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THE CROSS.



NEW

SIBBES.

VOL. 3.

No.

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

HALIFAX, DECEMBER 18, 1847.

CALENDAR.

- DECEMBER 19—Sunday—Fourth of Advent.
 20—Monday—S. Lawrence Justian B. B. Seimid from 5th Sept.
 21—Tuesday—S. Thomas Apost Doub I cl.
 22—Wednesday—S. Francis Borgia C. Seimid 10th October.
 23—Thursday—S. Hedwigis Queen Widow from 17th October.
 24—Friday—Vigil of Nativity.
 25—Saturday—Nativity of Our Lord Jesus Christ Doub I cl with Oct.

RIGHT REV. DR. WALSH.

We find the following extracts in reference to his Lordship in a late number of the Philadelphia Catholic Herald:—

“The Bishop of Halifax, the Rt. Rev. Dr. Walsh, is now sojourning in our city, to the great delight of all who have had the pleasure of being introduced to him.”

“ORDINATION.—On Thursday, 11th November, the Bishop of Philadelphia conferred Tonsure and Minor Orders, in his domestic chapel, on Edmond Q. S. Waldron.

“On Sunday, 14th inst., the Bishop of Halifax, at the request of the Bishop of Philadelphia, conferred the sacred Order of Subdeaconship on Edmond Q. S. Waldron, in the same chapel, and on Sunday last the order of Deaconship.

“CONFIRMATION.—In Saint John the Baptist's Church, Manunk, 112 persons were confirmed on Sunday last by the Right Rev. Dr. Walsh, Bishop of Halifax. The Bishop of Philadelphia preached at Mass. The church has been lately enlarged to meet the increase of the congregation, under the direction of its zealous pastor, Rev. David Mulholland.”

In addition to the above, we understand that letters have been received stating that his Lordship accompanied by the Right Rev. Dr. Hughes, the distinguished Bishop of New York, intended leaving Philadelphia in the early part of this month for Baltimore and Washington, en route to St. Joseph's, Emmettsburgh—the Mother House of the Sisters of Charity.

ST. MARY'S CATECHISTICAL SOCIETY.

Pursuant to notice, a Quarterly Meeting of this Society took place on Sunday evening last, immediately after Vespers, in the Vestry of St. Mary's—the Very Rev. T. L. Connolly, V.P., in the Chair, assisted by the Rev. Messrs. Hannan, and Daly. The meeting was a most numerous one, the members, generally, evincing every desire to forward the objects of the Society. The routine business having been disposed of, a resolution passed at the last quarterly meeting—that an examination of the classes in Christian Doctrine be held during the month of December, and arrangements to that effect be made at the next meeting—was taken up for consideration, when the following arrangements were made: Moved by the Rev. Mr. Hannan, seconded by Mr. J. Quinan, That the examination of the classes at St. Mary's take place on Sunday the 26th inst., and at St. Patrick's on Sunday the 2nd. January next—that three premiums be allowed for each class, and four of a more valuable kind, being one for each of the four divisions into which the classes are to be divided. The following ladies and gentlemen were appointed committees for making arrangement for the examination:—For St. Mary's, male department, Messrs. J. Quinan, A. Murphy, and P. Walsh; female department, Mrs. Boyle, Mrs. Walsh, and Miss McSweeney. For St. Patrick's, male department, Messrs. D. Creamer, J. Barron, and Alex'r. McDonald; female department, Mrs. Creamer, Mrs. English, and Miss Hiffernan. It was then moved by the Hon. Edward Kenny, and seconded by the Rev. Mr. Hannan, That the sum of twenty one pounds be appropriated to the purchase of the various premiums to be awarded—which, being put from the chair, was affirmed.

A proposition was made to the effect that provision be made for a supply of clothing for the poorer class of children attending catechism; but from the lateness of the hour it was deemed more advisable to call a special meeting of the Society as soon as convenient, for the purpose of considering what arrangements can be made. The following gentlemen were appointed a committee to assist the officers in the government of the male classes at St. Mary's:—Messrs P. Walsh, J. Fitzgerald, A. Murphy, and J. Quinan. The following Ladies & Gentlemen were then proposed as members and admitted:—Mrs P. O'Brien, Mrs Metzler, Messrs Ml. Griffin, P. Frahill, W. Mahar, Geo. Cahoon, and J. Hurley. There being no further business before the Chair the meeting adjourned.

P. J. COMPTON, Secretary

General Intelligence.

UNITED STATES.

To the Editor of the *Freeman's Journal and Catholic Register*:
DR. HUGHES ON KERWAN'S LETTERS.

