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

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

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

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



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 Præscriptio xxii.

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

Calendar.

- October 1—Sunday—XVI after Pent I Oct Holy Rosary G Doub
- 2—Monday—Angels Guardian Doub
- 3—Tuesday—Eleutherius P M Doub from 1st June.
- 4—Wednesday—St Francis of Assisi—um C Doub
- 5—Thursday—St. Galla, Widow Doub Sup com &c.
- 6—Friday—St Bruno, C Doub.
- 7—Saturday—St. Mark P C Doub Sup com &c.

POPULAR PROPHECIES.

BY F. A. PALEY, M. A.

In every age of the world there has existed a class of imposters, who have made it their profession to foretell coming events, on the pretence of possessing the power of interpreting the Divine Mind by signs, omens, portents, and auguries, or of being favoured with a direct inspiration from the Supreme Being Himself, to declare His will and counsel long before they were destined to be realized. From the time of Homer downwards, the writings of the Greeks and Romans seem with the allusions to the prophetic office.—So perfect a belief had they in the possibility of anticipating the decrees of Providence, that they seldom commenced any project of importance without duly consulting the entrails of victims, the flight and sounds of birds, &c, or without having previously obtained the answer of certain established oracles, by which they thought themselves able to calculate on the prospects of success. The art of the augur was a mere technical science; the gift of prophecy was an enthusiasm only vouchsafed to the priests, priestesses, and votaries of certain gods. The prophecies of the Cur ran sibyl were among the most famous of antiquity:

“Magnam cui mentis anomumque Delius inspirat vates, apertique futura.”

They were supposed to contain the destinies of the Roman empire, and were guarded with the most jealous care, along with other books and documents of similar purport, by officers expressly appointed to the charge. And they were solemnly consulted, by order of the senate, when any emergency arose in the state.

We are told by Thucydides, that before the commencement of the great Peloponnesian war (about 430 years before the Christian era,) many oracles were uttered, and many predictions in verse were sung by popular prophets, not only among those about to engage in the war, but in other places. Moreover, Delos was stirred by an earthquake, for the first time within the memory of the Greeks. All which were considered, and generally asserted, to portend the coming events. And if anything of the like kind would chance to happen, it was duly taken into account.

Again, after the disastrous expedition of the Athenians against Sicily [a. c. 413.] the same historian tells us that they “were enraged with the prophets and oracle-mongers, and with all who by their pretended divinations had put them on the hope of subduing Sicily.”

Once more after the terrible plague which devastated Athens (a. c. 430), “they remembered, as was natural, an old verse, which declared that

“A Dorian war should come, and with its sickness bring.”

Respecting which a dispute arose, whether the evil pretended was ‘sickness’ or ‘famine.’—

However it was voted for the present that it was ‘sickness,’ for men adapted their reminiscences of the verse to the calamity they were suffering, albeit I doubt not but that if another Dorian war should occur, and a famine should happen along with it, men would suit this very prophecy to the occasion.”

The persons who promulgated these delusive predictions, interpreted them in reference to the circumstances or prospects of the times, were called oracle-mongers, by the Athenians; and we may infer from the comic poet Aristophanes, that they were the very pests of society in his time, by alarming and perverting men’s minds, as well as by meddling in political matters with which they had no concern. These men kept budgets of old and often spurious prophecies, oracles, and ambiguous predictions; no doubt they composed many more *ex tempore*, being a kind of improvisatori, that is, possessed of a certain facility of versification in the genuine oracular style,—obscure, bombastic, and verbose.” The Alexandrine Greek poem, called the *Cassandra*, of Lycophron, may be cited as an example of a prophecy (composed, indeed, long after the events, and therefore merely a poetical fiction), principally interesting for being the most complete specimen we possess of this sort of Greek literature.

Of oracles it is impossible to speak at length in a brief paper. The subject is very curious; for the number of undoubtedly genuine oracles, preserved by Herodotus and other writers, makes it highly probable that they were real predictions, and something more than—what many suppose them to have been—mere political guesses, inferences from analogy, or ingenious riddles, susceptible of almost any interpretation. Their supernatural character is confirmed, if not positively proved, by the circumstance which was noticed by the Pagans themselves,* that after the birth of Christ the ancient oracles ceased to act, that is, lost the former power, and with it the confidence of the heathen nations. Whence it is clear (and indeed there is no reason to doubt it,) that such a power must have been Satanic; and it is an awful subject to approach on these very grounds. For, if Satan could thus speak to pagans, we know not how far, nor in what way, he may yet be permitted to deceive Christians. Oracles may have ceased, and yet the world be as rife as ever with his frauds and cunning delusions.

To the cessation of oracles the learned John Milton alludes in that sublimest of lyric compositions, the “Ode to the Nativity.”

“The oracles are dumb:
No voice or hideous hum

Runs through the arched roof in words deceiving:
Apollo from his shrine
Can no more divine

With hollow shriek the sleep of Delphos leaving;
No nightly trance nor breathed spell
Inspires the pale-eyed priest in the prophetic cell.”

