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# THE CROSS.



NEW

SERIES.

VOL. I.

No. 47.

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

HALIFAX, NOVEMBER 29, 1845.

## CALENDAR.

- Nov. 30—1st Sunday of Advent.  
 Dec. 1—Monday—St. Didaous, Confessor.  
 2 Tuesday—St. Bibiana, Virgin and Martyr.  
 3 Wednesday—(Fast day) St. Francis Xavier, Confessor.  
 4—Thursday—St. Peter Chrysologus, Bishop and Conf.  
 5—Friday—(Fast day) St. Andrew, Apostle.  
 6—Saturday—St. Nicholas, Bishop and Confessor.

## DEATH OF THE ARCHBISHOP OF COLOGNE.

This illustrious Confessor of the Faith, and most glorious ornament of the Church in the 19th century, has been at length released from his mortal sufferings, and called to receive the reward of his apostolic labours. He has left to his country, and to the Church, a name not more ennobled by illustrious lineage than by the splendor of his many virtues. In times of peril he was a tower of strength, and a pillar of light, to the Catholics of Germany. Guardian of the Faith, and of canonical discipline, he preserved the sacred 'deposit' with unshaken courage. That Holy Faith he prized more than his liberty, more than his life. No threats could daunt, no bribes could seduce, no cunning deceive him. With that noble independence which the sacerdotal character should always possess, he 'spoke of the testimonies of the Lord in the sight of Kings,' and in the peaceful assertion of the rights of conscience withstood all the fury of a ruthless persecutor. Honour to the

memory of Clement Augustus, who 'put no trust in princes,' who preferred 'to obey God rather than men!' His sufferings were indeed great, and the cruelty of his persecutors almost unexampled in the present age. Assailed by calumnies, seduction and threats, he was found immovable. His remorseless enemy, the late King of Prussia, had his palace surrounded at night by armed troops, and in the dead of night the aged and suffering prelate was torn from his bed, and hurried off to the fortress of Minden where for a long time he was kept in the most rigorous captivity. In the beautiful Pastoral which he addressed on that occasion to his sorrowing flock, he thus writes:—

Torn by the force of arms from children who are so dear to my heart, separated by a sorrowful captivity from the flock that God has given to my charge, the only thing in my power, my dear children, amid the affliction that overwhelms you, is to comfort you by the word of the Lord, who will sustain and animate your courage.

"I am united to you, as I ought to be, by an indissoluble tie. For I bear you all in my heart in this captivity, by which I render testimony to the Gospel.

"Know, dear children, that whatever may happen me, is all prepared by the Lord, for the advancement and glorification of his Church. The chains with which I am loaded have become visi-

ble, and bear testimony in behalf of the true Church.

“Remember, dear children, the chains and sufferings of Pius VII. who was torn from the altar by a man of power. Then I will be no longer, not I, covered with shame; but Jesus Christ will be glorified in my body, whether by my sufferings or death. For, Christ is my life, and to die for him will be my gain.

“Do not cease to pray for your Father who is in prison, and who in his chains addresses without ceasing his prayer also to heaven in your behalf.”

He was approaching his 65th year when all this occurred. Eight years more of trial and of glory were destined to complete his triumph. During that period the King of Prussia has passed to his great account, and appeared before the bar of Him who declared: “Blessed are the merciful, for they shall obtain mercy.” He has been followed to the judgment seat by his noble and illustrious victim. “Blessed are those who suffer persecution for justice sake, for theirs is the Kingdom of Heaven.” As far as the judgment of this world is concerned, public opinion has long since done justice to the King and the Archbishop. The one has gone down to his grave with all the infamy which so justly attaches to a religious persecutor, whilst the unmerited sufferings and unshaken fortitude of the Archbishop have excited the sympathy and admiration of Europe. His history is now blended with that of the Church of the 19th century. He will take his place amongst the most illustrious defenders of her liberties, against the unjust aggressions of the civil power, and posterity will one day rank him with a Pius VII., and a St. Thomas of Canterbury.

