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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 Prescrip. xvii.

"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 (scattered) 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.

- NOVEMBER 5—Sunday—XX after Pent, II Nov Patronage of B V M G Doub.
- 6—Monday—Of the Octave.
- 7—Tuesday—Of the Octave.
- 8—Wednesday—Octave of All Saints com &c.
- 9—Thursday—Dedication of our Saviour's Church at St John Latern Doub I class with Oct.
- 10—Friday—St Andrew Avellinus C Doub com &c.
- 11—Saturday—St Martin B C Doub com &c.

CONSECRATION OF BISHOP GUIGUES TO THE SEE OF BYTOWN, CANADA.

[The following article is taken from the "Bytown Packet," (Canada paper) of August 5th, with which we have been kindly furnished by a correspondent.—ED. TABLET.]

On Sunday morning, July 30th, the Catholic Bishops of Montreal, Kingston, and Carthage proceeded to the consecration of the Very Reverend Joseph Eug. Guigues as Bishop of Bytown. The Right Reverend Regimius Gaulin officiated, and the ceremonies of the Church usual upon such occasions were observed with the utmost pomp. About twenty clergymen attended from different parts of the province, and a very efficient choir assisted on the occasion, whose efforts were much aided by the Rev. Messrs. Dandurand and Mirabeau. The Rev. Mr. Morreau was present as Master of the ceremonies. The Rev. Mr. O'Reilly, of Montreal, delivered an eloquent discourse in which he urged on his countrymen the necessity of joining together in support of the Catholic Religion, and encouraged them to obey the instructions of the Fathers and Bishops of the Church, especially of the Bishop to whom has been confided the charge of the new diocese, and pointed out the necessity of union with their French Canadian brethren, and of good-will to all.

In the evening his Lordship took formal possession of his see, and an able discourse was delivered by the Very Rev. Mr. Mignault, of Chawbly, whose venerable appearance, added to the touching manner in which he placed before the people the sacred obligations which bound them to their chief pastor, enchanted the attention of his audience.

After the evening service, the first Pastoral Address of the new Bishop was read. We subjoin the principal passages:—

"To the Clergy and all Faithful of our Diocese health and benediction in Jesus Christ:—

"In taking possession of our new Diocese, we feel the necessity of addressing you in order to explain our intentions and desires.

"Thanks to the vigilant solicitude of the Sovereign Pontiff, the Catholic Faith daily takes possession of new territories, and there communicates the benefits of her celestial Hierarchy—Not content that men endowed by God with an ardent soul and an undivided devotedness, call to the light those who are in the shadow of death, or inspire nations with with the vivifying spirit of charity, the Supreme Head of the Christian world likewise desires that Bishops to whom he has confided the charge of governing in the Church, may be established to confirm the acts of the Priests by the force of their authority, and provide for all emergencies. Therefore does the Catholic behold with admiration the numerous Sees rising in so wonderful a manner in every part of the globe, illuminated with the rays of the Catholic Church.

"Could America escape the ever-attentive eye of the Supreme Pastor? Owing to its wise institution, does not America seem destined to rival with those countries which Catholicity covers with its protecting shade? The numberless children of emigration penetrate in crowds into those regions where the step of man never reached—where we behold, rising, as it were by enchantment, those colonies which bring with them their strength and their industry; but even there are they preceded by Bishops, who display before their anxious gaze, on that land of liberty, for every creed, the sacred and venerable standard by which all nations are invited to civilization and to charity.

"The Sovereign Pontiff has not left unperceived that immense tract of territory the grand river bathes with its waters, uniting countries the most remote and still in their pristine wildness, with the rich and civilized lands of Lower Canada, as if to afford to the children of Canada and of Ireland, the facility of possessing those lands which their labours may render abundantly fertile. Already, it is true, the zeal of those great and virtuous Prelates, who, in the See of Quebec, perpetuate piety and disinterestedness, had maintained those Priests who, at the greatest sacrifices, went in quest of the poor savages to furnish them with the Bread of Life—already, also, had the pious Prelate who governs the Diocese of Montreal, whose ever active zeal no limits can confine, manifested the effects of his charity towards those rising Missions, which, thanks to his solicitude, become daily more developed; yet, it was not deemed sufficient by generous souls, who, in performing the greatest labours, think they never do enough. They called for aid to enable them to bear the burden of the responsibility with which they were overloaded.

"As it is on us his Holiness has deigned to cast his eyes—on us whom most sacred engagements had devoted to solitude and recollection, or to the charge of assisting and fortifying those on whom that duty is imposed, that voice of the Sovereign Pontiff struck us with amazement and awe, but has not confounded us; for confiding in Him who calls us, we shall follow his voice and accomplish his work. Already does our courage revive, and we feel that a firm resolution can overcome all difficulties. Unite with us, then dear brethren, for your salvation and our happiness are already the object of your desires. Every day our prayers ascend to Heaven for those children that are given to us. Your happiness shall constitute ours—your joy shall be our felicity—your souls shall be as dear to us as our own. Unite, then, with us, that God may bless the Pastor and his flock at the same time and that he may also bestow His benediction on the words, the interest of his glory and the welfare of our souls demand.