In the times of the early Roman emperors the imperial city was infested by a set of astrologers and false prophets, who, under the name of *Chaldaei* and *Mathematici*, exercised an influence so extensive and so pernicious, that their expulsion from the city is frequently recorded by Tacitus; reminding us of the charges alleged in more modern times against the Jesuits, and of the similar consequences of the suspicion entertained of their power over the minds of the great. The city was filled with prophecies of all kinds; not fewer than 2000 were burnt by order of Au-

* Plutarch, *De Defectu Oraculorum*.

gustus. The Emperor Tiberius was the most superstitious of mortals, and ever had in his retirement a body of astrologers about him, to which Juvenal alludes in the well known lines, “Principis angusta. Caprearum in rivos sedentis Cum grege Chaldaeo,” &c.

In the Christian Church the prophetic power has in all ages obtained more or less credence.—The belief in dreams, omens, spells, magic, and similar attempts to explore the Divine counsels, she has ever condemned as wicked superstitions; but she has not decided against the faculty of prophecy, and more than against that of working miracles; being content with cautioning the faithful against ignorant credulity, and the blind reception of unattested cases. The human mind has a strong desire to dive into futurity, and forestall the ordered course of events; so that circumspection is manifestly necessary, lest we should be given over to the effects of superstitious credulity, and “God should send us a wonder-working of deception, to believe in a lie.” No sensible person, be he Catholic or Protestant can deny that such superstition has prevailed, and does yet prevail, among those who listen to every recorded miracle, every old wife’s prophecy, every local legend and family tradition, every account which may come to their knowledge, however slight or dubious the evidence of its authenticity, of calamities foretold and accomplished according to the very letter of the prediction, or foretold and not yet realized. Superstition is as much a part of human nature as the principle of evil. Neither learning, nor civilization, nor the force of religion, nor the wisdom of the Church, will ever succeed in driving it out of the world.

“Dici non potest,” says an old Catholic writer of high authority, “quantum curiositas vel cognoscendi futura et occulta, vel miracula videnti vel fiantis, sefellit plurimus, et a vera religione frequenter avertit. Hinc superstitiones in populis quæ religionem inficiunt Christianam, dum sicut olim Judæi sola signo quærunt, dum hominibus necdum canonizatis, scripturis quoque non authenticis plusquam sanctis et evangelio præstant fidem. That is, “It is incredible what mischief has been done to true religion by vain curiosity about miracles and prophecies, which men believe in which more implicit faith than in the Gospel itself.”

The argument intended to be conveyed by the preliminary remarks in the present paper, is one used by St. Augustine; viz. to prove that credulity in supernatural revelations is essentially a heathen principle. “Respecting deceptive visions,”† “let them read what is written, that Satan transforms himself into an angel of light Let them hear also what marvellous visions and miracles the pagans relate of their gods and their temples; and yet the gods of the Gentiles were devils.”

That many real revolutions have been made to the holy saints, no Catholic will presume to doubt. To do so would be as unreasonable as to give credence to every idle tale which artful or designing persons may choose to promulgate.—“Despise not prophecies,” is the injunction of the same Apostle who elsewhere warns his disciples against one “whoso presence is according

* 2 Thess. ii. 10. Neither the Protestant nor the Catholic version gives the exact meaning of the original.

† Jean Garson, Chancellor of the University of Paris. Quoted in St. Jure’s *L’Homme Spirituel*, p. 206, ed. 1685.

‡ *De unitate Ecclesie*, cap. 16. Quoted in the work just referred to, p. 223. Thess. v. 29.

to the working of Satan, with all power, and signs, and portents of falsehood.” And again, St. John says, “Beloved, believe not every spirit, but prove the spirits, whether they be of God; for many false prophets have gone forth into the world.” It is plain, therefore, that too ready credulity is not safe. We must use all diligence to ascertain the authenticity of every alleged instance of supernatural power, before we yield any assent to it. This is a safe rule, and a truly Catholic one, too. Credulity is no part of Catholic doctrine; but rather, inasmuch as it partakes of superstition, is condemned by the Church. No Catholic is bound to believe *de fide*, in any particular miracle, vision, or prophecy whatever, beside those recorded in the inspired Scriptures. Even in well attested cases, and those which come to us with the sanction of the Church, if we have full liberty to hold a neutral course. To scoff at and deride them would be profane and faithless; to place the same kind and degree of confidence in their absolute truth as we do in those of the Scriptures, is both unwise and unnecessary. We knew not the extent of the devil’s power in deceiving us, neither can we be sure of the motives of those who relate wonderful events. Hence there are always two points to be considered; first, whether supernatural warnings, predictions, and visions are true, (i. e. whether they be not mere lying inventions) secondly, whether, if so, they probably proceeded from a good source or a bad one. And what is said of prophecies, equally applies to dreams, apparitions, miracles, and every sort of occurrence beyond or contrary to what we call “the law of Nature.”

