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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 upon earth shall be loosed also in Heaven. S. Matthew xvi. 15-19.



Was anything concealed from Peter, who was styled the Rock on which the Church was built, who received the Keys of the Kingdom of Heaven, and the power of loosing and binding in Heaven and on earth? —TERTULLIAN Prescrip. xxii.

There is one God, and one Church, and one Chair founded by the voice of the Lord upon Peter. That any other Altar be erected, or a new Priesthood established, besides that one Altar, and one Priesthood, is impossible. Whosoever gathers elsewhere, scatters. Whatever is devised by human frenzy, in violation of the Divine Ordinance, is adulterous, impious, execrable. —St. Cyprian Ep. 43 ad Ploem.

All of them remaining silent, for the doctrine was beyond the reach of man, Peter the Prince of the Apostles and the supreme herald of the Church, not following his own inventions, nor persuaded by human reasoning, but enlightened by the Father, says to him: Thou art Christ, and not this alone, but the Son of the living God. —St. Cyril of Jerusalem. Cat. xi. l.

VOL. 4.

HALIFAX, OCTOBER 7, 1848.

NO. 38.

### Calendar.

- October 8—Sunday—XVII after Pent II Oct. Maternity of the B.V.M. G. Doub com &c.
- 9—Monday—St. Dennis & M. M. Semid.
- 10—Tuesday—St. Francis Burgis & Semid.
- 11—Wednesday—St. Leo III P. C. Doub from 12th June.
- 12—Thursday—St. Anthony of Padua B. Doub from 23th June.
- 13—Friday—St. Edward King and C. Semid.
- 14—Saturday—St. Callistus I P. M. Doub Sup.

### THE NEW CHURCH OF SAINTS THOMAS AND ELIZABETH, THURNHAM.

This beautiful church, founded by a good woman, Miss Elizabeth Dalton, of Thurnham, and designed by Charles Hanson, Esq., architect, of Clifton, near Bristol, is erected on the site of the old chapel, near to Thurnham Hall, its foundation having been laid on the 18th day of March, last year. In so short a space of time has it risen up with all its elaborate details of buttress, arch, pillar, spire, screen, and storied windows, that it might truly be said of founders, architect, and builders that "they have not given sleep to their eyes, slumber to their eyelids, rest unto their temples, until they have found a place for our Lord, a tabernacle for the God of Jacob." The church, which is of the highly-decorated style of architecture, is a perfect revival of an old parochial country church of the fourteenth century, situated within sight of the sea, and embosomed among thick and sheltering woods.

#### SPIRE.

The spire rises to the height of one hundred feet terminating with a brass cross, and is designed from the best models now remaining in England, but particularly from those in the county of Northampton, and its graceful tapering form is a new feature in the surrounding landscape. Viewed from the Lancaster and Preston line of railway, at the Galgate Station, whence along the canal is the directest way to the church, the spire is a conspicuous and interesting object.

The exterior of the church is built of stone from Miss Dalton's quarry, near Lancaster; and is constructed with dressed quoins, mouldings, &c., and filled with rubble, pointed with dark mortar, which gives it an effect of an ancient church even at this early period. The several gables terminate with beautifully floriated crosses. The inside dimensions of nave and aisles are 65 feet by 38, of the chancel 25 feet by 16, and accommodation is provided for 400 persons.

The churchyard is surrounded by a low wall of ancient proportions, and is entered by a lych gate of wood on a stone base as high as the wall. It is of large dimensions and antique structure, and is provided with a lych stone whereon to rest the coffin, while waiting for the priest and attendants. Near the porch is a churchyard cross, on a base of three steps, having a richly floriated head with the figure of our Lord upon it. The base stone (it is worthy of remark) is the same stone which stood for so many ages, and fulfilled the same office in the Monks' cemetery, at Cockerland Abbey. This abbey, the remains of which have descended by inheritance to the Dalton family, is situated not far from Thurnham Hall, on a neck of land which projects into the sea, on the sands of Cocker-

The ruined pile is used as the burial-place of the Daltons, having belonged formerly to the Premonstratensian order of Monks, and called the Monastery of St. Mary. The churchyard is laid out with much picturesque beauty and effect, being covered with soft grassy turf, and planted with poplars, box, and yew trees, those venerable appurtenances of "the field of the dead," shady lanes and serpentine walks, lead from the sacred edifice to the Hall. The situation, from its silence and retirement amidst the deep woods which surround Thurnham Hall, is admirably adapted for contemplation and prayer. Over the north porch is a niche, in which there will be placed a figure of our Lord blessing those who enter into his temple.

#### THE CONSECRATION.

On the feast of the Dedication of St. John the Baptist this church was solemnly consecrated by the Right Rev. the Vicar Apostolic of the Lancashire District. The Deacon alone being left in the church, the gates were closed, whilst the Bishop with his train surrounded it, blessing the various parts without. Then, according to the forms prescribed in the Ritual, the prelate knelt again and again, praying for admission, which request is severally refused by the Deacon inside of the church, thus symbolizing how the great and the noble, who are without the pale of the church, may meet a refusal from the more humble within. At last, the crowd of clergy, sighing for the tabernacles of the Lord, cry out with a louder voice, "Aperite, Aperite, Aperite!" The persevering prayer is heard: the justice of heaven is turned into a flood of mercy, the doors are opened and unworthy man takes possession of the land of promise. Each and every part of the interior was then anointed and dedicated to the service of God in language too sublime for description, but every Christian heart will be well recompensed by a perusal of the prayers which the Roman Pontifical prescribes. The marriage feast was now prepared, yea, and the skies laid aside their mourning robes, and all nature obeyed the divine summons to attend in wedding garments. Through every window flowed a stream of light more brilliant, more mellow than ever flowed before, like so many golden chains of communication between the angels above and the devout within; for the Church militant on earth is merely veiled from the Church triumphant in heaven by the thin veil of mortality, which is no bar to the communion of spirit, as a symbol of this communion, the bells immediately sent forth their first united song, bearing on their breath the prayers of many a fervent heart, soaring with them to the gate of heaven, and there uniting them to the melody of the celestial choirs.

As a glorious climax, the Holy Sacrifice of the Mass was offered up for the first time within those now sacred walls. At the words of consecration the Son of God made that fair altar his own throne, whilst the streams of the Holy Ghost flowed abundantly upon every one, showering around choicest benedictions.

#### THE OPENING.

On the following day, Wednesday, August 30th, the church was opened with all the splendour and holiness which becometh the house of God. The day was a joyful one for the Catholics of Thurnham; their labour of love and piety was completed; they had built a house not for man but for God; and were now hastening, young and old, with cheerful hearts, through the meadows, woods and corn fields, to assist at the solemn opening. The morning, the first fair morning of the autumn season, was bright and beautiful, and the sun shone with unclouded

effulgence. As the hour for commencing the solemn rites of the opening approached, the bells sent forth a louder strain, and we beheld, issuing from the old baronial Hall of Thurnham, a procession of Bishops, Priests, Acolytes, Choristers, and girls in veils and white apparel, slowly advancing towards the church. Clouds of incense arose as the procession moved beneath the trees, cross and banner gleaming in the sunshine, and the change of hymns resounding in the air.

