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# THE CROSS.



NEW

SERIES.

VOL. 1.

No. 33.

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.

HALIFAX, AUGUST 23, 1845.

## CALENDAR.

Aug. 24—Sunday XV. after Pentecost—Vespers of the following day.  
 ... 25—Monday—St. Bartholomew, Apostle.  
 ... 26—Tuesday—St. Zopherinus, Pope and Martyr  
 ... 27—Wednesday—St. Joseph of Calasanctius.  
 ... 28—Thursday—St. Augustino, Bishop, Confessor, & Doctor.  
 ... 29—Friday—Beheading of St. John the Baptist.  
 ... 30—Saturday—St. Rose of Lima—Virgin.

## ORIGINAL.

### VISITATION AT DARTMOUTH AND CHEZETCOOK.

On Sunday last the Bishop held a Visitation at Dartmouth. After Mass had been celebrated by the Rev. Mr. Kennedy, Dr. Walsh explained the objects of an Episcopal Visitation. He then addressed an instruction on the Sacrament of Confirmation to those who had been prepared to receive it, and imparted an Indulgence to all the faithful present. The holy rite of Confirmation was administered to 67 persons, 8 of whom were converts. After a brief exhortation to those who had received the Holy Ghost, the ceremonies of the morning concluded, with the Episcopal benediction.

At three o'clock, the Bishop presided at Vespers, and incensed the Altar during the Magnificat. At the close of the service he was attired in black Cope, &c., and went in procession with the Clergy and people to the neighbouring Catholic Cemetery, where he pronounced the absolution over the faithful departed, with the usual ceremonies. Several hundred persons were present, and

the picturesque situation of the grave-yard, which commands an extensive view of the town and harbour of Halifax, added not a little to the interest of the scene. The effect was considerably heightened when the procession slowly defiled down the Cemetery hill, on its return to the Church, during which the Psalm *Miserere* was recited. The prayers, and beautiful remembrance of the dead, which form a portion of the Episcopal duties at the visitation of a parish, afford a striking proof of the pious solicitude of our Holy Mother, the Church, for the happiness of all her children. Her anxious prayers, and devout offices, follow her beloved children even beyond the tomb. The great respect shown to the remains of the Christian, the holy lustrations, the offerings of incense—all attest the doctrine of the Church with regard to the sanctity of our bodies. During life they are signed, sealed, and dedicated, as Temples of the Holy Ghost, and Tabernacles of our adorable Redeemer. In Baptism we are made members of his mystic Body, the Church—in the holy Eucharist we are incorporated with his natural Body; nay, we are in some measure deified by this ineffable union. It is most reasonable therefore, that the Church should pay all manner of respect to Bodies so highly honoured. Let us learn from the respect with which she treats them when dead, the reverential care with which we should guard them from defilement during life.

Though the Church extends her veneration to the remains of all her departed children, she pays most especial honour to the relics of those who have died in the odour of sanctity. The elegant Christian poet Prudentius (A. D. 406) frequently records the devotion which the faithful of that period exhibited towards the relics of the saints. Amongst other honours, flowers were strewn, and perfumes sprinkled at their shrines and altars :

" Nos tecta fovēbimus ossa  
Violis et fronde frequenti  
Titulumque et frigida saxa  
Liquidō spargemus odore."—*CATHEN. x.*

At the close of the Visitation at Dartmouth, the Bishop and six of the Clergy were hospitably entertained at dinner in the Glebe House, by the new Pastor.

Early on Monday morning the Bishop and the Rev. Mr. Kennedy set out for the interesting French settlement at Chezetcook. They arrived about eleven o'clock, and found the entire population drawn up to receive them. The men presented arms. When the Bishop drew near all knelt to receive his Blessing, and after he had passed a *feu de joie* was fired by the musqueteers. Nearly twenty years have elapsed since the last Visitation at this secluded spot, and the exultation of the poor people knew no bounds. The Church was speedily filled, and Mass was sung by the Rev'd. Mr. McDonnell. The opening ceremonies of the Visitation were then gone through, and the Bishop addressed the congregation in French for a considerable time. The Confessions of those who were preparing for Confirmation were heard during the day and in the evening. At four o'clock solemn Vespers were chaunted, and at the conclusion of the service, preparations were made for the benediction of the Cemetery which adjoins the Church. All advanced in procession to the largest of the Five Crosses which were planted in the ground, and the entire ceremonial was performed by the Bishop, according to the Roman Pontifical. The good Acadians seemed highly impressed with the solemn grandeur of the religious rites, and were made particularly happy on seeing their last resting-place so hallowed by the prayers and benediction of the Church.

