

Such a brilliant array of silk bonnets! Such a display of beauty, and taste, and fashion, and piety, was hardly ever beheld since the days when St Chrysostom led captive the gay world of Constantinople!

Shortly after half-past eleven, Bishop Hughes made his appearance. He was arrayed in his sacerdotal robes, with a golden cross suspended from his neck, and was escorted to the desk by Senator Dickinson and the Hon. Washington Hunt of New York. In a moment the vast multitude was hushed into silence.— *New York Herald.*

WASHINGTON, Sunday, Dec. 12, 1847.
BISHOP HUGHES.

We have had a cold Nor'easter prevailing to day, and on any ordinary occasion, in such weather, the attendance at divine service in the capital, would have been remarkably deficient. But the promulgation that Bishop Hughes was to preach to day, in the Hall of the House, attracted a full and populous congregation on the floor below and in the galleries above, so that for an hour a long procession of all sorts of new and old umbrellas might have been noticed, moving down the avenue and up to the capital. Mr. Adams was in his place. He is always there.

The Bishop preached from the 20th chapter of Matthew, beginning at the 20th verse, "There came to him," &c.

It was a great sermon, and we shall send you a good report of it to-night; and every body ought to read it.

—*Id.*

THE GREAT CHAMPION OF THE FAITH.

The distinguished Bishop of New York, Dr Hughes, has been at Washington, where he was received with those marks of distinction and regard to which his position entitles him. The *Tribune's* correspondent remarks:—'As there is no chaplain yet elected, a number of gentlemen who have never heard, but desire to hear him, have signed an invitation to the Bishop to preach in the Capital on Sunday next. John Quincy Adams heads the list. It is signed by the leading members of both Houses. Among them are Senators Clayton, Crittenden, Corwin, Davis, Hannegan, Calhoun, &c.'

A later account says:—'The day has been one continuous rain, and borne a dull and gloomy aspect. But the unpropitious weather has been impotent to prevent the full crowding of the Hall of the House of Representatives to hear Bishop Hughes. Pennsylvania-avenue was thronged during the morning with vehicles and pedestrian passengers, wending their way to the Capital; and long before the hour appointed for the commencement of services the vast Hall was densely filled, floor galleries and lobbies, with an expectant multitude. I will not undertake an impossibility—and refrain from even an attempt to convey an adequate idea of the merits of the production. It requires no other encomium than its parentage. It was worthy of one of the most eminent divines of this or any country, and it is a source of infinite satisfaction to know that it will be published *verbatim*.

From the Weekly Catholic Instructor.

ON THE NAME AND SIGN OF A CHRISTIAN.

Q. What is the virtue or effects of the sign of the cross?

A. It repels devils, dissipates temptations, and attracts the divine benediction. To explain: the sign of the cross, 1st, puts the devils to flight; it is the standard of Him who conquered them, 'the Lion of the tribe of Judah has overcome.'—(Apoc. v.) By this sign the Apostles have worked wonders against the wicked. (Acts) It was by it that St. Anthony repelled those infernal hosts who came to disturb him at his meditations. Julian the apostate having gone to a pagan temple to have the gods consulted on the results of a certain event, the devils, invoked by the officiant, appeared on the instant;—but the sight so terrified this impious emperor, that forgetting for a moment that he had abjured Christianity, he formed—as used to do, the all-saving sign of the cross, and immediately the infernal troop disappeared.

2. *The sign of the cross dissipates temptations.* These are commonly the effects of the devil's suggestions, and should naturally be put to flight by the same means as their infernal authors, as has often happened.

3. *The sign of the cross attracts the divine benediction.* Remark, that every blessing of the Church is conferred with the sign of the cross. When she baptises, when she absolves, when she communicates, confirms, anoints her children, it is with the sign of the cross; when she blesses water, churches, altars, chalices, persons, &c., she still employs this salutary sign, knowing that as it recalls to the Father the merits and death of His divine Son, and as both these adorable persons with their eternal love, the Holy Ghost are thereupon invoked, it is a most powerful means of attracting upon us the happy fruits of grace and benediction.

Such are some of the effects of this holy sign. We should form it often upon ourselves, but always, as we before said, with respect and devotion. The primitive christians, Tertullian says, made it at going out and coming in, in lighting a candle, &c.; no wonder they did so, with the memory of its wonderful appearance in the heavens to the emperor Constantine, the victory he achieved by making it his standard, and his consequent conversion to Christianity. If we do not bless ourselves so often, at least we ought on awakening, and going to rest; before and after prayer, previous to our meals and principal actions, as well as when we have finished them; and also when we are troubled or tempted to offend God.

1st. We should make this sign on awakening, for how can we better commence the day, when our soul goes forth from a state of insensibility, and we receive in the new day, a new proof of God's goodness, as well as a new opportunity of serving Him. It is of the utmost importance, that the first action and first thought should be of God, for it is an almost invariable rule, that whatsoever has the beginning of the day will have the progress and the end.

2nd. We should make the sign of the cross on going to rest too, for we are then as it were setting out for another world, and approaching the region of death, sleep being its image.—We may die like many others during the night; it is at least certain that we are then surrounded by many enemies, and exposed to immense dangers, how necessary then to sign ourselves, eye and our bed, as was the custom of some of the saints with the holy cross, beseeching the Father, Son and Holy Ghost, to keep far from our pillow, that 'dovouring lion who unceasingly goes about seeking whom to devour.'