

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 Praescrip. xii.

"There is one God, and one Church, and one Chair founded by the voice of the Lord vpon Peter. That any other Altar be erected, or any other Priesthood established, besides that one Altar, and one Priesthood, is impossible. Whosoever gathers elsewhere, scatters. 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 Jerusol. Cat. xi. 1.

Calendar.

- SEPTEMBER 2—Sunday XIV after Pent 1st Sept office of the Sunday com of St Stephen C Simp this year
- " 3—Monday—St John Nepomucene M d 17th May.
- " 4—Tuesday—St Rose of Viterbo V doub.
- " 5—Wednesday—Saint Laurence Justinian B C sem.
- " 6—Thursday—St John I P M doub 27th May sups.
- " 7—Friday—St Urban I P M doub 28th May sup.
- " 8—Saturday—Nat of B V M 2 cl with Oct com S Adrianus.

ROME.

A grand feast has been given at the Basilick of St. John Lateran to the Commander-in-Chief and superior officers of the French army, at which General Oudinot proposed the following toast:—"To the health of the Holy Father. May the generous sentiments of our venerable Pontiff meet with no impediment. May he be for many years surrounded by the love of his subjects, as he is to day by our respect and devotion." A funeral ceremony, with all due pomp and solemnity, to the memory of the French soldiers who fell in the late campaign, was celebrated at the church of St. Louis des Francais on the morning of the 24th ult. Rome was perfectly tranquil, and the conduct of the French officers and soldiers was exemplary. The cafes were crowded by Romans and French indiscriminately, and that alienation which appeared at first is now gradually wearing away. The conduct of the French army since its arrival in Rome is described as admirable. The men are mild and conciliating, and the officers treat all classes of citizens with courtesy and respect.

DEATH OF CHARLES ALBERT AT OPORTO.—On July 28th the ex-King of Sardinia, Charles Albert, ceased to exist, shortly after three o'clock, p. m. The increasing state of debility in which he had remained for some days previously convinced his anxious attendants that the unhappy event was fast approaching. His private chaplain administered to him the sacred "Viaticum," and the Bishop of this Diocese, who had been incessant in his anxious inquiries regarding the state of his late Majesty, called upon him a few days previous to his demise, and gave him personally the Divine absolution. The death of this ill-fated Prince caused universal regret throughout the city, and the authorities suspended all public amusements in consequence thereof. All public departments were to be closed for three days. The bells of the city were kept constantly tolling. The sentries on guard throughout the different stations had their arms reversed, and the guns of the batteries were fired every fifteen minutes.

The Roman Journal of the 26th ult. publishes the following letter, addressed by the Sultan Abdul Medjed to Padre Arsenio, Superior of the Armenian Monks:—"We have been apprised that the Armenian Catholic Monks of the Order of

Anthony, established at Rome, near the Vatican, and esteemed for a length of time amongst the most faithful subjects of our empire, are using every effort in their power to procure their co-religionists, our subjects, the advantages of education and morality, the foundation of wisdom and happiness. We have spontaneously sent to the said monastery the portrait of our person, our Imperial cypher, and our Imperial standard, to give them a proof of our satisfaction and of our special protection."

BLACKBROOKE, NEAR ST. HELEN'S, LAN-CASHIRE.—Mr. John Smith, a member of this congregation, has lately bestowed a handsome present on the church. He has legally conveyed to the Bishop of the district twelve acres and a half of land in Sutton, near the St. Helen's junction, for a church and monastery to be built there, and an additional acre or more with dwellings thereon for the support of a school. The whole will be built at his sole expense, and alter his own design. The first stone of the new church was laid on Thursday last, the Festival of St. Anne the patron Saint. The Right Rev. Bishop Brown, assisted by the Clergy of the neighbourhood, performed the usual ceremonies. The church will be built of red stone, and will have a chancel and chantry chapel, nave and aisles, tower and spire. The total length will be a hundred and eight feet, and the height to the top of the spire a hundred feet. The tower will be furnished with a four-faced clock and a peal of six bells. The monastery will be inhabited by the Passionist Monks, who will have the care of the new mission of Sutton. The mass of building being close to the Liverpool and Manchester Railway, will be a conspicuous object to travellers on that line. Mr. Smith is hereby giving a wonderful example of liberality. His persevering industry having been blessed with success, he is desirous to dedicate this church, about one-fourth of his property to the Giver of all good gifts.—*Tablet*.

EAST HENDRED, BERKS.—ST. JOHN BAPTIST'S AND ST. AMAND'S.—The Sacrament of Confirmation was administered in the above chapel on Sunday last (the 29th ult.) by our respected Bishop, the Right Rev. Dr. Wiseman, to thirty-six persons, eleven being converts, to our holy Faith, several others being prevented by different causes from partaking of this holy sacrament. His Lordship delivered an exhortation, before administering the sacred rite, to a crowded congregation, comprising many of our dissenting brethren. This old and venerable chapel, whose portly walls attest its antiquity, having been erected several centuries previous to the Reformation as it is termed, and being one of the few that have been preserved from the sad fate that befell so many of those noble and magnificent temples in which this beautiful island once abounded, was profusely adorned with evergreens, the altar with numerous and various flowers that are in bloom at this delightful season, the greater portion being the offerings of members of the congregation, who joyfully contributed the best their humble cottage gardens would produce for the beautifying God's altar and the reception of the Holy Ghost.—*Idem*.