On Tuesday morning the whole neighbourhood was astir at a very early hour. Picturesque groups

were advancing in all directions from the surrounding hamlets towards the House of God. At nine o'clock High Mass was offered up by Dr. Walsh attended by Rev. Mr. Kennedy as Deacon, and Rev. Mr. McDonnell, as Subdeacon. The village choir sang the *Gloria, Credo* and other parts of the Mass with considerable precision and effect. A great number of those who assisted in Church received the Holy Communion from the hands of the Bishop.

Mass being ended, his Lordship was vested in White Cope, &c., for the holy rite of Confirmation. He then delivered an exhortation to those who were about to be confirmed, on the nature and effects of that great sacrament. Thirty-seven persons were afterwards confirmed, and a distribution of religious pictures, emblems and beads, was made amongst the congregation.

At one o'clock a Parochial Meeting was held, the Bishop in the chair, when various resolutions respecting the interests of religion in the Parish were entered into. Amongst other things the erection of a new and spacious Church was unanimously resolved. The whole parish again proceeded to the Church, Benediction of the Most Holy Sacrament was given by the Bishop who before his departure highly complimented the people on their zeal and devotion to our holy religion, and promised soon to revisit them for the purpose of confirming a great number of persons who could not then be prepared, in consequence of the recent change of clergymen in the district. At his departure the whole congregation again lined the road on their knees to receive the pontifical benediction, and thus at the close as well as throughout the progress of the visitation exhibited an edifying spectacle worthy of the purest ages of Faith."

"We feel that too much cannot be said in favour of this interesting people. Every Catholic in the Province should be proud of them. With all the homeliness of their old French costume, so quaint and singular, they have preserved a noble simplicity and purity of morals which are seldom witnessed in these degenerate days. We were sorry to learn that the approach to their beautiful township is in such a wretched state of repair, and that their temporal interests in this respect have been much neglected. An allocation by the Province for the

construction of a proper road, especially from Lake Porter to Chezetcook, would be an act of justice as well as humanity, to a highly-deserving and well-conducted people.

### ROBBERY AT ST. MARY'S VESTRY.

On Thursday night last some wicked wretches got in through the exposed part of the Cemetery at St. Mary's, and effected an entrance into the New Vestry by one of the large Gothic windows. Here they forcibly broke open a chest, rummaged in various directions, and carried off two Thuribles and other articles connected with Divine Service to the value, as at present supposed, of about Ten Pounds. However, the things abstracted cannot be worth much to the thieves, so that this daring outrage is as wanton and profitless as it has been sacrilegious. We earnestly hope that the dastardly perpetrators will be brought to condign punishment. Robberies of any kind, not to speak of housebreaking and sacrilege, are of very rare occurrence in this orderly community, and if those persons who have been guilty of the above shall be detected we can well imagine that the execrations of the entire public will not be their least punishment.

### LITERATURE.

#### MAXIMS AND EXAMPLES OF THE SAINTS.

Continued.

In these days of shallowness and scepticism, men pride themselves on calling everything into question, as if they proved their claim to wisdom according to the measure of their unbelief. But those who dive a little deeper into things, will not be so ready to admit the claims of modern insolent writers. They will find that our ancestors had heads as sound, judgments as cool and unprejudiced, at least, as any of these moderns; and the more they examine, the more reason will they find for attaching weight to their testimony. In my intercourse abroad with diverse holy and religious monks, I have seen and heard enough to convince me that many things take place in this world of a supernatural order. Nor do I believe there ever has been a period in the history of the church, when our Lord has not borne testimony to her divine truth, and to the admirable sanctity of many of her children, by evident and glorious miracles. This is the faith of the church; and who shall gainsay the teaching of that society, that carries with it the experience of eighteen centuries, the immutable promises of God, the attestations of

