

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured covers/  
Couverture de couleur
- Covers damaged/  
Couverture endommagée
- Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée
- Cover title missing/  
Le titre de couverture manque
- Coloured maps/  
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur
- Bound with other material/  
Relié avec d'autres documents
- Tight binding may cause shadows or distortion along interior margin/  
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/  
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.
- Additional comments: /  
Commentaires supplémentaires:

- Coloured pages/  
Pages de couleur
- Pages damaged/  
Pages endommagées
- Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées
- Pages detached/  
Pages détachées
- Showthrough/  
Transparence
- Quality of print varies/  
Qualité inégale de l'impression
- Continuous pagination/  
Pagination continue
- Includes index(es)/  
Comprend un (des) index
- Title on header taken from: /  
Le titre de l'en-tête provient:
- Title page of issue/  
Page de titre de la livraison
- Caption of issue/  
Titre de départ de la livraison
- Masthead/  
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below/  
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>
12X	16X	20X	24X	28X	32X

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 Prescrip. xiii.

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 a new Priesthood established, besides that one Altar, and one Priesthood, is impossible. Whosoever gathers elsewhere, scatters. Whatever is devised 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 Jerusalem. Cat. xi. l.

Calendar.

April 8—Sunday—Easter Sunday } Doub  
" 9—Monday—Easter Monday } I class.  
" 10—Tuesday—Easter Tuesday }  
" 11—Wednesday—Easter Wednesday }  
" 12—Thursday—Easter Thursday }  
" 13—Friday—Easter Friday }  
" Saturday—Easter Saturday com of St Tiburtius V and M.

COMPITUM,

OR,

The Meeting of the Ways at the Catholic Church. THE ROAD OF YOUTH.

Ainsi du tout enfance delaissey Et aveques Jeunesse m'ea aley.

It is thus that the old poet, Charles of Orleans, speaks of his advance to the second road of this great forest, which bears the inviting name of youth, where, if obstacles increase to conceal the openings to truth, its attractive force, as we shall find, increases with the development of the intelligence, or the expansion of those sweet affections which it is the office of religion to regulate and sanctify; for nature, crescent, does not grow alone in thews and bulk; but as this temple waxes, the inward service of the mind and soul grows wide withal. Still more than childhood youth is full of piercing observations, which it copies and treasures up. At first sight of a thousand things which grown men remark not, it calls like Hamlet for its tablet, and says, "Meet it is, I set it down." How many lessons then are chronicled which attest the hollowness of all those who would conceal from it the glories of the Catholic Church—Error likes not that the sharp wit with which the young will often reason should ever glance at its "establishments." None are for it that look into it with considerate eyes. Let it be our object then here to observe, how youth, wandering thus through the forest of life, finds avenues at every turn, as if made expressly for itself, through which it can discern the great happy bourn to which all wishes tend. Now, at the first steps it is clear that piety, or the religious sense, is congenial to the young. Here is the first opening, and truly a glorious one it is.—Never was there an error in more flat contradiction to experience than the idea, that as men grow old they grow religious. The general order is exactly the inverse, according to the remark of Prospero:

"And as with age his body uglier grows, So his mind cankers"

Those whom we meet upon the road of the young are therefore pious, and consequently disposed to acquiesce in the truth of catholicity.—What can be more striking than their reverential air in churches! The sweet, serious, and almost severe countenance of holy youth before the altar is so divinely beautiful, that one might imagine it could convert an observer to the love of the Catholic religion, in which alone that look is found. Niess speaks of a boy in a certain college, in the year 1609, who in consequence of some disease being admonished to stand, and not to kneel in the church, replied, that he would rather die than not show reverence to God in his holy temple. Youth's fervent prayer with joined palms, its devout contemplation, fancy free, leaving indifference, incredulity, and the slavery of a defiled imagination to those whom long misused years have cankered, are among the proofs that the morning of life is like the morning of the day, clear, pure, harmonious, that objects are then distinctly seen, and that the

commonest seem golden. The road of youth, naturally elevated, commands thus by its ordinary avenues noble views of truth, but the history of the Church bears witness to the general and pure belief of all ages, that other extraordinary openings are often made by angels' hands, and that light is afforded miraculously to guide the young, of which, perhaps, we should find that instances are never wanting, if all that passes in the youthful mind were known.

John Moschus relates a vision which terrified some children who tended cattle in the fields near the town of Torax in Syria, which led to the erection of a monastery on the spot; and Drexelius mentions a dream which led to the conversion of two Hebrew boys of Portugal in later times. But St Thomas of Villanova supplies a more remarkable instance "A certain convert from Judaism, when sick, sent for me," says the Archbishop, "and related to me the cause of his conversion. When I was a boy, he said, and yet a Jew, I was travelling with another Jew boy for some business of my father, and by the way we talked devoutly about the Messiah that we thought was to come, wishing that it might be in our days. and as we spoke together thus, we excited each other to greater fervour of piety. That evening, in the twilight, the sky seemed suddenly illuminated, and the heaven as if were to open, and we both knelt down and besought God to reveal to us his Messiah, when, in the midst of the brightness we saw a resplendent chalice, surmounted by the Host, according to the Christian rites. From that moment we believed in Christ, and on my return home I secretly became a Christian and received holy baptism."

We find an instance of the same extraordinary guidance nearer home. The youth in a brown cloak seen twice by the martyr, Edmund Jennings, near St Paul's in London, was discovered miraculously by him to be his own brother, for whom he was searching, when he would not otherwise have been able to recognise him, from not having seen him since he was a little boy eight years before; for each time, on meeting him, who only struck his attention as being so unlike the pursuivant through fear of whose wolf-like figure he had looked back to see who was following him, he felt all his joints trembling, and his face glowing, and his whole body bathed in a cold sweat, which strange accident twice occurring, led him to suspect that this strange boy, thus casually met, must be the poor lost brother, for the recovery of whose soul he was exposing himself to the death he soon after suffered, and which, by a subsequent illumination of grace as wonderful, consequent upon the sorrow it occasioned, led to that youth's conversion to the Catholic faith.

But not to remain at these mystic spots upon the way, it is certain that the mere natural characteristics of youth have a tendency to direct it on the path which leads to the Catholic Church. The avenues on the road of youth are, however, more the result of manners than of reason. The views are more elevated, mystic, and divine, than those in general which afterwards succeed, being rather angelical and intuitive, than the result of the slow and purely human process of ratiocination. They are besides owing much to the power of taking a keen clear glance at things as they exist on every side, for boys purchase much knowledge by their penny of observation, and to an obedient docile acquiescence in the just impressions which are opposed by the passions and interests which later years bring with them.

We must not, therefore, be surprised, if the instances at which we arrive should be disdained as inadequate by the judgement of a mere secular and proud philosophy, which is as incapable of comprehending as it is of experiencing the impression. We come first, then, to the sweet short opening of love or charity, to which all young hearts are so easily inclined.

