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

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

And Jesus answering, said to him: Blessed art thou Simon Bar-Jona; because flesh and blood hath not revealed it to thee, but my father who is in heaven...

And I will 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 upon 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?" - Laurentius Prescrip. xvii.

"There is one God, and one Church, and one Chair founded by the voice of the Lord upon Peter. That any other Altar be erected, or any other Priesthood established, besides that one Altar, and one Priesthood, is impossible. Whoever gathers elsewhere, scatters. Whoever is devised by human frenzy, in violation of the Divine Ordinance, is adulterous, impious, sacrilegious." - St. Cyprian Ep. 42 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 Jerus. Cat. xi. l.

Vol. 5.

HALIFAX, JUNE 23, 1849.

No. 25.

Calendar.

- Sunday - IV after Pent Nat of St. John the Baptist with Oct.
Monday - St. Galleanus M doub comm of Oct.
Tuesday - SS John and Paul Mm
Wednesday - St William Abbot doub comm of Oct.
Thursday - St Leo II P C doub comm of Oct and Vigil.
Friday - SS Peter and Paul Apost Holiday of Oblig doub I class with Oct.

ALLOCATION OF OUR MOST HOLY FATHER POPE PIUS IX.

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

(Translated for the Tablet from the copy given by the Holy See to the Rev. Am. de la Religion.)

Venerable Brothers—No one assuredly is ignorant what terrible storms our Pontifical States have undergone the whole of Italy, are to the extreme grief of our soul, after a miserable manner, tossed and agitated. And would that men, taught by these most lamentable revolutions, may at least understand that nothing can be more pernicious to themselves than to diverge from the paths of truth, justice, virtue, and religion, and to acquiesce in the detestable counsels of the impious, and to be deceived and entangled by their machinations, frauds, and errors. Indeed, the whole world well knows and testifies how great was the solicitude which we felt by our paternal and most loving heart, in providing for the true and solid profit, tranquility and prosperity of our Pontifical States, and what was the fruit reaped by that solicitude, indulgence and love. Yet by these words we only condemn the crafty workmen of such great evils, without desiring to attribute any blame to the greatest part of the people. Nevertheless, we are obliged to lament that many even of the people have been so miserably deceived, that, turning away their ears from our words and admonitions, they yielded themselves to the fallacious doctrines of certain teachers, who, leaving the right way and walking by dark ways (Prov. ii. 13.) minded this only, that by magnificent and false promises they might lead onwards and grave headlong the minds and hearts especially of inexperienced men, into fraud and error. All assuredly know with what transports of affection we everywhere celebrated that memorable and ample amnesty granted by us in order to secure the peace, tranquility, and happiness of families. Nor is any one ignorant that several of those who were favored by that amnesty not only did not fulfil our expectations, by making the least change in our minds, but that applying even yet more vehemently to their designs and machinations, there was nothing they did not dare, nothing they did not attempt, in order (as they had long plotted) to undermine and overthrow the throne of the crown of St. Peter, and his government, and at the same time carry on a most bitter warfare against our most holy Religion. But that they might the more effectually do this, they sought, in the first place, to call together the multitudes to influence and agitate them by great and incessant movements, which, even taking advantage of our concessions as a pretext, they sought with their utmost power constantly to foment and day by day to increase. Hence the concessions freely and willingly granted by us in their beginning of our Pontificate,

not only were never able to yield the wished-for fruits, but not even to take root, because those crafty architects of deceits abused the same to the exciting of new agitations. And these facts, Venerable Brothers, have we deemed it fit briefly to touch upon, and rapidly to review, with this intention, that all men of good-will may clearly and openly know what the enemies of God and of the human race intend and desire, and what is by them always fixed and determined in their minds. Our singular affection towards our subjects, Venerable Brothers, made us feel vehement grief and distress, when we perceived that those constant popular movements were so adverse both to public tranquillity and order, and also to the private quietness and peace of families, nor were we able to endure those frequent pecuniary collections, which were demanded on various pretexts, not without great inconvenience and expense to the citizens. Therefore, in the month of April, 1847, by a public edict of our Cardinal Secretary of State, we admonished all to abstain from such popular assemblages and subscriptions, and again direct their minds to attend to their own affairs, to repose all confidence in us, and to feel assured that our paternal cares and anxieties were alone directed to provide for the public good, as we had already shewn by many most evident proofs. But these salutary admonitions of ours, whereby we endeavoured to calm these great popular movements, and to recal the people themselves to pursuits of peace and tranquillity, were exceedingly opposed to the bad desires and machinations of certain men. Accordingly those unwearied authors of agitation, who had already resisted another edict, issued by our order by the same Cardinal, for promoting the good and useful education of the people, scarcely knew of our admonition, before they began every where to exclaim against it, and with a more embittered zeal to agitate the incautious multitudes, and most craftily to insinuate, and to persuade them never to yield themselves to that tranquillity which we so much desired, as there lay hid under it an insidious design of as it were lulling the people to sleep, so that hereafter they might the easier be oppressed by the hard yoke of slavery. And from that time numerous writings, even in print, filled with all sorts of most bitter contumelies, reproaches and threats, were sent to us, which we have buried in eternal oblivion and committed to the flames. But that our enemies might procure some belief in those false dangers which they clamoured were impending on the people, they ventured to scatter abroad a rumour and fear of a certain pretended conspiracy forged and got up by themselves, and to vociferate, by a detestable falsehood, that such conspiracy was entered upon with the object of devastating the city of Rome with civil war, assassinations, and carnage, that new institutions being altogether taken away, and destroyed, the old form of government might again be revived. But by the false pretext of this conspiracy, our enemies had the intention wickedly to excite and provoke the contempt, jealousy, and fury of the people against certain most illustrious men, eminent for their virtue and religion, and also of exalted ecclesiastical dignity. You are aware that in the midst of this tumult, affairs of the Civic Guard was proposed, and assembled with such celerity, that provision could by no means be made for its organization and discipline.