"Already have several Priests consecrated to it their sweat and labours. Those generous Apostles were among the first to plant the banner of Faith on these new countries. Already several Missions were formed around them, and they heartily rejoice on beholding the children they have begotten to Jesus Christ or confirmed in the Faith. Ere long their zeal shall no more suffice for every urgent call, for day after day the Canadian youth leave their homes to establish themselves on the lands already prepared by their labours. More numerous bands will very soon follow; bringing, like their predecessors, their Faith—their polite manners—their industrious habits. Joyfully shall we welcome them, and support their courage by the help of religion. From the moment of our departure from our

native land, it has been our duty to reanimate the Faith of a people most anxious to hear us; beholding the Canadian Clergy welcome us, and and so often invite us to come and participate with them in their arduous labours, witnessing their urbanity, their amiableness and true zeal. Canada has become for us another home—our second country, and to it we have consecrated all our labours: Must, not, therefore, all its dearest interests be ours? We shall aid with all our endeavours the Priests who are already labouring in that work of salvation, and gratefully receive all the happy inspirations that may contribute to the welfare of your souls and the prosperity of your temporal interests.

"And you, also, generous children of Erin, calculate on our support and our tender solicitude. Your name has ever sounded in our ears as one of the sweetest melody. Your faith—so firm, so heroic, that no tribulation can shake—your ardent proselytism, which in every part of the globe whereupon your sufferings have cast you, invites new children to the Catholic Church—your generosity, which, in the midst of poverty and indigence, still finds the generous might to erect temples and altars to the living God, and maintain His Priests, have made you long since dear to our heart. You shall still find these Priests in the lands where you have sought a refuge, and where new emigrants shall, like you, find a resting-place. And should it not be possible to prepare them ourselves for the ministry, we shall invite them from distant climes to minister to your wants.

"Children of Canada and Ireland, whom we name separately, but who, nevertheless, form but one peaceful family, since you are both Catholic, let not the slightest cloud ever disturb that mutual charity which should ever possess your hearts. Are you not heirs to the same inheritance? Do you not sit at the same table to partake of the same life-giving bread? Are you not united by bonds the most firmly cemented, those of Faith? Are you not by your Faith, by your attachment to the interests of Religion, placed among nations the most devoted to the cause of Catholicity?

"Extend the same spirit of charity to those, also, who are out of the pale of the Catholic Church. If they have not the same faith as you, they are citizens of the same country—their labours fertilize the same soil—their children oftentimes mingle with yours in receiving the same education. On the standard of religion is engraven the Olive of Peace. May it constantly shelter the children of the same country, and unite them one day in the same Faith!

"Preserve, likewise, as a sacred deposit, those virtuous morals which draw down the benediction of Heaven with temporal prosperity. Divine Providence has confided to you a great mission; your number is yet small, but every day you receive accession to your ranks by crowds of children that arrive from the most distant climes. If you hold in horror the vice of lust, they will also avoid it—if you are religious, they will consider it their glory to walk in your footsteps—if you are temperate, they will, in like manner, shun those excesses that brutalise man and degrade the Christian, and at the present moment, when such noble efforts are being made in the neighbouring dioceses, shall we not use all our exertions to establish or to consolidate the great society of temperance? The welfare of our souls and those of our families, your fortunes as well as your happiness, now and hereafter, demand it; and the future prospects of those who are destined to people these lands are interested in it.

"It shall be our duty to maintain every zeal our undertaking which, in the various missions,

has receiving a happy impulse, and we shall promote such others as the welfare of your souls demands. To accomplish this enterprise, it is not on our own strength we rely, but on the grace of our God—on the aid of our Clergy, who already labour amongst you with zeal and devotedness—on the assistance of those who are united to us by the dearest bonds. You are not ignorant of their labours. Many of them have already exercised the ministry in Bytown—others in the midst of the forest—whither they followed the young men employed in the Chaptiers—others, in fine, to the extremity of this immense diocese, in quest of the poor savage who asks for the Priest. We shall continue the same labours, by them and with them; for it shall be our happiness ever to reflect that those rude and difficult missions are accomplished by brethren who edify us by their virtues, and render us participant of their merits; and when we shall have the pleasure of following them, we shall, with joy, bring to our recollection that the thought which encouraged our first steps in the Apostolic ministry was the desire of hastening to the assistance of the souls that were the most abandoned.

"Jos. Eeo., Bishop of Bytown." The Catholic is far from being completely finished. But two weeks since it presented a wretched appearance—the floors being merely laid, and the pews of the old parish church transported to it for temporary use. Last Sunday, owing to the unwearied exertions of the Rev. Messrs. Telson and Dandurand, it presented a splendid appearance. Three beautiful altars were placed within the sanctuary, constructed in the most approved and classic style, while rich paintings and enlightening drapery completed the tout ensemble of the style adopted in the oldest religious establishments in the province.

