

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Covers damaged/
Couverture endommagée

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Cover title missing/
Le titre de couverture manque

Coloured maps/
Cartes géographiques en couleur

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Bound with other material/
Relié avec d'autres documents

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Additional comments:
Commentaires supplémentaires:

Coloured pages/
Pages de couleur

Pages damaged/
Pages endommagées

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Pages detached/
Pages détachées

Showthrough/
Transparence

Quality of print varies/
Qualité inégale de l'impression

Continuous pagination/
Pagination continue

Includes index(es)/
Comprend un (des) index

Title on header taken from: /
Le titre de l'en-tête provient:

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>
12X	16X	20X	24X	28X	32X

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

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

And Jesus answering, said to him. Blessed art thou Simon Bar-Jona. because flesh and blood hath not revealed it to thee, but my Father who is in heaven. AND I SAY TO THEE. THAT THOU ART PETER, AND UPON THIS ROCK I WILL BUILD MY CHURCH, AND THE GATES OF HELL SHALL NOT PREVAIL AGAINST IT.

AND I SHALL GIVE TO THEE THE KEYS OF THE KINGDOM OF HEAVEN. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven. and whatsoever thou shalt loose on earth shall be loosed also in heaven. S. Matthew xvi. 15-19.



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

There is one God, and one Church, and one Christ 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. Whosoever is detested by human frenzy, in violation of the Divine Ordinance, is adulterous, impious, sacrilegious.—St. Cyprian Ep. 43 ad plebem.

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

Calendar.

- MARCH 4—Sunday—St. Sunday and Lent.
5—Monday—St. Casimir King C. semid.
6—Tuesday—St. Symeon P. C. doub.
7—Wednesday—St. Thomas of Aquin.
8—Thursday—St. John of God C. doub.
9—Friday—Most Sacred Winding Sheet of Our Lord Great doub.
10—Saturday—The Forty Martyrs sem

The Cross.

HALIFAX, SATURDAY, MARCH 3.

THE ROBBERY AT ST. MARY'S CHURCH.

We promised to return to this subject. The recent outrage has made an impression on the Catholic community which will not be speedily removed. Repeatedly has this Church been broken open, and wantonly profaned,—but in almost every case the sacrilegious perpetrators have been discovered—would that we could add, and suitably punished. Valuable ornaments are destroyed, vestments are wantonly torn and disfigured; precious Reliquaries, Crosses, Censers, Vases, Candlesticks, &c. are smashed to pieces or carried off. In one instance, several years ago, the very Chalice was robbed from the old Church of St. Peter, near where St. Mary's now stands, and broken in pieces, preparatory to being melted down. The fragments were discovered under a heap of stones at the Parade, and that robbery, like the two recent ones, was also perpetrated by soldiers in the garrison. It is really too bad that Her Majesty's troops should thus reduce, as it were, to a system Church-plundering in Halifax. What would "F. M. the Duke of Wellington" say to it? Many an unfortunate soldier was put to death in the Peninsula by his orders, for crimes far less than those committed at St. Mary's. In that Church, built by the Catholics of Halifax, and long since insufficient to accommodate themselves, the Military have been gratuitously permitted to attend at Divine Service. Those who built the Church pay for their own seats, and contribute to the support of its ministering Clergy. But the military have never been charged. They are interred gratuitously also, at the expense of St. Mary's Church; and for more than twenty years, all their spiritual wants were supplied by the Catholic Clergy of Halifax, without fee or reward. For the convenience of the Protestant Soldiers in the Garrison, more than £2000 sterling of the public money was spent in building a Church; and, as we are informed, their worthy Chaplain receives £100 per annum with allowances. Within the last two or three years, a paltry sum of £48 has been given for the attendance of the Priest in the Military Hospital, although it is well known that such attendance does not amount to one-tenth of what is done by the Clergy for the Military in Halifax. Add to all this, that for nearly six years have the officials of the Ordnance persisted in maintaining that abominable nuisance, the rotten gun-carriage Shanty, in the midst of the Catholic Bazaar Ground, as if for the very purpose of exasperating us. Under all these circumstan-

We have heard that Mr Ince has been assuring some Catholics that he had nothing to do with this affair, that he would not do any thing to annoy so respectable a body as the Catholics, and other lumens of this sort. We tell him openly that we don't believe him, for we know that he was the main obstacle throughout.

ces, we do maintain that our Places of Worship ought to be secured from the sacrilegious invasion of those military robbers—nay, we think that full compensation ought to be made to the Church. The value of the things destroyed and carried off, at the two last military assaults on St. Mary's, would more than build a New Gun Carriage Store for the scrupulous Mr Ince, and we do not see why our Bishop should be forced to repair those damages out of his pocket, as we have been told was the case.

We now come from the Military to the Civil Authorities; and here we cannot help saying, that there is no adequate punishment for crime, and consequently no efficacious sanction of Law in Halifax. One main object of punishment ought to be, to prevent the repetition of crime in the punished individual, and to deter others from imitating his example. We find, from sad experience, that there is no such protection here. Confinement in the Penitentiary seems to be the maximum of rigour. Now the system there is, in our mind, a downright humbug. Barring the personal restraint—which, by the way, is imaginary enough—the condition of the convicts is easier than that of many poor men who are toiling for a daily subsistence in the world. We believe the managers of the Institution are influenced by very humane and honorable feelings; but we think their humanity is sometimes misplaced, and that not only in Halifax, but in many other parts of the world, there is much want of benevolence on this subject. It is not in order to make them happy and comfortable that culprits are put into prison. It is to make them feel the consequences of crime, and to protect Society from their villainy. Has this been done at the Halifax Penitentiary? Certainly not; the discipline there is too relaxed; it has no terrors for the evil doer; those who have been once confined, are sure to qualify themselves for a second committal, after they get out. Doherty, the former robber of St. Mary's, met Jones, the late burglar, in the Penitentiary. It was there the new robbery was planned, for which Jones is now to be tried. Those two Soldiers were only a short time out of prison, when the late disgraceful robbery was executed. Jones now declares that he was put up to the whole by Doherty, and we believe him. We thought from the beginning that Doherty had an actual hand in the business. It was only the other day that one of our farmers was robbed, in the open street, of £70. The accomplice, and very likely the plottor, of this audacious theft, is another hopeful bird from the gilt cage of the Penitentiary. But why need we quote examples? One fact which astonished the Province about a year ago, and which must have provoked the hearty laughter of all strangers who heard it elsewhere, will serve to illustrate the whole system. It is this:

One of the convicts made his escape from the Penitentiary (no difficult feat), and the Governor of the concern armed all the other convicts, and sent them in pursuit of him. They were out a whole day and a night from the Prison; and of course, would have never returned, but that their quarters were so comfortable. Now we defy the whole civilized world to match this ingenious Haligonian illustration of the adage, Set a thief to catch a thief. Our contemporary, Mr P. L., in the wildest flights of his merry fancy never imagined any thing half so droll as this. The Governor is there still, as a matter of course, for he only acted in accordance with the system that prevails in the Penitentiary, and its curious "code of honour" (among thieves).