wounds on the Government, and at the same time of contriving that such institution, which might have been of great utility to the public interests, should turn out to their loss and detriment, and since the motion had now prevailed with impunity, that by that institution both the character and nature of the Pontifical Government was changed, and our authority subjected to the judgment of the Consultors, we, therefore, on the very day that the Council of State was inaugurated, did not neglect, seriously to admonish, with grave and severe words, certain turbulent men, who accompanied the Consultors, and clearly and openly to manifest to them the true end of this institution. But the factious never desisted, with yet greater impetuosity to agitate the deepest part of the people, and in order that they might the easier gather together and increase the number of their followers, they did, with signal shamelessness and audacity, spread abroad, both in our own Pontifical States and also in foreign nations, the assertion that we entirely assented to their opinions and designs. You remember, Venerable Brothers, with what language, in our Consistorial Allocation pronounced before you on Oct. 4th, 1847, we seriously admonished and exhorted the people most vigilantly to be on their guard against the perfidy of these traitors. Meanwhile, however, the obstinate authors of plots and agitations, in order that they might continually feed and excite fears and disturbances, did in the January of last year alarm the minds of the incautious by an idle rumour of a foreign war, and spread it abroad among the people, that the same war would be fomented and sustained by domestic machinations, and the malevolent inertness of the rulers. In order to tranquilize the public mind and repel the insidious schemes of the traitors, we, without any delay, did on the 10th of February in the same year, declare that those rumours were altogether false and absurd, in terms which every one knows. And at that time, we warned our most dear subjects of what will by God's help now take place, namely, that it would come to pass that innumerable sons would fly to defend the house of the common Father of all the Faithful, that is to say the States of the Church, if those most strait bands of gratitude, whereby the Princes and people of Italy ought to be intimately bound to each other, should come to be dissolved, and the people themselves forget to reverence the wisdom of their princes, and the sanctity of their rights, and to maintain and defend the same with all their force.

that they should both study to respect the liberty of the Catholic Church, and to protect the order of civil society, and to follow up the precepts of our most holy Religion, and above all to exercise Christian charity to all men, since if they neglected to do this, they might hold it for certain, that God would show that he was the Ruler of the people. To proceed, every one of you knows well how the form of Constitutional Government was brought into Italy, and how a statute granted by us to our subjects was published on the 14th of March last year. But as the implacable enemies of public tranquillity and order had nothing so much at heart as to attempt every thing against the Pontifical Government, and to agitate the people by constant movements and suspicions, they never ceased, whether by published writings or circles, or associations, or other arts of whatever kind, atrociously to calumniate the Government, and to fix on it the mark of inertness, of deceit and fraud, although the Government itself was applying with all care and diligence to this object, that the Statute, so much longed for, might be put into operation with as much celerity as possible. And here we desire to publish to the whole world that at that very time, those men persevering in their design of subverting the Pontifical dominion, and the whole of Italy proposed to us the proclamation, no longer of a Constitution, but of a Republic, as the only refuge and defence both of our own safety, and of the Ecclesiastical State. That nocturnal hour is still present to our mind, and we have before our eyes certain men who, miserably deluded and deceived by the architects of deceit, did not hesitate to take their part in that affair, and to propose to us the proclamation of a Republic. Which indeed, in addition to numberless other most weighty arguments, demonstrates that the petitions for new institutions and the projects so loudly vaunted by men of such sort, have this alone in view, that incessant agitation may be fomented; that all the principles of justice, virtue, honour and religion may be everywhere totally swept away, and the horrible and most lamentable system which they style Socialism or Communism, entirely adverse as it is even to reason and the law of nature, may, to the greatest detriment and ruin of the whole of human society, in all directions, be spread and propagated, and far and wide exercise dominion.

the combat, that is, to certain slaughter. And this was demanded of us, who, having been raised, although unworthy, by the inscrutable counsels of Divine Providence to the height of Apostolical dignity, and who exercising here on earth the Vicariate of Jesus Christ, who is the author of peace and lover of charity, have received the mission to embrace all peoples, nations and tribes with the equal zeal of paternal love, and to consult with all our might for the salvation of all, and not to drive men to carnage and death. But if no Princes whatsoever can undertake a war, except for just reasons, who can there be ever so devoid of judgment and reason as not clearly to perceive that the Catholic world would have the amplest right to demand on the part of the Roman Pontiff a much higher justice, and more weighty reasons, if it saw the Pontiff himself declare or wage war against any one? Wherefore in our Allocution delivered to you on April 29th last year, we openly and publicly declared, that we had nothing whatsoever to do with that war. And at the same time we repudiated and rejected a most deeply insidious proffer which was made to us, both in writing and by word of mouth, a proffer not only most injurious to our person, but also most pernicious to Italy; namely, that we should consent to preside over the government of a certain "Republic of Italy." Thus, by the singular compassion of God, we indeed sought to fulfil that most weighty office laid before us by God himself, of speaking, of admonishing, and of exhorting, and we accordingly trust that that reproach of Isaiah cannot be brought against us: "Woe is me because I have held my peace." (Is. vi., 5.) But would that all our children had lent an ear to our paternal words, admonitions, and exhortations!

You remember, Venerable Brothers, what clamours and tumults were excited by most turbulent and factious men, after the Allocution we have just mentioned, and how a civil ministry was imposed upon us, utterly adverse both to our views and principles, and also to the rights of the Apostolic See. We, indeed, foresaw in our mind that the issue of the Italian war would be unhappy, when one of those Ministers did not hesitate to declare that the same war would last, even in spite of our unwillingness and resistance, and without the Pontifical blessing. And that Minister, doing a most grave injury to the Apostolic See, did not fear to propose that the civil Sovereignty of the Roman Pontiff, should be separated from his spiritual power. Not long afterwards, the self-same man ventured openly to assert things of us which would in a manner cast the Supreme Pontiff out of the society of the human race, and dis sever him therefrom. Our just and merciful Lord willed to humble us under His Mighty hand, when He permitted that for many months truth on this part, and falsehood on that, should contend in a fierce conflict with each other, to which an end was made by the election of a new Ministry, which afterwards was displaced by another, in which the praise of talent was united to a special zeal both for the preservation of public order, and for the observation of the laws. But the unrestrained licence and audacity of bad passions, raising its head higher and higher every day, was pursuing its career of destruction, and the enemies of God and of man, inflamed, with a lasting and savage thirst of domineering, devastating and destroying, were longing now for nothing else than to subvert all laws divine, and human, in order that they might satiate their desires. Hence the machinations which had long been prepared beforehand, burst out openly and publicly, the streets were besprinkled with human blood, sacrileges never sufficiently to be deplored were committed, and unheard-of violence in our very Quirinal Palace, done with profane daring to ourselves.