That disposition to make friends with every one, and love him as a brother at first sight,—to make a stranger welcome as morn to the lark, and give the hand of fellowship at each obliging turn without suspicion or the pride that says how clay and clay differ in dignity, whose dust is both alike, bespeaks not only the amiable graces which win the favour of all observers, but a near approach to the paradise of union which catholicity creates on earth; for as St Bernard says, "Only puerile humility pleases God, whether in an angel or in a man."

To trust, to love, to hope, is to be catholic; to dispute, to criticise, to systematize, to protest against the common belief, is to be its opposite. and clearly youth inclines to the former of these divisions of human thought. The latter is found upon other roads that lead far indeed from the point towards which the faces of the young are turned. "I remember," says St Dorotheus, "having seen a man of this kind. At first, if any of the brethren spoke of any one with praise immediately he would utter something disdainful against him, saying, 'Quis est ille? Non est alius praeter Zosimam et qui cum eo sunt.' Afterwards he proceeded to despise also others, and to say that there was no one of any merit excepting Macarius. Soon after, 'Who is Macarius?' he asked. 'There is no one but Basil and Gregory.' Then afterwards he thought them worthless, and all men but Peter and Paul. I predicted what would be the issue, that he would not spare even them, and in fact, at last, he despised all but the Trinity, concluding with blasphemies against God." This is the wide common road of the mature in years, which leads them in a direction exactly opposite to the lustrous centre. Youth on the contrary, loves and admires; and into such souls faith creeps like to a breeze from heaven. Take the lightest for example—

"Two lads that thought there was no more behind,  
But such a day to-morrow as to-day,  
And to be boy eternal."

The poet then bears witness that their talk was not that of such secular grown men, which experience proves can gradually uproot all the germs of faith, indicating chiefly

"A sharp wit, match'd with too blunt a will,  
Whose edge hath power to cut, whose will still wills  
It should none spare that comes within his power,"

ever repeating "ambiguous words and jealousies to sound or taint integrity." On the contrary, while on this happy road what they changed was innocence for innocence; they know not the doctrine of ill-doing; no, nor dreamed that any did. In vain, as far as the impression on boys is concerned, would be "the shrug, the hum, or ha, those petty brands that calumny doth use," unless to excite laughter at the expense of him who employed them. As long as you pursue the road of youth, if ever you should be invited to halt for the sake of hearing slanderous speech, there will be always comrades whose reply may remind you of those words in Dante:

"Why are thy thoughts thus riveted, my guide  
Exclaim'd, that though hast slack'd thy pace  
I reports it thee what thing is whisper'd herof?"

\* Ap Heronius Oeconomico Monast. lib. iv. G. † ii. 5.

If these whispers be against holy things or holy persons, then, evil is detected at this stage of life's journey with a quickness of perception that seems like an intuitive sense, confirming the justice of the principle which Plato adopts when he makes it a kind of reception that a proposition meets with from the young a criterion of its truth. "What impression," he asks, "will such discourses produce on the mind of a youth of good disposition, and an understanding quick to draw the proper conclusion from what he hears?"

But let us take another point of view. Faith prompts to generous action, not to cold sophisticated speech, and might almost inspire that schoolboy's boast—"I read much; yet nothing that many masters knew or taught I cared to learn; but from that secret story of my own study wrought linked armour for my own soul, before it might walk forth to war among mankind." Then will faith please beyond every thing else,

"Quant jeunesse tient gens en seigneurie," as an old poet says; but often age fills up with the thorns of worldly wisdom this noble avenue. Ulysses, addressing Neoptolomus, makes a sad confession in contrasting the generous spirit of early with the politic sophistry of later life. I, too, when young had a lazy tongue, but a prompt arm—now, however, experience has taught me that it is the tongue and not the arm which governs all things with mortals.

Youth, again, is drawn to the centre by the want which it experiences of a divine fulfilment of its aspirations. Suppose the church and all the sweet relations, hopes, and fruits it yields removed—and

"Ah! to the stranger-soul, when first it peeps  
From its new tenement and looks abroad  
For happiness and sympathy, how stern  
And desolate a tract is this wide world:  
How wither'd all the buds of natural good!  
No shade, no shelter from the sweeping  
storms."

What unmitigated pains and toils will then await the young from the very beginning—how much will they have to suffer! Dryden ought not to have deemed it such

"Strange cozenage,  
That none would live past years again."

Triumphs of great deeds, it is true, support for a moment the ardent spirit; and admiration often fills the eyes with tears. But shut out from man all avenues to faith, and you make his youth the sepulchre of hope, where evil thoughts shall grow like weeds on a neglected tomb. Guides indeed will not be wanting. But what guides? Alas! the multitude of deceivers assuming this office, who infest the beautiful ways of early life, will feel no remorse or shame when their poor victim cries, too late,

"Quae gloria vestra est,  
Si puerum juvenes, si multi fallitis unum?"

But at truth's first accents the spirit's sleep is burst, and youth instinctively will recognize its friend. "Sure something holy lodges in that breast!" it will exclaim; "and with these raptures moves the vocal air to testify his hidden residence." Yes, good youth, within this close dungeon of innumerable boughs, there are guides divinely charged to lead you to the source of happiness.

"If these you seek,  
It were a journey like the path to heaven,  
To help you find them."

\* Do Repub. ii. † Soph Phil 98. ‡ Ovid Met iii 11.

\* Alphabet Christi, 303.

\* In Die Corp Christi, c. iii.

# The Cross;

HALIFAX, SATURDAY, APRIL 7.

