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THE CROSS



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? — PETERLIAN Præscrip. xii.

There is one God, and one Church, and one Chair founded by the voice of the Lord upon Peter. That any other Altar be erected, or a new Priesthood established, besides that one Altar, and one Priesthood, is impossible. Whosoever gathers elsewhere, scatters. Whatever is devised by human frenzy, in violation of the Divine Ordinance, is adulterous, impious, 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. 1.

Calendar.

- APRIL 22—Sunday—II Sunday after Easter SS Suter and Caius PP M doub.
- 23—Monday—St George M sem.
- 24—Tuesday—St Fidelis of Sigmaringa M doub.
- 25—Wednesday—St Mark Evang doub II class.
- 26—Thursday—SS Cletus and Marcolinus PP MM doub.
- 27—Friday—St Anastasius I P C doub.
- 28—Saturday—St Xystus I P M doub 6th inst supp comm of S. Vitalis M.

Poetry.

THE HYMN FOR EASTER SUNDAY.

O filii et filia.

Ye sons and daughters of the Lord! The King of Glory, king ador'd, This day himself from death restor'd.

All in the early morning grey, Went holy women on their way To see the tomb where Jesus lay.

Of spices pure a precious store In their pure hands those women bore To anoint the sacred Body o'er.

Then straightway one in white they see, Who saith "Ye seek the Lord; but He Is risen, and gone to Galilee."

This told they Peter, told they John; Who forthwith to the tomb are gone, But Peter is by John outrun.

That self-same night, when out of fear The doors were shut, their Lord most dear, To His Apostles did appear.

But Thomas when of this he heard, Was doubtful of his brethren's word; Wherefore again then comes the Lord.

"Thomas, behold my side," saith He; "My hands, my feet, my body see, And doubt not, but believe in Me."

When Thomas saw that wounded side The truth no longer he denied; "Thou art my Lord and God," he cried.

O, blest are they who have not seen Their Lord and yet believe in Him! Eternal life awaiteth them.

Now let us praise the Lord Most High, And strive His Name to magnify On this great day, through earth and sky:

Whose mercy ever runneth o'er; Whom men and angel hosts adore, To Him be glory evermore!

COMPITUM;

OR,

The Meeting of the Ways at the Catholic Church.

THE ROAD OF YOUTH.

Continued.

Independently, therefore, of its peculiar adaptation for the reception of the pious spirit, youth is also drawn to the Church by the peculiar force of its general character; for as in the natural forest it loves to strike into the shaded intricate by-paths, leaving the main way, with its seats of stone alongside, for the common herd of its elders; while for a moment's rest it is content with the first trunk it finds lying across the path, like ancient Romans, as the poet says, not being suffered by its laws to despise the fortuitous sod,

"Nec ortusum spornoro respitem Leges ansbant."

so, in passing through the labyrinth of life, it is easily won by the many little humble paths— "Soft—as the melody of youthful days, That steals the trembling tear of speechless praise"—

which the Church has marked out for it, as if with an especial view to the peculiarities of its nature, feeling the truth of what the poet says—

"Simul ac duraverit ætas, Membra animumque tuum, nabis sine cortice;"

or, the truth of what our greater bard affirms—

"If we are nature's, these are ours,—these To our rose of youth do rightly belong."

Though it may be difficult to seize the distinct character of each of these secret paths of youth, or to trace the consequences of following them to their source, the difficulty of obtaining elsewhere the beautiful views which they command, and the same facility for advancing delightfully towards the supreme desirable bourn, becomes every day more painfully discernible; for as a late French historian mournfully complains, the old expression, he remained always bon enfant—adding, petit mot, grappe chose—is hardly any longer understood. No one, at the present day, wishes to be either like a child or good. This last word is an epithet of derision.

But let us for a moment try these lesser paths of accordance with the spirit which the Church diffuses. Iter est non trita auctoribus via, nec qua peregrinari animus eruditus expetat, and therefore leaving the company of the grave, permit me, while noticing the puerile and fugitive impressions of the spring of life, to put on, as it were, the dress of a boy, as indicative of the mind which is required to taste their charm.— "Imitemur," as Gerson says, "parvulorum simplicitatem de parvulis locuturi."

"Simplicitatis quam cara Deo, quam gratæque divis A teneris exactis annis sine labe juvenat."

This forms part of that amiable unconsciousness which constitutes the great beauty of youthful manners, while the despiser of Olympus, the hairy Polyphemus, with his long beard, affects in every gesture to strike others with an impression of his greatness, studying constantly to be imposing, et componero vultus, and thereby rendering his own advance more and more difficult. "Great folly is it," says Philippe de Commines, speaking of the bad effects of the interview between Louis XI. and the King of Castille, "for two princes who are equal in power to see each other, unless when they are in their youth;" and what does not end in folly which is begun or pursued with a mind that disdains the wisdom of a child! This path of youth winds round the obstruction caused by the false wisdom of the mature in age. Self-interest, pride, suspicion, and ambition, are all left like so many stiff trunks on one side or other, while the track leads us sweetly over the soft soil so favourable to the reception of truth, characterised by those features which the philosopher ascribes to the young—saying, "æqualibus delectantur, fabellarumque auditione ducuntur—animadvertuntque ea, quæ domi sunt, curiosius." Homer distinguishes the general motive of youth in all movements, when he remarks that the younger men all followed Telemachus, their equal in years, through love. How near then to wholesome influences must the road of youth conduct us, though at this stage we should only meet

* Ode 11, 19. † Hor. Sat. 1. 4. ‡ De trahend. parv. ad Christum. § Cæsa Jesus Puer. iv. ¶ De Finibus, lib. v. 15. † Qd. iii. 363.

with followers like the Cadmeans, Kentores cippor: or one, as Horace says, inter æquale equitans! Again, this road leads us far from the contagion of sophistry, which completely shuts out every view of the central glory that reveals itself to youth; for by dint of explaining good it no longer causes enthusiasm, and of analysing evil,—it no more causes indignation. All these thorns and weeds are cleared away before young feet, and therefore the ancient moralist observes, "non sine causa... quas dixi, in pueris virtutum quasi scintillis, videmus, equibus accendi philosophi ratio debet, ut eam, quasi Deum, ducent subsequens, ad naturæ perveniat extusum." The ancients were deep and penetrating in the judgments which they formed of minds by the external expression of countenance, and movement of the body.— And were we to agree with them, we might conclude from merely observing the gait of those we meet upon the road of youth, that it was a happy end towards which they were advancing.