Since, therefore, under the oppression of so great difficulties, we could not freely discharge the duties of a Pontiff, much less of a Prince, we felt it our duty, not without great bitterness of mind, to depart from our See. We abstain from again rehearsing those most lamentable events, related in our public protestations, lest our general grief be renewed by their mournful remembrance. But when the seditious knew of our protestations, they were infuriated with greater audacity, and making all sorts of menaces against all, they spared no kind of fraud or deceit or violence more and more to terrify all the good who were already prostrated with fear. And after they had introduced that new form of government, called by themselves *Giunta di Stato*, and had altogether done away with the two Councils instituted by us, they laboured with all their might to assemble a new Council, which

they chose to call by the name of the *Roman Constituent*. The mind shrinks from stating the magnitude and number of the frauds which they made use of to bring this matter to an issue. But here we cannot refrain from giving just praise to the greater part of the magistrates of the Pontifical States, who, mindful of their own honour and duty, preferred to resign their office rather than in any way to lend a hand to the work by which their Prince and most loving Father was being spoiled of his legitimate civil sovereignty. But that Council was at length brought together, and a certain Roman advocate, in the very beginning of his first speech delivered to those who were assembled, clearly and openly declared to all the thoughts, wishes and views of himself and his companions, the other authors of this horrible agitation. "The law," said he, "of moral progress is imperious and inexorable." And he at the same time added that himself and the rest had long had it fixed in their minds to overturn from its foundation the temporal dominion and government of the Holy See, even though their desires had been in every way seconded by us. And this declaration we desire to commemorate in your Assembly, that all may understand that such perverse intention was not attributed by us to the authors of the disturbances from any conjecture or suspicion, but that it was openly and publicly manifested to the whole universe by themselves, whom shame itself ought to have deterred from making such a declaration. It was not, then, more liberal institutions, nor a more advantageous system of public administration, nor wise regulations of whatever kind, which these men were seeking after, but what they wished was to attack, to tear up by the roots and utterly to destroy the civil sovereignty and power of the Apostolic See. And this design, so far as depended on themselves, they brought to a conclusion by that decree of the *Roman Constituent* (as they call it) published on February 9th this year, in which, we know not whether with greater wrong to the rights of the Roman Church, and the liberty attached to them for the fulfilling of the Apostolic Office, or with greater loss and calamity to the subjects of the Pontifical State, they declared that the Roman Pontiffs had fallen from temporal dominion both in law and in fact. With no slight sorrow, Venerable Brothers, did such deplorable events overwhelm us, and for this above all do we chiefly grieve, that the city of Rome, the centre of Catholic truth and unity, the mistress of virtue and holiness, doth by means of the impious men who are daily flocking thither, appear to all people, nations and tribes, to be the author of such calamities. However, in the midst of such our great grief of heart, it is most grateful to us to be able to affirm that by far the greatest part both of the Roman people and of the other inhabitants of our Pontifical States remain constantly attached to us and to the Apostolic See, and have abhorred those nefarious machinations, though they have been spectators of so many disastrous events. We have also found the greatest consolation in the solicitude of the Bishops and Clergy of our Pontifical States, who in the midst of dangers and difficulties of every kind, have not ceased to discharge the duties of their ministry and office, in drawing aside the people, both by word and example, from those agitations and wicked designs of the factious.

We certainly, in the midst of such a crisis and struggle, left nothing unattempted to provide for the public tranquillity and order. For a long time before those most deplorable events of November took place, we made every effort that the Swiss forces in the service of the Apostolic See, and quartered in our Provinces, should be brought to the city; but this matter, contrary to our intentions, was not brought into execution, in consequence of the resistance of those who in the month of May held the office of Ministers. Nor was that all, but even before that time, as well as after, we directed our attention to assemble other military forces, both for the preservation of public order, especially at Rome, and for the restraint of the audacity of our enemies, but these, God so permitting it, failed us, in consequence of the vicissitudes of the circumstances and times. Lastly, after the most mournful events of November, we did not neglect, in our letters dated January 5th, again and again to inculcate on all of our native-born soldiers, to keep their sworn faith to their Prince, mindful of religion and of military honour, and diligently endeavour every where to maintain public tranquillity as well as due obedience and devotion to the legitimate Government. We further ordered our Swiss troops to march to Rome, but they did

not obey these orders of ours, as above all, the *Commander-in-Chief* of those forces did not in this business conduct himself rightly or honourably.

To be continued.

The Cross;

HALIFAX, SATURDAY, JUNE 23.

M. POWER, PRINTER.

THE STATE OF EUROPE.

The news by the last packet is of the usual undecided character. The affairs of Italy are still in the greatest confusion, and the condition of Rome becomes every day more deplorable. The abomination of desolation is standing in the Holy City. The venerable and magnificent Basilica of St. John Lateran, the Patriarchal Church of Rome, 'the mother and mistress of all the churches in the world,' has been converted into a stable. Mazzini and his diabolical accomplices are holding secret committees, from which the representatives of the people are excluded, and Rome is placed under a reign of terror. Spoliation, sacrilege and murder are the order of the day. The celebrated Campana, who was Commandant of the Legion of the *Trastevere*, has been assassinated. He was known to be of moderate opinions. The commander of another legion, the Marquis Capranica, a man of similar opinions, had a narrow escape of his life, having fled from his intended murderers by a secret passage in his house. A Convent of religieuses have been chased through the Corso; 14 Priests massacred in one night in the gardens of the monastery of St. Callistus. People are every day missing, and no one can tell what becomes of them. Domestic visits continue to be made, and every article of gold and silver is carried off, and churches and monasteries pillaged without mercy. The most scandalous hypocrisy is mixed up with all the terrific system of rapine and blood; and under an appearance of religion are perpetrated the most revolting atrocities. In fact, no one's life is safe at Rome; and when the gang of foreign cut-throats who now infest it shall be driven out, we must be prepared to learn the most heart-rending details. *On dit*, that the French agent at Rome, Lesseps, has really gone mad—a suitable representative of the Gallic Cabinet! Oudinot has taken up positions on the heights around Rome, both to command the City and escape the Malaria. It is rumoured that Garibaldi has made an incursion into the Neapolitan territory on the side of Capriano, hoping to foment an insurrection in the kingdom of Naples. The health of the Pope at Gaeta, continues good, but he is profoundly afflicted by the news from Rome. All honest men condemn in the loudest terms the disgraceful machinations of the French. They now openly avow that they have a separate interest in their intervention. The most favorable news is from the north of Italy, where the whole of the Romagna has returned to its allegiance, and the Government is carried on in the name, and by the authority of, Pius IX. Radetsky was closely besieging Venice, whilst a strong division of the Austrian army was within about 50 miles of Rome. If the veteran Austrian hero should get down to Rome, he will make short work of Mazzini and

Co. The Spaniards are sending a fleet to Gaeta to be placed at the disposal of his Holiness.

