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THE CROSS.

God forbid that I should glory, save in the Cross of our Lord Jesus Christ; by whom the world is Crucified to me, and I to the world.—St. Paul, Gal. vi. 14.

VOL. I. HALIFAX, FRIDAY, NOVEMBER 3, 1843. No. 36.

Weekly Calendar.

- Nov. 5. Sunday XXII. after Pentecost, Feast of the Patronage of the B. V. Mary.
6. Monday, S. Teresa, Virgin, (from 15th October.)
7. Tuesday, of the Octave of All Saints.
8. Wednesday, Octave day of All Saints.
9. Thursday, Dedication of the Church of Holy Saviour.
10. Friday, S. Andrew Avellini, Conf.
11. Saturday, S. Martin, B. and Conf.

From the Register.

THE PUBLIC MEETING.

On Thursday evening upwards of 1700 Roman Catholics assembled at the Masonic Hall to denounce the charges made against Dr. Walsh by the "*Nova Scotian*,"—and make a public acknowledgement of their respect and esteem for his Lordship. The greatest enthusiasm prevailed throughout the evening, the audience proclaiming unanimously their abhorrence and contempt for the falsehoods and calumnies propagated against their beloved Bishop through the columns of the "*Nova Scotian*." The scene cannot be described—it must be witnessed to form an idea of the unanimity and good order which prevailed throughout the evening. The room was literally crammed at the early hour of half past six, many persons returning home unable to obtain admittance. At seven o'clock, on motion of L. O'C. Doyle, Esq., the Hon. Michael Tobin was unanimously chosen as Chairman. L. O'C. Doyle, Esq., acted as Secretary to the meeting.

The Hon. Chairman read the letters of "A Catholic Teetotaler," published in the "*Nova Scotian*," also the Editorial relating to them. He then pointed out, eloquently, the objects for which they had assembled—passed a panegyric upon the conduct of His Lordship, and urged the maintenance of that confidence which had ever been reposed in their beloved bishop.

L. O'C. Doyle, Esq., then addressed the meeting. He would not attempt to repeat what the

Chairman had already so eloquently said. The highest tribute should be offered to their beloved bishop on that evening. Whatever may have been their difficulties, they existed before His Lordship's arrival amongst them, and it was unchristian and unmanly to charge His Lordship with being the cause of division among the people. He (Mr. Doyle) urged the necessity of peace and good will. He then read the first resolution:

1. *Resolved*, That this meeting view with sentiments of deep and unfeigned indignation the charge contained in a letter of 16th October, signed a "Catholic Teetotaler," published in the "*Nova Scotian*" newspaper, which would represent our beloved Bishop the Right Rev. Dr. Walsh with having stooped from his elevated position as a Bishop of the Catholic Church to pander to the prejudices and ill feelings of those who desire to increase the differences existing on points of religious discipline in the Parish of St. Mary, as a heinous and unjustifiable reflection on his Lordship's exemplary and sacred character.

Mr. Wm. Dillon denounced the course the "*Nova Scotian*" had taken, and then introduced the following resolution:—

2. *Resolved*, That the imputations upon our venerated Bishop, contained in an editorial of the *Nova Scotian* referring to the above letter, and which would charge his Lordship with the transgression of the Divine precepts of 'Peace and Charity,' are untrue, and unwarranted, and repudiated by the uniform tenor of his life.

Edward Kenny, Esq., could not refrain from condemning the language which had appeared in the "*Nova Scotian*." He could not conceive how his Lordship had lost the confidence of the people—even of the community at large, were to be terminated by the monster meetings upon the Cemetery ground—the unbounded hospitality and respect from their dissenting brethren as well as that numerous and respectable meeting proved that His Lordship Dr. Walsh, possessed the confidence and respect of his fellow citizens at large Protestant as well as Catholic. It was generally thought that His Lordship had carried the spirit

of charity and forbearance too far. He then read the following resolution:—

3. *Resolved*, That the gross and defamatory passage contained in the communication of a 'Catholic Teetotaler' published in the Nova Scotian which asserts that 'His Lordship has lowered himself in the eyes of this community, and lost their confidence' and attributes to him 'a spirit of persecution, is false and scandalous, as the mild christian, and conciliatory demeanour of his Lordship have ever testified.

Mr. James C. Tobin introduced the fourth resolution with some very spirited remarks.

4. *Resolved*, That this meeting sincerely and unfeignedly sympathise with his Lordship in the unmerited indignities of which he has been made the object by persons professing to be Catholics, and that we tender to his Lordship the assurance of our warm, fervid and devoted attachment to his authority and person.

Mr. Peter Furlong proposed the fifth resolution.

5. *Resolved*, That a copy of the above resolutions be presented to his lordship with an address fully expressive of the sense we entertain of the difficulties and embarrassments to which his Lordship has been subjected, since his arrival in this Province, while endeavouring to fulfil the wishes and designs of the Holy See in his appointment and of our entire confidence and reliance on his zeal, vigilance, and conciliatory spirit, in the execution of the duty entrusted to him.

L. O'C. Doyle, Esq then read the following address—and it was unanimously adopted by the meeting:—

My Lord,

We, the Catholics of Saint Mary's, beg leave to tender to your Lordship this unfeigned tribute of our esteem and respect for your Lordship's Person and character.

We were prevented on your—Lordships arrival from publicly expressing our sense of the deep exultation we felt in your appointment, by the signification of your Lordships reluctance to receive any such public testimony of our feeling, and we have now to announce our regret that the first opportunity afforded us of thus publicly conveying our feelings to your Lordship, should be in the form of sympathy with your Lordship at the unmerited indignities to which you have been subjected. That your Lordship was prepared to meet embarrassments and difficulties we are fully aware, by the threats of such obstruction from some, who should be

last so to act,—indecorously transmitted to your Lordship when at the requisition of His Holiness you were preparing to leave a home—endeared to you by the confidence and affections of our Fellow Countrymen in Ireland, but we had hoped that calm consideration, and a regard for sacred interests, would, on your Lordships arrival, have checked and repressed this spirit in the realization of its menaces.

You my Lord as well as ourselves have been disappointed in this Hope, and we now at the distance of a year from the date of your Lordship's landing, thus feel ourselves under the necessity of seeking through the Public Press—a course naturally repugnant to the feelings of every Catholic—the means of your Lordships vindication from the consequences and results of a design, which to you though then a consecrated Prelate of our Church was daringly made known.

My Lord, we have endeavoured to convey in the resolutions which accompany this address, our deep and unfeigned indignation at the dark and disparaging imputations attempted to be cast upon your Lordships character confident in our opinions as there expressed, we can safely assert we enjoy the general sympathy and concurrence of this community and though we feel that to your Lordship any such testimony must be valueless in comparison with the approval of your Lordships conscience yet we should feel deficient in an imperative duty if we omitted this attestation.