If we admit the accuracy of an observation made by St. Bonaventura, we shall be inclined to recognize lovers of the Catholic philosophy, from merely remarking the steps and movements of the young; for "they who walk," he says, "with long steps, as they generally do, are probably magnanimous and efficacious; but he who, going quickly, compresses himself and urns his face aside, and involves his whole body in timid, sparing, and cunning. He who takes short steps in going quickly, is said to be malignant and weak." But let us remark something that will appear less fanciful. When Buffon was writing his treatise on man, he was so impressed with a sense of the delicacy of his organisation, and of the mystery of its force, that he became afraid even to stoop to take up a pen, so that he used to call to a servant to give him any thing that dropped. This was a state of mind evidently far from the direct road to the true spirit of man, in accordance with the will of his Maker, who seems to have secretly provided for his being disposed to act, both morally and intellectually, with a certain impulse, and with an energy exceeding that which would result from the judgment and calculation alone, without which impulse or elasticity the knowledge of truth itself has a tendency to make us not only err as moralists, but to become, as philosophers, ridiculous and insane. Now in the way of thought, as in that of action, youth acts conformably to nature; whereas often mature men seeking to know all, and to take nothing on trust like the young, but to examine and weigh every thing with two earnest solicitude, blind themselves by excess of scrutiny, and fall into the bottomless pit of incredulity and madness, suspicion working with their jealousies, given birth to fancies too weak for boys, too green and idle, as Paulina says, for girls of nine. Youth thinking and acting, as it were, with a spring, is able to clear barriers which these men, incumbered with so many fond provisions, find to be insurmountable. It is content, catholically, to wait for higher knowledge, and to repose in patience and love and admiration on the grace which it receives, without questioning or resisting its truth. Again, as if following the poet's observation—

"trahit sua quemque voluptas" the Church in regard to youth, seems to act at all times; since for every passion and almost fancy of the young she has devised some sanctified attractions. * Il. iv. 391. † Car. i 7. ‡ Cicero de Finibus, v 15. § Compend Theolog Veritatis lib ii c 58. † Virg. Ecl. ii 65.

"In youth we love the darksome lawn, Brush'd by the owl's wing. Then, twiligh' is preferred to dawn, And autumn to the spring."

Who needs to be told that for such tastes the Catholic Church has, in her forests, vast and varied provision! Her hermits' cells, her discipline, and the solemn festivals of the closing year, suggest themselves at once. If the author of the little poem entitled Rural Architecture, had been familiar with the tastes of the young who have ever had a glance at Catholic objects, he would have found other little enterprises of that kind for his youth, besides building a giant on the peak of the crag, and calling him Ralph Jones. To raise little altars, crosses, and oratories on their friendly spots would please them more.

To take the nests of birds would never give the pleasure that the young have found in curbing cruel sports, when reminded by sweet holy fathers of the innocent childhood of their Saviour; as when Cæsa represents Him intervening to save a nightingale from the hands of three lads, wandering in a green solitude, to whom He says—

"O pueri, teneros haud fas convellere nidos, Atque suos matri per vim subducere fœtus, Quos illa instruit ad cantus; nam deinde solutus Illi etiam linguæ, cantu memora avia mulcent."

St. Francis meeting a boy who had caught some doves which he was about to sell, asked him to give them to him. The lad immediately complied with his request, upon which the seraphic father, who set him to work to make nests for the doves, foretold that he would one day become a blessed friar in his order. This lord of folded arms is practically humble, and that too without knowing it. "The young are of no consideration in the world," says the Pere de Ligny, "and they do not desire to be of any; while servants obey them, they in their turn obey every one; and, in fact, dependence is their natural state, and hence our Lord requires us to imitate them—immense effort for human nature, which only loves to command."

Thus by nature youth is prepared for the great lesson of St. Jerome, "Bonum esse obedire majoribus; et non uti præceptorum pessimo; mirum præsumptions sui," and for imitating that marcus, disciple of the abbot Sylvanus, who justified the preference his master showed him, in presence of some aged hermits, by leaving his cell at the abbot's call, when he was employed in writing, without waiting to finish the letter O. If any should come up to them who are secretly following youthful influences, and indiscreetly abstract the avenues of faith, like Pharisees, with a Dic nobis, quid tibi videtur, they may reckon with certainty on being referred for their solo answer to the sentence of an authoritative promulgation.

All this explains why the Church lays such stress upon the cultivation not alone of puerile manners, but also on whatever seems favourable to them in every period of life, so as even to condemn the custom of wearing, as if for defiance, that superabundant hair which Lycærgus used to say rendered ugliness more terrible.

"Barba rassa," says a commentator on the rule of St. Benedict, "puerilis simplicitatis æque innocentia nos admonet;" all were to indicate puerile innocence; so that Rupertus uses the title admonitio ad pueros, meaning, as he says after

* Jesus Puer. † Speculum vitæ S. Francisci, c. 77. ‡ Hist. de J. C. § Regula Solitariore ap. Luc. Holst. Codex Reg. lii. ¶ Hæreticus Ecclesiæ Mænest. lib. v. 9.

wards, novus Ecclesiam filios qui per baptismum puri facti, sunt a vitio.

But let us follow boyhood into still deeper thickets, and mark how even in yet minor things it has affinities for the attractions of faith. What more intricate than its sportful turnings when left to the influence of its fancy in regard to recreation? "In thoughtful silence wandering into the quiet nooks, we can observe it," as a recent author says, "making companions of every thing animate and inanimate; searching with a worshipping curiosity into every leaf or flower about its path, picking up lessons of present delight and future wisdom by rivers' sides, by brooks, in the glens, and in the fields." "Merrily, merrily, shall I live now, Under the blossom that hangs on the bough."

* Rup. lib. viii. de off. 2.

The Cross;

HALIFAX, SATURDAY, APRIL 24.

NEWS BY THE STEAMER.

The European news is most important. The fate of Lombardy, Piedmont, and most likely of all Italy is decided. The Austrian veteran Radetzky has defeated Charles Albert the King of Sardinia in a pitched battle. The unfortunate King fought bravely, courted death in the hottest of the fight, and was dragged away from the field by some of his Generals. His ill-starred ambition has cost him his Crown. He has resigned in favour of his son, the Duke of Savoy, and has fled from Piedmont. The result of this battle will be very important throughout all Italy. Mamiani, Sterbini & Co. must be quaking with terror in Rome at their inevitable fate. The excellent Grand Duke of Tuscany will return to his Palace in Florence, and the illustrious Pius IX. will come back in triumph to the Capital of the Christian World.

The persecuted Bishop of Geneva has gone to Gaeta to visit the Holy Father. Serious notions are entertained of raising an Irish Brigade as the Pope's Body Guard, to replace the Swiss who are said to have been largely infected with the Carbonari principles. The notorious Abbe Gioberti has come to Paris, where he will probably meet his defeated master, the ex-King of Sardinia, on whom the judgment of Heaven has fallen for his support of the atrocious robbers and assassins at Rome and Florence. We suppose the Padre Ventura will soon absquatulate from the Eternal City. The learned and zealous Bishop of Orleans was at the point of death from an attack of Cholera. The Chapter of Notre Dame de Paris have ordered an eminent French Artist to execute an historical picture on a grand scale of the martyrdom of the saintly Archbishop Affre at the barricades. The fortunate Artist selected for this purpose is Monsieur Lafon who painted the beautiful picture of the Apostle of Ireland, which is now in St Patrick's Church in Halifax. The same artist is engaged to paint a St Bridget as a companion picture to St Patrick, and will execute the work in the course of the present year.