The new French ministry has been formed. It consists of the old Cabinet, with three exceptions. The two excellent Catholics remain. They have sent a new envoy to Gaeta, M. de Courcelles, and the appointment is supposed to be favorable to the interests of the Holy See. Nothing is stable or secure in France. That unfortunate country seems to be on the brink of another volcano. The formidable number of red republicans in the new Chamber will, it is to be feared, plunge France into the vortex of another sanguinary revolution.

The accounts of woe are still heard from Ireland. A memorial of 50,000 persons, in behalf of the State Prisoners, has been treated with indifference. England will have her pound of flesh. It is true that the sentence of death has been commuted into transportation for life, but we dare say Smith O'Brien would have preferred the gibbet to the convict's doom in Van Diemen's Land.

PROSPECT.

On Tuesday last an Episcopal visitation was held at Prospect. The proceedings of the day commenced by a very interesting ceremony. This was the baptism and admission into the Catholic Church, of two adult converts to our holy Faith. The Bishop addressed them for some time on the necessity and advantages of being incorporated with the true Church—the mystical body of Christ; after which he performed the ceremony according to the Roman Ritual, reading several of the beautiful prayers in English. High Mass was then sung by his Lordship, and the Holy Eucharist distributed to a large number of persons who had been prepared for the Holy Table. At the close of the Mass, the Bishop, being vested for Confirmation, proceeded to address the faithful on the state of the district. He paid a very marked, and, in our opinion, a well deserved compliment to the people of Prospect for the piety, liberality, and zeal which they had manifested in the erection of their new Church, and described some of the precious graces which were sure to follow the establishment of the House of the Lord in the midst of his people. In encouraging them to prosecute this blessed work into completion, he expressed a hope that in a few months it might be so far advanced that he might have the happiness of visiting them again for the purpose of dedicating their beautiful Temple to the Divine Service.—The candidates for confirmation, who had been diligently prepared by the Very Rev. Mr. Conolly, were next instructed on the nature of the Sacrament of the Holy Ghost, and the dispositions necessary to receive it worthily. This sacred rite was then administered to 108 persons, of both sexes, some of whom we believe were converts. It is gratifying to reflect that since the last visitation at Prospect, three new churches have been erected in the district—two of them with very handsome spires. We beg to express our thanks to the gentleman who so kindly furnished us with the above particulars. We have been assured that

the subscription list of this Journal might be considerably enlarged in the populous and Catholic district of Prospect. The want of postal communication has hitherto proved an obstacle to this as well as many other advantages, and the people complain with good reason that they are unjustly treated in this respect. There is not, perhaps, in all Nova Scotia, another settlement or town of treble its size which contributes so much to the wealth of Nova Scotia as Prospect, and we are not surprised that the people should murmur when they see post offices established throughout the country in places of comparative insignificance.

CEMETERY OF THE HOLY CROSS.

We promised to avail ourselves some time ago of the statistics with which we were furnished by the Sexton of this Cemetery. We have already given an account of the interments from the opening of the cemetery, at the close of 1843, to the 19th of April, 1846. Here are the remainder:—

	Interments.
From April, 1846, to April, 1847,	219
From do, 1847, to do, 1848,	269
From do, 1848, to do, 1849,	277

Total in 3 years, 765

Out of the above were interred gratuitously, and at the expense of the Cemetery, no less than 401, that is, considerably more than one half of the entire were buried for nothing. Of the remaining 364 which were paid for, 190 were children, thus leaving 174 adult interments, for a portion of which only one dollar was received by the church in lieu of all the former heavy charges. To expose at once and forever the flippant assertions that have been made upon this subject, we will thus briefly recapitulate:

More than one-half of the interments have been gratuitous.

All the sums received for family plots have been given to the fund for the improvement of the cemetery.

All the sums received for the interment of children have been given to the same fund.

Three-fourths of the sums received for the interment of adults, and the whole of such sums for a long period after the opening of the Cemetery, were appropriated to the same fund.

In place of the numerous burial fees formerly appropriated to St. Mary's Church, and to which the Ecclesiastical authorities were fully entitled, only five shillings for each adult interment that was paid for, has been received for some time. Hence we maintain that the world does not present a greater instance of disinterestedness, or one in which so many valuable services have been rendered to the public and the poor at so small an expense.

FRANCE.

There was a numerous ordination at Pentecost in the various dioceses of France. In the Cathedral of St. John, at Lyons, the Cardinal Archbishop ordained 42 priests, 40 deacons, 37 subdeacons. He also conferred minor orders on 22, and tonsure on 58—in all 199. At Paris, the Archbishop ordained, from St. Sulpice alone, 19 priests, 24 deacons,

27 subdeacons, and gave tonsure and minor orders to 44. At the same time there were 7 priests ordained from the congregation of St. Lazare, 10 priests and 5 deacons from the Seminary of the Foreign missions, 23 from the Seminary of St. Esprit, and 9 from the Irish College.

TO CORRESPONDENTS.

To relieve the anxiety of our worthy friend *Veritas*, who complains of having been calumniated by one of his neighbors, we think that instead of publishing his Letter, it would be far better to substitute the following sound remarks from a valuable spiritual treatise of St. Francis of Sales:—

"Let not calumnies give you any trouble; but be assured that while your soul is virtuous, and truly resigned into the hands of our Lord, all such attacks will vanish like smoke before the wind; and the greater the wind is, the sooner they will disperse, scatter and disappear. The mischief of calumny, and the wounds it inflicts are never so well cured, as by letting them pass without taking any notice of them; by despising that which would despise us, and by proving with undaunted firmness that we are above its reach. St. Gregory comforted a person in affliction with these words. Alas! if our hearts were in heaven, the winds of contradiction, would not shake them at all. Oh! how true it is, that he who renounces the world, is above the world, and that nothing which passes here below, can hurt or touch him."