DEAR SIR:—I see a certain work announced, and much landed in several of the newspapers, entitled 'Kirwan's Letters to Bishop Hughes.' I have not read these letters though I have twice attempted to do so. Why they were addressed to me, I cannot comprehend. It is said by some who probably know and care as little about the matter as I do, that the author of 'Kirwan's Letters to Bishop Hughes' is a certain Mr Mc Murray, a Presbyterian clergyman of Elizabethtown, New Jersey. It is of little consequence whether this be so or not.—The writer proclaims himself a countryman of mine and from intrinsic evidences, which a glance at his letters is sufficient to furnish, I fear his statement in his behalf is but too true.—He must charge it to a lingering affection for Old Ireland, our common mother, if I take the liberty of saying that I would rather he had been anybody else's countryman. But there is no remedy. Ireland happily, has but few such sons as he, and over what she would regard as their ingratitude there is left to her but the melancholy privilege of shedding a mother's tears for the waywardness, in this instance of a remote and erring child. In the ingenuous sophistry of maternal affection, she would, no doubt, frame excuses for him, in that he withdrew his young limbs from those chains that have been rivetted on hers for centuries—in that her misfortunes caused him to be snatched from her bosom, and consigned to foreign matrons who albeit most charitably disposed towards the boy, loved not his mother. In the charity of affection she could forgive him all that might be attributable to the mere accidents of his youth, but her heart would feel an additional pang if she were to know that any son of her's, far beyond the western horizon that bounds her vision, could be so untrue to her and to himself as in the maturity of his years to make a boast of his apostacy and rejoice in the calamities of his childhood.

Of myself, so far as I have been able to read him, Kirwan has spoken in terms of personal respect. He professes to regard me as a man of talents, of whom even Ireland need not be ashamed. He has no sympathy with those men who a few years ago, attempted to bear me down by the rudeness of their assault. In all this Kirwan does honor to himself; but when on the other hand, in order to damage the Church he has forsaken, he imputes to me a want of sincerity in my belief and profession of the Catholic faith, he does great injustice to the generous instinct of his Irish nature—and betrays only the bad effect of his Presbyterian training. The insinuation is, that being a man of talents like himself, I must see the pretended errors of the Catholic Church, as he does, that I have a public part to sustain, and that I sustain it irrespective of the better light which he supposes I must have, as a private individual. This is a very injurious imputation. It destroys in my mind, the value of any courtesy which he may have intended to use towards me personally.

I know not by what right Kirwan could have indulged in this strange speculation: but it suggests to me an idea which may or may not, be founded. We all know that Atheists, for instance, seem impelled by some paramount interior law of their being, to speak of religion as if it were no concern of theirs. We know that those who have renounced the Catholic

faith seem governed by the same law, in reference to the communion which they have forsaken, and a little insight of the human heart, confirmed by the testimony of persons who have gone through the melancholy experience, will sufficiently account for what would otherwise seem inexplicable. The Protestant who enters the Church, by the increase of his belief, fills up a void in his heart, and is afterwards more engaged with the fulness of faith which he has received, than with the vacuity which he left behind. But when the transition is in the other direction, as in Kirwan's case, the mind becomes engaged in the unnatural attempt to expel from itself the substance of faith and to satisfy itself, instead, with the emptiness of negative belief. Such minds, in spite of their efforts, must live, in a certain sense, on the old stock of their religious convictions, even by combatting what they cannot altogether destroy.

Our Protestant friends have rejoiced abundantly in the occasional fall of some unhappy priest of our communion. These were generally unfortunate men before their transition, and after struggling by a process such as we have referred to, for years, we find many of them returning again, and with tears acknowledging that their apostacy was but the act of passion—that they did not disbelieve the Church, but were angry with her—that their writing against her had a double object, to gratify their resentment, and if possible to wear out the convictions of her teachings, from their troubled breasts. Whether Kirwan's case is analogous it is not for me to say. But, at all events I protest against his applying to me any unworthy test with which his own consciousness of motives may, or may not, have made him familiar.

The object of Kirwan's letters is to show the reasons why he left the Catholic Church, and the reasons why he cannot return. Certainly he is at liberty to write on any subject, and give his reasons, although the public never asked for them, so far as I know; nor is it to Catholics especially, of the least importance whether he return or not. He would not have been missed, and even if he had, the Church has been amply compensated, in the accession of very numerous and distinguished Protestant clergymen, both in Europe and America. For his own sake alone has the question of his leaving or returning, any, the smallest consequence. Yet his letters appear to have attracted some attention, which is to be ascribed not to any novelty in the pretended argument, but to a certain sprightliness of style in assailing the doctrines of the Catholic Church, which renders them a pleasing contrast to the filthy volumes that have been written on the same side and on the same subject. It is even said that the writer has secured for them a portion of public attention by the fact of publishing the name of Bishop Hughes and concealing the name of the writer. Be all this as it may, they have attracted some notice, and it is not unreasonable to suppose that many Protestants who have read them would be disposed to hear what might be said on the other side of the question. Under this view of the case, I propose to publish a series of letters in your Journal, on the same great topics which Kirwan has discussed,—and whereas he has published reasons for having left the Catholic Church, and for refusing to return, the object of my letters will be to show that no Catholic ought to forsake his Church, and that all Protestants who have a zeal for their salvation ought to enter her communion with as little delay as possible. This being the object of my letters, it will be quite unnecessary for me to refer to the language, or the