These remarks have been made in reference to certain prophecies concerning the late French Revolution, which appear to have gained an amount of credence, both in England and France, truly extraordinary in those days of enlightened and philosophic enquiry. Of these prophecies no less than three have come under the actual observation of the writer; but one only has been published in this country. They all profess to have predicted the great Revolution of 1792, and more or less distinctly, the events up to the last tragical scenes in Paris inclusively, adding details of horrors unparalleled and triumphs unprecedented yet to come in both nations. Of course, at the present crisis, such predictions are eagerly bought up by the ignorant and the turbulent; for which reason alone it may well be questioned if their publication is advisable. The same credulity which made men rush in crowds to purchase Murphey’s *Weather Almanack*, a few years ago, will make political alarmists place faith in the wildest rhapsody that was ever indited from the mouth of an imposter. It is not asserted that the prophecies in question are all or any of them impostures; that is the point to be proved; but that the blind confidence is reposed in them even by well-born and well-educated persons is a positive fact.

“The Prophecy of Orval,” purports to be a fragment of one which, under the title of “Provisions of a Solitary,” is said to have been printed at Luxemburg in 1544. On considering the evidences of authenticity adduced in the

* 2 Thess. ii. 9. † 1 Ep. iv. 1.
‡ From processes of Canonization.
§ By Mr. Burns, July 1848. The others are of similar import, one in manuscript by Pere Neaton, a Jesuit father who died at the close of the last century, and who is said by those who handed down his prediction to have resuscitated a dead child by his prayers, another by a noted astrologer, born in Florence in 1503, called Nostradamus (Michel de Nostradamus), which has been for centuries past in print.

Translator's Preface, the first point which is strikingly suspicious is, that the said printed copy, from which the fragment was copied in MS., is no longer to be found, though it may possibly be hidden among the dusty and neglected volumes of some library. It is necessary to say, however, that the fragment printed in 1839, is not a copy of the original, but a copy of a copy, and as the original is said to have been held in great reputation for many years past, so that search would naturally have been made for the original, in order to obtain the whole, as well as to establish beyond all doubt its alleged antiquity.

The story of the transcription, from the pretended volume, seems improbable in the extreme. It rests entirely on a letter, which the editor of a French newspaper, professing to have had in his possession, written in 1839, "by one of the most learned and conscientious men of the province of Lorraine," who is named. This letter states, that the Abbe d'Orval (meaning, it would seem, the Abbe of the Cistercian monastery of Orval) having fled for refuge, with his monks and with certain property of the convent, to Luxembourg, on setting in order the documents he had brought with him, discovered the printed volume in question, and showed it to Marshal Bendor, who was then at the time some French gentleman of rank who was present at the time in his saloon, took copies of it, which soon spread over the town and beyond.

So much for the first discovery of the prophecy at the beginning of the great revolution, and so much for the narrative of it by an anonymous writer in 1839, half a century afterwards. We are further told that "the greater number of the copies neglected to transcribe all that related to the past, and contented themselves with that portion which was yet to be accomplished."

Here are the strongest indications of fraud and imposture. It was very improbable that all the copyists should have transcribed only the prophecies yet to be fulfilled, because the sole proof that they were in the track of copying them consisted in the question addressed by past events having already happened, according to the prediction for which reason the above modified statement is made. But if some copied the whole, how is it that only a fragment, beginning with Napoleon, is now to be found, especially as the original copies, from various quarters, in appo of (B. 10)? And what became of the Abbot's printed copy? Was it lost at the very time so much interest was excited about it? And was it lost in France? Of this not a word is said.

The style appears to convey strong internal evidence of its forgery, at the end of the last century. The following is a specimen, in the like to language of the first half of the sixteenth century.

"How, ye sons of Brutus, call ye upon the deities that are about to desert you. Great God! What a clash of arms! A full number of moons is not yet completed, and behold many warriors are slaying."

"It is done, the mountains of the Lord, in dissolution, have cried unto God, the sons of Judah have cried to God from the stranger land, and behold God is no longer deaf."

"What fire accompanies his arrows, ten times six moons and yet again six moons, have led his wrath. We go to the great city, behold the kings at the feet of the Lord, but already, high fire levelled them with the earth, yet the just will not perish, God hath listened to them."

The place of crime is supplied by the great stream, hath returned its waters, all crimsoned with blood to the sea! (p. 11.)

From the time of its "discovery" till the year 1833 (some thirty years afterwards) the printed book of 1544 appears to have been absent and unknown, though the fragment copied from it has been in everybody's hands, and had attracted great attention. But in that year it suddenly comes light again for the same fragment to be copied by one person, and then immediately become a consequently lost.

Of this second discovery of this wonderful book, we have the following double account.

The editor of the English edition tells us of one venerable man who copied them with his own hand in 1839, from a book printed in London in 1544.

On this word "knows" the credibility of the prophecy in England must entirely depend.

