

DIOCESE OF BUFFALO.

Bishop Timon commenced a retreat for the congregation of St. Patrick's Church, in this city, on the fourth Sunday in Lent, and closed it on the evening of "Passion Sunday."

The retreat was well attended, and produced an incalculable good, as will appear from the fact of over 1000 receiving the holy communion, during the brief period it lasted. The Bishop preached three times each day on subjects suited to the exercises, and on doctrinal subjects at half past 7 in the evening. The church, at the evening service, was densely crowded, and the audience exceedingly delighted with the Bishop's preaching. The earnestness of manner and logical precision with which he presents the truths of religion, instructs and edifies the Catholic, and cannot fail to bring conviction, in season to the minds of others.

At the close of the retreat, on "Passion Sunday," he administered the Sacrament of confirmation to 334, and gave holy communion to over 700 persons.

On the 2d of May he visited the congregation of Dunkirk, where he remained two days doing good, and administered confirmation to 40 persons. This new mission, through the efforts of the zealous priests of the Holy Redeemer at Rochester, is now provided with a church. It is composed of German and Irish Catholics.

On the 5th, he visited the congregation of Scottsville, where he administered confirmation to 38, and gave holy communion to 150 persons. This mission promises well, and with the attention of a resident priest promised to it by the Bishop, will soon be in a prosperous condition.

On the 6th, the Bishop visited Canandaigua, and preached the same evening to a crowded audience. On the following day (Sunday), their new church was dedicated under the patronage of the Blessed Virgin. The Bishop celebrated pontifically, assisted by the Rev. Messrs. O'Reilly, and the choir of St. Patrick's, of Rochester, which blundered for the occasion, sang, with great effect, the splendid Mass of Massenghi.

This being the first episcopal visit made to Canandaigua, and the first Pontifical Mass witnessed by its citizens, and the first time that religion put on here some-what of its imposing majesty, made the whole appear to me the most delightful spectacle I ever witnessed. When I remembered that, but eight years since, the most sanguine scarcely dared hope for the formation of a congregation here, and now saw before me a venerable Pontiff, surrounded by his priests, officiating in a beautiful temple just dedicated to the worship of God, and around, a body of devoted worshippers, I could not but exclaim, with feelings of the deepest gratitude, that God is merciful and just.

The Bishop preached, on doctrinal subjects three times on Sunday, to crowded audiences who expressed great satisfaction at his happy manner, after which he presented the great truths of God.

On Monday, the Bishop was engaged in instructing the people, or in the confessional, until half-past 7 in the evening, when he preached to an audience as large as the building could contain. I verily believe that had he remained there since, the attendance, each evening would be equally large.

On Tuesday morning, the Bishop administered confirmation to 80 persons, and holy communion to 110. St. Mary's, at Canandaigua, is 60 by 30, in the simple Gothic style, and finished with great neatness and taste. The altar is very imposing, also in the Gothic style, and, with the vestries on each side of it, produces a charming effect. The location fronting on Main street, the most magnificent thoroughfare I have seen, is the most central of any church in the village. The Rev. William O'Reilly, with a few Catholics, then worshipping in a small room, in a private dwelling, commenced this church in 1845, and, without foreign aid, perseveringly brought it to a prosperous termination. Both pastor and people, whilst grateful to God for an issue so cheering, may well congratulate each other for the confidence with which they undertook, and the zeal that sustained them, to the completion of this good work. Similar zeal, disinterestedness and perseverance, would plant the Cross in almost every village in our land.

The Bishop visited the congregation of Greece on the 10th, gave the people a short retreat, and was occupied in preaching, or the confessional, during his stay.

On the 11th he administered confirmation to 2 persons, and gave holy communion to 250.

This congregation is under the pastoral care of Rev. William O'Reilly, and is in a most prosperous condition. Their piety, the regularity with which they receive the sacraments, and the zeal with which they embark in any good work, gave the Bishop great consolation.

On Friday the 12th, the clergy being much occupied, the Bishop visited a sick person, at the distance of 60 miles in the country, and returned on Saturday night.

On Sunday, the 14th, he officiated Pontifically at St. Joseph's, the church of the pious Redemptorists, and administered confirmation there to 170 persons. At Vespers he preached to St. Mary's congregation, and administered there confirmation to 108 persons. At half past 7 the same evening, he preached to a crowded and delighted audience at St. Patrick's Church, his subject was Purgatory, and I have been informed that some unbelievers in a middle state expressed, after service, their astonishment at its being rejected by their, or any sect. *Catholic Herald.*

THE RECOVERED RELIC OF THE HEAD OF ST. ANDREW—THE JEWS.