order and distribution of the subject as treated by Kirwan. In fact I will use his letters, not as the cause, but as an occasion which I will take advantage of, for the purpose of giving those among our Protestant friends, who may desire to be informed on the subject, an opportunity of making up their minds on the relative strength of the arguments for and against the Catholic religion. The widely extended circulation of your paper will bring what I shall write immediately under the eyes of both your Catholic and Protestant subscribers in different parts of the country. Neither is it unseasonable, that such a series of letters should be published at the present time; however much I may regret that the work is not to be undertaken by some one having less occupation, and more capacity to do it justice than myself. The relative position of the Catholic and Protestant Churches, at the present time, is one of deep interest to earnest and reflecting minds among all parties. Since the event commonly called the *Reformation*, there has perhaps been no period when the Catholic religion was looked upon with so little disfavour by those unhappily separated from her communion, as the present. Much ignorance, and much prejudice, no doubt still prevail among them—and if we see an uneasiness of mind—an almost general condition of unsettled convictions in reference to matters of belief—if we witness a yearning after something fixed and stable in doctrine—a desire for such a course of events as might lead to general unity among Christians; every good man should labour to encourage these dispositions, and point out the only means by which the object aimed at can ever be attained. It is admitted by many of themselves that Protestantism, whatever it may be as a theory, has not come up in practice to the anticipation of its founders. In Germany it has allowed millions to glide through its feeble restraints and pass into Rationalism and Infidelity—and this, too, not by opposing its principles but by applying a bolder logic to their consequences. In England it has perverted the ancient resources of the poor, and permitted them to sink into a lamentable condition of ignorance on the subject of religion, and of moral depravity. Working within itself it has given rise to doubts and divisions until the name of its sects have almost become *legion*. And it is only in contemplating these its results, that many sincere men desire earnestly that in the providence of the Almighty, some remedy might be found, which would arrest and repair the present disorder. From all this, it is but reasonable to suppose that a treatise which should set forth almost in any form, the relative grounds of the two systems of religion, without any of the acerbity of mere controversy, would be hailed by a large portion of the public. This is what I shall aim at accomplishing.

For a week or two I shall be absent from the city, and as soon after my return as possible I shall commence, in the form of letters, a statement and review of what may be deemed most important on this great question.

✠ JOHN, Bishop of New-York.

MEETING IN FAVOR OF HIS HOLINESS POPE PIUS IX. AND THE ITALIAN PEOPLE AT THE TABERNACLE.

This was one of the most numerous and most respectable assemblages that we have ever witnessed in New-York, as may be seen in reference to another column. Much credit is due to the several committees of arrangement for the foresight and

good taste manifested in the order of proceedings, and in the general details of the meeting. The Tabernacle, which is so contrived as to furnish as much standing or sitting room as it is possible to secure within the same space, was crowded densely both on the floor, and in the various galleries, and the good order and decorum of the vast assemblage during the whole of the proceedings were worthy of all praise. The meeting was emphatically American, and yet mingling in that crowd there were representatives of all the nations of Europe as well of Southern America. There were also representatives of almost every creed and persuasion in this community, and it was certainly a cheering spectacle to behold all these differences of creed and country merged into one feeling of real interest and affectionate admiration for the noble attitude which has been assumed and sustained with so much dignity by his present Holiness Pius IX.

It was not a little remarkable that the speakers, without a single exception, gave evidence of their emancipation from, or at least their power of controlling the prejudices of early training in reference to the Pope of Rome—and the enthusiasm manifested owed perhaps as much to those prejudices as to the noble character of our present illustrious Pontiff. It seemed to be tacitly assumed that his predecessors without exception have been opponents not friends of civil liberty, and that he has suddenly and unexpectedly gone forth from the line of their example. It did not occur perhaps to one of them that most of the struggles in which the Popes have been engaged with temporal governments have been caused by their zeal for social rights and for the protection of the otherwise defenceless people against the tyranny of their sovereigns. Had it not been for the Popes, western Europe would at this day, in all probability, be as ignorant of constitutional freedom as Turkey or Russia.— It was by the early struggle of the Popes that nations became imbued with a knowledge of their civil and political rights, and it was by the sanction and support of the Church that those rights became recognised and established. The childhood of many of those who attended the meeting of the other night, must have been frightened by reading in the little story books how Popes used to make kings and emperors stand bare-headed in their presence, and hold their stirrups as they mounted on horseback. Such scenes as that witnessed last Monday night may suggest to them that it was a great blessing for the subjects of kings and emperors, as well as others, to have had Popes to teach emperors, even by such rude lessons, that they could not trample the rights of justice, and of the people with impunity.