We will conclude our observations for the

present, by directing the serious attention of our Legislators, and especially the Managers of the Halifax Penitentiary, (who amongst other things boast of teaching trades) to the following pertinent extract from an able article on Juvenile Criminals, in the November number of the North British Review.—

The prison at Perth is one of the most expensive model-prisons in the world. Though supported by large funds, and under the direction of men distinguished for their rank, their humanity, and their knowledge, it has failed to accomplish one single object of its institution; and the appalling fact has been admitted by one of its Directors, that no less than SIXTY-SEVEN PER CENT. of the prisoners who endure its discipline are recommitted. The reason may be traced to a system at variance with the character of punishment, and which has been treated by Lord Denman thus, in speaking of juvenile offenders:

I greatly dread the effect of giving them benefits and privileges which they never could have hoped for, but from the commission of crimes. I own myself extremely jealous of the gratuitous instruction of the young felon in a trade, merely because he is a felon, and of the displacement of the honest from employment, by his success in thus obtaining it. Perhaps this is the most important branch of criminal law; for the age inquired of is that at which the habits are formed, and the path of life is chosen. I hold the only legitimate end of punishment to be, to deter from crime, but I think I perceive in some of the theories of benevolence such a mode of administering the criminal law as to encourage instead of deterring.—Appendix to First Report, Lords, p. 3.

Whether or not this was intended to apply to the prison at Perth, it certainly hits off that great renovating shop for the enfeebled constitutions of exhausted criminals. The system there is, a literal reduction to practice of the precept, that when a man strikes you upon the one cheek, you are to turn to him the other also. The comforts of existence are liberally supplied by an injured community, to the ruffians who have wronged them. We take them from the streets—corrupted and corrupting,—place them in the bath,—cleanse them from outward pollution,—clothe them in warm and comfortable garments,—and locate them in an apartment, the possession of which they never anticipated even in their dreams. It is well lighted, ventilated, and warmed. They have employment given them to occupy attention and pass the time. They are addressed in the language of kindness: educated men interest themselves in their welfare. From a state of humiliation they are raised to a position of self-esteem. They have the privilege of conversing with books. Food of a healthy kind,—sufficient exercise,—instruction in many useful branches of education, and in a trade. This is solitary imprisonment at Perth. A cheerful gaiety is diffused over the severe brow of penal discipline. The suffering of the past is forgotten in the hilarious glow of present enjoyment. All goes merry as a marriage bell. If this be punishment, what is pleasure? What have the best of us different from this except the freedom—useless without leisure—to take a longer stroll than a comfortable airing-party permits? What depressing contrasts these things create! Compare them with the living in the noisome garret, or

Doherty, the Church-breaker, was taught the trade of Stone cutting in the Penitentiary. He seems to have been qualifying himself (if Jones is to be believed) for a more scientific mode of breaking open doors and windows than he was formerly acquainted with.

still more noisome cellar of the honest poor, who have never qualified themselves by a life of crime for the service of skilful teachers during life, and who have not as good a funeral when life shall be no more!

In reading the various reports of the inspectors, one loses patience at the extreme minuteness with which these gentlemen describe their anxiety to have everything clean and tidy. If a miserable spider has been left unmolested in a corner of a cell, or a bluebottle is found buzzing about the ears of a prisoner, these circumstances will be duly chronicled. The prisoners would be the most ungrateful of mankind if they did not consider themselves contented; accordingly, the chaplains and the inspectors of the prisons duly record as a great fact, that John Thomson, or Michael O'Grady, or Betty Mulligan, expressed themselves happy and satisfied; as if it was for their satisfaction they are kept in such comfortable quarters. The directors, however, with that candour which is due to themselves and their office, have arrived at a different conclusion, and entertain apprehensions that the murmurs which are heard in Scotland are justified. The Lord Justice Clerk has truly said that this circumstance has produced much discontent here.—Appendix p. 76. But Mr Whigham, Sheriff of Perthshire, clenches the matter by stating the results of his more varied and more frequent observations.

In periods of difficulty in getting work, when those parties know how comfortable the prisons are, they are less unwilling to commit an offence because they may be sent there.—First Report, p. 349.

Nay, according to the system upon which they began, prisoners were allowed the value of any overwork that their industry might get through; but this most pernicious course was properly given up, though contrary to the opinion of the inspectors.

Lord Brougham asks the question—'What part of the reformatory system is it which you think makes the expectation of the prison less hateful to those people who are to be reformed? because our general experience shows us that these people very much dislike that which is reformatory.'

Ans.—'The feeling seems to be that when they get useful and profitable labour, books to read, and the instruction of the teachers, and society for the time, the mind is relieved of the tedium of imprisonment.' He adds that all these things 'go to diminish the deterring effect. I do not think that our system has worked well with reference to prisoners generally, in so far as that combination of reformation and deterring has hitherto gone.' He describes the prisons in Scotland formerly as being 'very bad.' 'Now they are perhaps more comfortable than the houses the same classes of persons have to reside in while out of prison; there is not the slightest doubt of it as regards accommodation, food, clothing.'—Minutes of Evidence before Lords' Committee, p. 350.

Lord Brougham also puts this question to the learned sheriff:—

'You say that the attempt to combine those two results—the reformation of the criminal and the deterring of evil disposed persons—has hitherto failed, do you think your experience of it has gone so far as to enable you to give that opinion generally?'

Ans.—'I would speak with the caution which I feel to be proper in such a case, because we have not had very long experience; but looking to the experience of five years, and the result, which shows that sixty-seven per cent. of those who have passed through the General Prison have

been ascertained to have been recommended, it does not seem to me that the combined system is producing such good effects as could be wished.—First Report, Lords, p. 350.