The Translator's preface has a similar statement. Some days after the first edition of my "Reception" had appeared, I was fortunate enough to procure a more faithful copy of the prophecy than that which I possessed, and I acquired the conviction that it had been transcribed in Italy by a highly respectable person (whose name is given in the preface) from the edition printed at Lyons, being in 1644. This copy is in every respect a better than the one which I possessed, and it is from this copy that the pages that preceded were so worded that the print was quite illegible in many parts. (p. 10)

On which we remark—

1. That the cause of the second transcription still remaining, only a fragment is a very different from the former case, and in no way probable. For any one who knows anything of old books is well aware that however bad their condition, the pages are never (for they cannot possibly be) so worn that the printing becomes illegible.

2. That the translator states the fact as if of his own knowledge, which he could not really possess, and not on the authority of the copyist.

3. That a prophecy, a fragment of which had excited great popular interest for thirty years, would certainly have not only been copied out, but reprinted entire, as far as it existed, had the original volume really come to light again in 1822. Had we been told that the first part of the book had been torn out, it would have been a safer fiction. The clumsy story given above carries with it its own contradiction.

One circumstance only remains to be noticed. The prophecy was really current at the end of the last century, of which there seems to be some evidence, it is still a prophecy, or a forgery, since it contains the most distinct allusions to the career of Napoleon. But the answer is very simple. Napoleon died in 1821; the "discovery" in 1823. No one pretends to have seen written copies, containing the clauses relating to Napoleon, previously to this occurrence. That they were forged subsequently, to give that present credit to the document which, from the alleged deficiency of the first part, could not be attached to it, is a plausible and irresistible conclusion.

Indirectly it would seem by the expression used.

To carry out this absurd assertion, we find a word occasionally supplied in places in the fragment, as if by conjecture. Thus, on p. 12, "He quits the great city, &c. &c."

The Cross;

HALIFAX, SATURDAY, SEPT. 30.

NEWS BY THE STEAMER.

There have been some fresh insurrectionary outbreaks in Tipperary, Kilkenny, and Waterford, but not of a character to alarm the Government, or to inspire any hope of success. At the best accounts, troops were moving from all quarters to the scene of the disturbance; and there is very little doubt of this attempt at insurrection ending like that at Douglas Common. The Irish papers state that this outbreak has originated from agrarian rather than from political causes. It was reported that several were killed on each side, and that the Police barracks of Waterbury was burned by the insurgents. A bridge on the road from Waterbury to Carrick was broken down to prevent the passage of the military, and some pieces of cannon were taken from the demesne of the Marquis of Waterford.

The Government must see from this renewed attempt at insurrection, the necessity of speedily applying a remedy to such grievances. The causes of discontent must be very deep rooted which could excite large masses of the people to assemble after their leaders had been arrested, after witnessing the energy & vigour of the authorities have frequently exhibited. Never, during the last two months, did the prospects of an European war appear more imminent than at present. England is not without the efforts of her disaffecteds to every part of Europe, and she is prevented the storm which seems about to burst forth all over the Continent. If it was of political as such a crisis to leave the vast mass of the people of Ireland in a state of disaffection, which must be increased by the failure of the potato crop, and by the severity of the approaching season.

Lord John Russell has left Ireland, but the object of his visit has not yet transpired. Before

his departure he was served with a Crown summons to attend, as a witness, at the trial of Mr. Saurin O'Brien.

Austria has consented to accept the mediation of Prussia and England with respect to the affairs of Italy, but insists on such terms as seem very likely to be made the basis of peace between herself and her Italian subjects. Vigorous preparations for a renewal of the war continue to be made on both sides. The Austrian troops have been withdrawn from the Roman States, and an ample apology made to Pius IX by the Austrian Commander.

The armistice concluded by the efforts of England between Denmark and Prussia, has been rejected by the Germanic Diet, and the Ministry have in consequence resigned. Hostilities are about to commence again. The Prussian Ministry have also been obliged to resign by a vote of Assembly. Everything in Berlin seemed to be in the greatest confusion.

The King of Naples has again got possession of Messina, after a desperate struggle of several days. The Sicilians fought with great bravery, and the loss on both sides was immense. The English and French fleets were spectators, but took no part in the contest. Sicily has not succeeded in maintaining her independence, but we trust that fortune will yet crown her with success. Her people deserve to be free—they have fought bravely for their country; their struggle, like that of the Irish people, is for national independence and a national legislature.

BURNING OF A CHURCH.

On Friday morning about 10 o'clock, flames were perceived issuing from the tower of the church of St. Peter and Paul, in South Boston, under the pastoral charge of the Rev. Father Fitzsimmons, and in a short time the entire building was enveloped in flames. This magnificent structure, now a shapeless heap of blackened ruins, was one of the most elegant and beautiful churches in our country, and will prove, we fear, an irreparable loss to the city as well as to the Catholic community. By some the conflagration is thought to have been the work of an incendiary, and by others—which is more probable—to have caught from sparks from another fire, raging at the time in Sea Street. The following is from the Daily Evening Traveller of this city:

The Boston Fire Department were promptly on hand, but unfortunately were unable to save this beautiful building from total destruction. Their efforts were, however, successful in arresting the further spread of the flames, though the Orthodox and Universalist churches were in great danger, and narrowly escaped being burnt. Indeed the former was at one time on fire in the bell tower, but the flames were seasonably put out.