The great linguist Cardinal Mezzofanti is no more. The sacred College has sustained another loss in the person of Cardinal Ostini. Naples is about to blockade the coast of Sicily. France is generally quiet, and a less warlike tone is beginning to prevail respecting foreign intervention. Frightful distress still continues in some parts of Ireland. O'Connell's house in Merrion Square is to be sold. Sir Charles O'Donnell the Commander of the Forces in the Waterford district, in a letter to the Catholic Bishop of Limerick has declared his readiness, with the permission of the Queen, to raise an Irish Brigade for the defence of the Holy See. The Government are permitting 200 Convicts at Bermuda to emigrate to the Cape of Good Hope where their convict condition will cease. They are to be at perfect liberty, with one exception, they cannot leave the Colony until the expiration of their sentence. The persons thus kindly treated are those who were transported for smaller offences. The unfortunate John Mitchell has the same permission, and it is very likely the other State Prisoners, under sentence in Ireland, will be transported to the same Colony.

THE CATHOLIC CHURCH IN NOVA SCOTIA. No. IV.

We printed last week the Pastoral Letter of the Bishop of Quebec in 1801, relative to the

dissensions which then prevailed in Halifax in consequence of the unauthorized and unwarrantable interference of laymen with the discipline of the Church. We now append some of the 'Remarks' made by his Lordship on certain Rules which a Lay Committee drew up without the authority or sanction of the Church.

The first of these Remarks is so very important and conclusive that we give it entire in French and English

'EXTRACTS'

"Regulations adopted on the 17th of August 1800 by the Congregation of Halifax in a General Assembly."

'Remarks' of the Bishop of Quebec.

"Le defaut radical de tous ces reglemens est d'etre faits sans autorite: car c'est l'evêque quand ils se bornoient a regler le temps, et qui de tout tems a eu droit de disposer du temporel des Eglises, et non pas la masse des fideles."

"The radical defect of all these Regulations is, that they have been made without authority, for if they had been confined merely to the regulation of the temporalities, it is the Bishop who has had at all times the Right of disposing of the Temporalities of Churches, AND NOT THE MASS OF THE FAITHFUL."

Had this wise and truly canonical observation been always remembered, how much scandal, heart burning, and dissension would have been avoided in Halifax for the last fifty years!

"This Assembly after having determined that there should be a Committee of Seven Laicks, &c."

REMARK OF THE BISHOP.

"From this number they have taken care to exclude the missionary, contrary to all laws Ecclesiastical and Civil"

The Lay Assembly fixes four days in the year for meetings.

REMARK OF THE BISHOP.

"Why not assemble as elsewhere, when the Incumbent of his own will, or at the request of the Committee, shall think it convenient to call an assembly. That mode would prevent dangerous assemblies or meetings."

Most truly and prophetically spoken, Illustrious Bishop! as thousands in Halifax can testify. Those "dangerous assemblies" were alas! too frequent and too pregnant with mischief in days of yore. *Mais nous avons change tout cela!*

The 4th article of the self-appointed Lay Committee fixes the price of each interment: "For the Bell 7s 6d, the same sum for the Pall, the same for opening the ground, the same for digging the grave . . . the ground shall not be opened before application be made to one of the Committee-men, who will determine the place of the grave, and give notice to the priest of the time and place of interment."

REMARKS OF THE BISHOP.

"It is not in the power of the Congregation, as they have done by the 4th article, to fix or tax Ecclesiastical Retributions. This is to be regulated by the Bishop. Much less does it belong to the Committee to admit to Ecclesiastical Burial or exclude from it those whom they will, and leave the priest the care of following their orders, as to the time and place of interment"

We will add to this an observation of our own. It appears from the above that nearly 50 years ago the laity themselves made the following charges for interments:—

For Ringing the Bell,	7 6
For the Use of the Pall,	7 6
For opening the Ground,	7 6
For Digging the Grave,	7 6
	1 10 0

The entire charge now made in the Cemetery of the Holy Cross for all these things is 20 shillings to those who are able to pay, and of course the numerous poor are interred gratuitously.—The funeral service is also read by the priest on every occasion, whether the interment be paid for or not. The new Cemetery is far more beautiful and much better regulated than the old.—The new Cemetery has been attended from the beginning with very great expence. The grounds required, and still require continual improvement; a handsome Church had to be completed, a Sexton's Lodge built, and a reasonable salary secured for the Sexton. Since 1843, we believe, between some six and eight hundred pounds were expended for those purposes—that is, nearly the whole amount received from every source, including about £200 received on the day the Cemetery was blessed. The whole of the Collections and donations, the entire money received for family Plots, and three-

fourths of all the interment money, have been applied strictly for the Cemetery itself, and for Cemetery purposes alone. The only sum ever received by the Church, or applied to the support of the Clergy, was five shillings out of each interment that was paid for. It was no doubt competent for the Ecclesiastical authorities to abide by the old Tariff, and to fix any sum they pleased, as a retribution for the various services rendered by the Church. But we have reason to know that the desire on their part was to reduce those charges, even to their own loss, to as low a scale as possible. Hence, the entire cost of interments was at first fixed by the Bishop at two Dollars! though many of the Parishioners declared it would never cover the expences. The Bishop, however, desired that the experiment should be made. It was most unsuccessful.—The Cemetery continued in debt, no improvements could be made, and the number of gratuitous interments was so great, that it was found even the Sexton could not be provided for. The following return, which was published in this Journal at the time, will show what a large proportion of interments took place without any payment.

Return of persons interred gratuitously from the opening of the New Cemetery to the 10th of April, 1846:	
From the Poor House,	75
By Certificate from the Clergy,	147
Neglected to pay in 12 months	12
Total,	234
Total number interred during that period,	552

Thus more than one half were gratuitous.

We will soon publish the returns of the Interments of all classes since 1846. With so large a proportion of gratuitous interments, and so low a tariff as 2 Dollars it was found impossible to go on; and many smiled at a singular coincidence which took place on the death of a respectable Catholic Lady who died possessed of property, and for whose interment every thing was provided by the Church and the Cemetery. The sum paid for all was ten shillings, whilst it cost 7 shillings and 6 pence merely to dig the grave! During the period above referred to even the small proportion of the tariff which was reserved for the Church and Clergy was not paid, nor asked for, the Cemetery being constantly in debt. The 2 dollar experiment having failed, the tariff was fixed at 20 shillings, at which sum it has since remained. By degrees the debt has been cleared off, and within the last few months, we believe for the first time since the opening of the Cemetery, a small Balance remains to the credit of the Cemetery, not however half sufficient to cover the expences that will be soon required, for fencing portions of the old boundary, and enclosing the piece of ground which has been lately obtained.

