roman revolutionaries, besides which there is no kind of intimidation which has not been resorted to, in order to bring about even this result; visits of ministers to the different administrations, threats of deprivation to *employes*, proscription lists against those who refuse, written or verbal summonses, votes collected at the bedsides of sick people in the hospitals without any sort of control, many individuals have voted several times over, both in the same and in different electoral colleges, amongst these many had none of the required conditions either of age or legal capacity, in short the whole proceedings have been characterised throughout by fraud and trickery.

The *Voix de la Verite* gives the following picture of the affair,—'Towards noon, the entry of the electoral hall was nearly deserted, and the partisans of the Constituent Assembly complained of the black and retrograde indifference of the Romans. The Romans, however, did not move, even at the cries of "Down with the priests!—Down with the Obscurantists!" However a rumour began to spread that those in the employ of the Government must vote, on pain of losing their work. Then a certain number of voters approached the ballot boxes. At seven o'clock in the evening, a few miserable cabs, accompanied by civic guards, bearing links and preceded by drums and trumpets, traversed the deserted streets of Rome; some one who asked what this convoy meant, was answered, "It is not a funeral, Sir, they are taking the votes of the day to the capitol." The square of the capitol was entirely empty, but was soon half-filled by emissaries of Sterbini, who followed the last cab with Ciceruacchio, and kept screaming at the top of their voice, "Death to Pio Nono! Death to the Cardinals! Death to the Priests! Death to the Friars!" These gentry received ten *pauls* a piece for their work. On the examination of the ballot-cards next day, it was discovered that a great number of them were blank, or marked with rows of cyphers. Many were inscribed with the name of *Pio Nono*—*Pius sanctissimus*, St Peter, Father Roothan, General of the Jesuits, the Seven Commissioners appointed by the Pope, &c., &c. On the whole it appears that the third part only of the electors have voted at all.

The rebel Ministers are making good use of their time. Mamiani has deposited 100,000 Roman *scudi* at an English banker's. But the other day, he had not 500 in his coffers. The Ministry only pay in paper, but refuse to receive anything but coin.

IRISH CRIME AND ENGLISH MORALITY.

But whilst Ireland is thus poor and punished, what is the moral state of the model kingdom? A writer in the *Times*, of Friday, gives us a fair insight into this part of the subject. His letter amounts to a couple of columns, in which he brings together a series of facts connected with the crime of murder, coolly and calculatingly perpetrated, generally in connection with burial clubs. Let us take a few of those dreadful poisonings and infanticides. The mother of three children, named Pimst, the youngest only ten months old, poisons them all with arsenic, for the fees to be derived from a burial society. At York, we have a monster, named John Redda, pouring a spoonful of sulphuric acid down the throat of his helpless infant, one year old. The human wretch said "he did not care about it, for he should have £2 10s., as it was on dead list! He said he had another that would have the same when it died, and two others that would have £5 a piece." We have then a Mary Ann Milner who poisoned with arsenic, her mother-in-law, sister-in-law, niece, and father-in-law! The motive was the same. We have next Mary May and Anne Mather. These belonged to a systematised gang of wretches whose object was the murders of their husbands and children, for the sake of fees. The Essex poisonings are too late and too notorious to be forgotten.

A report on the sanitary condition of Preston, by the Rev. T. Clay, contains more revelations of a social state of horror which is scarcely imaginable. The conduct of mothers to their offspring is unparalleled in the records of human

brutishness. Dead children are the circulating medium in this location of abominations. They transmute the bones of infants into coins for the tax-gatherer, and put off the collector until the gasping infant shall be a fit subject for a coffin and a foe. A young mother says to a lady, who offered to send her own medical friend to her sick child "oh never mind ma'am, its in two burial clubs!" Hired nurses speculate on the lives of children committed to their charge. Illegitimate children form a source of incredible gains.

In Dr. Lyon Playfair's report on the sanitary condition of large towns, he states of Manchester that, amongst the deaths of the poor, 60 to 65 are of infants under 5 years of age. One man had his child entered in 10 clubs; and to show that poverty occasioned not this fearful mass of crime, the deaths were highest when higher wages prevailed.

It should be understood that we have only, in this notice, called attention to a particular and distinct class of crime. The usual number of murders, robberies, burglaries, and all unnaturalnesses, continue to defile the land.