The dwelling-house of the Rev. Mr. Fitzsimmons, adjoining, took fire and was partially damaged, and the occupants of all the houses in the neighborhood had hard work to save their property. The burnt church was a substantial stone building, erected some five years ago. Its entire cost was about \$75,000, and its interior decoration was of the most elegant and costly description. An organ, built by Appleton at an expense of \$4000, and a beautiful crucifix by Bail Hughes, were burnt. The vestments and altar furniture were saved. The insurance, as we learn, is as follows: at the American office, \$20,000; National, \$10,000; New England, \$10,000. The Firemen's office had \$3,000 on the organ.—Boston Catholic Observer.

ANOTHER CHURCH BURNED.—We regret to learn from the daily papers that the church of St. Peter and Paul, South Boston, under the pastoral care of the Rev. Mr. Fitzsimmons, was destroyed by fire last Friday night. The church is said to have cost \$75,000, only about one half of which was insured. A large and costly organ and beautiful painting of the Crucifixion were destroyed. The vestments and altar furniture were saved.

We are not aware that blame is attached to any one in this or the other instances which have lately happened, but the frequent recurrence of such deplorable accidents suggests the necessity of great care and vigilance on the part of those charged with the custody of the sacred temples of the Most High. Rev. Catholic Herald.

We have been positively assured that several most estimable and distinguished men in this and the adjoining counties, are quietly awaiting their establishment and squaring their limited means with the circumstances of the situation.—Lancet & Examiner.

DIPLOMATIC RELATIONS WITH ROME.

The session has come to an end, and the Bill for establishing Diplomatic Relations with the Holy See is now the law of the land. The Ministers at Downing-street are at liberty to write to Rome, but Rome is not at liberty to write to them. Such is the great generosity of a British Parliament. England is to have the power to send an Ambassador to Rome, but of any class, but the Sovereign Pontiff shall not send to us whom he pleases. The most important, the most learned, the most trustworthy portion of his subjects is forbidden to manage the negotiations for the Representative of His Holiness. The Sovereign Pontiff, himself a Priest, is deliberately told by Parliament that we will not receive a Priest as his Minister. Certainly, this is a new way of conciliating Princes, to begin diplomatic relations by a verbal insult and an act of deliberate hate to the very class of which the Pontiff is himself the Head.

Again, the Pontiff is not called by his proper title. We make no scruples of addressing foreign sovereigns by their own titles and dignity. Protestant, Mahomedan, and Heathen Sovereigns are treated with respect, their styles admitted, and their honour consulted. But the most ancient Sovereign, the most powerful, and the most awful, is to be treated with insult, his authority denied and his titles disowned. The Head of the Catholic Church, the Sovereign Pontiff, the supreme dispenser of human and divine law upon earth, is contemptuously treated, and because—he cannot resent it.

The British Parliament, in its corporate capacity, refuses to recognize His Holiness in that character which every member of that Parliament privately admits to belong to him. The See of Winchester has not always been celebrated for its reverence to the Holy See, and Rome has no pleasant recollections of Wolsey and Stephen Gardiner.

Charles Sumner, although neither a Bishop nor a Priest, but invested with the civil powers of Gardiner, contrives, like that worthy, to devise means of annoying the Holy Father. He proposed that the Papal character and dignity should not be recognized, and the Peers of England adopted his resolution. The Pope is therefore, according to the new act, not the person with whom the Government proposes to treat, but some other person—namely, the Sovereign of the Roman States; not even the Sovereign of the Papal States, but a layman in a lay capacity, and, as Lord Palmerston very innocently said, anxious to make railways. So far so good.

The Solicitor General, however, very honestly admitted, that the intentions of Government were wholly of a different kind. He knows nothing of railways or any such affairs; his object was to deal with the Pope, not with the Sovereign of the Roman States; and one function of the ambassador was to be the extinction of the Papal authority in this country. The Solicitor General discreetly admitted that it would be his duty to Government, through the ambassador, to obstruct the Pope in the execution of his office, and he illustrated his meaning by saying that the Pope must not be allowed to create a hierarchy in England. If the Pope wished to make Dr. Walsh Archbishop of Winchester, or the English ambassador to prevent him, and thus with the concurrence of the English Government.

So much for the intentions of the English Government, about which we heard so much, but pure and disinterested they were, and how free from all ecclesiastical colouring. The pure and patriotic Whigs have promoted a measure of simple justice and national honour, with the avowed object of securing the Holy See, and of circumscribing the religious liberties of a large portion of her Majesty's subjects. Civil and religious liberty, for which Whigs have shouted and eaten public dinners, is now by these very Whigs to be abridged because Catholics are likely to profit by it. The Government are engaged in a very noble design, the whole debate on the bill on both sides of the House took their intentions for granted, and the Solicitor General openly said Lord John implicitly avowed them. The Penal Laws were multiplied by the Whigs, and by the Acts were they multiplied and executed, and now these very men, grown bold, lay unholly hands upon the Sovereign Pontiff himself. (The words of the Act are not to be taken literally.)