innumerable martyrs, and the consent of nations? To him who believes the words of the holy gospel, 'The works that I do shall they do also, and greater than these, &c.' (I speak not now to the unbeliever), the conclusion will be clear, and humble faith will bow with submission. Keeping this promise in view, the Christian will not find it difficult to believe even the most wonderful histories in the lives of the saints: at all events, his spirit will not be that which loves to question every thing, still less that which treats the testimony of devout writers with levity or scorn. To the humble observer of the ways of Divine Providence, enough occurs every day to prepare him for any manifestation of the power of God: not to say that there is not a state in Christendom in which even in our own times many wonderful miracles have not taken place: witness the glorious appearance of a vast cross of fire in the heavens at Migne, near Poitiers in France, in the year 1826, an event which was attested on oath before the bishop of the diocese, by several thousand eyewitnesses.\* Josephus relates the prodigies that appeared in the heavens before the downfall of Jerusalem; and who shall say that this sublime apparition in France did not portend the approaching calamities that have since fallen upon that kingdom, and upon Europe? In the years 1830 and 1831, blood miraculously flowed from the arms of S. Nicholas, at Tolentino in Italy, and the circumstance was solemnly attested by the bishop, the clergy, and the magistrates, of that city. History records that similar prodigies have taken place at Tolentino, whenever any calamities were about to befall Christendom. S. Nicholas has been dead above five hundred years. I myself had the consolation to visit his shrine; and I heard from several individuals, with tears in their eyes, the affecting recital of the miracle. Who does not call to mind the wonderful manifestations of God's power at Rome and at Ancona, during the period of the French Revolution, in the year 1792? Innumerable images of our blessed Redeemer, and of his Virgin Mother, were seen to move their eyes, and some even to weep. Nor were these events seen only by a few; they were beheld and attested by thousands.† The miracles that God has performed by means of the holy prince Hohenlohe are known to all, and some of them have been wrought even in England. These are facts so notorious, that no one can call them in question; nor is it in the power of profane ridicule to throw a doubt over their authenticity. At the same time, it will always be true that the Catholic Church does not oblige her children to believe any miracles but those recorded in the sacred scriptures; she leaves it to the discretion of each individual to ground his conviction on the evidence which has come before him: though

\* La Croix de Migne, vengee de l'incredulite du siecle. Published at Paris, in 1820.

† Account of the miraculous events at Rome in the years 1790 and 1793. Published at London, by Keating and Brown, Duke-street, Grosvenor-square.

it would not be an act of piety, or worthy of praise, for any one to speak lightly of such miracles as have been honoured by the approbation of the Holy See.

But there is still another question, to which it is necessary to reply, Whether we are bound to imitate all the extraordinary actions and penances of the saints recorded in this book? Undoubtedly not: they are recorded more to excite our admiration, and to fill us with humiliation, when we reflect upon our own distance from their holiness and perfection, than to induce us to adopt a line of conduct exactly similar. The Church constantly teaches, that it would not only be imprudent, but even presumptuous, to undertake such extraordinary actions, without at least the advice of an experienced confessor, or a particular inspiration from God. We ought to avoid singularity as much as possible, and in all things to make humility and obedience our guides. But when we read of the wonderful penances of these great servants of God; when we behold how much they did to insure their title to the kingdom of heaven, how they wept and lamented over even the smallest failings, and with what rigour they chastised their innocent bodies, shall we not reflect on how very little we do to gain eternal happiness? We know, indeed, that of themselves, independent of the merits of Jesus Christ, our good works can be of no avail to our salvation, and that unless we have been justified and placed in the state of grace through his most precious passion and death, we cannot make one step towards heaven; still 'He who has redeemed us without our aid, shall not save us without our co-operation;' and, therefore, our grand aim should be to heap up as great a treasure of merits as possible, imitating the example of our blessed Lord, his sweet Mother, and all the holy saints of the heavenly court. The joys of paradise are not to be obtained but by those, who do continual violence to themselves, mortifying all their natural inclinations and desires, firmly purposing to die a thousand times, than ever to offend our Lord by a mortal sin. Those, who before their conversion have frequently offended God with grievous sins, should think on the severe penances which the saints performed for even venial sins. Ah! how that angelical youth, S. Aloysius Gonzaga wept for a few idle words which he had uttered in his infancy, before he was capable of committing a formal sin! What cruel disciplines did he not inflict upon his innocent flesh! How such considerations should humble and confound us! How little do we perform for the love of Jesus Christ, who shed the last drop of his blood for the love of us! How many saints in the Catholic Church have preserved their baptismal innocence, and have carried their white robe, according to the awful charge of our mother, the church, clean and unspotted before the judgment seat of Christ! and yet was it ever heard that any one attained this blessedness without unceasing mortification and sharp penances? If, then, these holy acts of violence be so needful for those, who by the