This is a very cautious answer; but when divested of the hesitation which might naturally be looked for from a gentleman speaking with much authority, we find it to be the deliberate opinion of the Director best acquainted with the working of the institution, that it is nothing more than a large manufactory, in which criminals recover health and spirits, and are turned out again with renewed energies upon the world.

The whole scheme, in truth, is an audacious paradox. We give the dues of labour without the counterpart, and allow fraud to extract from us what we refuse to poverty and misfortune.—It is a resuscitation of those schemes of benevolent visionaries with which the world has often been made merry. Men will never be deterred from the gratification of their passions by holding out to them the reward of a comfortable subsistence as the consequence of their gratification.—It reverses all our notions of good government to find the industrious poor feeding upon husks, and those of them who have committed crimes, carefully tended. Is this consistent with any correct notion of retributive justice? Is it not, on the contrary, an anomaly in the world of morals—holding up law and order to contempt, by procribing a caricature in place of a resemblance? It is certainly the introduction of a new code, when its practice is to find the road to knowledge and virtue through the gate of sin. In a frantic impatience to remove the stigma of injustice to the condemned, we have leapt on the other side, and trampled down all justice to the public. Inani sapiens nomen fetat, æquus iniqui, Ultra quam satis est, virtutem qui petat, ipsam.

THE COLLEGES.

From some remarks which lately appeared in the *Chronicle* and the *Sun*, relative to the Denominational Colleges, people at a distance might be led to suppose, that the Professors of St. Mary's College and the Catholic Clergy of Halifax were exerting all their influence to control the Members of the Assembly. We do not imagine that the Editors of the *Sun* and *Chronicle* intended to fasten such a charge on them; but, in alluding to others, their terms have been so vague as to include those who are connected with all the Colleges. Speaking of those Institutions in general, they complain of their "adverse interests," their "jealousies and bigotry"—"sapping the foundations of society," &c. &c. and "continually harrassing, if not controlling, the deliberations of the Assembly itself." Now we happen to know, that the very reverse of all this has been done by the Gentlemen connected with St. Mary's, and by the friends of the Institution in Halifax. They have not impugned the just claims of any other College. They have shown no jealousy nor bigotry to other Institutions. They have sapped no foundations, unless the foundations of ignorance; and we appeal to the whole House of Assembly, and respectfully ask them whether they have been harrassed or controlled in any shape, public or private, by any one connected with St. Mary's College, or by any Catholic Clergyman in the Province in its behalf. We are assured, on the best authority, that the most dignified neutrality has been observed on this subject, and that the friends of the College have studiously avoided all interference on the subject, even with the members of their own religion. This being the case, we trust that our worthy contemporaries, who have made such sweeping assertions, will strike off the friends of St. Mary's College from their list of Anathemas.

There is another point which more immediately concerns the Editor of the *Sun*. The religious nomenclature of the *Chronicle* may be framed according to its peculiar religious views. But when we find the Editor of the *Sun* talking of "a batch of *Sectarian* Colleges," and in a few lines after alluding to St. Mary's as one of them, we feel bound to tell him that he is unconsciously derogating from the dignity and peculiar attributes of his own Church, and that the epithet of *Sectarian*, as applied to a Catholic Church, is no less inaccurate in religion than philosophy. *Sect* is derived from the Latin word *sectus*, and it signifies any thing cut off or separated. But this term cannot be justly applied to the Catholic Church, for she was never cut off from or by another body, although what are properly called Religious *Sects* were cut off from her. There are two hundred millions of Catho-

lics in the world, and not forty millions of all the Protestant creeds. To call the Catholic Church a *Sect* is therefore an absurdity. When a rotten branch drops off, or is lopped from a Tree, we might as well call the healthy Tree a sect of a tree, or the whole, a part or section of itself, as to call the Catholic Church the *Sect* of a religion. Lord Bacon himself was too great a philosopher to call us a *Sect*, as appears from the following sentence which we take from his works—"Roman Catholic tenets are inconsistent on the one hand with the religion professed and protested by the Church of England, whence we are called Protestants; and the Anabaptists, and Separatists and *Sectaries* on the other hand, whose tenets are full of schism, and inconsistent with monarchy."

Before we dismiss this interminable College question, we must notice the communication of a correspondent, in order to rebuke him. *Diogenes*, who no doubt thinks himself a great wit, has written to suggest that a Lunatic Asylum is much wanted in the Province, and also a Deaf and Dumb as well as Blind Institution, and hints that "some of the huge Colleges which will be no longer required," should be bought up for that purpose, and "a Life Annuity bestowed on the retiring Professors." We beg to assure *Diogenes* that he cannot be permitted to use this Journal as a vehicle for his anonymous wit. A rival to the *Great Punch*, of London, has been lately started in Canada. Let *Diogenes* apply in that quarter, and he might get a Sub-Editorship; or if he have any thing to say on the College question that is worth hearing, let him come out like a man under his own signature. He will perceive that all his "soft sawder" about St. Mary's has not imposed on our credulity.

REV. MR. CARMODY.

In an article headed the *Clare Commissioners*, which was published in our Journal of February 10th, we stated as an act of justice to this Revd. Gentleman, that his "name has been unwarrantably mixed up with that truly ridiculous affair."

This week we have been informed by one of our most respectable Subscribers in Halifax, that our statement was not correct; he has called upon us for our authority, and requested that if we can produce none we will contradict our previous assertion.

We most willingly comply with his request. The authority upon which we built our assertion, was that of Mr Carmody himself, and surely no one could be better informed than himself as to the fact of his having authorized his name to be appended or not, to the *Clare Documents*. We now publish for the benefit of all parties concerned the following extract verbatim et literatim from a Letter dated Meteghan, 27th January, 1849, and signed John Carmody, which letter we know to be in Mr Carmody's handwriting, and which our respected Subscriber can see by calling at our Office. Here it is:—

"As to the School affair, I disclaim having any connection with it. I knew nothing of my name being connected with it, until I read it in public print. I never gave any sanction to any one to mix up my name with the School affair of *Clare*."

If this be not a positive contradiction as strong as words can make it, we know not what is it completely sustains our former declaration.—Having thus gratified the wishes of a Subscriber we deem this contemptible affair for ever. If there be any misunderstanding in the business the parties must settle it amongst themselves; or if they again rush into print, the columns of a cotemporary Journal are already open to them. Most indubitably have we resolved to abstain from all attempt at reconciling the vagaries, absurdities and contradictions of this most important and grave dispute.

