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

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

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

"There is one God, and one Church, and one Chair founded by the voice of the Lord upon Peter. That any other Altar be erected, or any other Priesthood established, besides that one Altar, and one Priesthood, is impossible. 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 hast this alone, but the Son of the living God.—St. Cyril of Jerusalem. Cat. xi. 1.

Calendar.

- JUNE 16—Saturday—St Philip Neri doub 2 class 26th of May.
17—Sunday—III after Pent Office of the Sunday.
18—Monday—Feast of the B V Mary help of Christians g doub 24th of May com of SS Marcus &c. Mm.
19—Tuesday—St Juliana Falconeri V dou com of Ss Gervasius V Mm.
20—Wednesday—St Sylvester P M doub.
21—Thursday—St Aloysius of Gonzaga C doub.
22—Friday—St Leo the Great I P C doub 11th of April com of St Paulinus B.
23—Saturday—Vigil of St John the Bap St Julius I P C doub 19th of April.

PASTORAL LETTER.

THE ARCHBISHOPS AND BISHOPS OF THE UNITED STATES ASSEMBLED IN THE SEVENTH PROVINCIAL COUNCIL OF BALTIMORE, TO THE CLERGY AND FAITHFUL OF THEIR CHARGE.

Venerable brethren of the clergy, and beloved brethren of the laity:

In compliance with the Sacred Canons we have again assembled to deliberate on the general interests of religion in these United States, under the invocation of the Divine Spirit, whose guidance is specially promised to the pastors of the church. The known wishes of our Holy Father Pius IX. directed our attention in the first place to the more complete organization of our Hierarchy, which, when it shall have received his necessary sanction, will be made known to you. The temporary absence of the Pontiff from his See is not likely to occasion any extraordinary delay in the confirmation of our acts, since his personal energy, and the vigor of the Apostolic office have been strikingly manifested in the place of his exile. And here, brethren, we cannot withhold the expression of our sentiments in regard to the events, which marked the brief period which has elapsed since he was raised to the pontificate. Although the Kingdom of Christ is not of this world, and the successor of Peter has of divine right no temporal dominion, yet through the magnificence of Christian princes, and the spontaneous acts of a people redeemed from bondage by the paternal influence of the Bishop of Rome, a small principality has been attached, during more than a thousand years, to the Holy See under the name of Patrimony of St. Peter. Finding himself charged with the duties of temporal governor, in consequence of his election to the office of Chief Bishop of the Catholic Church, his Holiness commenced his civil administration by acts of clemency, and by measures of a liberal policy, directed to improve the social condition of his subjects. These concessions elicited, as might have been expected, unbounded expressions of gratitude from the people of the Roman States, and won the admiration and applause of the whole civilized world. We need not say what a return has been made for this enlightened and spontaneous policy. Willingly would we persuade ourselves that the outrages committed against his authority are to be ascribed to the desperate machinations of a small number of abandoned men. As we are not subject to him as a temporal ruler, and as we are devotedly attached to the republican institutions under which we live, we feel ourselves to be impartial judges of the events which have resulted in his flight from his capital, and of the

subsequent attempts to strip him of all civil power: yet as friends of order and liberty, we cannot but lament that his enlightened policy has not been suffered to develop itself, and that violence and outrage have disgraced the proceedings of those who proclaim themselves the friends of social progress: we must at the same time avow our conviction, that the temporal principality of the Roman States has served, in the order of Divine Providence, for the free and unsuspecting exercise of the spiritual functions of the Pontificate, and for the advancement of the interests of religion, by fostering institutions of charity, and of learning. Were the Bishop of Rome the subject of a civil ruler, or the citizen of a republic, it might be feared that he would not always enjoy that freedom of action which is necessary that his decrees and measures be respected by the faithful throughout the world. We know indeed, that if at any time it pleased God to suffer him to be permanently deprived of all civil power, He will divinely guard the free exercise of his spiritual authority, as was the case during the first three ages, under the reign of the Pagan emperors, when the Bishops of Rome displayed an apostolic energy, which was every where felt and respected. On account of the principal attachment to the Church of Rome from the beginning, as founded by the glorious apostles Peter and Paul, every local church, that is, all Christians in every part of the world, felt bound to harmonize in faith with that most ancient and illustrious Church, and to cherish inviolably her communion. The Successor of Peter, even under circumstances so unfavourable, watched over the general interests of religion in Asia and Africa, as well as in Europe, and authoritatively proscribed every error opposed to divine revelation, and every usage pregnant with danger to its integrity.

The pontifical office is of divine institution and totally independent of all the vicissitudes to which the temporal principality is subject. When Christ our Lord promised to Peter that He would build His Church on him as on a rock, He gave him the assurance that the gates of hell, that is, the powers of darkness, should nor prevail against it, which necessarily implies that his office is fundamental and essential to the Church, and must continue to the end of time. Peter was constituted pastor of the lambs and sheep, namely, of the whole flock of Christ, which through him is one fold under one shepherd. Our Lord at His last supper prayed that His disciples, and those who through their ministry should believe in Him, might be one, even as He and the Father are one. and as He is always heard, we cannot doubt that this unity is an inseparable characteristic of the Church, whence the office of Chief Pastor, by which unity is maintained, can never cease. We exhort you, brethren, to continue steadfast in your attachment to the Chair of Peter, on which you know that the Church was built. Since it has pleased Divine Providence to establish that Chair in the city of Rome—the capital of the Pagan world—in order to show forth, in the most striking manner, the power of Christ, he is a schismatic and prevaricator who attempts to establish any other Chair in opposition to the Roman See, or independent of it.

That Church was consecrated by the martyrdom of the apostles Peter and Paul, who bequeathed to her their whole doctrine with their blood. Christ our Lord has placed the doctrine of truth in the Chair of unity, and has charged Peter and his successors to confirm their brethren, having prayed specially that the faith of Peter may not fail. By

means of the uninterrupted tradition of that Church, coming down through the succession of Bishops from the apostles, we confound those who through pride, self-complacency, or any other perverse influence, teach otherwise than divine revelation warrants, and attempt to adulterate the doctrine, which, as pure streams from an unpolluted fountain, flows thence throughout the whole world.