grace of God have always preserved their innocence, in order to maintain them in the state of grace, and to enable them to make advances in virtue; what shall we not say of those, who have fallen into repeated mortal sins after baptism, and have not been converted until perhaps late in life? Do not such considerations as these suggest any motives for holy fear and greater exertions? Our blessed Lord declares that the gate of heaven is narrow, and that few go in thereat. Why so? Because few meditate upon his life, and the lives of the saints; because men seek rather to gratify the slothful inclinations of corrupt nature, than to follow the maxims of our holy religion. I cannot conclude these few remarks, without again begging the kind indulgence of the reader, humbly entreating that he would remember in his prayers, if it be but for once, the unworthy Translator. And may our Divine Lord vouchsafe a blessing to this book; infusing into the hearts of those who shall read it, a more earnest desire to love and serve him in imitation of his holy saints.

AMBROSE LISLE PHILLIPPS.

## PERFECTION.

It is necessary to begin with a vigorous and constant resolution to devote oneself entirely to God, protesting to him in a tender and affectionate manner which should spring from the bottom of your heart, that for the future you desire to belong to him without reserve; and afterwards to make frequent renewals of this same resolution.—S. FRANCIS OF SALES.

Exactly such was one of the methods much inculcated by S. Philip Neri for the acquiring of perfection, and he himself practised it frequently—the often renewing our good determinations. S. Francis of Sales from time to time practised this renewal of spirit, and always conceived from it new desires of serving God better. The venerable John Berchmans, from the first moment that he entered into the religious state, planted in his heart a real determination to become a saint; and afterwards not only kept up his pious practices and resolutions, which he had undertaken to this end, but also every day applied himself with fresh vigour to his spiritual advancement. It happened that a holy religious was once giving the spiritual exercises in Torre di Specchi at Rome, and a certain nun, named sister Mary Bonaventura, who lived a worldly life, would not be present at them: at length, after many entreaties, the father induced her, and ever at the first meditation on the end of man she was so affected, that he had scarcely finished, when she called him, and said, 'Reverend father, I desire to become a saint, and that too as soon as possible;' and having withdrawn into her cell, she wrote these same words on a piece of paper which she fastened to the foot of her crucifix, and from this moment she devoted herself with such fervour to the exercise of perfection, that when she died, eleven months after, it was judged proper to write her life.

Above all things our Lord desires of us, that we be altogether perfect, to the end that we be of one same spirit with himself. Let us look and see how far distant we are from attaining this point.—S. THERESA.

The blessed father, Peter Faber, the companion of S. Ignatius of Loyola, a man greatly esteemed by S. Francis of Sales, used to think on this, that Almighty God greatly desires our spiritual advancement, to which end he made it his study to go on always advancing, and never to let a day go by without making some progress in virtue, by which means he attained a great height of perfection and a great reputation for sanctity. S. Pacomius and S. Anthony used to admire the virtues of others, to the end that they might be excited to gain them themselves. The venerable sister Mary Villani, on the festival of S. Francis, for whom she had a great devotion, had the following vision: The saint appeared to her, and conducted her to a lofty place, the most beautiful she had ever seen; in order to enter within, it was necessary to climb over four very high walls, which, as the saint declared to her, signified four degrees of perfection. He made her climb over the first wall, in which she found great difficulty, and he told her that this was the first degree of perfection, called purity of conscience, which bordereth upon angelical purity, when the soul becomes as a little child of three or four years old, and enjoys a pure and holy serenity, and does not ever think ill of the actions of others, nor cares to hear any thing of what does not belong to her proper condition, every thing else appearing to her foreign to her purpose. He then made her climb over the second wall; saying to her that he hath reached the state of purity of conscience, is rendered capable of prayer and of true love, which is the inseparable fruit of prayer; and here he discovered to her the qualities of the true lover, which are, to be pure, simple, detached, and firmly rooted in the truths of the one only God, who cannot communicate himself but to those souls which have the aforesaid purity. Then he made her climb the third wall, which is that of the cross and of mortification, saying to her that from purity and love the soul passes on courageously to take up the cross on her own shoulders, and to be crucified; and that in order to arrive at this state, it is necessary to acquire four principal virtues: to wit, a true mortification of all vices and of every earthly affection; a perfect poverty of spirit, through which one tramples under foot all temporal goods; a living death, with which dying to oneself and to all the affections of sense, one lives in a total annihilation; transformed into the image of our crucified Lord, so that one can say, "vivo ego, jam non ego, vivit vero in me Christus." I live, know not I; but Christ liveth in me. The soul having once come to this state, she appears to