Long after the morning solemnities, numbers gathered to fast their eyes on the beautiful building, and their ears on the sound of its bells—Others departed to partake of Miss Dalton's hospitality.

Evening approached—

—an ova

Beautiful as the good man's end.  
The holy time is quiet as a Nun.  
Breathless with adoration, the broad sun  
Is sinking down in its tranquillity;  
The gentleness of heaven is on the sea;  
Listen! —

'Tis the "Ave Maria" echoing sweetly through the woods as the procession with cross and banner again leaves the hall, on its way to the church for Benediction of the Blessed Sacrament.

We followed the procession to the church, which was brilliantly lighted up in sanctuary and aisles for the solemn service which was about to commence. Several sacred pieces having been sung by the choir, the Rev. George Gillow preached an eloquent sermon on the Catholic belief in the Real Presence, from Paralip., xv. 28, 29.

Benediction was then given, the Right Rev. Drs. Brown, Sharples, and Briggs assisting at the service.

### CONSECRATION OF THE CHURCH OF ST. OSMOND, SALISBURY.

The Church of St. Osmond, Salisbury, was consecrated by the Very Rev. Dr. Ullathorne, on Wednesday, the 6th instant, for the Very Rev. Dr. Hendren, Bishop Elect of the Western District. The wonderful ceremony of a dedication received an additional interest from the various Responsories and Antiphons, from the Pontifical, which were sung by a select number of Ecclesiastics. These were, the Rev. Father Aylward and the Rev. T. Den Cantors of the Order of St. Dominic, the Rev. Fathers Coffin and Formby, of the Congregation of the Oratory; the Rev. C. P. De Meyer, of the Diocese of Mechlin, in Belgium; the Rev. Fathers Dannel and Oakeley, of St. George's, London; L. Lambert, Esq., the founder of the church, and Mr. Lutz, the Choir Master of St. George's, London. The ceremonial was admirably conducted by the Rev. John Bagshawe, of Oscott College, and through the kind and able services of Mr. Burton, the Sacristan of St. George's, London, the ceremonial passed off to the high satisfaction of the happy members of the congregation, who were assembled to witness an event, the like of which for joyousness has not been known since the lamentable change of the Faith, and its accompanying and alienation of the noble cathedral, and its many daughter-churches, which our fathers piety raised to the great and good God of Heaven.

The little church now dedicated to St. Osmond is the work of our celebrated architect, Mr. Pugin, and fully sustains his character and pre-eminent genius. For the genius and feeling of the architect may still be well displayed, although the beauty which he calls into being is but small compared with the yet existing monuments of our forefathers' faith.

The little church of St. Osmond is situated under the eave window of the noble Minister of St. Mary the Virgin; and though the happy commemorial of this day was felt indeed to be a happy one, it has yet had united to it a feeling of sorrow which is heightened by its position. The old Jews, who had remembered the former Temple, wept for sorrow at the thought how much it fell short of the first. What would they then have done, had the first Temple been standing in all its architectural splendour, mellowed by time and all but sanctified by the succession of many centuries? Yet such are the very circumstances under which St. Osmond's has been dedicated. It was the same ritual in substance, the same holy and all but divine song, the same hierarchical succession, the same power of blessing, which in days past consecrated the noble church of St. Mary Ever Virgin.

But has this great Church passed away only in the memory that its image and recollection was preserved? Alas! unlike the Temple of Solomon, there it stands, beautiful as heretofore—to put us who survive in mind of what our fathers could do for God's service—of what their misguided children could do to rob Him of His own, and to show us that we do not come up to the deeds of our fathers, and that we have much before us in the way of advancement in that Christian perfection which has been and therefore may be attained.

The Solemn Vespers and Benediction took place at 6 o'clock, and the sweet and simple melody of the Litany of Loretto, as customed by the Reverend Dominican Fathers, Aylward and Dent, will long live in the recollection of those who heard it. How sweet, how soothing is this ancient song; how it speaks of Heaven; how it satisfies the yearnings of a religious heart; how it calms and soothes! It is both food and medicine. People say it may perhaps possibly be fit for Monks—as if a Monk's heart and religion were something quite different from that of other men, and not in substance the same; and as if what inspired a Monk with the thought of Heaven would not also be very likely to inspire an ordinary person living in the world with something of the same good thought too. With all due respect for those who entertain such a notion, be it said, that if they would fairly analyse their ideas of sacred music; they would be not at all unlikely to find that their appreciation for sacred music rose in the same proportion, as it put Heaven out of their thoughts, and that they never thought anything in this way so divine as when it fully succeeded in divesting itself of the smallest fragment of a divine idea.

On the day of opening, the High Mass was sung (*De Dedicatione*) by the Right Rev. Dr. Ullathorne. The choir on the Epistle side was composed of the Rev. T. Dent, the Rev. Father Coffin, the Rev. C. P. de Meyer, and Mr. Lambert, the founder; and on the Gospel side the Reverend Father Aylward, F. Formby, Father Dannel, and Mr. Lutz. The Ordinary of the Mass was that called "De B. M. V.," and the Introit, Gradual, Offertory, and Communion were from the Mass of the day (*Dedicatione infra oct.*) The Gradual and the Alleluia, especially the verse parts, as sung by the Rev. Dominican Fathers, were most beautiful, and the "Ave verum Corpus," sang by the same cantors, *sub elevatione*, brought tears into many eyes, as it reminded them of the bitter sufferings of that God whose body was then upon His altar. In the evening the Solemn Vespers and Benediction were most animated, the congregation joining with heart and soul in the chant of the Psalms, and in the responses of the Litany.

The sermon of the Rev. Mr. Oakeley in the morning, on the subject of the Mass, was replete with instruction and feeling; and as Dr. Ullathorne was fatigued, Father Coffin, of the Oratory, preached a very eloquent sermon upon the love due to the Holy Virgin, as the Mother of God, and our kind and loving Patroness.

The collection amounted to £77. in the morning, and to nearly the same amount in the evening.

Among the company present were Lord Arundell and party, from Wardour; Lady Doughty, Mr. John Bennet, and a large influx of strangers; a large number from the neighbouring congregation at Wardour Castle.

## The Cross;

HALIFAX, SATURDAY, OCT. 7.

### NEWS BY THE CAMBRIA.

The State Trials commenced in Clonmel on the 21st ult., and true bills have been found by the Grand Jury against Smith O'Brien and a few of the traversers. It is probable that the Trials will continue for several weeks. Some of the leading English Journals state that if the traversers are found guilty, the extreme penalty of the law will be immediately carried into execution. The late insurrectionary movements in Tipperary and Waterford have been completely suppressed. There is no longer any doubt of a very general failure of the potato crop, and nothing can be more gloomy than the prospects of the approaching winter for the people in the western and southern parts of Ireland. The farmers complain of the enormous taxation to which they are subject, and of the oppressions of the landlord, in some places they have resisted those taxes, and insist on retaining whatever will be necessary for their support during the approaching season. The immense number of military in Ireland afford the landlords an opportunity of enforcing their unjust exactions. There seems to be no hope of redress on any side for this deplorable state of things.