RUNCORN MISSION, CHESHIRE.—On Tuesday evening, the 24th ult., the Spiritual Retreat, which was commenced on the 12th by the Rev. Father Gaudentius, of the Order of Passionists, was closed with the solemn ceremony of the Papal Blessing. There is every reason to anticipate a most favourable result

from it. The fruits of it have, indeed, already appeared in the altered demeanour of the Catholics themselves, in the reconciliation it has effected; in the desire manifested to fulfil the duties the Church ordains. The numerous Protestants of every denomination who attended during the Retreat have been induced to think differently of the religion they were accustomed so habitually to revile. Twelve have already placed themselves under instruction, and several have expressed a wish to read Catholic books. The sermons, lectures, and meditations abounded with instruction of the most practical nature, and there is every reason to believe that the general effect upon the minds of all who witnessed the various solemnities—such as the public renewal of the Baptismal Vows; the reception of the Holy Eucharist; the solemn Benediction of the Most Holy Sacrament, &c., and had the happiness of listening to the moving addresses of the Sainly Passionist—arrayed as he was in the austere habit of his Order, and standing by the side of the sign of Redemption—was a deep feeling of respect and veneration for our Holy Faith. Runcorn, so long remarkable for its anti-Catholic ideas; the seat of Methodism of the most sanctimonious type; the stronghold of the No-Popery pharisaical ideas of the Low Church, with a sprinkling of the supporters of High Church principles, and an abundance of the representatives of the principle of private interpretation of every possible shade—had an opportunity afforded it of witnessing during the Retreat what Catholicism really is, and of comparing what it was accustomed to hear with what it has now heard, and, with God's blessing, the most favourable anticipations may be entertained. Three years ago a hayloft was the only place to be found wherein to offer the Holy Sacrifice. It was the Bethlem of the Catholics of the place. To it they flocked to adore Him before whom the Magi prostrated themselves when offering their gifts. And, without stating more particularly the success, the mission has had to engage in, the contradictions from false friends it has had to encounter, the want of needful and timely support, and other causes which held it back—it managed, with God's help, to keep its ground for the three or four years previous to this period. In July, 1846, the hayloft gave place to a handsome little church, the site of which is the gift of a gentleman now deceased, upon whom may God have mercy. The Lancashire Mission Fund, which was established for such purposes by the zeal of the Venerable Bishop, Dr. Brown, and his no less zealous Coadjutor, Dr. Sharples, furnished the cost of the building. It has now its organ-loft (recently erected), ready for the reception of an organ, when those who love harmony shall testify their love by their contributions. Its little chancel is being decorated by Mr. Drunkwater, a young and rising, and, as yet, Protestant artist of this town. Already are its Confraternities beginning to appear. During the Retreat, about forty-six were invested with the red Scapular of the Passion, and some were enrolled in the Sodality of the Sacred Heart of Jesus. Previous to it, the Archconfraternity, in Paris, of the Immaculate Heart of Mary for the Conversion of Sinners, had taken Runcorn under its protection of its affiliated daughter; and it is hoped that the members will become numerous as the mission improves. Without giving way to sanguine hopes, we may say with an humble confidence that God has done much more for the Runcorn Mission at other times, but more especially during the recent Retreat. And we implore the Divine Blessing upon the efforts of his servant, Father Gaudentius; that he may be as successful elsewhere as he has been here.—*Idem*.

FATHER MATHEW preached at Charlestown, Mass., a few days ago, chiefly from the words "Remember now thy Creator in the days of thy youth," the sermon being intended principally for young men. He afterwards administered the pledge to 2000 persons.

In one of the churches in Boston an incident is reported to have taken place, which has been made the subject of much comment, in the newspapers. Among those who presented themselves to take the pledge, was the Rev. C. Stetson, a Unitarian clergyman. This gentleman, at his own request, took the pledge with the sign of the Cross, at the same time remarking to Father Mathew that he could see no impropriety in any one, professing to be a Christian, recognizing the significance of the sign of the Cross, as the emblem of man's redemption.

It is stated that about 20,000 persons have taken the pledge at his hands in Boston, since his arrival there, besides an immense number in the neighboring towns.

His visit to our country will prove, we hope, a national blessing. It certainly could not have been more opportune.—Thousands of persons have, of late, been foolishly induced to resort to the use of ardent spirits as a preventive of the prevailing epidemic, many of whom, it is feared, will, through the evil habit thus formed, become confirmed drunkards, unless speedily led to give up the dangerous indulgence.

Should these remarks apply to any of our readers, we hope they will take warning in time, remembering that intemperance slays thousands, where the Cholera does one.

The Cross;

HALIFAX, SATURDAY, SEPTEMBER 1.

M. POWER, PRINTER.

THE QUEEN'S VISIT TO IRELAND.

Victoria the First has at length broken the ice. She has condescended after twelve years to take one royal peep at the most beautiful part of her dominions, and to give 'the wild Irish' a small raree show in the midst of their dire calamities. The visit was of a curious nature, and is therefore hard to define. It was neither public nor private; not official nor semi-official. There was neither the royal pomp of the Sovereign, nor the splendour of the wealthy subject. It was neither a triumph nor an ovation; but might be justly termed a funeral procession. Nor was it a large funeral either. The procession in Dublin passed any given spot in fifteen minutes. We are not surprised. Between the myriads of the dead, and the surviving mourners, there were not enough left to form a numerous cortege. And if we take away from the fifteen minutes procession, the military, the police, the English officials, and the mercenary, worthless 'angers on' who are the curse of every country, we will have but a miserable remnant left. But we must begin at the beginning. The Queen would not come whilst O'Connell lived. He was the *de facto* Sovereign of Ireland, and that he was so is the plainest proof of British tyranny. She would not come whilst that horrid Re-eal