My Lord, we long bore in silence and without any effort at public vindication a series of insults and suffering such as few other communities would under similar circumstances have endured with patience and though the feelings of our Families and our own were constantly insulted and violated, and the ashes of the Dead disturbed on almost each succeeding Sabbath to—jurnish contumelious reproaches against the living. Though every form of invective however reproachful was constantly put in requisition and addressed from the altar and Pulpit to harass and wound our friends and ourselves while kneeling within the sanctuary of

our affections and our faith, yet we have submitted—in the full and unerring assurance that your Lordship under the guidance of the Holy See would at length arrive to our consolation and relief. This hope, My Lord, animated us thro' many a scene of agitated and anxious feeling and we yet cherish the sanguine trust that peace and ultimate harmony will crown the sacred intendment of your Lordships mission.

While thus my Lord we have dwelt with some emphasis upon the scenes above mentioned—we assure your Lordship that it is with intense painfulness we have felt the propriety of such recurrence as we fondly hoped that with the sufferings they occasioned the memory of them might have passed, and we need not assure your Lordship of the exultation with which we turn to those results, which, wherever your Lordship's unimpeded zeal was permitted to exercise itself, have so auspiciously manifested themselves for our benefit and improvement. Brief as the interval has been since the disembarkation of your Lordship as a stranger on these shores, we have found your zealous and undiscouraged offices devoted to the enlargement of the accommodations—necessary for a more adequate solemnization of our sacred services in the Cathedral, to the purchase and erection of two additional churches where the wants and necessities of the poorer portion of our community have been fully consulted and to the preparation and establishment of a spacious Cemetery which on two public occasions has exhibited scenes of unanimous zeal and devotedness on the part of the Catholic People without precedent or example.—These facts my Lord furnish of themselves a sufficient refutation of the strictures which attract our present notice and would from their proper appreciation by a generous community dispense with the necessity of this address if we did not my Lord exult in the occasion—thus offered of testifying through a channel as public as that which gave publicity to the imputations, the deep fervid and undecaying attachment with which your Lordship is so generally regarded.

MICHAEL TOBIN, Chairman.
L. O'Connor Doyle, Secretary.

A deputation of gentlemen waited on his Lordship on Sunday morning last and presented the Address—immediately after Dr. Walsh read the following reply.

MY DEARLY BELOVED BRETHREN,

The memorable events of the last few days have placed me in one of the most trying and difficult positions of my whole life.

A virulent and calumnious attack, followed by a prompt, generous, and indignant vindication, has filled my mind with alternate feelings of grief and pleasure.

I beheld with unutterable anguish one of the highest Dignitaries in our Holy Church, even in my own unworthy person, wantonly traduced before the people of the entire Province.

I saw the victim of a ruthless persecution, described himself as an unmerciful tyrant, and the punishment which ought to fall upon the real disturbers of our harmony, visited on a sincere and constant lover of peace.

Most bitter of all, I beheld the deep wounds over which religion has mourned in this portion of the Church, torn open afresh and exposed to the public gaze, the accumulated scandals of many years, presented to us in all their revolting hideousness, and the seeds of future dissensions scattered by the enemy of peace, amongst those who should love one another.

After twelve months of unexampled suffering, and as you are aware, of no ordinary patience, I am forced to break that silence which I have hitherto maintained.

'A good name is better than great riches,' (Prov. xxii. 1.) and reputation should be dearer than life. My character is no longer in my own power—it belongs to the Church and to you. I am therefore compelled to speak, though I should prefer to be silent, whilst I pray God to forgive those who have forced upon me this painful necessity. We are not to be surprised, my Beloved Brethren, at the appearance of scandals in our Holy Church. The perverse use of human liberty will always oppose the wisest intentions

of Heaven. The wicked will be mingled with the just, the cockle will continue to spring up amongst the good grain. But in the time of harvest all these evils will be remedied. The existence of the sinner in this life is a monument of the Divine Mercy, and a continual subject of trial and merit to the elect of God, 'Do not therefore, Dearly Beloved, lose your confidence which hath a great reward; for patience is necessary for you, that doing the will of God, you may receive the promise.' (Heb. x. 35, 36.) Remember that our Blessed Redeemer has himself prepared us for this trial of our faith. 'It must needs be that scandals come; but nevertheless woe to that man by whom the scandal cometh.' (Matt. xviii. 7.) 'Let us then hold fast the confession of our hope without wavering, (for he is faithful that hath promised) and let us consider one another to provoke unto charity and good works. Not forsaking our assembly as some are accustomed, but comforting one another, and so much the more as you see the day approach,' (Heb. x. 23, 55,) that blessed Day when 'the Son of man shall send his Angels, and they shall gather out of his Kingdom all scandals.' (Matt. xiii. 41.)

I receive with no ordinary feelings of gratification, the spontaneous, affectionate, and most complimentary address which you have just presented me. The unbought and invaluable Testimonial of the feelings of a whole people must be a subject of pure delight and honorable pride to any individual, no matter how exalted his station. But whilst I rejoice at this noble determination to shield a Dignitary of your Church from unmerited obloquy, I cannot but again deplore the unhappy causes which produced it, and which have so long afflicted the generous spirited and zealous Catholics of Halifax.

I am now—thank God for the first time in my life—forced into public and painful notoriety, and wantonly charged with crimes which my soul abhors.

From my earliest years I have found it more congenial to my feelings and my tastes to lead a life of peaceful obscurity, and though called to the active and labourious discharge of the du-

ties of the sacred ministry at the early age of twenty three, I was most anxious to pass noiselessly through the world, attending solely to my arduous profession, and humbly endeavouring to render to my fellow creatures all the assistance in my power. For upwards of fourteen years I mingled with all classes in my native country, with every shade of political and religious opinion. During that period of unexamplified excitement, I confined myself to the peaceful discharge of my spiritual duties, and never stepped beyond the limits of the sanctuary. I always felt that in times of public excitement it was the peculiar duty of the Minister of God, to walk amongst his people as an Angel of Peace and good will, pouring oil upon the troubled waters, reflecting the bright charities of the Gospel, enforcing the Divine precept of fraternal love, reminding Christians of their common 'Father who is in heaven,' (Matt. vi. 9.)—and teaching all mankind that none of the fading objects of this transitory life should ever separate those for whose love, redemption and example, the blood of a God was poured forth.

Do not, however, suppose for a moment, that I was insensible to the sufferings of my native land. Cold indeed must be that heart which would not melt into compassion at the sight of her bleeding wounds! No one but the Irish priest can adequately conceive the multitudinous forms of Irish misery. No one should feel more keenly the unmerited wrongs of his afflicted people. The demands on his sympathies are so numerous and intense, that without the Divine succour it would be impossible for human nature to support them. Let me add that if ever the condition of a country justified the interference of a Clergy in political strife, that country is Ireland.

In such a country I continued to discharge the duties of a Priest and a citizen, in a manner more suited to my inclinations, and by which I conscientiously believed my patriotism would be more efficient. The abundant harvest which I reaped, still further stimulated my humble endeavours. In every district where I resided, I was honoured with the confidence and support of the inhabitants, and permit me to declare

with grateful justice, that in all my exertions to promote the temporal comforts of the destitute of my own faith, as well as the social harmony of the community, I was most cordially supported by very many excellent individuals, noblemen and gentlemen, laymen and clergymen of other communions.