The same unsettled state of affairs continue all over the Continent of Europe. The popularity of General Cavaignac is fast declining, and a change in the Government seemed to be near at hand in France. The result of the Elections has been unfavorable to the Government. Prince Louis Bonaparte has been returned for Paris by an immense majority, and in five or six other different departments. Raspail, now in prison, and one of the leaders of the Socialists, has also been returned for Paris. In the affairs of Italy and Germany nothing of decisive character has occurred since the arrival of the last steamer, unless the adoption by the Diet of the Armistice concluded between Prussia and Denmark. This step has led to an insurrection in Frankfurt, in which many lives were lost, but the military ultimately triumphed.

### ST. MARY CATECHISTICAL SOCIETY.

The Quarterly Meeting of this Society will be held in St. Mary's Vestry on Sunday evening, immediately after Vespers.

POPE PIUS IX.—A correspondent of the Boston Atlas, in a descriptive account of the present Pope, says:

As I have already intimated, Pius IX is of low stature, not being above five feet and four or five inches. He is rather stout though not corpulent. His age is 52 or 53. From his appearance one would judge that he has a good, even a robust constitution. The expression of his face is benignity itself; it is kindness and urbanity written in characters not to be misunderstood, so that all who come into his presence experience a freedom from restraint wholly unlooked for, which places them quite at their ease, and makes them forget that they stand before one of the great of the earth. In his presence one feels that he is communing with a noble and good man. All other distinctions for the time are lost. Royalty is forgotten. Crowns, sceptres, mitres, princely robes, are no longer thought of. All these extraneous objects sink into insignificance when compared with the true grandeur of an honest man. My impression of Pius IX is, that he possesses talents of a high, not the highest order; and that he is a man of truly most intentions and purposes, who really desires, like a true patriot, the highest welfare of his people, and who is willing to make every personal sacrifice to promote the real amelioration of the subjects of the Papal States.

THE POPE AND AUSTRIA.—A correspondent of the Guardian calls the attention of that journal to a misstatement which appeared in its leading article of Wednesday week. "You state," observes the writer, "concerning the Italian Legion raised for the defence of Italy against the Austrians, that the ragamuffins went, with armed with the papal benediction. Happening to be in Rome at the time of the departure of the volunteers from that city, I am able to state positively that such was not the case. They entreated the Pope to bless them, but he steadily refused. Pius IX. is far too good and conscientious to bestow his solemn benediction upon a cause which, however, as an Italian he may sympathise with, yet as a servant of God, he cannot but consider to be an unjustifiable aggression upon a neighboring nation hitherto friendly to him. Unfortunately his power is not equal to his will."

PERSONAL MOVEMENTS.—There have been several late arrivals of American Priests from the Propaganda of Rome. Within the past week we have had the pleasure of seeing the Rev. Messrs. Rodden, of the diocese of Boston; Brown, of the diocese of Nashville; and Carr, of the diocese of Charleston. They left Rome on the festival of St. John Baptist; and, notwithstanding the pressure of political events just then transpiring at Rome, his Holiness granted them an unusually long and affectionate interview at the Quirinal. The Holy Father thus testified his interest in the American mission, and his satisfaction with their virtuous and excellent behaviour during their course in the Propaganda.

The Rev. James O'Connor, of the diocese of Pittsburg, and brother of the Bishop of that See, passed through this city two weeks ago. He likewise was on his return from the Propaganda, where he had been completing his theological studies.

Some of these Rev. gentlemen had received special marks of the approbation and affection of the Sovereign Pontiff.—N Y F Journal.

### LAYING THE CORNER STONE OF ST. BRIDGET'S.

At the appointed hour on last Sunday the ceremony of laying the corner-stone of this church was performed by the Right Rev. Bishop Hughes in the presence of a great crowd of people.

An unfortunate accident, occasioned by a fall in a beam of the new flooring, and by which several people were hurt, destroyed the arrangements, which had been made by the Rev. Mr. Keim for the reporter whom we had engaged to take notes of the Bishop's address. This we much regret, as it would have been as interesting as it was instructive to those that heard it. The Bishop's remarks were illustrative of why a Catholic Church should be consecrated, because the whole edifice was intended for, and referred to the Altar which consecrated the building, and that this Altar was consecrated by the Real Presence of the Godhead upon it. And that thus the act of Catholic consecration of Church buildings to God, was as appropriate as sublime, whilst, when imitated by others who had not the same faith, nor the same Presence on their altars, it became an unmeaning superstition.—N Y F Journal.

ENEMIES.—Have you enemies? Go straight on and mind them not. If they block up your path, walk around them, and do your duty regardless of their spite. A man who has no enemies, is seldom good for anything—he is made of that kind of material which is so easily worked that every one has a hand in it. A sterling character—one who thinks for himself, and speaks what he thinks, is always sure to have enemies. They are as necessary to him as fresh air; they keep him alive and active. A celebrated character, who was surrounded by enemies, used to remark:—"They are sparks which, if you do not blow, will go out of themselves."—Let this be your feeling, while endeavouring to live down the scandal of those who are bitter against you. If you stop to dispute, you do but as they desire, and open the way for more abuse. Let the poor fellows talk—there will be but a reaction, if you perform but your duty, and hundreds who were once alienated from you, will flock to you and acknowledge their error.—Alexander's Messenger.

CATHOLIC EMANCIPATION IN HOLLAND.—The second Chamber of Holland have voted that the placet regium should be immediately abolished, and that Catholic instruction should be left entirely free. These are the sole points in which the Catholic Church in Holland has been trampled by the State.

## CONSECRATION OF RIGHT REV. SPALDING.

LOUISVILLE, Sept. 13th, 1848.

Last Sunday was a great day for old Kentucky. It saw one of her own most distinguished sons crowned with the Mitre, and invested with the Episcopal Crosier.

The weather was fair and beautiful, and the crowd that gathered within and around the Cathedral, was immense. The venerable Bishop Flaget was able to preside at the Consecration. He was assisted by the Rt. Rev. Bishops Kenrick of Philadelphia and Miles of Nashville.

At the appropriate hour, the Most Rev. Archbishop Kenrick, of St. Louis, ascended the pulpit and read the 18, 19 and 20 verses of the 12th chapter (the Telegraph reports it the 11th, but evidently by mistake) of the First Epistle to the Corinthians. "But now God hath set the members every one in the body, as it hath pleased Him," &c. The Archbishop then proceeded to deliver a very able and interesting discourse on the nature and method of perpetuating the Apostles of the Church.

There were forty priests present in chasubles or surplice.

The Rt. Rev. Bishop of Charleston arrived only at the conclusion of the sermon, 1 o'clock P. M. He having been detained on his way.

