

The Right Rev. Dr. Brown, the venerable and venerated Bishop of Elphin, and fifty-three of his patriotic Clergy, having, by appointment, assembled at Strokestown, devoted the week commencing the 1th, and ending the 9th of September, to the holy exercises of a Spiritual Retreat, conducted by the Very Rev. Dr. Haly, the truly pious and eloquent Rector of Clongoweswood College. On Monday and Tuesday following, his Lordship, attended by many of the Clergy, administered the Sacrament of Confirmation to 535 persons in the new magnificent church of Kiltrustan, situate about two miles northeast of Strokestown. This grand temple is 110 feet long, 60 feet broad, and 35 feet high; its style of architecture, Gothic, between the nave and the aisles there are two rows of beautiful cut stone pillars connected at top by acute arches, which support the centre roof over the nave. There is besides a roof over each aisle. At one end of this spacious building stands the grand altar in the sanctuary, equidistant from both sides, with a small chapel to the right, and another to the left, all lighted by two grand Gothic windows of stained glass. There are besides distributed all over the building eleven Gothic windows of very large dimensions, and two entrance doors at the extreme end opposite the sanctuary. This august temple (with the exception of the Tuam cathedral) is the largest church in Connaught, and was erected through the superhuman efforts of the much-respected Parish Priest of Strokestown and Kiltrustan, the Very Rev. Dr. McDermott, Vicar General of the Diocese, whose indefatigable exertions (in these years of famine and pestilence) in raising to the honor and glory of God so noble an edifice, are only equalled by his exemplary piety and untiring zeal in behalf of his suffering poor flock. After making the great sacrifice he has already made, it will be impossible for him to complete this splendid monument of religion, if not assisted by the wealthy and charitable, particularly in a parish where (like its neighbour, Kiltglass) destitution prevails to so alarming an amount. Previously to the administration of the Sacrament, the holy and eloquent Prelate addressed the numerous assembly in his usual impressive manner, explaining in that happy style so peculiarly his own the dispositions necessary to the worthy reception of Confirmation. Upon the termination of the duties of each day, his Lordship and Clergy were splendidly entertained at the hospitable home of the excellent Parish Priest in Strokestown. Thus, to the edification of the Clergy and laity, terminated these apostolic labours of this exemplary and distinguished Ecclesiastic.—*Freeman's Journal.*

The Cross;

HA LIFAX, SATURDAY, OCT. 21.

ASSOCIATION FOR THE PROPGATION OF THE FAITH.

A numerously attended meeting of this praiseworthy Institution was held in St Mary's Vestry on Sunday last, immediately after Vespers.—Very Rev. Mr. Connolly in the Chair, supported by the Rev. Mr. Hanson, and Rev. Mr. D. O'Connor.

The Chairman congratulated the Members on the full and respectable attendance there present; and on the success which had crowned their laudable efforts, since the establishment of this branch of the parent Association amongst them. No object could be more holy—no work more calculated to draw down on them the blessing of God, than that in which they were engaged.—From the Annals recently received, and which would be distributed before the close of the meeting, they would see the progress the Faith had made, and the success which had attended the arduous labours of the Missionary in every country. To this success they might humbly hope, they had contributed; and it was a source of much gratification to witness such zeal manifest for the promotion of God's honor, and the salvation of our fellow creatures.

The roll was then called over, and the munificent sum of fifty two pounds and upwards, handed in by the Collectors. "This is really very gratifying; and when we consider the extreme depression of the times, the dearth of employment for the poor and labouring class, and that this sum is made up chiefly from weekly half-pence of said class, it says much for the spirit of religion and piety that exists among the people.

The following is the list of Collectors and the respective sums paid in by them; on reference to

which, it will be perceived, that in this, as in every other good work, the Ladies are foremost, and deserve our special thanks. We trust they will not weary in well-doing, and that the blessings of Heaven will continue to attend their pious and zealous labours.

Mrs. E. Butler.	0 8 4
Miss Maria Barber.	0 13 0
" Brennan,	0 15 10
" Johanna Butler.	0 13 10
Mrs Eliza Burke.	2 3 1
Miss Mary Barton.	0 8 0
" Cochran,	0 10 0
" M. Connor.	0 14 4
Mrs. W. Dillon,	0 17 9
Miss Desfreytus.	0 11 10
" Downey,	1 2 0
" M. J. Davison.	1 1 11
" Ellen Delany,	0 2 6
Mrs Shortell,	0 10 0
Miss Bridget Finn,	0 5 0
" E. Gleeson,	0 9 0
" Gilfoyle,	0 2 2
" Heffernan,	1 7 6
" Holden,	0 13 3
" Margaret Hogan,	0 4 4
Master John Hogan,	0 2 6
Miss Margaret Kelly,	1 11 3
Master Wm. Lanigan,	0 13 9
Miss Ellen Lunn,	0 17 9
Mrs Lonergan,	5 3 9
Miss Loughnan,	0 10 0
Mrs Lanigan,	0 14 1
Miss McSweeney,	10 10 1
Miss Mooney,	0 14 7
Miss M. Mooney,	0 10 0
Mrs. Elizabeth Morrissey,	0 16 7
Miss Margaret McAuliff,	0 15 0
" Margaret Murphy,	0 15 0
" Mary Molloy,	0 11 5
" Ellen Mahon,	1 3 6
" Mary Ann Purcell,	0 18 9
Master James Payne,	0 13 9
Miss Power,	0 7 0
" Bridget Power,	0 6 3
Master Richd. Power,	0 3 1
Miss E Pitts,	0 8 0
Master W. Quinn,	0 9 9
" C. Riley,	0 3 9
" Mathew Ryan,	0 2 11
Miss Sarah H. Shea,	0 7 6
Rt. Pav. Dr. Walsh,	1 5 0
Mr. Wall,	2 17 0
Miss Bridget Walsh,	0 13 7
Miss Johanna Walsh,	0 17 1
" O'Dell,	3 2 6
" O'Neil,	0 11 0