'Remarks' of the Bishop on the 6th article.

"On the 6th article it must be remarked that the Ordinary Revenues of the Church, in Alms, Rents, &c., are not to be employed in extraordinary or exterior expences, without the Bishop's order."

The 9th Article "orders that every Catholic in the City of Halifax and its neighbourhood, have to inscribe his name on the Register of the Church in order to contribute to its wants by paying quarterly a sum of Ten Shillings at least per year, adding that whoever will not inscribe his name in 3 months, counting from that day (a time at which no other name will be received) will not be considered as a member of the said Church, shall enjoy no privilege in it, and cannot he or his family, be interred in it."

These were rather stringent ordinances from the Lay Assembly. Let us now hear the Bishop's 'Remarks' thereupon.

"The 9th Article tends to deprive the poor who cannot pay ten shillings a year of the rights common to all Christians. Moreover, this uniform contribution is not just. Each one ought to contribute according to his means."

Most assuredly. A sounder principle was never laid down. The Precept by which we are bound to contribute to the support of our Pastors, to the wants of our Church, and the requirements of Divine service, is a general precept binding upon all in proportion to their abilities, for nothing could be more absurd than to suppose that a Catholic who is worth £5000 should contribute no more than the man who possesses but 50 or £100. This would, indeed, be a new exposition of the Parable of the Talents.

Just as we were going to press, we received with deep regret, an account of the death of the Very Rev. Dr. Power the Vicar General of New York.

ENFORCEMENT OF CATHOLIC DISCIPLINE AT MADRAS.

We copy from the *Tribune* a correspondence which has lately taken place between the Rt. Rev. Dr. Fennelly Bishop of Madras, and the Governor of that part of India, respecting the interment of a Catholic Soldier, and we beg to direct the special attention of our readers to the following sensible and just declaration on the part of the Governor in Council, viz:—

"Roman Catholics must abide by the rules of the Religion they have been born in or have adopted: AND IF THEY DO NOT THEY MUST TAKE THE CONSEQUENCES"

MADRAS.—CHRISTIAN BURIAL REFUSED TO SOLDIERS WHO NEGLECT THEIR RELIGIOUS DUTIES.

To J. F. Thomas, Esq., Chief Secretary to Government.

Fort St George.

SIR—With reference to minutes of consultation dated 18th instant, I have the honour to state for the information of the Right Honourable the Governor in Council, that the ceremony of Christian burial was omitted to be performed at the interment of the late Private William O'Brien, H.M. 25th Regiment K.O.B., agreeably to a decree of Council of Lateran, under Pope Innocent III., in the year of our Lord 1215, at which the Patriarchs of Jerusalem and Constantinople were present, together with seventy Archbishops, four hundred Bishops, seventeen Abbots, eighty Priors of convents, Legates of the Greek and Roman Empire, and Ambassadors of the Kings of Spain, France and England. The decree was subsequently introduced into the Roman Ritual, and is found in the present authorised edition published by Paul V. in 1614, and was confirmed in the Council of Trent (Session 13, Canon 9, and Session 14, Canon 8,) as far as it came within the province of the Bishops therein assembled in affirming the doctrines of the Catholic Church against the tenets of the Reformation. The duties of annual confession and communion required of the deceased could be performed in Hospital, and ought to be the more punctually observed (according to our notions) by persons in a delicate state of health. Persons, who wish to live and die in the Communion of the Catholic Church, have no reason to complain of the penalties decreed for the neglect of their duties. The brother of Private William O'Brien, knowing that his brother was not entitled to Christian burial, went to the Rev. Mr. Fitzsimons to speak about the matter, and having been informed that no exception would be made in favour of his brother to the prejudice of the discipline of the Church, he came to see what I had to say. I told him that it was my duty and practice to adhere to the Roman ritual; that I had no authority to set aside a general law of the Church; and that were I to relax the law in any particular case in favour of any one, rich or poor, I would have no principle to justify its enforcement in any other case, and would thereby incur the responsibility of setting aside in this vicariate, a point of ecclesiastical discipline to which considerable importance has been attached for more than six hundred years, throughout the universal Church. The brother of the deceased went away with a full understanding of my determination. He appeared somewhat dissatisfied, as was natural for a person in his circumstances, but he uttered no word of murmuring or complaint. I ordered the grave to be opened as usual in St. Patrick's Oratory, in order that the corpse might be interred there, if the brother thought well of it. The alternative was open to him of seeking interment elsewhere, if he preferred it. In either case I could not anticipate the delay of the funeral party at the graveyard, which I find to have occurred. If the brother of the deceased had adopted the alternative of seeking interment elsewhere, he should have given due notice to the authorities, and the necessary preparations would have been made to follow up the course proposed. If, on the other hand, he made up his mind to submit to the discipline of the Catholic Church by causing his brother to be interred without the services of a Priest and the customary prayers and ceremonies on such occasions, he could have told the officer commanding the funeral party, after half a minute's delay, that the attendance of a Priest was not expected. It is presumed that the sergeant of the party, who after a delay of half an hour informed the officer in command that the Priest refused to perform the Church service, had no information at the expiration of half an hour, which he could not

have given in the beginning. Trusting that this explanation will appear satisfactory to the Right Honourable the Governor in Council, I have the honour of be, Sir, your most obedient servant.

J. FENNELLY.

Catholic Cathedral, Malras, Oct 23, 1848.

Ecclesiastical Department. No. 356.

Extracts from the Minutes Consultation. Dated the 7th November, 1848.

Read again the Town Major's letter dated 10th October, 1848.

Read also the following letter from the Right Rev. Dr. Fennelly.

Here enter 23rd October, 1848.

1. The Right Honourable the Governor in Council considers the explanation afforded by Dr Fennelly to be perfectly satisfactory, and had the officer commanding H M 25th Regiment investigated the cause of the Priest's refusal to perform the funeral service over the remains of the late private O'Brien, he would have seen that it is not a matter in which Government could issue any orders. Roman Catholics must abide by the rules of the religion they have been born in or have adopted; and if they do not, they must take the consequences.

2. Resolved that the Right Reverend Dr Fennelly be informed of the view taken of his explanation.

(A true exact)

J. F. THOMAS, Chief Secretary.

DEATHS FROM STARVATION.