herself to have an absolute sway over the world, and she supports sufferings and crosses in such a manner, that she appears to herself no longer capable of feeling them, so sweet and light are they unto her. The fourth wall, concluded the saint, is the state of true and perfect union.

I hear many speaking of perfection, but I see it practised by few; each one has his own ideas about it; some make it consist in simplicity of dress, others in austerities; some in alms deeds, others in frequenting the sacraments; some in prayer, others in passive contemplation, or in extraordinary graces; but all equally deceiving themselves, taking the effects for the cause, and the means for the end. I, for my part, know of no other perfection than that which consists in loving God with all our heart, and our neighbour as ourselves. He who imagines to himself another kind of perfection deceives himself, since the whole collection of the other virtues without this love is but as a heap of stones; and if we do not enjoy quickly and perfectly this treasure of holy love, the fault arises from ourselves; because we are too backward and slow towards God, and never end with devoting ourselves entirely to him as the saints did.—S. FRANCIS OF SALES.

Who does not see from this, that the perfection of this same S. Francis of Sales, could not but be most true and sublime, seeing that his love towards God and his neighbour was so great and so pure? The same also may be said of S. Vincent of Paul, and of many others. How truly admirable was S. Mary Magdalen of Pazzi, in these two respects; to such a height had she arrived in the love of God, that, not being able to resist the excessive ardours of this divine fire, she was sometimes constrained to cool her breast with linen cloths, soaked in cold water; and so great was her love towards her neighbour, that she desired and procured his good much more than her own.

All perfection is founded upon two only principles, by attending to which, if we fulfil the daily duties of our state of life, we shall assuredly arrive at the very height and fullness of it. The first is a most complete contempt for all created things, and, above all, of ourselves; from which contempt we may derive in practice a complete detachment and forsaking of all created things, both as to the affections with a resolute determination of the will, and in reality when and where there is a necessity for that, and at the same time, above all, a complete contentment and joy whenever our Lord deprives us of the sense of his presence or of any thing else whatsoever. The second principle is a most lofty esteem of God, which easily is acquired by considering with the light of faith, how he is all-powerful, our chief good, our end, and that he hath loved us in all things both in the order of nature and of grace, and in particular that he calleth each one of us, and conducteth us with a singular vocation unto the highest degrees of perfection. From this esteem will farther spring up a promptness and a great submission of the heart, and of the whole man to the divine will, to adore it, and to accomplish all that which it wills of us to his greater glory, without any regard to our own interest, much as such a duty is even holy; and at the same time a complete conformity to the divine will, so that it be the scope of all our designs, affections, and actions; by these means the soul arriveth at union, now no longer mystical through the means of raptures and elevations of the mind and vehement affections, but solid and real and universal by means of a will sovereignly conformed to that of God, through perfect love, which urgeth us to act bravely altogether in and for God. And of this we are all capable, and to this we may all securely arrive, though infallibly not without crosses.—FRANCIS GAZIANDI

This was always the principal study of S. Vincent of Paul, well to strengthen and perfect himself in these two principles, because, believing himself through his profound humility to be altogether incapable of great things, he aimed at nothing but the faithful fulfilling of those obligations which a true and perfect Christian lies under towards God; and because illuminated by the spirit of God, he knew that all Christian perfection depends upon the good use of these two principles, he sought above all things that they should well penetrate and be established in his soul, so that they might serve him as a direct rule and a secure guide in all his actions; and well did he succeed in his undertaking, since Almighty God, who exalteth the humble, was not content to conduct him to that degree of perfection to which he himself had aimed, but vouchsafed to raise him to a degree of sanctity as solid as it was exalted, and so to say, quite singular; since the number of those is certainly small, who without the aid of extraordinary lights of divine grace have reached so elevated a degree of holiness, as that to which this humble servant of God attained.