It is not likely that with such convictions and experience I should be tempted on my arrival in America to change so suddenly the tenor of my whole life—to offer violence to feelings so long and so dearly cherished.

And yet I have been arraigned before the public, through the columns of one of your Journals, as a persecutor, and a disturber of the public peace.

The publisher of these grave charges must have known very little indeed of the subject on which he wrote, when he inserted and approved of, this anonymous slander.

From nature, and principle, and religion, I abhor persecution. It is not in my nature, I thank Heaven, to persecute the smallest insect. Persecution is an odious injustice which right reason condemns. Persecution is opposed to the mild and beneficent spirit of the Gospel of Him who came 'not to break the bruised reed, nor to extinguish the smoking flax.' (Matt. xii. 20.) Persecution is alien from the maternal feelings of the Glorious Church to which we have the happiness to belong, and which teaches us in the language of Christ, 'to love our enemies, to do good to those that hate us, to pray for those that persecute and abuse us, that we may be the children of our Father who is in Heaven.' (Matt. v. 44, 45.)

But if I were so disposed, I could easily retort this odious charge, and clearly prove that instead of persecuting others, I have myself been the victim of a most unchristian and relentless persecution—a persecution avowed, proclaimed, and announced to me before my arrival, and continued with increasing acerbity to the present hour—a persecution which no suffering could appease, no patience mitigate, no charity subdue—a persecution which despi-

pled on every engagement, abused all confidence, and destroyed all charity.

But that religion commands me to sling the mantle of charitable oblivion over the painful scenes that have passed, I could enter into details which would excite the indignation and sympathy of every Christian breast.

However, I ask no sympathy, and look for no consolation except in the testimony of my own conscience, and the approbation of the venerable Head of the Catholic Church, by whose authority I have been appointed to this arduous mission, and by whose confidence I have been honored.

I have reason rather to 'rejoice' that I have been 'accounted worthy to suffer reproach for the name of Jesus' (Acts. v. 41) and on behalf of that Church for which he died. For I know full well that this unnatural warfare has been waged, not against me (with whom as a mere stranger there was no personal cause of quarrel) but against that venerable authority which placed this formidable charge on my feeble shoulders—an authority which has survived the ravages and assaults of two thousand years, the fall of dynasties, the ruin of kingdoms, the wreck of empires. I believe that if an angel from Heaven had been sent in my place, he would have met with opposition. But, 'there is no wisdom, there is no prudence, there is no counsel against the Lord' (Prov. xxi. 30.) 'For, even the foolishness of God is wiser than men: and the weakness of God is stronger than men' (1 Cor. i. 25.) The unhallowed persecution to which I have alluded will assuredly fail, and will only bring confusion and ruin on its promoters, abettors and connivers.

I now come to the cruel and unfounded assertion, that though a Minister of peace I have stirred up dissensions in this community. A more untrue charge was never preferred. Why, it was well known to you all that 'I was peaceable even with those who hated peace' (2^d Es. cxix. 7.) I have been treated with contumely and insult. I have been calumniated, slandered and abused. 'But I as a deaf man, heard not: and as a dumb man not opening his

mouth. And I became as a man that heareth not, and that hath no reproofs in his mouth (Ps. xxxvii. 14. 15.) I prayed and wept in secret over those deplorable scandals which I was unable to remove.

I saw thousands of well-disposed Catholics in this city distracted and excited by the machinations of less than half a dozen unhappy men. I saw them steadily pursuing their terrible task of scattering the seeds of dissension amongst a long-suffering community. I beheld every thing sacred in religion perverted and abused the precepts of the church utterly disregarded and if some of them entered the temple of the Lord on the Sabbath, they came, not to pray but to scoff—not to adore, but to blaspheme—not to edify, but to disturb an insulted congregation.

Now, I appeal to you as my witnesses and hearers, whether I have not treated even them with a spirit of conciliation and peace. 'Have I not dissembled? Have I not kept silence? Have I not been quiet?' (Job. iii. 26.) Or if I have ventured to admonish, did I not 'reprove and intreat in all patience' (2 Tim. iv. 2.) I confidently ask you whether the whole tenor of my exhortations and conduct was not moderate and peaceful. I ask you whether I left any means untried to restore harmony and peace.

Your prompt and generous vindication, your unanimous resolve, the warmth of your address this day proclaim to my calumniators that I have not forgotten the duties of a minister of peace.

May I be permitted to observe that since my arrival in Halifax I have received the most polite attention and kind hospitality from our worthy fellow citizens of other denominations. This avowal is but a just and grateful tribute to the well known character of this enlightened community. In all my public and private intercourse with the inhabitants I respectfully ask whether I have uttered a sentiment inimical to public harmony, offensive to feeling, or inconsistent with the peaceful character of my sacred profession.

But, to render the calumny on this head more pointed and severe, it has been insinuated that

previously to my arrival amongst you, Halifax was a second Eden, where an even calm perpetually reigned. Alas! it was painfully notorious, both here and in Europe, that such was not the case. The touching description of what you had endured long before my arrival—those scenes over which religion has blushed, and which I have frequently exhorted you to consign to a generous oblivion—proves what is known to every Catholic in Halifax—that up to the very moment of my arrival the most intense excitement prevailed amongst you. Your address reminds me of the quiet and unostentatious manner in which I appeared amongst you, of the olive branch of peace which I constantly held forth; and if I have not achieved more for the restoration of order, the fault rests neither with you nor me. You relinquished the management of the Church Temporalities, you made many sacrifices of feeling, you responded to my wishes and listened to my pacific advice.

Let the blame, therefore, fall where it ought—on the inveterate enemies of peace. 'These are murmurers, full of complaints, walking according to their own desires, and their mouths speaketh proud things, *admiring persons for the sake of gain*. But you my beloved, be mindful of the words which have been spoken before by the Apostles of our Lord Jesus Christ, who told you that in the last time there should come mockers, walking according to their own desires in ungodliness. But you, my beloved, building yourselves upon your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, waiting for the mercy of our Lord Jesus Christ' (St. Jude. 16. . 21). Persevere in this blessed course. 'The anger of man worketh not the justice of God' (James i. 20). 'In patience possess your souls' (Luke xxi. 19). 'For unto this are you called: because Christ also suffered for us, leaving you an example that you should follow his steps. Who, when he was reviled, did not revile. . . . Not rendering evil for evil, nor railing for railing; but contrariwise blessing' (1 Pet. ii. 21, 23, and iii. 9).

Notwithstanding the trials of the last twelve

months you have still abundant reasons to be thankful to 'the Father of Mercies and God of all consolation, who comforts us in all our tribulations' (2 Cor. i. 4). During that period your religious possessions in Halifax have been increased to the value of Four Thousand Pounds; the Mysteries of your faith have been celebrated with befitting splendour; the Word of God has been abundantly distributed to the poor, many hundreds of those who had neglected the Sacraments, have made their reconciliation with Heaven; new Institutions have sprung up to quicken and attest your zeal, and all that was valuable in the old has been consolidated and preserved. In a word, a large revival of faith and piety has taken place, and in spite of every obstruction the solid foundations of future progress and Christian harmony have been laid.