THE PROPAGATION OF THE FAITH.

THE CROSS.—This Journal was originated under the auspices of that excellent and pious Institution, the Halifax Branch of the great Catholic Society for the Propagation of the Faith. We again invite the co-operation of our fellow Catholics in this and the neighboring Provinces. We especially court the valuable assistance of the members of the Association for the Propagation of the Catholic Faith. With their powerful aid, our circulation might be double its present amount in the city of Halifax alone; and to bring this useful weekly Periodical within the reach of every one in Halifax, we are anxious that our friends in different parts of the city should assist us in the sale of the Paper. The following have already promised their services in the kindest manner, to promote this religious work, and the Cross can be regularly had from them at an early hour on the mornings of publication: Mr. James Donohoe, Market Square; Mr. Forrestall, corner of Brunswick and Jacob Streets; Mr. John Barron, corner of Gottingen and Cornwallis streets; Mr. Thomas Conner, adjoining St. Patrick's Church; Mr. Richard O'Neil, Water Street; Mr. Joseph Roles, Water Street, near Fairbanks' Wharf.

We hope soon to have a long list of similar friends in every part of the city.

DESCRIPTION OF POOR KIRWAN.

To the Editor of the *Freeman's Journal*:

DEAR SIR:—Last Monday fortnight, intending to pass an intellectual hour, I purposed visiting the Astor Place Opera House, to hear Mr. Macready read *Macbeth*, but ascertaining that Mr. Forrest, the great American Actor had conspired with his friends and admirers, the rowdies of New York, to disgrace our city, by driving Mr. Macready from the stage, through the agency of rotten eggs, potatoes, bad pennies and other vegetable matter, I turned my steps from the temple of Melpomene to that of Dr. Phillips, corner of Fifth avenue and Eleventh street, where Mr. Nicholas Murray Kirwan, was advertised to lecture on "Popery." This gentleman, many of your readers are aware, is the person who some time ago addressed a number of blasphemous letters to the Rt. Rev. Bishop of New York, since when he has been the pet of a class of benighted fanatics, unfortunately too numerous among us. Finding, however, that his father had no stairs, and that his popularity was dimmed, or rather d—d, by the publication of "Kirwan Unmasked," and the letters of his cousin, he has been sometime on the anxious bench to regain his position among the "howlers." A favorable opportunity presented itself during the anniversary humbug week at Dr. Phillips' meeting house, where he

treated the lovers of No Popery to a delicious repast, for the purpose of aiding, as it was said, the "Protestant Society" in collecting money. For what think you? For the great unknown, unseen, mysterious Madeira Martyrs. Poor Nick, has all your glory come to this! Since my communication on this subject, I find the martyrs have increased from seventy to several thousand. Astonishing martyrs! What a wretched burlesque on Religion is this hawking round such miserable tools, for no other object than to keep alive a morbid and deadly hatred in the minds of ignorant bigots against their Catholic neighbors. Well would our Priests look it, instead of devoting their time to works of religion and charity, they spent it running about the town denouncing Protestantism and parading every persecuted Catholic from Ireland, Germany, Switzerland, Sweden, or any other nation where Protestantism is in the ascendant, to illustrate their argument. Although the performance was announced to commence at half-past seven, nothing was done, neither was the house tolerably full till past eight o'clock. I had time, therefore, to notice the style and appointments of the building, which were neat and luxurious in the extreme, superb carvings, downy cushions, velvet seated rose wood chairs and sofas, rich carpets, heat moderated to a voluptuous degree of temperature, delightful music, and flowery preachers, who never say ought to offend or put their hearers out of conceit with themselves. If they do, their grog is stopped. Who then would choose the stormy path to Heaven, which our Divine Saviour points out, when this smooth and easy road is open?

After a quartette, very prettily sung by two young ladies, and a similar number of gentlemen, Doctor D—t opened the meeting with a prayer, which he delivered in such a convulsive, spasmodic manner, as to lead one to suppose he was suffering from some inward pain, probably bile. It was evident the poor gentleman was not well as he spent the remainder of the evening dozing, by instalments.

Nicholas Murray Kirwan is a rather stout, grey haired man, about the middle height, apparently sixty years of age, with coarse, prominent features, expressive of audacity, confidence and cunning. Unlike the generality of his brethren, his voice is clear and manly, devoid of all sectarian whine, though not of brogue, which is perceptible especially in the word Popery, pronounced by him "Pooapery." The lecture, which he read from manuscript, elicited nothing new, being a sort of digest of his own lectures, called from the mire which Protestants have hurled against the Church for the last three hundred years. During the discourse, it was amusing to watch the pranks old Nick seemed to be cutting up with his young name-sake—one time leading him smoothly on before his hearers, then sliding gently away, leaving poor Kirwan and his common sense to pull down all he had built up. For instance, when he had exhausted every species of abuse and calumny, and worked up his audience by the most refined blasphemy to believe that the Catholic Church was a monster, which would eradicate every moral principle from the earth; it was a "gangrene," an "ulcer," a "putrid carcase" decked in garlands, an old tree that overshadowed the earth, and whose roots struck down to Hell; it was in league with the despots of the world.—The pulpit, he said, had been too long silent on the subject; every Christian Minister, from Pole to Pole, should elevate his voice to crush the damnable monster; the press, too, with its ten thousand tongues should come to the rescue. No time was to be lost. The enemy was at hand! Yet, after all this gas, Kirwan turns coolly round, and tells his terrified audience, somewhat after the manner of Capt. Rynders or Mike Walsh, that they have nothing whatever to fear from Popery. It must die, and is now rapidly approaching dissolution. It is a decrepid old man in the extreme of dotage, perfectly harmless.—Fear nothing, my friends, from Popery! Look sharp Nick, my boy, or they'll find you out! Many of his most ferocious trades wound up with a desire that Popery should be eradicated by Christian love, even your poor domestics, win them over by love. If newspapers speak truth, this mode of conversion (in a profane sense) has more than once been tried on poor domestics by gentlemen of the white cravat. For further particulars, enquire of Dr. Brownloe and the Kitchen Poker.