Our readers, of course, remember that the unhappy subject of MIXED MARRIAGES was the principal cause of all the persecution endured by this Apostolic Prelate. Mixed Marriages have ever been the fruitful source of public scandal and private misery. Reprobated by the natural and Divine Law, the Catholic Church has not only discouraged, but condemned them. She has declared them to be impious and sinful, and through the mouth of one of her venerable Pontiffs expressed her ‘abhorrence’ of those unnatural unions. She has condemned them not only on account of danger

to the faith of the offspring, but also from a well-grounded apprehension that where there is a difference of opinion on a matter so awful, and so intimately interwoven with all the relations of life, as religion, there cannot be expected that cordial union, that conjugal affection upon the existence and integrity of which the temporal and eternal happiness of the parties themselves so much depend. Hence, when any of her children are so rebellious, as to despise her salutary teachings in this respect, she strictly enjoins her ministers not to accord them the holy rite of nuptial Benediction. With what consistency could the Church bless that which she declares to be impious? How could she honour by her solemn rites a union of sin? And yet, it was to compel the Archbishop of Cologne to violate the laws of the Church in this point that the whole power of the state was brought to bear upon his devoted head. The argument of the bayonet was applied to stifle the stubborn and powerful voice of conscience. The Archbishop was commanded to bless that which his Church and his conscience taught him to look upon with horror. Impious, absurd, and fruitless attempt! The body was manacled, but the immortal mind exulted in all the plenitude of its freedom. Through the prison bars of Minden the Confessor of Christ smiled at the impotent efforts of his enemies. And he has triumphed, nobly triumphed. He has fought the good fight, finished his course, and preserved the faith. As his name, during life, was a household word amongst ‘the domestics of faith,’ so in death his Body has been honoured by the most singular marks of religious veneration. On the 23d of October, the day of his funeral at Munster, in Westphalia, the Cathedral, where his remains were exposed was filled with an immense multitude of the faithful, anxious to pay the last religious offices to this beloved champion of their creed. The funeral service was performed by Mgr. Claessens, the Suffragan Bishop of Cologne. When the venerable deceased made a visit to the Eternal City last year, it is well known with what extraordinary marks of respect and affection he was received by the Head of the Church, the entire Sacred College, and the citizens of Rome. With his usual humility, he declined the honours of the Roman purple, and in the true spirit of the same virtue composed the

following Epitaph which will be inscribed on his tomb:—

“Here lie the mortal remains of Archbishop Clement Augustus of Cologne, Legate of the Holy Roman See, Baron Droste de Vischering. He was born January 25, 1773, and died . . .

Pray for his poor soul.”

In his last Will, with the exception of some legacies to his old servants, he has bequeathed his entire property for pious purposes, leaving a considerable portion for the support of the Convent of the Sisters of Charity which he founded at Munster.

#### ASSOCIATION FOR THE

#### PROPAGATION OF THE FAITH.

The Meeting of the Halifax Branch of this truly Catholic Association was held on Monday evening, the Bishop in the chair, assisted by the Clergy. The duties of the Secretaryship were discharged by the Rev. Mr. Conolly. The meeting was more numerous than on any former occasion, and the most edifying zeal was exhibited in behalf of the good cause. *Upwards of Forty Nine Pounds* were handed in by the Collectors, the particulars of which we will give in our next. Some of the Annals of the Association, various religious tracts, and a large number of handsome medals were distributed. In the course of an address on the merits of the Institution, the Bishop mentioned that in the year 1811 he had transmitted to Paris from the Branch at Halifax the sum of 2500 francs, and for the present year that 2060 francs had been already remitted. He also alluded to the various foreign Missions in which the cause of Religion was chiefly sustained by the charitable generosity of the parent association. It was announced in the course of the evening that on Sunday week a High Mass would be offered up in Thanksgiving to God, for the increasing success of the Association, and that in the course of the following week Mass would be celebrated for the repose of the souls of the deceased Members. A Sermon in behalf of the Association will be preached at St. Mary's, on Sunday week, by the Rev. Thomas Conolly.