For, be assured, my dearly beloved brethren, the present foolish and criminal opposition will speedily pass away. I am sorry that you have been so much affected by it. For my part, I totally disregard it, although I lament the scandals which it has occasioned, and the vast quantity of good which it has obstructed.

My appointment to the dignity which I unworthily hold, took place without my knowledge or desire. It was to me an announcement which involved the sacrifice of every thing that was dear to me on earth—the country of my birth and affections, the cherished authors of my existence, the companions of my youth, the numerous and devoted friends of my maturer years, the ardent, generous and confident people in whose service I cheerfully expended the health and strength of my youth and manhood, the never to be forgotten people whom I so tenderly loved, and by whom I may say, without affectation, I was beloved in return.

I am ashamed to say that I made repeated attempts to decline this formidable burthen.

But the commands of the Holy See were imperative. Nova Scotia was chosen as the scene of my future labours. I was bound to renounce all things for the sake of Christ, and to employ

my feeble exertions in whatsoever part of the vineyard the Master of the family should place me.

Our Most Holy Father, Gregory XVI. appointed me to Halifax. With his canonical and apostolic commission, in his venerable name and authority, I appeared amongst you. The task before me was one before which the stoutest heart might quail. Formidable and numerous were the dangers which threatened me. 'But I fear none of these things, neither do I count my life more precious than myself, so that I may consummate my course and the ministry of the word which I received' (Acts xx. 24). I remembered that he who sent me was the successor of the Prince of the Apostles, of that Peter to whom our Great High Priest said, 'Upon this rock I will build my Church, and the gates of Hell shall not prevail against it. To thee I will give the keys of the Kingdom of Heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in the heavens' (Matt. xvi. 18, 19).

I know that those who refuse to hear that church are like heathens and publicans—that they who despise her ambassadors, despise Christ himself and his heavenly Father—that they who presume to rise up against her, will be dashed to pieces against this immovable Rock of ages.

They misunderstood my character when they fancied they could terrify me from the path of duty. They have left no means untried to scare me from my post. However, from that honorable position nothing but death or the voice of Christ's Vicar on earth, can ever call me. I hereby announce to them this resolve—determined, unshaken, and invincible.

But, my dearly beloved brethren, 'It is good to wait with silence for the salvation of God' (Lament of Jer. iii. 26.) 'All who take up the sword shall perish by the sword' (Matt. xxvi. 52.) 'But, those who sow in tears shall reap with joy' (Ps. cxxv. 5.) 'The God of all grace, after you have suffered a little, will himself perfect you, and confirm you, and establish you' (1 Pet. v. 10.) 'For where envying and contention is, there is inconstancy and every evil work. But the wisdom that is from above, first indeed is chaste, then peaceable, modest, easy to be persuaded, consenting to the good, full of mercy and good fruits, without judging, without dissimulation. And the fruit of justice is sown

peace to them that make peace" (James iii. 16. 18.)

Already we behold the symptoms of returning peace. The festering wounds of many a year cannot be closed at once. The heaving of the ocean will indicate for many days the fury of the tempest which has swept across its surface; but the billows which rock it will certainly sleep again on its placid bosom. Your happy moments of tranquillity will also arrive and 'the Peace of God which surpasseth all understanding will keep your hearts and minds in Christ Jesus.' (Philipp. iv. 7.)

'Follow peace,' therefore, Dearly Beloved Brethren, 'with all men, and noiness without which to man shall see God. And may the God of Peace who brought again from the dead, the Great Pastor of the Sheep, our Lord Jesus Christ, in the blood of the Everlasting Testament, fit you in all goodness, that you may do his will, doing in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever. Amen. (Hebrews xii. 14, xiii, 20, 21.)

TEMPERANCE.

The adjourned meeting of those who have signed and those who accord with the Requisition to the Right Reverend Doctor Walsh, re-assembled on the evening of the 23rd inst.—At the early hour of seven the new School House of St. Mary's was crowded. Group after group poured in until the aggregate numbered about seven hundred persons. So large an assemblage, notwithstanding the unpropitiousness of the weather, notwithstanding the fact that, since Sunday week last, they had received no public notice whatsoever, is an evidence of zeal not to be abated, of determination not to be relaxed.

About eight o'clock the Right Reverend Dr. Walsh arrived at the place of Meeting. Hardly could his Lordship's prohibitory request suppress the simultaneous expression of enthusiasm and respect with which his appearance was greeted.

His Lordship, having been unanimously called to the Chair, rose and addressed the Meeting. His Speech occupied an hour in delivery. The length of the Discourse, and the limits of this Report, take away the possibility of furnishing more than a few heads. His Lordship re-

peated all that he had said on the previous Sunday. Since his arrival in this City, nothing had afforded him more heartfelt pleasure than the existence of a Temperance Society in the Parish of St. Mary's. He had ever been most willing to render that Society any aid in his power. He had lent it his co-operation from the Altar and the Pulpit. No sooner had it been represented to him that some individuals were about to resign the pledge than he had recourse to a public exhortation in the Church. He held forth the advantages, the blessings derivable from the observance of that Pledge; he warned any who might be inclined to renounce it to beware of the consequences; he showed those consequences; he warmly urged an inviolable adherence to the Pledge.

His Lordship had been unwilling, however, to interfere with the Society itself. In any other way he had ever been ready to assist and promote it. To that institution he had always been, and was now willing most cheerfully to award the due meed of commendation. Their zeal, their exertions were highly laudable. Honour, he said, to whom honour is due; praise to whom praise is due. No person, he said, could know the true charity of the Gospel and profess any other maxim. His Lordship had been represented as the enemy of Temperance. Such misstatements had been whispered abroad. Painful circumstances had transpired giving rise to that calumny. He regretted those circumstances. He would not now allude to them. He trusted the time would come when he would furnish a satisfactory vindication of every act of his. God, not men, was his judge; on Him he depended; without Him he could do nothing. Whatever path his duty would mark out for him, that path he would follow without any regard whatever to the censure of others.

When the numerously signed requisition was presented to his Lordship, he expressed his readiness to accede, as far as he conscientiously could, to the wishes of those who signed it. He desired to have their wish defined. For that purpose they had met him in the new

Vestry on the Sunday evening previous to the last. Their defined wish was that he should become their President. He then felt he had a double duty to perform; one to others, another to himself. The St. Mary's Society had its President and its Officers. His Lordship could take no step which would wound the feelings of any. Consequently he could not interfere with that Society. His Pastoral duty, however, however, urged him to provide for the well-being of his People. They had appealed to him; he felt called upon to do something. He felt bound to adopt some expedient for their amelioration—the amelioration which it was too evident their condition demanded. His spiritual interests were inseparably bound up with theirs. He could not refuse to take some step. The formation of a new Society under his Patronage was proposed. To that measure he acceded. He could not however, be the President. His Episcopal Duties would frequently prevent his attendance at their Meetings. He recommended to the Requisitionists one who had deserved well of the Catholics of Halifax; a Gentleman whose eloquence and whose exertions had long been and would now be the ornament and support of the sacred cause of Temperance. That gentleman was chosen. The Requisitionists formed the proposed Society.