It is a very curious and interesting circumstance, that the schemes are known, and their honest professions valued at their full worth; Lord Minto's sojourn at Rome, his intercourse with the Pope, and his subsequent son, are not forgotten. The Holy Father, who is not moved by the rebelliousness of his own subjects, is not likely to forget his dignity, though the English Government call upon him to waive it.—Tablet.

GREAT CATHOLIC MEETING.

An aggregate meeting of the Catholics of the city and county of St. John (N. B.) was held lately at the Temperance Hall, in that city, to protest against the exclusion of Catholics from the jury panel at the late Court of Oyer and Terminer at Woodstock. Numbers were in attendance from the various parishes of the county, and the spacious Hall was filled to its utmost capacity, while crowds were compelled to leave the building, being unable to gain admission. The chair was taken by the Rev. James Dunphy, V. G., and Charles Watters and J. G. Campbell, Esquires, were appointed secretaries.

The following resolutions were unanimously adopted:—

Moved by James Gallagher, Esq., J. P., and seconded by Mr. Denis Coll—

Resolved, That this meeting is fully impressed with the conviction that the happiness and prosperity of society are inseparable from public order, which can be best secured by the firm and impartial administration of the law of the land, and that any undue interference with the course of public justice should be reprobated as an encouragement to disorder. Nevertheless, this meeting is of opinion that the formation of juries for the trial of offenders, being a duty of the most grave importance, and to be discharged with the utmost integrity and impartiality, should be watched by the public with the most anxious vigilance.

Moved by Mr. William Doherty, and seconded by Mr. James Finn—

Whereas the population of this Province is comprised of various bodies of Christians, all entitled to equal rights and privileges under the protection of the British Constitution and the laws of the country, and as the lives, liberties, and properties of persons of all denominations mainly depend on the purity of the system of trial by jury.

Therefore Resolved, That the exclusion of any body of Christians from the jury panel, merely on account of their religious belief, is a gross insult to the feelings of such religionists, a positive violation of the constitutional privileges of the subject, and an undue tampering and interference with the purity and sacred character of the jury box.

Moved by J. G. Campbell, Esq., and seconded by Mr. P. McCourt—

Whereas, at the late special Court of Oyer and Terminer at Woodstock, in the county of Carleton, held for the trial of certain Catholics for a riot, growing out of a collision between them and certain party men professing the Protestant Religion, the High Sheriff of the county, in empanelling the jury, purposely excluded all duly qualified Catholic jurors of the county, solely by reason of being members of the Catholic Church, which exclusion was attempted to be justified by the Sheriff having also rejected from the panel all Protestant party men, thereby including all persons professing the Catholic religion in the degrading ranks of partyism; and whereas all such religious as being secret party societies are strictly discountenanced and condemned by the spirit and practice of the Catholic Church.

Therefore Resolved, We view such exclusion as practised by the Sheriff of Carleton, and the pretext assigned therefor, as a wanton insult to the feelings of Catholics generally, and an unconstitutional precedent, which, if acted upon, must prove utterly destructive of their dearest rights and interests.

Moved by Mr. John Doherty, brewer, and seconded by Mr. Alexander McTavish—

Whereas the conduct of the present advisers of his Excellency the Lieutenant Governor, with reference to the late prosecutive course of the Sheriff of Carleton, and touching the holding of the late Woodstock court, has been characterised by a disingenuousness and contemptuous indifference towards the Catholic petitioners, derogatory to the high and dignified position they hold as Executive Councillors, and unmerited by any portion of her Majesty's subjects;

Therefore Resolved, That while we entertain feelings of the most dutiful attachment towards the representative of her most Gracious Majesty the Queen, yet we do not shrink from fearlessly declaring that the present advisers of his Excellency have lost all claim to the confidence and support of the Catholic inhabitants of the province.

Moved by Mr. Francis Collins, and seconded by Mr. Hugh Gallagher—

Resolved, That an humble petition, embracing the substance of the foregoing resolutions, be

presented to his Excellency the Lieutenant Governor, praying that his Excellency may be pleased to cause inquiries to be forthwith made into the course pursued by the High Sheriff of the county of Carleton, in empanelling the jury at the late special court of oyer and terminer at Woodstock, and upon finding that duly qualified Catholic jurors of the said court have been excluded from the panel on account of their religion, then that his Excellency may be pleased to extend the Royal Prerogative to any Catholics who may have been convicted at the said court, by discharging them from custody.

Moved by Mr. John McCookery, and seconded by Mr. Peter Bogan—

Resolved, That we recommend to our Catholic fellow subjects through every county in the province immediately to assemble and to adopt effective measures for the redress of the grievances complained of by this meeting.