Under the circumstances of peculiar difficulty in which the Chief Bishop is placed by the temporary privation of his temporal dominions and of the revenues annexed to them, it becomes all the children of the Church to give evidence of sincere sympathy by contributing of their worldly substance to enable them to meet the extraordinary expenses which the government of the Church imposes on him. Since the Holy See has watched over the churches of these States with maternal solicitude, and has fed us with the milk of pure doctrine as new-born infants, giving us gratuitously all that was necessary to lead us to the maturity of Christian virtue, it becomes us who have received spiritual things from her disinterested charity, to furnish the exiled Pontiff with temporal things in the time of his distress and affliction. At the instance of the Most Reverend, Bishop of Baltimore, we have graciously you to wish, a voluntary offering towards his relief, and have for this purpose appointed the first Sunday of July, being within the octave of the feast of Saints Peter and Paul, for a general collection in all the churches of the United States. Let every one of you brethren, put apart with himself, laying up what it may well please him, that he may present his gift as a token of his attachment to the Chief Pastor. Let the collections made on the day already mentioned be transmitted without delay to the respective Bishops of each diocese, who will forward the same to the Metropolitan of Baltimore, for the purpose of being placed at the disposal of our Holy Father, in testimony of the sympathy of all his spiritual children in these States, and as a contribution to his support.

The repeated solicitations of Bishops from various parts of the Church, presented to the Apostolic See, have moved his Holiness to address all his colleagues, for council in regard to the definition of the doctrine, that the Mother of our Lord was preserved by divine grace from all stain of original sin. This has hitherto been considered as a pious belief, which derived strength and sanction from the solemnity in honor of her Conception, celebrated during several ages throughout the whole Church. In the East it was observed as early as the fifth century, under the title of the conception of Saint Anne, the mother of the holy Virgin, although it is not known to have been introduced into the West before the ninth century. Every where throughout the whole Church from the earliest period, Mary was styled holy and immaculate, as is evident from the liturgical books and from the writings of the Fathers. Saint Ephrem of Syria, in the fourth century, proclaimed her purity and sanctity to be far greater than that of the most sublime spirits that surround the throne of God, since it is her singular privilege to be the Mother of the Word Incarnate. "She is," he says, "an immaculate and undefiled Virgin, incorrupt and chaste, and altogether free from all defilement and stain of sin, the spouse of God—the Virgin Mother of God, inviolate, holy, and entirely pure and chaste, holier than the Seraphs, and incomparably more glorious than all the celestial hosts." Although the attention of

the Church in the early ages was specially fixed on the mystery of the Incarnation, and her authority was employed chiefly against the destructive heresies that directly assailed it, yet the honor of the Virgin Mother was vindicated whenever it came in question. When Nestorius endeavoured to divide Christ, ascribing to His human nature a distinct personality, the great Council of Ephesus, in proscribing the novelty, proclaimed Mary the Mother of God, in conformity with the constant doctrine of all antiquity. Her perpetual virginity was subsequently declared, when denied by innovators. Her exemption from actual sin was stated by the holy Council of Trent, in a definition of faith; and the same venerable authority designated her "immaculate," in a declaration annexed to the canons, regarding original sin. These fathers declare that it is not their intention to include the Blessed and Immaculate Virgin Mary in these degrees, but that the constitutions of Pope Xystus IV. on this point are to be observed. This Pontiff, in consequence of disputes raised concerning her Conception, has found it necessary to forbid under heavy penalties, the branding as heresy either the pious sentiment, or the contradictory opinion. It happened in regard to this point, as on various other occasions, as to the tradition and faith of the Church. The disputes which arose on this subject were tolerated by her with that consideration and patience with which the conflict of sentiment in regard to the necessity of the ceremonial observances was suffered in the first Council of Jerusalem, until the voice of Peter terminated the discussion. She abstained from pronouncing judgment whilst the excitement prevailed, content with the protestations of the contending parties of unreserved submission to her authority, and leaving every proof and every difficulty to be maturely canvassed, and to be weighed in the scales of the sanctuary. Whilst the Pontiffs allowed to theologians the right of private investigation, they were careful to maintain the use of celebrating the festival, and forbade under heavy penalties, any public expression of sentiment derogatory to the belief which the faithful piously cherished.

Since the divine Scriptures teach that all men sinned in Adam, and that we are by nature children of wrath, the Virgin Mary, as his natural descendant, would have incurred the common penalty, had not she been preserved from it by divine grace. The Angel Gabriel assured her that she had found grace with God, and saluted her as full of grace. She was declared blessed among women, both by the heavenly messenger, and by her cousin Elizabeth speaking under the inspiration of the Holy Ghost. St. Irenaeus represents her as repaying by her obedience the evils brought on mankind by the disobedience of the mother of the human family. Her exemption from the general malediction may be inferred from the fact, that she was chosen to be Mother of our Redeemer, whose body was formed of her substance. St. Augustine speaking of actual sin, which, in the strongest terms, he ascribed to every child of Adam, observed that he must not be understood to include the Virgin Mother, concerning whom he would suffer no thought to be entertained when sin was in question, for the honor of our Lord, "for we know," he says, "that grace was bestowed on her to overcome sin in every respect, since she was chosen to conceive and bring forth Him who was utterly free from sin." Guided by this most just principle we can interpret the general assertions of the fathers without prejudice to the Blessed One,

*Orat. in Sa. Dei Genitricis

whose womb, as a most hallowed shrine, bore our Redeemer; whose breasts gave him suck. The living faith and oral tradition of the Church must be deemed the echo of ancient apostolic tradition, and the genuine expression of revealed truth. The Holy Ghost is always with the successors of the Apostles, to guide them into all truth, and to impress on their minds those doctrines which were originally delivered by Christ, and which must always remain, although heaven and earth should pass away. He watches over them, that the revealed doctrine may be preserved free from all admixture of error.

We do not mean to anticipate the solemn judgment of the Chief Bishop; but in the meantime we exhort you brethren to continue to cherish a tender devotion to the Mother of our Lord, since the honour given to her is founded on the relation which she bears to him, and is a homage rendered to the mystery of His incarnation. The more highly you venerate her, as the purest and holiest of creatures, the deeper sense you manifest of His divinity; wherefore her devout clients in ancient times have always been distinguished by zeal to maintain the great mysteries of faith. From St. Ephrem of Syria to St. Bernard of Clairvaux, and St. Thomas of Aquin, or even to St. Alphonsus de Liguori, all have glowed with the love of Jesus Christ, and have been distinguished by the purity of their lives, and by their zeal for the attainment of Christian perfection. On the contrary those who have assailed the veneration of the Virgin have easily fallen into the denial of the divinity of her son. Devotion to her is an outwork of the Church protecting the belief of the divine mystery.

