

## The Cross;

HALIFAX, SATURDAY, AUGUST 5.

### ARRIVAL OF THE STEAMER.

There can be no longer a doubt of a crisis in the affairs of Ireland being near at hand. Preparations are being made on all sides, by the people and the Government, and a fearful conflict seems inevitable. All hope of an amicable adjustment seems to be now abandoned by the most sanguine, and the cause of Ireland must be decided by the pike and the barrickade. Parliament has been in Session for over eight months, and it is now about to adjourn without passing a single act beneficial to Ireland. The "base, bloody, and brutal" Whigs have done nothing but enact Coercion Bills, pack Juries, and strive to stifle public opinion.

They are driven to desperation at witnessing the enthusiasm and determination of the Irish; and Lord John Russell is demanding another Coercion Bill. Two have been already enacted in twelve months, and they now require a third, to invest them with the power of imprisoning at discretion all who may come under their suspicion.

The people are united and determined—the Club organization still progresses. Twelve thousand marched in military array in Cork, and were "reviewed" by Smith O'Brien. Messrs. Meagher and Doheny addressed over fifty thousand persons on the mountain of Shevenamon. Mr. Meagher entered Waterford at 3 o'clock in the morning, having found it impossible to arrive sooner from the pressure of the immense crowd who accompanied him on his way from Shevenamon. True Bills were found against him by the County Limerick Grand Jury, but he has traversed until the next Assizes, which will not be held until March 1849. His reception in Limerick was most enthusiastic—he addressed the people from the hotel, nearly in front of the Judge's lodgings.

The Rev. Mr. Byrne, C. C., was arrested in Carrick-on-Suir, but immediately rescued by the people. The correspondent of a London paper describes the circumstances:

"CARRICK-ON-SUIR.—On Monday three of the Club leaders were arrested, and the chief of the police intimated to the Rev. Mr. Byrne, R. C. C., that he might consider himself under arrest; but the Rev. Mr. Byrne is reported to have told him to seize him if he thought proper, which, it is said, the chief refused. The news of the arrest of the Club presidents spread through the town like wildfire—every horse in Carrick was dragged out, and sent off for reinforcements of the peasantry to the slate quarries and neighbouring towns, and the driver of the car which brought the account here says that pikes and guns were to be seen in all directions hastening to the town. It is also stated that two gentlemen, Messrs. O'Donnell and Mandeville, went armed before the magistrate, and told him that the country was rising, and that if he wished to avoid a rebellion he had better liberate the prisoners, who would come forward at any time to stand their trial for any charge that might be made against them. As in twenty minutes a force would arrive in Carrick which would annihilate the garrison it was deemed prudent to comply with the request, and the prisoners were restored to their homes, and thus alone was Carrick, and perhaps Ireland, saved from bloodshed for the present. Nothing can equal the wild enthusiasm of the people here.

"Letters received in town state that the Roman Catholic Clergyman (the Rev. P. Byrne) was arrested at Carrick-on-Suir, in the county of Waterford, on a charge of sedition, and lodged in the Bridewell of that town; the populace, however, rose, broke open the prison doors, and succeeded in effecting the rescue of the prisoner. Other accounts say that, determined not to do the thing by halves, the people released all the other prisoners confined in the Bridewell."

Notwithstanding the efforts of the Government the *Nation* and *Irish Felon* continue to be circulated more extensively than ever. Several persons were arrested in Dublin on charges of vending the *Irish Felon*.

Messrs. Vivian, Bourke, and O'Brien were arrested in Cork on charges of sedition. A report of the arrest of Dr. Cane having been circulated in Kilkenny, the people assembled and immediately erected two immense barricades.

The Bills against Messrs. McGee and Hollywood were ignored by the County Wicklow Grand Jury, composed of 23 Conservative gentlemen.

The Irish League has had another immense meeting in Dublin. A deputation from Kilkenny composed of the Mayor and several of the Corporation attended, and the names of 1,700 members from that patriotic city were given in. Mr. S. O'Brien was present, and received with great enthusiasm. A monster meeting had been held in Drogheda, at which he also attended.

The patriotic Bishop of Derry, Dr. Maginn, and all his clergy, have given in their adhesion to the Irish League.

### ST. PATRICK'S CHURCH.

Collected by Pierce Ryan and William Walsh, on account of St. Patrick's Church, for June, 1848:

Mrs Dorothy Coady	£0 0 7½
Mrs. Lyons	0 1 3
Mrs. Morley	0 1 3
Maurice Flemming	0 1 3
Patrick Connors	0 0 7½
Patrick Coleman	0 1 3
Michael Morrissey	0 0 7½
Thomas Magee	0 0 7½
Daniel Hogan	0 1 3
Capt. Cahoon	0 1 3
William Purney	0 1 3
Jeremiah Lyons	0 0 7½
Patrick Holden	0 1 3
Michael Bulger	0 0 7½
Timothy Dunn	0 1 3
John Wallard	0 1 3
	£0 16 3

### THE BISHOP.

On Sunday, his Lordship confirmed a number of persons at Amherst. Early Masses were celebrated by the Vicar General and Rev. Mr. Lyons; and at ten o'clock Pontifical Mass was offered by His Lordship. The new Church, which is about a mile distant from the village, was filled in every part, and numbers remained outside, unable to find admittance.—More than two-thirds of those present were Protestants. The Bishop preached for an hour and a half, and a most profound impression seemed to be made on our dissenting brethren.