On Monday evening their Lordships the Bishops of Montreal and Bytown paid a visit to that romantic spot in Hull known as "the Chapel of the Voyageurs." They were here met by some hundred of the hardy Voyageurs of the Ottawa, who had assembled to greet the arrival of their Lordships. The Bishop of Montreal delivered an address remarkable for its extreme piety and kind feelings. His Lordship of Bytown followed, and after reviewing all that the Priests of his Order had already done towards their spiritual welfare, he promised to go still further; and as a liberal Government would not refuse a reasonable demand for the benefit of any portion of its subjects, he hoped to procure a grant of land upon the Upper Ottawa, which might in time be peopled by those who had the strongest claim to it, viz., the labouring class upon the river engaged in the Lumber trade. By promoting sobriety and piety, and honest industry, they would become useful members of society, and by saving their wages, most of which, it is to be feared, is now spent in dissipation, wickedness, they would be enabled to settle themselves comfortably in the evening of life, when unable to undergo the labours in which their past lives had been spent.

Their Lordships then returned to Bytown. On Tuesday morning they left in the steamer Porcupine, for Montreal. We regret to learn that the Bishop of Kingston was seriously ill on Monday, but we understand he was sufficiently recovered to leave on Tuesday.

At the close of this notice, it may be well for us to say something concerning the eminent individual who has been chosen to preside over the spiritual interests of those professing the Catholic religion in this quarter of the province. The Right Reverend Prelate is a native of Old France, from which country he was sent, as a Missionary, some years since in company with a number of

other Priests of the Order of Peres Oblats. They were kindly received in Montreal, and established a Religious house at Longueil, of which Bishop Guigues was named Superior. They established several missions, and several of the brethren spent the summer among the Indians, and the winter in visiting the different Lumbering establishments throughout the Ottawa country. Several of the Order were named to the charge of Bytown by Bishop Phelan, the chief of whom (Rev. Mr. Telmon) is distinguished as a man of uncommon talent, finished education, and untiring zeal. It was supposed that the Rev. Mr. Telmon would have been named first Bishop of this Diocese; but we suppose the present Bishop being his Superior, and a man of undoubted ability and great piety, was, as a matter of course, chosen instead.

Some hopes, we believe, are entertained that in the appointment of a Vicar his Lordship will make choice of some Clergyman who, while he possesses the necessary qualifications, may be of British origin; for although we understand his Lordship speaks the English language fluently, yet a due regard for national distinction should be observed especially in a diocese where a majority are of a different origin from those who have charge of their spiritual welfare. It is said that the Rev. Messrs Malley and Ryan are to be removed immediately. Should such be the case we trust that their places which have been occupied, indeed, by the most pious and exemplary of men will be filled by some Irish Catholic Clergyman of commanding talent. There are many such in the diocese, and Bytown is the most important place in it, and the Catholic portion of the population is chiefly comprised of Irish. The Rev. Mr. Telmon, it is said, will be named superior of Oblats at Longueil. We regret much that such a determination should be arrived at, although we have merely heard it *en passant*; for his departure will be a severe loss to Bytown. There are few in whom such a combination of talents present themselves: and we feel certain that his departure will be cause of regret to all in this parish who know how to appreciate high moral and intellectual character apart from petty differences which at times intrude themselves without real cause, or which are in the least favoured by calm reason.

The Cross;

HALIFAX, SATURDAY, NOV. 4.

ALL HALLOWS.

This hallowed season has arrived, and the Church of God, all over the world, is now celebrating one of her greatest—her most solemn festivals.

In her wise economy, guided by the "Spirit of Truth," she has appointed certain days to be set apart to commemorate the virtues and triumphs of her faithful children; particularly of such as have been conspicuous for extraordinary piety and fidelity, under great temptations and peculiar and trying circumstances. This wise regulation is so perfectly consonant with nature and reason, that we find no nation or people amongst whom it is not strictly observed. Even they who ridicule its practice in religion, have themselves their secular holidays and anniversaries, on which they commemorate the achievements of some national hero, or pay a tribute of respect to the memory of individuals who have merited well of their country, or of mankind. The deeds of illustrious men—of a Washington, or of a hero at Waterloo—of a Newton, or a Franklin—of those who won Magna Charta, or who declared for American Independence—are held up thro' excessive generations for our guidance as well as for our admiration.