The Very Rev. Chairman having vacated the chair, and James Gallagher, Esq., J. P., having been called thereto, a vote of thanks was passed to the Reverend gentleman for his courteous and able conduct in the chair.

DEFLECTIONS OF ROMANISM.

The *Church Times*, a non-tuned Episcopal paper, thus cites the *Christian Witness*, a (we believe) low-Church Episcopal paper.

"We have frequently remarked, in answer to the statements of conversions from the Protestant ranks, to the Romish faith, which Papists, and some Protestants seem rather willing to noise abroad, that the Romish Church is making an experiment in this country, which it never made before, and the results of which her hierarchy are yet to see, and abide by. The Church has planted her standard in a free country, where civil and religious liberty is every man's birthright. Where men are born citizens and are taught, from their childhood, that they are freemen, with the rights of freemen, the right to read and to think for themselves; to examine and to discuss, whatever may challenge their acceptance and obedience. The Romanist, when he comes hither from priest-ridden countries, brings his children to a land of free schools, where Bibles are printed and published in plain English—where they are sold and given away—and scattered broad-cast over the land. Romanism never has flourished, and we believe never will flourish, in such a soil, under the unclouded sunlight of universal intelligence.

It seems that Bishop Hughes, the Roman Goliath in the United States, has already begun to make the discovery of the beginning of an influence which will, we believe, go on increasing, until Romanism becomes very much modified, or large numbers accede from her pale. Bishop Hughes, in his first letter to Dr. Murray, speaks of 'the numerous defections from the faith, which loneliness and poverty entail on juvenile immigrants and orphan boys of Irish and Catholic parentage in this country.' This may be justly regarded as one of the many signs of the times."

These defections, alas, may be called not only numerous but frightfully numerous. Every priest will attest, every town in the land is a crying witness of it. Week before last, two gentlemen unacquainted with each other called on us at different times. Each had recently arrived from Ireland, and the conversation chancing with the first of them to turn on the comparative state of the Irish at home and in America, he remarked with horror, that of his numerous acquaintances, who had preceded him to this country, he found a *fearfully large proportion of them who never went to church at all*. And on our mentioning it to the second gentleman, he said he had found the same thing. They had become *Kirwanites*—infidels.

Corroborated as are these statements, to a great degree at least by the testimony of those who have the best right to know their accuracy, it is a subject to which too much attention cannot be given. For too soon; and we will be much obliged to the anti-Popery papers if they will get those whose object shall be to furnish us with the statistics in the case, even though we shall not be able to trust their reports; it will draw the attention of Catholics to the awful facts, and though in the mysterious providence of God the acknowledged defections will still take place, till the number of clergy and churches in New York can be increased to something like a just proportion with the actual Catholic population; we believe that the more the present fearful state of things is kept before the minds of Catholics,

the more efforts will be made] to bring into existence the proper remedy.

The *Christian Witness* is published in Boston, and its editor, we suppose, must know something about the city he lives in. It would even seem likely that he should know a little about the matter he takes in hand to discuss, and about the effect of (Godless) "free-schools," and Protestant "Bibles . . . scattered broad-cast," or rather how much these do to effect what Bishop Hughes referred to when he spoke of defections from the faith.

This being so, we have in the above paragraph from the two Episcopal papers, the low-tuned and the no-tuned one alike, a curious illustration of the radical and odious infidelity of their desires, aims and sentiments. None of these papers will pretend that those who fall away from the Catholic Church, as a general rule, or even in one case out of a hundred, unite with their conventicals, or with those of any other Protestant denominations. The facts of the case, and the deplorable face of our northern cities, will give them the lie, if they do. The Catholics whom the Bishop speaks of fall away, not to the Protestant meeting-houses, but to the grogeries and dens of iniquity that stare at us on every street and corner, and from these they fall away to the prisons and penitentiaries, whose records testify to the fact. And as to the condition of their faith, if they will not, or are ashamed to own themselves Catholics, their professions will be, not that they are Protestants, but that they believe all religions alike, and do not care for any. They do not believe in the Godhead and sacrifice of Christ on the cross, any more than they do in the Church, or sacrifice of the Mass, and in these these Episcopal editors are the result of their free schools, broad-cast Bibles, instructions and examples! This may surprise some people, but for ourselves it is not at this late day we have learned that they are themselves infidels, the whole pack of them.—*N. Y. Freeman's Jour.*

BURNING FOR A CENTURY.—The London Times gives a curious account of a subterranean fire, near Shepperton, which has been burning for nearly a century. The narrative is by a correspondent, who says—

