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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.

'Is the Church likened unto a house? It is placed on the foundation of a rock, which is Peter. Will you represent it under the figure of a family? You behold our Redeemer paying the tribute as its master, and after him comes Peter as his representative. Is the Church a bark? Peter is its pilot; and it is our Redeemer who instructs him. Is the doctrine by which we are drawn from the gulph of Sin represented by a fisher's net? It is Peter who casts it; Peter who draws it; the other disciples lend their aid, but it is Peter that presents the fishes to our Redeemer. Is the Church represented by an embassy? Saint Peter is at its head. Do you prefer the figure of a Kingdom? Saint Peter carries its keys. In fine, will you have it shadowed under the symbol of flock and fold? Saint Peter is the Shepherd, and Universal Pastor under Jesus Christ.' S. Francis of Sales. Controv. Disc. 42.

CALENDAR.

- May 14—Sunday—III after Easter, Patronage of S Joseph, Doubt class com &c
- 15—Monday—S Isidore C Doubt Sup
- 16—Tuesday—S Ubald B C Semid
- 17—Wednesday—S John Nepomucene M Doubt
- 18—Thursday—S Venantius M Doubt
- 19—Friday—S Peter Colesimo P C Doubt cum &c
- 20—Saturday—S Bernardine of Sienna C Semid

LETTERS

By the Right Rev. JOHN HUGHES, D. D., Bishop of New York, on the importance of being in Communion with Christ's One, Holy, Catholic and Apostolical Church.

LETTER IX.

DEAR READER—

82. The whole of this subject of the Church, certainly the most important in the entire range of Christian theology, may, after what has already been said, be comprised in a few paragraphs. The great difference between Catholics and Private Reasoners is this: the former naturally, and by the institutions of Christ, look for the truth of Revelation in and through that Visible Society of men originally receiving it from Him, and perpetuated with a moral identity of continuation, until the present day. The Private Reasoners, on the other hand, discard this Society altogether, and seek for the truths of Religion without its intervention, prepared to build up what they call a Church formed from the results of their individual private interpretation of Holy Scripture. The Church of God on Earth is composed of men, but to these men Christ imparted the deposit of eternal truth, with command to preserve, and authority to propagate, the same until the end of the world. Now Catholics know, as well as Private Reasoners, that men, as such are fallible—but, they do not suppose, with Private Reasoners, that the fallibility of man's nature is to triumph over the wisdom and the power of Christ in the preservation and perpetuation of those saving truths which were originally communicated by Him for the salvation of the world, and the knowledge and certainty of which were as essential to all generations, as they were to that in which he spoke and taught.

83. Remark accordingly; that the Holy Scriptures and the early Christian writers, in their reference to the doctrines of Our Saviour, constantly point to the Society that had received these doctrines, and never, at least in a sense that would exclude the Society, to the doctrines themselves in the abstract. The principle involved in this mode of reference is analogous to that by which one would reach the soul of some fellow-being. Man is so constituted that he can take cognizance of the body in which it dwells, but not of the spirit itself, except through its manifestations in the body. Now, the inspired written word of God frequently designates the Church as the Body of Christ, as if to adapt the great institution of His spiritual Kingdom on the earth to the actual condition of our nature, so that we may not, like the Private Reasoners, be as children tossed to and fro, by every wind of doctrine, looking for the Spirit; but that seeing the Body around us, and in the midst of us, wherever the Church is found, from the rising to the setting of the sun, we may there find with certainty what they seek for elsewhere in vain. Where the body of Christ is, there is His Spirit, there are His promises, there is His Doctrine;—and as the soul in man manifests itself through corporeal faculties, so also the truth, and the teaching and the knowledge of God, as the soul of the Church, exhibit themselves in a sensible

manner through the organic faculties of this, Christ's mystical Body. The Church's manner of teaching is human, and such also was the manner of the Apostles, and of the Saviour by whom she has been founded, but this is only her earthly phase, this is only the process of bringing out to the visible world, the Divine light, once kindled, and now inextinguishable in her consciousness, and in her intelligence. The medium, if you please, dims in the transition, the brightness of the heavenly illumination which it transmits, but in this it is fitted and adapted to the feebleness of human vision, so that, when the eye of the mind comes to rest upon the awful mysteries which the Church teaches, the economy of God's institution is such, that the brightness does not overwhelm us. Men live and move in the light of day, but it comes to their sight reflected and not by direct beams, as if their eyes were strong enough to encounter the glare of the noon-day sun.

84. The Church is composed, therefore, of two parts, the one representing the Body of Christ, the other His Soul. Inasmuch as this Body is composed of men, it is human, but inasmuch as it is animated by the Spirit of Him whose Body it is, the Church is Divine. She proceeds in all her official acts either in determining the truth that God committed to her keeping, or in condemning the error specially opposed to any portion of that truth, in a two-fold manner. The first decision which she ever gave, in her corporate capacity, is that recorded in the fifteenth chapter of the Apostles Acts; when some "coming down from Judea, taught the brethren that except you be circumcised after the manner of Moses, you cannot be saved." Here was a small specimen of what we have called Private Reasoning. Paul and Barnabas were present, and for a moment involved in the discussion. But, instead of deciding the question, either by appealing to the Bible, or to the authority of inspiration, which St. Paul undoubtedly possessed, the matter is referred to the Church in the aggregate of her prerogative. This is the proceeding according to the human form of the Body of the Church. Statements and counter-statements, having, no doubt, been submitted; diligence having, no doubt, been observed, and pains taken, after a human manner, to sift out from the extraneous matter, the true and precise proposition on which a decision was solicited. This done, the Church is about to pronounce, and Peter, in the name of the Church, utters the decision also, in a human manner, but, at the same time, with a direct leaning on the Divine and invisible element which constitutes the source of her eternal inerrancy.—"And when there had been much disputing, Peter rising up, said to them My brethren, you know that in former days God made choice among us that by my mouth the gentiles should hear the word of the Gospel and believe. And God, who knoweth the hearts, gave testimony, giving unto them the Holy Ghost as well as to us. And put no difference between us and them, purifying their hearts by faith. Now, therefore, why tempt you God to put a yoke upon the neck of the disciples, which neither our fathers nor we have been able to bear? But by the grace of the Lord Jesus Christ we believe to be saved, in like manner as they also. And all the multitude held their peace."—Acts xv., 7-12

This may be regarded as the preamble, or introduction, to the final sentence which the Church was about to pronounce. But when that sentence is to be uttered, you perceive that it is not men alone, since, in the 29th verse we read, "For it hath seemed good to the Holy Ghost and to us to lay no further burthen," &c.