His Lordship now asked, what had they done to render them culpable? What had he done that was not his duty? They had the right of withdrawing from any Society as they pleased. They had done so. They had interfered with no parties; wounded the feelings of no one. On the contrary, he believed that he exhorted the Requisitionists to observe towards all men the precept of charity; to pay to the feelings of others the same respect which they would wish to have paid to their own; and neither in word nor in act, to infringe upon the rule of Christian forbearance.

The President, Lawrence O'Connor Doyle, Esq., rose and eloquently exculpated himself from any charge that might specially implicate him in the movement of the requisitionists. He had long retired from St. Mary's Society, and with the determination to remain so. For three weeks previously to the meeting in the new Vestry he had never had the honour of exchanging a syllable with his Lordship. [That,

his Lordship remarked, was perfectly true.] He [Mr. Doyle] had kept his thoughts buried in silence. He had not even heard of the Requisition until it was brought to him for his signature. The personage to whom that document was addressed, the objects which it stated, were the sole inducement which urged him to subscribe his name.

On motion, it was unanimously adopted that a Committee be chosen to meet his Lordship in the new Vestry on next Monday evening, at seven o'clock, there to co-operate with his Lordship in framing the necessary Rules and Regulations, afterwards to be submitted to the general meeting.

On the motion of L. O'C. Doyle, Esq., the thanks of the Meeting were moved and passed to his Lordship the Right Rev. Dr. Walsh, for his dignified conduct in the Chair. The warden of the meeting called for one cheer; it was a warmth whose ardour nothing but the expression of his Lordship's wish could successfully attempt to oppose. All business being now over, the Meeting separated in peace and order.

The proceeds of that Meeting can scarcely need a comment. They speak their own success. They are their own eulogy. The Pastor is at the head of his people: and that people must do well. Those proceedings speak of gladness and consolation; of justice without struggling! of liberty without conflict; of union without discord; and of triumph without uncharitableness. The time has come when the cause of Temperance must and will flourish,

“Unmixed with baser matter.”

Of those proceedings it may be said: “Exitus Israel de Egypto,” the “going forth” of peace and union from the Egypt of contention and discord; the going forth of charity and forbearance to the promised land of tranquillity and joy.

REPORTED BY ONE OF THE SOCIETY.

BERMUDA.

On Sunday, at High Mass, his Lordship the Right Rev. Dr. Walsh gave a most harrowing description of the poor Catholics of Bermuda, during the epidemic. Stretched upon the bed of fever—surrounded by the dying and the dead—our poor brethren of the Faith abandoned to darkness and the worm, without sacraments or sacrifice—without one word of consolation or hope. Many of them had gone down into the grave and were judged. Many still lived; but tortured with the apprehension of a lonely and melancholy death-bed like that of their departed fellow Catholics. His Lordship lamented the appalling state in which the poor people

are placed. The only aid which present circumstances enabled him to bestow was the aid of his and the Catholics' of Halifax ardent prayers. It would be a consolatory reflection to the bereaved and happy exile, that his fellow Catholics here knelt before the throne of grace and poured out the voice of supplication to heaven for the assistance which they could not themselves bestow. It would cheer them in their misery to know that they were not forgotten by the world—and that thousands sent up prayers to obtain for their departing hour the light and the consolation of Heaven's grace.

His Lordship then announced that on Friday next he would offer the holy sacrifice for the repose of their souls who had died of the present epidemic, as well as to beseech heaven for the relief so much desired by the poor survivors.

We need not say one word to heighten the picture of misery which the Bishop so touchingly drew. Every one knows that ours is a faith which with tireless charity diffuses the odour of mercy over the couch of agony and sin. Devoted to her children, as the church is known to be during their days of vigor and healthfulness, she increases her anxiety a thousand fold when the Catholic is thrown upon the bed of infirmity—allaying every apprehension—soothing every sorrow—and awakening every hope—and thus, almost always succeeding in making the patient, like St. Paul, long for his tabernacle to be dissolved that he may be with Christ. It is only a Catholic can estimate the bereavement of a Catholic's unassisted dying hour. And it is the appreciation of it that inspires the Catholic Priest with a heroism above apprehension, while he inhales the noisome breathing of disease. What must have been the feelings of the poor fellows in Bermuda, as they approached the final scene!—How much do we owe heaven for the opportunities which we are permitted to enjoy.

We are quite certain that the Catholics of this Province deeply sympathize with those of Bermuda; and that all will join in their prayer to those which we will have the happiness to offer up on Friday.

On this (Friday) morning at 10 o'clock, the Right Rev. Dr. Walsh offered up the Holy Sacrifice of the Mass for the repose of the poor Catholics who died during the recent epidemic at Bermuda. A coffin covered with a pall and surrounded with lights was placed in the Church, at which, after the *Libera* was chanted, the Bishop performed the absolution.

(From the London Tablet.)

NEWFOUNDLAND.

(Extract from a Private Letter.)

MY DEAR FRIEND—" * * There is a considerable stir in the building way. The number of new houses getting up in all parts of the city is very great, and bespeaks a rapidly increasing population; but what strikes the stranger most is the fact, that all their public buildings (the Government House excepted) are at the present moment rising. The gaol and court house, with the sheriff's house, all forming one large building—the Protestant Episcopal Church—the Roman Catholic Chapel—the Wesleyan House—the Chamber of Commerce—not one of these deserves the name of a public building. They are all, except the Roman Catholic Chapel and the Court house, buildings, sufficiently spacious for the purposes intended, but there is a total absence of architectural design, and the two latter are quite dilapidated. They are landing cut stone for an Episcopalian Cathedral; a Scotch Kirk is roofed in and progressing fast; the Benevolent Irish Society Hall has just had a handsome tower erected in its front (and the Irish have placed in the school the finest set of nautical instruments I have seen anywhere). A very handsome long two story house, terminated by a very tastefully built tower, has just been completed as a Convent for the Sisters of Mercy; and a new Convent for the Nuns of the Presentation Order, as it is called, is going on rapidly, and promises to be an elegant and most substantial building; and the Roman Catholics have likewise on hand a most extensive cathedral which bids fair from what we see done, to be not inferior to any Christian Church in the States, and I believe is more extensive than any of them. It is a cruciform building, the total length of which is 260 feet, and the length of the transept 125 feet, the front is commanded and flanked by two towers, intended to run to the height of 134 feet; and as the structure is upon the hill nearly 300 feet above the level of the harbour, and its base higher than the top of the highest house in town, you will have an idea of the grandeur of the effect of the building when completed.

By the way, I must not close until I give you some account of a very singular—perhaps if I had not about me some little leaven of prejudice, which by the by, you know I am not remarkable for, I might have said extraordinary—man, to whom every one I have met attributes the improvement in architecture, and the new zeal for building churches, particularly amongst us Protestants. Bishop Fleming is the Roman Catholic Bishop, and, it appears, when he began that everything in the way of religion was sufficiently neglected by all hands, and Protestant and Catholic and Presbyterian Churches were all in a very neglected state. As to the Roman Catholics, they hardly

had either priests or churches except here and in Conception Bay, and even these few, and only one dilapidated building in St. John's; but this Bishop Fleming, in a short time, increased the number of priests in the island fully six fold, and built some beautiful churches. He then looked about him, and petitioned for a piece of ground from the Crown for a Cathedral; and the piece he selected was perhaps the most valuable and extensive the Government had in possession; and although he met a most vigorous opposition, yet he was a persevering man and of great ability, and he never ceased to urge the Government until he succeeded; but as he had been four or five years passing to and from England upon the subject, I agree with him that he must have paid in expenses a pretty high purchase fee.