Moral and Christian England!
Poor Law'd Ireland!—*Cork Examiner*.

POPE PIUS IX.

Our readers (says the *Ami de la Religion*) will recollect the touching present made to Pius IX. by the Bishop of Valence, of the ciborium which the illustrious Pius VI. constantly carried about with him in his exile. The delivery of this precious relic did not take place till Nov. 22, at the moment when the Holy Father was prisoner in the Quirinal, when the august captive took it as a sign from Heaven, and determined on quitting Rome. We subjoin the letter which the Bishop of Valence wrote to the Holy Father; and the answer of his Holiness.

Valence, Oct. 15th, 1848.

"Most Holy Father—During the wanderings of his exile in France, and especially at Valence where he died, and where his heart is buried, the great Pope Pius VI. always carried the Most Holy Sacrament suspended on his neck, or on that of one of the domestic Prelates, who accompanied him in his carriage. From that august Sacrament, he drew a light for his guidance, a strength for his sufferings, a consolation for his sorrows, in waiting for the time when he was to find in it the Viaticum for his eternity."

"I am the possessor, by certain and authentic transmission, of the little pix or vessel, which served for so religious, so touching and memorable a purpose; I venture to offer it to your Holiness. Heir of the name, of the See, of the virtues, the courage, and almost of the tribulations of the great Pius VI., you will perhaps attach some value to this modest but interesting relic, which, I sincerely trust, will no more receive the same destination. Still, who knows the designs of God in the trials which His Providence is dispensing to your Holiness. I pray for you with love and faith.

"I leave the pix in the little silken bag which contained it, and which was used by Pius VI.; it is precisely in the same state, in which it was when it was worn on the neck of the immortal Pontiff.

"I retain a precious recollection and a profound gratitude for the favours of your Holiness, at the time of my visit to Rome, last year.—Dign to add thereto your Apostolic Benediction; I await it, prostrated at your feet.

PETER, Bishop of Valence."

The following was the answer of his Holiness, written throughout by the Pope's own hand:

"My Lord Bishop—The purposes of God, of which you spoke to us in the letter which accompanied the precious object which you have sent us, and which recalls to us the memory of Pius VI., have been accomplished in our person. In our short journey from Rome to Gaeta, where we are temporarily sojourning, we made use of the little pix, and we felt much consolation and strength, in placing the most Holy Host upon our neck. Receive our thanks, and the assurance of our resignation to the will of the Lord. We join to this our Apostolic Benediction, which we give you with all our heart.

Pius IX., Pope."

"Given at Gaeta, Dec 26th, 1848."

SUBSCRIPTIONS TO ST. PATRICK'S CHURCH.

Julia McCarthy £0 2 8
James McGrath, (Peggy's Cove) 0 2 10

Hymns of the Heart.

No 9.

DONA NOBIS PACEM.

Blessed Lamb—on Calvary's mountain,
Slain to take our sins away;
Let the drops of that rich fountain
Our tremendous ransom pay.
Sacred Saviour! Sacred Saviour!
Lowly at Thy feet we pray.

Blessed Lamb—vouchsafe us pardon,
In Thy love our souls confide;
By Thy groans within the garden,
By the death which Thou hast died—
Let Thy Passion—Let Thy Passion
Evermore with us abide!

So shall Peace—sweet Peace be given,
Purchase of Thy precious pain;
So shall earth but lead to heaven,
Since for us the Lamb was slain!
Dear Redeemer! Dear Redeemer!
Thou canst not have died in vain.

MURDEROUS AFFAIR AT NEW-HAVEN, CT.

Catherino Harvey, an Irish woman, recently employed by one Henry Ryer as a servant in his house, was reported some weeks ago as having been struck by her employer in such a manner as to cause her death. Ryer, very adroitly, went to the authorities himself, as soon as the affair occurred, and made plausible representations of the matter; setting forth that the woman had attacked him in a furious manner, and that he had struck her in self-defence. It would seem that the authorities to whom he reported were of that peculiar stamp of Yankees who consider New-Haven the centre of intellectual light and of moral principle for the entire universe, and who judge that foreigners are barbarians. To such, it seemed that as this was only a "wild Irish woman," and as Ryer was born and reared in Connecticut, there could be no more difficulty in the case, and, we believe, they let him off scot-free.