85. This example, which is recorded in the inspired volume, must necessarily have taken place in the practice of the Church, anterior to its being committed to writing. The Church has never deviated from the practical rule here laid down by her founders. At whatever period error appeared and was advocated, so that any portion of the Church of Christ was liable to be led from the faith, by its delusiveness, the Church, either by the assembling of the ancients under the primacy of Peter, in the person of his successor, employed diligence to investigate and study more thoroughly the relations of the primitive doctrine on the question agitated, as also of the error opposed to that doctrine, and all this in a human manner—but when, finally, the sentence was to be pronounced, discriminating between the article which was of faith, and the new heretical proposition, the judgment was always substantially uttered in the same language—it hath seemed good to the Holy Ghost and to us. After the sentence was once pronounced, there was no excuse for those who forsook the Church and attached themselves to the Private Reasoners of the several ages that have since elapsed. And as the human body, when in a sound and healthy condition, drives forth the noxious humours, and repels the infectious that would taint it, so the Church, by God's appointment, economised the wisdom of its interior life, by removing all the excesses of private error, which would at once have deformed its comeliness and wasted the resources of its spiritual health, if they had been allowed to adhere to it. They might live or seem to live, for a little while, by the power of their late communion with her. But presently disputes among themselves, errors more extravagant than those first thought of—division and sub-division among them gave manifest evidence that in leaving the Church, they earned forth with them no perennial fountain of spiritual vitality. So it was with the Judaizers mentioned in the text, so with the Ebionites and the Nazareans. So with the Gnostics, the Nicolaitans, the Corinthians, the Basilideans, and Saturnians, the Valentians, the Marcionites, the Montanists, the Manicheans, the Sabellians, the Arians, the Nestorians, the Eutychians, the Pelagians, the Albigenses, the Wyckliffites, the Hussites, not to name thousands of other sects that seemed to live a little while, until the remnant of vitality which they brought forth from the Catholic Church was exhausted. Whilst they seemed to flourish, they were actually fading away—and so it is now with those who have seceded from the Church by the private reasoning of Calvin, Luther, Socinus, Cranmer, and the others. In the land of Luther, his followers have glided, almost unconsciously to themselves, into rank infidelity—whilst they read the Bible, however, and then reason upon it. In the land of Calvin it is the same. In England there is a genteel conformity among genteel people to certain statutory forms of religion—the ungentle, that is the lower classes, remaining enveloped in the thickest folds of brutal ignorance and vice. In this country the actual condition of Private Reasoners may be described in four words—Indifference in part, Fanaticism in part still, with a large portion of infidelity, on one side, and a small counterpoise of calm and sober "Religiosity" on the other. But whether you speak of Germany, Switzerland, France, or America, the word which expresses the general condition everywhere is Confusion! Confusion! Confusion!! That is to say, religious disagreement, religious controversies, religious divisions and subdivisions, to the end of the chapter. Such is the harvest which the enemy of truth is reap-

ing from the labors of those who were separated from the Church in the sixteenth century.

86. It is a great relief to the mind to turn away from this melancholy state of things among the private Reasoners to the calm, steady, and uniform course of the Church for a period of more than eighteen hundred years. She sends the same message of salvation to the east and to the west, to the north and to the south, until she will have delivered it to all nations, and have imbued with its heavenly meaning the hearts of all people, and tribes, and nations. When individuals, or even mighty nations with their rulers, prove themselves unworthy of such an inheritance, she cuts them off, be they prelates, kings, nobles, or peasants. She knows no distinction, and when such interests are involved she has no consciousness of fear, no calculations of the contingencies of futurity. Nor is it necessary that the cause should involve the denial of all her doctrines. It is enough that any one doctrine of the deposit of Christ's revelation should be obstinately denied, to entail that sentence by which the infected member shall be separated from her communion. If by an extravagant supposition of an impossible contingency, all the Bishops of France, Germany, and Italy, should deny obstinately any one doctrine defined by the Council of Trent, she would excommunicate them with greater pain, but with as little reservation as if they were but as Ronge in Germany, or Kirwan among ourselves. On the other hand, while she is animated with the most ardent and tender zeal for the gathering of souls into the fold of Christ, she could not abate one jot or tittle of her doctrine to secure the return of the nations that have fallen from her faith, to the conversion of the whole world. If she were capable of doing the one or the other, she would not be the Church that Jesus Christ, established on the earth.

87. These remarks, however, apply only to the deposit of faith over which she has no control, except, that of Divinely appointed guardian witness, and unerring expositor. Hence the distinction, in the Church betwixt matters that are of original and Divine authority, and those which result from ecclesiastical legislation. The Church had a right to arrange the outward form of her self-government according to the exigencies of time and of circumstances. Certainly when she offered the Holy Sacrifice of her liturgy at the tombs of her martyrs in the catacombs and hiding places of Pagan Rome, she did not appear to outward vision the same as when she performs her symbolic rights surrounded by the pomp and magnificence—if anything that man can do in the worship of God deserves to be called magnificent—under the mighty dome of St. Peter's. So with regard to all ecclesiastical laws enacted simply by her authority—so with regard to her whole code of canonical legislation—so with regard to her entire discipline, so far as it derives its authority from her enactments—it is manifest in all these matters, that the same power which enacted the law, has the right, in certain given cases, to dispense with its observation, or if the exigency requires, to abrogate it altogether. The Church, herself as the witness, and the doctrines received by her from Christ and His Apostles, constitute together, the things of which testimony is to be borne, and the witness who is to testify. These are unchangeable—these are indestructible—these are infallible. Infallible truths revealed by the Son of God, and an infallible witness and teacher of them until the end of time. And hence nothing that has occurred in this world since the days of Christ and His Apostles can be made the ground-

ation of any article of Divine faith in the Communion of the Catholic Church.

88. We cannot help smiling, therefore, when writers so ignorant, or so erudite, as Kirwan, impute to us the belief of the Catholic faith on account of any miracles that have, or may have taken place in the Church, since the days of the Apostles. Every Catholic believes that many miracles have occurred. He believes that in the Church there is an abiding promise, through which God does manifest His power, according to the faith of individual members, when, and in what manner He pleases. But if you ask whether any Catholic is bound, as a Catholic, to believe that this or that other special event, since the days of the Apostles, is, or is not, a miracle, my answer is, that he has a right to judge according to the evidences presented to his mind. In certain cases, the evidence is so strong that according to the ordinary laws of the human mind he is compelled to believe. But when this does occur, his belief is an act, of human or personal, but not necessarily of Divine or Catholic faith. Such events being posterior in their occurrence to the days of the Apostles, are not proposed to us as the foundation of any one dogma, or article of Divine belief. That many really miraculous events have occurred, cannot be doubted.—That many others pretending to be miraculous, but which were either accidental, or intentional illusions and deceptions, no one wishes to deny. On all these subjects the minds of our Private Reasoners, for the most part, even when otherwise well informed, or exceedingly ignorant. There are two reasons for this. One is, that naturally they do not know what the Catholic faith is; and the other, that in their mode of learning they are sure to arrive at a distorted, false, confused and unreal Idea of it. It would be an easy matter to give them a knowledge of what the Catholic faith is, if their minds were now in the neutral condition of simple ignorance. But as it is, it would be necessary for them to have removed from their imaginations the false ideas which a systematic training in the wrong direction has created in regard to Catholic faith. Kirwan, however, is but one of a class infected with the same malady. To attempt to refute the nonsense of their conceptions, is but to aggravate their disease. And the only cure for them is information and instruction which they could find in the Catholic Catechism.