"Non nostrum inter vos tantas componere lites." We would not for the whole world add the sequence of the Poet.

MEETING OF CATHOLICS AT SAINT MARY'S.

The adjourned Meeting was held last Sunday, the Bishop in the Chair, and Mr J. G. Tobin Secretary.

His Lordship explained the objects of the Meeting, and requested the Parishioners who were appointed last Sunday as a Committee to consider the proposed Bill of Incorporation, to make their Report; whereupon

It has been already debated ten days or more, which at £2 per diem, must have cost the Province upwards of £500. This sum would pay for two of the Colleges.

The Honble. M. Tobin briefly addressed the Chair, and suggested, in the name of the Committee, some additional clauses, which in their opinion would more fully secure the objects of the Bill. The Bishop expressed his approbation of, and assent to, the proposed additions, and requested the Secretary to insert them in the body of the Bill.

A desultory discussion arose as to whether St. Mary's property was to be affected by the Bill, and it was clearly shown, that it was not.

After the introduction and discussion of some other irrelevant topics, it was moved that the Rt. Rev. Dr. Walsh should vacate the Chair, and the Honble. Michael Tobin be called there-to; when it was proposed by Honble. Edward Kenny, seconded by Thomas King, Esq., and carried unanimously—

That the thanks of the Parishioners are justly due and heroby tendered to the Bishop, for the manner in which he has requested the opinion of the Parishioners on this subject, and for his dignified and proper conduct in the Chair.

HALIFAX.

A Correspondent who calls himself *Curiosus*, has written to ask us the proper meaning of the word Halifax, the correct Latin for the name, and its derivation. These are modest enquiries, and could have been addressed to us only on the supposition that we keep an "Old Curiosity Shop." There are more antique Journals in the City than ours, to which those questions could have been put; however, we will not stand upon ceremony, although we do not believe, with *Curiosus*, that there is not one of the enlightened opponents of Collegiate Education in the Legislative Halls who knows any thing of the matter. The word Halifax signifies *Holy Wood*. The proper Latin name is *Olivæ* (Camden) or *Sacrosylva*, in Italian *Sagrobosco*. *Halig* is the Anglo Saxon word for *holy*, just as *Heilig* at present in German.

If we wished to make an ingenious classical derivation for our own Halifax in Nova Scotia, we would say it was so called from the Greek word *Halicus*, a fisherman, our coast being thickly studded by those hardy sons of Neptune. If *Curiosus* be not satisfied, let him derive it from *hals*, the sea, and *fejos*, a beech or oak tree—*haliphagos*.

* This is the title of the 10th Book of Apicius, which treats of the cooking of fishes.

SUBSCRIPTIONS FOR ST. PATRICK'S CHURCH.

WARD NO. 2.

Rev T L Connolly, V. G. 10s; Mr Cousinet, (Government House,) £1; Capt Thomas Burk, Mrs Sitvester Mahar, Mr Jubian, 5s 2d each; Rev Mr Hanson, Capt Meagher, 5s each; Maurice Downey, 3s 1d; John Percill, Mrs McCormick, James O'Donoghue, John Egan, William Buckley, senr., Mrs Michael Doran, Edward Lemasney, Thomas Webbs, Widow Holland, James Duggan, 2s 6d each; Mrs Sanders, Peter Nowlin, Mrs Thomas Mahin, John Murphy, Mrs Rourke, William Doyle, John Buckley, Mr Quinlan, Thomas Lambert, Daniel Taylor, Mrs P Limergan, John Meagher, James Kearney, William Lemasney, Thomas Jones, John Condon, Mary Anne Finn, William Pendergast, Patrick Tobin, Patrick Teal, Patrick Connors, John Quann, Jeremiah Sullivan, David Hogan, Jeremiah Rodgers, Timothy Dunah, Miss Johanna McDuff, Miss Mary Ryan, Miss Catherine Ryan, Edward Healy, Mrs Blackadar, William Kehoc, Margaret Robinson, Margaret Brown, Maria Dealy, James Fitzpatrick, James Mahar, James Coughlane, Joseph McKenna, Mrs Hickey, Master Edward Warren, Margaret Delaney, Mary Shea, Joseph Roles, Mr Gallagher, (Prospect,) Michael Kenefick, Dennis Murphy, Thomas Quin, 1s 3d each; Julia McCarthy, James McGrath, (Peggy's Coro,) Patrick Cookley, Johanna Delaney, Mary Heslin, Lawrence Kavanaugh, Mrs Lonergan, 7d each.

Amount Ward No 2. £7 11 5d.

WARD NO. 1.

Right Rev Dr Walsh, £1; Quarter Master John Desmond, 97th Regt, £2; Miss Julia Ann McCann, James Conroy, Michael Carroll, 5s each; Miss Mary Power, Miss Mary Ann Power, 3s 1d each; Thomas Minihan, John Allan, John Cormick, Edward Kelly, Joseph Freeman, Mrs Wm Bates, Wm. Murphy, Thomas Connolly, John Kline, senr. 2s 6d each; James Lonergan, Dennis Shea, William Murphy, Miss Mary Clowry, Timothy Dillon, Michael Barnes,

Francis Fox, George Grant, Thomas Reardon, William Casy, John Butler, Mrs John Doyle, Matthew Ferguson, Mrs James Fitzgerald, John Hennessey, Mrs Thomas Bowlin, Mrs Edward Butler, Michael Twohill, Richard Twohill, Michael Headin, John Kelly, John Dillon, Corporal Walsh, 97th Regt Mrs Shipley, John Ryan, John Gibbon, George Black, Catherine Lynch, Mrs Dillon, Mrs John Hogan, Matthew Martin, Johanna Butler, Widow Kline, John Kline junr., Patrick Brinnon, Jeremiah Murphy, William Kline, Edward Headin, David Dillon, John Cronan, 1s 3d each; Patrick Walsh, Thomas Summers, 1s each; Timothy McMahon, Richard Dunphy, Michael Clinton, David Moffet, Mrs Ford, Mrs Wilson, Mrs Sauf, Miss Bridget Hayes, 7d each.

ROME.