We doubt not, brethren, that the powerful intercession of Mary will obtain, through the merits of Jesus Christ our Lord and Redeemer, from the Father of lights, and Giver of all good gifts, the necessary light and aid for the Chief Pastor of the Church, and graces and blessings for the Christian people. When we survey the Christian world, and see thrones overturned, monarchs fleeing in fear, society convulsed, destructive error spread abroad by the untiring efforts of impious men, and confusion and disorder widely prevailing, we are afflicted almost to despondency; but when we reflect on the throne of her Divine Son, we are inspired with confidence, that she, who, at the foot of the cross, received us all as her children in the person of the Beloved Disciple, will effectually plead our cause. Through her we have received all grace, since she brought forth Him who has redeemed us by His blood, and through Him she has crushed the head of the infernal serpent. Let us then go with confidence to the throne of mercy, relying on the infinite merits of Jesus Christ, our only Saviour, and commending ourselves to the prayers of His holy Mother, who is always heard on account of her intimate relation to Him, and her tender love for Him. Let us ask that the hydra-head of heresy may be crushed for ever, and that revealed truth in all its fulness may be acknowledged by all mankind; so that the prayer of the Psalmist may be accomplished: "Let people praise Thee, O God: let all people give praise to Thee." Let us pray that all division and strife may be brought to an end, and that all the professors of the Christian name may be united in religious communion, earnestly cherishing the unity of the spirit in the bond of peace. At the same time we must with increased fervor ask that scandals may be rooted out from the fold of Christ, and that the purity of morals and beauty of holiness may everywhere flourish.

Take unto you, brethren, the helmet of salvation, and the sword of the spirit, (which is the word of God.) By all prayer and supplication praying at all times in the spirit; and in the same watching with all instance and supplication for all saints; and for us that speech may be given us; that we may open our mouths with confidence, to make known the mystery of the Gospel. Peace be to you, brethren, and charity with faith from God the Father, and the Lord Jesus Christ.

Given under our hands, in Provincial Council at Baltimore, on the fifth Sunday after Easter, in the year of our Lord MDCCLXIX.

- † SAMUEL, Archbishop of Baltimore.
- † PETER RICHARD, Archbishop of St. Louis.
- † MICHAEL, Bishop of Mobile.
- † FRANCIS PATRICK, Bishop of Philadelphia.
- † JOHN BAPTIST, Bishop of Cincinnati.
- † ANTHONY, Bishop of New Orleans.
- † MATTHIAS, Bishop of Dubuque.
- † JOHN, Bishop of New York.
- † RICHARD PIUS, Bishop of Nash. Ill.
- † JOHN JOSEPH, Bishop of Natchez.

- † RICHARD VINCENT, Bishop of Richmond.
- † PETER PAUL, Bishop of Zela, in partibus, and Administrator of the Diocese of Detroit.
- † JOHN MARY, Bishop of Galveston.
- † MICHAEL, Bishop of Pittsburg.
- † ANDREW, Bishop of Little Rock.
- † JOHN, Bishop of Albany.
- † WILLIAM, Bishop of Hartford.
- † IGNATIUS ALOYSIUS, Bishop of Charleston.
- † JOHN MARTIN, Bishop of Milwaukee.
- † JOHN BERNARD, Bishop of Boston.
- † AMEDEUS, Bishop of Cleveland.
- † JOHN, Bishop of Buffalo.
- † MARTIN JOHN, Bishop of Lengn, in partibus, and Coadjutor of the Bishop of Louisville.
- † MAURICE, Bishop of Vincennes.
- † JAMES OLIVER, Bishop of Chicago.

The Cross;

HALIFAX, SATURDAY, JUNE 16.

M. POWER, PRINTER.

NEWS FROM EUROPE.

The Eternal City remains nearly in *statu quo*. The French outside its walls have concluded a treacherous armistice with the vile band of foreign murderers and robbers who are carrying on the reign of terror at Rome. This base and dishonourable manœuvre enabled Garibaldi, with 12,000 men, to sally out against the Neapolitans at the southern side of Rome. The latter retired within their own territories. No further accounts have been heard of the advance of the Austrians. The indignation of the other Catholic powers against France is at its height, though it is hardly fair to blame the French nation for the shameful conduct of its Italian army. France herself is rife with all the elements of social disorder, and whilst there is no unity of purpose, no stability in the Government, and the capital, there must will find room, if possible, for a portion of the Pope's allocution in this number; if not, we will publish the entire next week.

The Imperial troops, aided by the Russians, have gained some signal advantages in Hungary.

The last number of the Willmer and Smith has been calumniating, as it frequently does, the character of the people and priesthood of Ireland. To any one who knows that country, it is unnecessary to say one word in defence of the Catholic Clergy, whose noble conduct during the attempted insurrection last year, and whose heroic charity during four years of famine, pestilence and death, have been the theme of every enlightened and unprejudiced man in the empire. If some of the Irish people have been ignorant, the fault rests not with their clergy, who have done every thing in their power to promote education in spite of the withering persecution of England. The tyrannous bigotry of England made the acquisition of learning a penal crime in Ireland. Fines, forfeitures, and punishment, were awarded to those who should send their children to school in foreign parts, whilst at home the price of proscription was set on the schoolmaster's devoted head. Five Pounds were promised for a wolf's head, and exactly the same sum was given for the head of a schoolmaster! The man who was wicked or daring enough to teach, was degraded to the level of a wild beast by that hypocritical England, which now with a face of brass declaims so loudly against Irish ignorance! We assert, however, with confidence, in opposition to

the impudent lies, that the people of Ireland are not half so ignorant as the brutal, boorish, Bæotian, clod-hopping, chaw-bacons of the land of Bibles.

There is a most gratifying account of the prospects of the harvest in Ireland.

THE CENTENARY.

Halifax was founded on the 8th of June, 1749. The one hundredth anniversary of this memorable event was duly celebrated on Friday, the 8th inst., by all ranks and classes in our fair city, and we feel happy to add, in a manner that was highly creditable to all the parties concerned. Some sinister predictions had been indulged in respecting this auspicious day, and it was feared that a difference of politics would prevent an united celebration. However, the general good sense and taste of our fellow citizens transmuted the small fry of croakers into very ridiculous false prophets, and we would fain believe that the parties themselves are now gratified that such has been the case. The asperities of political differences are painful enough in those cases where they cannot be avoided; but on all neutral occasions, such as the Centenary, it is the interest of every party to waive their differences and combine for the public good. We do not believe that either the Liberals or the Conservatives monopolize all the worth, talent, patriotism, or social virtues. There are, too, very few occasions on which the country does not require the services of all her children, and this is especially true in a small country like ours. Let us meet at the hustings, and on the floor of the Assembly, and through a press which will rather discuss principles than attack individuals, but in every other respect they might, could, and ought to cultivate the amenities of life, and promote the general good.