Precisely on the same principle—with the same object in view, the Church from time to time directs the attention of her children to the memory of those illustrious individuals who were the tried and faithful friends of her Divine Founder.— Their heroic virtues, their sincerity of intention, purity of life, and simplicity of manners—their spirit of poverty, of humility and obedience—their assiduity in prayer and vigilance in resisting temptation—their mortifications of the flesh, and of their vicious appetites and inclinations—their ardent love of God and zeal for his honor—their practical love for one another, and charity and compassion for the poor, the sick, and the distressed;—in a word their fidelity in the discharge of every duty, the practice of every virtue, the suppression of every evil thought;—their triumphs over the world, the flesh and the

devil; these she presents as subjects for contemplation, and models for our imitation and practice. She pays rational and deserved honor to these holy men, and reveres their memory; and this honor can no more be said to derogate from the Supremo homage, and honor which belongs only to God, than do the gratulations offered to a successful General for his valient services on behalf of his Prince, or his Country, from the loyalty and fidelity due the Sovereign. On the contrary, it is referred to, and ultimately rests in God. It is the honor which would be entertained for the cherished friend of a beloved parent.— The Saints are honored because they were and are still the faithful friends and servants of God, and have been honored by Him. It is the triumph of His grace in their hearts—their correspondence with His inspirations—their faithful use of the "talents" which He entrusted to them, that constitute them objects of our veneration, and not any peculiar and exclusive attributes intrinsically possessed by them. Thus the respect which Catholics pay the Saints is not derogatory to God, but on the contrary, redounds to His glory and to the honor of his earthly spouse who begat them.

ST. PATRICK'S CHURCH.

From the subjoined List of Monthly subscriptions in Wards No. 5 & 6, the Parishioners will be glad to perceive that the new mode of collection is likely to be more efficient than the former. Much has already been achieved through the agency of the Building Committee, who deserve well at the hands of the Catholic community of this City. But after the experience of several years it was found, in so large a congregation, that the plan of action was not sufficiently comprehensive. In most instances the task of collecting through the several Wards was irksome to the gentlemen engaged in it, while upon the other hand the frequent omission of the usual visits in many districts had the bad effect of throwing the onus of contributing upon comparatively few. By the present system these inconveniences will be obviated in a great measure. The Collectors are released from the painful and onerous duty which many of them performed so faithfully for several years. An easier and a better system has been adopted, by which every good Catholic in the community will be enabled to contribute his mite, thus equalizing the burthen and securing a more speedy completion of the glorious edifice which is already so creditable to us.

As the person now engaged for that purpose has the entire confidence of the Clergymen of St. Mary's, it is hoped that the Parishioners will contribute and give him all the assistance in their power. Should the name of any Subscriber be omitted in the published lists, by application at the Cross Office the mistake will be corrected in a following number. Any of the Parishioners who may not be called on at their places of residence are requested to pay in their subscriptions at the Church door of St. Patrick's on the first and second Sunday of each month, and at St. Mary's on the last two Sundays. Mr. Buckley, the collector, will be in attendance for that purpose.

SUBSCRIPTIONS FOR ST. PATRICK'S CHURCH.

WARDS 5 AND 6.

Rev. Mr. McIsaac	£1 0 0
Michael McDermott	1 0 0
William Jones	0 10 0
Margaret Lavens	0 0 7½
M. Dwier	0 2 6
Mrs. Michael	0 0 7½
Mrs. Witham	0 5 0
P. Kenney	0 1 3
Bernard McGuire	0 1 3
Mrs. Peter Kenney	0 3 9
Andrew Doyle	0 0 7½
Mr. Fanning	0 2 6
Thomas Shaw	0 1 3
Dennis Sweeney	0 1 3
Richard Fitzgerald	0 1 3
William Delaney	0 1 3
Richard Hobin	0 1 3
Bridget Warren	0 1 3
Peter Doyle	0 1 3
Mr. Noonan	0 0 7½
Widow Stapleton	0 2 6
Catherine O'Brien	0 2 6
John Scully	0 0 7½
Mrs. Michael Cleary	0 1 3
Michael O'Neil	0 1 3
Malecum McDonald (P. E. I.)	0 1 3
Mrs. Philip Murphy	0 2 6

Patrick Hogan	0 1 3
J. Newman	0 2 6
Thomas Headin	0 1 3
William Donovan	0 2 6
Peter Devalo	0 5 0
Maurice Keating	0 1 3
Thomas Boves	0 1 3
Mrs. Edward O'Connor	0 1 3
Patrick Moriarty	0 1 3
John Kenny	0 1 3
Terrance Kelly	0 0 7½
John Moony	0 1 3
William Colbert	0 1 3
Robert Moony	0 1 3
Finton Whalen	0 1 3
Mrs. Richard Burns	0 2 6
Thomas Hennessy	0 2 6
Widow Dill	0 1 3
Widow Harris	0 1 3
Joseph Kelly	0 1 3
Richard Flinn	0 1 3
Mrs. Ann Anderson	0 3 1½
Miss Davis	0 1 3
William Davis	0 1 3
James Doherty	0 1 3
James Donnelly	0 1 3
John McDade	0 1 3
Thomas Buckley	0 1 3
Michael Scallion	0 5 0
Mrs. Scallion	0 5 0
Widow Shanihen	0 0 7½
Widow McGrath	0 0 7½
Widow Walsh	0 1 3
Widow Sanders	0 1 3
John O'Malley	0 2 6
John O'Flahain	0 5 0
Richard O'Neil	0 2 6
John Lowry	0 1 3
Widow Cronan	0 3 1½
James Donnelly	0 3 1½
Ward & Condon	0 1 10½
Mr. Crotty	0 3 1½
Mrs. Charles Adams	0 1 3
Edmond O'Donnell	0 1 3
Mr. Kennedy	0 0 7½
Lawrence Connell	0 0 7½
Joseph Eaton	0 0 7½
William Edwards	0 1 3
Matthew White	0 3 1½
John Cantwell	0 1 3
John Collins	0 0 7½
Thomas Mengher, 1st	0 1 3
Mrs. Cornelius Dwira	0 0 7½
Widow Walsh	0 0 7½
Mrs. Fitz	0 1 3
Mrs. Crockett	0 1 3
Mrs. Pugh	0 3 9
Michael Murphy	0 12 6
Mrs. James Whalin	0 1 3
Dennis Hiffernan	0 5 0
John Tubred	0 10 0
Mrs. J. Mulroony	0 0 7½
Captain Kenedy (Labrador)	0 1 6
Daniel Cronan	0 5 2½
Thomas O'Connor	0 2 6
William Whalen	0 1 3
Mrs. Metzler	0 1 3
Mrs. J. Gleeson	0 1 3