It so happened, however, that there were other servants about the house. The ostler, who was an Englishman, expressed his doubts as to whether the woman in question ever offered any resistance to the brutal attack of Ryer. A boy, who was not on the premises, but adjoining the room where the homicide occurred, and who saw part of it, went farther, and let drop quite enough to render it more probable that the woman who was killed was one of those meek and patient Irish-women to whom our country and its inhabitants are, in so many ways, indebted; and that Ryer, in striking her, was prompted only by his own diabolical temper and unreasonable demands.

The good Catholic countrymen of the woman, found out about this time, that she was an Irish woman and a Catholic, and they at once undertook to obtain for her christian assistance and consolations. The Rev. Mr. O'Reilly, the pastor of New Haven, sought to see her but in vain. He was repulsed from Ryer's house, who would let no one see her, until by the interference of a magistrate Mr. O'Reilly gained a tardy admission.—He found the woman speaking, and able to give no account of herself. On Monday of last week she expired, and was buried on Wednesday by the Rev. Mr. O'Reilly in the Catholic burying-ground.

With a praiseworthy and charitable zeal, the Catholic Irish of New Haven agreed, after the funeral, that they ought to have the matter thoroughly investigated, and to see justice vindicated, by ascertaining how far Ryer would be able to exculpate himself from the guilt of murdering poor Catherino Harvey. It was found that Ryer had brought the boy, who would have been the most material witness, to this city; and that, since then, nothing had been heard of him. James Reilly, Esq., was requested by them to come to this city and try to find out some traces of the missing boy. It was from this gentleman that we learned the circumstances of the case, but he failed in learning anything about the boy he was seeking.

We have since learned by a newspaper paragraph that Ryer has been held to bail in the sum of only \$1000, which, we are led to conclude, is the price at which the moral people at New Haven value the life of an Irish woman. Further particulars have been promised us, so soon as they shall have come to light. In the meantime, we hope that the zeal of these private citizens of New-Haven may shame the authorities of the

place into taking a matter of this kind into more serious consideration. It was the duty of the public authorities to have endeavored to have found out this boy who was present at the time. It was their business to have seen why an innocent woman, and one with the sacred name of a stranger, was mortally wounded, and then left in the hands of the man that killed her, without examination and without protection and succor. Among Hottentots or South Sea Islanders we understand such things, but is not Connecticut at least in a half-civilized condition? We are in doubt!

The boy above referred to is named Patrick Hennessy, is 14 or 15 years old, and Ryer says was about taking passage for Charleston, S. C. Any one knowing anything of this boy, or able to throw any light on this affair, is requested to give us information of the same.

THE GOLD REGION.

The knowledge of Christianity was introduced into Lower California towards the end of the seventeenth century by members of the Society of Jesus, who converted a large number of the aborigines to the Faith. Upon the expulsion of the Jesuits, which took place in consequence of the persecutions raised against them in Europe, the Franciscans of the reform of St. Bernard of Sienna took charge of the missionary field about the year 1766, and were subsequently joined by the Dominicans, to whom the missions were then confided. The Franciscan fathers then extended their labours to the northern parts of California, and were very successful in the propagation of the Gospel. The following missions were established by them in Upper California:—San Diego, in 1766; San Carlos, at Monterey, 1770; St. Gabriel and St. Antonio, 1771; St. Louis, Bishop, 1772; St. Francis of Assisium and St. John Evangelist, 1776; Santa Clara, 1777; Santa Barbara, 1786; La Purissima Concepcion, 1787; San Bonaventura, 1788; La Santa Cruz, Nuestra Señora de la Soledad, 1791; San Fernando, San Miguel, San Juan Baptista, San Jose, 1797; San Louis, King, 1798; Santa Inez, 1801; San Raphael, 1817; San Francisco Salano, 1823. These several missions since their establishment have given to the Church upwards of 100,000 souls. In 1823, they numbered about 20,000 converts; in 1812, the number of missions had increased to twenty-three, and embraced about 30,000 souls.

In 1810, the city of Monterey, capital of Upper California, was erected into a bishopric by his Holiness Gregory XVI, and the Right Rev. Francis Garcia Diego, of the Franciscan Order, was appointed to the See. His jurisdiction extends to both Californias, and with the aid of sixty Priests, he attends to the spiritual wants of 50,000 Catholics.