A more extended investigation of the history and circumstances of the Bishops of Rome coming down to our times, will satisfy them that the Popes were always friends of liberty, except in so far as its enemies the sovereign tyrants of Europe, Catholic and Protestant, deprived them of the power of doing what they would. It is not too much to assume that one of the reasons why in the sixteenth century several of the Princes of Europe rejected the supremacy of the Holy See, was to enjoy the privilege of a more despotic and irresponsible sway in their own states. The Catholic powers on the other hand not only took measures to prevent the Popes from meddling with their internal civil policy, but to some extent took the Supreme Pontiff into their special guardianship and keeping, so that he might not have power even in his own states to grant or execute those ameliorations which would be beneficial to his people, but might be productive of discontent among them.

The glory of Pius IX. therefore is not merely that he is a friend of popular liberty, but it is that he has pronounced for the

liberty of his own office. He is emphatically the Liberator of Rome—the Emancipator of its Sovereignty, and of Peter's Chair. He claims what was denied to his predecessors, the personal freedom necessary to make his people free. One of the speakers at the meeting observed that the Pope had not a single friend on any Catholic throne of Europe, except it might be the King of Sardinia, and that in this struggle his best friends were England and Turkey. This is unquestionably true in the speaker's sense. But this is the reverse of the fact, in another sense. There is no being, high or low, who had more reasons to exclaim—*Save me from my friends*, than the Popes of modern time. It has been the solicitude of friendship, of a certain kind, however, which caused foreign troops to rush into the Roman States whenever foreign cabinets suspected that his holiness was too weak or too liberal to bear up the standard of European oppression which they wished to maintain. Pius IX. has wisely quarrelled with, and rejected this deceitful friendship. He wishes to vindicate the Sovereignty of his office in his own States, and the world, especially that portion of it which is free, will regard with impatience, which may not be passive, any attempt to regulate the internal policy of his States by the intervention of foreign bayonets. Whilst we also, as Catholics, feel grateful for the kind interest which is taken in behalf of Pius IX. by our fellow-citizens of other denominations, no co-operation of ours shall be wanting, and we shall offer up fervent and frequent prayers to the Almighty God for the deliverance and triumph of our venerated Holy Father.—*Freeman's Journal*.

From the N. Y. Freeman's Journal.

THE FATE OF INFIDELITY, or the dealing of Providence with modern Infidels, together with an Appendix containing a brief account of the special judgement of God visited upon the early opposers of Christianity. By a Converted Infidel. New-York: Edward Walker, 114 Fulton street.

This little volume of 140 pages furnishes serious matter to the consideration of those who oppose the Religion of Jesus Christ. The author does not enter into any lengthened argument with unbelievers, but presents to them a series of brief and well authenticated facts selected from the melancholy history of the practical working of infidelity, especially in New-World. Of many things which he relates he was himself an eye-witness. 'The author of the following pages was, for many years a sceptic in matters of religion—part of the time an Atheist, and regularly attended the Infidel meetings after their organization by Benjamin Ossin, until the dissolution of the society known as the 'moral philanthropists,' when the teachings of a distinguished professor of theology entirely changed his opinions. His long and intimate acquaintance with the Infidel party of this city, made him acquainted with the facts here recorded, many of them having occurred under his own observation.'

In the two first chapters he gives an account of the proceedings of Blind Palmer, and of the Orange County Infidel Society. Of this Society thirty-six were visited by awful and sudden death,—starved to death, 2; drowned, 7; shot, 8; committed suicide, 5; died upon the gallows, 7; frozen to death, 1; killed by accident, 3. Of this abundant and indubitable proof is furnished.

Then follows an account of the life and death of Tom Paine, and his fellow blasphemer William Carver.

It is remarkable that as an end was put to the life of many of the members of the different Infidel societies, so were the societies themselves forced to disband by the occurrence of awful and unexplained interposition. Speaking of the failure of the friends of John Fellows, the author relates the following incident:

'The society had been in a flourishing condition for some time, and its test of merit now consisted in transcendent blasphemy, and he who could excel in this fearful qualification was entitled to the presidential chair. On a certain occasion, one of their members, a hoary-headed old sinner, had exceeded the rest, and was conducted to his dear-earned seat of distinction: and as his companions in guilt were on the point of placing on his head the coronal of impiety, he fell lifeless on the floor!—The society, astounded at the event, disbanded, and the author of this anecdote, himself a member and an eye-witness, renounced infidelity and embraced Christianity.'—pp. 89-90.