I am not one of those who wonder at the influence of the priests here and almost everywhere else, however I may regret it, because we in general find them virtuous, self-denying men, living only for their congregations, and without family cares to take off their attention from the interests of their people. You always find them, therefore mingling amongst the poor and the miserable; and where they are unable to give wholesome moral instruction, and often—as they are for the most part men of education—they steer the uneducated through the intricate mazes of temporal difficulties. But of all the priests I ever heard of, the influence of Bishop Fleming excels theirs. At his nod a whole population rush into the forests—a distance of some twelve or thirteen miles and bring £1,500 worth of timber for scaffolds for his cathedral; a word brings a second return for the construction of a convent; a beck and the immense foundations of his cathedral and of his convent are excavated, and the expression of a wish places the mercantile marine, as it were, at his command for the gratuitous conveyance of stone for his buildings some 100 or 120 miles; and when it is landed, no matter how valuable the time of the farmer, or the mechanic, or even the most respectable shopkeeper—the carts of the former are contributed, the labour of the latter in conveying the stone, when landed, to the building site. This strange influence over the public mind appears, too, to have a sufficient cause.

Former Popish bishops had contrived to make a good job of their places and realised a handsome fortune, and then retired to die in the old country. Priests had profited by the example of the bishops and did the same; and the poor papists themselves appeared to be excellent geese for plucking, although esteemed not worth feeding; but Fleming went on the other tack, cut the parish in two that had made fortunes for his predecessors, kept four curates where his predecessors had but one, renewed chapel gear that had been altogether omitted by those before him, spread chapels all over the island entirely neglected before, and out of his own duns built one of the prettiest chapels I ever saw at Petty Harbour, a little town near this; and

then the simplicity of his life is such, and his charity to the poor, that he is very generally loved. He joins in these works like a labouring man, and works as hard as any labourer. I must tell you an anecdote that will make you laugh.

I had been here about two days when my curiosity was excited to visit the Roman Catholic Cathedral building. I went alone, and found the work considerably advanced, the interior or main wall raised to, as it appeared to me, about thirty five feet, the exterior over the line of the windows. I fell into conversation with the overseer, and found him a man very little skilled in his trade. I met him at my approach, and as he wore a black vest and trousers, a grey coat, and a black chip hat, all pretty well bedaubed with mortar, &c, I judged at once his character, and his reply to my interrogatory showed I was right. He conducted me round the building, within and without; and shortly finding I was a Protestant, he took some trouble in explaining all the parts of the edifice—the ambulatory, the aisles, the vestibule, the sites of the altars, of the pulpits, &c. As for my part, I repaid his kindness and attention by giving my opinions with all the frankness of a Yankee; and fortunate enough it was that my opinions had been predisposed to be favourable from all I had heard, for the overseer no sooner left the ground, leaving me after him, than upon my asking one of the workmen his name, I was thunderstruck to find that it was no less a personage than Dr. Fleming himself.

I wish some of our clergymen would adopt this plan of devoting their undivided attention to the improvement of the condition of their flocks; but there are two things that will always keep us behind the Papists in that respect—first, the celibacy of the Popish clergy; and next, the connection of our Church with the State in England. These will always be a drag-chain upon the advancement of Protestantism, however attractive otherwise its doctrines. As I saw since my arrival here led me to make every inquiry, and I am bound in candour to admit that all the information I could obtain, and I scarcely had an opportunity of meeting any of the personal friends of Bishop Fleming, was calculated to raise him in my opinion, and to prompt me to say to the ministers of my creed, who should feel disposed to envy his extreme popularity, his unbounded influence—"Go and do thou likewise, and thou wilt obtain both."

I was not a little surprised to see this man, so plain—I had almost said so shabby—in his outward man; so, apparently, unostentatious and simple in his manners, air, and address, a few days afterwards dash past me in a beautiful barouche, drawn by two exquisitely formed black horses, there was certainly a staid dignity about the equipage rather seldom to be met with in British Colonies. The beauty of the carriage, the neat elegance of the harness, all corresponded so well with the jetty gloss of the pair of bloods, that you

could not fail to see reflected in them a man of no ordinary taste for fashionable life, and certainly forget the hard working overseer of the cathedral. I certainly could not be satisfied of his identity until I actually once more inquired his name; and yet I was pleased in some measure even though I learned that his equipage was only used to convey him on occasions of ceremony to Government House, or some such thing; but I could neither account for, nor excuse, his want of judgment in naming one of the fine animals that drew him "Daniel O'Connell," and the other "John O'Connell;" but so it is. Byron says "None are all evil," and I may be permitted to add, "None are all great."

REGULATIONS OF THE SOCIETY OF ST. VINCENT DE PAUL AT ROME.

CHAPTER II.

CONCERNING THE COUNCIL OF DIRECTION.

Art. 27.—The Council of Direction is composed of a president, bearing the title of "Director of the Society," a vice president, a secretary, presidents of individual conferences, and other members chosen by the director.

28. The director should always be a priest. He represents to the society the person of his eminence the cardinal vicar.

29. He is to be elected by the members of the council, who are to submit their choice to his eminence the cardinal vicar, for his approval.

30. The director names the vice-president and the secretary of the council. He always calls to take part in the deliberations of the council, such persons as he shall think fit, in addition to the presidents of conferences, who are members ex-officio.

31. The director regulates the operations of the council, receives and puts motions, and presides at the general assemblies.

32. The secretary prepares reports of the sittings of the council. He keeps a register of the names, titles, professions, and residences of the members of the several conferences, of the date of their reception, and the names of those by whom they were proposed. He also discharges the duties of the secretariate in the general assemblies.

33. The Council of Direction occupies itself with the important undertakings and measures which interest all the conferences.

34. Its meetings ought to be held at least once a month.

CHAPTER III.

CONCERNING THE GENERAL ASSEMBLIES.

35. The General Assemblies are held annually on the following days:—6th of December, the day of the Conception of the Holy Virgin, the first Sunday in Lent, the Sunday of the Good Shepherd, the anniversary of the translation of the reliques of St. Vincent de Paul, and on the 19th of July, the Festival day of the Patron Saint. The

director has the power also to convoke extraordinary general assemblies.

36. Like the conferences, the general assemblies are begun with prayer and pious reading.

37. After the report of the last general assembly has been read by the secretary of the council, he calls aloud upon members received into the diverse conferences since that time, their names having been remitted to him for this purpose by the several presidents. These members rise, the secretary presents them to the society and to the director, who addresses them in a short allocution.

