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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. 16-19.



“ 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 Præscrip. xxii.

“ There is one God, and one Church, and one Chair founded by the voice of the Lord upon Peter. That any other Altar be erected, or a new 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 plabem.

“ 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 Jerusalem. Cat. xi. 1.

Calendar.

MAY 20—Sunday—Sunday within the Octave semid.
21—Monday—St Felix of Cantalicio C semid.
22—Tuesday—St Paschalis (Baylon C doub.
23—Wednesday—St Celestine, 1 P C doub from 7th April.
24—Thursday—Octave of the Ascension doub.
25—Friday—St Gregory VII P C doub.
26—Saturday—Vigil of Pentecost semid (Fast Day.)

THE GREAT COUNCIL OF THE ROMAN CATHOLIC BISHOPS, IN BALTIMORE

BALTIMORE, May 1, 1849.

For almost thirty years, the Bishops of the Catholic church have met every three years, in the city of Baltimore. The present Archbishop has convoked them for the fourth Sunday after Easter, being the first Sunday in May.

We are informed that matters of grave importance are to be discussed. We hope they will take into consideration the wants of the church in the United States, and legislate, not only according to the usages of the past, but in conformity with the spirit of the present times.

In order that the public may form some idea of the prelates who constitute the Council, we have, with much trouble, prepared a list of their names, places or birth, &c.

1. Right Rev. John B. Fitzpatrick, Bishop of Boston, is a native of Massachusetts, of a fine commanding appearance, highly educated and talented. This prelate is exceedingly popular with his clergy, and is famed for his goodness and hospitality.

2. Right Rev. William Tyler, Bishop of Hartford, is a native of Connecticut, and a convert to the Catholic church. He is a very pious and holy Bishop, without guile.

3. Right Rev. John McCloskey, Bishop of Albany, was born in Brooklyn, and was, until within a short time, coadjutor Bishop of this diocese. He left behind him, in New York, many warm and devoted friends, both among Clergy and laity, who remember with pleasure his many amiable qualities. Bishop McCloskey is a forcible and pleasing speaker, gentlemanly and courteous in his manners, a sound theologian, well educated, zealous in the discharge of his onerous duties, and a firm and unwavering friend.

4. Right Rev. John Timon, first Bishop of Buffalo, a native, we believe, of Pennsylvania. He is, to our mind, one of the most zealous, indefatigable, and self-sacrificing men in the Catholic church, without a particle of ambition, having heretofore refused the mitre more than once, and would now be, had he not refused to accept, Archbishop of St. Louis. He was for many years Superior of the Lazarists in this county. The amount of good done by him in Illinois, Missouri, and Indiana, is incalculable. It may be truly said, he is like the Bishop, in the early ages of the church, without wealth, or the desire of it. Buffalo is beginning to show the fruits of his zeal, piety, and self-denying sacrifices.

Right Rev. John Hughes, Bishop of this diocese, is well known to all our readers.

Right Rev. Francis Patrick Kenrick, Bishop of Philadelphia, is, in all respects, at the head of

the American church. As a theologian, he is immeasurably superior to any Bishop in the United States; his “ Dogmatic and Moral Theology” are the text books in nearly all the ecclesiastical seminaries in this country, and in very many in Europe. His “ Primacy” is the very best book written upon that subject, and is unanswerable. We perceive Dnnigan, the book publisher, advertises as nearly ready a new work of his on the “ Four Gospels,” which we are certain will add to his well-sustained reputation. Heretofore, Bishop Kenrick has been looked upon as being rather severe to his clergy; we are pleased to hear that lately he has become one of the most popular Bishops in the United States, and, instead of tyrannizing over his clergy, his acts towards them are of the most fatherly and benignant character. Long may he be spared to the American church, of which he is the brightest jewel.

Most Rev. Samuel Eccleston, Archbishop of Baltimore, was born in Kent Co., on the Eastern Shore of Maryland. His great grandfather, Sir John Eccleston, was an English nobleman, who emigrated to Maryland nearly a hundred years ago; his brother, Hon. John B. Eccleston, is one of the most distinguished judges on the Maryland bench; he is an Episcopalian, and generally represents them in their general conventions. Archbishop Eccleston is a convert to the Catholic faith; he was for many years President of St. Mary’s College, Baltimore, he is a man of remarkably sound judgment, dignified, eloquent, learned, a good theologian, and a republican in every thought and feeling. Would that there were many such in the church.

5. Right Rev. Dr. O’Connor, Bishop of Pittsburgh. Of this prelate we know but little; he was educated in Rome and of course must be learned.

6. Right Rev. Rich’d V. Whelan, Bishop of Richmond, is a native of Baltimore, of a respectable family; he is a most kind amiable and industrious prelate.