#### ROME.

On the 2d. of October His Holiness made an excursion to Tivoli, accompanied by his Nephew

the Bailly Capellari della Colomba, Grand Prior of the Order of St. John of Jerusalem. He was received with the greatest enthusiasm. Triumphant arches were erected at the entrance of the town, and nearly one hundred young men drew the carriage of their Sovereign into Tivoli, amidst the acclamations of the inhabitants, and the music of a military band.

After having received the Keys of the City from the chief magistrate the Pope went to the Franciscan Church, where he assisted at a Benediction of the Most Holy Sacrament. From thence he went on foot to the Country House of the Noble College, accompanied by all the Clergy of the town, Cardinal Bianchi and other Prelates. At the gate he was received by the General of the Jesuits attended by some of his religious, and some of the noble young students who recited some complimentary verses in honour of his Holiness.

The Holy Father afterwards gave his Benediction from the Balcony of the Villa to the immense multitude which surrounded the House. In the course of the day he visited the celebrated Cascade, where the *præceps Anio* takes a headlong leap into the frightful chasm below, and buries its foaming waters in the *Domus Albunæ resonantis*. To Gregory XVI. is due all the merit of the modern improvements which add so much to the charms of this classic waterfall. As it had become absolutely necessary to change the direction of the river which was gradually undermining a great number of houses in the town of Tivoli, his Holiness, at enormous expense, caused two capacious tunnels of considerable length to be cut through a mountain, in order to afford a new passage for the river. Through those subterraneous canals its parted waters roll on in their rapid course, and when they burst forth once more into the light of day, it is to meet again, and to plunge their impetuous volume into the deep mists of the subjacent valley.

Some industrial establishments were also visited by his Holiness, and at different parts of the town where he stopped, choirs of vocal and instrumental music were stationed. The music was frequently drowned in the acclamations of the inhabitants. After dinner, the Pope assisted at some experiments in Natural Philosophy, made by the Students of the Noble College, and returned to Rome

in the evening, after having expressed the great gratification which he derived from his visit.

On the 9th of October, Monsignor Baldasari, one of the Pope's private chaplains, died at the age of 80. He wrote an important account of the trials and sufferings of Pius VI., of glorious memory, during the last three years of his pontificate.

On the 12th of October, Mgr. Santucci de Mantana, private chamberlain of his Holiness, and formerly charge d' affaires for the Holy See at the Court of Tuscany, departed this life in Rome, after a long illness in the 74th year of his age. He was a highly distinguished scholar, in profane, as well as in sacred literature.

On the 14th of the same month, the Order of Capuchins sustained a great loss in the person of Father Louis de Bagnaja, Minister General of the Order, and Preacher of the Apostolic Palace, who died in the Convent of Viterbo, after having received the last sacraments.

On the 18th of October the Pope quitted his summer residence at the Quirinal, and returned to the Palace of the Vatican.

### LITERATURE.

#### SIGHTS AND THOUGHTS IN FOREIGN CHURCHES AND AMONG FOREIGN PEOPLE.

By F. Faber, M.A., Fellow of University College, Oxford

Continued.