The following remarks occur in a recent number of the *Freeman*. What would the English paper say if, while English landlords were devising means to cast off their own shoulders the just burthen of pauper relief, those paupers were perishing by scores and hundreds? Would they fall short of stimulating the people to insurrection? What would they say if the following melancholy catalogue, the product of a few days of famine, were to be served up in their columns?—1. Daniel Bermingham, Thurles, died from want and exposure to cold. 2. Denis Brazel, Borrisokane, starvation. 3. Mary Coonan, of a broken heart, eviction. 4. Michael Griffin, Kilmurry, famine, the last of a family of four! 5. John Downes, a young man, famine. 6. Denis Cleary, Mount Cullon, famine. 7. Pat Cullinan, famine. 8. P. King, famine; eight of his family reduced by starvation to a state of idiocy. 9. Michael Lyons, Bruff, famine and cold. 10. Widow Creagh's two orphans, Bruff, famine. 11. Michael Murray, his wife, and an able youth named Connell, Galway, famine; the three in one day. In the same district ten starvation deaths in the last fortnight. 12. A woman and three of her children, Ballintubber, found dead together in a limekiln. 13. John O'Hara, Castlebar, famine. 14. A poor man, name unknown, Galway, famine. 15. Two women and a boy, one family, Castlereagh Union, famine. 16. James Kerr, debility and exposure to cold. 17. Bridget Collins, Birdhill, famine. Such is a brief summary of the last famine events. All have been extracted from the local journals of one day; but how small is the proportion between the deaths recorded and unrecorded. One finds its way into print while hundreds never pass beyond the locality where wretchedness was relieved from the pangs of this world.

EVICIONS AND STARVATION.

The southern and western journals give further most painful accounts of evictions and deaths from starvation. The clearance system is swelling the tide of pauperism on the one hand, whilst all who possess the means are voluntarily emigrating, many still abandoning their business and farms, leaving behind them a miserable, half-famished, and broken-down population. The *Limerick and Clare Examiner*, describing the progress of eviction, says:—"The ruined Castle of Kilmallock is swarming with paupers having no other home, and filled with everything foul. The dens in Goat's-lane, in the town of Tipperary, are crammed with refugees and wretches, herding together in filth and immorality. The neighbourhood of Kilsfinane is overrun with the destitute rushing in for relief to the benevolent ladies who dispense it to all." The *Galway Mercury* has an account of the deaths from destitution in the islands of Gorunna and Killceen. "Most of these creatures (says that journal) were found dead in the fields, where they wandered in quest of food." This is a

terrible exhibition of the condition of the southern and western districts; and, no matter how favourable may be the future circumstances, and propitious the season, slow must be the progress towards recovery in districts thus devastated by famine, and utterly disorganised.—A scene on the estate of Lady Carbery, near Bruff, is thus described by a visitor:—"After a pause I entered, and, oh, what a sight! There lay stretched on a little hay two creatures who died of actual starvation, and two more crouched around a hearth where one bit of faggot burned..... With tears of anguish streaming down her careworn and hallowed cheeks, the mother told me that they were obliged to live for an entire week on one meal of turnips and one pound of Indian meal, which, I need not remark, was no proper nutriment. The cry of hunger from her children was most awful, and she had not a morsel to give them. Their breasts got swollen, and death ended their struggles." There is another picture worthy of being preserved as one of the trophies of our humane rulers. Pat Cullinan fell and died on the road, near Kilmurry. "The skin was torn off the large toes in the repeated efforts to move to some house for shelter, and his face was all covered with blood. So offensive was the smell from his person that it required great exertion on the part of the bystanders to keep the dogs from tearing him to pieces even before death." The surviving members of the families from which these and similar victims have passed away are described as being "not only skeletons, but idiots."—*Freeman*.

INDEPENDENCE OF THE PAPACY.—"The va. to the Church of the temporal power of the Pope (says Mr Urquhart, writing in 1843) is, that he is not the instrument of temporal ambition. The Pope, so long as he is independent, can be engaged in no political design or contest in which he uses religion, as might be the case on the part of the Czar or Sultan, who are chiefs of great empires. The Pope, unlike these, has neither conquered, purchased, nor extorted a religious character; but being a Churchman, a sovereign character was conferred upon him a thousand years ago, and it has remained such as it originally was in limit and jurisdiction. He has neither extended nor contracted his frontiers. In the full bloom of ambition he has not acquired a foot of soil, and in the zenith of power he did not abrogate a single law, abolish a popular right, or impose an additional tax. Singular contrast, in prosperity or adversity, with the sovereigns of Europe, the Pope, in his greatest authority, has not extended his dominions, nor in his most abject fortunes renounced or yielded any title of his rights."—Urquhart's "Reflections on Thoughts and Things, Moral, Religious and Political," Part 3, pp. 32, 33.

PROGRESS OF STARVATION.—Yesterday we placed before our readers twenty-three distinct cases of death by starvation. To-day we have to add no less than sixteen cases to that fearful list. This, it should be observed, is not a full estimate of the number of victims that fall daily by the destroying hand of famine. Many and many a death occurs, as the Rev. Patrick M'Hale well observes in his letter, which we publish to-day, "in a remote part of the parish, and too far distant to be reported to the coroner." The number of coroners' inquests is but a very remote index of the increase or decrease of deaths by starvation. It is but as the straw on the current, indicating the direction of the dark tide that rolls beneath it. The actual loss of life there is no verdict to declare but that of the recording angel who writes it in the judgment book of God. Some of the cases whose facts are detailed in this publication are peculiarly horrifying. "The mother of her three orphan children were found dead in a limekiln in the townland of Culladeor, parish of Ballintubber. Their bodies were in a decomposed state. The police got some straw thrown over them, and then covered the four with earth."—*Freeman* of Tuesday.

DUNGARVAN.—The condition of the people here is daily growing worse. The cottiers have been all exterminated. In every part of the rural districts you see the ruin of tumbled-down cabins, hundreds of their inmates have perished, and what survived the general destruction are now located in our poor house here, as a burden on our struggling shopkeepers. Thus the poor are swept away from the land. The landlords now want to "limit the area of taxation," with

a view to saddle all the burden of supporting the paupers on the shoulders of the people of the town. It is a well known fact that a few landlords, not a hundred miles from Dungarvan, have turned out of their little dwellings over 1,600 souls, within the last two years.—Correspondent of *Tipperary Vindicator*.

HORRIBLE DOINGS AT THE KANTURK UNION.