In regard to the religious condition of New Mexico, our information is very limited. It contains from 35,000 to 40,000 Catholics, and on the eastern side of the Rio Grande there are about forty churches. We believe that this territory is under the spiritual jurisdiction of the Bishop of Sonora.

M. Motras, a recent writer on Mexico and California, bears a very favorable testimony to the labours and influence of the Catholic Missionaries in California. He describes the Monks alluring the natives to work by precept and example, and disarming the hostile tribes by their gentleness and disinterested piety. Having had occasion to call on a Franciscan Friar at St. Gabriel's, he found him in the field, before a large table, his cowl thrown back and sleeves rolled up, kneading potter's earth and teaching the natives how to make bricks. Such is the ardent affection of the natives for the missionaries, that they are always clustering around them; and it is no uncommon occurrence for a chief to travel many leagues in search of the Black gown's, as they call the Father's. It must be admitted, however, that the missions established by the Franciscan Fathers have very much declined, and their buildings in some places have fallen into ruins, owing to the confusion brought about by the political changes in Mexico during the last twenty years.

CONVERSION AND DEATH OF MR. DAVID FULTON, EDITOR OF THE "WILMINGTON JOURNAL," UNITED STATES.—(From the Catholic Telegraph, Cincinnati paper.)—Departed this life, in this city, on December the 17th, in the twenty-seventh year of his age, Mr. David Fulton, a native of Belfast, Ireland, and a resident of the United States for the last ten years. Mr. Fulton was

the son of a Presbyterian minister, and was, it is said, himself educated for the ministry of that sect, and in its strictest discipline. He subsequently studied for the Bar, of which he became a member, and was distinguished for his talents, which were of a superior order, as well as for his many ennobling virtues, he was also editor of the *Wilmington Journal*. For some time back he made the doctrines of the Catholic Church the subject of his examination and special study, he informed himself of what they really are (not what they are said to be), and the authority on which they are grounded. The result was a firm conviction of their divine origin. Being informed shortly after his arrival in this city, by a sincere friend, of his very critical and dangerous state, he expressed a desire of being received into the Catholic Church: and he, accordingly, had that happiness afforded him by the Right Rev. Bishop, who baptised him *sub conditione*.—He had afterwards the consolation of receiving the holy sacraments of Penance, Eucharist, and Extreme Unction. From that moment he gave himself up to prayer and meditation, devoting his few remaining days to God and a preparation for his passage to eternity. During this time he would frequently give expression to the most pious and edifying sentiments, acknowledging his heartfelt gratitude to his God, and total resignation to His holy will. He retained all his faculties to the last moment. *Requiescat in pace.*

THE ORLEANS FAMILY.—The whole of the ex-Royal family of France, who have been staying for several months at the Star and Garter Hotel, Richmond, have taken their departure from Richmond and returned to Claremont, with intention of permanently taking up their abode at that Royal residence. The Countess de Neuilly has considerably improved in health since her sojourn at Richmond, and the ex-King himself, and the rest of the family are in good health.—*Times*. On the other hand, the Assemblée Nationale says:—"There are greater griefs than the loss of a throne. It is one of these supreme sorrows which now threatens the noble family which the revolution of February made its first victim. General d'Houdetot, one of those noble hearts who remained the courtiers of exile and misfortune, arrived on Wednesday from Richmond with very sad news. At the moment at which he took leave of the Queen Marie Amelie, who is seriously ill, she asked him if he intended to make a long absence—"The business on which I am engaged will detain me a month," replied the general. "Well, then, General, receive my farewell and blessing!" M. d'Houdetot wept, and was blessed by her who was a Queen, and has remained what she always was, a woman holy among all women."

THE EDITOR OF THE TRIBUNE IN CONGRESS.—The Tribune in relating the experience of "a day in Congress," takes occasion among the other things, to say:—

The annual hypocrisy of electing a Chaplain had to go over and waste another day. If either house had a Chaplain who dare preach to its Members what they ought to hear—of their faithlessness, their neglect of duty, their iniquitous waste of time and robbery of the public by taking from the Treasury money which they have not even attempted to earn—then there would be some sense in the Chaplain business; but any ill-bred Nathan or Elijah who should undertake such a job would be kicked out in short order. So the chaplaincy remains a thing of mummery and grimace, nicely calculated to help some flockless and complaisant shepherd to a few hundred dollars, and impose on devout simpletons an exalted notion of the piety of Congress.