7. Right Rev. Ignatius A. Reynolds, Bishop of Charleston, born in Kentucky, is a man of great talent, possesses eloquence of a very high order, a learned man, a good theologian, a man of excellent heart, every way worthy to succeed the lamented Bishop England.

8. Right Rev. Michael Portier, Bishop of Mobile, is a native of La Belle France; a gentleman of the old school; learned, dignified, and highly qualified to govern.

9. Right Rev. Anthony Blane, Bishop of New Orleans, born in France; a man of great firmness, good judgment, and well-qualified to govern his ancient and important see.

10. Right Rev. John J. Chance, Bishop of Natchez, a native of the city of Baltimore, a fine specimen of the American gentleman; polite, accomplished, learned, eloquent; a zealous champion of his own church without a particle of intolerance towards others. This prelate reminds us much of Bishop McCloskey. He has the same gentle, moving eloquence—the same mild, amiable disposition, endearing him to all who have the pleasure of his acquaintance. Like Bishop McCloskey, he is almost adored by his clergy.

11. Right Rev. Andrew Byrne, Bishop of Little Rock, a native of Ireland; a laborious missionary, well known in this city for his goodness of heart, untiring industry, and great charity. He undergoes, we have no doubt, great privations in his frontier diocese.

12. Most Rev. Peter Richard Kenrick, Archbishop of St. Louis, a native of Ireland. He is

a brother of the Bishop of Philadelphia. He does not possess either the talent or learning of his brother. He is the author of one or two works; the principal one, “Anglo-American Ordinations,” is creditable to him. His other works do not come up to our expectations.

13. Right Rev. Dr. Loras, Bishop of Dubuque, born in France; a gentleman and a scholar; zealous and indefatigable; sincere, and much beloved by all who know him.

14. Right Rev. Martin J. Spalding, coadjutor Bishop and Administrator of Louisville. Bishop Spalding’s family were originally from Maryland and were most respectable. They emigrated many years ago to Kentucky, where the Bishop was born. Bishop Spalding was formerly one of the editors of the United States Catholic Magazine, and the author of many able reviews which appeared in that work. His review of “D’Anbigue’s History of the Reformation,” published four or five years ago, stamps him as a man of great industry, sound judgment, powerful argument, and of varied and extensive acquirements. His style is clear and concise. We look upon him as second only to Bishop Kenrick in the American hierarchy. He is always ready and able to defend his venerable church, whether it be in the pulpit, or by his pen. Bishop Spalding is an honor to his church and a worthy son of old Kentucky, the mother of so many great men.

15. Right Rev. John B. Parcell, Bishop of Cincinnati born in Ireland; he came to this country young, went to Emmetsburg and was we believe, in the same class with Bishop Hughes. He is a man of very superior abilities, highly educated, a splendid classical scholar and fine linguist; in polemics his controversy with Campbell takes a high rank.

16. Right Rev. Richard P. Miles, Bishop of Nashville, born in Maryland; was a Dominican; he is a most laborious zealous hard-working prelate, riding on horse-back over his immense diocese, often camping out at night far from any human habitation, undergoing hardships and privations that many modern missionaries would sink under. Bishop Miles is universally respected and beloved in Nashville.

17. Right Rev. James Vandevolde, Bishop of Chicago, born in Belgium; has been in this country a great many years; was educated at Georgetown College, and has been at the head of the Society of Jesus in Missouri. Bishop V. is an untiring, indefatigable missionary, worthy to be as he has been, the companion of the good Father De Smet, who succeeds him in Missouri. We expect great things from Bishop Vandevolde, and we are sure that we will not be disappointed. His diocese is one of the most important in the United States, and is rapidly filling up. The fruits of his labors will be seen in a few years, and with his “talent was not hidden in a napkin.”

18. Right Rev. J. M. Henni, Bishop of Milwaukee, born in Germany; a gentle, polite, learned and accomplished prelate, well fitted to govern his almost border diocese.

19. Right Rev. Peter Paul Le Fèvre, coadjutor and administrator of Detroit, born in Belgium; he has governed his diocese with mildness, kindness, and firmness; the fruits are to be seen in the great increase of clergy and laity. We hope this good man may be spared many years.