## CATHOLIC PROPERTY IN THE DIOCESS OF HALIFAX.

The Bill of Incorporation for securing the Church Property in the City and County of Halifax for the sacred purposes for which it was acquired, has passed both Houses in a very satisfactory manner, and we may now congratulate our readers, especially those in this neighbourhood, on the gratifying provisions of this Bill, and the almost unanimous manner in which it received the assent of both Houses. Hitherto the Bishop held various properties by Deed, over which he had entire personal control, which he could not transfer to his successors in office, and which, through omission, or forgetfulness, or the doubtful clauses of an ill-drawn will or conveyance, might fall into improper hands, or be diverted to other purposes. His Lordship's just and conscientious anxiety on this subject is now relieved. He can now securely transmit to his successor and successors in office the sacred property which he holds, and in such a manner that it will be absolutely impossible for any one to sell, alienate, or mortgage it, or apply it for any other purpose but that for which it has been procured. No turbulent priest, or factious layman, can henceforth disturb the peace of our Church, and this is certainly a blessing for which we have reason to be thankful. The Bill of Incorporation was passed through the Assembly in all its stages without a single division. No doubt a firmer or honest measure never came before the Assembly. The only favor the Catholics asked was to be empowered by law to secure their Church property for its legitimate purposes, and to take it out of every one's power to misapply it; still we feel bound to record with grateful feeling the unanimity with which the House of Assembly consented to the measure. In the Upper House there was only one division, with a Glorious Minority of Three, including the Lord Bishop of Nova Scotia, who was the principal, indeed we may say, the only opponent of the Bill. We thought that his Lordship and the Church of England had received so many undue privileges, and so much valuable property in Nova Scotia, to which they had no more claim than the members of any other Church in the Province, that he might have suffered the poor Papists to obtain, not any of the public property, but the security of their own. However, in his high wisdom, as the Great Champion of Religious ascendancy in Nova Scotia, he has thought proper to act otherwise; and perhaps when the report of the debate is published, we may be tempted to review the arguments upon which he grounded his pertinacious opposition. We know not whether we ought to congratulate his Lordship on having got into decent society, in his opposition to the Bill. However, he may be delighted to hear, that the celebrated Sam Carten the Shoemaker—(Shoemaker we ought to have said, for we believe the poor man never does any thing half so clever as to fabricate a shoe, because his time has been so much taken up with affairs of Church and State that he could not afford any to mind his own)—the Lord Bishop of Nova Scotia, we say, will be glad to hear that he is leading a politician as Sam Carten has declared the Bill to be a very bad Bill, and that he told several of the Members so. We dare say it would be very easy to secure, without any Bill of Incorporation, all the property that the Church will derive from Sam, either now or hereafter. We understand, however, that he is very anxious about what is contributed by others; and that his sollicitudo is particularly manifested on the occasion of all Church or Religious Collections. As the Great Flour-Inspectorship speculation has all turned into lumbrici, he ought to make interest with the Gentlemen at St. Mary's to get himself appointed Inspector General of Ecclesiastical Finance. We think he would display great capacity in a congenial situation of this kind. He is so clever at coaxing the people to pay their offerings for the support of the Bishop and Clergy, that his services would be invaluable at the Christmas and Easter Collections. A snug percentage on so large an amount as £1,500 a year—the alleged Revenue of the Church of Halifax—would be, in our opinion, a very comfortable salary for a walking shoemaker. If Sam should take the hint and apply for the situation, he may command the

best services of "the Gentlemen of the Cross." Any testimonials that the Bishop and Clergy may require from us, shall be given to Mr Carten with much pleasure. Indeed we can entertain little doubt of his success.

## OUR MUSICAL PARLIAMENT.

The "Collective Wisdom" of Nova Scotia have at length been released from their legislative labours. After a session of nearly a quarter of a year, during which a great deal of good or evil has been done, the two Houses were prorogued on Saturday last in a complimentary speech from the Governor. His Excellency, inter alia, congratulated them on the "harmony," which had characterised their proceedings. It seems this delightful concord of sweet sounds has been steadily increasing and swelling since the very beginning of the Session, and that during the last week it rose to such a pitch, that in the House of Assembly a regular Concert was held every evening, and prolonged beyond midnight. We are told, however, that the Hon. and Learned Speaker, who acted as *Choregos*, or Conductor of this harmonious band of musicians, had sometimes great difficulty in keeping time. Any dissonance, however, which was heard within the walls, must have been much softened by distance, so that by the time it reached Government House, we have no doubt that it died away with all the sweetness of an *Æolian harp*.

## THE NEWS FROM EUROPE.

The Steamer arrived in our harbour about 2 o'clock on Thursday. The Pope is still at Gaeta waiting for a favorable turn of events. No stability at Rome—the ministers perpetually changing. The armistice is broken between the unfortunate King of Sardinia and the Austrian General, Radetzky. Russia has made vast military preparations. Austria has proclaimed one general Constitution of a liberal nature for her various States and Kingdoms. France is rather peaceful. The King of Holland is dead, and has been succeeded by his son. The total repeal of the Navigation Laws in England is very doubtful. A fiery agitation against the Rate in aid has been going on in Ireland. The Cholera has been very severe in Limerick, but was decreasing in other parts of the Empire. The potatoe has been very extensively planted in Ireland, and at so early a season as to afford hopes of success. A riot occurred at Crossgar, County Down, on St. Patrick's Day, when two or three were killed and several wounded. Another took place in Derry, but no lives were lost, though some persons were wounded. Maria Christina, the Dowager Queen of Sardinia and aunt of the present King, expired at Savona on the 11th March, in her 70th year. She was distinguished for her beneficence and patronage of the arts and sciences.

## ST. MARY'S COLLEGE.

We beg to inform *Alumnus*, in reply to his queries, that the Grants have not yet been withdrawn from the Colleges. The Act will not expire until next Session, when we hope a general and impartial measure will be introduced by the Government to sustain all existing Institutions for the higher branches of learning, and to equalise the Grant to every College. It is not correct to call St. Mary's a Denominational College. St. Mary's is no such thing. No religious test is imposed on the Students: no interference with the religious tenets of any of its Protestant Alumni has been ever attempted at St. Mary's. Protestants of various Denominations have attended the College, and can attest the truth of these declarations. Any student of any creed in Halifax, can enter St. Mary's College and study whatever he requires for his future position in life, without any interference with his religious opinions. During the progress of the debates in the House of Assembly, we did not think it worth our while to correct this, no more than many other mistakes which were committed by some of the Speakers who proved they knew very little of the subject on which they were debating. One gentleman said £1000 were expended in the education of Catholic Priests during four years. He would no doubt be surprised if we assured him that instead of 1000 pounds, not 1000 farthings were expended for that purpose during that very time. Even if there were, have not young men a right to study theology as well as any other science, if they are so inclined? Such arguments are really pitiful and narrow-minded.

## CHIEF JUSTICE BRADY.

An important case was lately tried in equity in the Supreme Court of Newfoundland, respecting the nature of the Trust by which the Presbyterian Church of St. Andrew, & St. John's, was held. Some members of the Free Church of Scotland wanted to claim the right of appointing a minister, &c, which was resisted by those who represented the old Scottish Presbyterian Church, or, in other words, the Presbyterian State Church in Scotland. The latter brought the action, and, after a lengthened investigation, they succeeded against the Free Churchers. The Chief Justice delivered his judgment after a long and able argument, and, after having disposed of the law of the case, he concluded in the following words:—

"I cannot in justice to my own feelings dispossess of this case without adverting to a subject which formed a topic in the addresses of counsel for both parties, and joining with them as I do, with the most heartfelt sincerity, in the expression of hope that with the termination of this litigation all animosities and unhappy differences may give place to kindly and charitable feelings. You differ but slightly in religious belief; but differ ever so widely, I you may maintain with honest hearts and firm minds your peculiar opinions; but you should always remember that you both glory in the name of christians, and practice this great commandment, "Love, God, and your neighbour as yourself; this do and thou shalt live." And who is your neighbour? It is thus beautifully explained in the catechism of the Roman Catholic Church, the first religious book placed in the hand of our children.—"Mankind of every description, and without any exception of persons, even those who injure you or differ from you in religion." That great and consoling precept I feel it to be the duty of every christian to inculcate, still more to practice; and I do hope that the intelligent, respectable, and influential class in this small community who are interested in this cause, will receive these observations in the same kindly spirit in which they are offered. And of this I am persuaded, that when the things of this world cease to interest and engage our attention, amid the all-absorbing hopes and fears of eternity, in the review of our earthly career, we shall enjoy a most consoling, cheering, and hopeful aspiration, from any efforts we shall have made to protect society from the evils of religious strife and sectarian rancour."