The farther we travel with the author, we discover more pleasing proofs of the devotional character of his heart; and while new scenes are forever causing in him still stronger developement of Catholic feeling we cannot help recollecting with affectionate pity the position of one so sensible of the beauty and impressiveness of Catholic institutions, and yet, deprived of the graces which emphatically belong to these in the Church alone. What delusive reasonings may keep many who have, indeed, been much favoured by heaven, of late years, from pursuing the road into which they have been conducted, it is not for us to determine. In taking up the works of many, who, for want of

a better name are called Puseyites, we must remark, that not a few confess with sorrow and candour their uneasy position; they have learned to dread (a new thing in this age!) the grievous sins of heresy and schism; they acknowledge the appearances of schism under which they labour, and their sincere desire also to re-enter into communion with the great body of Catholic Christians. Yet what numberless and ever-shifting arguments are used to induce the troubled spirit to remain at ease, and above all, to put off graces which, if embraced, would cause much worldly sacrifice, or lead to an abandonment of old associations! Alas! all these specious reasonings partake of the world and the flesh, although it may be said, they are indulged honestly. The kingdom of heaven is a boon of such exceeding value, that we must not allow father or mother, wife or children, or the world's hatred or the world's laugh, to stop us from embracing the glorious gift, and the more painful the sacrifice to be made, the more we must dread delusive arguments, and the more determined we must be to sacrifice all for eternal life. But, avoiding the danger of much comment, let us proceed to extract passages from the interesting book before us:

THAT THE ENGLISH CANNOT AT FIRST PROPERLY VALUE CATHOLIC SERVICES ABROAD—AND EFFECT OF THEM AFTERWARDS.

"Fuller gives this advice to travellers, in his buffooning style:—'Be well settled in thine own religion, lest, travelling out of England into Spain, thou goest out of God's blessing into the warm sun. Some are ravished at the sight of the first popish church they enter into.' I would say the reverse of much of this. So far is one from being 'ravished at the sight of the first popish church' we enter, that the service is, so far as I know, distasteful, and almost offensive. Nearly the whole of my second journey on the Continent, and that too amid the ecclesiastical magnificence of Belgium, had elapsed before I came at all reconciled to it. The danger, if danger there can really be to an intelligent or well-disciplined Anglican, is on farther acquaintance and familiarity. The attraction increases in proportion to our study of the Roman service books. Much, well nigh all, in them is so beautiful, so solemn, so reverently held, so full of Catholic teaching, so fitted to the deepest devotional cravings of which we are capable, and has, historically, been the road and training of such eminent Saints, that we return almost with a feeling of disappointment and sense of lowering to our own formularies, forgetting that we have deserved lowering much farther, and that the Catholic richness of the Common Prayer is far above our actual condition and practice. The hold which the Breviary takes upon us is strength-

ened, while we allow its austere hymns to raise our affections higher than their wonted pitch, while we learn many things we knew not of, from the selection of the readings, and pause over the antiphons, where a word from one part of Scripture seems to meet another and make a key, and open up whole mines of mystical exposition, much of it, probably, belonging to very ancient traditional treasures in the Church. When this is done, and there is no feeling in the mind of the real, however obscured, Catholicity of our Church, and no sense that so much of the Breviary belongs to us, no less than to Rome, then it is that the Roman services are most likely to 'ravish' those who join, and peril their allegiance to their own Church; if such a thing were possible to instruct or modest minds."

#### MODERN ART, ALL FOR EXTERNAL DECORATION.

"This house of Carthusian monks was begun by one of the Visconti, Dukes of Milan, in the fourteenth century. The building of it occupied a hundred years. The whole of the interior, which is spacious and in the form of a Latin Cross, is one mingled mass of marble, precious stones, brass, bronze, fresco-painting and stained windows, most dazzling and costly. We observed much elaborate work in very precious materials, in more than one place where it could scarcely be seen by any human eye. This is always delightful. It is very contrary to our spirit. We would as soon throw ourselves from our own steeples as do any thing elaborate or beautiful or costly, where it would never meet the eyes of men. How the spirit of the Middle Ages dwarfs this selfish, unventuresome meanness. What a refreshment it is, how grateful a reproof to wander up and down, within and without, the labyrinth of roofs in an old cathedral, as we did at Amiens, and see the toil and the cost of parts to which the eye can scarcely travel, so isolated as they are in the air,—tracery, exquisitely finished images, fretwork, and the like; and all an offering of man's toil and intellect and cost to the Holy Trinity. The Certosa is a signal instance of this spirit. It is one heap of riches and of earth's most magnificent things, wrought by the deep and fertile spirit of Christian art into a wondrous symbolical offering to God, shaped after the Cross of His Son."