The relic remained in the Pope's Chapel until the morning of the 5th April, when the chaplain of St. Peter's received it from the hands of the Holy Father, and bore it in procession to the church of St. Andrew of the Valley, where it was exposed in great state until about 3 o'clock in the afternoon, when it was transported to its proper resting place in the Vatican basilica, with a splendor of parade which I have never seen equalled. All the edifices in the streets traversed were decorated with uncommon richness and elegance, and so densely crowded, notwithstanding their length and capacity, that it seemed as though all Rome had emptied itself into them. The procession was composed of all the religious bodies with their banners of silver and gold cloth—the Chapters with their showy canopies, bells and crosses—and the Colleges, Corporations, &c., with their insignia, who take part in the grand procession of Corpus Christi; and there were besides, all the clubs and principal societies, distinguished by their beautiful ensigns, the university of studies, and a great number of ladies dressed in black. The head of the glorious apostle was enclosed in a casement of silver, which reposed on a cushion of crimson velvet placed in a magnificent crystal urn which was carried on the shoulders of four Canons in red dalmatics, while others supported the golden baldachin or canopy. On either side walked the Senator and Conservators in their rich vestments, attended by their train-bearers, also the Pontifical mace bearers, the Noble Guard, and that of the Swiss, who extended themselves so as to protect the Holy Father, the immortal Pius IX., who walked, bareheaded immediately behind the relic, and was followed by the Cardinals in white mitres, the Patriarchs, Archbishops, Bishops, Prelates, &c., the State Major of the Civic Guard, with a great number of officers of every rank and variety of uniform, and finally by the battalion of the *Speranza*, or Military Scholars. The Civic Guards were posted in two lines along the entire route of the procession, and as it passed formed into platoons and became part of it; and their appearance as they entered the grand are before the great church, their banners and crimson plumes waving in the wind, and the sun glancing brightly on their burnished arms, was exceeding fine. A handsomer body of soldiers does not exist. The day passed without the slightest disorder—every body appeared satisfied—and in the evening the dome of St. Peter's was again illuminated, and every part of the city more generally so than I have ever before seen it, which is saying much, considering the many brilliant demonstrations of the last two years. Is not this a sufficient answer to those who endeavor most industriously to propagate the alimony that the faith is failing in Rome. Is it to be believed that a city of infidels would exhibit such extraordinary signs of joy, such universal exultation for the finding of a relic? The truth is that religion is now more respected than ever, for men see and are made to feel that the church, instead of oppressing them, is the only source from which they can hope for true liberty. All honor and glory to the Great Pontiff who has taught all the world that true religion and true liberty, so far from being incompatible, were mutually designed to aid and assist each other.

The churches this Lent are exceedingly well attended, and many excellent preachers are listened to with great attention; but far the most eloquent of them is Ambrose Ambrosoli, a Rev. Canon of Milan. He preaches in Santa Maria

in Trastevere, but notwithstanding the great distance from the centre of the city, he attracts crowds of the most respectable citizens from all quarters, so that the ancient and capacious fabric is too small for the numbers who flock to it. The sacred orator introduces frequent allusions to the extraordinary occurrences of the day, and in such patriotic and glowing terms, and a manner so energetic, that the sacredness of the temple is sometimes scarcely able to retain his auditors from hurrying shouts of applause. He pleads the cause of liberty with a fervor of a sensitive soul that has witnessed and felt the crushing oppression of heartless tyranny and his words find a natural echo in every generous Italian breast. He pleads for the poor Jews, against whom the prejudices in Europe are so violent and inveterate, and when doing so, I have seen bearded soldiers and gray-headed veterans shedding tears like women and children. Public opinion is taking a very favorable direction at present on the subject, and I believe that the day of the entire emancipation of the oppressed Israelite is about to dawn.—*Correspondent of the N. Y. Freeman's Journal.*

A NUN'S DEATH AT BRUGES.

The last time that I saw Sister Mary Austin was on my pilgrimage to the Tyrol, when the emaciated face of my friend came to see me at the old "grating" of the receiving-room. She was all placidness, smiles, and sweet resignation, and feared not death, though she seemed to fear the justice of God, and yet she loved him too much to feel what is called fear. You will pray for me—a miserable sinner, she said, and ask those saintly women in the Tyrol to pray for a wicked, worthless sinner. It is useless with persons all their lives devoted to God, to tell them to prepare for death—they are every day prepared for it; as for repentance—sweet, angelic beings—their repentance is seraphic love. In the still quiet mornings, at four o'clock, long before the busy world is moving, they are singing, like the early birds, the Divine praises, the whole day long is well filled with useful occupations, and with a short time for recreation, they live ever in the Divine presence. For Him they live—Him they love—to Him they desire to go—their God. Like the fluttering bird confined in a cage, so is the Nun's soul; it rejoices when the door is opened, that on the wings of love they may fly away and seek its native skies in the cloudless light of the vision of God. Sister Mary Austin died with her weeping sisters around her bed, she died as she had lived, the devoted, and faithful one; and shall we say, is it necessary to say? yet let us say it—May the soul of Sister Mary Austin, or Bruges, rest in everlasting peace. No one knows himself, but I do think that in heart ingratitude is not my predominant vice. But it would so could I forget Sister Mary Austin. She was always kind to me and glad to see me, and nothing in the house was so good for Father Thomas; and though sprightly and pointed at times in her good-natured notice of my failings, I never left Bruges without receiving much edification from her unsophisticated piety, and more than once good counsel from her wise, prudent observations. Those who remember her will agree with me that she deserved that which she possessed—the love, confidence, and esteem of every one who knew her; and can we doubt that she was beloved by her Divine Spouse, to whom in early life she was betrothed, to be with whom she left the world and sought the silent cloisters of the Convent of Nazareth, and there she lived and loved and died. Her spirit will still hover about that holy house and pray benediction on the weeping Sisterhood from amongst whom her Lord and Love had taken her. Although so full of spirits and animation, and so well filled with what the world would call "the world," she never came to the "grating" of the reception-room without reluctance, and always left it with pleasure to regain that silence and conventual quiet so much her own and so congenial to her. The repose she loved, and greater she now enjoys—for the everlasting Sabbath doth encompass her blessed soul. Sister Mary Austin, peace and light and unchanging joy be thine, and pray for us who remain still in the earthly pilgrimage.