£11 12 4

November 1st, 1848.
Paid to the Rev. T. L. Conolly.
W. BUCKLEY, Collector.

[For the Cross.]

THE CATHEMERINON OF PRUDENTIUS No. 8.

HYMNUS POST CIBUM.

Now rising refreshed from the bountiful board,
Fulfilling the law by which strength is restor'd,
Come let us sing praise to our Father on high,
Who sitteth supremely and ruleth alone
High o'er the cherub's and seraph's bright throne,
And stretches his sway o'er the earth and the sky.

Him the Mighty Lord God of Sabaoth we call,
The Maker of earth—the Creator of all,
With whom no beginning—no end hath a place;
Bright fountains of light flowing down from above,
The Giver of hope and of joy and of love,
The conqueror of death and the author of grace.

From Him all we are—is, with all we can boast—
From Him and the Son, and from that Holy Ghost,
Who proceeds, at the same time, from Father and Son.

That Spirit descendeth in Purity's breast,
Which quietly becomes His bright temple of rest,
Rejoiced in the beautiful guest it has won.

If ought of impure, or if ought of profane,
Shall dim the soul's lustre with mischievous stain,
Then swiftly He flies from that desolate shrine.

For the terrible darkness that frowneth thereon,
With natural fondness embraces the sin,
And scatters afar every radiance divine.

Yet never hath chastity solely sufficed
To merit a temple for ever to Christ,
Within the pure dwelling that hallows the heart,

The appetite's craving we too must repress,
Which ever, evermore, when indulged to excess,
Will lessen man's fervour, and make it depart.

With slender refection the disengaged breast
Much better receiveth the Lord for its guest,
The meat and the drink and the life of the soul.

Do Thou, O my God, in Thy goodness renew
Not only my body's, but spirit's strength, too,
And keep it still under thy loving control.

Thus did Thy kind providence comfort, of yore,
With many a solace, and plentiful store,
The Prophet that lay in the lion's deep den,

Dispising the image which mortal had made
And deeming it heinous that worship be paid
To brass thus embellished and polished by men.

Proud Babylon's people and cruel king gave
The just man to death in a lion's dread cave
Rejoicing to see his weak limbs wildly riven:

O Faith ever saving! O Love still the same!
The wild beasts all mildly fawn down on his
frame,
And tremble to injure the servant of Heaven.

The menials around bear the food all away,
Yet hunger no greater the lion's display,
But fondle the Prophet with warmest good will.

Thus fasting, confined, while a week had gone by,
He lifted his hands, supplicating, on high,
And called on his God who was guarding him still!

Suddenly darting adown the glad skies,
To find food for him whom adversity tries,
A messenger swiftly descends to the plain.

For he had beheld from afar the slight fare
Which Habaccuc, the good Prophet's kindest
care,
Bore forth to enliven the labourer's pain.

And seizing the wanderer fast by the hair,
He bore him on, swift, thro' the depth of the air,
E'en thus as he was, with his full baskets
fraught:

The kind Prophet, wasted thus gently away,
Soon stood o'er the place where the huge lions
lay,
And offered to Daniel the burden he brought.

"O take," he exclaimed, "take thou, joyful and
frec,
The gifts which have come thro' this danger to
thee,
Which God by his minist'ring angel hath
given."

Then Daniel rose, eating, and when he had
ceased,
Refreshed and restored by the wonderful feast,
He lifted his eyes, and gave thanks to high
Heaven.

Thou bountiful giver of all that is good!
Thus with thy sweet blessings we also endued,
Give thanks unto Thee and pour forth a glad
lay;

Enclosed, as we are, in this prison below,
And ever beset by the treacherous foe,
Still guide us, and drive—drive the dragon
away,

Who goeth about in the guile of his power,
Still seeking whom he in his wrath may devour,
Since only to Thee, Lord! our breathings
ascend.