Mr. Justice Des Barres, and Mr. Justice Simms, expressed their concurrence in the judgment pronounced by the Chief Justice.

## MIRACLES WILL NEVER CEASE.

We are told that extremes often meet. But of all the singular conjunctions of this kind which we have heard of for some time, the marvellous coincidence of opinion between Sam Carten and the Protestant Lord Bishop of Nova Scotia on a subject affecting the interests of the Catholic Church, surprised us most. The Bishop and Sam opposed the Incorporation Bill for securing Catholic property, most vehemently. We think it must be a good Bill. If either of its opponents said it was a bad Bill, we would be sure of its goodness. But when both combine in declaring it objectionable, no one in his senses can doubt of the excellence of the measure.

## PALM SUNDAY.

On Sunday last, immediately before High Mass, the Palms were solemnly blessed by the Bishop, who afterwards preached on the Gospel of the Ceremony. The Sermon at Vespers was preached by the Vicar General. There were two Sermons in our Cathedral on every Sunday during the past Lent:—one at High Mass by the Bishop, and another at Vespers from the different Clergymen of the city in succession.

## SUBSCRIPTIONS FOR ST. PATRICK'S CHURCH,

WARD No. 5 AND 6.  
Mr William Jones, 10s; Mr Jeffrey Mackery, 5s; Mr John Hanly, 3s 1/2d; Richard O'Neil and D. O'Brien, 2s 6d each; A Friend, 1s 1/2d; Mrs P Kenny, Richard Flinn, John O'Donnell, William Callanan, Denis Sweeney, Miss McDermott, James Lathann, Lawrence Connell, Thomas Bows, Bridget Harris, Thomas Connors, Mrs Michael Walsh, Mrs James Dunnoley, Mortimer Dwyer, John Mulroney, William Mortimer (Sealor), Michael Smith (Sealor), G. W. Dops, and Edward O'Donnell—1s 3d each; Isabella Puzsch and Widow Shannon, 7/6d each.  
Total, £2 10s 0d.  
March 22d, 1849.  
Collected by W. BUCKLEY.

## THE CATHOLIC CHURCH IN NOVA SCOTIA.

No. II.

We print to-day the first Letter we have received in answer to our appeal concerning Bishop Burke. It contains some items of information, and may probably encourage others to come out with more diffuse information. We have often heard of Father Jones; we know that he was a Capuchin friar, and that he was highly and justly esteemed in Halifax. The Prince alluded to in the Letter, was Edward Duke of Kent, father of Her present Majesty. Oh dit, that Father Jones was often a welcome guest at his table. Many years ago we heard that Father Jones left a very handsome legacy to the College of Maynooth, but we never heard before, that it was in consequence of a misunderstanding with his flock in Halifax. It is certainly a matter of deep regret that (no matter what the cause) those thousands should have been bequeathed to so richly endowed an establishment as that of Maynooth, whilst the Catholic missions of Nova Scotia stand in need of so much assistance. The story of Dr. Burke's appointment through the influence of the British Government, we do not believe. He owed his elevation to his acknowledged virtues and learning as well as to the recommendation of his Ordinary, the Bishop of Quebec, whose Pastoral on the occasion we also publish to-day.

TO THE EDITOR OF THE CROSS.

Halifax, 26th March, 1849.

DEAR SIR,—

Hearing that information is wanted as to the first Catholic missionaries that came to Halifax, I will give all that I know—hoping that my incompetency will be forgiven. The first missionary that came here was a Father Burke, but having no toleration, he privately officiated. Father Jones was next, who had toleration. Nevertheless he was taken a prisoner in Halifax, and brought before Governor Parr, to know if he had liberty to preach his doctrine. When they found that he had, they left him alone, like the woman taken in adultery. I forget allusion to names, although they are well known. St. Peter's Church was built in 1783, and the steeple in 1791, the first year that the Prince came here, and departed from here in August, 1800. Father Jones realized a great sum of money here, and sold it to the Parishioners for five shillings; but unfortunately, being displeased with them, and they not going and paying the five shillings into the treasury, he carried it to Ireland, and made it over to Maynooth College. Touching upon Bishop Burke, no doubt he was a native of the County Kildare, and received his early education in a village bordering on the Counties Kildare and Dublin, which he soon outstripped and went to Paris. I do not know how long he was there—but the following eulogy will give some information.

DIED, Wednesday, Nov. 29th, 1820, universally regretted, as he lived respected, the Right Rev. Doctor Burke, Titular Bishop of Sion and Vicar Apostolic of Nova Scotia and its Dependencies, &c &c, in the 78th year of his age—a native of the County Kildare, Ireland—and Parish Priest of the Town of Kildare, which he vacated at the frequent and urgent solicitations of some of the professors of a Seminary at Quebec, and arrived in Lower Canada the 2nd August, 1780. There he officiated as Clergyman, and taught the several branches of the Mathematics and Philosophy with credit to himself and benefit to the numerous Students that flocked to hear the Lectures of a man celebrated in the University of Paris, as excelling most men of his day in Mathematical Science and the Classics, especially the Greek and Hebrew Languages.—His Lord Dorchester appointed him as a faithful and capable man to reconcile the many tribes of Indians, inhabiting round Lake Superior, the Ohio, and Louisiana, who at that time manifested dispositions hostile to the British Government. Among those tribes he resided for six or seven years, suffering all the privations that civilized man could endure, till he fully completed the subject of his mission. Government rewarded these services, by granting Doctor Burke a pension for life—as likewise, in approbation of his loyalty and learning, they used their influence with the See of Rome to appoint him Bishop of Sion and Vicar Apostolic of Nova Scotia. It would appear superfluous to add to the merits of this truly good and pious man, that is now no more.



I refer you to Mr. Lawlor, of Lawlor's Island, a relative of Bishop Burke, for perhaps a more accurate account. Yours respectfully,

WM. FINN

The following Pastoral Letter, which contains some interesting facts, was published by the Bishop of Quebec, and addressed to the Catholics of Nova Scotia, on the occasion of the appointment of Dr. Burke as Bishop of Sion and first Vicar Apostolic of Nova Scotia.

*A Pastoral Letter from the Bishop of Quebec to the Catholics of Nova Scotia.*

Joseph OCTAVIUS PLESSIS, by the mercy of God, and the Favour of the Holy See. Bishop of Quebec, &c. &c.