A FEW WORDS FOR CHILDREN.—You were made to be kind, generous, and magnanimous. If there is a boy in the school who has a club foot, don't let him know that you ever saw it. If there is a boy with ragged clothes, don't talk about rags when he is in hearing. If there is a lame boy, assign him some part of the game which does not require running. If there is a hungry one, give him part of your dinner. If there is a dull one help him to get his lesson. If there is a bright one, be not envious of him; for if one boy is proud of his talents, and is envious of them, there two great wrongs, and no more talents than before. If a larger or stronger boy has injured you, and is sorry for it, forgive him and ask the teacher not to punish him. All the school will show by their countenance how much better it is to have a great soul than a great fish.

SLEIGH RIDING.

Sleigh riding! isn't it very good fun,
With the mercury almost too thick to run,
Down below zero twenty-one!

When, if you sneeze,
The spray will freeze,
And your legs are numb'd by the dreadful breeze,
Glorious pastime is this, I ween:
How you admire the silvery scene,
As your lungs collapse in the blast so keen!
Of nose and ears, as the steeds progress,
You pleasantly lose all consciousness;
And the buffalo hide,
And the cap well tied,

And the woolen *et ceteras*, too, beside,
Are powerless all to shield off the blast
That knives you through, in hurrying past:
Oh! 'tis fine, on a moonlight night,
Thus with the icy winds to fight!
And frost-bitten ears, when the race is done,
Aply close the "capital fun."

OLD SAWS AND PROVERBS.

The master's eye makes the horse fat.
When the wind is in the east it's neither good
for man nor beast.

Every man thinks his own peeso swans.
Better lose a jest than a friend.
Never trust much to a new friend or an old
enemy.

He knows much who knows how to talk, but
he knows more who knows how to hold his
tongue.

He who knows how to want knows how to
have.

In a thousand pounds of law there is not one
ounce of love.

He that leads to his friend losoth double.

A little house well filled, a little land well till-
ed, and a little wife well willed.

Diffidence is the mother of safety.

He who sends months sends meat.

Kings have long arms.

Each man at forty is either a fool or a physi-
cian.

Penny and penny laid up will be many.

He that would live in peace and rest

Must hear and see and say the best.

A penny is well spent to save a groat.

The best Physicians are Dr. Diet, Dr. Quiet,

and Dr. Mercurian.

Two things a drunkard does disclose,

A fiery phiz and a crimson nose.

FATHER MATTHEW.

We understand that an effort will be made in
this country to relieve this distressed philanthro-
pist from his present embarrassment, caused by
his devotion to the cause of Temperance, in order
that he may be enabled to carry out the beneficent
desires of his heart. We will heartily second
any movement of this kind.—*Tribune*.

Births

February 12—Mrs Brackett, of daughter.
" 12—Mrs Howley, of a son.
" 12—Mrs Provost, of a daughter.
" 12—Mrs McDonnell, of a daughter.
" 12—Mrsourke, of a son.
" 13—Mrs Doyle of a son.
" 15—Mrs Allan, of a son.
" 16—Mrs Sullivan, of a daughter.
" 22—Mrs Finn, of a daughter.
" 24—Mrs O'Neil, of a daughter.
" 26—Mrs Walsh, of a son.
" 26—Mrs Lyons, of a son.
" 27—Mrs Henegan, of a son.
" 27—Mrs Graco, of a daughter.
" 27—Mrs Gorman, of a daughter.
" 28—Mrs O'Connell, of a son.
March 1—Mrs Walsh, of a son.
" 3—Mrs O'Donoghue, of a son.
" 3—Mrs Costello, of a son.
" 3—Mrs Stokes, of a son.
" 8—Mrs Gough, of a son.
" 9—Mrs Allison, of a daughter.

Died.

March 2—Henry, infant son of the Hon E Ken-
nedy, aged 1 month and 4 days.
" 4—Isabel, infant daughter of Patrick and
Ann Hurley.
" 4—Ann Cassidy, native of P E Island,
aged 29 years.
" 8—James, infant son of Michael and
Julia Doran, aged 9 weeks.

DIRECTORY FOR 1849.

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