The Opera House, and many other houses, ought to be burnt down, says Rynders and Mike Walsh; but, fellow-citizens, don't burn them! The Mayor and public authorities are murderers, and should be hung; but don't hang them, I beg. To do Kirwan justice,

however, he always dwelt upon Christian love as briefly as possible, turning rather to the more genial mode—abuse. Pope Pius IX., he said, was a tyrant and impostor, wandering about the world begging Peter Pence, and whining for the prayers of the Virgin Mary to remstate him as a despot over his crushed and mangled people. If the Virgin had heard his prayers, he said very jocose, it was but to send him gun-powder and bayonets. This piece of wit excited great merriment among a most fashionable audience, such as the world terms educated and intelligent. He was particularly severe on Penance and Mortification. Good living, velvet sofas and downy cushions, certainly are much pleasanter. The manner, too, in which he cursed and kicked about the Sacraments must have been truly gratifying to his own namesake. Indeed, at times, it was impossible not to figure the old gentleman skipping round in an ecstasy of delight—on a moment patting his favoured son on the head, then putting his finger to his nose waltzing up to Rev. D—t, and whisking him down the aisle in a fashionable Polka, then tucking some old lady or gentleman under the chin, giving the Irish Sexton a kick, turning a somerset in the air, and finally vanishing behind the reading desk. But Kirwan, at least, in one sense, is no fool. The boy who could insult his God, by approaching a Sacrament for the purpose of sinning anew, or hold his parents up to derision, has just the wit to study and turn to advantage all that is bad and morbid in the human heart. Cheever, Dowling, Tyng, or any other native artist, might have ranted and fumed till they blew all the starch out of their neck cloths, without creating more interest than the meanest No Popery howler, but a live Irishman, a Catholic to beard a Catholic Bishop—only think. That's the very identical tic-et, says Kirwan, waking up one fine morning after a pleasant dream about his father's stairs. I'll buy Dowling's Romanism, and write letters to Bishop Hughes. Nobody knows me, but every one knows the Bishop! Capital idea! Pease's Hoarhound Candy, or Townsend's Sarsaparilla, is nothing to it. If the Bishop treats me with silent contempt, then I am a conqueror. If he replies, why, nothing easier than to pile on more rubbish. In either case, my bread is buttered! perhaps baked! Aye, there's the rub! Such were poor Kirwan's cogitations at the dawn of his great controversial labors. What they are now, I may probably learn when next he asks me to dine.

It is curious to observe the contradictory opinions you will often hear from preachers of the same sect. For instance, Mr. Murray Kirwan said that pure Christianity at the Bible flourished, and was to be found only in countries where the doctrines of Luther predominated, while the Rev. Joseph P. Thompson, in his lecture at the Broadway Tabernacle, before the American Bible Society, in alluding to Germany, the source and hot bed of the glorious Reformation, says:—

"The liberty of the world and the dearest rights of man are threatened by the innovation of the spirit of infidelity which at present obtains to a vast extent throughout Germany and her sister nations. Those countries are fast relapsing in the old system of pantheism which existed in the days of ancient Rome and Greece. The worst excesses of which human nature is capable were developed in the manners of the times when everything was under the sway of the passions."

Try a little penance and mortification, friend Thompson.

Europe, said Kirwan, is sending over her thousands of Papists, but from that we have nothing to fear. Let them come to our shores. We will receive them, said the magnanimous lecturer, drawing up and looking as though he were a joint stock company, who had purchased all America and part of Brooklyn, let them come to our shores, and their descendants, at least, shall be Protestants. It is unfortunately true, my dear Kirwan, that many poor Catholic immigrants, either through indolence or weakness, neglect their children till it is too late to instill into their minds principles of Religion and Morality. Wandering reckless on the world, they too often become pests of society. Call them Protestants, Turks, or anything you will, it matters little as far as they feel interested. Enough they are not Catholics. When you can convert a practical Catholic, such as we do Protestants every day, then I will talk to you. Till then, Nicholas, take a friend's advice, and don't make yourself ridiculous boasting on the subject.

With many apologies, Mr. Editor, for occupying so much space on a matter of so little moment, I remain yours truly,

THE COUNCIL OF BALTIMORE.

It was a sublime sight when, on the 13th of this month, the Rt. Rev. Bishop Hughes stood in the Cathedral pulpit of Baltimore as the representative of his brethren and at the request of the Most Rev. Archbishop, and in the closing hour of the greatest Council ever held on the American Continent, pointed to that grave and solemn assembly as a witness and a result of the divine unity of the Catholic Church. Could it be that so many minds of such different temperaments and from so many nations as were there gathered in Council, could have been all animated by one absorbing spirit, all acting for one fixed and understood purpose? Could it be that the occasion of such a union and unity was no new idea, no temporary exigency, no plan whose theoretical freshness had had no opportunity to essay the disappointments consequent upon actual trial? To those that could look to nothing beyond was there visible and tangible, the scene was impressive and majestic in a very high degree; but how much more so to those who understood the Bishop when he declared that the dignified body who occupied the Sanctuary were so assembled only at the call and by the authority of the Rock of the Church, and that in their beloved Archbishop of Baltimore they recognised the Special Representative in their midst of the Rock. Some may have looked on at the pageant with no other thought than that then and there Catholicity appeared imposing. But the Bishop directed the attention far away from what was there visible.—“Priests may fail; Bishops may fail; Archbishops, Primate, Patriarchs may fail; Councils may fail—but the Rock can never fail, for he possesses the promises of Jesus Christ.” Thus it was that this magnificent Council in the hour of its highest grandeur vindicated its right to the title of Catholic, and by proclaiming its affiliation to the illustrious Exile of Galilee, prepared beforehand the seal of its own future honor in the annals of the Church.—*New York Freeman.*

THE LATE DR. MAGINN AND HIS SUCCESSOR.