Collected at Dartmouth.

Miss Rosé Farrell,	0 10 7
" Mary Skerry,	0 7 6
" Bridget Farrell,	0 11 6

BISHOP HUGHES IN NEWARK.—The Newark Advertiser says that Bishop Hughes officiated on Sunday morning at the confirmation of upwards of 200 persons, mostly children, at St John's Church, in Mulberry street. He again presided at the regular service of the church at half past ten o'clock, and discoursed from the text "seek ye first the kingdom of God and his justice, and all these things shall be added unto you." The ceremony of laying the corner stone of the Roman Catholic Church, commenced at the corner of Ninth and Washington streets, was performed at half-past four o'clock in the afternoon, in the presence of an immense concourse of all denominations, who crowded the enclosures and covered the walls and piles of the building materials which lay scattered about the ground. The ceremony of laying the stone was performed by the Bishop, in full canonicals with mitre and crozier, assisted by five priests; after which he retired to the spot intended for the altar, which was designated by a cross, and briefly addressed the assembly, chiefly in explanation of the origin, purposes and influence of a church, or temple of God.

DEATH OF OUR CHARGE D'AFFAIRES AT ROME.—Extract from a letter, dated Rome, 28th August: "I write this in great distress, at the sudden death of Hon. J. L. Martin, Charge d'Affaires. He was taken of a fever, but died suddenly, we think of apoplexy, on Saturday, 26th inst, at half past ten. As I have been much with him, and being the only American with whom he had any intimacy, I feel it very much. I have written to Mr. Buchanan, the particulars. He is to be buried this afternoon."—*N. Y. Tribune.*

PARKERISM.

The most pernicious influence at work in Boston is Parkerism. Theodore Parker, eight or ten years ago, was a Unitarian minister at Roxbury, in respectable standing in that denomination, and admired for his original genius and fervid eloquence. At an ordination of a clergyman in South Boston he preached a sermon which so outraged the feelings of the audience, by its skeptical and infidel sentiments, that several ministers of different denominations united in a formal, public protest against the discourse; and he has since been repudiated by his own denomination. For several years he has been preaching in the Melodeon, in Washington street, to large audiences, composed mostly of the youth of the city and vicinity. His doctrine is a Neology, partly his own and partly of German origin. The leading idea is, that every man has in himself the source of religion, Christ was but a man, who happened to be more wise and holy than the men of his age; and he is to be obeyed no further than his opinions agree with one's own sentiments. His miracles had no existence but in the wonder-working imaginations of those who have written his story. The Bible is a book containing many good things; but the wheat must be sifted from the chaff. Mr. Parker's labor is to do this sifting for the public. He holds to worship, and often, it is said, offers up to God a most fervent prayer. He goes for a high morality, honesty, temperance, chastity, benevolence. He preaches against national vices, covetousness, war, slavery. He decries the Sabbath, the Church, the ministry, the ordinances as divinely authorized institutions. His learning, eloquence, and wit, give him great influence over the minds of young people; and he has succeeded in undermining the confidences of thousands in Christianity as a revelation from God. Skeptical sentiments are boldly avowed by multitudes of young men and women—they forsake the churches, where their parents worship, and devote the Sabbath to recreations—riding into the country, reading light literature, visiting, card playing, &c. Speak to them on the subject of religion, and they will tell you, they don't believe the Bible. Ask them why they reject the Scriptures? and they are ready with some apparent contradictions of Scripture; or some allusion to the wars of the Jewish kings; or the diabolical possessions recorded in the Gospel; or the contentions of the Apostles; or the misconduct of some of the patriarchs; and so they shake off all compunction for their irreligion and transgressions of the law of God, and the precepts of Christ. The atonement, the necessity of regeneration, the day of judgement, the eternal punishment of the wicked, are all regarded as obsolete fables. Such is Parkerism.—The infection is spreading. Twopenny papers in Boston are circulating these sentiments in city and country.—*Christian Advocate.*