#### AN ENGLISHMAN'S FEELING OF SEPARATION ABROAD.

"The morning Mass, at the tomb of St. Charles Borromeo, was just finishing when we descended into the subterranean chapel, at the entrance of the choir. We did not much regard the splendour of the tomb, for our eyes were riveted on a coffer which stood above the Altar, and contained the mortal remains of that holy

Saint and faithful shepherd. The longer we remained in the cathedral, the more its glory, and magnificence, and coloured gloom, took possession of our spirits. It is an oppressing thing to be a priest in the city of St. Ambrose and St. Charles Borromeo, and yet a stranger; a gazer,—a mere English looker-on,—a tourist, where one should be upon one's knees at home, and in that divine temple a legitimate worshipper. But where rests the blame? Alas! the sour logic of controversy may be as convincing as it usually is to men whose minds were made up, as almost all minds are, independent of it; but, since Eve tempted and Adam fell, has there ever been a strife where both sides were not to blame? In a difference so broad and complicated, so many veined and inter-twisted, as that between Rome and us, never was there so monstrous a faith as that which could believe that all the wrong was with Rome, and all the right with England. Yet men have been seen with the mortal eye, who had the capacity to receive this, and put trust in it. It is distressing, truly, to be in a wonderful church, like this of Milan, to be sure you reverence the memory of St. Ambrose, and have deep affection for the very name of Borromeo, and are not without Christian thought for Saints Gervasius and Protasius, as much as one half of the people you see there, and yet be shut out from all church offices,—to have no home at the Altars of that one Church, at whose Altars, by apostolic ordination, you are privileged to consecrate the Christian Mysteries.'

To be continued.

That man and that woman who live together quietly and godlily, doing the work of their vocation and fearing God, hearing His word and keeping it: theirs is a religious house—theirs is the house that pleaseth God.

If atheists are not sure there is no God, they cannot be at ease in their minds, lest there should be one.

Mrs. Chapone was asked why she always came so early to church? 'Because,' she replied, 'it is part of my religion never to disturb the devotion of others.'

Harmless mirth is the best cordial against the consumption of the spirits wherefore, says the good Fuller, jesting is not unlawful, if it trespasseth not in quantity, quality, or season.

One does not pay so dear for holding one's tongue, as one does for keeping up a dispute.

From Maxims and Examples of the Saints.

### PERFECTION.

Give thyself up with all diligence to the acquiring of virtues otherwise thou wilt always be destitute of them; nor ever believe that thou hast acquired a virtue, unless thou hast suffered temptations from its contrary, and hast practised it on such occasions; for which on this very account we should never shun, but on the contrary, embrace with joy.—S. THERESA.

S. Vincent of Paul did not content himself, as too many do, with merely becoming acquainted as it were, with virtues, and loving them, but he applied himself continually to reduce them to practice; taking as his maxim, that labour and patience are the best means for acquiring them, and well planting them in our hearts, and that those virtues which are acquired without labour and trouble, are easily lost; whilst, on the other hand, those which have been tried by the storms of temptations, and practised amid the difficulties and repugnances of the natural man, take firm and deep root in the heart; whence it arose that on such occasions, far from being oppressed with melancholy, he ever rejoiced the more; so that once, when his little community had sustained a severe loss, and a certain person said to him, that this would prove an occasion to some to think ill of his congregation, and to speak evil of him, 'That will be good,' replied he, 'for by this means we shall have an opportunity of practising virtue.' With this same sentiment did S. Philip Neri encourage his penitents, not to be over much grieved when they suffered temptations and troubles; saying to them, that our Lord is wont, when he will grant any virtue to a soul, to suffer her first to be tempted by the opposite vice.