ST. MARY'S.

The Bishop and Clergy of the district of Halifax held an Ecclesiastical Conference at St. Mary's on Tuesday last. On the same morning there was a solemn High Mass in the Cathedral at the close of the beautiful devotion of the Quarant Ore. The adorable Eucharist had been exposed in the Church both day and night from the High Mass on Sunday. A similar exposition took place in St. Patrick's Church from Tuesday until Thursday, the octave of Corpus Christi, on which day there was also a High Mass celebrated by the bishop and clergy. By virtue of a privilege from the late Pope Gregory XVI., a plenary indulgence is granted during the Quarant Ore to all the faithful who worthily approach the Sacraments of Penance and the Holy Eucharist.

THE PROPAGATION OF THE FAITH.

THE CROSS.—This Journal was originated under the auspices of that excellent and pious Institution, the Halifax Branch of the great Catholic Society for the Propagation of the Faith. We again invite the co-operation of our fellow Catholics in this and the neighboring Provinces. We especially court the valuable assistance of the members of the Association for the

Propagation of the Catholic Faith. With their powerful aid our circulation might be double its present amount in the city of Halifax alone; and to bring this useful weekly Periodical within the reach of every one in Halifax, we are anxious that our friends in different parts of the city should assist us in the sale of the Paper. The following have already promised their services in the kindest manner, to promote this religious work, and the Cross can be regularly had from them at an early hour on the mornings of publication:

- Mr. James Donohoe, Market Square.
- Mr. Forristall, corner of Brunswick and Jacob streets;
- Mr. John Barron, corner of Gottingen and Cornwallis streets;
- Mr. Thomas Connor, adjoining St. Patrick's Church.

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

In consequence of the recent changes in the printing department of this Journal, we fear some of our Subscribers will suffer a little delay in receiving No. 25, for which we entreat their kind indulgence.

DISTRICT OF DARTMOUTH.

The Rev. Mr. Phelan returned this week after a pastoral visit to several distant portions of this extensive district. He officiated at the Church of Nine Mile River, at the Indian Chapel of Shubenacadie, and at the Church at Maitland, mouth of the Shubenacadie River. He also held stations in various private houses. We were happy to learn that the faithful availed themselves of the opportunity to approach the Sacraments, and that the worthy missionary was edified by the truly Catholic dispositions manifested by the children of faith in those distant places where they cannot enjoy the regular ministrations of religion. Would to God that some of those nearer home who have daily opportunities, would show similar zeal and a similar appreciation of the blessings of Catholicity.

THE QUARANT ORE.

We return to this subject with pleasure, for the purpose of recording the delight and edification which we feel on witnessing the piety and fervor of the Catholics of Halifax during the continuance of the above devotion at the Cathedral and St. Patrick's. From Sunday until Thursday the faithful were incessant in their visits and devotions to the Most Holy Eucharist. We were particularly struck with the tasteful manner in which the altar of Exposition had been decorated at St. Patrick's, and the numbers who assisted there at the Benedictions on Tuesday and Wednesday evenings, and at the High Mass on Thursday, when the closing prayer of the forty hours' devotion were recited by the Bishop and Clergy.

The Feast of the Sacred Heart was kept as a holy day on yesterday at the Convent of the Sacre Cœur at Brookside, and there was a solemn High Mass in St. Mary's for the benefit of the members of the Confraternity.

Upwards of 200 children, under the care of the Sisters of Charity, went in procession to the Cathedral and to St. Patrick's two days this week, to make a visit to our Lord in the Most Adorable Sacrament, complying thus with his own most gracious injunction: "Suffer little chil-

dren to come to me, and forbid them not, for of such is the kingdom of heaven." A more interesting sight has been seldom witnessed in Halifax.

ASSOCIATION FOR THE PROPAGATION OF THE FAITH.—The adjourned Quarterly Meeting of the Halifax Branch of this Association will be held on to-morrow week, after Vespers, in St. Mary's Vestry.

CELEBRATION OF THE LANDING OF THE MARYLAND PILGRIMS.

At three o'clock in the afternoon, on Monday the 14th, the new, swift, and elegantly furnished steamer Baltimore, under the command of her obliging agent, Capt. George Mattingly, left the wharf at Georgetown, for the site of the ancient city of St. Mary, on St. Mary's river, Maryland. She had on-board her charter party, the Philodemic Society of Georgetown College, and a number of citizens, who availed themselves of the invitation of the society to accompany them on their excursion to the locality of the old city of St. Mary, where they proposed to celebrate in a becoming manner, the landing of the pilgrim fathers of Maryland, on the bank of St. Mary's river. An hour afterwards she touched at the steamboat wharf of Washington, where she received on board an accession to her numbers, in the persons of several of our citizens, among whom we had the pleasure of being one. After stopping at Alexandria a few moments, we got fairly on our way for our destination, by five o'clock in the afternoon, and though the wind was ahead, and blowed very briskly, we anchored at midnight in the waters of the St. Mary's river, opposite the residence of Rev. Jos. Carbery, the Superior of St. Inigo. The Philodemic Society were accompanied with their skillful orchestra, consisting chiefly of members of their own body, under the lead and direction of M. Espineta. The rich strains of classic music they gave forth during the voyage, on the several occasions of leaving the wharves of the three cities, on passing Fort Washington, Mount Vernon, and some other points, served to enliven the usual monotony of steamboat travelling.—The utmost zeal was displayed by the members of the Philodemic Society to make both themselves and their arrangements agreeable to the company who had the good fortune to be present. The accomplished and courteous President of Georgetown College, the Rev. Dr. James Ryder, was the master-spirit of the scene, and his joyous family of ninety youths reflected not only credit upon themselves by their excellent deportment, but did the Principal infinite honour.