We have been permitted by a friend to make the following extract from a letter he has lately received from Ireland. “You wish me to write to you on the death of the late lamented Dr. Maginn. In this I cannot comply with your request. I have long thought of what to say to you on the subject, and at last came to the conclusion to say nothing at all, because anything I could say would be too weak an expression of our sorrow. We have lost him—he is gone—we shall never see his like again. May his soul rest in peace! But I will speak of his successor, the Rev. Francis Kelley, who at the election received the almost unanimous vote of the priests of the Diocese, together with those of the Lord Primate and other Bishops of the Province. Father Kelley (now Bishop-elect) was, twelve months ago, our Parish Curate, where he distinguished himself in all the qualities of the good missionary, so much so, that Dr. Maginn divided his own parish with him, and made him P. P. of Upper Fahan, to which place he removed from this in June last. We were all much grieved at losing such a man, particularly your servant, who was his constant associate. Father Kelly is a very young man, tall, rather slender, but prepossessing in appearance; very learned, though not pedantic; highly polished in manners, a most talented speaker, and truly pious.”

WHAT ALL MUST EXPECT

Manhood will come, and old age will come, and the dying bed will come, and the very last look you shall ever cast on your acquaintance will come, and the agony of the parting breath will come, and the time when you are stretched a lifeless corpse before the eyes of weeping relatives will come, and the coffin that is to enclose you will come, and that hour when the company assemble to carry you to the church-yard will come, and that minute when you are put into the grave will come, and the throwing in of the loose earth into the narrow house where you are laid, and the spreading of the green sod over it—all, all will come on every living creature who now breathes; and in a few little years, he who now speaks, and the people who now listen, will be carried to their long homes, and make room for another generation. Now all this you know most and will happen—your common sense and common experience serve to convince you of it. Perhaps it may have been little thought of in the days of careless

and thoughtless, and thankless unconcern which you have spent hitherto; but I call upon you to think of it now, to lay it seriously to heart, and no longer to trifle and delay when the high matters of death, and judgment, and eternity are thus set so evidently before you. And the tidings which with I am charged—and the blood hath upon your own head, and not upon mine, if you will not listen to them—is to let you know what more things are to come: it is to carry you beyond the regions of faith, and to assure you, in the name of Him who cannot lie, that as sure as the hour of laying the body in the grave comes, so surely will also come the hour of the spirit returning to the God who gave it. Yes, and the day of final reckoning too will come, and the appearance of the Son of God in heaven, and His mighty angels around Him, will come, and the opening of the books will come, and the standing of the men of all generations before the judgment-seat will come, and the solemn passing of that sentence which is to fix you for eternity will come.

ITALY--ROME.

On the 11th inst. at eleven o'clock at night, Rome was alarmed by two successive explosions, which were at first taken for discharges of artillery, but which proved to be the blowing up of the remains of the bridge at Ponte-molle. The French, it seems, have again approached close to Rome, and this time by its weak side. They are also said to have thrown a bridge of boats across the Tiber, at a point eight miles below Rome, that is, nearer to the sea. This of course enables them to pass the Tiber, and effect a junction with the Neapolitans at any time. A new act of the drama is therefore about to open, and we must wait to see what will be effected or attempted by the combined Neapolitan and French armies, the latter supposed by this time to number 18,000 if not 20,000 men, including the reinforcements which have arrived at Civita Vecchia on the 4th and subsequent days. If the attack is made on the two opposite sides of the Porta San Paolo, or San Giovanni, it will be a very different matter from the first affair of the 3rd April. The Romans will no longer have the same advantages of position on their side, and a breach made in the weak old walls by heavy artillery would render useless all the barricades and intrenchments at the gates, on which so much labour has been expended. Within the walls, however, the nature of the ground is excellently adapted for defence; and if all hands are resolute, bloody and not improbably successful resistance might be opposed even to such a force as will now be brought against them.

A letter from Florence gives the following description of the state of Rome.—“I have just arrived here on my way from Rome, where the state of things is very fearful. The fury and bloodthirstiness of the Roman mob daily increases, and a universal saturnalia of pillage and murder seems certain as soon as they are beaten on the walls. All the plate of private individuals is borrowed; no silver forks even at the hotels. The horses are seized to mount the cavalry upon, and every obstacle is opposed to the departure of the British residents—on the ground, ostensibly, that their going would ‘demoralize’ the Romans, but really, of course, to retain them as objects of plunder. As I was by no means disposed to risk being ‘butchered to make a Roman holiday,’ I succeeded in getting a *lascia passare* from Avezzana, through the personal interest of the American Consul, and escaped. The mode in which my carriage was beset with suppliants to be allowed to go with me was really moving. Garibaldi is a most picturesque ruffian, the beau-ideal of a brigand—eminently handsome, with a red blouse, broad belt full of pistols, dark wide-brimmed hat, and green feather. The newspaper story of the three men who, as suspected, were cut literally into bits, and thrown piecemeal into the Tiber from the Ponte St. Angelo, is quite true.”

SPAIN

From the Correspondent of the Chronicle.

A proposition of Senor Ordax Aveilla, for a vote of censure in the Roman expedition, led to an important debate in the Congress on the 19th inst., and it had the effect of drawing forth at length a declaration of the Government policy on this subject. Senor Pidal, Minister of Foreign Affairs, stating that “the Government had not hitherto deemed it opportune to give explanations in reply to the various interpellations which had

been put to it, the circumstances had now changed, and he could announce that orders had been given for the expedition to embark. Senor Aveilla, of course, did not prominently set forth the right of the Roman people to constitute themselves as they chose, and the absence of all right on the part of Spain or any other Power to interfere with them; whilst Senor Pidal contended that Rome was altogether an exceptionable case, and without expressing any opinion as to the general question of intervention or non-intervention, he would not admit that Rome could be considered as a foreign country. “It was not the King of Rome who was Pope, but the Pope who was King? Who elected the Sovereign at Rome? Did the Roman people elect him? No; that temporal prince was elected by the representatives of all the Catholic Church, and all Catholic citizens were interested in, and had the right to maintain in its integrity, the independence of the Supreme Pontiff.” The proposition was rejected by 155 votes against 17. Senors Mendizabal, Olizaga, Cortina, General Infante, and other *Progressista* notabilities voted with the majority.

The Paris Correspondent of the Times states that the Spanish troops constituting the expeditionary force to Italy, and whose embarkation at Barcelona on the 24th has been announced in letters from that city, will proceed to Gaeta with the object of forming what is termed “a guard of honour” to the Pope, and that the expedition is now spoken of, not so much in a sense positively hostile to the Roman Republic, as a proof of respect offered to the Head of the Catholic Church by a nation whose Sovereign claim as their proudest and noblest title that of being essentially Catholic.