38. The presidents of the conferences then make their reports, concerning the state of those conferences. A summary of their reports, indicating the movement of members or of poor families, the total of receipts, and the amount of expenses, is deposited with the secretary of the council.

39. The secretary then reads the letters forwarded by those conferences, which have been prevented from sending a representative to the general assembly. He also reads extracts from any other letters which may interest the society.

40. The director then makes known the decisions adopted by the council of directors on the part of the society, and if there be occasion, he consults the assembly itself.

41. The director, or such one of the members of the society as he calls upon for that purpose, addresses to the assembly some words of Christian and charitable exhortation. The society considers itself fortunate when persons distinguished by their character, their virtue, or their knowledge, are pleased to be present at the general sitting, and to close it, so to speak, by some words of edification.

42. The assembly separates after the usual collection, and the prescribed prayer.

CHAPTER IV.

CONCERNING THE DIFFERENT MEMBERS OF THE SOCIETY.

43. The Society is composed of acting members and honorary members.

44. The acting members compose, in part, the conferences, and take an active part in its undertakings.

45. The honorary members are not present at the conferences. They are included, like the ordinary members, in all conversations that are held, in addition to the ordinary and regular sittings of the conferences. They ought to send every year a special offering, individually, to the treasurer of the conference. The reception of the honorary members is by the same forms with that of the acting members.

CHAPTER V.

CONCERNING THE FESTIVALS OF THE SOCIETY.

46. The Society celebrates the Feast of the Immaculate Conception of the Blessed Virgin, and that of Saint Vincent de Paul, on the 6th of December, and the 19th July, and also on the anni-

versary of the Translation of the reliques of Saint Vincent de Paul. On these holidays the members pray for the prosperity of the Catholic faith, for the increase of charity among men, and implore the blessing of God on the institution which they form a part. If any member be absent or prevented from attending, he should at least unite in spirit and intention with his brethren he should pray for them as they pray for him.

47. The day after the Lent general assembly, all the members of the society should be present in a body at the mass of Requiem, which is celebrated for the repose of the souls of deceased members of the society.

OBSERVE.

48. The obligations imposed by this rule are not obligations of conscience. But the society confides their strict observance to the zeal of its members and their love of God and their neighbour.

SANCTION AND APPROBATION.

Constantine Patrizi, with the title in *capite*, of St. Sylvester, S.R.L., Cardinal Priest and Vicar General in *urbis* of his Holiness Pope Gregory the Sixteenth our Lord.

Perceiving how much to the glory of God and to the solace of the poor and afflicted, would this design of superlative charity and beneficence be, which certain illustrious and very noble persons have planned and carried out under the guidance and government of St. Vincent a Paul, we do with a glad and willing mind receive the same. And by the authority confided to us, we, by the present decree, erect, institute, and approve the aforesaid society named after St. Vincent a Paul, and endow it with all the privileges and prerogatives which by law or custom appertain to other religious societies canonically constituted.

We also altogether approve of, and confirm, the constitutions as comprehended in the forty eight articles above rehearsed, revised according to our mandate, and in accordance with the sacred canons and the decrees of the Holy Council of Trent, and we add to the same the strength and validity of perpetual confirmation, desiring and commanding that they be observed both as to their form and matter, reserving to ourselves the right of changing, reforming, amplifying, and interpreting these constitutions as we may judge expedient in the Lord and according to the constitutions of Pope Clement the Eighth, beginning 'Quæcumque,' &c and set forth on the 7th day of December, in the year 1604. Thus may this society remain and continue under the jurisdiction and guardianship of us and our successors to all future time. In sign whereof, &c.

Given at Rome from our Palace of Residence on the 20th day of the month in the year of the Lord 1843.

L. S. C. CARD, Vicar.
JOSEPH CAS TARRASSI, Secret.

FATHER MATHEW'S ACCOUNT OF HIS MISSION IN ENGLAND.

When the first batch of postulants presented themselves, Father Mathew addressed them briefly. His observations were to the following effect. He commenced by giving a short description of his visit to London, and the beneficial results of that mission. St. Giles's and other localities in the "great metropolis," which were famous for vice, crime, and all kinds of disorder, had now become places of quiet, contentment, and sobriety. Upwards of 100,000 persons of all ranks in London had pledged themselves to Total Abstinence, and amongst them were the Earl of Stanhope, the Most Noble the Marchioness of Wellesley, the Countess of Clare, Sir W. Walsh, the eldest son of Lord Stafford, the Earl of Surrey, the Duke of Norfolk, a nobleman with "all the blood of all the Howards" remaining in his veins, and they had informed him that they did so for the sake of good example. In Yorkshire, there was hardly a member of the respectable body, the Society of Friends, that did not take the pledge. The Baptists also did the same, and, in fact, there was hardly any religious sect that did not do the same, for Teetotalists had nothing to do with religion. It was the cause of morality, or good order, and of peace. Ministers of all creeds flocked to him in London and became Teetotalers, and why should they not? And on Kennington Common an old lady, 101 years of age, came up and said she would not die easy until she took the pledge. Abstinence was most certainly conducive to long life, for almost all human diseases were either brought on, or could be traced to the vice of drinking. The very best wine which could be had in this country contained one third of brandy; so that if a person took three glasses of wine, he would have one of brandy in his stomach. He then went on to describe the anatomical appearances of the stomachs of drinkers and Teetotalers, which were found to be quite different, the one being healthy, while the other presented a most shocking appearance of disease. All disease might be attributed to drink. He was glad to tell them that in no place had he met with more success than in England. In Manchester, Liverpool, and every other town he visited, tens of thousands took the pledge, and he hoped soon to visit that country again. The bright example set by the illustrious persons already named had a great effect, and he hoped to see it followed up not only there but in this country, and he had a specimen of it that day, from the great numbers of rank and station, who had done honour to themselves and their

country by coming forward to take the pledge, and by their example induce others to do the same. Crime, he said, would diminish in England as it rapidly had in this country, in consequence of temperance, and he hoped to see the day when no crime whatever would be committed either against life or property in this or any other country. He hoped also to see peace existing between all nations. If an English or Irishman went to the farthest part of the globe he would meet a brother Teetotaller to hold out the hand of friendship to him, and he would like to know who ever heard of two Teetotallers fighting with each other. (Laughter, and cries of "Never.") Thus it was that peace, good will, and friendship would exist amongst all. Some persons talked to him of the wines of scripture and the ancients, but they were not like our wines, because it was merely the grape pressed and drunk while fresh, whereas our wines were all full of brandy. St. John was an original Teetotaller, for it was written of him that he took neither wine nor strong drink, and if the people had only courage to come forward they might say the same thing. He saw around him persons who would not be afraid to face the cannon's mouth, and yet they were afraid to kneel down and repeat a few words after him, which were not attended with any danger. (This appeal had the desired effect, for hundreds dropped on their knees simultaneously with the expression.) He then proceeded to show the blessings resulting from temperance, exhorting all to join in the good cause; all ought to do so for the sake of good example.