FATHER THOMAS.

PATRON SAINTS.—A correspondent of the Banner of the Cross, in announcing the contemplated erection of a new church in Philadelphia, makes use of the following language:

"St. Mark's day has been chosen for laying the corner-stone, and this with great propriety, inasmuch as that holy apostle has been selected as the Patron Saint."

DECREES OF THE MILANESE GOVERNMENT ON ECCLESIASTICAL AFFAIRS.—The Provisional Government of Milan is loosening the shackles by which Austrian despotism sought to enchain the Church. One of its recent decrees is as follows: "Art. 1. Conformably to Art. 7 of the Concordat of September 7, 1803, between Pius VII. and the Italian Republic, the prescription of the dispatch of the Imperial Commissary of Austria, dated July 7, 1814, by which hindrances are placed in the way of the free communication of Bishops with the Holy See, in matters spiritual and ecclesiastical, is declared to be null and void."

"Art. 2. The obligation of the oath which the laws of the old Government made out of all benefices indifferently to take, at the moment of taking possession of a charge, is abolished; but in lieu thereof, and when any ecclesiastical charge shall be conferred upon them, they must make an act of immediate and free adhesion to the actual political order of things.—Milan, May 9, 1848.—(Signed), CASATI, President, PARRONZO, GUERRIERI, &c.—*Univers.*

New Church.—A very handsome church belonging heretofore to the Episcopalians, in Hamilton, Butler county, was purchased at Sheriff's sale, last Monday, for two thousand nine hundred and fifty dollars, being two thirds of the appraised value. The American and Irish Catholics will take possession, after it has been properly fitted up and blessed, of this edifice, and the German congregation will continue to worship at St. Stephen's.

Birth.

- JUNE 9.—Mrs. Purcell, of a daughter.
- " 19.—Mrs. Kelly, of a daughter.
- " 13.—Mrs. Mallon, of a son.
- " 14.—Mrs. Langan, of a son.
- " 15.—Mrs. Freeman, of a son.
- " 15.—Mrs. Mahony, of a daughter.
- " 16.—Mrs. Kelly, of a daughter.
- " 16.—Mrs. Cook, of a daughter.
- " 16.—Mrs. Kiermen, of a daughter.
- " 17.—Mrs. Corney, of a daughter.
- " 19.—Mrs. Broders, of a daughter.
- " 21.—Mrs. Kearney, of a daughter.
- " 23.—Mrs. Donnelly, of a daughter.
- " 23.—Mrs. Hayden, of a daughter.
- " 23.—Mrs. Collins, of a daughter.

Married.

- JUNE 11.—Mr. John Paine, to Miss Elizabeth McEvoy.
- " 00.—Mr. Richard McEvoy, to Miss Mary Mahar.
- " 00.—Mr. Michael Cody, to Miss Joanne Linchan.
- " 00.—Mr. Charles Laughlan, to Miss Ann Kelly.

Died.

- JUNE 18.—Mary Ann, wife of Jas. Johnston, aged 22 years.
- " 18.—Mary, wife of Cornelius Leonard, aged 51 years.
- " 20.—Catharine, wife of Arthur Brady, native of the County Waterford, Ireland, aged 40 years.
- " 22.—Patrick Hogan, native of Wexford, Ireland, aged 40 years.
- " 22.—Martin Driscoll, native of Tipperary, Ireland, aged 37 years.
- " 22.—John Regan, Private of the 38th Regt., native of Sligo, Ireland, aged 39 years.

Dissolution of Copartnership.

THE Copartnership heretofore existing between the Subscribers, General Printers and Publishers is this day dissolved by mutual consent—the Senior Partner retiring.

A. J. RITCHIE.
RICH'D. NUGENT.

May 10, 1848.

NOTICE.

Is hereby given, that all accounts due the late firm at this date as well as those due to the Subscriber individually, as Publisher of the Register and Cross for the years 1845 and 1846, must be arranged with Mr. R. Nugent, who assumes the whole business, and is fully authorized to collect and receive the same.

A. J. RITCHIE.

TAKE NOTICE.

It is, required, that all accounts due to the late firm of Ritchie & Nugent, to the 31st Dec'r. 1847, be settled immediately, in order that any demands which exist against the said firm may be discharged at an early day.

RICH'D. NUGENT.