Rome (continues the correspondent of the *Times*) is at present ruled exclusively by Messrs. Sterbini and his partisans, as the governing Junta is broken up and the Chamber has been dissolved. How far the Provincial Government will be able to make head against the powerful combination now nearly organised to put it down, a short time will determine; but I do not find that it has taken root either in the capital or in any other part of the Papal States, and I think its reign will not be of long duration. The protest of the municipality of Bologna, which has appeared in all the papers, was a strong blow to the "Constituent;" but the real danger arises from a much more formidable source, and from the combined operations of Austria and Naples. I now understand that the plan, to which I lately twice referred, now approaches to maturity, and that France having been consulted, has given her assent, and probably will take part in the operation. A Neapolitan general, charged with a special mission for Prince Schwarzenburgh, left this a few days since for Trieste, by steamer, with the intention of proceeding thence to Vienna, and as soon as the young Emperor fulfils the formalities, required of notifying his coming to the throne, diplomatic relations will be renewed, and the intervention in favour of the Pope be commenced. It is to be hoped and expected that Messrs. Sterbini and Co. will give way when they become acquainted with these facts, and that the restoration of Pio Nono may take place without the presence of Austrian or Neapolitan troops in any part of his dominions. It was proposed that the Pope should be conveyed to Civita Vecchia, and protected there by all the steamers of all the Roman Catholic nations, French, Austrian or Neapolitan, Sardinian, Spanish, and Portuguese—whilst negotiations were open at Rome with those who are still disposed to respect his authority. I see no reason why this plan should not be adopted without delay. The Sovereign will be in his own territory, and such an accommodation can take place as may save him from the painful necessity of owing his restoration to the Quirinal to Austrian or Neapolitan bayonets. I know that the Pope was at first indisposed to accept the proffered assistance from Austria, and that many hours were spent in convincing him by those who undertook to shew the necessity of his compliance. I feel all the objections that arise against the appearance of Austria at Bologna or Ancona, and it will be fortunate if such a plan as that above alluded to should remove the necessity of an armed intervention. The Pope says, over and over again, that he will not be indebted to any single Sovereign for his restoration, and that he is determined to owe it alone to the combined action of all the Catholic Powers, to which he lately addressed a letter calling for their aid and assistance.

CHARITABLE IRISH SOCIETY.

The 63rd Annual Meeting of the Charitable Irish Society was held at Mason Hall on Saturday evening, the 17th inst., when the following gentlemen were unanimously elected officers for the ensuing year:—

Mr Peter Morrissey, *President*,
" Richard Nugent, *Vice President*,
" John Barron, *1st Asst do*,
" John Tobin, *2nd do do*,
" James Wallace, *Treasurer*,
" Joseph W Quinan, *Secretary*,
" Wm. Walsh, *Assistant do*.

Committee of Charity.—Messrs Rodger Cunningham, Richard Anderson, Dr Joseph Stererman, Patrick Power, Wm Doyle, John Maguire. During the past year the Society, has extended relief to over three hundred individuals.

The Society decided not to dine the present year on the usual festival, but to have a Pio Nono during the ensuing season.

OBITUARY.

Mr Robert P Boone, scholastic S. J., died at Georgetown College, Jan 12th, at 11 o'clock, P. M., after a short illness. He was born in Frederick, Md., the 25th of May, 1810, and entered the company of Jesus, the 1st September, 1838. He was preparing himself for the ministry, to which he would have been raised within the present year. His loss is deeply felt at the college, where he was a most efficient member. But his family and all his numerous relatives are thrown into the deepest affliction by the sudden departure of this most beloved member of the old and eminently Catholic family of the Boones. His parents looked on him for his having always proved himself a most docile, obedient, and dutiful child. He had won the affection of all his relations by the amiability of his disposition, and his kind attentions and deference to them. After having entered the company of the Jesuits, all his thoughts and endeavors aimed at the attainment of the true spirit of the children of Loyola. Great edification is derived from the perusal of a diary written by him when he first made the Grand Retreat of St Ignatius, as it exhibits the manner in which he endeavored to convert to his own advantage, and to model his form of life after the dictates of that sublime school of perfection. In the tedious and responsible offices in which he spent the latter part of his days, every one had to admire the manner in which he performed all the duties of his station, devoting all his energies, always with the same interest and satisfaction. He really had no other thing at heart than to perform the task assigned to him by obedience with the greatest perfection. Obedience was the star that guided him: of him it was most justly said that *the obedient man shall speak victory*. These words were applied to him by Dr Ryder, his affectionate Superior, in a short address delivered after having celebrated the holy sacrifice over his remains on Sunday morning, 24th inst., at his funeral.

This ceremony was the most solemn and impressive of the kind we ever witnessed. In the domestic chapel the bier was laid, surrounded by upwards of twenty priests, and scholastics in surplice, the Rev J McGuigan officiating with his usual dignity and propriety. A recent convert to the Catholic Church, exceedingly touched at the happiness of those who died faithful to their religion, placed on that part of the sable pall that covered the breast, a wreath of sweet scented flowers and evergreen—a lively memorial of the brevity of youth, and the immortality of glory. The chant was very affecting, and very well performed. At the sides of the chapel assisted the alumni with an edifying composure and veneration. There knelt also the venerated father, and the only brother of the deceased.—The mother, who had come all the way from Frederick, to soothe the agonies of her devoted son, but, alas! had found him dead, was prevented from being present at the funeral by infirmity and the inclemency of the weather. For the consolation of her and of all her friends, we have been suggested to repeat, briefly, the principal sentiments of the touching address of Dr Ryder, who being affected himself, whilst giving the last proof of his affection to a beloved companion, drew tears from many eyes. He said that we had gathered there to propitiate God Almighty for the soul of the deceased. The Church in her tender solicitude for the salvation of her children, imposes this sacred tribute of affection on her ministers. From a close observation of the life of the deceased, it seemed that little he wanted to be prayed for. But still he was a man, and human frailty accompanies us to the last moment of our pilgrimage. Robert Boone knew how frail and how insidious human nature is, he dreaded the dangers of the world; hence he repaired, early in life, to religion.—There he bound himself to his God, through the vows of poverty, chastity, and obedience, and in the exact fulfillment of the obligations imposed by them, he passed the remainder of his days.—Now, how humble his station in life was! how modest! how out of the observation of the world! but O, how happy the end of it! What a difference between the life and death of a man great in worldly greatness, and the life and death of this servant of God! The trophies of the conquerors of nations are stained with man's blood, his monuments are devastated fields, and mounds of mutilated bodies. And when he dies, what are his hopes? Alas! all his glory is perhaps effaced by the dark hue that blackens an article written on his disappearance from the stage of life, and by a pen which stigmatizes his charac-