20. Right Rev. Amedeus Rapp, Bishop of Cleveland, a native of France. Of this prelate we know but little.

21. Right Rev. D. St. Palais, Bishop of Vincennes, a native of France, a most accomplished and polished gentleman.

22. Right Rev. J. M. Odin, Bishop of Galveston, is a native of France; he is a tried and faithful missionary Bishop.

23. Right Rev. Benedict Joseph Flaget, a native of France, Bishop of Louisville. This venerable prelate, the patriarch of the American Catholic Church, the cotemporary of Archbishop Carroll, of Bishops Bruce and Dubois, must be nearly eighty years old. We well remember to have heard a venerable priest speak of his consecration in 1810 by Archbishop Carroll, and of the consecration sermon preached by the celebrated William Vincent Harold, (now of Dublin, Ireland) who was one of the most eloquent and classical preachers in the church. With what delight must Bishop Flaget look at the number of Bishops and priests of these United States compared (with the handful) of clergy and their scattered flocks at the time of his consecration, now almost forty years ago. May he reap the reward of a long well spent life.—N. Y. Herald

HOLY WEEK IN EDINBURGH.

The sacred services of Holy Week have been again given to the Faithful of Edinburgh with that completeness which has for some years characterized the functions of the Church, under the fostering care of the Right Rev. Bishop Carruthers and his Coadjutor Bishop Callis.

The Retreat, conducted by the Clergy of St. Mary’s, was unusually well attended, and the multitudes who have on this occasion crowded the confessionals and flocked to the altar rails, have far exceeded the numbers that have sought the means of grace on any previous Easter.

As in 1848, there was the Blessing and Distribution of the Palms, with Procession, &c., the solemn conveyance of our hidden Lord to the Altar of Repose in the cloister chapel; the constant Watch of Worshippers maintained before the sacred spot during the ensuing twenty-four hours; the Washing of the Feet by the Bishop on Maundy Thursday; the imposing and affecting rites of Good Friday, viz, the Mass of the Presanctified, and the service of Tenebræ; on Holy Saturday the Blessing of the New Fire and of the Paschal Candle; and the Pontifical High Mass of Easter Sunday.

The Holy Gild of St. Joseph assisted on these several occasions, and as their long array swept through St. Mary’s Church, there could only be one feeling of regret—that ceremonial so solemnly and fittingly exhibited, and that such numbers of the laity brought into harmonious cooperation with the Clergy for the more splendid celebration of God’s service, had not an ampler space and a nobler architectural accompaniment to do justice to the effect produced.

The ecclesiastical services of Edinburgh and the robed and-bannered processions of the Holy Gild really deserve nothing short of Cathedral vistas and the airy heights of Gothic groining to contain them. But of this anon.

One interesting and highly-instructive feature in our Gild processions on this, as last year, was the appearance of three of the honorary members of the Gild, habited in full-dress of the Sodality, and permitted, on Maundy Thursday and Good Friday, along with the Warden of the Gild, to support the Baldacchino, or canopy, over the Most Blessed Sacrament, while its streamers were borne by four of the gentlemen, members of the Brotherhood of St. Vincent of Paul. The honorary members on the present occasion were: the Honourable the Master of Lovat, Mr. Montath, of Carstairs, and Mr. Gerard, of Rochdale. This holy levelling of rank and station, without lowering either; this mingling of classes, without confusion of grade, or detriment to social

order; is pre-eminently the secret of the Catholic Church; and, carried out, as we behold it in the Holy Gild of this city, whether within the precincts of God's own sanctuary, or what may be made the hollowed field of civil and domestic life, it cannot but tell in time as an instance among many of the power which that Church possesses, of providing sufficient remedies for the great social evils from which Europe is everywhere suffering so deeply at the present day.

On the afternoon of Maundy Thursday, a plentiful repast was laid out for the thirteen poor men whose feet had been previously washed by the Bishop. It was jointly provided by the Brotherhood of St Vincent of Paul and by the new Association of St Margaret and was given in the mansion of the late Lord Glenelg, recently purchased by the Catholic Body, principally with a view to the extension of the present school accommodation in Edinburgh. Bishops Carruthers and Gillis presided at the board, carving, and helping the food; while six gentlemen of the Conference and of the Association brought dishes from the Kitchen, and assisted the Bishops in performing all the duties of waiting.—The Gospel of Maundy Thursday having been read, a blessing was asked by the Right Rev Bishop Carruthers in terms appropriate to the occasion; after which Butler's Treatise on the Rites of the day was read aloud during the dinner.

Bishop Gillis ended the proceedings by returning thanks, introducing a particular prayer of thanksgiving for the first revival in Scotland, after so many years, of this truly edifying Catholic custom. The remains of the ample feast were carefully stored up, and handed over to the Officers of the Conference, for farther distribution among the poor.

On Palm Sunday the Catholics of Edinburgh had already listened with delight to the reading of a letter from the Supreme Pontiff to the Coadjutor Bishop of the District, in answer to an address forwarded by that Prelate to Pius IX in the name of the Bishops and Faithful of Scotland, on occasion of the Holy Father leaving Rome for Gaeta. On Easter Day a Pastoral from his Lordship Bishop Carruthers was read, during the Pontifical High Mass at St Mary's, embodying another letter of Pius IX, which, together with the one just mentioned, will be found below and which conveys the high sanction of his Holiness in reference to a design already long talked of, and now, it would appear, seriously entertained; viz, the erection in Edinburgh of a Cathedral Church.