#### FUTURE EXISTENCE.

One of the most glorious truths ever made known to the human mind, is that of man's existence hereafter in that incorruptible and immortal state where "they neither marry, nor are given in marriage, neither can they die any more; but are children of God, being children of the resurrection." Heavenly assurance!—Who can listen to it without emotion, and not feel thankful for his existence.

And yet they have been, and they are still to be found those who pretend to be satisfied with this existence alone, and who expect like the beasts to lie down at the end of their earthly race and perish for ever in corruption! And all this too, with what is called a philosophical composure! Heaven of heavens! If this is *philosophy*, we pray God to preserve us from its contaminating influence all the days of our appointed time. There is a mortal poison in the thought which outweighs all the enjoyments earth can afford. What!

"Shall man alone, from whom all else revive,  
No resurrection know? Is man alone  
Less privileged than grain on which he feeds!  
Is man, in whom alone is power to prize  
The bliss of being; or with previous pain  
Deplore its period; by the spleen of fate,  
Severely doomed death's single unredeemed?"

Away degrading thought! We were never made to indulge in such miserable forebodings, and he who does, commits an outrage on human nature. There is enough, amply enough within and around us, to give the falsehood to every such suspicion. We say in the beautiful language of Bulver, "It cannot be that on earth is man's abiding place. It cannot be that life is a bubble, cast up by the ocean of eternity to float a moment up-

on its waves, and sink into nothing. Else why is it, that the high and glorious aspirations, which lead like angels from the temple of our heart, are for ever wandering about unsatisfied. Why is it that the rainbow and the cloud come over us with a beauty that is not of the earth, and then pass off to muse upon their faded loveliness? Why is it that the stars which "hold their festival around the midnight throne," are set about our limited faculties; for ever mocking us, with their approachable glory. And finally, why is it, that the bright forms of human beauty are presented to our view, and then taken from us; leaving the thousand streams of our affections to flow back in Alpine torrents upon our hearts? We are born for a higher destiny than that of earth. There is a realm where the rainbow never fades—where the stars will be spread out before us like islands that slumber on the ocean, and where the beautiful beings which here pass before us like shadows, will stay in our presence forever.—*Star in the East.*

#### GRENADA.

There are now erecting in this island five entirely new Catholic churches, three of them of considerable dimensions. The one at St. George's, the capital, built by the indefatigable exertions of the Rev. T. Coyle, is capable of containing more than two thousand persons, and is nearly completed. We have had service there some time. Another, at Grenville Bay, of still larger dimensions, is progressing favourably, the Rev. l'Abbe Leon having just obtained a grant of £500 from the House of Assembly to enable him to finish the entire. The Rev. Samuel Power (whom I believe you know) of St. Patrick's, has also erected a handsome edifice entirely by the contributions of the labourers on the estates, and the same is in a fair way of being finished to his ardent wishes. The Rev. l'Abbe Regasse, of the joint parishes of St. Mark's and St. John's, is erecting one entirely new church, and considerably enlarging the other. The parish of St. David's has also been just filled up by the appointment of a young clergyman, who informs me that his people are ready to come forward and subscribe liberally towards the erection of a new church and presbytery. This last parish had been for some time under the charge of the Rev. T. Coyle, whose exertions in this and his own parish, under a tropical sun, have, I fear, injured his constitution, and render repose absolutely requisite. When I mention, also, that at Carriacore, within the government of this island, the Rev. Mr. Taboni, a Maltese clergyman, is erecting a church and presbytery, I think I shall have given you an account of prosperity which is unparalleled in Christendom, in a country containing thirty thousand inhabitants—twenty thousand indeed of whom are Catholics, but chiefly labour-

ois on the estates. When I also inform you that no sum of money is given for the support of our clergymen, and that only two grants have been made, one of £500 and the other of £650, you will be ready to admire, as I have often done, the liberality of this good people. I see, by your excellent journal, that a new organization of the Catholic Institute is about to take place. We are much in want of books, and the means at present fail us. I have no doubt, however, our worthy Bishop will state this part of our case better than I can. I should be glad to know the result of the new plans of the Institute, and whether by some means we might not become benefited by such institution.—*Correspondent of the London Tablet.*