Then followed an account of Benjamin Ossin, Abner Kneeland, and of the visit to our city of Fanny Wright and Robt Owen, and of their proceedings in our own age and day in Tammany and Concert Halls.

An hoary and influential member of this last clique came to his death in the following manner:—'The old man was one day travelling in New Jersey when a violent storm arose; he sought no shelter from its fury, but continued his course, contending with the elements for the exercise of his powers of locomotion. As the feeble traveller was attempting to pass a *chureh*, the angry wind, as if conscious of the detestation in which the hoary-headed Infidel held the sacred edifice, tore from it a fragment and hurled it against him with sufficient force to deprive him of life! And thus a bold blasphemer perished—slain as it were at the very foot of the altar; but the warning was unheeded by those who were left.

Among the remaining active members of the Concert Hall party, was a Mr. B——, remarkable for his deformity, the muscles of one of his legs being contracted. He was a man of more than ordinary intelligence, and frequently participated in the public debates, which were of frequent occurrence at the Hall. This man, in one of his harangues, had the presumption to defy the Almighty's power, and dared him in the most blasphemous manner to seal his lips! Suddenly, thereafter, he became confused—his tongue faltered—his language became incoherent, and his hearers became disgusted, manifested their displeasure, and finishing his address with great difficulty, he sat down amid a shower of hisses. A short time subsequent to this

event, he died a raving maniac and his wife who was a talented sceptic, renounced infidelity, and united with the Church pp. 109-110.

C. C. Cohen was one of the ablest writers in the *Free Enquirer*, published not long ago in this city. He came to his end under the following circumstances:—'In an article which he signed with his name, Mr. Cohen made the emphatic remark: 'For my own part, I should say, I can attach no meaning to the word of God, and cannot consequently believe in him!'

This was printed on Saturday, Feb. 16, 1834, and on the very day that such an avowal was made, under the deliberate sanction of his name, he was blown to pieces in his laboratory, while making fulminating powder. His head, by an understanding among the *Free Enquirers*, was given to the society for phrenological studies; and his arm which was blown off, was never found. Thus, his body has gone one way, his head another, and his limb another—scattered, we may say, to the winds.—Now, philosophers may smile, free-thinkers may ridicule the idea of divine interposition, or Divine vengeance—all have a right to make their comments, but say what they may, it was a singular coincidence of *profession and catastrophe*.'

That the author does not gratuitously assert the hellish proceedings of Madame Restoll to be one of the practical results of infidelity in our city, is clear from the fact of her having been a constant visiter of Tammany Hall when the 'Moral Physiology' of Frances Wright and Robt Dale Owen was the textbook of the benighted individuals who gathered within its walls.

Alas! for the unwary youth of our country, who are launched into a corrupt society without the previous panoply of a good religious education!—What arm will shield their innocence against the malice of the seducer, and deafen their ears to the voice of the syren? Talk of the force of moral principles unaided by the force of true religion, of the necessity of not infringing upon the liberty of children, but of allowing them to judge for themselves when they arrive at the age of discretion!—This little book teaches us the practical effects of such a system. Let those who make themselves the noisy advocates of such principles read the fate of those who have preceded them in the ungodly task, and tremble for themselves.

And let all good Protestants ask themselves if the act of those who first taught the believer to throw off the yoke of authority and venture upon the ocean of life in the frail bark of individual opinion without rudder or compass, are not to blame for these results legitimately deduced from their broad and unrestrained premises. The opposers of the Reformation, in Germany especially, repeatedly predicted that infidelity must of necessity result from rebellion against the authority of the Church of God.

Was their prediction a true one? Let History—the history of our own age and dwelling-place supply the answer, and then let the tree be judged by its fruits.

SECRECY OF THE CONFESSIONAL.