In the evening the Rt. Rev. Bishop Spalding officiated Pontifically at Vespers, the Most Rev. Archbishop, and the Rt. Rev. Bishops Kenrick; and again a sermon was delivered by the Rt. Rev. Bishop of Philadelphia.

### EVICTIONS.—A Dublin paper has the following summary of evictions within a few months:

"We have the case of the levelling of one whole village, and part of two others, as lately stated by Mr. P. Scrope, in Mayo, containing 140 houses. We have detailed statements of eviction on Lord Lucan's estates, 240. From Lord Ventry, in Cork, a minor's estates, 200. From the late Colonel Mahon's estates in Roscommon, 600. Ditto, in Meath, 180. Captain Kennedy, Poor Law Inspector, states, that in the union of Killrush, county Clare, there were razed last winter, 1,000. And from the same authority, in the same place, 500 more under notice, since, we believe, expelled, 500. Under the Board of Erasmus Smith, in Newhallas, county Limerick, 16. On the authority of Michael Phow, P. P. in Shrule, county Mayo, 500. Total, 3,376 houses. Here we find, by merely a brief reference to the journals of the last few weeks, 3,376 houses razed to the ground. Computing every house, which is a moderate calculation, at five inmates to each, we have actually recorded and uncontradicted 16,880 human beings thrown on the world within a few months, and this process of eviction and spoliation proceeding with more or less activity throughout the whole length and breadth of the land."

### THE CLEARANCE SYSTEM.—The Limerick Examiner contains further and most afflicting accounts of the clearance system in Clare. That journal says:—"Three hundred houses more, besides the one thousand already torn down in the Union of Killrush, have been levelled since our correspondent's last excursion. Will any limit be put to these ravages? Last week twenty-three families, comprising over one hundred human beings, were evicted from their homes, which were levelled with the ground, in Scariff. In the name of the God of Mercy! will any stop be put to these deeds?"

FURTHER EVICTIONS.—A correspondent upon whom we can place the fullest reliance, has just sent us the following:—"Over one hundred human beings have been cast out on the world's bleak common from Liscaunour. The houses are tumbled; the unfortunate people are squatted by the road side in huts. They were under-tenants to a middleman, named Shean, who was ejected for non-payment of rent.—Limerick Examiner.

TRACTARIAN DOINGS.—It is reported that the Committee of the Diocesan Board of Education for Oxfordshire have at length taken up the matter of the introduction by the Pagan and Romanizing Clergy of works of a semi-Popish tendency into the training schools of the diocese; and that the Bishop of the diocese has consented, on the remonstrance of the committee, to the exclusion of all works of a Tractarian character, including several publications of writers who are suspected of having an understanding with some of the upstart Clergy.—Church and State Gazette.

DIocese of Pittsburgh.—Another New Church and Monastery.—On Wednesday, the 23rd ult., the Bishop laid the Corner stone of a new church at Ebensburg, Cambria county.—The frame church which was there for some years was becoming dilapidated. It is now to be replaced by a handsome brick church, designed by Haden Smith, of Hollidaysburg. Several clergymen assisted on the occasion, and the Rev. T. Mullen, delivered an elegant discourse.

On the following Sunday the Bishop blessed the corner-stone, and laid the foundation of the new Franciscan Monastery, near the town of Loreto. The ceremony was most interesting one. The whole congregation moved in procession from the parish church to the site of the intended building. The solemn chant of the psalms by the clergy, and the brothers, who walked in the habit of their order, the hymns and prayers recited by the different religious societies and the members of the congregation at large, were most striking. The Bishop performed the ceremony and preached. None but Catholics live in the town of Loreto, nor within some miles around.—Pittsburg Catholic.

We give the following specimen of the manner in which Catholics are taunted on account of their disgraceful apathy in not subscribing for Catholic papers. The understanding of the editor of the Pittsburgh Christian Advocate, from which we copy, is however at fault with regard to establishing a paper in every Episcopal See.—We ask each of our subscribers to show this to his non-subscribing Catholic neighbours—and then if they are "too mean or too poor," we will send them our paper gratis.—Pittsburg Cath.

SUPPORT OF ROMAN CATHOLIC PAPERS.—The Roman Catholic papers complain grievously for want of support. In order to extend its circulation, the "Pittsburgh Catholic" offers to send itself gratis to any good Catholic who will say he is "too poor or too mean" to pay for it. There's a chance. The "Catholic Herald" of Philadelphia, makes a similar proposition. It also says that the "St. Louis News Letter," one of the most important organs of the Church, has actually become extinct for want of patronage. Others have escaped the same fate by the skin of their teeth. The oldest Catholic paper in the country, after having sunk thousands of dollars, is preserved from utter extinction only by a "Society" formed for the purpose.

The American and Protestant mode of working Romanism does not appear to be a very profitable speculation. It is, however, necessary to keep up appearances. The whole Catholic Church in the United States would not probably furnish more than a sufficient subscription list for one Church paper. Yet they have a number of papers dragging out a sickly existence, and, according to their accounts, sinking money. We have understood that they aspire to have a paper in every Episcopal See. But this will be hard to accomplish among a people so illiterate and unaccustomed to reading and thinking.

DIocese of Albany.—The Catholic congregation of Binghamton was favored by a visit from their Right Rev. Prelate, Bishop McClosky, on Sunday 27th ult. I need not inform you that the hearts of all were consoled at seeing for the first time, their good and zealous Bishop. At 8 o'clock the following morning he offered the holy sacrifice of the Mass, and at half past ten he preached to a crowded audience, and administered the holy sacrament of Confirmation to 75 persons, 14 of whom were converts,—among them a highly accomplished young lady, who was baptized but a few days previous. Beside the pastor, the Rev. James Hourigan, there were present the Rev. John B. O'Reilly, of Eriondsville and Rev. John Sheridan of Oswego.

That was a beautiful idea of the wife of an Irish schoolmaster, who, while poor himself, had given gratuitous instructions to his poor scholars, but when he increased in worldly goods he began to think that he could not give his services for nothing: "Don't say the like o' that," said the gentle-hearted woman, "don't—a poor scholar never comes into the house that I don't feel as if he brought fresh air from heaven with him. I never miss the bit o' give them, my heart warms at the soft homely sound of their bare feet on the floor, and the door almost opens of itself to let them in!"