To our Brethren the Catholic Clergy and Laity of Nova Scotia, Greeting and Blessing in our Lord:

The Province you live in, dear Brethren, formerly known by the name of Acadia, and belonging to the French Dominions in North America, happened to be a part of the Diocese of Quebec, at the date of its erection, in 1674, by the Pope Clement the X. The first Europeans settled in Acadia, a French and Catholic Colony, chiefly holding that part of the Province where, now lie the King's County, and the Counties of Hants and Annapolis, were distinguished by their faith, their simplicity and purity of manners. Having been conquered by the British at the beginning of the last century, and finally ceded to Great Britain by the Treaty of Utrecht, in 1713, they were happy enough to preserve their Religion amongst a Nation who had not the advantage of knowing it. But their very simplicity misled them; for although treated by their conqueror with an unexampled mildness and regard, they foolishly persuaded themselves that their religion could not be secured under a Protestant Government. Hence arose their unlawful connections with the French still in possession of Canada, which caused, in 1755, the forfeiture of all their lands and their general deportation to the English American Colonies. With the former Settlers, the Catholic Religion was banished from Acadia—at least it was confined to the Micmac Indians—until a small number of its ancient inhabitants having been at last allowed to come again to their native soil, and Emigration from Canada, as well as, from Scotland and Ireland, having taken place, the Bishops of Quebec had a new opportunity of exerting their solicitude in behalf of that part of their Diocese. Since the year 1764, there has been an unbroken succession of Catholic Clergy, appointed to lead you in the way of Salvation. Not satisfied with providing for your spiritual necessities by subordinate Pastors, our immediate Predecessor undertook to pay you a Pastoral visit, and performed it in 1803, with a consolation which could only be exceeded by that which we ourselves experienced, when in our turn we visited your Churches in 1813 and 1815. We were filled with joy when we beheld, in several parts of your Province, the people eagerly listening to the word of God, and sincerely devoted to the Catholic faith. We found in the new Acadians of Torbay, Chizee-Cooko, St Mary's Bay, and Argyle, traces of the good character of their Ancestors. We felt an inexpressible delight at seeing the simplicity of the Irish of Prospect, and the eagerness of those of Halifax to assist at the Church, to receive the Sacraments, to procure their children an early knowledge of the tenets and morals of our Blessed Religion. The Highlanders of Merigomish, St Margaret, and Antigonish, render themselves remarkable by the unprecedented affection shown to their Clergy. We are informed of the zeal which led those of St Margaret, in the Spring of 1816, to repair to Halifax to take thence the body of the late Rev. Alexander Macdonal, and carry it over a road of above an hundred miles to their own Ground. We heard, likewise, of the degree of respect and obedience shown to Rev. Mr Gauhin, during his short stay at Annapolis. The Canadians of Tracadie did not appear so strongly affectionate towards their Pastors, but there is every reason to hope, that the exertions of the Rev. Mr Masseau to reclaim them, shall not have been unprofitable. What shall we say of the poor Micmacs of Pomkeo and Shubenacadie? Our soul was moved by the multiplicity of their wants, and our hearts broken by their groans. In vain did we try, by every means within our reach, to afford the spiritual help they so earnestly longed for; we were disappointed in all our measures; "The little ones asked for bread and there was none to break it to them." (Lament. iv. 4.)

Now, dearly Beloved Brethren, although tied to you by the Sacred Bonds which unite a Pastor to his Flock, we felt sensible long ago that you could not remain, for ever, a part of a Diocese so extensive as that of Quebec. Even from the year 1800—the first of our Episcopacy—we applied to the Holy See on that account; and with eagerness we lately resigned to it, without reserve, the whole of our Episcopal Jurisdiction on your Peninsula. It has pleased the Sovereign Pontiff whose paternal care extends over all the Churches in the world, to yield to our Remonstrances, to discharge us from our connection with that Province, to erect it into an Apostolical Vicariate, and intrust the care of the same to the Right Rev. Doctor Edmund Burke, appointed Titular Bishop of Sion. It is therefore He who succeeds us as your Pastor; to him is now committed the management of your souls; from his hands henceforward your children are to receive the Sacrament of Confirmation, and your Clergy the Sacred Unction, and the power both of announcing to you the Truths of the Gospel and of administering the Sacraments of the Church. You will acknowledge for your Missionaries those only who shall be appointed by him; and whenever he shall deem proper to dismiss any of them, it shall be unlawful for you to keep them or to make use of their ministry.

The bitterness which we feel, Dearly Beloved Brethren, at our separation from you, is in a great measure relieved, when we consider that in becoming the Flock of the Illustrious and Rt. Reverend Bishop of Sion, you acquire for your Pastor a Man who rendered himself commendable to all the Catholic Church by a number of learned and luminous Treatises, written in defence of the sound doctrine; a Man whose affection is warranted you by the kindness of his heart, as well as by a residence of upwards of sixteen years in your Capital. We therefore cherish the hope that you will do every thing in your power, to alleviate for him, the painful burden of the Episcopacy. In the mean time, we will never cease to pray the Father of mercies that you may steadfastly persevere in his peace, and in the love of our Lord Jesus Christ.

Given at Quebec, under our Hand and Seal, and the Counter-sign of our Secretary, the 15th day of January, and in the year of our Lord One Thousand Eight Hundred and Eighteen.

J. O. Bishop of Quebec.

By His Lordship's Command,  
P. F. TURGEON, \* Priest and Secretary.

We will publish in our next the address of the Bishop of Quebec to the Catholics of Halifax, soon after Dr Burke's appointment as Missionary or Curé in this City, about the year 1802.

\* Now, we believe, Coadj. Bishop of Quebec.

ST. MARY'S.

The first Conference for the year was held at St Mary's on Tuesday last, and was attended by all the Clergy of Halifax, and those of Dartmouth, Prospect and Windsor. In the evening the Clergy dined with the Bishop.

DEFENCE OF THE LATE MR. O'CONNELL'S ACTS AND POLICY.

(From the Liverpool Albion.)

Of the late and great Mr. O'Connell's Irish policy and Irish sayings and doings we shall not speak. We never professed to fathom or understand them. They were too mysterious or too eccentric for the finite limits of our capacity.—We had no thread to guide us through the more than Cretan labyrinth of all their windings and meanderings. We believe, however, that the good of his country was the guiding star of his career; and as to the subscriptions and rent raised for him from time to time, our conviction is that they fell far short of what he deserved from his countrymen, and of the sacrifice of his profession, as a question both of money and rank, in their behalf.

But when we get Mr O'Connell upon English ground, and watch his career as a politician in the imperial parliament, and go back to his speeches and recall his votes, we enter into all his son's feelings, and "defy any man to point out a single vote ever given by him that was not in accordance with his well-known opinions out of doors." We do not recollect that he ever failed to support the English reformers in any great question. Take his whole parliamentary life, and point out any great measure which was ever carried without his assistance. We have heard of the phrases "more Irish than the Irish" but certainly Daniel O'Connell was more

"more English than the English" in toiling and helping to win for us legislative benefits when those who should have been our natural leaders stood aloof and looked coldly on. Glance at his part in carrying the parliamentary and municipal reform bills. Was any man more earnest and zealous in the cause of the negro emancipation? Should we have had free trade unless he had disciplined the Irish members to forget their private, and vote for the public good? But, then, say the osino assailants of the dead lion, all this was the result of a compact with the Whigs. Stuff! A result of a compact with Methuselah! Did a compact with the Whigs induce him so steadily to vote with the Liberals against the Whigs, whenever any bond of contention sprung up between them? Did a compact with the Whigs lead him to anticipate their tardy adhesion to free trade when a battle was over and the victory won? Did a compact with the Whigs make him a supporter of the ballot and of the extension of the suffrage? We know not whether the people who urge such things are more malignant or idiotic. In very truth, and we have said it often before, we believe that on all questions not exclusively Irish, and of them understanding little, we say nothing, the late Daniel O'Connell was the most upright and honest, as he was the most able politician, who has been the champion of popular rights and privileges in the nineteenth century. We are glad to render so small a tribute to the giant to whom the country owes so much.