The morning of the 15th May, 1849, the anniversary of the day when the Pilgrim ships sailed over the same ground that held our anchor, broke from the east in unusual brilliancy. Before the sun peeped above the horizon, the shout of welcome was sent up from on board our boat, in the midst of soul-inspiring music, as the steamer Planter, from Baltimore, freighted with a large party of visitors, came to anchor along side of the Baltimore. A few wood vessels lay around us, and as the sun rose, the breeze began to freshen from the west, and all things seemed to conspire together to make the occasion one of the greatest enjoyment. Soon every ship's boats, that could be pressed into service, and every shallop and scow in the vicinity, were in motion for the purpose of landing the passengers. This movement, not being a part of the contemplated arrangements, was occasioned, it seems, by an indisposition on the part of the proprietors of the land and adjacent grounds, where the old city of St. Mary stood, to permit their use for the purpose of allowing the celebration to be held on that sacred spot. The objections urged, as we learned, were, that most of the site of the old city was sown in wheat and that the part still in sward was occupied by the new State Female

Seminary, the Episcopal Church and its grave yard. It was thought that the assemblage of a crowd would injure very seriously the grown wheat, and that injury might ensue to the premises occupied as just described. An offer was however made, on the part of those concerned to permit the use of the grounds, if the Philodemic Society would be responsible for any damage or injury to the premises. This condition not having been acceded to, it was determined to celebrate the occasion at the church of St. Ignatius, distant about a mile eastward from Mr. Carbery's residence, off which we were then lying at anchor. This determination having been taken—the necessity of which was as painful to the Philodemic Society as it was a matter of regret to their invited guests and the company at large—the landing of the passengers from both boats commenced in earnest. The scene was a gay one, and one full of excitement. By 9 o'clock we were all landed and prepared for the procession to the church, when the Chief Marshal of the day, Judge H. G. S. Key, appeared on the ground with his assistants, many of whom were citizens of St. Mary's county. The order for marching being given, we moved towards the church of St. Ignatius, at least five hundred in number.

On our arrival at the church of St. Ignatius, we found gathered some five hundred ladies and gentlemen of the country, ready to receive us. The road to the church, and the precincts of the church, were lined with the good-natured and wonder-expressing faces of the colored race, some of whom were decked out in the faded finery of other days, while others, less ambitious, were content with the every-day garb of their condition. Not far from the church some of the hospitable inhabitants of the country had provided a cold collation, in abundance, for hungry appetites. Near by was erected a platform for the orator of the day, Col. Z. Collins Lee, of Baltimore, and the surrounding space was well furnished with seats for the accommodation of the assembly.

High Mass having been said by Bp. Vandevelde, assisted by several of the reverend clergy, Bp. Spalding addressed the congregation in the church, in a strain of great eloquence, going to demonstrate, that, unless the purposes of life are sanctified by religion, they come to nought. We must not omit to refer, in this connection, to the excellent singing of the choir, during the celebration of the Mass. When the services of the church were over, Col. Lee and Dr. Pise ascended the out-door stand, and soon the platform was filled with the clergy, and other citizens of distinction. After order and quiet were obtained, Dr. Pise rose and pronounced, in an energetic voice, the following beautiful prayer:

Prayer by Rev. C. C. Pise, of St. Peter's Church, New York.

LET US PRAY.

"Begin we to the Lord with timbrels, sing we to the Lord with cymbals, tune unto Him a new Psalm, extol and call upon his name." Yes, on this spot, rendered memorable and hallowed by the landing of the Maryland Pilgrims, on the margin of this bright and majestic river, in the midst of these fertile fields and umbrageous valleys, we adore Thee, oh Omnipotent and Eternal Father! God! "Most High and Eminent, who inhabitest eternity and dwellest in the holy place,"† God of the land, "to whom belong the poles of the earth, upon which the world is set,"‡ who didst inspire thy servant, Columbus, with the design, and gird him with the courage, to seek and discover these unknown regions, behind whose mountains the sun rolled down his gorgeous chariot, unseen by the eye of civilized men; who didst strengthen the Pilgrim Fathers to peril the tempests of the deep in quest of a haven of safety and peace, which they found on this consecrated spot; God of the Firmament, under whose bright pavilion they reared their first altars and spread out their peaceful tabernacles; God of freedom, "in whose eyes it is right to proclaim liberty, every one to his brother," whose Omnipotence did en-

* Judith xvi. 2.
† Isaiah lvi. 15.
‡ Jeremiah xxxiv. 15.

dow man's hill with freedom, and seat in his breast conscience, a holy and fearless monitor, we adore thee with profound humility, amid the triumphant recollections of the event we are this day commemorating.

We praise Thee for having guided our Catholic Pilgrims to these Western shores teeming with plenty, and smiling with welcome, where they planted the cross, unfurled the banner of toleration, and advanced the progress of civilization. We thank Thee for all the blessings since showered upon our beloved country; for having raised up a Washington in the day of her need; for the independence achieved by his valor, consolidated by his virtues; for having destined her, in thy Providence, to become the asylum of the persecuted and the hope of future ages; for having winged the eagles of her forests to carry to the extremities of the earth the tidings of great joy, the olive branch of peace, and the trophies of rational liberty. We thank Thee for the propagation of thy Church in the United States—the Church of the Maryland Pilgrims, so eminently and numerously represented here by her Prelates, her Clergy, and her Laity. We pray Thee to continue to look down propitiously upon our country, perpetuate her liberties, and fill up the measure of her prosperity and greatness.

We pray for the President of the Republic,—the unconquered hero of many battles. Inspire him with a national solicitude and give a steady direction to the patriotism which animates his breast. Grant him health, strength, light and protection, in his exalted but arduous position, that he may be as wise in the cabinet as he was brave in the camp. We pray for the army, that it may continue to be an ornament in peace, a buckler in war; for the navy, that, while our national mariners go down in ships to the deep sea to protect our commerce and extend civilization, they may propagate, to the ends of the earth, the principles of Christianity and Eternal Truth. We pray for all public functionaries, that they may discharge, with fidelity, their duties towards our common country. Imprint, indelibly, on their minds the awful truth that they are to be arraigned, on the last day, before the dread Tribunal, to answer for the trust committed to their care. We pray for the Prelates of the Church in the United States, that they may be ever animated by the spirit of their venerable predecessors in the episcopacy; that in all their legislation, while they keep their eyes fixed upon the institutions of the country and the exigencies of the age, they may, with unremitting solicitude, guard the ancient deposit entrusted to their keeping from the Apostolic times. Inspire their breasts, oh Father of the Faithful, with prudence, moderation and clemency, while Thou nerverest their arms with justice, zeal and power. We pray for all our brethren and fellow-citizens, that they may be enlightened, guided, blessed by thy Holy Providence, and, while enjoying the unprecedented temporal blessings which Thou hast bestowed upon them here below, let them be mindful of those imperishable rewards thou hast in store for thy faithful servants in the Kingdom of Heaven.