S. Francis of Sales expressed his holy ardour in the following manner; "If the world is determined to tempt me, I will pursue it as I would a viper, I will tread it under my feet, and I will utterly despise all its suggestions. Though Satan arm all his powers against me, I will not dread them at all: I am stronger than he, for God is my Father. And he will have compassion on me, and will combat for me."

**TO KEEP APPLES.**—It seems not to be generally known, that apples may be kept the whole year round by being immersed in corn, which receives no injury from their contact. If the American apples were packed among grain, they would arrive here in much finer condition.

Adversity brings down the spirit in some, and quickens it in others.

The brave man is known only in war; the wise man in anger; the friend in time of need.

All affectation is ridiculous, even that by which one pretends to steer clear of affection.

The miser is really poor; his gold is the property of his imagination, which will not part with it any of it for his wants.

The torch of criticism should enlighten, not burn.

Poverty with peace is better than affluence with anxiety.

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### General Intelligence.

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#### SECESSIONS FROM THE ANGLICAN CHURCH.

Rev. Charles Seager.

TO THE EDITOR OF THE MORNING POST.

Sir—Having published in your paper of Saturday last, on the authority of "a Correspondent," a gross and personal falsehood concerning me, namely, that I "deplore my secession" from the Anglican establishment, the least reparation you can in justice make me, is to give equal publicity to this my indignant denial of his false and libellous assertion, and my declaration, on the contrary, that so far from having ever expressed or felt any thing approaching to regret at the step in question, I have felt on the contrary an ever increasing satisfaction in having taken it—conviction of the absolute, imperative, and unalterable obligation so to do—and sense of the inestimable and ever-expanding blessing to which it has introduced me; and I am certain that I have expressed myself accordingly. Such a statement, therefore, as that of your correspondent must have arisen either from deliberate invention, or (which one must charitably hope) from some strange mistake; perhaps from the vain conjecture of one having been carelessly repeated as a fact by another. It cannot, however, have been forgotten, that on the occasion of Mr. Bernard Smith's conversion, a letter denying such conversion was actually forged and published in his name; or that not very long before a Papal Bull had been forged for the purposes of a Protestant meeting in Dublin. In each case, however, "the lying tongue" was "but for a moment." (Prov. 12, 19.)

Your correspondent, however, imagines that a yearning for those ministerial duties from which I am at present debarred, may be an inducement to seek "peace of mind" (!) in union with the Anglican establishment.

Little, alas! can your correspondent comprehend how immeasurably inferior in the eyes of a Catholic the highest position outside the truth is in comparison with the lowest possible within it! And as to usefulness, what hope could I have of

bringing others near by departing myself, and apostatising from God? But it is needless to pursue the matter further—should your correspondent ever be brought by the grace of God to know by experience what Catholicity is, he will see that the ideas which an Esquimaux may be supposed to entertain of the nature and tastes of a literary and cultivated life are not further from the reality than his present notions of Catholicity from what Catholicity really is. I remain, Sir, your obedient servant,

CHARLES SEAGER.

Boulogne sur-Mer, October 8, 1845.

CHAPEL FOR ROMAN CATHOLIC PENSIONERS.—Ground has been purchased on Croom's-hill as a site for a church for the Catholic pensioners of Greenwich Hospital.

#### DEATH OF THE REV. DR. BAGGS, CATHOLIC VICAR APOSTOLIC OF THE WESTERN DISTRICT.

Died, at Prior Park, on the 16th, the Right Rev Charles M Baggs, Catholic V A of this western district. He was born in Dublin, on 21st May, 1806. After studying at Rome, his virtues, talents, acquirements, and urbanity of manners, recommended him as the fittest person to succeed Dr Wiseman in the government of the English College there, and he proved himself a general favourite, especially with our gentry who visited that city. On the death of Bishop Baines, he was appointed his successor in this district, but did not reach Prior Park until 30th May last year. His useful career has been suddenly arrested, to the deep regret of all who knew him; but his end was in peace.—*Western Times*.