We are harassed, pursued, we are sunk in dis-
tress,
They hate us—consume us, oppress and oppress,
Thus virtue must ever with trials contend.

Yet, is this a balm for our bruises, at length,
Heaven showers down a food to restore us our
strength,
And the lion no longer is seen in his ire;

Whoever may wish to partake of that meat,
May never feel want, but may sumptuously eat,
And satisfy every craving desire.

Refreshed by the true Prophet's bountiful hand,
They shall take of the food by that faithful band,
Who reap the glad harvest of bliss with their
Lord.

*The Saviour.

Poetry.

"Beatus qui factus est sicut Seraphim et Cherubim, et in divinis spiritualibus officio nunquam est segniter, sed assiduus glorificat Dominum. Beatus qui in cella sua, in Domino, tanquam Angelus Celestis, et in rebus cogitationibus, suoque collatione cum Deo, omnino spirituum potentiam habet. Beatus qui semper spirituali gaudio plenus est, et in portanda suavi jugo Domini, pigrescit, et in gloria in Gloria."—*St. Ephrem. in lib. de B. A. titulum.*

Blessed is he who has become like the Seraphim and Cherubim,—who is never slothful in the divine and spiritual office, but glorifieth the Lord continually.

Blessed is he, who, in his cell, like a heavenly Angel, hath power over all spirits, nurseth chaste thoughts in the Lord, and praiseth him with his lips.

Blessed is he who is full of spiritual joy, and never wearied in carrying the sweet yoke of the Lord; for such shall be crowned in glory.—*St. Ephrem.*

Oh! happy they, who loosed from clay,
With higher spirits join,
Who ceaselessly, th' eternal day,
With blessed choirs combine,
With Cherubim and Seraphim,
The Holy office prove,
And swell the loud harmonious hymn
Of God's high praise and love!

And happy he who in the woods
Of Flesh albeit confined,
Retired, remote, with chaste thoughts feeds
The virtues of his mind:
Who in the secret of his heart,
And holy Solitude—
Looks up to God—and though apart,
Is fed with angels' food!

And happy He, who gladly bows
To God's sweet yoke of Love,
Who every day renews his vows,
And looks for strength above.—
Yea, happy He,—a few short years
Of penance soon shall speed,
But oh! what joys shall dry his tears,
What infinite love his meed!

THE CHURCH IN ABYSSINIA.

The following letter, addressed by Mgr. Casolari, Bishop of Maurocastro, in partibus, to his eminence Cardinal Fransoni, Prefect of the Sacred Congregation of Propaganda, and published by the *Giornale Romano*, contains details of great interest on the state of the Catholic Church in Abyssinia.—*Univers.*

Khartum, June 29, 1848.

Most eminent prince—After all that I had the honour to write to your Eminence on the 13th inst., you must have expected the sad news I have now to announce to you. The Rev. Father Ryllo, fortified with all the Sacraments, rendered up his soul to his Creator on the evening of Trinity Sunday, two hours before sunset. His death was indeed a sleep; he was peacefully slumbering, giving no sign of suffering, when he breathed his last sigh, leaving us under the intimate conviction that in Heaven the Blessed Virgin and the Saints, protectors of this Vicariate, had that day conducted him to those eternal joys which his incessant apostolical labours in this valley of tears must have merited for him. I need not tell you how bitter this death has been to us; it is better to be silent. We buried his corpse in our garden as decently as our situation permitted. He will remain in this place until the church shall have been built, whither some day he will be translated. Sorrow was universal, not only among the Catholics, but even among the schismatics, heretics, Mahometans, and Pagans. They all chose to take part in the funeral—all of them, including the Coptic Arch-bishop.

As I intimated to your Eminence in my last letter, I shall remain here for a month or two, until this mission shall be firmly established. I have great pleasure in informing your Eminence that, at my invitation, Don Angelo Vinco, with out regarding the danger of dying of the fever from which he is always suffering, has, to the great edification of all, consented to stay here till the arrival of the new missionaries; and if he is then alive, he will avail himself of the leave which was given him by Father Ryllo to return into his own country for the recovery of his health.

It is our duty to beg of your Eminence to induce the Father-General of the Company of Je-

sus to send immediately two Fathers of his Society, with a Brother-Coadjutor, to Abessinia, whither I reckon an arriving next October, and from whence, after having received my instructions they can direct their journey to this capital, in order to relieve Don Angelo Vinco, and to labour there for the development of the Mission in the city and its environs, where new facts every day testify that the hour of the Lord has arrived, even for the Mahometan tribes, whom we regarded as the least prepared for the reception of the truth.