**THE DEATH OF A CHILD.**—No one feels the death of a child as a mother feels it. Even the father cannot realize it thus. There is a vacancy in his home, and a heaviness in his heart. There is a chain of association that at set times comes round with its broken link, there are memories of childhood, a keen sense of loss, a weeping over crushed hopes, and a pain of wounded affection. But the mother feels that one has been taken who was still closer to her heart. Hers has been the office of a constant ministrant. Every gradation of feature has developed before her eyes. She has detected every new gleam of intelligence. She heard the utterance of every new word. She has been the refuge of its fears, the supply of its wants. And every task of affection has woven a new link and made dear to its object. And when it dies, a portion of her own life, as it were dies. How can she give him up with all these memories, these associations? The timid hands that have so often taken hers in trust and love, how can she fold them on her breast and give them up to the cold clasp of death? The feet whose wanderings she has watched so narrowly, how can she see them straightened to go down into the dark valley? The head that she had pressed to her lips and her bosom, that she had watched in burning sickness and peaceful slumber, a hair of which she could not see harmed. Oh! how can she consign it to the dark chambers of the grave? The form that not for one night has he beyond her visage or her knowledge, how can she put it away for the long night of the sepulchre, to see it no more? Man has cares and toils that draw away his thoughts, and employ them; she sits in loneliness, and all the memories, all these suggestions, crowd upon her. How can she bear all this? She could not were it not that her faith is as her affection; and if the one is more deep and tender than in man, the other is more simple and spontaneous and takes confidently hold of the hand of God.

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### General Intelligence.

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From the London Tablet.

#### FRENCH CORRESPONDENCE.

Paris, July 9, 1846.

Ever since last Saturday the whole French press has been in an extraordinary state of excitement, and the Catholics were in a state of despondency. But since yesterday the latter are in a very different condition; and by the time my letter reaches you, the former will probably be in an uproar. In one plain and single word, the whole news published by the Government relative to the

negotiations with Rome is nothing less than a downright *untruth*. You may rely with the greatest certainty upon the information I am about to give you, as I obtained it from the very best sources. A note to the same purpose is published to-day in the religious papers, though from obvious reasons it cannot be so explicit as my own communication.

A few days ago the *Univers* published a letter from a correspondent in Rome announcing that the extraordinary congregation for ecclesiastical affairs had opined that the Pope should abstain from interfering in the Jesuit question, as it was one of Constitutional rights and liberty. M. Rossi, it is well known, has been sent to Rome to obtain an order for the Jesuits to leave France, as their existence is incompatible with the feelings of the country. The answer was, therefore, a signal defeat, and every one rejoiced at the same policy of the Holy See. The very Radical papers seemed to think it a very natural thing indeed. All of a sudden, the *Presse*, a paper most particularly devoted to Louis Philippe, and that has obtained great popularity in France on account of its cheapness and its immoral novels,—the *Presse* published a short note announcing that the Pope had consented to the expulsion of the Jesuits. The General of the Order was to command them to sell all their property and to leave the country. The *Messenger* officially repeated the news, the *Debats* rang forth peals of triumph, whilst the Opposition papers already hissed and groaned at the papal weakness. Papacy was an old, decrepid institution, worm-eaten, and fit for nothing else but by every Government party that should come uppermost. In the meantime the French Court was in a frenzy of joy. The Nuncio was complimented by the King himself upon the wisdom of the Pope, though he had not received from Rome a single word to the purpose. Only do, for an instant, think of his excruciating anxiety. Now comes the best part of my story.

The day before yesterday a courier arrived in Paris with letters for the Nuncio, who found out at last that M. Rossi had been all along telling—a falsehood. I must say the word. He had endeavoured to play upon the fears of the Papal Government; the prejudices and bad passions of France would not allow the Jesuits to remain in the country; should Rome persist in refusing to recall them, the consequences might be disastrous for religion itself, and the fortunate reaction of late years would certainly retrograde back to the infidel fanaticism of the Restoration. Besides, the French Cabinet had contracted an engagement; the interpellations of the 3d of May had forced it to promise the execution of the laws. An unfortunate circumstance, indeed! but what could be done? Most certainly the Pope must trust Louis Philippe



after all he had done for religion ; but here his very crown was at stake ! Most certainly, the Pope would take into consideration the critical circumstances in which the Government were placed, though much against their own inclination.