Nor has his son any occasion to defend his father's memory from the charge of misusing his power to gain patronage from the government.—Never did a man with such mighty influence obtain so little for his family and connexions.—We see the country, and the empire, and the colonies, wherever the British flag is unfurled on the wide surface of the globe, dotted over with Greys, Dundasses, Elliots, Peels, Spring Rices, Russells, Edens, and all their circles, brothers, cousins, tutors, and hangers-on, swarming on the patronage of the country, like bees to the honey or locusts to the green spots in the desert. But we look in vain for the monuments of any such astounding nepotism on the part of Mr O'Connell. If he had "a giant's strength," he certainly did not "use it like a giant." The whole patronage of the government, must have been at the command of one whose fiat could have overturned it any moment. And, yet, with this fair tree, with all its clustering and tempting fruits, before him, who can say he ever put forth his hand to pluck even the share to which he had a right? We only wish that the surviving leaders of the day could bring themselves to be as forbearing. But, enough. The Tories will naturally abuse the memory of Mr O'Connell. He never did anything to deserve their love. But it is positively sickening and disgusting to hear either Whigs or Liberals join in the cry against him. He was the breath in the nostrils of our party while he lived. Is it generous, is it honest, is it just to overwhelm with obloquy or reproach a name which, of all others, deserves political canonization, not only in the cold calendar of history, but in the warm heart and affections of his grateful fellow-countrymen and fellow-subjects? We have a strong opinion on this point. Our conviction is, we repeat, that no living man of the present day has done so much for England as the late Daniel O'Connell. Irish to the Irish, he was as much of a John Bull as the best of us whenever he set foot on this side of the Channel. Honour and peace to his memory! We shall never look upon his like again.—*Liverpool Albion, Feb. 19, 1819.*

THE GRAND DUKE OF TUSCANY.

We had not space for the following document last week, but it is too important, and places the Grand-Duke in too noble a light, not to be given entire.

TO THE PRESIDENT OF THE COUNCIL OF MINISTERS  
"Being informed that, during my eight days' stay at Siena, numerous rumours have been spread in the capital and in other places, that my absence excites apprehensions of a serious nature, I may and must explain the real cause. The desire of avoiding serious disturbances obliged me on Jan. 22, 1819, to approve of the presentation in my name and the discussion and vote by the Legislative Assembly of the bill for the election of Tuscan representatives to the Italian Constituent Assembly. While the discussion was taking place in the Chamber of Deputies and the Senate,

progress, and reflecting whether I might not by that law incur the excommunication specified in the brief of his Holiness from Gaeta, Jan. 1, 1819, I communicated my doubts to some of the ministers, declaring to them that the intrinsic danger of the above censure seemed to me principally to depend upon the mandate which would be conferred on the deputies of the Constituent Assembly, and not mentioned in the bill. But in the discussion of the Chamber of Deputies, the question was raised as to what powers should be conferred to the deputies of the said Constituent Assembly, and it was decided and unanimously approved that their mandate should be considered unlimited. Then my doubts became conviction in my mind, and I thought I ought to submit the question to the secret judgment of several consistent persons of authority. All those persons respectively concurred in the view that by such an act the censure of the Church would be incurred. Still, the news having spread with a great appearance of truth, that the Pope not only did not intend to condemn the Italian Constituent Assembly, but that, on the contrary, being questioned on the subject, he had not disapproved of the vote on the Constituent Assembly, I determined to follow the surest means of obtaining a solemn and decisive opinion on this important affair, and, accordingly, in a letter of the 28th of January last, consulted the Sovereign Pontiff, to whose judgment as a Catholic Sovereign in such a manner I owed implicit submission. The answer of his Holiness arrived later than I expected, in consequence of unforeseen circumstances. This is why I have to this day refused to the law the final sanction, which the statute attributes to the Prince. But the desired letter has actually arrived, it is in my hands. The expressions of the Holy Father are so clear and so explicit that they leave not the shadow of a doubt. The law of the Italian Constituent Assembly cannot be sanctioned by me. The Constituent Assembly being an act calculated to endanger my Crown, I have judged I could not act differently, having only in view the good of the country and the prevention of revolutionary attempts. I have accepted a Ministry who had proclaimed it before, and who have proclaimed it again in their programme. I have alluded to it in my speech on opening the Legislative Assemblies. But since the question now is whether or not I am to expose myself and my country to the greatest danger—namely, to incur, and make so many good Tuscan incur, the thunders and the censures of the Church, I must refuse my adherence to the law, and I do so with the calmest conscience. In this exaltation of mind, it is easy to foresee that my return to Florence now might expose me to such extremities as to prevent me from exercising the freedom of mind I have a right to. I, therefore, abandon the capital, and I abandon Siena, that it may not be said that this town has been on my account the scene of hostile reaction. But I hope that the good sense and the conscience of my people will acknowledge the gravity and importance of the reason which obliges me to give my veto, and I hope that God will take care of my country. I, lastly, beg of the Ministry to give every publicity to my declaration, that all may know the motive which induces me to refuse my sanction to the law for the election of the Tuscan representatives to the Italian Constituent Assembly. If this publication were not immediately and integrally effected, I should see myself forced to have it published whether Providence shall ordain that I shall repair.

"Lepoldo."  
"Siena, February 7, 1819."

Died on the 12th instant, in this city, Charles Cook Esq., of White Marsh, Montgomery co.—His parents were of the Society of Friends, in whose principles he was educated. About three years ago he embraced the Catholic faith, which he ever since illustrated by his fervent piety.—One of the last acts of his life was a donation to the poor Carmelites of Loughrea.—*Philadelphia Cath. Herald.*

Active arrangements are being made in Kilkenny for getting up a public meeting and forwarding a strong memorial to the Treasury against the hardship of coercing the struggling rate-payers to refund the relief advances of 1810.

THE POTATO.—The *Limerick Chronicle* says:—We are happy to hear that more potatoes are at present sowing in the county Limerick

\* Now Bishop of Kingston.

**Hymns of the Heart.**

No 13.

**AVE MARIA.**

Hail, holy Virgin! Mary—Hail!  
Whose tender mercies never fail;  
Mother of Christ, of grace divine,  
Of purity the spotless shrine,—  
Mother of God, with virtues crown'd,  
Most faithful—pitiful—renown'd:  
Deign from thy throne to look on me,  
And hear my mournful Litany.