Last week we made an excursion to the rivers of the ancient city of Saba, situated on the eastern bank of the Blue River, four hours distance from Kharsum. The Government had authorised us to take from those ruins all the materials we could find there of our nature fit to be employed in the construction of a church, school and house. I cannot express the interest with which we contemplated the ruins of this city, which had been for so many ages the capital of all Ethiopia, and where we found vestiges of the most remote ages, as well as of the Christian epoch. These ruins occupy a space much more extensive than the space comprised in the limits of ancient Rome itself. But what rejoiced us most was to find encamped in the neighbouring wood a wandering tribe of Mahometan Arabs; they received us and treated us affectionately, and described in the most lively terms their painful situation, and the tribulations which they had to endure. In pointing out to us the larger ruins, they called them Christian churches, and assured us that their tribe had always respected them. But when they knew that we were ministers of the religion of those who, in bygone times had inhabited those buildings, now overthrown, to which they attracted our attention; when they learned that, abandoning everything we counted most dear in the world, we had entirely devoted ourselves to their spiritual and temporal good, they remained struck with astonishment and emotion, and rendering thanks to God for so great a benefit they promised to show themselves docile, in order to merit that we should give their sons instruction enough to make them "wise and strong," equal to the Europeans of our own day, and to their ancestors of past ages.

The most considerable nomad tribes (especially the Mahometan tribes) show the same dispositions. Such, for example, are the tribes Aba, Ruf, Beni, Selem, Gubabisc, Hananir, Sciakia, &c., &c., who at certain seasons encamp in the vicinity of this city, but who, at other times, disperse themselves over all the country of Egyptian Nigritia and the Darfur.

Your Eminence will easily understand of what importance, it is to found the mission solidly in this capital, to the government of which so vast an extent of country is subject, and which exercises over the whole of central Africa an influence analogous to that anciently enjoyed by its neighbouring city, Saba. I trust, then, that your Eminence will not fail to send us by the Father-General of the Company of Jesus the two Fathers and the Brother-Coadjutor for whom I ask. I will supply them in Egypt with all the necessary instructions, and with an experienced guide, so that they may arrive here safely, and pursue the work commenced by Father Ryllo, whilst your eminence and the Sacred Congregation after having heard me on my return to Rome, may be able to adopt a vast system of missions, by means of which, as I have good reason for hoping, it will be possible to form a new *Paraguay*, without in the least mixing ourselves up in the world of politics, and without having recourse to any protection from human Governments.—*I am, &c.*

A. Bishop of Maurocastro.

EJECTION OF TENANTS NEAR MULLINAHONE.

To the Editor of the *Freeman's Journal*.—Sir The public eye is so tired of heart-rending details of suffering under this head, that I fear it would not be interesting to add another sad item to the long black catalogue of evictions. However, with your permission, I shall mention some facts of recent occurrence which show that the system is still carried on with fearful activity. Last week the sheriff of Tipperary, in the wake of the potato blight, came to the neighbourhood of Mullinahone, attended by a strong force of police and some dragoons, and ejected fourteen families from the estate of John Stephens, Esq., and demolished their houses. Fourteen other poor families have escaped for the present, merely through some informality in the proceedings.

Evictions are so frequent of late on this property, that the matter would scarcely deserve a passing notice were it not in the keeping of the Court of Chancery, which is generally merciful to tenants subject to very high rents. On Tuesday the sheriff proceeded to the lands of Killyahy, the estate of William Despard, Esq., and ejected Messrs James and Hugh Ryan from a well-cultivated farm of about eighty acres, which was held by the family for more than a century. The process of ejection in this case was served some two years back, and by a remarkable coincidence was brought to maturity at the same time with about thirty-five acres of corn, the best crop these respectable, skillful, and industrious farmers had for many years. Just as they were about to put the sickle into the corn, the landlord, with the sheriff at his back, seized their all. Now, to pour my own cup of affliction into the ocean of misery that overflows the land. On Monday last, the sheriff came and took possession of our all—the house in which I and my children were born—the farm that I and my father occupied for the last 66 years, and paid 65 years' rent at £40. a-year for 17½ acres. Including last May rent, I owed in all £80., and if permitted to thresh my seven acres of corn, I could have ample means to liquidate the entire debt due to my landlord. In the month of May last my only brother had died of typhus fever, and all my family were suffering in that direful disease. I was served with ejections, and thus taken at a great disadvantage. But, thank God! I had a lease, and sold out my interest after the execution of the habere—the proceeds of the sale, after paying all rents and costs, will enable me to get off to the United States with my large family to begin the world again. I am, Sir, your obedient humble servant, EDMOND MUCKLEROF, Land Surveyor. Mullinahone. August 30th, 1848.

[From Brownson's Review, for October.]

"The doctrine of auricular confession," says Dr. Thornwell, "establishes a system of espionage which is absolutely fatal to personal independence, and from the intimate connection between priests and bishops, and bishops and the Pope, all the important secrets of the earth can be easily transmitted to the Vatican." This is ridiculously absurd. No priest can communicate to any person living the secrets of the confession, and he can no more do it to his bishop or to the Pope, than he can to James H. Thornwell. He cannot speak, out of the confessional, of what has been told him in the confessional, even to the penitent himself. No instance of the secrets of the confessional having been betrayed has ever transpired. Even the vilest apostates have never been known to disclose what they had received under the seal of the confessional. The Catholic clergy do not record the confessions of their penitents in a book, making them a part of the records of the Church, as did the former Puritan ministers of New England, as we had occasion ourselves to know formerly, from the inspection of the records of some of their churches, over which it was our misfortune to be settled as pastor.