ter with unpriced stings. The just man lives and dies unobserved by the world, no noise around his bier, no display at his funeral, but there you see a smile of hope, of eternal hope, and peace beaming on the countenance of the religious assisting people. His death was nothing else than the commencement of a happier life everlasting. These sentiments were uttered with much affection and persuasion, and tears were rolling down the cheeks of many. To day, the church celebrated the festival of the Name of Jesus, of that name written on the flag of the militia among whom R. B. fought the peaceful battle of the Lord. This day he is most undoubtedly united to his Captain. There in heaven he mingles with the chorus of virgins, because a virgin he was, and there he receives the reward due to him for his vow of chastity. Through the vow of poverty he renounced the right to those—call them either trash or fortunes—the enjoyment of which was secured to him by a rich family, and there in heaven he is made rich with the riches of God himself. Finally, there he sings the hymn of victory, because *the obedient man shall speak victory*; and Robert Boone's life was nothing else but an unremitting practice of obedience. This fact made a natural passage to an appeal to the young alumni, who a few days ago were under the attentive care of the deceased.—He died in their service, because his disease was contracted whilst assisting them in their amusements in the open air. We learn that he felt that a disease was coming on him in consequence of the station assigned to him. But no matter, he was an obedient man, and to obedience he had made a sacrifice of all his feelings. Dr Ryder concluded his address with another appeal to his religious brethren, many of whom have sought refuge in this happy land, from a country where virtue is now a-days a crime, and exhorted them to persevere, and to work for the practice of virtue, and the diffusion of learning with humility and faithfulness unto the end, after the example of their deceased brother.

The absolution having been performed in the chapel, the corpse was taken to the grave, accompanied by the alumni, the religious community, and friends of the family. There in a peaceful abode, the sweetest spot we ever saw for a grave-yard, under the guard of the angels, and near a house of prayer and virtue, lies the mortal frame, waiting for that sound which will cheer it into a life of eternal bliss.

We hope these few lines, hastily written, will give a comfort to the heart of his mother, and of his numerous friends, who had not the consolation of assisting at the last tribute paid with the rites of faith and hope, to the remains of our deceased friend. "May his soul and the souls of all the faithful departed, rest in peace." Amen.—*U. S. Cath. Mag.*

Died, on Christmas Eve, at St Joseph's, the Mother-House of the Sisters of Charity, Emmittsburg Miss *Harriet Mary Donett*, late of Boston. The circumstances under which the death of this excellent person occurred have affected us so deeply, that in speaking of them we cannot forbear exceeding the ordinary proportions of our weekly obituary.

Miss Donett, born a Unitarian, but early attached to the Episcopalian Communion, became a convert to the Church about three years ago. From the time of her reception it had been the dearest wish of her heart, cherished in secret, that Providence would open the way for her to enter into Religion, and—if it might be—as a Sister of Charity. It was not until the month of November last, that all obstacles were removed, and it was then that we saw her here while on her way to the Mother-House. To all that saw her, there was something indescribably impressive in the unpretending quietness, along with the solemn joyfulness, with which she was preparing to make the entire offering of herself to God in heavenly espousals. We feel that there was a depth of devotion in her spirit, which it was not for such as we to sound. She reached St Joseph's laboring under a severe cold; but it was not until two weeks before her death, that her sickness was such as to require her to go to the Infirmary. It was soon found that she was sinking most rapidly in consumption. She received the notice of her approaching death with characteristic composure and resignation, and expressed the most heartfelt gratitude to God for having brought her there to die. Again and again did she thank God, most fervently, that He had made her a sister in the One True Faith—a member of the One True Church. During her

agonies, by word, so long as she could speak, and afterwards by a sign, she signified her attention to the departing prayers, which the holy Mother Superior was reading by her side. The last words on her lips were the sacred names of Jesus, Mary, and Joseph. Pressing a relic of St Wulburga to her bosom with her left hand, and holding in her right a crucifix, on which she fixed her eyes until they closed in death, she expired at 6 o'clock, on the Eve of the Feast of the Nativity. May she rest in peace.—Amen. [Weekly Instructor.]

THE CATHOLIC ALMANAC FOR 1849.

F. LUCAS JR., BALTIMORE.

The new number of this register presents a vast amount of interesting statistics, which every Catholic in the Union must feel anxious to know. The acquisition of new territories by our Government adds to the number of our clergy and people, and offers enlarged field to the zeal of our missionaries. The number of priests within the limits of the United States and their territories, is now nearly 1,100. Of these, about 160 are Americans, 200 Germans, 100 French, 330 Irish; many Belgians, with Italians and Spaniards, and some Portugues, Poles and Russians, make up the remainder. The Americans are chiefly in the dioceses of Baltimore and Louisville, nearly one half of the clergy being natives; our own diocese comes next, having, however, only about a fifth; Cincinnati approaches us; but Natchez and Nashville with a smaller number, bear a greater proportion to their clergy. Boston, New York and Albany have a respectable proportion. St. Louis contains a large number of Germans and Belgians, chiefly members of religious institutes. Cincinnati diocese has many German priests; Germans and French constitute the body of the clergy of Cleveland. New York, Philadelphia and Buffalo, likewise contain many German priests.—Baltimore, Chicago and Vincennes have a fair proportion. The Irish clergy are most numerous in the dioceses of New York, Albany, Buffalo, Philadelphia, Pittsburg, Boston, Chicago, Charleston and Cincinnati. The French are found chiefly in the dioceses of New Orleans, Mobile, Vincennes, St. Louis, Dubuque, Detroit and Baltimore. We believe that the clergy bear a near proportion to the various nations of which the Catholic population is composed. Ten of our prelates are natives of the United States, two of Canada, six of France, six of Ireland, one of Belgium, and one of Switzerland. Besides these, two French prelates and one German have retired.

The Almanac of this year embraces a greater amount and variety of information and a more accurate and more complete account of the various dioceses than any of its predecessors. This latter advantage will be particularly gratifying, for heretofore the official reports from some sections of the Church have been very imperfect.