**ITALY.**  
**STATE OF ROME.**—A correspondent of the *Journal des Debats*, writing on the 24th ult., says:—"The physical beauty of Rome has greatly changed within the last few days. If order does not completely return to the capital, at least the action of the Government gives signs of life, and anarchy is withdrawn from the streets.—Two causes have brought about this state of things: the events of Lombardy and Romagna, and the necessity, now more than ever felt, of attaching themselves to the Pope as Pope. Pius IX. had good reason for acting as he did. His long and painful resistance to the warlike demands of a part of his subjects, which must be attributed either to his political foresight or to his conscience as Priest, or perhaps to both these causes at once,—this resistance replaces him at this moment at the head of the true Italian movement, and without doubt gives the best chance of success to the combined mediation of France and England. Napoleon's rule remains an axiom for ever.—Treat with the Pope as if he were at the head of an army of 100,000 men. Austria knows it; or, if she could have forgotten it, the events of Bologna, and their fame throughout Europe, would have been enough to recal it to her mind. In a moment of ingratitude, Italy seemed to deny it. The success of the Austrians and the fear of the future are refreshing her memory; may France and England make it the turning point of their negotiations, and the cause of the Peninsula may be saved without another effusion of blood. At Rome, more than elsewhere, this political estimate of the Sovereign Pontiff has so far become a settled fact that it needed not the folly of the most complete lack of reason to make the attempt of establishing a new state of things on a different basis. Whether people begin to see that they have been deceiving themselves I know not, but at least they are beginning to act as if they did. Hence the calm which reigns on the surface, and which we are now enjoying. May it maintain itself, and penetrate to the lowest depths."

**THE AMERICAN EMBASSY.**—(From the *Giorale Romano*)—Mr. Martin, *charge d'affaires* of the United States to the Holy See, had recently an audience of the Cardinal-Secretary of State, to present his credentials. At this audience the envoy thus expressed himself:—"I regard it as my first duty and as a pleasing obligation to express to you the sentiments of cordial friendship and high esteem which the President and people of the United States entertain for the illustrious Pontiff whose reign has been marked as much splendour upon the Holy See as upon the noble and ancient nation who has so often filled the world with its glory, and made its greatness to be a subject of wonder. I must further state to your Eminence that the President and people of the United States have beheld with a lively satisfaction the noble efforts of His Holiness to better the condition of the people whom Providence has committed to His care; efforts equally bold and wise, generous and enlightened, which cause us to hope that so illustrious a Pontiff will become the instrument of Providence in establishing the true liberty, the only liberty which is practicable; that, namely, which is founded upon religion and order, and the moral and intellectual instruction of his people. May he who has recalled the exile to the bosom of his desolated family, he who has accomplished so many great and useful reforms, commence upon earth that recompense which is reserved in Heaven for good actions! I am rejoiced to be the interpreter of these sentiments and to assure your Eminence that I shall be proud of the confidence with which the President has honoured me, if it is the occasion of drawing closer those relations between the two Governments, at once so beneficial and satisfactory."

On the 21st ult. the ambassador extraordinary of Spain, M. Miraneda de la Haza, had audience of the Pope at the Quirinal, to present his credentials. He alluded in terms of much satisfaction and reverence to the religious of the ancient relations between the Holy See and the Government of his Majesty the Catholic Queen. His Holiness replied, expressing his joy at this event, so fortunate for the Catholic religion in Spain, and his special good wishes to that country and its sovereign. On the 22nd ult. the order of the ambassador extraordinary of Spain was announced in the Spanish Church of Minerva, and he thanks to God for the same.

On Tuesday, the 23rd ult. the Assumption of the Virgin Mary was celebrated in the church of the Holy Spirit, and the Right

Rev. Dr. Mohalo, Archbishop of Tuam, and the Right Rev. Dr. Nicholson, Archbishop of Corfu, consecrated to the Bishopric of Port Victoria in New Holland, Mgr. Serra, a Spanish Benedictine of the Congregation of Monte Cassino, already Apostolic Missionary in that island. The ceremony took place in the interior chapel of the Propaganda. The students of the Irish College assisted at the ceremony. Mgr. Serra is the first Bishop of a vast diocese, erected at the end of last year by his Holiness.

On the 15th arrived at Rome the celebrated Abbate Rosmini, founder and superior of the Institute of Charity, charged, according to the Turin papers, with a mission to the Pope from Charles Albert. He occupies the Alhambra Palace.

Cardinal Oppizzoni, Archbishop of Bologna, has issued a circular, calling on the faithful of his diocese to assemble in the churches to thank the Blessed Virgin for her manifest interposition in the recent attack on Bologna, when the city was on the point of becoming a prey to the flames.

His Holiness, anxious to spread religion and civilization to the east of Africa, has just nominated a Vicar-Apostolic of Madagascar.

**FRANCE.**

The Vicars-General of Paris have published a letter of the Sovereign Pontiff, written in reply to an address they had sent on occasion of the death of the Archbishop. In this letter His Holiness says:—"That heroic act of charity has thrown upon the Episcopate and Clergy of your illustrious nation, of the whole Catholic world, a double and dazzling glory. It rejoices us to think that, by the grace of the God of Mercy, the soul of the deceased Archbishop, crowned in the Kingdom of Heaven with immortal glory, and united to the choirs of the Blessed Spirit, will not cease to pray and to beseech of the most merciful Father of all Mercy to shed the abundance of His divine blessings upon France and upon the Christian world, and to preserve His Holy Church from all calamity."

It is stated that the Abbé Meirieu, Grand-Vicar of Digne, is about to be elevated to that see, vacant by the translation of Monsignor Sibour to the arch diocese of Paris. The report that the Chapter of Notre Dame had addressed a petition to the Pope against Monsignor Sibour's promotion, is totally unfounded.

The Secret Consistory, at which the preconisation of the Archbishop of Paris is to take place, will be held, it is believed, some day during the present fortnight.

The Bishop of Natchez (United States) has lately arrived in Paris, and is staying at St. Sulpice.

The Bishop of Montauban is to be presented for the approval of the Holy See as Archbishop of Avignon.

**IRISH LABOURERS.**—After referring to the passages in Colonel Mitchell's evidence which we noticed last week, the *Irish Railway Gazette* has the following remarks:—"Yet we perpetually hear unthinking persons accuse the Irish of indolence and of a disinclination to work, especially at home. But neither at home nor abroad are they so, when treated as reasoning beings. At home they have not generally been regarded as worthy of not as much consideration as the beasts of the field, which for the most part are better housed and fed. It is not to be expected that an Irish labourer will do as much work for 4d. or 6d. per day on a potato diet as he would for 1s. 6d. per day with a diet of bread and meat. And in truth the question is one merely of wages and diet; the man is still the same at home or abroad. Take the miserable peasant labourer of the west—half-starved and ill-clad whose scanty earnings do not average 4d. a day the year round, and compare him with his brother-peasant, engaged, for example, on railway works, with his 1s. 6d. a day, his nutritious diet, and comfortable clothing, and say wherein consists the difference. The intelligence, the shrewdness, the capacity for labour, the physical qualities, are all the same; the inducement for putting forth and exercising these qualities alone constitutes the cause of difference. Those, therefore, who talk of the Irish being lazy and averse to work at home, talk nonsense. Give them the same inducements to labour at home as they meet abroad, and the same results will follow, as they always have followed; for the testimony of all faithful witnesses goes to prove that, with fair inducements to labour, there are no people superior to the Irish in willingness and capacity."