89. Such ignorance, among the mass of Private Reasoners, is, to some extent, excusable, whilst it is quite the reverse in those who set themselves up as leaders and teachers of Divine truth. How will they answer to God? How will they answer to the souls whom they undertake to guide, for such perversions in regard to the Church of Christ, in which alone is the fullness and perfection of spiritual life; They ought to be acquainted with the writings of the Christian Fathers of the early ages who speak of the Church, not as an imaginary phantasm of an invisible Church, but of the Church as an outward society such as she has been described in these letters. But if they make it a point to disregard Christian historical testimony on this subject, you, at least, dear reader, should ponder on the meaning of those passages of the Holy Scripture referring to the glorious institutions of the Church of Christ. For instance:—

"In the last days, the mountain of the house of the Lord shall be prepared on the top of the mountains, and it shall be exalted above the hills and all nations shall flow unto it."—Isaiah ii, 2.

"The stone that struck the statue became a great mountain and filled the whole earth. . . . But in the days of those kingdoms, the God of Heaven will set up a kingdom that shall never be destroyed, and His kingdom shall not be delivered up to another people. and it shall break in pieces, and shall consume all these kingdoms, and itself shall stand for ever."—Dan. ii, 35.

"And it shall come to pass in the last days, that the mountain of the house of the Lord shall be prepared on the top of the mountains, and it shall be exalted above the hills and people shall flow into it. And many nations shall come in haste and say, Come, let us go up to the mountain of the Lord and to the house of the God of Jacob: and he will teach us of His ways, and we will walk in His paths, for the law shall go forth out of Sion, and the word of the Lord out of Jerusalem."—Zech. x. 1, 2.

That these passages are to be understood of the Church, appears from the allusion of our Blessed Saviour, (St. Matt v, 14) "You are the light of the world,—a city seated on a moun-

tain cannot be hid." So the early Fathers have understood and spoken of those passages, as referring to the Church.

90. From all this, it is manifest that whoever would be guided in the way that God had appointed must unite himself to the visible communion of the Church, otherwise he will come under the description given by St. Irenaeus, of the Private Reasoners of the Second Century

"All these are very much later than the Bishops of whom the Apostles delivered the Churches, and this we have proved, with the greater care, in the third book. Therefore the aforesaid heretics, because they are blind to the truth, are under the necessity of wandering irregularly, first in one, and then in another path, and on this account the traces of their doctrines are scattered without any uniformity or connexion. But the pathway of those who are in the Church, circles the whole universe, for it has a firm tradition from the Apostles, and gives us to see that the faith of all is one and the same."—Adv. Har. l. v. c. 20.

This description is quite applicable both to their condition and to that of the Church at the present day. The Church is spread through all nations. The Church is One, Holy, Catholic, and Apostolic. The Church is indestructible. The Church is infallible, unless, indeed, the Private Reasoners go so far as to say that Christ, her founder, was fallible.

91. I can imagine some of them saying, all this is assertion, mere human reasoning, or, at best, authority of the Fathers, whereas we want to have Scripture for our belief. "To the law and to the testimony is our motto. And the word of God says to us 'search the Scriptures.' I have to remark that in this last sentence it is not clear whether the text should read search the Scriptures, or You do search the Scriptures, but in either case the searching the Scripture was not for the purpose of studying out any doctrine of the Revelation, but simply to ascertain and to determine a fact, viz.—whether our Saviour was the person spoken of in the Scriptures of the Old Testament as the Messiah, or not. So, also, with regard to the Church. The Scriptures bear ample testimony as to the fact of her institution, of her office, as the living and unerring teacher of God's word, of her perpetuity, and other attributes. In all of which, we are enjoined to hear and be taught by her instead of searching the Scriptures for ourselves. Thus, already in the Apostolic age, St John, the last of the Apostles, writes in his first Epistle, chap. iv. 1-6."

"Dearly Beloved, believe not every spirit, but try the spirits whether they be of God, because many false spirits are gone out into the world. . . . we are of God. He that knoweth God, heareth us. He that is not of God heareth not us. By this we know the spirit of truth and the spirit of error."

In Hebrew chap xiii. 7 and 17. "Remember your Prelates, who have spoken the word of God to you: whose faith follow, considering the end of their conversion. . . . Obey your Prelates, and be subject to them. For they watch as being to render an account of your souls."

Again to Timothy, Ep. I, chap. iii. 14 and 15. "These things I write to thee hoping that I shall come to thee shortly. But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the Church of the living God, the pillar and ground of truth."

These instructions are addressed not to the immediate disciples of Christ, but to the dispersed converts, who were the disciples of the Apostles. When their teachers were absent, they supplied by writing in these instances, instructions which they would have given by word of mouth, if they had been present. Thus St. Paul writing to the Ephesians, chap. iv. 11-11.

"And he gave some Apostles and some prophets, and some Evangelists, and some pastors, and doctors. for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ: until we all meet in the unity of faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the age of the fulness of Christ, that henceforth we may be no more children tossed to and fro, and carried about with every wind of doctrine, by the wickedness of men, by cunning craftiness, by which they lie in wait to deceive."

In the Acts of the Apostles, chap. xx., v. 28:— "Take heed to yourselves and to the whole

flock wherein the Holy Ghost hath placed you Bishops, to rule the Church of God, which He hath purchased with his own blood." And, in like manner, in chap. xv. 28-41. "For it hath seemed good to the Holy Ghost and to us to lay no further burthen upon you than these necessary things. . . . And he, (Paul,) went through Syria and Cilicia, confirming the Churches, commanding them to keep the precepts of the Apostles and of the ancients."

92. If we pass now to the primary authority of the Gospels themselves, in which the words, not of an Apostle, but of Jesus Christ himself, are recorded, we shall find such declarations as the following:

St. Matt. xxvii., 18 20 "All power is given to Me in Heaven and in earth. Going, therefore, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you. And lo, I am with you all days, even on the consummation of the world." And again:

Luke x., 16 "He that heareth you heareth Me, and he that despiseth you despiseth Me, and he that despiseth Me despiseth Him that sent me. And Matt xvi., 18. "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."

Again, Matt xviii., 17. "And if he will not hear them tell the Church; and if he will not hear the Church let him be to thee as the heathen and the publican."

That the power thus conferred was intended for all future time, is evident, from St. John xii., 16 and 18. "And I will ask the Father, and he shall give you another Paraclete, that He may abide with you forever, the spirit of truth whom the world cannot receive because it seeth Him not, nor knoweth Him, but you shall know Him because He shall abide with you and shall be in you."

Innumerable other passages might be adduced, proving, beyond all controversy, as a fact, the institution of the Church of God, as an outward and visible society, from which alone, the truths of revelation are to be ascertained, in communion with which alone, individual is to be incorporated into the Mystical Body of Christ, to receive light, and life, and salvation through Him. If our Private Reasoners were sincere in pretending to take the Scriptures for their rule of belief, these testimonies would be quite sufficient to prove to them that the Bible, in every page, directs them to cease from their wanderings, and to seek security in God's, One, Holy, Catholic and Apostolic Church.