We most fervently implore thy protection upon the Venerable Head of the Church, our Holy Father, Pius IX—the exile, the confessor, and almost the martyr. From his gentle brows, pluck, we beseech thee, the crown of thorns with which the ingratitude of his people have pierced them, while the veneration and homage of the civilized world have encircled them with a glorious and extinguishable halo. Infuse into his breast the courage of his sainted predecessors; nerve his arm, that he may be enabled to hold, with a firm grasp, the helm of Peter's bark, amid the fury of the raging storm; lead him back in safety to the Tomb of the Apostles, the Chair of the Vatican, the Throne of the Roman Pontiffs—the Capital of the Christian world. Under his paternal reign, may Rome be blessed again with prosperity and peace, and during his glorious pontificate may he be enabled, untrammelled by impediments, and with perfect security and freedom, to preside over the Catholic Church.

Finally, oh God of the living and dead, we beseech thee, in conformity with the doctrine and usage of thy Holy Church, to remember the souls of the faithful, who have gone to their final repose; of the Catholic Pilgrims, and their children, of whom the mortal remains of some may have mouldered beneath the green sward of this memorable spot. And grant that we, who have come hither from remote parts—some of us back to our natal soil—may be impressed with the conviction that we are but pilgrims in this valley of time, and that our true country lies far away beyond the

eternal hills. Grant that we may continue firm in the doctrines of our ancestors, and imitators of the virtues which have rendered them immortal, and deserve to be united with them in those bright and eternal habitations prepared for the elect, before the foundations of the earth were laid. All which we implore through the merits and death of our Lord Jesus Christ, thy Son, who, with thee and the Holy Ghost, liveth and reigneth, one God, world without end. Amen.—*Catholic Observer.*

ST JOSEPH'S CHURCH.

ALBANY, May —, 1849.

To the Editor of the Freeman's Journal and Catholic Register:

DEAR SIR—Hoping that some one better qualified for the task than I, would, ere this, have furnished you with an account of the solemn and interesting ceremony which took place at St. Joseph's Church on the festival of its patron Saint, I have thus long remained silent. It is always gratifying to the Catholic to witness the increase of the great Catholic family, to see her children multiplying in numbers and growing strong in faith, to know that her saving influence is every day extending itself and gradually though surely bringing within its circle those who before thought of her with contempt, spoke of her but to deride. These reflections forced themselves upon my mind whilst witnessing the administration of the Sacrament of Confirmation on the occasion referred to. The ceremony was performed by our Rt. Rev. Bishop, who, before announcing the candidates, addressed to them a few remarks, in which with a grace and sweetness peculiarly his own, he explained to them the nature and the effects of the sacrament he was about to administer. By its reception, said he, you become soldiers of the Cross, and are strengthened to endure the attacks which the arch enemy of your salvation will make upon you. Over 200 were confirmed, and if the countenance be an index of the heart, theirs were surcharged with happiness, for joy such as the world cannot give, beamed from every eye, each face was radiant with contentment. I might dwell on the beautiful appearance of the children arrayed in white, encircling the altar, like a casket enclosing some priceless jewel—might mention (for the benefit of I will not say whom) the order, and attention and piety which they exhibited, but other things demand a passing notice, so I must hasten on.

The festival of St. Joseph has always been a gala day with the zealous pastor and congregation of this church, hence the additional ornaments with which the sanctuary is to-day bedecked, hence the crowd which, coming early (would that we could always say the same) fills to overflowing the spacious church, the choir, too, has caught the spirit of the day, and seems ready for something grand, and in truth did not disappoint us. High Mass was celebrated by the pastor, Rev. J. J. Conroy, assisted by Rev. Messrs. Kyle and Murphy, and the panegyric of the Saint was pronounced by the Rev. Father Larkin, of your city.

The exercises of the day finished with Vespers by the Rev. Mr. Daly, in which the little soldiers of the Cross, assisted with an attention and devotion becoming their new character.

It may not be out of place here to mention that the entire altar service, the magnificent gold chalice, pitchers, cruets, &c. used by the Bishop for the first time on St. Joseph's day, were the generous and beautiful gift of St. Joseph's congregation. Remembering your hint about brevity, and hoping that I have not trespassed too much on your space, to say nothing of your good nature, I remain yours, &c.

J. B.

The Rt. Rev. Dr. Portier, Bishop of Mobile left this port on Wednesday last in the Liverpool Steamer. He is on his way direct to the Court of Rome, whither he is the bearer of the decrees and proceedings of the late Council. The Bishop expects to find the Pope yet at Gaeta, and it will be there he will seek him; but he will nevertheless visit the city of Rome for a day or two. He is at the same time accredited as bearer of dispatches from the Government at Washington, which will facilitate his visit.

Bishop Portier will press the Ecclesiastical mission with which he is entrusted with all possible dispatch, and before many months the sentences of the Holy See will have been ascertained. He has very kindly promised to favor us with his correspondence both from Paris and from Rome. We shall also be apprised of his proceedings, and of their result, at the very earliest moment.—*N. Y. Freeman.*

Poetry.

HYMNS OF THE HEART.

No. 20.

DOMUS AUREA.

Light! Light! Infinite Light!

The mountains melted away:
Ten thousand thousand seraphim bright
Were lost in a blaze of day:
For God was there, and beneath His feet
A pavement of sapphires glow'd,*
As the mother of glory transcendantly meet
To reflect His own abode!

Love! Love! Infinite Love!

The lowly Lady of grace
Hows underneath the overshadowing Dove
Her eternal Son to embrace!
For God is there, the Ancient of Days,
An Infant of human years.
Whilst angels around them incessantly gaze,
And nature is wrapt in tears!

Peace! Peace! Infinite Peace!

A Golden House hath it found,
Whose ineffable beauty must ever increase
With immortality crown'd!
For God was there, the Lord of the skies
Whose loud alleluias ran,
From heaven to earth,—as Emmanuel lies
In the arms of Mary for man!

*Exodus xxiv. 10.

THE SISTERS OF MERCY IN BERLIN.

[Translated from the address of the Berlin Delegate, Chaplain Ruland, to the Catholic Association for the Religious Freedom of Germany.]