We believe this is the first time within the memory of any one, in which the Holy Sacrifice has been offered at Amherst.

### LETTERS OF THE BISHOP OF N. YORK.

We will resume on next week, the insertion of the admirable Letters of this distinguished Prelate in reply to Kirwan.

### THE BISHOPS AND THE IRISH LEAGUE.

We are authorised by the Right Rev. Dr. Browne, Bishop of Elphin, to contradict the statement that the republication of the Episcopal resolutions was agreed to by the Prelates assembled at Maynooth on the 28th of June. The list given of the Bishops present is inaccurate: and no such resolution as that referred to was proposed even, much less adopted.—*Tablet*.

### CONVERSIONS.

The Hon. Miss Methuen, daughter of Lord Methuen, was received into the Church a few days ago, and made her first Communion on last Sunday.—*Tablet*.

Mr. W. Palgrave, son of Sir Francis Palgrave, has been lately received into the Catholic church. He was educated at Oxford. Mr. Palgrave is at present in India, whence the news of his conversion has reached England.—*Id.*

SYDNEY—N. S. WALES.—The Sydney papers state that in February last much excitement prevailed in that colony, in consequence of the conversion to the Catholic Faith, of two Anglican Ministers, the Rev. Robert Knox Sconce, B.A., and of St. Andrews, Sydney, and the Rev. Mr. Makinson. The wife of Mr. Sconce had also received into the Church.

FUNERAL CEREMONY.—On Thursday the funeral procession of the victims of the insurrection of the 23d of June passed off without the slightest accident of any kind. At a great altar, erected on the place de la Concorde, the Bishop of Orleans, assisted by four other Bishops, celebrated High Mass for the dead, after which the procession was formed, and proceeded by the Rue de la Republique (formerly Rue Royale) to the Church of the Madeleine, where the service was concluded. General Cavaignac, with the other members of the Government, accompanied by nearly all the members of the National Assembly, walked as mourners, and a few of the relatives of the victims accompanied them. The procession was guarded by a vast number of troops, under the command of General Perrot and General Changarnier. The crowds in the streets separated quietly as soon as the procession was over.

### PROCESSION OF CORPUS CHRISTI, ST. ANDREW'S.

Our readers will, we are certain, be exceedingly edified by the following interesting account of the recent Procession at St. Andrew's, and we beg to express our thanks to *Spectator* for his valuable communication.

To the Editors of the Cross.

Gentlemen,—

Your numerous readers will, I doubt not, be gratified to know that the great festival of Corpus Christi, 22nd ult., has been celebrated this year with a solemn Procession at St. Andrews, in the County of Syney.

By giving insertion in the columns of your excellent paper, to the following hasty description of the celebration of that most joyful day, you will confer a favour upon one who, besides being much attached to the interests of your paper, deems himself happy in having thus an opportunity of publicly attesting to the piety and religious demeanour of the great majority of the numerous Catholic population of this County.

In giving publicity to the religious proceedings of the day referred to, as celebrated among us, the edification of our brethren in faith is our sole object. While cautioned by the heavenly maxims of our holy religion to guard against all things savouring in the least of self-praise or vain-glory, we are, nevertheless, told, as we read in the v. chapter of St. Matthew, 16v. "So let your light shine before all men, that they may see your good works and glorify your Father who is in heaven."

It is a fact well known to the most of your readers, that the pious practice of commemorating with a Procession of the Consecrated Host, on Thursday after Trinity Sunday, the Institution of the Eucharistic Sacrifice, is universal in the Catholic Church.

Although in countries inhabited by people of different religious persuasions, this solemn manifestation of belief in the great Catholic dogma of the Real Presence of Our Lord in the Eucharist, is for obvious reasons omitted. Yet there is a natural tendency in the Catholic heart, to manifest before the world, the firmness of his faith in this grand mystery of love. In fact if a David, moved by the Spirit of God, danced for joy before the Ark of the Covenant, who can adequately describe the feelings of joy without alloy, the sincere believer experiences at the enrapturing sight of the Sacred Host borne in triumph, as it is he reveres the God of all Glory, veiled under the sacramental species. Hence also arises the truly Catholic conviction, that the gifts of God are most appropriately used, when made to contribute either to the decorum of his house, or the becoming grandeur of his sacred worship. Corpus Christi is on this account a day of peculiar magnificence in Catholic Countries; yet the spirit of the world is diametrically opposed to these views of our subject. The holy Monarch of Israel was ridiculed and despised when seen giving in the manner referred to, a manifestation of the joy of his heart in presence of the Ark of the Covenant. We fear there are more than one Michel in our day who in imitation of her of old, despise and ridicule as foolish and superstitious, the sacred rites now spoken of. A Magdalen was blamed for manifesting her love of the Redeemer by pouring precious ointment upon his divine head, and methinks, the assertion is not too bold, that the accusers of Magdalen are not without followers among the many Mammon seekers of this utilitarian age.