To this a very proper reply was made. The matter was a matter of right and freedom, not a matter of religion ; it would be odious indeed to sacrifice one of the most perfect orders in the world merely to cover the dastardliness of a half-religious, half-infidel Cabinet. Not one single principle, not one single question of right should be given up ; but if the Government were really in such a predicament, well, let the ambassador apply to the General of the Jesuits. So that M. Rossi, the quondam Italian refugee, the quondam Genevan professor, and the quondam professed enemy to the very name of Jesuit, was obliged to treat with the General of that cursed Order ! to acknowledge him as a political power ! The Pope will not interfere, but should the General of the Jesuits think proper to adopt any measure in the full display of his own independence, acting as a superior, yielding,—like a true Christian, Catholic Priest, and Religious,—something to circumstances, why then, to be sure, let M. Rossi apply to him ! And M. Rossi did apply to the General ; he did beg and crave, and entreat for the recal of the Jesuits, but the recal was refused ! He did beg, crave, and entreat for a petition of principle ; but the petition, but the right, was absolutely denied ! M. Rossi did then beg, crave, and sue at least for the shutting up of the noviciate houses. But here the General merely replied : “ And how will France do without missionaries for Oceania ; for the Rocky Mountains ; for China ; for Cochin China ? The Jesuits furnish more priests for that dangerous service than other orders : are you, then, so very rich in zeal and devotedness as to give up such a precious source of information even in a political view ? You see the noviciates must continue to subsist in France as well as elsewhere, for they are true seminaries for martyrdom.” Here again the ambassador was obliged to give up his claim, but objected that something must be done as the Government was bound. The General replied, that if such was the case, he would certainly do something, but without abandoning one title of his rights, or those of his brethren. Merely as a prudent concession to the folly of the times, he would consent to diminish the importance of three establishments in France, viz., Paris, Lyons, and Grenoble, on condition that the rest should remain upon their present footing.

Such is the true and only true state of the case, notwithstanding all that the Ministerial journals

may say to the contrary. The total difference between this version and the former is too glaring to require any comment upon the subject : but it is impassible not to be struck with the hypocrisy of M. Rossi and his barefaced talent for invention, not to give it a more proper name. The discomfiture of the Cabinet is complete. It has thus abandoned the ground of Gallicanism ; it has applied to the spiritual power for support in its nefarious plans, as the only method of accomplishing them ; and that power has refused, absolutely refused to have anything to do with the matter. What is to become henceforward of its momentary alliance with anarchical and infidel factions is difficult to say, but one thing certain is that its dastardly conduct has met with due punishment. The Catholics will more than ever rally round the standard of St. Peter more than ever do they feel comforted and disposed to fight the good fight. The terror, the heartfelt pain, the damp with which they were struck at first, show how exquisitely alive they are to the honour of religion. On last Sunday I conversed with several of our most eminent defenders, and their feeling of alarm and sorrow was universal. One of them told me, no later than yesterday : “ For eight long hours (until he became acquainted with the real circumstances,) I experienced more poignant grief than I remember having suffered during the course of my whole life.”

With these words I shall close my letter as they are a very proper test of the sentiments that prevail here among true Catholics when their faith or religious interests are in jeopardy.

#### CINCINNATI.

We are happy to notice the arrival of the Packet ship Zurich, at New York, after a remarkably fine run of 29 days from Havre. Rev Mr Machebeuf, with a brother priest from the diocese of Clermont, and a band of eleven ladies of the order of the Ursulines, from Beaulieu and Boulogne, in France, were on board this vessel, for our diocese. There are various towns in Ohio much in want of schools for young girls. Toledo, Canton, Chillicothe, Cleveland, Dayton, Hamilton, Fayetteville, present claims which, though they cannot be all satisfied at this time, shall, by no means, be forgotten.

We understand the superior of the Ursulines is a native of the city of London, and a convert from Protestantism. Two of the novices are also natives of England.

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