THE WORKS OF BISHOP ENGLAND.

We rejoice to learn that the works of the late Bishop of Charleston are passing rapidly through the press, and will be ready for delivery in a few months. The lucid and cogent reasoning of the distinguished author, renders him a powerful defender of the faith, to which he brought abundant historic and documentary evidence. Those who heard him set forth in the pulpit the proofs of revelation and of its doctrines in detail, must be delighted to possess them in a permanent form, and all who are zealous for the honour of our religion, must be pleased to have at hand the triumphant refutation of the misrepresentations and calumnies by which it is assailed. The clergy and laity can draw from these writings, as from an arsenal, arms wherewith to fight the battles of faith. To the present Bishop of Charleston great praise is due for collecting “the remains” of his predecessor and giving them to the public, at a great pecuniary risk. Prompt and general co-operation is required to indemnify him for the outlay, and to secure the circulation of those most useful works.—*Catholic Herald.*

Lucca.—The new municipality of Lucca has hastened to inaugurate the return of order by recalling the Canon Paolo Bertolozzi, who administered the diocese in quality of Vicar-Capitular, and whom the Guerazzi-Montanelli Government had obliged to quit the country. Although, to avoid all demonstration, no official notice had been given of his return, all the population went out to meet M. Bertolozzi at the distance of more than a mile. He was triumphantly conducted to the cathedral, where was chanted the hymn of thanksgiving. In spite of the resistance of the prelate, the people, when he reascended his carriage, took out the horses, and dragged it to the Archbishopal palace. At the request of the municipal council, this *fete* was terminated by a *triduo* of Benedictions of the Blessed Sacrament in honour of the *Volta Santa*, a very venerated image of the Saviour, which Lucca has the happiness of possessing.—*Ami de la Religion.*

Piedmont.—General Ramorino was executed in the Champ de Mars, at Turin, on the 22d inst. at six o'clock in the morning. He was condemned for having neglected to obey orders at the battle of La-Cava, where Charles Albert was defeated, and for having by such neglect enabled the enemy to damage more seriously the Sardinian army. The General preserved his *sang froid* to the last moment, and died like a real soldier. He walked to the ground dressed in his full uniform, surrounded by a strong body of troops, who with difficulty kept back the immense crowd that spectacula had collected. Ramorino exclaimed in a loud voice, “I protest against my sentence, and declare, in the presence of God,

that I die innocent.” He then gave the order to fire. Yesterday the lawyers Brofferio, Saracco and Fracchini, presented themselves at the Royal Palace to intercede in favour of the General, but his Majesty was too much affected to receive them. The Municipal Council of Turin has ordered prayers in all the churches for the speedy recovery of the King, who is seriously ill. During his convalescence his brother Ferdinand Marie Albert, Duke of Genoa, is to sign all the Royal decrees.

DEPARTURE OF THE REV. FATHER MATTHEW.—On Wednesday morning Father Matthew embarked for America in the packet-ship Ashburton. The vessel left the Waterloo Dock about eleven o'clock, when a vast concourse of people, together with some of the more immediate friends of the Rev. gentleman, were present to witness his departure. Many congregated on the pier, and as the vessel passed into the river a loud and prolonged cheer was given, several of the spectators expressing their hearty good wishes and prayers for the safety and prosperity of one whose self-devotion and sacrifices for the cause with which he has identified himself are, perhaps, without parallel. The scene was a most gratifying one. We understand he expressed the high sense of the gentlemanly and benevolent conduct shown towards him by Mr. William Rathbone and to the circle of friends to which he was introduced during his stay in Liverpool. The Ashburton left the river early on Thursday morning.—*Liverpool Mercury.*

LATER ACCOUNTS FROM THE OREGON ADVENTURERS TO CALIFORNIA.—Ravages of the Cholera.—St. Louis, June 2.—Mr. Gilmour, of St. Louis has returned from the Plains. He went out one hundred and forty miles with the California emigrants. The cholera raged to such an alarming extent among them, that he was obliged to return. He states that two hundred of those who left St. Joseph have died since their departure. Mr. Gilmour met one thousand one hundred and twenty-five waggons on the way to California. Much dissatisfaction and quarrelling prevailed among the emigrants. The cholera was committing very great ravages among the Indians on the frontier.

CONFIRMATION.—On the Feast of the Ascension, May 17, the Rt. Rev. Bishop of Quebec confirmed 52 persons at St. John's Church, Frederick city, Md. Of these 8 were converts to our holy faith, and 44 were pupils of the Visitation Academy, Frederick city. The ceremonies of the day were begun by a procession of the students of St. John's College, and the scholars of the Academy, numbering in all 253. They chanted on their way to the church the Litany of our Blessed Lady, and were followed by the Subdeacon, Deacon and Priest, in full dress, the Rt. Rev. Prelate signing the procession. The Rt. Rev. Prelate also baptized solemnly, on the same day, the daughter of the late Gen. Dix, and preached an impressive sermon on the occasion.—*Catholic Magazine.*

DEATH OF AN IRISH ARTIST AT ROME.—I here died here a few days ago a young sculptor of promise.—Mr. Imbrai, I sent out here by the Royal Irish Academy. He has left several works unfinished, a warrior of the middle ages, to be cast in bronze (a commission for houses of parliament); an Indian girl (ordered by His Majesty Queen Victoria); and various other compositions, evincing taste and genius.—*Corresp. of Daily News.*

THE LONDON TIMES.—In alluding to this paper, Sir Culling Eardley, at a meeting held at Torquay, said, “I have had a long conversation with him, and he has said that he felt it his duty to protest against the Jesuitical manner in which that newspaper was conducted, and he would tell them a fact which was known in Wiltshire, although, perhaps, they were not aware of it. The London Times had an assistant editor who did the chief portion of the work. He would tell them something as to what man was. There were formerly four editors of the British Critic, the organ of the Wesleyan High Church party. Mr. Newnan was one, and he had gone over to the Church of Rome. Mr. Oakley, the second, was also now a priest of the Church of Rome; Mr. Ward the third had gone over to Rome; and the fourth, he would not tell them his name, but he was the assistant editor of the Times.”