The following statistics gleaned from its pages, will prove interesting to our readers. There are now in the United States 3 archbishops, 23 bishops, 1000 priests and 966 churches. Added during the past year, 1 bishop, 119 priests, and 59 churches. Of the number of priests added, about 40 were ordained in this country. The increase in the priesthood greatly exceeds that of previous years—while the increase of churches is rather less. The Catholic population is estimated at 1,231,380.

To the above, however, must be added the statistics of the church in New Mexico and Upper California, as these countries now constitute part of our Republic. Upper California contains 14 prelates and 18 churches, under the Bishop of Monterey. New Mexico contains about 30 prelates and 40 churches, under the Bishop of Sonora. And both countries contain between 40 and 50,000 Catholics. With these additions, the sum total of the Catholic church in the United States, is as follows: archbishops 31, archbishops, 3, bishops 24, priests 1044, churches 1024, Catholics 1,276,300.

THE FRENCH PEASANTRY.

Excepting with the great farmers, where there are small laborers for the residence of the permanent laborers ordinarily in the court yard, or immediate neighborhood of the great house, the peasants generally live in the villages, and sometimes go long distances to their work. They rise early, and among their first duties are those of religion; their first visit being, in most cases, to the village church, which is open at all hours, I have often met them there in the

morning, when it was scarcely light enough to see the way, and I have found crowds of them in the churches at night, after their return from labor, when, with only one or two lamps burning over the altar in the church, it has been so dark that the dress of persons could not be distinguished until you came within arm's length of them. It is the beauty of the Catholic religion, that, although it is in a degree social, it is at the same time individual and personal in its character; that although the ceremonies of the worship are of a splendid and often gorgeous description, yet the worshipper seems regardless of every thing but his own particular part in the service, which he performs silently, and generally with an intensity and an abstractedness which are remarkable; and in churches whose splendor and magnificence it would require a brilliant pen to describe, I have seen laboring men in their frocks, and with their spades upon their shoulders, and marked women with their baskets upon their arm, go into the churches, and after performing their devotions, and evidently with no other object in their thoughts, go away to their labors.

In all parts of Europe the women are as much engaged in the labors of the field as the men, and perform indiscriminately the same kinds of labor. Having been much among the peasantry and the laboring classes, both at home and abroad, I must in truth say, that a more civil, cleanly, industrious, frugal, sober, or better dressed people than the French peasantry, for persons in their condition, in the parts of the country which I have visited, and especially the women, I have never known. The civility and courtesy, even of the most humble of them, are very striking. There is neither servility nor insolence among them; their economy is most remarkable; drunkenness is scarcely known; their neatness, even when performing the dirtiest work, is quite exemplary; cheerfulness, and an innocent hilarity, are predominant traits in their character.

The wages of the French peasantry are in general from a franc to a franc and a half per day to a man, that is, ten to fifteen pence, or twenty to thirty cents; and to women, about four fifths of the former sum, or about eight pence or sixteen cents. In this case they ordinarily provide entirely for themselves. In harvest, however, or under extraordinary circumstances, they are provided for in addition to their wages. Coffee and tea are scarcely known among them. They drink no ardent spirits. Their usual drink is an acid wine not so strong as common cider, and this mixed with water; they have meat but rarely, occasionally fish; but their general provision is soup, composed chiefly of vegetables and bread. Bread, both wheat and rye, is with them literally the staff of life. With all this they enjoy a ruddy health; and the women are diligent to a proverb. They seem unwilling to lose a moment's time. I have repeatedly seen them carrying heavy burdens upon their heads, and at the same time knitting as they went along.—*Colman's European Agriculture.*

"THE WORKING PROTESTANT CLERGY."

A Hereford correspondent of the Daily News writes as follows to that journal:—"Sir—In your able article on the abuses of the Church, you observe that Dr. Maltby has, in the Rev. H. Peters, found a clergyman rash enough to undertake the cure of 20,000 souls in Sunderland, with a miserably inadequate provision of 234 a-year. Miserable! Why, Sir, I know 'troops' of curates, with large families, who would nearly jump out of their skins with joy to receive such an appointment, with a provision of 200l a year, being now obliged to work like mill-horses, appear like gentlemen, and rear their families, with an income of half 200l. Then you talk of Dr. Maltby's common regard for his kith and kin. Why, our Dr. Hampden has just ordained his wife's brother, now sixty years old, and presented him with the living of Cuddington. The friends of the Church are scandalised at the tendency of certain clergymen for the Romish rites and ceremonies; if the Bishops would give their preferment, and expend their pecuniary means for the benefit of the Church, as the Catholic Bishops did in the olden time, the Protestant Church would benefit, though the kith and kin of the Bishops would not fare so sumptuously every day. The whole system must be revised and corrected.—O. P. Q.—Hereford,

ANIMA CHRISTI.

Soul of Jesus,—once for me, Offer'd on the shameful tree; Heal, and make me by that cure Pure as Thou Thyself art pure;

Form of Jesus,—one with God, Who the dreadful vinepress trod. Man of Sorrows, drown'd in grief, Thou of sin the sole relief.

Blood of Jesus.—crimson sea! Glorious as eternity! Pathless—alone—sublime, Boundless Bath of human crime.

Water—from that sacred side Of a God, who groan'd and died;— Bleeding with the purple gore When His agony was o'er;

Holy Jesus! Great I AM! Shining in a spotless Lamb! Gentle as the Heavenly Dove,

Hide me where that wound was given, Piercing to the heart of heaven: Hide me where those nails unmeet Rent Thy hands, and fix'd Thy feet:

Holy Jesus!—Let me be Never separate from Thee: From the malice of the foe Ward me in the Vale of wee.

There no more shall night be known, Safely prostrate at Thy throne; Call'd by Thee to realms of day Where all tears are wip'd away.

[From the Dublin Freeman]

TEMPERANCE—CHOLERA.

In our second page will be found two most important documents on the subject of temperance. To them forty-nine Catholic clergymen of Meath request us to solicit the marked attention of the Irish people. The first is a medal certificate, signed by upwards of two thousand of the most eminent physicians and surgeons in the three kingdoms.

A VERY LARGE PORTION OF HUMAN MISERY, POVERTY, DISEASE, AND CRIME.

On the other hand, the effects of temperance are represented by this eminent body as no less cheering than the fruits of the opposite vice are

gloomy in the extreme.—Total and universal abstinence from alcoholic beverages of all sorts would, say these two thousand eminent medical authorities, greatly contribute, not to human misery, not to poverty, not to disease, not to crime, but to—

THE HEALTH, THE PROSPERITY, THE MORALITY, AND THE HAPPINESS OF THE HUMAN RACE.