"The Parish Priest of Kanturk was appointed Catholic Chaplain to the workhouse of that union. His Curate, the Rev Michael O'Donovan, under the sanction of his Bishop, attended the poorhouse as the representative of the Parish Priest, discharged all the duties of Chaplain there, and was to all intents and purposes really, though not nominally, the Catholic Chaplain of the workhouse. Things went on thus, we know not how many months or years, without any objection being made from any quarter. Guardians, commissioners, and paupers acquiesced in the arrangement. On the 6th of November, 1848, and at several subsequent dates, the Rev Mr O'Donovan, the recognised acting Chaplain, entered in the Chaplain's book and in the visitor's book, strong protests against dreadful sufferings to which the poor were subjected in the union workhouses. We will give the reverend gentleman's catalogue of horrors in his own language:—"Kanturk, Nov 6.—I have been to the fever hospital in the discharge of my professional duties; I have seen with pain and almost horror the crowded state of that hospital; no fewer than three in several beds! I hereby enter my solemn protest against such a state of things, and my deep conviction that, ere long, some fearful epidemic must under such circumstances, sweep away, by the score, the wretched inmates of this house.—M O'Donovan. Nov 10.—The weather is intensely cold and frosty, and yet I find the infirm male ward without a fire! The cripple, the infirm, the paralysed, in a room, imprisoned, under lock and key, on the earthen floor, without fire, in such weather!! I make no comment. I simply record the fact.—M O'D. Nov 15.—Once again I record my solemn protest against the crowded state of the hospital. In a room twenty-one feet in length, and seventeen in breadth, I find thirty one persons, both boys and men; and for the accommodation of this number there are twelve beds, each bed or bedstead two feet three inches broad!!! and yet more strange, the intendant informed me that there were frequently over forty in the same room!! Verily, if the cholera get among the inmates of this establishment, it will be true to say of it—It is a human slaughterhouse!! Nov, 18.—I have been to the hospital, and have observed a very strange circumstance. There is no classification of diseases! Fever and dysentery, colds and rheums, are side by side. I have to remark also that the dead are stretched on the landing, to the great horror of the living. There is no dead house! On the 4th of December the Rev. M. Donovan, in a letter to the commissioners, imploring an investigation, said—"Only think, gentlemen, that the inmates of this house have been without change of linen for four, five, and six weeks; that there has been no classification of disease; that over forty sick people have been huddled together in space intended but for twelve patients; that the dead bodies have been left entire days on the landing-places of the hospitals, unconfined and unshrouded, to the horror of the living; that the poor children are covered with filth, and at this inclement season have not a sufficiency even of dirty rags to cover them; that old men—the maimed, the crippled, the paralysed—have been left to perish of cold, on an earthen floor, without shoes, or stockings, or fire, on the 10th of November, when the thermometer was far below thirty degrees! This was a fearful representation. Did the Vice-Guardians or the commissioners deny the truth of the Reverend gentleman's statements? They did not. The appalling facts were not gainsaid. It appears they were too manifest to be denied. What, then, was done? Hear it, you Vice-Guardians, and embryo Vice-Guardians, and all you crowd of expectant place-hunters, and learn how official duty is to be done. The remedy for the fearful atrocities we have described is to exclude the Rev. Mr. O'Donovan henceforth from the workhouse!!! Reader do you stare in amazement? What we state is a literal fact. The Vice-Guardians, thinking all would be well if exposure were crushed, forbade the reverend gentleman all access to the report books in the first instance, and afterwards had him

ded in the office of Chaplain, because it was the Parish Priest, and not he, received the appointment!!!—*Freeman*.

A SCRAP FROM FUNGH.

We have not often had the pleasure of inserting a finer poem than the following—fine alike in its philanthropy and truth. It redeems many of *Punch's* sneers at poor Ireland.

THE BEGGAR AT THE GATE.

A beggar maid crouches at England's door;
Squalid and sad she crouches there alway,
Shivering, unsheltered, thro' the winter frost,
Scorching, unshaded, thro' the summer day.

The sun comes up upon that beggar's lair,
Her gaunt and grasping hand, her rags of green
The sun goes down upon that beggar's stare,
All listless, save when stirred by hunger keen.

An idle spade is lying at her feet,
An idle distaff broken on her knee;
But in her wail mingle soft notes and sweet,
And thro' her woe break flashes of strange gloe.

She is not, sure, a beggar born, or pride
Momently lights that face all shrunk and scarred;
'Tis a gaunt skeleton of strength untried,
A wreck of beauty, sore misused and marred.

She might be one of ancient race and strong,
Fallen to fate of harlot and of thrall,
In whom doth jostle memory of wrong
And bitter hopelessness, and hopes of gall.

And as forth fares proud England, day by day,
For toil or traffic, pleasure or parade,
Still doth she find this beggar in the way,
Like Lazarus at Dives' portal laid.

Still that gaunt hand is on her robe of pall,
That hollow voice in her unwilling ear,
And ceaseless still that cry for bread doth fall
Which, hunger prompted, heart of stone must hear.

Nor pity only bends her to the cry,
She knows that desperate wretchedness is mad,
'Tis easy raising fire, the means hard by,
And treasonous poison may be cheaply had.

And she is rich, and richer fain would be;
And beggar drudges work for scanty pay;
The pauper's dole for pauper's bait may be,
Whence better fed and clad would turn away.

So day by day the beggar's dole is given
With grudge and grumble, ling'ringly and loath—
A charity without that gracious heaven,
Which bleaseth giver and receiver both.

Every such gift the giver leaves more hard,
And the receiver more unthankful finds;
By acts which should unite is union barred,
And pity chafes the sore, e'en as it binds.

This should not last—and must not—neither can;
Oh! England, lift this beggar-maid forlorn,
Leaving on one, with heart and right of man,
No curse save that whereunto man was born—

In the brow's sweat to earn the needful bread
Strengthen those feeble hands to dig and spin.
Till listless, lazy Pauperdom be fled,
And the day's work its fair day's wage a hal win.

What interest urges, urges also love;
Let England to that beggar stoop her knee,
Lift up her rags, her matted hair remove,
And in that squalid maid a sister see!

Sister, that but step-sister's lot hath known;
Sister, that oft has cursed, and struck, and striven;
Sister, that hath, as England's self must own,
Much to forgive—as much to be forgiven.

THE CHOLERA.—From the central depot in the South cholera is rapidly spreading into the rural districts, and hitherto with deadly effect.—

On Saturday there were nine cases of Asiatic cholera in Ennis, and two deaths; and on Sunday morning the number reached fourteen, and the deaths eight. In the miserable district of Ennistymon the disease had also appeared; and so ill prepared is the population from previous misery and debility, that the disease is likely to find there a wide field.

Neither give to all nor contend with fools.
No sweet without sweat, no gains without

**BIOGRAPHICAL NOTICE OF MRS. SETON,
FOUNDER AND FIRST SUPERIOR OF THE SISTERS
OF CHARITY IN THE UNITED STATES.**
(Continued).