#### THE APOSTLE OF TEMPERANCE AT KINGSTOWN.

Sunday the Rev Mr Matthew preached a sermon at Kingstown, in aid of the fund to defray the expenses incurred by the addition of a transept, tower, and belfry to the Roman Catholic church, of that place. The rev gentleman took as his text the 2d Epistle of St Paul to the Thessalonians, chap 3, v 13, 'And you, brethren, be not weary of well doing.' The discourse, which was eloquent and impressive, containing an able exposition of the virtue of charity, not only as the Redeemer commanded it to be practised, but also as it exists, by necessity, in every human community. The erection of temples, in which the poor, with the rich, could assemble to worship their Maker, was one of the highest exercises of charity; and the true Christian would not grow weary of building altars from which would be diffused the knowledge of the Gospel.

Immediately after the rev gentleman descended from the pulpit he proceeded to administer the temperance pledge of total abstinence, exhorting and entreating each batch to practise temperance. More than ten thousand persons presented them-

selves as postulants, about half of whom were for the first time enrolled as members of the Total Abstinence Society. The labours of the reverend gentleman were greatly facilitated by Mr Hayes, of Kingstown, who spared no trouble in making arrangements to accommodate all present.—[*Old Ireland*.]

Pembrokeshire, which has hitherto been almost impregnable as regards Catholicism, has at length been opened to the introduction of the tenets of Holy Church. A Catholic minister, by unflinching exertions, has so far succeeded in his mission as to form three distinct congregations, viz, Pembroke-dock, Haverfordwest, and Milford.—[*Tablet*.]

The Catholics of Leicester are about to purchase the Three Crowns Inn, and in its place to erect a magnificent cathedral, similar to that lately built at Nottingham. They are now erecting a very large college at Ratcliffe, near the Syston station.

We understand that Mr Pugin, the artist celebrated for restoring ancient architecture in this country, has by authority, submitted plans for a Catholic cathedral upon a grand scale to be erected in Liverpool. Its length is to be 460 feet, with two lofty towers, and a steeple of great height. The cost will exceed £100,000. Several subscriptions of £500 to £2,000 each are already spoken of. What will Messrs Dalton, McNeile, and other champions of the No-Popery agitation in Liverpool, say to this?—[*Liverpool Mercury*.]

Mr Newman and some of his immediate adherents have abandoned the Church of England for that of Rome. The step, no doubt, constitutes an important event in religious politics. It substantiates all that has been said as to the Romanising tendency of the Tractarian doctrines. On the other hand it attests the sincerity and disinterestedness of those who abandon a determined station to begin life anew. And it gives a substantive existence to that strange schism which has for so many years been growing up. Whatever the present numerical strength of the Tractarians, they have constituted a formidable portion of the Oxford convocation. Mr Newman has been accounted the leading spirit of the party, although the name popularity given to them was borrowed from that of Dr Pusey. Whatever their proportion to the entire mass, they have formed a remarkable section of the English church; and that remarkable section has now on its own part set aside the Reformation of the sixteenth century, and reverted to the jurisdiction of the Holy See.

The re-establishment of the Capuchin Convent at Aggsheim, in Bhenish, Bavaria, has already produced magnificent fruits of salvation. The ~~form~~ of



the Nativity of the Blessed Virgin brought together twelve thousand persons there, eight thousand of whom received the Holy Communion. It has become absolutely necessary to increase the number of friars, as those who originally founded the convent are insufficient for the administration of the Sacraments.