Mirror of justice, and of joy,  
Wisdom itself without alloy;  
Vessel of honour, and of grace,  
Beholding Jesus face to face:  
Mystical Rose of rich perfume,—  
Beauty of beauties, bath'd in bloom:  
Deign from thy throne to look on me,  
And hear my solemn Litany.

Thou Ivory Tower, beyond compare,  
Like that of David, yet more rare;  
Palace of peace, and House of Gold,  
Ark of the Covenant of old;—  
Gate of that heaven beheld afar,  
And of dark night the Morning Star:  
Deign from thy throne to look on me,  
And listen to my Litany.

Health of the weak, to make them strong,  
Refuge of sinners, and their song;  
Comfort of each afflicted breast,  
Hayen of hope in realms of rest:—  
Queen of the patriarchs gone before,  
Light of the prophets' learned lore:  
Deign from thy throne to look on me,  
And hear my lowly Litany.

Queen of the thousand thousand quires,  
Where angels sweep unnumber'd lyres;  
Queen of apostles, where they reign  
Assessors to the Lamb once slain;  
Queen of the martyrs—where they glow  
In raiment whiter wash'd than snow:  
Queen of all virgins, look on me,  
And listen to my Litany.

Lead me, oh! lead me to thy Son,  
To taste and feel what He has done;  
To lay me low before His cross,  
And reckon all besides as dross:—  
To speak, and think, and will, and move,  
And love, as thou wouldst have me love:  
Oh! look upon this bended knee,  
And hear my heart's own Litany.

**BIOGRAPHICAL NOTICE OF MRS. SETON,**

FOUNDRESS AND FIRST SUPERIOR OF THE SISTERS OF CHARITY IN THE UNITED STATES.

ELIZABETH ANN BAILEY was born in the city of New York in 1774. She was the younger of two daughters of Dr Bailey by his first marriage. Deprived of her mother at a very early period of her life, the cares of her education devolved entirely upon her father, whose anxiety and tenderness she repaid with a degree of filial piety seldom equalled. That filial affection was the spring of all her actions, the incentive to all her exertions, and easily formed her to habits of diligence in the prosecution of her studies, which with the superior intellect, the strong mind, and the correct judgement with which she was endowed, compensated, in some degree, for the want of able instructors, which New York could not at that time afford. From early youth she was inclined to piety, and always wore on her person a small crucifix, wondering, as she subsequently expressed, that Protestants should not be as desirous as Catholics of possessing this emblem of salvation. She took great pleasure in reading the Scripture and all religious works. The descriptions of monasteries and convents which she met with in the course of her reading excited her admiration for such institutions, while she regretted that establishments of this nature were not to be found among Protestants. She received confirmation and the Lord's Supper in the Episcopal Church, and remained a practical member of it until her conversion to the true faith.

In her 18th year she married Mr. William M. Seton, a merchant of the city of New York, and went to reside on Staten Island. She had five children, two sons and three daughters. In the Spring of 1803, a sea voyage having been recommended by the physicians for the benefit of Mr. Seton's declining health, Mrs. Seton accompanied him to Italy, taking with her only her eldest daughter Anna. Three weeks after their

arrival there Mr. Seton died. Truly good and pious, she herself administered to her husband, previously to his death, every consolation and support that could be derived from that religion which they both sincerely believed to be the true one. In religion, too she looked for support in her bereavement—not did she look for it in vain. God who saw the purity of her heart and never turns from those who seek him in truth and sincerity, directed her to that true and holy Catholic religion where alone she could find the consolation she so much needed.

While waiting in Leghorn for the vessel which was to convey her to America, she allowed herself to be persuaded, by a friend who wished to divert her mind from its melancholy musings, to enter a Catholic Church one Sunday during the celebration of high mass. It was near the moment of the consecration when she entered. Struck by the grandeur and solemnity of the ceremony, and the fervor and humility of the prostrate multitude, she fell upon her knees before the altar, and when the sacred host was elevated for the adoration, not one of the assembly knelt with a heart more replete with awe and fervor than Mrs. Seton's. Almighty God who had guided her to the foot of his holy altar, there visited her heart, and enlightened with the first rays of his holy faith that mind whose purity and uprightness had already prepared it for these heavenly impressions, and for the grace by which she was to be henceforth solely and entirely devoted to his service. Long after mass was over she remained fervently praying the Father of light to dispel the doubts that agitated her and show her the right path. Frequently, after that, she returned to church to pray. "If I am right," she would say, "permit me not to stray from thy fold, but if I am wrong, guide thou my steps, my God." Her doubts, and her ardent desire to know the truth, were constantly agitating her mind. In speaking of this event of her life to one of her spiritual children, she said, "often, in the silence of night, whilst gazing on those beautiful stars which enlighten and decorate the skies, beyond which is that star of Jacob which never sets, often have I repeated those lines of the poet:

'If I am right thy grace impart  
Still in the right to stay,  
If I am wrong, oh! teach my heart  
To find the better way!'

Her fervent prayer was heard. Not only did God shew her that better path; but showering upon her his grace, he made her one of those bright stars that adorn and illumine the paths of Christian piety, a burning and shining light that spread far and wide its holy and happy influence. She left Italy determined to investigate the truth, and on her return home, she proceeded without delay to possess herself of every information on this all important subject. She consulted several clergymen, and corresponded with many of the most enlightened divines of the Catholic Church, among whom was Dr. Cheverus, afterwards Bishop of Boston, and at a still later period Archbishop of Bordeaux, and Cardinal, with whom, however, she did not become personally acquainted till eight or nine years after her conversion to the Catholic faith. She devoted a great deal of her time to the reading of religious books, and was particularly pleased with the writings and life of St Ignatius Loyola, from which she imbibed her first inclinations for a religious life.

Courageously following the inspirations of divine grace, although she was aware of the sufferings that such a course of action would entail upon her, Mrs Seton addressed herself to the Rev'd Matthew O'Brien, pastor of St Peter's Church, in New York, whom she requested to receive her abjuration of Protestantism and to admit her into the Catholic Church. By him she was baptized conditionally, and to the name she already bore, she added that of the B. Virgin Mary. On the feast of the Annunciation, the 25th March, 1805, she received for the first time the Holy Communion. The anniversary of this feast she always observed as a day especially consecrated to thanksgiving for the inestimable favor that had been conferred upon her.

Mrs Seton's position in New York had become after her conversion truly painful; the narrow income to which she was reduced by the death of her husband, being insufficient for the support of her family, she supplied that deficiency by devoting herself to the instruction of youth. To one whose life had been, till then, one of ease and affluence, the necessity of labor must have been a severe trial; but in the love and gratitude of her children, for whose sake she

subjected herself to it, she found an ample compensation. After the fatigues of the day she would go to her piano, and surrounded by her five interesting children, whose great happiness was to be near their mother, she would play for them and adapt some words of piety to familiar airs, while they mingled their youthful voices with hers. Her musical attainments were not directed solely to her temporal benefit; she had learned how to derive from the earthly sounds that fell upon her ear an occasion of elevating herself in spirit to the celestial harmony of saints and angels. Having heard the lamentations of Jeremiah chaunted in the Church service, she entered deeply into the feelings of the sacred bard, which transported her mind beyond this scene of trial to the heavenly Jerusalem, and suggested to her the beautiful hymn which is now so well known.