The care of her invalid sister Cecilia, and the organization of her increasing community, were entirely engaged the attention of Mrs. Seton, who was careful to derive from all her occupations, and from the scenes of trial that took place around her, an occasion of advancing her own sanctification and of inculcating a holy desire of perfection among her spiritual daughters. In the mean time the carpenters and masons were actively employed in erecting a more commodious dwelling, and the small community performed their exercises as regularly as circumstances permitted. Archbishop Carroll visited them on two occasions at the stone house, administered confirmation, and was much consoled and edified by the piety and happy cheerfulness that prevailed among them. Their poverty they seemed to look upon as a mark of the divine protection, while charity flourished in its perfection. On the 20th of February they removed to the frame house, the present residence of the sisters. The family went in procession, following the B. Sacrament, which was carried by the Rev'd Mr. Dubois. On the 22d of February a regular course of studies was commenced, and the school was attended by many pupils from the village and surrounding country. Mrs. Seton's piety had induced her to place herself and community, her sisters and children, under the special protection of St. Joseph, the faithful guardian of the Son of God. The first high mass was celebrated in the new chapel on his festival, March the 19th, 1810. A change of air being again recommended to Cecilia Seton, she was taken to Baltimore by her sister, and two weeks after died calmly and happily. Shortly before her death she had become a member of the community which her sister superintended, a happiness which she had fondly desired, and her remains were laid in the grove at St. Joseph's next to those of her sister Harriet.

Released from her care of the sick, Mrs. Seton applied with unremitting zeal to the duties of the opening school and the care of her spiritual children, leading them, by her example as well as precept, to a love of holy poverty, self-abnegation, and great fidelity to their practices of piety. In the month of May she received her first boarders, and now and then one or two candidates joined the community.

August the 10th, 1811, Bishop Flaget returned from France, bringing with him the rules and constitutions of St. Vincent of Paul. These rules were translated into English and some changes made, with the approbation of the Most Rev'd Archbishop Carroll to suit them to the manners and customs of this country. Shortly after this it was found necessary that the person exercising the protectorship of the sisters should reside in the vicinity of their establishment, and Mr. Dubois, president of Mount St. Mary's, was nominated to that office, in January, 1812. At the end of that month he went to Baltimore, where he obtained the rules and constitutions that had been lately received from France, and presented them to Mrs. Seton, during the retreat of the following February (the first that had taken place in the new house), that she might adopt and practice them with all her community. It was made known to them that twelve months after the adoption of these rules, all who were willing to be governed by them would bind themselves by annual vows, according to the spirit of their holy author, St. Vincent of Paul. Mrs. Seton received them as a sacred deposit; her love and veneration for them continued unchanged through the whole course of her life, and her last words were an exhortation to her spiritual children to love and keep those holy regulations. They require that the community be governed by a superior and vice-superior, called mother and assistant-mother, and two counsellors. These officers are elected every three years by a majority of votes. No one can hold the office of mother for more than two terms consecutively. An exception, however, to this rule was made in the case of Mrs. Seton, the first superior, whose continuance in office for life was the unanimous desire of her companions. The sisters are not permitted to bind themselves by vow, until after a probation of three years, and then they make their engagements for twelve months only, at the expiration of which they are at liberty to leave the society, if they think proper. In the duties and spirit of their vocation

the sisters of St. Joseph's do not differ from the communities that follow the original constitutions of St. Vincent of Paul. This holy man of God imposed no other duty on his spiritual daughters than an unremitting exertion for the relief of suffering humanity. They were to have, as he tells them in his constitutions, no other monasteries than the dwellings of the poor, no other cloisters than the streets of towns and wards of hospitals, no other enclosure than obedience, no other veil than a holy modesty. Such was their wide and benevolent sphere of action; such were the maxims by which they were to be governed. Faithful to the dictates of their holy founder, these visible angels of Providence have excited the admiration of Europe, becoming a mother to the orphan, devoting themselves to the education of children, assisting the sick, the widow, the aged, the infirm, visiting the prisoner and the galley-slave, the bashful and retiring poor, and even on the field of battle ministering consolation to the dying soldier. Nor has their devotion to the service of their neighbour been less heroic and admirable on this side of the Atlantic. We shall perceive in the sequel of this notice that they who have imbibed the sentiments of Mother Seton, are actuated by the same generous spirit that delights in labor for the comfort of the poor and the afflicted.

God, as a wise and tender Father, apportions to his faithful children in their journey through life, a mixture of trials and consolations. Thus it was with Mother Seton. Her eldest daughter, Anna, had grown up under her care all that the heart of such a parent could wish, and had become a member of the community about a month before the reception of the rules. In her 18th year she was attacked with a pulmonary disease, and died on the 12th of March, 1812, universally regretted, and leaving behind her a deep and lasting impression of her many bright and attractive virtues. What her mother's grief was under this melancholy dispensation, God alone knew; for the most attentive observer could only discover in her a calm submission to the will of God, a peaceful resignation into his hands of that amiable child, who was ripe for heaven, and whose sanctification had been the unceasing object of her maternal and anxious care.

Mother Seton was a daily visitor to the different classrooms of her academy, and contributed as much as possible by her own exertions to diminish the labor of the other sisters. The more effectually to succeed in the education of her pupils, she studied their disposition, and endeavored to gain their affections. When she had obtained an ascendancy over their hearts, she embraced every opportunity of inspiring them with a love of virtue. In her conversations with the elder boarders, her object was as much to instruct them in the qualifications that become mothers and mistresses of families, as in the virtues that adorn the life of a Christian. Every attention was bestowed upon their physical and moral welfare, and during a few days that she was confined to her room by indisposition, her only regret was that she could not devote herself more constantly to their service. Whenever she appeared among the pupils, every eye beamed with gladness and spoke a welcome, for her presence was a signal that every one would receive a word of kindness, of edification and encouragement.

In the course of the year during which the new regulations were tested, many young persons offered themselves as candidates for the sisterhood, and after an examination of their vocation were admitted. The 19th of July, 1813, was a day of thrilling interest for Mother Seton and her rising community. On that day, the feast of St. Vincent of Paul, she with seventeen of her sisters, presented their first vows at the foot of the altar, publicly professing the generous consecration to God, in the service of their fellow beings. The same festival is annually observed by the sisters at St. Joseph's, as an occasion of renewing their religious engagements.

Mrs. Seton's assistance in the academy being no longer necessary, Mr. Dubois, well acquainted with her talents, turned her attention to the translation of the conferences of St. Vincent. This she did with a perfect submission of her own will; for had she followed her own inclinations, she would have taken a more active part in the duties of the school and sisterhood. But her director knew well that she could not be more profitably employed, than in preparing a

treasure for her community, in the translation of some useful works. She also compiled a course of instructions for the use of the sister who had the charge of preparing the children for their first communion.