### The Cross;

HALIFAX, SATURDAY, MAY 13.

#### ST. MARY'S.

The solemn ceremony of the deposition of the body of St. Cornelia, martyr, beneath our Cathedral altar, took place on Wednesday. A vast concourse of the faithful were present. The Bishop was assisted on the occasion by several clergymen, and the services of the Organ Choir were particularly effective, especially at the Litany of the Saints, and the *Te Deum* which closed the ceremony. The beautiful piece of workmanship in which the body was enshrined, was laid on a stand, covered with crimson velvet, at the entrance of the Sanctuary, and was surrounded with lights and other decorations. At the proper part of the ceremony the Martyr's remains were borne by four Priests, and deposited in the receptacle prepared for them beneath the high altar. The Bishop then read the official document from Rome respecting the discovery and identity of the body, and a dissertation on the religious respect which was always paid in the Catholic Church, from the earliest period, to the bodies and relics of the Holy Martyrs who shed their blood for Christ, and on the custom, from time immemorial of placing the remains of the Martyrs beneath the altar on which the Divine Victim was offered in the unbloody sacrifice of the New Law. This abounded with various pertinent quotations from the early Fathers and Ecclesiastical writers, and was listened to with the greatest attention. The coincidence between the ancient practice of the Church, and what was then actually performed before the eyes of the faithful, was particularly striking. The whole concluded with a joyful *Te Deum* in thanksgiving to God for this invaluable gift.

A portion of the skull of the Martyr, and some of the bones, are exposed to view. They are most tastefully arranged in the form of a cross on a cushion of Crimson Damask, fringed with gold. The rest of the body is enclosed in a small coffin covered with red silk, and sealed by the proper authorities at Rome, as well as by the Bishop here. A portion of the relics of six other Saints—four of them martyrs—are placed in the same coffin, with an inscription

Hic sub pedibus Christi  
Sexto Idus Maii 1848.  
Depositum est Corpus  
Sanctæ Corneliæ Martyris  
Nominis Proprii  
Inventum  
Cum Vaso Sanguinis  
Et Marmoreo Lapide  
In Coemeterio Priscillæ  
Via Salaria  
Sub die X Maii  
1843.

A portion of the relics of SS. Victor, Exuperius, Felix, and Felicitas, Martyrs; St. Isidore, Bishop and Doctor, and St. Charles Borromeo, Bishop and Confessor, are enclosed in the same coffin. In other shrines on our Cathedral Altar are very many precious Relics—of the True Cross, of the Crown of Thorns, of the Twelve Apostles, &c. How appropriately may we conclude this brief notice of a ceremonial that will be long remembered in Halifax, in the beautiful words of Prudentius, the ancient Christian Poet, in Hymn III. of his *Peristepharon*.

Sic venerari ossa libet  
Ossibus Altar et impositum  
Illa Dei sita sub pedibus  
Prospect hæc, populosque suos  
Carmine propitiata fovet.

'Tis meet her bones with reverence should be grac'd,  
And Altar honour'd o'er those bones that's placed.  
Cornelia,\* seated at her Saviour's feet,  
Beholds those rites that thus her ashes greet—  
Won by the Hymns that God's own people wake  
She prays the pray'r of mercy for their sake'

#### ROME.

On the 1st of April the Cardinal Vicar published the following notice:—"God has been pleased to hear the prayers of the Sovereign Pontiff and the religious population of Rome in causing the Head of the Glorious Apostle St. Andrew to be miraculously discovered.† In order to solemnize the happy event the Superiors of all Churches are directed to ring the Bells at the *Ave Maria* for half an hour this evening, as on great Festival Days."

No sooner had the Romans been apprised of the miraculous discovery of this precious relic than the Joy Bells began to ring throughout the city, and the houses were all illuminated. There was also an extraordinary illumination of the facade, portico, and cupola of St. Peter's, to give notice to the surrounding country of this fortunate event. On the following day a solemn *Te Deum* was chaunted in the Church of St. Andrew *della valle* in the midst of an immense concourse of the faithful of all ranks, and particularly of the Civic Guards, who bore the double banner, so dear to the Italians, the colours of the Pope bleaded with those of the National Union. The same ceremony took place at St. Peter's in the evening.

The Directors and Professors of the *Apolinari*, the Roman Seminary, have by direction of the Pope gone with their Students to take possession of the College of St. Ignatius, which has been abandoned by the Jesuits.

#### ORDINATION.

On Sunday last the Rev. Patrick L. Madden received the Holy Order of Priesthood at the Cathedral of St. Mary's. The Bishop was assisted in this imposing ceremony by the Very Rev. Mr. Conolly (now happily convalescent from his late severe illness) and the Rev Messrs Hannan, McLeod and McIsaac.

Toleration progresses at Constantinople The Sultan has elevated a Catholic, M. Carabet-Celebi, to the dignity of Minetisciar (a Pacha with three tails) and has given him permission to choose his guards, his suite, and his numerous domestics from the members of his own Church. He had already been Treasurer to the Sultan's Mother.

\* Fulvia in Prudentius.  
† It had been stolen from St. Peter's a short time previously.

ASSOCIATION FOR THE PROPAGATION OF THE FAITH.

The Quarterly meeting of this Association was held on Sunday Evening last, the Bishop in the Chair. The Collectors handed in various sums amounting to £50 5s 1d. This included £5 from Mr Bulger, 10 shillings each from Rev. Mr. Hannan and Rev. Mr. Madden, and £1 5s. from Rt. Rev. Dr. Walsh. A very zealous spirit in the holy cause was manifested at the meeting. The Bishop related some of the advantages of the Society, and the powerful support it had given to Religion in every part of the world as well as throughout the continent of America. He also expressed his gratification on witnessing the great number of members who received the Holy Communion on the feast of the Finding of the Cross which is one of the Festivals of the Association on which a Plenary Indulgence has been granted by the Holy See. A distribution of books and religious objects then took place. Messrs. John and Kyrán Skorry were admitted as members, and the meeting closed with the usual prayers which were recited by the Bishop. The following is a List of the sums handed in by the Collectors, in addition to which £10 have been received from Dartmouth, £2 from Chazetcook, and 10 shillings from Minodie, subscribed by Frances, Bridget, Rosanna, and Mary O'Regan, and Susan Melanson;—