And, what is most cheering of all, this great national revolution from human misery, poverty, disease, and crime, to health, prosperity, morality, and happiness of the human race can be effected by the people themselves without loss or injury. Persons accustomed to such drinks may, with perfect safety, discontinue them entirely, either at once, or gradually.

The second document to which we and the clergy of Meath wish to draw the especial attention of the public, is an extract from a circular issued from Dublin on the first of last September by the Commissioners of Health. It contains precautions and instructions respecting the dreaded approach of the cholera.

This is another proof that stimulants, far from preventing disease, predispose the constitution to be the prey of its ravages. It is notorious that in every locality where the cholera set in on its former dreadful visit to this country, the drunkards, were its first victims. The families of the drunkards, whose frame had been previously broken down by want of the necessaries of life, were commonly the next to fall.

There are other arguments to show that temperance never was more necessary than at present. Famine is coming, and it, too, will first strike down those whose dissipation has undermined their strength, and left them poor of food, and poor of character to earn it.

How many will die of want during the coming winter? We know not; but we know that more money will be criminally spent on intoxicating drinks than would provide ample sustenance for thousands who will be hurried into a premature grave.

There is an argument—a national argument—on which we have not yet touched. It is just now of peculiar force. We are in the collapse of an universal excitement.—Great hopes have been suddenly blighted—at least for a time.—There is just now danger that some will seek to drown their disappointments in intoxicating drinks, and then the spy is abroad lying in wait

for those who have permitted themselves to become the victims of intoxication, and who are thereby predated to become the victims of his artifice and crime.

Every class are called upon in an especial manner to practice temperance this year—the rich that they may have more to spend in saving life—and the poor that they may escape the cholera, and what is little less to be dreaded, the hooded spy.

If the voice raised in Meath will be re-echoed all over the country, these great and important ends cannot fail to be extensively accomplished.

THE BIBLE.

ITS LITERARY CHARACTER.

Dr. Franklin, it is said, was once in the company of several ladies of the English nobility, when the conversation turned on pastoral poetry, in which the ladies took a conspicuous part.

Whether these ladies were professed infidels, or had considered the scriptures beneath their notice, I am unable to say. I cannot even vouch for the truth of the anecdote.

While the shelf, groans with elegant literature, and the mind revolts amid the flowery fields of Johnson, Addison and Shakspeare, or the later more fascinating groves of Sir Walter Scott—the sublimities of the Pentateuch and the Prophecies; the tender, touching, simple narrations of Christ, the sublime, devotional strains of Israel's king; the wisdom of the wisest man who ever lived; are regarded as dry and uninteresting.

SIR CULLING EARDLEY AND THE ANTI STATE CHURCH ASSOCIATION.

At a meeting of the members of the British Anti-state church Association, held at York, on Wednesday, December 27, 1848, the following resolution was unanimously adopted:

That the members of the British Anti-state church Association, resident in York, having watched, with considerable interest, the recent contest in the West Riding of this county, have read with much surprise the following sentiments in the last address of Sir Culling E. Eardley to the electors:—'I have repeatedly stated my belief that public opinion is not ripe for a separation, an event which can never be consummated so long as the establishment retains its hold on the affections of the people.'

ARRIVAL.—Five members of the congregation of the Most Holy Redeemer have just arrived in Baltimore, from Europe; Very Rev. Bernard Haskenscheid, D. D., Provincial of the Redemptorists in the United States, Rev. Dr. Poesel, Messrs. Baunach and Kaltenbach, and a French priest.

CONVERTS IN THE UNITED STATES.—A quiet, but most interesting and consoling ceremony took place last Sunday, before Vespers, in the Cathedral. A grand-niece of Gen. Washington, who was herself received into the Church, in this city last Easter, presented her five intelligent and amiable children to the Bishop as candidates for admission into the true Church of Christ.

On the 27th ult. a touching ceremony took place at the chapel of the Convent of St. Nicholas of Courtrai, an English lady who had for some time resided in that excellent educational establishment, was received into the bosom of the Catholic Church, to which she already belonged by conviction.

John Gregory a Jesu Maria was a missionary priest, and preached both to heretics and Catholics. He was greatly struck at the sight he observed; he found the heretics frequently at their prayers, living modestly, never blaspheming, nor reviling their neighbors; while Catholics cursed and abused each other, misbehaved in church, and in many ways scandalized the simple-hearted priest; in short, he found the heretics outwardly Catholic and the Catholics outwardly heretics.

OLD SAWS AND PROVERBS.

- A handsaw is a good thing, but not to share with. A good word is as easily said as a bad one. An inch is not much, but in a man's nose it's the deal. A glacier is small amends for a broken head. A little poison hurt. A runaway monk never praises his convent. A sorrowing bairn was never fat. An old naught will never be aught. A wild goose never laid a tame egg. A word before is worth two behind. Better come at the end of a feast than at the beginning of a fray. Be not a baker if your head be of butter. Better keep the devil out than turn him out. Empty vessels make the most noise. Feather by feather the gause is plucked. An old knave is no babe. Better late thrive than never do well. Better an empty house than a bad tenant. A fool knows more in his own house than a wise man in another's. Have wide ears and a short tongue.

Died.

- February 12—Mary, daughter of John and Catherine Corkrey, native of Ferry, Ireland, aged 19 years. 12—Patrick, son of Patrick and Ellen Bresnihan, aged 3 years. 20—John, son of Patrick and Jane Kelly, aged 3 years. 21—James Driscoll, native of Cork, Ireland, aged 25 years. 21—John, son of John and Mary Heenan, aged 6 months. 22—William Larracy, aged 12 years. 23—Ann, daughter of W. L. and Eleanor White, aged 12 years. 24—John Reddy, native County Cork, aged 45 years. 25—John Joseph, son of John J. and Elizabeth Horne, aged 11 months. 28—Sarah, wife of John Dayle, aged 67 years. 29—Duncan, son of Patrick and Jane Kelly, aged 13 months. 28—Daniel, infant son of Jeremiah and Mary Murphy, aged 1 month and 3 days.

DIRECTORY FOR 1849. The Directory for 1849—just Published, Price 7d.—can be obtained at this Office.