On Thursday, the 23d September, the office of Mr. Hutton, situated in North-street, was robbed of notes and certificates amounting to between thirteen and fourteen thousand dollars, and the house on the evening of the same day was fired. The Sunday following all the papers that had been taken from Mr Hutton's desk, were restored to him through the Rev Mr Hickey, assistant pastor of the Cathedral. Some days after, the Rev. gentleman was summoned to appear before the grand jury, which at the close of its inquiries, issued a warrant for the arrest of Mr Gracey, clerk of Mr. Hutton. These facts, which we have just stated, having been presented to the public through a portion of the Baltimore press in a very bungling manner, were calculated to produce a very erroneous impression that Mr Hickey had made some disclosure that led to the arrest of Mr. Gracey. We deem it proper to say, that such intimation of the press of Baltimore, and the more positive assertions of the press elsewhere in relation to the same subjects, were entirely unfounded in truth. Mr. Hickey was questioned on the occasion, in reference to the practice of the Catholic clergy in the reception of converts, and other matters connected with the Catholic Church, and on these points, of a general nature, he could with perfect propriety, impart any information that was desired. But he could not, and did not, say any thing that might be a clue to the recovery of the individual who committed the robbery. The name of a John Nepomucen has risen to a glorious distinction throughout the Christian world, for his having suffered death rather than divulge the knowledge obtained in the tribunal of penance; the calendar and martyrology of the church exhibit him as an object of universal respect and admiration, and as a model for the imitation of her clergy in administering the sacrament of reconciliation.* But we have yet to learn the name of a priest who has ever betrayed the confidence reposed in him as a confessor. It is plain, that if this could in any case be admitted, the criminal would be deterred from seeking the remedy for his spiritual maladies, and thus the institution of Jesus Christ for the benefit of sinners and their reconciliation with God, would be completely thwarted in its design and operation.—Hence the same law that commands a recourse to the sacrament of penance, for mortal sins committed after baptism, requires the observance of an inviolable secrecy on the part of the clergyman, and so far does this law of secrecy extend, according to an an-

* See his biography in Alban Butler, May 16.

cient writer, he may say:—'what I know by confession, I know less than what I do not know at all.'

Such is the reasoning that will always govern a Catholic clergyman in the circumstances alluded to, let the human law be what it may. No enactments, no prisons, no suffering, will compell him to disclose what God, the great Master in heaven, commands him to keep secret.—But so far as the spirit, if not the letter, of our legislation in this country bears upon the question, it must certainly dispense a Catholic clergyman from the obligation of revealing the secrets of the confessional, by the very fact of its disclaiming all interference with the free exercise of religion. In this view of the subject, when the Rev. Anthony Kohlmann was cited before a court in New-York, in 1812, as a witness of what he had learned in the confessional. De Witt Clinton, the presiding judge, very properly decided the case in favor of the witness.

In the case recently tried in Baltimore, the bench delivered a similar opinion, founded upon the particular legislation of Maryland. The Rev. Mr. Hickey having been called as a witness and placed under oath, answered as follows:—

'I am a priest, belonging to the Catholic church, and a citizen of Maryland. I know nothing of these papers in any other way than in my capacity as a priest; I am unwilling to state anything that is communicated to me in that capacity. I know nothing relative to the matter as a citizen.'

Mr Richardson, the attorney general, then stated that he had nothing else to ask him, and as his justification for not doing so, referred the court to the case of *Broad v Pitt* & *Carrington*, and *Payne* 518, in which the point was decided, and one of the judges expressed the opinion of the court by saying, 'I for one, will never compell a clergyman to disclose communications made by a prisoner, but if he chose to disclose them, I shall receive them in evidence.' Mr. Richardson referred further to the decision of the same point in New-York, under *De Witt Clinton*, *J. O. Hoffman* and others.

The court thereupon remanded, that further, under the bill of rights, they could not think of pressing an inquiry in such a case.

The Atty general then stated that the case was closed on the part of the state.—*U. S. C. Magazine*.

OREGON MISSIONS.

ST. LOUIS UNIVERSITY, Oct. 19, 1847.

To the Editors of the News Letter.

Dear Sir:—Annexed I send you a few extracts from letters lately received from our Missions in Oregon, which you are at liberty to publish in the News Letter.

1st. From Fr. Michael Accolti, Superior of the

Mission of Willamette, near Oregon City, (translated from the French.

'Your reverence is sufficiently acquainted with the state of our Missions, and with the fruits which they have already produced. The blessings of Heaven have rewarded the labors of your children. Already more than five thousand sheep have been added to the fold of Christ. Many more will be added to it in a short time, if the charity and zeal of our Superiors will supply us with laborers. It is true that at a distance from us, some persons fond of criticizing, may suppose that there is some exaggeration in our statements; but I assure your reverence, that when seen near and without prejudice, the reality far surpasses any account that is given of them. In a single excursion into New Caledonia, Fr. Nobilli has baptized about 600 Indians, built four churches, and planted several crosses. The applications and earnest petitions of those poor Indians to obtain priests to reside among them are calculated to excite the sympathy and the pity of those who feel inclined to afford them spiritual aid, but who are now unable to do so for want of subjects and means. Their natural dispositions are very favorable, and had we but three zealous Missionaries in these northern regions, the knowledge of the name and religion of Jesus Christ might be spread to the frozen borders of Behring's Straits. I shall say nothing of our more ancient missions,—of the Flat-heads, the Pointed hearts, the Kalispels, where we have regular residences and stations; nor of several other tribes that are regularly visited by our Fathers. Almost all the members of these tribes have been baptized, and great is the number of Catechumens who are now under a course of instruction to prepare them for the happiness of receiving baptism. Piety would seem to be a natural endowment of these Indians, but it is really not so; for it is the grace of God that has effected all,—that chained their hearts. Formerly several of these tribes were plunged into a deep abyss of debauchery and crime. I speak conscientiously, my dear Father, I exaggerate not. I express the unanimous opinions of all strangers, even of Protestants, whom the evidence of facts compels to bear witness to the truth. O my dear Father, how great is the harvest, already ripening in the field of Christ in these extensive regions.—According to the statements of the gentlemen of Hudson's Bay Company, there are nearly 50,000 unconverted Indians between the North and North-west of the Rocky Mountains.—All those Indians long after the arrival of a Priest, almost as anxiously as the Jews of old longed after him of the Messiah.'