Mrs E. Butler	£0 6 10
" Boyle	0 5 2½
" E. Burko	1 7 5
Miss Barber	0 16 3
" Brennan	0 19 ½
" J. Butler	0 9 8½
" M. Cragg	0 10 0
" Eliza Condon	1 0 0
" M. Connor	0 12 6
" Defreytas	0 15 5½
" M. J. Davison	1 3 1½
Master Richard Dønn	0 4 9
" John V. Ellis	0 5 3½
Miss Foley	0 7 0
" Kate Foley	0 10 10½
" Bridget Finn	0 6 2½
" E. Gleeson	0 9 5½
Mrs Gilfoyle	0 1 3
" Gilfoyle	0 2 6
Miss Heffernan	0 16 3
" Holden	0 7 2½
" Margaret Hogan	0 4 4½
Master John Hogan	0 1 11½
Miss Margaret Kelly	0 16 3
" Lenihan	0 8 10½
" Ellen Lunn	0 12 0
" Mary Larissv	0 2 7
Mrs Lonergan	3 8 1½
" Lanigan	0 11 5
Master W. Lanigan	1 0 7½
Mrs Elizabeth Morrissy	0 14 2½
Miss McSweeney	7 6 3
" M. Mooney, Jun	0 17 7½
" Margaret McAuliff	0 14 9
" Margaret Murphy	0 13 6
" Mary Mulloy	0 8 1½
" Margaret Mooney, Senr.	0 17 6
" Ellen Maher	0 12 0
Master Thomas Mahony	0 5 0½
" James Payne	0 8 9
" Michael Power	0 3 1½
" W. Quin	0 7 0½
Mrs Ring	0 5 7½
Master M. Ryan	0 2 6
Miss Mary Ann Ryan	0 4 4½
" Odell	3 0 0
" O'Neill	0 11 4½
" M. A. Purcell	0 15 3
" Power	0 6 3
" Bridget Power	0 5 7½
" Sarah A. Shea	0 6 9
Mrs E. Shea	0 10 7½
Miss Bridget Walsh	0 5 1½
" Johanna Walsh	1 3 6
Mr. Wall	2 12 0
Master James Wallace	0 7 1½

We sincerely wish that the other Districts in the country which have not yet sent any contribution for the Propagation of the Faith would reflect on the creditable perseverance and generosity of the Catholics of Halifax, and speedily imitate their example.

ST. PATRICK'S CHURCH.

The Masses will be celebrated on to-morrow, in the New Church, at the usual hours, and a Clergyman will be immediately stationed at the North End for the convenience of the Catholics in that part of the Parish. At a meeting of the Monthly Collectors held on Friday the 5th inst., the Bishop in the Chair, various sums were

handed in for the completion of the Church by the following Collectors

Messrs Jas. Kelly and John Tutchell	£0 16 3
Patrick Goug and Ed. Eustaco	2 1 3
Pierce Ryan and W. Walsh	0 16 10½
Thomas Walsh and P. Bulger	0 18 9
J. Barron and P. Magee	0 5 0
Peter Morrissey and F. Barber	1 15 0
Mr Denis Heffernan	2 10 0
" Charles Riley	2 10 3
Monthly subscription of Rt Rev Dr. Walsh	1 0 0

The returns from the other Collectors will be published when sent in.

REMEMBER THE 15th OF MAY.

Monday next will be the Anniversary of the decease of O'Connell. On that day he will be deservedly commemorated at St. Mary's as a great Benefactor to our Country and our Creed. The High Mass of Requiem will commence at 9 o'clock.

PROTESTANT JUSTICE AND TOLERATION.

It is well known that the late Duke Ferdinand d'Anhalt Kethen, and his wife the Duchess Julia, Countess of Brandenburg, and sister of the late King of Prussia, embraced the Catholic Faith at Rome. On their return to the capital of the Duchy this august couple founded a Catholic Church, and endowed it with considerable revenues. At the Duke's death, in 1830, this endowment was found to be confirmed in his Will, and it was always respected by his brother and successor who died about a year ago. The Duchy having come into the possession of the House of Anhalt Dessau, the reigning Duke, urged by Protestant solicitations has broken the Will, and even banished the Priests who served in the Church. This is a pretty sample of Protestant toleration.

Eight Catholic Missionaries lately embarked at Antwerp for Cochín China, Tonquin, the kingdom of Siam and Hong Kong.

The differences between the Belgian Government and the Court of Rome have been amicably settled.

On the 29th of March the Chapter of Fulda elected Dr. Christopher Koeth, Rural Dean and Parish Priest of the City of Cassel, as their Bishop. This eminent Ecclesiastic had been recommended to the Chapter by their deceased Bishop.

M. Leclercq, the Parish Priest of Notre Dame at Havre, died lately at the age of 77, and bequeathed 25,000 francs to the poor.

Sir James C. Anderson has addressed a letter to Lord John Russell, dated at Manchester, from which we can give but the following passages:

"In 1828, when the electors of Clare returned O'Connell as their representative, the Duke of Wellington and Sir Robert Peel wisely decided on granting Catholic emancipation, as they knew well that they would imperil the safety of the state were they longer to withhold that just measure. Had emancipation been refused, revolution would have been the consequence, and 60,000 Irishmen, armed and equipped at their own expense, would have landed from America, on the Western coast of Ireland to aid their countrymen.

Should your Lordship obstinately oppose the just demands of the Irish nation, the most disastrous consequences will result; the loss of life will be terrific, and the destruction of property by fire in the manufacturing districts, and of the shipping in the Thames and at Liverpool, will produce the most incalculable injury. Both the merchants and the manufacturers of England will be totally ruined. I am sware of the feelings and determination of my countrymen, and I also know that numbers of the Irish in America will return home armed to fight beside their relations should a civil war unfortunately ensue. As a loyal subject, I feel it my duty thus publicly to inform your lordship of those facts, in the anxious desire of preventing a useless waste of human life. I also tell your lordship unreservedly, that the Irish people will not continue any longer in the unjust position in which they have been kept. They are willing to remain faithful and loyal subjects to her most gracious majesty Queen Victoria, and to uphold the honour of the British Crown—if justice be done to them they would fight to the last man.

Never had a minister such an opportunity of doing a great public good. It is in your power,

my lord, to permanently strengthen the bond of peace between the two islands, and to secure the unflinching support of a brave and determined people, by at once granting the Repeal of the Union. This is all the Irish ask, and less they will not be contented with.

My name is not unknown to my countrymen, for in promoting the civilisation and improvement of Ireland, my good father, John Anderson, of Fermoy, spent a long life, and expended a princely fortune; and I am proud to know, that the history of no other country furnishes a like example of such great public benefit conferred on a state, by a private individual at his own expense, as my father had the happiness of rendering to Ireland. I speak, therefore, with some authority.

I trust, before it be too late, that your lordship will use the power you possess, by acting justly to Ireland, and thus save, from the calamity of a civil war, two nations, whose interest it is to continue in peace and friendship with each other.

I have the honor to remain,  
My Lord,  
Your most obedient humble servant  
JAMES C. ANDERSON, BARR.

SICILY—FINAL DECLARATION OF SICILIAN INDEPENDENCE.