"As to the system of espionage, we all know that it was carried to its perfection in the Congregational churches of New England; and it still existed in full vigor a few years ago in the Presbyterian Churches in the Middle States, as we had personal means of knowing. In most Calvinistic Churches, especially the Congregational, the Presbyterian, and the Methodist, the members are bound by a solemn covenant, a covenant frequently renewed, to watch over one another, which means, practically, that they should be spies over one another; and who that has had the misfortune to be brought up a Presbyterian has not felt that he was under perpetual surveillance, that every member, it might be, of the particular church to which he belonged was on the look-out to catch him tripping? We have ourselves had ample opportunities of learning the degree of personal independence allowed to Presbyterianism, and we never knew the meaning of personal independence until we became a Catholic. There is no comparison, in this matter of personal independence between Catholicity and any form of Protestantism we are acquainted with, and this is saying much, if what is alleged concerning our frequent changes be not altogether untrue. Catholicity provides us all the helps we need in order to attain to Christian perfection; but she throws the responsibility on our own individual consciences. Catholics, also, usually mind their own business, and attend rather to

their own consciences than to those of their neighbours. Hence, you find among them very little hypocrisy. Their conduct is free, frank, natural, and, as far as we have had opportunities for observing, they generally wear their worst side outward. It needs a close and intimate acquaintance with them to know, or even to suspect their real piety and worth. This indicates any thing but the want of personal independence, and the presence of the system of espionage alleged. Indeed, the Professor in bringing this charge must have argued against us from what he knows to be true of his own sect; but this is to pass from one genus to another,—not allowable in logic. Servility, slavishness, the want of personal independence, the fear to say that our souls are our own, though unquestionably characteristics of the Presbyterian, are no characteristics of the Catholic. There is a total difference between the mild and paternal authority exercised by our clergy over us, and the harsh and severe tyranny notoriously exercised by Presbyterian ministers over their flocks; and it would take much to make Catholics believe it possible for a people to stand in such awe and dread of a minister of religion as Presbyterians do of their ministers. Our children are delighted to see a priest come into the house; we, when a boy, if we saw a minister coming, used to run and hide in the barn."

EXTRAORDINARY ECCLESIASTICAL INTELLIGENCE.

Introduction of the Cistercian Order into the United States.

Two members of the Cistercian Order, Rev. H. B. McCaffrey and Br. Cyprian Slattery, have arrived in this city from Mount Mellera, in Ireland, authorised by their superior to select a suitable place for founding a monastery of their Order, in some part of the United States. It has been long the anxious wish of the Bishops, Priests, and laity of the United States to see an establishment of the Cistercian Order founded in this country. The improvements made at Mount Mellera, in Ireland, notwithstanding the sterility of the soil, the good effected by the brethren, by instructing adults in their moral and religious duties, by educating gratuitously the children of the vicinity, and particularly by holding up to the world the example of piety, temperance and industry, could not fail to excite a desire among our Clergy to have a similar establishment in the country. Many applications were made to the late abbot, Dr. Ryan, but, owing to peculiar circumstances, without success. The time has at length arrived when a house of the Order can be founded in this country. All that is required, is a large farm of good land, from 500 to 1000 acres, in a healthy climate, and fit for cultivation. Those who have such farms to dispose of can write to the Rev. H. B. McCaffrey, in care of Rev. J. Walsh, St. Paul's, Harlem, New York.—*Tribune.*

We are requested by the Rt. Rev. Bishop to say that the above extraordinary announcement is, to him, and to the clergy of his diocese, a piece of unexpected information. It may be that some of the Bishops, Priests and laity of the United States have desired an establishment of the Cistercian Order, but they are not of the diocese of New York. In fact, the Bishops, Priests and laity of this diocese would regard the Rev. Abbot of Mount Mellera as rendering a service to religion, if he would recall those members of his community, who have been collecting money in the United States and in the British Provinces during the last three or four years, and allow them to re-enter on that life of religious retirement which, by this time, they must have almost forgotten, and a return to which could not but be of advantage to themselves. It is proper to add for the information of the faithful, that the Bishop of this diocese has not been consulted by either of the parties mentioned in the above notice, on the subject of which it treats; that he regards the proceeding as irregular, and advises the Clergy and laity of the diocese to give it neither countenance nor encouragement.—*New York Freeman's Journal, Oct. 14.*

Births

October 31—Mrs McCarthy, of a son.
November 2—Mrs Dillon, of a daughter.
" 3—Mrs Bell, of a son.

Died.

October 29th—Elizabeth, daughter of Patrick and Matilda Devanny, aged 4 years. 31. John Sheehan, native of Cork, aged 34 years.
November 1—Bartholomew Murphy, native of Cappacloagh, County Kerry, Ireland, aged 75 years; James Loughan, private of the 97th Regt., native of Ireland, aged 34 years.