**EVENTS OF THE WEEK.**

Affairs in Italy seem to be taking, to a certain extent, a more favourable turn. It is true that from no country in Europe is the correctness of news so difficult to be ascertained, prone as the anti-Catholic party is, on the one hand, to suppress facts from indifference or hatred, and on the other, to misstate them recklessly, making such wholesale fabrications, that Italian news reminds one of Napoleon's bulletins. Thus, during the recent war in Lombardy, till the matter became too hopeless to be coloured or concealed, we had a regular parallel of Italian successes to match the Austrian victories, whilst a Provisional Government at Bologna, or barricaded at Rome were thrown in occasionally, to make up in magnitude of information for the scantiness of detail. Time however goes on, month after month passing in a revolutionary era, and the Papacy still not merely endures, as even its enemies expected, in its spiritual grandeur, but it proves that its roots are so firmly fixed even in that temporal dominion which is not essential to its vitality, that hardly and but for a moment—a moment, that is, in its never ending annals—is it likely to be dislodged if it be dislodged at all. The consummate wisdom and courage shown by the Holy Father throughout his long struggle with his rebellious people, seem at last about to tell. The reverential tone of the Austrian Government, semischismatic as it has been of late, in its reply to the protest against the occupation of Ferrara, constitutes a remarkable prognostic of the future, and shows how important a consideration in the question of Northern Italy is the personal weight of Pius IX.'s character, as well as the power of his office over the destinies of the world.

The address of the Envoy of the United States to the Holy See is full of interest, painful indeed to us as Englishmen, however animating as Catholics. What a contrast does its dignified, chivalrous respect both to the Holy See and to Him who fills it, bear to the cold, stunted selfishness that has dictated all the recent policy of the English Cabinet towards Rome! The American diplomatist, it is true, approaches the Holy Father as a statesman, but it is with a deference expressing the just admiration of a mighty people for civil greatness worthy of the august spiritual dignity with which it is united. A sacred instinct leads America to the foot of Peter's chair, and she is half unconsciously inaugurating the immense future which lies before the New World, by homage to the ancient source of the civilisation of the Old.

In France, there is no sign of any relaxation in Cavaignac's steady policy. None of the journals can speak above their breath, and this in a country where probably the freedom of journalism under Louis Philippe reached the utmost possible point it could attain, compatible with the existence of any Government. It is obvious what immense difficulties may be raised as to any political changes effected in such a state of things.

One is willing to think that the seven months' armistice guarantees the North of Europe in peace for at least a considerable time; the tenore of it curiously indicating how quietly Prussia is merging into the German Empire; certainly, if it succeeds, as appears more and more probable, one of the greatest facts achieved in the age, a work of construction in a century of desolation. The late advices, however, throw much doubt over the chances of this armistice being ratified by the Central Government.—*Tribune*.

We have already mentioned repeatedly in our columns the recent establishment of a Benedictine Monastery at Youngstown, in the diocese of Pittsburgh. We have now the pleasure of transcribing from the *Pittsburg Catholic* the record of a Franciscan convent. In thus giving places of retreat to these children of humility and prayer—to those who by becoming little in this world are great in the sight of God—bright, precious, and solid stones are indeed being laid in the foundations of our country's prosperity.

On the Sunday the Bishop blessed the corner stone and laid the foundation of the new Franciscan Monastery, near the town of Loretto. The ceremony was a most interesting one. The whole congregation moved in procession from the parish church to the site of the intended building. The solemn chant of the psalms by the clergy and the brothers, who walked in the habit of their order, the hymns and prayers recited by the different religious societies, and members of the congregation at large, were most striking. The Bishop performed the ceremony and preach-

**AN EDITOR BOTHERED.**

The Presbyterian Herald appears to be in a state of great perplexity and alarm about Langoon; the son of which the Rev. Dr. Spalding is Bishop elect. One of his editors of this paper seems not to know whether Langoon is a man or a city, fish or flesh; but he appears to enter into a certain undefined fear that it is, at any rate, something very dreadful, meant especially for the annoyance and destruction of the good and saintly Presbyterians. He discusses on this subject in the style following:

"Will the editor inform us who or what, or where Langoon is. All Roman Catholic Bishops, if we are correctly informed, claim jurisdiction over all the inhabitants in their province, be they Jews, Infidels, Turks, or Christians, either Protestant or Catholic; we desire to know whether we are included in Langoon, that we may pay all respect due to our superior."

Now we can assure our neighbour that he has no cause of alarm whatever. Langoon will not bite, nor has it any horns that we know of. From the fact that it is situated among infidels—in *partibus infidelium*—it does not necessarily follow that its subjects are Presbyterians unless indeed Presbyterians and infidels are identical, which the editors of the Herald would not be likely to admit, nor we disposed to assert.

Langoon is one of the old episcopal sees of the primitive church, established centuries before John Calvin or his disciples were ever heard of, and therefore the latter have nothing whatever to do with it, and nothing to hope or dread from its alleged jurisdiction. It was subsequently overrun by the infidels, and like many of the other episcopal sees of the olden time, ceased to exist as an actual seat of episcopal jurisdiction. Still its name and title are preserved, according to a long established and well known usage of the Catholic Church, which, in creating Coadjutor Bishops, assigns to them the title of one of these ancient sees. This usage seems to be based upon two sufficient reasons; first, there cannot be, at the same time, according to Canon law, two Bishops of the same name; second, it is useful and proper to preserve the names, in order to keep up the remembrance of those sees which were once flourishing, and which may yet be restored under the divine blessing to their ancient splendour.

We thought that every man who claimed to have any knowledge of church history, or of the regulations of the Catholic Church, was acquainted with this usage. But it seems the editors of the Presbyterian Herald form an exception to this remark. Some men talk and write very flippantly about things which they know nothing, and we greatly fear that many of the Presbyterian parsons belong to this class. A man's modesty is generally in proportion to the extent and solidity of his learning.

It is a discovery in theology, that Catholic Bishops claim jurisdiction over "Jews, Infidels and Turks," their jurisdiction extends only to those who are baptized, and who live within the boundaries of their respective dioceses. If the editors of the Presbyterian Herald are valdly baptized, if they will recant the errors of John Calvin, and comply with the divine injunction "to hear the Church," something may possibly be done for them; otherwise we fear their case is a sad one, if not hopeless. Let them carefully examine their consciences on the grounds of their disobedience to the Church of all ages and nations, built by its divine founder upon a rock, and fortified with this solemn pledge and promise that "the gates of Hell shall not prevail against it."—*Cath. Advocate*.

**BAVARIA.**—The Clergy of the diocese of Spire have addressed a most energetic protest to the King and his Government against the obstacles that have in every way been thrown in the way of the free discharge of clerical functions in Rhenish Bavaria. In the present state of political affairs in Germany it is certain that the protest will receive full attention on the part of the Bavarian government.

The Right Rev. Bishop Henry has returned from the *Kirchentzung*, the German Catholic paper of Baltimore, that the prolate is on the point of returning from Europe and that he will bring with him a sufficient number of clergymen to form two different establishments in his diocese; one in the northern part, at Green Bay, and the other at Minorat Point, in the western

## THE GREAT QUESTION.

Is the Catholic Religion true, or is it false? If it be true, then the end of man's creation, and the object which he is to set before himself in all his works is, to serve God here below, and to prepare himself for loving him throughout all eternity.