The Lega of Palermo, of the 15th inst., contains the following:—

"The Sicilian House of Commons met on the 13th, under the presidency of the Marquis de Torrearsa. At the opening of the sitting, the Minister for Foreign Affairs declared that Sicily was desirous to join the Italian League, and trusted that she would be able to defeat the intrigues of the King of Naples. M. Paternostro observed that Sicily was bound to shake off her King, and proposed according to decree on that very day that Ferdinand of Bourbon and his dynasty had forfeited the throne of Sicily. M. Lafarina said that Sicily could only choose a Sovereign in the families of Tuscany or Savoy. But, added he, let us first think of ourselves—let us organise our own resources, and prove to all that we wish to be Italians. Futurity shall decide whether we are to be a constitutional state under an Italian Prince, or a Republic, should Providence smile on Italy. After a few words from M. Perez, M. Interdonato exclaimed that the House should begin by proclaiming the downfall of Ferdinand and his dynasty, a Republican monarchy, the Government of an Italian Prince, and that the country should be saved. The adoption of the decree was then carried amidst the most enthusiastic applause."

The decree was as follows:—

"The Parliament declares—1. Ferdinand Bourbon and his dynasty are forever fallen from the throne of Sicily. 2. Sicily shall govern herself constitutionally, and call to the throne an Italian Prince, as soon as she shall have reformed her *statuto*.

"Done and resolved at Palermo on the 13th of April.

"The President of the Chamber of Commons,

"MARQUIS OF TORREARSA.

"The President of the Chamber of Peers,

"DUKE OF SERRADIFALCO.

"The President of the Kingdom,

"RUGGERO SETTIMO."

The town was to be illuminated the three nights following. On the 14th all the bronze statues of the house of Bourbon were thrown down, beginning with that of Philip V. That of Charles II. alone was spared, because he was a just and beneficent Prince. Those statues were to be cast into cannon.

THE ILL-FATED EMIGRANT SHIP OMEGA, which was supposed to have foundered after the emigrants, 336 in number, had been taken out of her, and nearly 200 of whom subsequently perished by the wreck of the Barbara, on the American Coast, has been passed perfectly sound eighty miles west of the Sicily Lights, by the barque Franklin. Not a soul was on board, and the vessel was drifting with the currents, leaving little doubt that had the emigrants remained on board, every one would have been saved. The bulk of the unfortunate people who perished were natives of Bradford.

Upwards of 20,000 acres of the Irish estates of the Duke of Buckingham are to be sold for the payment of his debts.

Wanted at this office, two active intelligent lads, from 14 to 17 years of age, as Apprentices to the Printing business. Boys from the Country preferred.

CONCILIATION HALL.

Mr. O'Connell, in reference to the attempt of Mr. Thomas Steele, said, "our beloved and esteemed friend, Tom Steele. I cannot speak upon what has occurred with regard to him. (Sensation.) It is a consolation, however, to know, that his life is spared; and we have despatched a kind friend, who will watch over him, and protect him from himself, his own greatest, nay, his only enemy, for Tom Steele is a man who never had an enemy. (Hear, hear.) In the House of Commons, Mr. George A. Hamilton, as strong and determined a Conservative as exists, came over to me about a week before I left London, and said that out of respect to the devoted feelings of Mr. Steele—aye, and he did not say out of respect for the memory of my father—all the members, Whigs and Conservatives, were anxious to join in requesting of the Ministry to provide Mr Steele with some honourable employment that would enable him to furnish the necessary means of life, which he had refused from his nearest friends. (Hear, hear.) Now, that was most creditable to Mr. Hamilton, and I admire him for it. But my poor friend, Steele, refused to accept anything. By brother earnestly insisted that he should go and live with him at Darrynane, but no refused. He also declined similar invitations from Mr. C. O'Brien, late member for Clare, and from Mr Bianconi. One word more. The English Government is rejoicing over the reply of M. Lamartine. But there has been, as you know, an outbreak in Madrid, the people were seduced by some of the Kirwan class and insurrection was crushed in their blood. Their lives paid the forfeit of listening to the treacherous advice of spies and informers. (Hear, hear.) Well, Narvaez, a kind of Lord John Russell in his way, set about procuring coercive measures upon which Mr Bulwer, the English representative, went to him, and advised him not to subject the people to coercion, but to grant them what they in future demanded and ought to get. 'Is that your advice?' said Narvaez, 'do justice to the Irish yourselves first, and then you may give us an advice on the matter.' (Hear, hear.) I need scarcely say that Mr. Bulwer went off like a dog with his tail between his legs." (Laughter.)

The Patria of Florence quotes a letter from Rome of the 12th, stating that when the Austrian Ambassador demanded satisfaction for the insult offered to the Imperial Arms, His Holiness replied—"Sir, I desire you will express my sorrow to his Imperial Majesty for what has taken place; but pray him to reflect that if he, powerful as he is, could not prevent in his vast dominions the bust of the Vicar of Christ from being insulted, much less could I, an insignificant temporal Prince, restrain the fury of the people, who have pulled down the arms of his family."

The Alba of Rome of the 15th instant says.—"A Congress of Cardinals was held, which lasted three hours. It is said that the Pope will go to Bologna, and will remain there until the settlement of the great Lombard question. A 'motu proprio' announces that the High Pontiff has proclaimed himself chief of the Italian League."

SOLDIERS AND SAGES.—Immediately on Kilkenny returning its members for the National Council two cavalry regiments were despatched to it; also, on Galway and Cork declaring for the Council, military detachments were sent to these places. If the government intend to station parties of soldiers in every locality that returns representatives to the National Council they will find it a rather difficult affair to manage shortly, and destroy any effect they may expect to produce by the presence of their army. These isolated detachments will somehow disappear in detail one morning.

MILITARY IMPERTINENCE.—One Fordyce, a Colonel of the 74th Regiment, last week had the insolence to deliver, on parade, a vituperative attack on the character of the people, at whose expense he is clothed, fed, and paid.

We have had, from one of the gallant fellows who for their curse have got such a Colonel, an accurate report of the oration of Mr. Fordyce; the words he said, were burned into his memory. We criticise it thus: it was made on parade—made in cold blood, encircled by cold steel, and bears, consequently all the marks and tokens of a cowardly bravado. Such crowing cocks as Fordyce, who strut and clamour from their own dunghills, are utterly beneath national contempt.—Nation.

Poetry.

"Tota vita boni Christiani, sanctum desiderium est."—*St. Augustin, Tract. iv. in Ep. S. Johan.*

The whole life of a good Christian is (one) holy desire.—*St. Augustin*

The Christian before the Cross  
Must live, and there renew the fire  
That bears his rising heart above  
Despite of peril, pain or loss,  
His life must be one long desire  
For holiness, and growing love

Day after day, with new increase,  
His treasures still must grow each day;  
From early dawn to waning light,  
Desire must close his eyes in peace,—  
And while he sleeps, his heart must pray,  
Waking and watching, warm all night.

Ne'er while temptations may assail—  
While still the fleshly continent  
Enwraps his soul, and keeps it back,—  
Ne'er must he cease to weep and wail,  
Nor rest with best resolves content,  
From pressing on in Heaven's track.

The way is long, yet while his heart  
May tell his course is just, alas!  
Should he neglect renew'd desire,  
How soon his virtue shall depart—  
How soon his best endeavours pass—  
How soon shall dim his holy fire!