The continual accessions to the number of boarders and candidates for the community, gave full employment to the zeal and charity of this good mother; for a long time she herself instructed the novices and candidates. The manner in which she delivered her exhortations and the union of her words, were strong and unequivocal evidences of the ardent love of God that filled her own heart. On such occasions she commonly used a French book, and read from it with as much facility as if it were her vernacular language, adding her own reflections to inculcate a spirit of sacrifice, of mortification, and a generous and willing conformity to the will of God. Her words were doubly impressive, strengthened as they were by the force of her example. A spirit of holy poverty was to be seen in her clothing, her furniture, and even in the use of her paper and pens. The coarsest and the cheapest paper was her choice, and she invariably made use of the refuse of the pen from the class-rooms, to impress upon her spiritual daughters by her example the same virtue of abnegation. She rose generally with the community at four o'clock in the morning, and was one of the first in repairing to the hall of prayer and meditation, where she remained in a kneeling and devout posture during the performance of those exercises. In assisting at the divine sacrifice she dwelt in spirit on the sufferings of our Lord during his passion, particularly the last stage of it on mount Calvary. The prayers of St. Bridget were among her favorite devotions, as well as the recitation of the Te Deum after mass, the Magnificat, the Apostle's Creed, the Psalms, and more especially the canticle of the three children. She frequently read the history of our Saviour's passion and always on her knees. The feast of Corpus Christi she celebrated with peculiar sentiments of piety, and during its octave her lively faith and ardent love of God were strikingly visible in her deportment, and were a source of edification to all around her. Her's was the silent piety of the heart, though her expressive countenance indicated the interior joy that dwelt within, and at times the fervor of her soul would gush forth as from an overflowing fountain. They who frequently accompanied her in her walk to the cemetery, still retain the impression of the glowing piety she often exhibited on this occasion, when casting her eyes upon the glory and majesty of the setting sun, she exclaimed with extended arms and deepest emotion, "my soul doth magnify the Lord, and my heart rejoiceth in God my Saviour." Her manner in governing the sisters and children was mild but firm and equal. She was in the fullest sense of the word, a mother. If at times she had occasion to administer reproof she never manifested any quickness of temper in her admonitions. Peace and order characterized all her movements. Her uniform kindness to all was the bond which concentrated all hearts in her's. In her conversations with the tutors as she would exhort them to forbearance, and recommended to them the practice of invoking the guardian angels of their pupils, adding: "be to them as our guardian angels are to us;" she took a special care of the invalid sisters, visiting them frequently and procuring for them every relief and assistance in her power, often saying that the sick were a source of blessings to the house.

(To be concluded in our next.)

BIRMINGHAM.

THE LATE RIGHT REV. DR. WALSH—The solemn obsequies of the Right Rev. Bishop Walsh, who for twenty five years was the Catholic Bishop of the Central District, and was within the last six months translated to the London District, took place at St. Chad's Cathedral, on the 2nd inst. His lordship's death took place at his episcopal residence in London, on Sunday, the 18th ult., and a solemn Requiem was celebrated over his remains at St. Mary's Moorfields, in the metropolis, on Wednesday the 28th ult.; but on the request of the Bishop and Clergy of the Central District, Bishop Wiseman (who has succeeded Bishop Walsh in London) consented that the remains of this venerable prelate should be deposited in the crypt of the Cathedral Church of St. Chad's, Birmingham, which he had himself erected. The body arrived from London on the Thursday evening,

and was deposited in the cathedral, when the matins and lauds for the dead were solemnly chanted. On the Friday morning, by ten o'clock, the cathedral was crowded, the sanctuary was lined with black, and in the centre of the church was erected a catafalque in the ancient form which canopied the bier, and was decorated with shields and escutcheons, bearing the arms and other devices of the deceased prelate. The coffin was covered with purple velvet, and richly ornamented, the body of the prelate being, as we understand, clothed in his episcopal ornaments, as when celebrating High Mass, as prescribed by the ritual. Upon the coffin were placed the mitre and crozier of the departed. Around the catafalque were placed tall stands of brass, bearing torches of yellow wax. Soon after ten the long procession of the Clergy of the District issued forth from the sacristy, closed by the Bishop in pontifical habits of black, with white mitre. The Assistant Priest was the Rev. Dr. Wetzel, the Vicar General, in black cope. The Assistant Deacon and Subdeacon to the Bishop were the Rev. Mr. Bagnall, of Oscott, and the Rev. Mr. Brown, President of the seminary of Sedgley Park. The Deacon and Subdeacon of the Mass were the Rev. Mr. Ivor, and the Rev. Mr. Molloy, of this town; the Master of the Ceremonies, the Rev. Mr. Meath, assisted by Mr. Estcourt and Mr. Powell. The Clergy took their places partly in the stall of the sanctuary, and partly around the catafalque, thus connecting it with the ceremonial in the sanctuary. Bishop Ullathorne, the successor of Bishop Walsh in the Central District, chanted the Mass *de requiem*, and the dirge was sung by the choir of St. Chad's, in the Gregorian Chant, which is of a very solemn and pathetic character. At the close of the Mass, the Bishop exchanged the chasuble for a cope, and leaving his throne, took his seat, accompanied by his attendants, at the head of the bier, when the Very Rev. Dr. Woodall, an intimate friend of the late Bishop's, from his youth, ascended the pulpit, and delivered the funeral oration of the departed prelate. We understand that this beautiful discourse, in which the Vicar-General unfolded the character, the virtues, life, death, and public works of the late Bishop is to be published. After the discourse, the pathetic conclusion of which moved many to tears, a solemn rite, called the *absolutiones*, was performed at the bier; this rite, as then performed, is peculiar to Bishops and Princes. Four of the dignitaries present were clothed in black copes, and took their stations at the four angles of the bier, the Bishop remaining at the head.—Torch bearers were arranged along the sides, various attendants, exercising different functions, took their places, and each of the five dignitaries, viz., the Bishop, the Abbott of Mount Saint Bernard's, the General of the English Benedictines, the Vicar-General, and the President of the College of St. Mary's Oscott, after an antiphon had been sung encircled the bier, each in succession first sprinkling it with holy water, and a second time incensing with the thurible the remains of the departed Bishop, and then, chanting the prescribed prayers of the ritual.—After the Bishop, who was the last to circle the remains, had sung the last prayer, the funeral procession proceeded through the great doors to the entrance of the crypt. Here, in the great chapel of the crypt, which was entirely filled with Clergy bearing lighted tapers; the funeral service was performed, and the procession then returned to the church. We understand that a very beautiful monument, designed by A. Welby Pugin, Esq., in the style of the fourteenth century, will be erected to the departed Bishop by subscription, in St. Chad's, to perpetuate his memory; and that, being the founder of the cathedral, this monument, which is to be enriched with various sculptured figures, as well as by the reclining effigies of Bishop Walsh, will occupy a conspicuous position near the Lady Chapel.

PROSELYTISM.—We have it on unimpeachable authority that in the neighbourhood of Lismore, visits have been paid to the homes of some of the distressed poor, and the sum of one shilling a day offered to each person who would conform to the Protestant Church. Will not the Christian world pronounce its indignant condemnation of this nefarious system?—Correspondent of *Waterford Journal*.

DIRECTORY FOR 1849.

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