Then the work and vocation that is before him is, to follow the leadership of Christ, and to unite himself to the life and to enact the conduct of his Divine Captain; but to follow that leadership demands of its adopter to be armed with the same panoply, and union with that life implies abnegation and suffering, and to enact that conduct is to become an object of reviling and of contempt, and to be a stone of stumbling and a rock of offence to a degenerating world.

This, it will not be denied, is the lesson that the Great Master has taught His disciples, and which, if the Catholic Religion be true, is to continue their proper portion till the end of the world.

Is, then, the Catholic Religion true, or is it false?

If true, the pretensions of Socialism, and every other form of infidelity, which have grown so rife, and have trust their hideous visage even within the very sanctuary—their pretensions to re-constituting society on a basis that shall exclude humiliation and the suffering of injustice and wrong, and all the extremes of human miseries, are the reveries of a madman whose author is the devil, and whose aim is to make the followers of the Crucified forget their Master, and their duty.

But if the pretensions of Socialists and other infidels be legitimate; if man may devote himself, primarily, to the advancement of what he supposes to be his temporal ends; if he may disregard the sway of religion, (that is the guidance of the Church which alone teaches true religion,) either habitually, or for a while under the pressure of peculiar inducements, or in certain relations of public life, as in political affairs; and yet escape the judgements of God, then the Catholic Religion is a fable! Bishops and theologians for any use they are of, are the thing of a bygone age! And the sooner the day is gone by that the Church attempts to guide politicians the better!

Yes, if politics can rightly be divorced from religion, and from the controlling influence of religion, that is of the proper teachers of religion, or in other words of Bishops and theologians, then, if Pius IX. be the last of the Popes, as foolish Protestants predict, why, things will go on just as well.

And if the Catholic Church be wiped from the face of the earth to-morrow, men will be none the worse off.

It is then "The Great Question," whether the Catholic Church be necessary to the salvation of mankind here and hereafter, or whether it be not. This is a question that all to whom it is propounded are bound to decide, and to decide too, on the side of truth—that is in favor of the exclusive truth and necessity of the Church.

Those who admit that she is true and necessary, and having admitted it insist upon it, and insisting upon it, carry it out in their daily life and make it the rule of their conduct, are the truth and the faithful of the children of the Church. It matters not how lowly may be the sphere in which such are called to assert their principles. The poorest laborer who rejects for his son, as we have known such to do, the smiling allurements of extensive commerce under the patronage of the rich, and destines him to one of the humblest trades, because in the latter way of life he could find Christian guarantees for the faith and morals of his child, and in the former could not find them—this man, and such as he, are heroes and ornaments of the Church; and in the abodes of their almost squalid poverty we have recognised a greatness and a worth that have inspired awe, such as the highest honors or fortunes, or the most splendid qualities of the world, have failed to awaken in our breast.

We have no difficulty in perceiving that such men do believe the Catholic Religion to be true, and therefore to be absolutely necessary to salvation.

But when we find men schooled in the modern sophistry, which teaches that the end of civil government is independent of, and therefore, (whether they will or no,) contradictory to revealed religion—thus foregoing and rejecting the light that Christianity, that is the Catholic Church, has shed upon civil polity, upon its ends and its powers, and its obligations; when we find men calling themselves Catholics asserting

that there are relations of life, in which men are free from the control of the Church; that there are associations in which the faithful may join with the infidel, and that without so much as a scruple of conscience as to whether such association may bring him a blessing or a curse—then it does seem to us either that the dogmas of the Catholic Church have changed, and she thus been proved false, or else that such men have proved false to her, false to themselves, and have but one safe course left,—viz a speedy recantation of their errors.

If the days of Antichrist are drawing very near, as many learned and pious men are of opinion, that hour of darkness which is to fall upon the whole earth for the trial of men has its sign and character, not in the enforcement of, this or that heresy as the truth that God teaches but it in the spirit of lawlessness, and the claim of independence of all that is taught or demanded in the name of God. This is a solemn thought and should be treated at length rather by pens of a higher authority than by ours. May we, nevertheless, commend it to the reflections of our readers.—*N Y Freeman's Journal.*

## A LESSON FOR ALL TIME

Among those habits which adorn and ennoble the rational power of man, and incline him to right action, and which thence have obtained the name of virtues, there are four that have so principal a bearing and importance on the other habits of the soul that they are called cardinal virtues. These are Prudence, Justice, Fortitude, and Temperance.

Fortitude is that virtue which regulates the irascible part of man, as Temperance regulates the concupiscible.

Fortitude is then a virtue, and particularly the virtue whose exercise is needed in periods of adversity. But when we define that its business is to regulate the irascible part of man, we give it an interior, or home direction, that in the use of the word is too often overlooked, for it is indeed true that he who ruleth his own spirit is stronger than he that taketh a city.

In fortitude two species are to be distinguished, *Bellicosity*, and *Patience*. The former, which disposes the soul to resistance, usually claims exclusively the name of fortitude. As a virtue it has certainly its part. It regulates, or moderates, the natural impulses. It disposes, in a man, his resources in the most advantageous way to the gaining of his ends. It checks the despair or precipitancy with which feeble souls risk all on an unequal or uncertain venture. It is moderate and quiet in its measures, because it is strong in its purposes—*omnia proponens fortiter—disponens suaviter*. Such is *bellicosity*, which yet is the lower and more animal part of the virtue of fortitude.

But the higher, the more lovely, the more Godlike, kind of fortitude, is *patience*. *Deus Fortis et Patiens*.—This, in effect, is called by the moralists the *heroic face* of fortitude; and again, "the fortitude of the Saints." A contemptible sophist of the last century called patience "the last resource of the feeble." No doubt there have been many other sophists, before and since, who, never having attempted the practice of it, have been of the same opinion, and count themselves strong. But, on the contrary, *impatience* is the necessity of imbeciles, and in the language of a spirited French writer, whose sentiments sprang from a right christian heart. *Pour être patient, bon Dieu! qu'il faut d'être bien fort.* Good God, but a man must be strong who is patient!

In age when fancy is preferred to faith, and passion rules instead of principle, these truths are as unpalatable as they are wholesome. They were the subject of our cogitations some months ago, during a short walk; and though the occasion that drew them forth is now past, we will still present them to our readers for what their title professes them.—"A lesson fit for all times."