Still must he long and yearn for more.—  
Still nearer to his purpose draw,  
His high Exemplar's footsteps press,  
Upward by firm resolve to soar,  
And following still the holy law  
Of God, by lamb-like meekness led!

Glow warm his love?—by warmer prayer,  
His heart must glow with love renew'd.—  
Despite temptation's wiles, his soul  
Must brace for fight, and meekly bear,  
With sighs for help, temptation's feud,  
Abhorrent eye of sin's control.

Thus, till the bier is reach'd, no rest  
From watching may delusive come.  
To lure the thoughtless heart away  
But new desires, with holy zest,  
Pointing to God, and Heaven his home,  
Remind him of that endless day.

"Ego dormio, et cor meum vigilat."—  
*Lx Cant. Cant. v. 2.*

From the Protestant Churchman.  
**CHRIST IS RISEN.**  
Sweetly through the vernal air,  
O'er the quiet waters stealing,  
Calling to the house of prayer,  
Hark! the Easter bells are pealing,  
In their silvery tones repeating  
To the heart with rapture beating,  
Joyfully, the Christian greeting,  
**CHRIST IS RISEN!**

As they ring they seem to say,  
Christ the Lord is risen to-day  
Mourning ones forget your gloom—  
He hath triumph'd o'er the tomb.  
**CHRIST IS RISEN!**

Gloriously the Easter hymn  
Round ten thousand altars swelling,  
Like a chant of seraphim,  
All the Church's joy is telling—  
And the bells, whose soft refrain  
Mingles with the fervid strain  
Joyously repeat again,  
**CHRIST IS RISEN!**

He is risen! well no more  
For the reign of death is o'er,  
Let his resurrection be  
Pledge of life and peace to thee.  
**CHRIST IS RISEN!**

Dying, to redeem from sin,  
From its curse and dire oppression;  
Rising, endless life to win  
As his people's pure possession—  
On the cross in anguish bleeding,  
Through the gate of mercy leading,  
Now in glory interceding—  
**CHRIST IS RISEN!**

He is risen, Christians—risen!  
Lo! the grave's departed prison—  
Death and hell are put to flight,  
'Neath his conquering path of light.  
**CHRIST IS RISEN!**  
J. W. B.

(From Punch)  
**PUNCH'S POLICE**

**QUEEN SQUARE**—A gaunt, oldish-looking boy who, turning up his nose at the magistrate, gave his name as Henry Brougham, was charged with having attempted to injure Pio Nono, Present Pope of Rome, by squirting at his Holiness a quantity of gutter-mud.

It appeared that some evenings ago an Italian was going down Parliament-street, carrying upon his head a collection of plaister casts, modern and antique. The Italian belonged to that humble but useful class of the *cognoscenti* who have done so much to abolish the spotted cats and painted parrots from the shelves of country parlours and cottages, placing in their stead the forms and faces of beauty and genius. The Italian was one of the serviceable wayfarers, complimented by Mr. William Wordsworth—

"Or thro' our hamlets thou wilt hear  
The sightless Milton, with his hair  
Around his placid temples curl'd;  
And Shakespeare at his side—a freight  
If clay could think and mind were weight,  
For him wou' bore the world."

Well, this harmless Italian paused to rest his load in Parliament-street—his load of grace, and worth, and beauty. There was Bayley's Eve, with Field-Marshal Prince Albert, and, among other notables, the bust of Pius Ninth. The complainant deposed, that, a friend with a barrel organ coming up, they began to talk about the glorious regeneration of Italy, when the defendant passed them. Regeneration! Humbug! said the defendant, making a mouth, and going on. Knowing the offender, from his much frequenting the neighbourhood, the Italian took no notice of his insolence. However, in a few minutes he was covered with filthy water, and, looking round, he saw the defendant kneeling beside a gutter, and filling a squirt. Watched him, and saw him deliberately attempt to squirt mud upon the bust of the Pope—the filth, however, fell quite short of the mark, and the bust remained as pure as ever.

The magistrate, commenting very severely upon such dirty conduct, asked the defendant what he had to say for himself!

The defendant, with immitable assurance, said his worship was a humbug—the Pope was a humbug—the complainant was a humbug—in fact, that all the world, save one individual christened Henry, was a humbug of the most forlorn and cross description. As for what he had done, it was his pleasure—in fact he had no other enjoyment—to squirt water at every body and everything. He had squirted ink at George the Fourth, and very lately at the King of Sardinia. He had squirted at Pius the Ninth, and for the same reason that he would squirt at the man in the moon, namely, for the light and lustre that surrounded him.

The magistrate expressed the strongest regret there was no law to reach the offender.

"I know that, I know the law," said the defendant, "I know how far I can enjoy mischief and never pay for it. I say, o' d' fellow," added the hardened old boy, winking at the magistrate, "perhaps you don't know who signed 'Pugnose' to the Chartist humbug, but I do."

And again the defendant impudently winked, and again the magistrate regretted that there was no law to reach him.

When Bishop Hughes was travelling on the Continent, he met at Turin an ecclesiastic at dinner who took a deep interest in the affairs of Republican America. The conversation turned upon the monarchical management of European Sovereigns. The foreign ecclesiastic very strongly condemned the absolutism of reigning potentates, and contended that the people should possess greater privileges and power. Bishop Hughes argued that the sovereign pontiff should set an example of liberality and expressed a belief that the march of freedom would auspiciously take its rise from the Papal See. The gentleman he addressed assented and complimented Bishop H. on his ardent republicanism. He further added, that he hoped to see the day when popular liberty would receive an impulse from the palace of the Quirinal. The ecclesiastic who breathed such a hope was Cardinal Ferretti, now the illustrious Pio Nono.—*Times.*

**CATHOLIC, AFTER ALL.**—The following is in circulation:—"Our new charge to Rome, Dr J. L. Martin, at present Secretary of Legation in France, has, it is said, within a few years, become a Roman Catholic, and is spoken of as being remarkable in Paris for his zeal and devotion."—*N. Y. Rec.*

**EVICIONS—SEIZURE OF A CATHOLIC CHAPEL.**

—The Tipperary Indicator gives a long list of persons turned out from their homes on the property of a Mrs Ormsby, at Birdhill. She had, on coming into possession, turned the national school into a proselytising Bible school, where every temptation is held out to induce the starving children to abandon their faith. It gives the names of the heads of thirty-two families, making altogether 189 human beings, turned out to starve. Amongst this number are eight widows, with families of from 4 to 8 each. Her agent has also seized on the Roman Catholic Chapel at Birdhall, and on Sunday last the Parish Priest had, to use his own words, 'to offer the holy sacrifice of the Mass in a house on the mail coach road, the congregation kneeling in the puddle under heavy rain'."