While deeply impressed with the sentiments of the Royal Bard of Juda, "I have loved O Lord the beauty of thy house and the place where thy glory dwelleth," our friends at a distance will be glad to learn that the preparations made for the due celebration of the great Festival of Love were in every respect most creditable to all concerned. Under the able and very tasteful superintendance of Mr. John Macdonald, Teacher of the Grammar School, St. Andrew's, a canopy of an elegant form and exquisite manufacture was constructed. Five large and splendid banners with appropriate mottoes and devices were also prepared. The flowery decorations of the banners showed refined taste and more than ordinary patience on the part of the persons by whom they had been executed.

While these and sundry other preparations were being made, the programme of the Procession read and explained by our Pastor to a crowded congregation on the Sunday previous to the Feast, the morn of the 22nd came upon us but in a mood seemingly to blast, and sorely disappoint, the fond expectations of thousands. The sky

candles were lighted, and in about ten minutes the procession moved from the sacristy through the sanctuary in the following order:—First, a vergier in cloak and ermine collar, with gilt wand, then a little child in white, carrying a small gilt cross; followed by twelve children, from four to eight years old, in white, walking two and two, with garlands of roses between each couple. Twelve young girls, in white, with long white veils, bearing lighted tapers, came next; they were succeeded by several young women, members of the Guild, dressed in white gowns, blue cloak with crimson trimmings, and white veils; they carried lighted candles in their hands. Twelve other young women followed, clothed in white, with long white Milanese veils, and lighted candles. In connection with the above four groups of the procession were eight banners four silk ones, of different colours, embroidered with various devices and emblems, borne by four young women in white, with veils; four large banners, elaborately enriched and painted, were carried by four young men in cassocks and surplices, each accompanied by an attendant and two tassel bearers; some in scarlet cassocks some in white cloaks with scarlet trimmings.—The ecclesiastical part of the procession was led on by a cross-bearer in alb and dalmatic, accompanied on either side by acolythes in scarlet cassocks and surplices, with richly decorated candlesticks and lights; eight children, in cassocks and surplices, followed bearing lighted torches, headed by a director in scarlet cassock and surplice. Then came the eighteen choristers in cassocks and surplices, with their two cantors in rich flowing capes; after whom walked two persons wearing cloth of gold capes, and the Master of Ceremonies, also in a cloth of gold cape. Three children in scarlet cassocks followed next in order, bearing rose baskets filled with rose leaves, which they scattered on the ground as they walked along. Two thurifers in scarlet cassocks and surplices, preceded the canopy, filling the church with fragrant clouds of incense. The four canopy bearers, dressed in large, ample, scarlet, civic cloaks, with ermine collars and trimmings, carried the rich satin canopy, supported on four brass standards, each standard surmounted by four small silver bells. Beneath the canopy walked the officiating Priest in rich satin cope, with humeral veil of the same material, bearing in both hands the gold monstrance in which the Blessed Sacrament reposed—attended by Deacon and Sub-Deacon in dalmatic of gold cloth. Twelve young women in white, with long white veils and lighted candles, closed the procession, which moved at a slow and solemn pace—down the nave—up the north aisle—round the chancel aisles—down the south aisles—and up the nave—the choristers chanting the various hymns and psalms of the day. When the Priests with their attendants re-entered the sanctuary—the Blessed Sacrament was solemnly enthroned above the altar—beneath its rich gorgeous canopy, surrounded by a firmament of burning lights. A solemn Benediction closed the morning service. At the usual hour of evening service, half-past six, the church was filled as in the morning; the Complin portion of the Divine Office was chaunted by the choir. After which the Rev. J. Griffin ascended the pulpit, and gave a very interesting historical account of the festival [an analysis of which, as of the discourse of the Rev. I. J. Mulligan, we regret that our limits oblige us to omit]. Solemn Benediction, as in the morning, closed the evening service; again the clouds of incense filled the holy place, the sublime hymn of praise re-echoed through the sacred building; the setting sun poured in his rich golden flood of light—it looked of Heaven. Aptly might the words of the Royal Prophet then find an echo in every heart, "How lovely are Thy Tabernacles, O Lord of Hosts! my soul togeth and fainteth for the courts of the Lord."—Ps. lxxxiii.—*Corres. of Tablet*.

The *Christian Remembrancer* quotes from an Anglican publication the following, and says, this story "we know to be literally correct".—The story is of "the Bishop's lady, who is very anxious that the *Veni Creator* should be sung at her husband's ordinations; but as she has no tune which exactly suits the words, she has made it a personal obligation with the candidates to elicit a syllable in each alternate line, in order to suit the seraphine at which she presides personally in the chapel, and plays the seven verses through with a turn at the end of each.