It is announced in Dolman's Magazine, the literary organ of the English Roman Catholics, that the Vicars Apostolic, at their recent meeting in London, determined on taking steps for the restoration of the Catholic Hierarchy in England. At present, Catholicity in England is under the organization of the missionary system. The 'restoration of the hierarchy' will assimilate England to Ireland, where the bishops have their dioceses, the priests their parishes, rectories, and curacies.

During the last six years fifty four new Catholic Churches have been erected in England. Many of them, especially those in London, Liverpool, Birmingham, Manchester, Derby, Nottingham, Macclesfield and Coventry, are on the largest scale of parochial building in that country. Several religious houses have been erected; nineteen new communities of nuns, and nine houses of religious men; and nearly two million volumes of Catholic publications have been printed in the same period.

#### A MOTHER'S PRAYER.

The day before yesterday, at seven in the morning, Maginet, the man who was condemned to death on the 29th August last by the Court of Assizes for the Seine-et-Oise, for the three-fold murder of his wife and her two sisters, was executed at Versailles. For a long time after his condemnation Maginet showed the most hardened heart, refusing all the consolations of religion offered to him by the Abbe Petigny, the chaplain of the prison, until one day he recollected the prayer his mother used to make him repeat when a child, and on being afterwards reminded of this by the Abbe, he always became calm and repentant. The appeal to the Court of Cassation, and the petition to the king for mercy, having been unavailable, the Abbe entered the condemned cell at five o'clock, and said to Maginet, 'Repeat your mother's prayer.' Having done so the criminal earnestly asked him why he had come at so early an hour to require this. The Abbe answered him that he had promised to render up his life with a resignation of a Christian, and that the time was come. Maginet upon this became violent to fury, uttering imprecations against those whom he wished he had killed as he had killed his wife, and in this state continued for half an hour, when he became quiet from exhaustion. The chaplain then sent the keepers away, and once more brought the wretched man to repeat his mother's prayer. From this time he remained silent till he mounted the scaffold.—[Galignani's Messenger.

#### THE LATTER DAY SAINTS IN DORSET-SHIRE.

We have received a letter from a friend in Dorsetshire, dated Winfrith, Newburgh, Oct, 16th, which says there was a set of grotesque fanatics called Latter Day Saints there, under the leadership of two fellows named Prince and Starkey, to whose outrageous antics in Bristol we were compelled to allude some time ago, and who, to our knowledge, have prophesied the destruction of the world, on a dozen different dates, now long expired. They are making the district resound with the words, 'Behold he cometh,' which seems to furnish them with their only pretext for the most monstrous and blasphemous harangues. Our correspondent writes that 'One or two fanatics of the parish have given them encouragement, and have licensed an unworked malthouse to the very great annoyance of the respectable inhabitants. The coarse and unseemly language which these fellows indulge, serves only to throw ridicule and contempt upon religion, and you would be pained to hear the remarks of the lower class who assemble on the outside of the building. I enclose you one of their hymn books, with the tunes attached, and will leave you to judge what a strange combination of folly and fanaticism they present.' The hymns are quite a literary curiosity, and the most startling predictions in verse, being sung, as the title affixed tells you, to modern tunes, to wit: 'The song of the Redeemed; tune, Weber's Last Waltz,' 'Behold he cometh; tune, the Last Rose of Summer.' 'My Lord is near; tune, Robin Adair, &c, and then all the words of the most awful nature. It would be truly melancholy to think that human folly could go so far if there were not an impression that knavery had more to do with it.—[Bristol Times.

#### MARRIAGE RECORD.

AT ST. MARY'S.

- Nov. 22—John Finlan to Catherine Murphy.  
 25—Robert Mullick to Joannah Culleton.  
 " Patrick O'Connell to Mary Apne Somers.  
 27—John Quigley to Hannah Ring.

#### BIRTHS RECORDED,

- Nov. 22—Mrs. Mary Mihan, of a Son and Daughter.  
 " 25—Mrs. Catherine O'Neill, of a Daughter.  
 " 27—Mrs. Margaret Leahy, of a Daughter.

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