"Jerusalem my happy home,  
How do I sigh for thee,  
When shall my exile have an end  
Thy joys when shall I see.

No sun or moon in borrowed light  
Revolves thine hour away;  
The Lamb on Calvary's mountain slain,  
Is thy eternal day.

From every eye he wipes the tear:  
All sighs and burrow cease;  
No more alternate hope and fear;  
But everlasting peace.

The thought of thee to us is given,  
Our sorrows to beguile;  
To anticipate the joys of heaven  
In his eternal smile."

Many of her friends, whom a change of circumstances had not estranged from her, were inclined to view her less favorably on account of the change that had taken place in her religious opinions; not reflecting that the courage she had manifested in embracing a religion, the practice of which imposed additional sacrifices, entitled her to their increased esteem and admiration. Some few there were, however, whose attachment remained unaltered; the following circumstance, though trivial in itself, will illustrate both the thoughtful kindness of one of these friends, and her own spirit of humility. An elderly gentleman, a relative, knowing that for the support of her family she was dependent on her exertions, would frequently, take a basket, go himself to the market, purchase the joint of meat which he knew she liked, (for he had in more prosperous days been a guest at her table,) add to it some other little article and carry it himself to her humble dwelling, fearful of entrusting so delicate a commission to a servant. In speaking of this circumstance to a friend, in after years, she manifested a lively sense of the kindness that had been shewn to her. Instead of listening to a false pride, that would have caused many to shrink from the acceptance of this friendly aid, she thankfully availed herself of it, laying aside all human respect, and receiving alike with grateful resignation the gifts and the trials which God dispensed to her.

If for the love of him, she was obliged to endure the sacrifice of friends and connexions till then most devoted; amply did that merciful Father supply their place, directing her to one whose friendship became to her the source of every happiness, and her guide and aid in the execution of that pious and great design, which subsequently engaged her thoughts; the foundation of a Sisterhood of Charity in the United States.

In the Spring of 1805, the Rev'd Mr Dubourg, then president of St Mary's College in Baltimore, afterwards Bishop of Montauban and Archbishop of Besancon in France, visited New York, partly for the purpose of securing for his college, as professor of Belles Lettres, a gentleman whose position in that city since his conversion to the Catholic faith was no longer an agreeable one. Celebrating the holy sacrifice one morning at St Peter's Church, Mr Dubourg was struck with the uncommonly fervent and pious deportment of a lady who approached to receive holy Communion at his hands. The same day he was introduced to her as Mrs Seton. He had heard of her conversion, and having formed an acquaintance with her, became very much interested in her welfare. Convinced that a residence in Baltimore would be more agreeable to her, and that she would meet with ample encouragement as the conductress of an academy, he persuaded her to remove thither with her children. She reached Baltimore with her three daughters in June, 1803; Rev'd Mr Dubourg and his sister having provided for her a residence in the neighbourhood of St Mary's College.

To be continued.

**Funeral of the late Right Rev. Dr. WALSH, Bishop of Cambristopolis and V.A. of the London District.**

On Wednesday last the late Bishop of the District was buried in St. Mary's Church, Moorfield's. A large number of Clergy met both from this and from the Midland District, over which the departed Prelate had for many years presided. The coffin containing his earthly remains was visible under a large catafalque, surrounded and surmounted with burning tapers. His mitre and pastoral staff were laid upon it. The Clergy entered the church in procession, and filled the spacious sanctuary, which was too small for so large a concourse (about a hundred in number) so that many of them were placed in the body of the Church, which too was crowded by a large congregation of the Faithful. The procession closed with the Vicars-Apostolic and the Right Rev. Dr. Wiseman, now the Bishop of the London District. He was attended by the Rev. J. Serle and the Rev. J. P. Cooke. The Deacon and Sub-Deacon of the Mass were the Rev. Thomas Rowman and the Rev. E. Walsh. The Bishops present were the Right Rev. Dr. Briggs, V.A. of the York District; Dr. Wareing, V.A. of the Eastern District; Dr. Brown V.A. of Wales; Dr. Ullathorne, V.A. of the Midland District; Dr. Hendren, V.A. of the Western District; and Dr. Morris, Bishop of Troy. The whole Office of the Dead was then sung by the assembled Clergy, without the accompaniment of the organ. The great volume of sound which now poured forth filled the church, and the effect was singularly imposing. Towards the conclusion of the Office the Bishops retired to the Sacristy, from whence they issued at the end of Lauds, vested in black copes, and resumed their seats in the sanctuary. The Bishop of the District having concluded the Office returned to his throne, and being vested for the celebration of Mass, commenced the solemn Sacrifice for the repose of the soul of his predecessor; the Presbyter-Assistant being the Very Rev. Dr. Cox, President of St Edmund's. The Clergy again resumed the chant, but now accompanied by the organ, and with lighted candles in their hands gave, if possible, additional grandeur to the solemn scene.

Mass being ended, the Absolutions were then given by the Right Rev. Dr. Briggs, Dr. Brown, Dr. Wareing, and Dr. Ullathorne in succession; and when all had been accomplished, the Very Rev. Dr. Weedall, of St Chad's, Birmingham, ascended the pulpit and pronounced the oration over the remains of his former Bishop, taking his text from the words, *Eccle Sacerdos Magnus, qui in diebus suis placuit Deo, et inventus est justus.*

We regret that we have no means of giving anything like an adequate representation of a sermon which was so peculiarly appropriate, both to the occasion and as coming from the Vicar-General of the Midland District.

**OLD SAWS AND PROVERBS.**

Between two brothers have two witnesses and a notary.  
All complain of want of memory, but none of want of judgment.  
Beauty without honesty is like poison kept in a box of gold.  
Thy purse had better be empty than filled with other folks' money.  
That which was bitter to be endured may be sweet to be remembered.  
A house filled with guests is eaten up and ill spoken of.  
He who has to deal with a blockhead, has need of much brains.  
When the curate licks the knife it must be bad for the clerk.  
Buy what you do not want and you will sell what you cannot spare.  
He keeps his road well enough who gets rid of bad company.  
He that waits for dead men's shoes may go a long time barefoot.  
A profitable religion never yet wanted proselytes.  
A crown will not cure the headache, nor a golden slipper the gout.  
Ho who sells an acre of land parts with an ounce of credit.  
A diligent man can always find leisure, a lazy man never.  
Deliberate long upon what you can do but once.  
If you wish a thing done, go: if not, send.  
I mistress and you miss, who is to sweep the house.  
Honey in the mouth is money in the purse.  
There is no fishing for trout in dry brooks.