2nd. From Fr. Peter De Von, Superior of the Mission of the Sacred Heart, among the pointed hearts in upper Oregon, (formerly Master of Novices at St. Stanislas near Florissant, Mo.)

'I received your very kind letter of the 6th

April, in lower Oregon on the last of August, together with the letters your Reverences had the goodness to write to F.F. Acolti, Nobili, &c., from the gentleman to whom you had entrusted them, and who is now at the Falls of the Willamette, alias Oregon City; so that we had the pleasure of hearing from your Reverence and our bretheren of Missouri, in less than five months after the date of your favor. Your Reverence will observe that your letter did not find me among my dear mountain Indians, as you seemed to suppose it would, but in the heart of an American settlement. And what, you may ask me, were my occupations among these good people. Scarcely any; though I think that if there they had but one zealous Missionary, well acquainted with the English language, such as your Reverence F.F. Verhaegen, Elet, Carrell, and Aellen, he would do wonders in this new country.—Your Reverence knows that I am a very indifferent speaker, and yet, they came and listened to me with the greatest attention, and seemed to be pleased with the ill-spoken instructions which I gave them. Do, dear Father, send us two or three good Missionaries, filled with the spirit of our holy Institute, well versed in controversy and in the English language, and regardless of the difficulties, dangers and contradictions which now and then they will have to encounter—regardless also of fever and rheumatism; and above all indifferent to sun-shine or rain—for in Lower Oregon we may say, that it rains but once a year,—from the end of Octr. till the beginning of May.

I have reason to believe, Very Revd. and dear Father, that a brief sketch of the present state of the rising Church in Oregon, will prove acceptable to your Reverence. There are now the following establishments:

1. The Cathedral of St. Paul at Willamette or Oregon City.

The Church of St. John the Evangelist in Willamette.

3. St Francis Xavier, at Cowlitz.

4. The Chapel of St James at Fort Vancouver.

5. The Vew Church of the Willamette prairie.

6. The Catholic school of St Joseph, at Willamette, (Oregon City.)

7. The Chapet, Convent, and Female Academy of St Mary's Willamette.

8. The Residence of St Francis Xavier. Willamette.

9. The Residence and church of St Mary's among the Flat-heads.

10. The Mission and Church of the sacred-heart, among the Pointed-hearts.

11. The Mission and Church of St Ignatius among the Kalispels of the Lake.

12. The Station and Chapel among the *Chaudieres*.

13. The Station and Church of St Francis Regis, among the half-breeds, between the Kalispels and *Claudieres*.

14. A Church built by the Indians at Studart's lake, New Caledonia.

15. A Church built by them at Fort Alexandria, New Caledonia.

16. A Church built by them at Appotaka, New Caledonia.

17. A Church built by them at the Rapids New Caledonia.

18. The Station of St. Peters, upper lake of the Columbia.

19. The Station of St Francis Borgia among the upper *Pends d'oisilles*.

20. The Station of the Assumption, among the *Acrs a Plattes*.

21. The Station of the immaculate Heart of Mary, among the Kontenais.

22. The Station of St Joseph's, among the Okinghams.

This is the result of what Almighty God has already done, (and is still doing) in this distant corner of the world, since the year 1838 when the first Missionaries, the present Bishop and Rev Mr. De Meis, first arrived in Oregon. There is not the least doubt that if we had a greater number of Apostolic laborers, men endowed with humble and docile minds, with disinterested and prudent zeal, with sound judgement and robust health, and exemplary piety, incalculable good could and would be done among the settlers, but more especially among the native tribes.

DEDICATION OF ST. ALPHONSUS' CHURCH.

On Thursday, Nov. 25th, the Right Rev. Bishop Hughes dedicated the new church in Thompson street, whose corner-stone was laid by the Bishop no longer ago than the festival of the Nativity of the Blessed Virgin, September 8th. In this Church, however, the speed of its erection is not its most remarkable feature. The building is 85 feet long by 26 wide, measuring from the top of the Sanctuary.