Very much has, of late, been said and written upon the Protestant Sisters of Mercy at Devonport, and very much interest taken, even by our separated brethren in the advocacy of the Catholic principle, upon which these Sisters have opened an "Orphan's Home," in one of the most spiritually destitute districts in England. The subject is certainly of the deepest importance, as involving, in its development, one of the most glorious triumphs of the Catholic Church. The following account will present a very striking contrast between the manner of establishing a house of the Sisters of Mercy in the Catholic Church, and that of establishing the one at Devonport in the Protestant Church. In the Catholic Church, we always see the Omnipotence of Evangelical poverty, the inmates of such institutions "having nothing, yet possessing all things; being needy, yet enriching many," (2 Cor. vi.); confounding the wisdom and the power of the world, yet acting in strict conformity with the principles of the Gospel, and meriting the admiration and the blessing of the highest authorities in the Church. In the Protestant Institution, at Devonport, on the contrary, we see a temporary triumph of riches in the person of a wealthy lady, who makes a most praiseworthy and meritorious application of her fortune, in the establishment of a charitable Institution; we see her and her adopted Sisters devoting their lives to the exercise of the corporal works of instructing the ignorant, and harbouring the orphan, &c. &c.; but in so doing, we see them, so far departing from the established principles of their religion, by the embracing practices and devotions, at variance with the ordinances of their Church, that we can hardly feel surprise that they have drawn upon their heads more of reproof and censure than of blessing, from many of the most exalted members of their communion.

"Yes, Gentlemen," said the Chaplain Ruland, "I repeat it, and well may you be surprised, we have now in the Protestant city of Berlin, that association of love, the Sisters of Mercy; and how we came to possess them I will tell you in a few words. Seven years ago a Westphalian Franciscan, on his way to Rome, came to Berlin, in order to procure a passport. He was habited in the dress of his Order, and though travelling through a Protestant country, he preserved inviolate his vow of poverty.

"Approaching the city, he joined seven or eight females who were going to Berlin, in order to find a spot where they could practice, in cloister, unity and Sisterly Charity. Without having taken any vow upon themselves, they yet bore themselves, as if they had been professed nuns. On arriving at

Berlin, the monk begged a lodging at the Priest's house, and the Sisters, for so I may term them, in different Catholic families. In this manner they resided for some time, and daily was the Franciscan to be seen perambulating the streets, a sight which filled the people of Berlin with wonder. After six weeks, the pilgrim proceeded on his journey to Rome, and from thence to the holy Sepulchre at Jerusalem, and afterwards he returned to his cloister in Westphalia. In this short history the Sisters of Mercy do not appear. The Catholics, however, of Berlin, expressed great astonishment to their clergy at the almost incredible circumstance that these half nuns, and this whole monk, had perambulated the streets of Berlin without insult, or being detained by the authorities. If they did not stone this wandering monk, reasoned a shoemaker's apprentice, surely they will not do so to the Sisters who remain here! And if they tolerate the name of the Sisters of Mercy, surely they will do so to the establishment itself! The clergy were startled at the shrewd reasoning of this shoemaker, and they determined upon discussing the matter with the more influential members of their congregation, who immediately opened their purses for the purpose of embodying the idea. We were considered mad, and we almost thought ourselves so.

"One morning a carpenter's apprentice came to me and brought me 17 thalers. (£2 10s), saying, 'this is the savings of half a year's labour; I give it towards founding a Convent for the Sisters of Mercy.' I related this to some excellent Catholics of the congregation, who said, that such a willing offering, at the feet of Almighty God, of the toil of a half a year, must and would be heard. We mentioned the subject from the pulpit; in this way we received so much, that we could at last hire a house at No. 29 Kaiserstrasse. We formed a Committee, at the head of which was Herr von Beckendorf. What the clergy failed in courage, was supplied by their Faith. The Committee placed itself in communication with the Bishop of Nancy, who sent four professed Sisters to Berlin. The Mistress of Novices brought these four Sisters to a place where they had been told want mockery, and persecution awaited them. Nothing of this, however, did occur. But still they came to a house, wherein there was not a bed for them to lie upon; for no one thought that they would or could come. They hurriedly borrowed or begged a few pillows, from some good people—They borrowed of the Protestant neighbours knives and forks, chairs and stools, and even wood. At the present moment, these Sisters have 62 furnished beds, and pray remark, well furnished beds; for all desire to be nursed by the Sisters of Mercy. The usefulness of this Association is twofold, exteriorly upon the sick, and interiorly upon their own members. Employed without intermission in the service of the sick, they are, nevertheless, constantly engaged interiorly in prayer. But they stand higher, through their perfect obedience, and the humility with which they carefully endeavour to conceal their own austere manner of living. In evidence of this, I will relate a short anecdote.

"One of the Sisters, who was of a very delicate constitution, had been obliged to watch, during the night, by the bed-side of an invalid, who died. Now, the Sisters consider it a matter of honour, not to permit a stranger's hand to be laid on the patient, entrusted to their care, either living or dead; and it was, therefore, the turn of this delicate Sister, already very much fatigued, to take charge of the dead body during the night. But the Rev. Mother, in order to spare her, said—'Go to your bed, another Sister will help me to wash the body, and to carry it away.' I was present—tears rose to the sickly Sister's eyes, just as if she had been deprived of some great and meritorious act. 'See Chaplain, said the Rev. Mother, turning to me, 'how this angel murmurs'—upon which she silently kissed the Superior's hand and went to bed. You have here a good proof of the humility and obedience, with which the Sisters of Mercy conquer the world."—*The Orthodox*.

PIUS IX. TO THE MOST REV. ARCHBISHOP OF BALTIMORE.

It is well known that some months ago the Most Rev. Archbishop Eccleston invited His Holiness to assist at the Council recently held in Baltimore, and that the invitation was forwarded at a time when the situation of the Sovereign Pontiff was undetermined, and there was reason to believe that he would visit Paris, where he would be within two weeks' travel from our shores. His Holiness's most graciously responded to the letter of the Most

Rev. Archbishop. Owing to the indirect mode of communication, his reply was not received until last Friday. We give below a translation of the original letter of the Pope:

PIUS P. P. IX.