## THE BEST KIND OF EXERCISE.

Of all exercise, walking is that which is the most universally attainable, and at the same time best. Calling so many muscles into action, and especially those of the lower extremities, of which the circulation is apt to be more languidly and imperfectly performed, from the degree of resistance presented by the force of gravity to the return of the blood to the heart, calling, moreover, so much of the moving apparatus of the body into reciprocal and balanced action, flexor and extensor muscles being correspondingly exercised, walking is undoubtedly the best of

all exercises for the purpose of health, independently of its secondary, and by no means un- useful effect, of carrying the respiratory organs into freer and purer air, and exposing the system to the extraordinary, and, at least in the colder and temperate countries of the earth, the healthful influence of the direct rays of the sun. The degree of the exercise must, of course, vary with the age, condition and habits of the individual, but the degree of exercise that is in most cases serviceable, is generally much underrated. Two miles a day is the minimum distance which a person of moderate health and strength ought to walk. If the powers of the system increase, or are stronger to begin with, the minimum ought to be four miles. The object should be, in most cases, to walk the four miles in an hour, and the invalid beginning, perhaps, by walking a mile, or a mile and a half in an hour, might gradually increase his rate of walking until he had accomplished this end. Quick walking calls more muscles into action than slow walking does, and is, therefore, better. The muscles of the back, trunk, neck and arms, are comparatively very little used in walking. A person can hardly walk quick without using them to a very considerable degree. It is a maxim so sound and important as to deserve frequent repetition, that the greater the number of muscles used, the more advantageous will be the exercise. The majority of people are wont to think too much of the other kinds of locomotive exercise, as carriage exercise, riding on horseback, and sailing; too little of walking.—*Robinson on Diet and Exercise.*

## CURIOSITIES OF ART.

It is singular how many men have directed their energies of mind to perfecting toys, which, although displaying wonderful inventive power, yet have never conferred any benefit on mankind, nor ever been even used for any other purpose than as a piece of amusement—the childish exhibition of masculine mind, the fame of foolery, the foolery of fame.

Thus Jerome Faas, an Italian priest and a native of Calabria, exercised himself in a species of industry, wonderful from its difficulty. He finished a work of box-wood, which represented all the mysteries of the Passion, and which might be put in the shell of a walnut. To him was attributed a coach the size of a grain of wheat, within which there were to be seen a man and a woman, a coachman who drove it, and horses that drew it. These were presented to Francis I. and Charles V.

In China, the tomb of Confucius has been made in small miniature, no larger than a nut, but wonderfully composed of precious metals, and adorned with a profusion of gems, but its value consists of the labor expended on its execution. Its landscapes, dragons, angels, animals, and human figures, would require several pages of description, which would, after all, without a view of the model, prove tedious and unintelligible.

Charles V., of Spain, had a watch which was concealed in the jewel of his ring, and a watchmaker in London presented George III. with one set in the same manner. Its size was something less than a silver two-pence, and it contained one hundred and twenty-five different parts, and weighed altogether no more than five penny-weights and seven grains.

The tomb of Raphael, executed by an Italian named Raccavalva, is indeed a wonder. It is only twelve inches in height, and from an inch to four inches in diameter. It is adorned with various architectural ornaments in the richest style of Gothic, and also figures of the Virgin and child. The work is said to be of unrivalled merit and beauty. The model is contained in a case of wrought gold, and is itself of boxwood. The general design may be regarded as architectural, embellished with several compartments of sculpture or of carving, consisting of various groups of figures. These display different events in the life of Christ. Some of the figures are less than a quarter of an inch in height, and though thus minute, are all finished with the greatest precision and skill; and what renders this execution still more curious and admirable is, the delicacy and beauty with which the back and distant figures are executed.

The Capuchins near Turin have offered to go through all the provinces of Sardinia to rouse up the courage of the people, and in every way to forward the cause of the Italian war. The government of the king has accepted the offer with thanks.

## SIR THOMAS MORE.

Let all disunited families study with care this beautiful sketch of a household of love, as given by an eye-witness, Sir Thomas's friend, the great Erasmus. "More built near London upon the Thames side, to wit, at Chelsea, a commodious house, neither mean nor subject to envy, and yet magnificent enough. There he converseth affably with his family, his wife, his son, and daughter-in-law, his three daughters and their husbands with eleven grand children. There is not any man so loving to his children as he, and he loveth his old wife as well as if she was a young maid; and such is the excellency of his temper, that whatsoever happeneth that could not be helped, he loveth it as though nothing could have happened more happily. There were in that place Plato's academy; but I do think house injury in comparing it to Plato's academy, wherein there were only disputations of members of geometrical figures, and sometimes of moral virtues. I should rather call this house a school of Christian religion; their special care is piety and virtue; there is no quarreling, or intemperate words heard, none seen idle; which household discipline that worthy gentleman doth not govern by proud and lofty words, but with all kind and courteous benevolence. Everybody performeth,—yet is there always alacrity, neither is sober with anything wanting. He suffereth none of his servants either to be idle or to give themselves to games, but some of them he allotted to look to the garden, assigning to every one his separate plot; some again he set to sing, some to play on the organs, he suffereth none to touch cards or dice. He used before bed-time to call them all together and say certain prayers to them."

## THE JESUITS.

In the days of the Roman emperors when Paganism felt itself failing,—in its desperation and madness it assailed the characters as well as the persons of Christians. They were accused of the most abominable crimes, and even of atheism. They were said to murder infants and then devour them. Plots against the State, inciting men to murder, robberies and assassinations, were but every day charges. And the multitude believed these accusations, and even princes and men of learning believed them, and little children were taught to loath Christians, and to spit at and to insult them in the streets, and to manifest every mark of horror and disgust at the bare mention of the name of Jesus.

Such were the feelings and such the conduct of heathen men during the primitive ages of the Church, towards men who bore the name of Christians. Who could believe that such feelings and conduct should still be manifested at the present day by men who bear the name of Christians, towards those whom they at least ought to consider as their fellow Christians. But such is the fact. Men calling themselves Presbyterians and Congregationalists and Methodists and a thousand other names, are constantly uttering the most malicious invectives and preferring the most extravagant and horrible accusations against a peaceful and inoffensive body of Christians whose sole occupation is to instruct youth in the principles of piety, and to evangelize the heathen amid toils, perils and sufferings. We allude to the Jesuits,—the fathers of the holy Society of Jesus. In several of our exchange papers we find calumnious and bitter articles which accuse them of intrigues and crimes, of plots, rebellions, immoralities and abominable practices, calculated to terrify men and to excite within them no feelings but those of unmitigated hate. Truly the same spirit walketh abroad through the earth, and possesseth the hearts of wicked men, that eighteen centuries ago maddened men against the followers of the cross of Christ. But thanks be to God, the accusations against the Jesuits being as foul and false as those against the primitive Christians, the efforts of the spirits of darkness shall prove as imbecile. The enemies and revilers of the Jesuits are the enemies of God,—and God, who dwelleth in Heaven, shall deride them; the Lord shall laugh them to scorn.—*Catholic Observer.*

## Births

September 29—Mrs Barton, of a daughter  
October 3—Mrs Pew, of a daughter.  
" 5—Mrs Howard, of a son.  
" 5—Mrs Pitz, of a son

## Married.

October 2—Peter Murphy, to Catherine Russell  
" 3—John Mihar to Mary Power.  
" 3—Patrick Power, to Joanna Delabarty.  
" 5—John Ganey, to Bridget Devlin