At ten o'clock the Bishop, accompanied by the Rt. Rev. Dr. Tyler, Bishop of Providence, reached Thompson street, and was saluted by the societies with their music, and conducted to the Sacristy by the Rev. Fathers Redemptorists. The ceremony of the dedication then proceeded, and before the Mass, the Bishop made a short address to the assembly, in which he alluded to the rapidity of the erection of this Church, as a type of the progress that the Faith was making, and was destined to make in this land, where it was to be the basis of every further advancement of man's improvement and civilization, as it had been in for-

mer times the basis of all that he had hitherto attained.

We are informed that on Sunday last about six hundred were present at High Mass, without any perceptible diminution of numbers in the other Congregation, a sufficient proof of the need there has been for this new organisation.—*N. Y. Freeman's Journal.*

GREAT BRITAIN.

NEWCASTLE-UPON-TYNE.

THE HOME MISSIONARY SOCIETY.—We have been requested to insert the following letter, as having been rejected by the journal for which it was written. We avail ourselves of the first favorable moment to comply with that request:—**TO THE EDITOR OF THE NEWCASTLE GUARDIAN.**

Sir—'In the Editorial remarks of your valuable journal of the 18th inst. you complain very much of a 'disgraceful interruption of a religious meeting,' held in the public Lecture-room, Nelson-street.—You contend very much, and apparently wish your readers to believe, that the above meeting was not public, but a 'religious and benevolent meeting.' I beg leave most respectfully to call your attention to the placard which announced the meeting, and to the character of the assembly itself. The placard expressed that it was a public meeting, and not a meeting of the Home Missionary Society.—If it were a religious meeting, why not hold it in some Methodistical Conventicle, and not in a public lecture-room? Is it a religious meeting where pretended ministers of the Gospel, before a public audience, commence to detract their fellow-men? If those persons call it a religious meeting, where the spirit of true piety is absent, and the mere mask of religion is assumed, Heaven in its mercy protect us from such—hypocrisy! We find in the report of the above meeting that Mr Bruce, Mr Reid, and Mr Wilson were heard without any interruption, as they seem to have had the good sense not to interfere with their neighbours' religious opinions; but when Mr Moore was about to finish his address, saying, 'he could not conclude without noticing the efforts of Popery in that country. Popery has yet to make its converts in Tahiti,' his remark was received with disapprobation by some parties present. Mr Moore was applauded by the Protestants present, and why not Catholics, if any were there, give disapprobation if they chose? If Mr. Moore and the other speakers had not met with opposition they would undoubtedly have redoubled their denunciations against Catholics. There was not the slightest appearance of religion or sanctity about the meeting; but if such a meeting fairly exhibits 'religion' as practised

among Protestants, the sooner it is extinguished in this country the better. When, indeed, ministers of the Gospel stand up before public audiences, and without the least feeling of love for their fellow-men, abuse, calumniate, and hold them up to the ridicule of their blindfolded hearers, it must forcibly occur to every mind imbued with the spirit of the true Gospel that those men have not the religion which Christ came on earth to establish, and desired us to practise, when he said, 'Love your enemies, do good to them that hate you, pray for them who persecute you, and despitefully use you,'—Matthew v. 44. How many Protestant meetings pass without some anathemas against the members of the Catholic Church?—Yet, are they ever allowed an opportunity of defending themselves in these meetings? The civil power of the State is directly invoked, with its instruments of punishment. The question immediately asked is, How dare the Papists say anything to enlightened 'Bible-reading Protestants?'—Christ says, 'If a poor man come into your assembly do not put him under your scotstool, but set him in a good place, or else you are become the judges of evil thoughts.'—James ii. 4. Protestants, however, generally act contrary to that precept.—If a Papist come into their meetings, whether he be rich or only a poor working man, if he cannot listen attentively while a crusader of Protestantism calumniate him, they consign him to the minions of the law, the meek and merciful protectors of Protestant 'piety'. What glorious converting instruments! Immaculate advocates of civil and religious liberty! If the parties who disturbed the speakers were Catholics, they had a perfect right to be heard in their defence, as it was a public meeting, and it is only whilst Protestant ministers misrepresent them, and deny the right of reply, that any disturbances will arise. I assure you, Sir, that Catholics have no occasion to make themselves instruments of confusion to their unfortunate Protestant brethren. Their own rule of 'private interpretation' has already made the temple of Protestantism a Babel of religions, where one man's belief is quite unintelligible to his brother. I hope, Sir, you will use the influence of your journal to restrain the spirit bitterness entertained by these 'Reverend gentlemen, and that remarks, which reflect on the character of so large a portion of our fellow-townsmen as the Catholics have become, will not in future be addressed to the public without an opportunity being allowed to those immediately concerned to subject them to the test of dispassionate argument. In that hope I remain, Sir, yours respectfully, VERAX.'—*Tablet.*

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