"Old people whom I have known, well remember a fire was burning under the Red Hill and adjacent fields near a century since. Some of them who were living since the modern outbreak, fully believing this fire to be nothing but a continuation of the former one. Be this as it may, it is certain that for about 30 years past the fire has been undermining the ground on which many of the habitations stand. Sometimes, for the space of a year or more, various individual houses have been so dreadfully filled with black or choke damp, that it has been impossible to breathe unless the door was kept wide open. Many of the cellars have been closed for years. About 20 years since a portion of the street sank immediately after a loaded wagon had past over the spot, exposing the hollow on which the people walked and dwelt. During one considerable period, the water drawn from the principal well of the village came up, not warm merely, but positively hot. From fifteen to twenty-five years ago both in winter and summer, as soon as the evening closed in, flame was seen to issue from various fissures in particular fields and gardens. A few years since an old farmhouse and out-buildings had suffered so much by being undermined, that it was deemed advisable to take them quite down, and the materials were made use of in the building of two neat cottages. These were erected on ground where it was thought the fire had long done its worst, and where the new buildings would stand safely. Though not more than six or eight years since, the cottages are tumbling down, one of them having been prudently abandoned by its inhabitants. Some of your readers may recollect that during the recent prevalence of the typhus fever, Nether Haugh was more than once named in your paper in connexion with that dreadful scourge. There was not, perhaps, one village in the whole country which, for the number of its inhabitants, suffered more. I do not recollect to have seen the opinion expressed in print, but I never doubted that the chief cause of the prevalence of fever in Nether Haugh was the bad air engendered in the houses by the subterranean fire."

EXPERIENCE IN SONG.—A singular incident, showing the effect of music upon a canary bird, occurred at Roxbury within the last few days. A

lady of rare musical attainments was playing on the piano, when all at once her bird which seemed to have been listening very intently, burst forth into a strain of song so loud, shrill and powerful, as at once to arrest the attention. Nothing like it had been heard before. The little creature's breast seemed actually swelling and heaving with efforts to give vent to the conceptions with which his tiny heart was beating. All at once, at the very full tide of his memory, he was silent. His mistress took him from the cage, and he turned over in her hand and died! On dissection, it was found that he had completely split his windpipe from top to bottom!

IRELAND.

ANNUAL RETREAT AT CARLOW COLLEGE, PREACHED BY FATHER IGNATIUS, PASSIONIST—Carlow College, Sept. 3, 1848.—Dear Mr. Lucas—You will be glad to hear that I am witnessing, during these days devoted to annual Retreat, a scene of intense interest as well as of edification. A holy Priest, who, eighteen years ago, was a minister of the Protestant Church (in which he held a Rectory, and wherein his family connections would have procured him, it is said, high dignities,) is conducting the clerical students through the exercise of Retreat, in a manner at once pious, discreet, and learned. Oh, how I love to see him clothed in the venerable habit of the Passionists, wearing at his lowly girdle a crucifix, and on his breast the device of his devout congregation (a heart on which is inscribed "*Jesu Christi Passio*," and which bears a cross and the nails)! Oh, how I delight to hear him pour out, four times every day, words suggested by a soul gentle, zealous, and experienced in the ways of God. A thought struck me this evening, while hearing him speak of the death of the rich, that if the wealthy dignitaries and other members of that church he so wisely relinquished, could hear what I listened to, and see the good man devoting all his energies to the preaching and practice of the Holy Gospel of a crucified God, they would be convinced that he has chosen the better part. I cannot, of course, speak with those who are on Retreat, but, judging by their demeanour, and profound silence from morning till night, I would say they feel deeply impressed by the lessons they are receiving. How much good may we not anticipate will be derived in our home and foreign missions (about thirty students are devoted to the latter) from culture like this! I have not mentioned the name of this saintly Religious, and I have fears in doing so, lest it should meet his eye, and wound his deep humility, but others may benefit by hearing it—*Father Ignatius* (late the Honourable and Reverend George Spence). I am happy to add that he has undertaken, at the request of the President, to commence a shorter series of pious exercises, suited to their circumstances, for the boys of the Lay College, soon after the Solemn Mass "do *Spiritu Sancto*," and the "*Veni Creator Spiritus*," which will be sung at the conclusion of the present Retreat, preparatory to a re-opening of the Ecclesiastical studies. I am sure he will also say a few words to the younger boys at the new establishment, St. Mary's, near Carlow. I am, dear Mr. Lucas, your sincere friend, N. N.—"*Passio D. N. J. C. sit semper in cordibus nostris. Amen.*"

It appears from the Roman Catholic Directory for 1848, that the total number of Roman Catholic churches and chapels in England and Wales is 545, in Scotland 85, besides 22 stations where divine service is performed, making a grand total of 630 churches and chapels. Of Catholic colleges, there are in England 10, and in Scotland 1, convents 38, of which 12 are in the London district; monasteries, 4. Of missionary priests in England and Wales, there are 707, including priests without any fixed mission; in Scotland 99; making a grand total of 806 missionary priests in Great Britain, including the Bishops.

CONVERSION.—Miss Hill Rennie, of Edinburgh, was lately received into the Catholic Church, at Newcastle-on-Tyne.

Births

September 23—Mrs. Moriarty, of a daughter.
" 25—Mrs. Sullivan of a daughter.

Married.

September 25.—Mr. Martin Stapleton, to Miss Cecelia Longard.