TAKING THE VEIL.—We learn from the Baltimore Sun, that the imposing ceremony of taking the white veil was on Tuesday performed at the Carmelite Nunnery, in the chapel attached to the institution, which was witnessed by a large concourse of spectators.—The candidate for the veil, Miss Courtney, of Charles county, Maryland, attended by Miss Ellen Louisa, Jenkins, of Philadelphia, in the capacity of bridesmaid, entered the chapel about 9 o'clock, both dressed in pure white, with embroidered veils thrown over their heads, taking their seats directly in front of the altar, among the audience. The sacrament of high mass was then performed by the Rev. Mr. Gilder, and also administered to the applicant for holy orders. The Reverend Archbishop Eccleston entered, arrayed in the pontificals of his station, when the curtains behind the grating of the cloisters were drawn, and about 20 sisters, all dressed in white, with heavy black veils thrown over their head and shoulders, each bearing in her hand a lighted taper, were perceived walking two and two towards the door leading into the

chapel. The candidate for the veil was received by the reverend mother, a lighted taper wreathed with flowers placed in her hands, and conducted within the precincts of the nunnery, the sisters with their lighted tapers following, which was visible to the audience through the gratings. The Archbishop read a passage of scripture, proclaiming the reward of those who forsake the world, and all the ties of kindred to follow Christ, as the authority of the church for the dedication which was about to be performed, and delivered an eloquent address, directed principally to the young novice. The Sun says:

"She then approached the railings, and the Archbishop questioned her as follows: 'My child what do you demand?' to which she answered, 'The mercy of God, and the holy habit of religion?' A. 'Yes, it is. Q. 'My child, have you a firm intention to persevere in religion to the end of your life, and do you hope to have sufficient strength to carry constantly the sweet yoke of our Lord Jesus Christ solely for the love and fear of God?' A. 'Relying on the mercy of God, I hope to be able so to do.' The novice then arose and retired, conducted by the superioress and assistants, to put off her secular dress, and returned in a few minutes arrayed in the religious habit of the order. She then knelt down, and her secular veil being removed by the assistants she was girded with a cincture by the superioress, and received the veil of the church, previously prostrating herself before the altar. She was then raised and saluted by the superioress, after which she saluted all the sisters present, when they retired in the precise order in which they had entered, chanting the same low and solemn hymn which had been heard throughout the greater part of the ceremony. The extreme beauty of the novice, the solemnity of the ceremony, and her firm and unflinching carriage and manner, rendered the scene one of unusual interest.—N. Y. Tribune.

THE REV FATHER DE SMET ABROAD.—We translate (for the JOURNAL) the annexed interesting paragraph, in regard to this excellent man, from Paris. *L'Ami de la Religion*, of the 9th.:

"The Rev Father de Smet who left this for Rome on the 10th August, returned some days since.

His journey was marked by incident worth noting.

Going down the Rhone, on the 11th of August, in the steamboat which runs between Lyons and Avigno, a young man, with his head full of the notions of M M. Michelet and Quinet, undertook to repeat the usual invectives of these gentlemen against the Jesuits. A bystander, who appeared to be about 45 years of age, stout and apparently a Belgian, grave and modest in his demeanour, among the few who persevered silence. At length, addressing himself to the young declaimer, he

said with a winding mildness of tone and manner: "My friend, I am a Jesuit. [At this avowal all eyes were turned upon the speaker.] I have been one for three and twenty years, and if there were one word of truth in all you have just said, I should never have been so long a member of the order; on the contrary I would quit it at once. [Here there was a general and strong sensation among the passengers, who came crowding round from all parts of the boat.] Your tirade was a tissue of misstatements. If such are the sentiments which the University puts into the mouths of her students, no wonder that all France is fast becoming disgusted with the University monopoly,—no wonder that she is demanding, together with the freedom of teaching the right of religious education, and that the Jesuits begin to be so generally chosen by parents, as they have been already by the many families who send their children to the Colleges of Fribourg, of Brugelette, and other similar establishments. These institutions, spacious as they are, cannot nearly accommodate the pupils who flock to them from all quarters; so that the question is becoming to the University one of money and profit and loss; nothing else. I am aware, gentlemen, that it is the commonest thing in the world to find the Jesuits attacked by persons who know nothing about them, and I have no doubt that this is the case in the present instance. I am, probably, the first Jesuit the most of you have ever seen."

All the by standers, not excepting the oldest among them, confessed very good humouredly, that it was so.

To cover his defeat, the young man insisted that there were among the Jesuits many conspirators and political incendiaries; and quoted in proof of this the assertions of the newspapers. The good father replied that, in the first place, if any persons of that description were discovered in the Order, they were expelled forthwith, and in the next place, that if for every falsehood asserted by the newspapers a handful of sand were cast into the Rhone, the boat which was at the moment making such headway would very soon run aground.

The laugh was now on the side of the Jesuit, a thousand apologies were offered, a thousand expressions of kindness and good-will, and every body in the crowd (which by this time included almost every passenger on board) was anxious to know "who could the priest be?"

Of course they were not long in finding out that he was Father de Smet, a Belgian Jesuit, and a missionary among the Flat Head Indians, whom he had converted. They learned also from the impressive but simple narrative of the good father, that in the Rocky mountains his labors had been crowned with the same magnificent results, which the philosophers of Europe could not help recognizing and admiring in the republics of Paraguay. Farther details of the greatest interest respecting the North American Indians and the incredible toils of the Catholic missionaries in their efforts to

convert and civilize them, soon won the admiration and respect of the whole company.

The Missionary happened to speak of a war dress of an Indian chief with all its accoutrements, &c, complete, which he was bringing as a present to the superior-general of his order; and on all sides there was the most lively desire to see such curiosity. The good father consented at once, and the captain of the boat was kind enough to have the baggage searched for the package containing it. The dress had belonged to a warrior more than six feet in height, a great chief of the *Black-feet*, slain in battle by the *Flat-heads*, who presented his spoils to their missionary. Its novelty and beauty were the theme of general admiration."—*N. Y. Freeman.*

CATHOLIC INSTITUTE.—The committee held the meeting for October on Wednesday last, Mr. Barelli in the chair. A letter was read from the Rev. T. J. Butler, President of the auxiliary branch of the Catholic Institute, at Richmond, Van Dieman's Land, inclosing a remittance of £10, the amount of subscriptions from the members of that branch for one year. Mr. Butler expresses a hope to be able in future to send an annual subscription regularly, and that the number of members at Richmond, amounting to thirty-two, will be gradually increased. The secretary stated that he had lately had an interview, at the Horse Guards, with Lord Fitzroy Somerset, military Secretary, on the subject of the detention of the Catholic orphan, McCann, in the Protestant Asylum, at Madras, by the military authorities, and that he was referred by his lordship to the military department of the East India House—that he had accordingly visited that department, and by advice of an official gentleman, had drawn up and transmitted a statement of the case, accompanied by certain documents received from India, to be laid before the Honourable the Court of Directors. Several matters of routine having been disposed of, the meeting separated.—*Tablet.*

A meeting of the committee and collectors of the Association for the Propagation of the Faith will be held in the New Vestry on Monday evening next, at 6½ o'clock.

The monthly meeting of the Teachers of the Catechetical Society, will be held in the New Vestry, on Sunday next, immediately after Vespers.

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