**EDINBURGH.**—Died recently, at her residence in West Circus-place, Mrs Browne, widow of the late James Browne, L. L. D. The funeral was attended to Duddingston by Bishop Caruthers, the Rev Mr McDonald, Dr Doherty, Col. McDonald, Dr Spital [son of Sir James Spital, late Lord Provost], J. McDonald, Esq. &c., the prayers of the Church being offered up by the venerable Bishop. The Right Rev Dr Gillis, owing to indisposition, was unable to attend, but his prayers were truly with the departed. The deceased lady was one of the most accomplished women in Scotland, and for her deep religion, patriotism, and kindness of heart, has left few equals. Her husband, whom her piety was the means of bringing into the True Fold of Christ, was greatly distinguished for his efforts in the cause of Catholic Emancipation; and also for his various services to literature. He was editor of the Caledonian Mercury, and author of many articles in the Encyclopedia Britannica, the most valuable being a learned dissertation on Hieroglyphics. Dr Browne was born of Protestant parents, and was originally a minister of the Scotch Establishment, but, becoming a Catholic, he embraced the law, and was called to the Scottish bar.

**WHOLESALE EXTERMINATION.**—The destroying demon of the fell 'clearance' system seems to be unusually active at the present time. A single copy of a country journal, the Limerick and Clare Examiner, contains a list of extirmination which would be wholly incredible were the facts not so well substantiated that there cannot be a doubt of their truth. Without giving the names or the number of each family, we extract the dreadful 'totals.'—First case—thirty-eight human being, including the widow and the fatherless, were ejected from the lands of Garrynadur, the estate of Lord Ventry, under the Court of Chancery—Stokes, agent, parish of Laspole, and five miles from the east of Dingle. Second case—Ninety poor creatures, men, women and children, were ejected out of the lands of Glinminard, Lord Ventry, landlord—E. Day Stokes, agent, parish of Minard, six miles from Dingle to the south east. Third case—Fifty-eight doomed victims were ejected from the lands of Minaranne, parish of Minard, Lord Ventry, landlord—Edward Day Stokes, agent. Fourth case—No less than 75 wretched sufferers were hurled from the lands of Loughnagappul, Lord Ventry, landlord—E. D. Stokes, agent. Fifth case—Fifty-seven, left as caretakers, have been ejected from another portion of Lord Ventry's estate, called the lands of Gurtmagillmagh. Sixth case—One hundred and thirteen fellow-Christians were ejected from 'Dark Island,' the property of Mr Lloyd, of Beechmount. Not a single penny, says a correspondent of the Examiner, was given to those poor unfortunate people. Seventh case—Two hundred and thirty-three human beings were evicted from the lands of Ballymacashel, parish of Six mile bridge, county of Clare, the property of Stackpools, minors. Mr John O'Brien, Ennis, agent. Thus we find, on the pages of a single copy of one paper, the fearful total of six hundred and sixty-four human beings cast homeless on the world. Well may we exclaim with the able correspondent of our excellent contemporary, "How long, O Lord, how long, is this to be suffered in a Christian land!"—*Cork Examiner.*

A group of workmen were lately writing for a priest to bless one of those Trees of Liberty which are now so popular in Paris. A Protestant Minister happened to pass, and perceiving the crowd to be rather impatient offered himself to perform the ceremony. "No, no," said they "it's a real priest we want, a priest of Pius IX."

**THE ART OF FIGHTING A DUEL.**—(Continued)

*Parliamentary Sense.*—Be valiant. Don't weigh your insult. The heavier it is the better. Throw it boldly at your opponent, and if it floors him, be quick and fling another. The legal time for a duel is uncertain. It is according to the sport and comparative skill of the opponents. Sometimes it is interrupted at the first shot. If you are very smart, you may load and fire several times. It is best, however, after an exchange of two to get some friend to cry "Order." This is the more necessary if you are getting the worst of it. The House will soon take up the cry. The Speaker next interferes. He will appeal to you as a gentleman. You must not be surprised at this but talk of your honor. Leave the House instantly, first tell your man, with a pair of duelling eyes, that "he will hear of you." You will be pursued, of course, by the Sergeant-at-Arms. Don't be foolish, but follow him quietly, and be grateful to him for the opportunity. You will be conducted to the Speaker. He will remind you, in the most pathetic manner, of your insult. He will tell you it is very wrong. He will insist that it does not go any further. You will say you never meant that it should. If you insulted your opponent, it was not personally. No, you have the highest opinion of him—you always had, and you only intended to insult him in a Parliamentary sense. You will be cheered for this manly confession. Your opponent will rise, and say the very same thing. He will be cheered. You will cross over and shake hands with him. You both will be cheered tremendously, and if you are very forgiving you can retire arm-in-arm to finish the duel at Bellamy's, or you can adjourn it till the next House dinner day at the club.—N. B. By following these simple rules, you may fight your six duels every session, and kill your six men easily, and be perfectly alive to resume the sport the following year.—*Punch.*

**THE DECLARATION TO THE LORD LIEUTENANT.**

—The Rev. John Kenny, Parish Priest of Kilkenny West, County of Westmeath, in a letter to the Evening Post, ridicules the declaration in support of law and order, which that journal has advocated. In the concluding passages of this letter he says—"Will any one doubt that Guizot would have got ten times as many names to a declaration, three days before Louis Philippe and himself (Rex meus et ego) were compelled to fly for their lives, in borrowed clothes? So much for the declaration. Look at the names, Sir, and think how few of them are of that class that can either make or prevent a revolution in any country. Believe me Sir, that you would do much more real service to our gracious Queen, and to both countries, by advocating the peaceful settlement of the question of Repeal, than parading the strength of the British army, and abusing, however ably and well deserved, the excesses of the Jacobin Press. While the Evening Post is little known and never read except by the higher classes, the Freeman, Nation, and United Irishman, are greedily devoured by the masses—every exhortation to prepare themselves is received with delight. In point of fact, they are preparing for the coming struggle throughout the length and breadth of the land. The exhortations of the Catholic Clergy against the folly, and imprudence, and danger, to themselves of such a notion are invariably answered, I speak by the book, 'That their condition cannot be worse, and that they will rather die than bear it longer.' The universal cry amongst even the most ignorant people is—'No stir until the crops are all sown. We got enough of famine. When the long days and leisure come we are ready.' If those days come without a settlement of the Repeal, the cry for which, it is useless to blink it, must be satisfied, or smothered in the blood of the Irish people. I feel convinced that the influence of all the Bishops and Priests in Ireland, even if strenuously exerted, will not be able to prevent hundreds of thousands marching simultaneously on the capital, if invited to do so by the confederation. Whether the Bishops and Priests would interfere at all depends, I imagine, on the uncertainty, or rather obvious improbability, of success in which they have as much at heart as their people."

**Birth.**

May 5—Mrs Sheahan, of a daughter. 6—Mrs. Randy, of a son. 8—Mrs. Stewart, of a daughter. 8—Mrs. Smith, of a daughter.

**Married.**

May 2—Mr. Edward Foley to Miss Johanna Stanton. 2—Mr. Patrick Bowler to Miss Catherine Connor. 9—Mr. James Walsh to Miss Bridget Kennedy.