PROTESTANTISM.—"You go into one church, and you hear Calvinistic doctrines preached in their extreme severity. You go into another, and free will and moral power are equally clearly advocated. You go into a third, and you are told that the Articles were drawn up with the design of retaining Roman Catholics within our Church; and that, therefore, certain Roman tendencies are obviously venial, if not praiseworthy. Now these three churches are all in the same diocese. What does the bishop, then?—Just as human nature will prompt any man to act—that is, according to his own secret tendencies. If he be a Calvinist, he trounces the Arminian; if he be an Arminian, he trounces the Calvinist; and if he be a Tractarian, he trounces the other two. But where is uniformity all this time? Why is a Calvinistic spirit to rule over one diocese, an Arminian spirit over a second, a Tractarian spirit over a third; and a lukewarm-do-nothing, care-nothing, feel-nothing spirit over a fourth? Can any human calculation reckon up the evil springing from this one source alone—evil which withers doctrinal truth, and so paralyzes spiritual life and action?"—*Church and State Gazette.*

The Rev. Thaddeus O'Malley was arrested upon a warrant from the Lord Lieutenant for "open and advised speaking and writing," but the friendly offices of Archbishop Murray at the castle led to his discharge; after being in custody for two hours. A warrant was out against the Rev. Mr. Mehan, of St. Michael's and John's Chapel, but it was suspended through the same influence.

CONSECRATION OF THE RIGHT REV DR. HENDREN, VICAR-APOSTOLIC OF THE WESTERN DISTRICT.

(From the Bristol Gazette, Protestant Paper)

This interesting, to many novel, and to all solemn ceremonial, took place at the Church of the Blessed Virgin, on the Quay, on Sunday last, when the Right Rev. Joseph William Hendren, D.D., Bishop of Utopolis, and Vicar-Apostolic of the Western District, was elected to the Episcopate of that district, vacant by the translation of the Right Rev. Dr. Ullathorne to the See of the Midland Province.

The hour at which the solemn rite was to commence was announced for eleven o'clock, but it was full half past before the side door to the left of the altar was thrown open, and the procession, headed by boys bearing lighted tapers, passed round the chapel. Besides the local Clergy, there were numerous Priests from Taunton, Downside, Prior-park, Bath, &c., and no less than four Bishops robed in Rochets, amices, stoles, and copes, and wearing their mitres, viz., the Right Rev. Drs. Wiseman, Ullathorne, Briggs, and Wareing; besides the Bishop elect. The gorgeous dresses of the Ecclesiastics, the jewelled mitres, the gemmed crozier, the alto lighted up by numerous tapers, and decked with choice flowers, arrested the attention of many a Protestant among the congregation, which was most numerous and respectable.

Having paced round the chapel, the Bishops, with their Deacons, Sub-Deacons, and other attendants assembled before the altar. The Senior Assistant Prelate was Dr. Briggs, the consecrating Prelate Dr. Ullathorne, and the Assisting-Priest the Rev. P. O'Farrell.

All being seated, Dr. WISEMAN advanced to the front of the altar, and proceeded to deliver an address, of upwards of an hour's duration. The doctor is a portly man, with a loud and somewhat monotonous voice. "We give from memory a brief and rough outline of his eloquent discourse. He chose for his text the passage in St. John, "My kingdom is not of this world." Strange, he said, and to many, inconsistent, must such a declaration seem, coming from the lips of One, of whom it had been prophetically sung, ages and ages before, that the nations should be given unto Him, and the uttermost parts of the earth as his possession. Yet to the reflecting mind the meaning was clear and obvious. In speaking of his kingdom Christ evidently intended to designate his Church; that Church which founded by Himself, and confided to his Apostles, had been continued to the present day in the persons, and through the offices of the one, only true and Holy Catholic Church. That Church which was in the world yet not of the world; which mingled with, and yet kept distant from the Governments and institutions of the earth; which, abjuring temporal sovereignty, had yet since the days of Peter, exercised a spiritual supremacy. As a magnificent vessel floated on the bosom of the treacherous deep, yet in no way attached to it, but anchored far beneath its surface, and moved only by the breath of heaven, so the Church of Christ rode upon the stormy billows, or rested on the serene waters of this troubled or peaceful world. At times to the eye of man, the ark might appear in danger of being submerged by the frantic waters, which raged and heaved around it, yet it had ever come safely into harbour, braving within it the zealous Martyrs and Missionaries of the Faith. Those Missionaries and Martyrs had penetrated to the remotest regions of the earth. On an island untrud by the foot of civilised man, little more than a mere coral reef in the midst of the ocean, inhabited only by the fiercest savages, and where it was death to name even the name of Christ, there arrived a ship, from the sides of which leaped no armed warriors to subjugate the natives, but the poor Missionary clad only in his black garments, with the cross upon his breast, who, by signs and gesture invited the wild inhabitants to embrace the true Faith. "Death was often the lot of such; but the missionary gloried in being the first to storm the breach of idolatry; in being the forlorn hope over whom his equally resolute followers might pass, conquering and to conquer. The Reverend Prelate having dwelt upon the courage, the constancy, and the self-denial of the Martyrs and Missionaries of the Catholic Faith, as affording evidence that it was the true Faith, proceeded to point out as additional testimony to the same fact, the universality of the Church. Not only was the Catholic Church, in all its entirety and oneness, met with in the remote island, the savage continent,