Venerable Brother, Health and Apostolical Benediction. We have received with the greatest pleasure the expression of your particular regard and love for us, and well aware of your religion and faith in the Church, we are not surprised to learn, that the momentous trials which the Head of the Church, the Roman Pontiff, has to contend with, have filled you, Venerable Brother, with the most bitter grief. Although our afflictions would overpower us, without a special assistance from God, yet being able to do all things in Him who strengtheneth us, we are prepared to suffer most cheerfully any kind of tribulation, if our labors will only contribute to the peace, advantage, and safety of the Church. And, having the divine promise that Christ the Lord will be with his Church to the consummation of the world, and that the gates of hell will never prevail against it, we are exceedingly animated and encouraged by this belief, and amidst the most trying difficulties, we experience a great consolation, while we wait for assistance from above. God, indeed, will not be wanting to his promises, commanding the winds and the sea, he will make peace, and will show, as you have well said, Venerable Brother, that the present dreadful storm has been raised, for manifesting the greater glory of his name, and achieving the more brilliant triumph of his holy Church. As you have signified your earnest wish, that we should assist at the Provincial Council, which you are about to hold, according to custom, with our other Venerable Brethren, the bishops of the United States of America, be assured that nothing could afford us more pleasure, nothing could be more grateful to our heart, than to enjoy the presence and conversation of yourself and the same Venerable Brethren, to embrace you all with affection, to express to you the sentiments of profound regard which we entertain for each one of you, and to congratulate you upon the pastoral zeal for which you are distinguished, and the well known solicitude with which you labor so assiduously, in the discharge of your functions, to extend the glory of God, to promote our most holy religion, and to secure the salvation of the beloved flocks committed to your care. But, as in the existing times and circumstances, it would be impossible for us to comply with your invitation, as your wisdom will easily understand, Venerable Brother, we request you to make known to the prelates these sentiments of our mind, and to inform them of the Apostolical benediction, which from our inmost heart we affectionately impart to you, to them, to all the clergy of that country, and to all your faithful people.

Given at Gaeta, the 8th day of March, 1849, in the third year of our Pontificate.

PIUS P. P. IX.

—*Catholic Magazine*.

A DELICATE EXPRESSION OF FILIAL DEVOTION.

The letter of the Holy Father to the Most Rev. Archbishop of Baltimore, which we give our readers in another column, was received too late to be published during the Council.—On the Sunday after the Council, it was handed to the Very Rev. Dr. Pise, who is one of the best scholars in the country, a short time before he ascended the pulpit, with the request that he would read an English translation of it to the people. After a hasty perusal of the document, the Reverend Doctor read it in English in his own happy, elegant diction, and concluded by one of those refined acts of delicacy, which betoken the good Priest, the pious Christian, and the accomplished gentleman. He kissed the letter with respect and veneration, saying, "The letter which I have just read to you bears the autograph signature of Our Most Holy Father, Pius the Ninth, which, in the name of the Most Reverend Archbishop and of the congregation, I reverently and affectionately kiss."—*Catholic Observer*.

THE CATHOLIC CLERGY.

The N. Y. Police Gazette commenting upon the recent failure of the Protestant Bishop of New Jersey, makes the following just remarks in relation to the Catholic Clergy:—

Hitherto, save with but few recent exceptions, the Episcopal persuasion has, with the Catholic, stood aloof and intact from the disgraces which have attached to the thousand and one scrub creeds which grow upon the surface of the Christian faith. They have

preserved ostensibly at least, a lofty morality, while the low Methodists, the lazier branch of the Universalists, the outside Unitarians, and other snob denominations, have been plunging into all manner of abominations, and piling up against the sacred interests of saving grace, more reproach and tangible discouragement, than an irruption of martyrs and apostles free from blemish, could counteract in half a century. Recently, however, and it is worthy of remark that it is since the schism has grown up in the Episcopal church about Puseyism, there have appeared some shocking delinquencies charged to their account, and the result is that the Catholic faith is the only one in this country that stands, as far as its American reputation is concerned, intact from any blemish by means of its ministers. Patient, humble, abstemious, benevolent and virtuous above reproach, its modest priests seem to live only for good works, and their church, thus righteously sustained by its own pillars, is rapidly and naturally extending its influence throughout all classes of society.—Among them, and we are not a Catholic who say it, where can be shown in any American diocese, an instance of clerical licentiousness; of pecuniary dishonor, or sordid default whatever? While on the other side, what a repulsion does the sense receive, from such a various category as Ouderdonk, Mailli, Potter, Avery, Fay, Van Zandt, Le Fevre, Green, Blanchard, Fairchild, and a thousand others. Verily, brethren of the stock which Luther slipped one very fine day in the sixteenth century from the then old lady incarnadine of the town of Babylon, we have need of sackcloth and ashes, and a world of prayers.

MORE CLERICAL RASCALITY.—We learn from the Lewiston Journal that the Rev. Daniel Quimby of Lisbon, Maine, for the last fifteen years a circuit preacher in the Methodist connexion, and who, almost to the moment of his departure, had been above suspicion, and had enjoyed the confidence and respect of a large circle of highly respectable friends and relatives, had eloped with the wife of a Mr. Lawrence of Wayne, leaving behind him a sick wife, and three young children. His paramour also left three children, the youngest only a year and a half old. The Sabbath before his elopement and while making arrangements with his guilty partner for their flight the reverend hypocrite preached to the people of Wayne Village upon the evil consequences of sin and the retributions of eternity upon the ungodly. No trace of his whereabouts has yet been discovered, and it is supposed he is on his way to California. Before leaving he had arranged everything pertaining to his business, settled all his bills, taken all his papers, and in fact, disposed of everything disposable, even to the provisions for the family, leaving only a dollar to pay the hired girl.

A YANKEE'S ARMORIAL BEARINGS.—"New, I ain't a-goin' to degrade myself to the level of them aristocratic prejudices, and have a whole bilin of griffins and hands with daggers and lions rampant, and them sort of things which belong to the old country, put on my carriage, I calculate. No; I ain't a-goin' to have them I guess; but then I ain't a-goin' to let down the dignity of Uncle Sam by having nothing on the panel, neyther? But you must either have armorial bearings or nothing, Si, said the coach-builder. No I needn't now. I'll have a coon a-sittin on a rail, with a couple of free enlightened citizens on each side, wolloppin their niggers with one hand, and holding out the peevless flag of freedom with the other. Any motto, Sir? said the tradesman. No; I guess I ain't a-goin' to have a motto—nothin' but a few written on a scroll at the bottom—'America expects every man to larrup his own nigger.' So you see, it won't be one of them aristocratic feudal humbugs of coats of arms; but a right down, straight up; good, democratic emblematic pictur, and an ornament besides."

CURE FOR CHOLERA.

The British Ambassador, Lord Ponsonby, in a letter to his brother, the Bishop of Derry, states, that "to his own knowledge, dissolved camphor proved to be a certain cure for cholera, both at Paris and in Germany; and if taken in time, the cure is generally effected before it is possible to procure a physician—that is, in less than an hour." In confirmation of this, J. T. Duncan, Esq., an eminent medical authority, states, that he found Sir J. Murray's Fluid Camphor by far the most effectual preparation—a wine-glassful, every five minutes, produced warmth, perspiration, and a manifest decrease of sickness and of cramps, with rapid revival of spirits and circulation.