The contents of the Pastoral were listened to with breathless attention, especially the letter addressed by the Holy Father to Bishop Gillis, and that touching passage in which the aged Prelate expresses his hope to be spared at least to see the foundation-stone of the new cathedral laid. From various symptoms it is very evident that no long time will elapse before the joyful sound of work begun upon the Temple of God will be heard in the capital of the north.

No city possesses such materials as Edinburgh and her stone-carvers are rather a school of artists than a body of workmen. Nothing less than a grand and imposing building will be accepted as an additional ornament to a city of which all Scotchmen are enthusiastically proud; nor will there be any want of determination to grapple with difficulties, once all preliminaries are wisely settled, even amid a general recognition of the possibility that this century may scarcely see the last pinnacles carved, or the last interior ornament disclosed.

High Mass within the choir on Easter Sunday, Anno Domini 1850, will be sufficient reward for those that begin the work.

The crowning feature of interest to the solemnities of Holy Week in Edinburgh was on Easter Sunday, our humble but cordial tribute of affectionate devotion to the Holy See in the collection of Peter's Pence.

CONVERSIONS.

It is reported that Rear Admiral Sir Lucius Curtis, Bart, C. B., at present residing at Malta, has become a Roman Catholic.—*United Service Gazette.*

On Saturday, April 7th, Mr. T. J. Plover, of Helston, Mr. J. T. Rossier, and Mr. W. J. Rossier, of Penzance, made profession of Faith, and were received into the Catholic Church at Penzance, by the Very Rev G. Aubert, D.D.—*Correspondent of Tab. et.*

The Cross;

HALIFAX, SATURDAY, MAY 10

THE CATHOLIC BILL OF INCORPORATION.

*Miserum est aliorum incumbere famas
No collapsa ruant subduta tecta columnis.*

Dr. Inglis, in the course of a rambling debate on this subject, complained of an usurpation of his rights. He said that he had the right to the Diocese of Nova Scotia from the Crown of England, and that the Pope afterwards stepped in, and created other Sees within his Diocese, and appointed Bishops thereto. Now, we deny the foundation of his right, and we also deny the charge of usurpation. We emphatically deny that a layman or woman, whether King or Queen or Emperor, has any right to create a Bishop, or any power to invest him with jurisdiction. The supreme temporal Power may confer temporal benefits, may bestow lands or revenues, but cannot give spiritual authority or spiritual jurisdiction. We honour and revere our gracious Sovereign as a temporal ruler, and her temporal right we are always prepared to defend. But we know, and believe as firmly as we do in God's existence that she possesses no Episcopal or Sacerdotal powers, that she is invested with no Holy Orders in God's Church, and that she can impart no spiritual powers or dignities to any body. The spiritual and temporal powers are both derived from God, but they are distinct from each other. They are parallel lines which, though running in the same direction, never meet, never clash with each other.—The possession of Supreme temporal power by no means implies as a necessary consequence, the possession of spiritual Sovereignty, no more than the dignity of the priesthood necessarily confers temporal Sovereignty. Therefore in all civil and temporal matters we honour and obey the Queen. In all spiritual matters we deny her headship, her assumed Supremacy in Christ's Church, her power to confer any spiritual jurisdiction. We know that she is but a mere laic like ourselves, one of the flock who has to be ruled in spirituals by the lawful Pastors of the Church. A Bishop created by Her, we look upon as no more than a layman. Even if he had the Episcopal dignity, she can give him no spiritual jurisdiction. We believe, however, that her Bishops possess neither the Episcopal Order, nor the Episcopal Jurisdiction. They are neither validly consecrated, nor lawfully sent. It is true they claim to derive their Orders from the Catholic Church, but she repudiates the claim, in the face of the whole world, and this with powerful reasons which we are prepared to show, if necessary. We beg, en passant, to direct the attention of pious and serious Churchmen to this grave and important fact, viz, that the most ancient and the most numerous Church in the world *practically* declares her belief that the Bishops and Priests of the Church of England are mere laymen and nothing more; for if one of them be converted to the True Faith, and desire to enter the sacred ministry in the Catholic Church, he is *unconditionally ordained over again*, the first ceremony of his ordination in the Church of England being thus proclaimed a mockery, a delusion and a humbug. The Pope was, therefore, very consistent and canonical when he established Sees, and Bishops in Nova Scotia, for he well knew he was not interfering with the rights or privileges of any *real* Bishop.

But let us now come to the argument of priority. We believe that within the last few years the most able Divines in the English Church have expressly taught that it would be a grievous crime of schism to appoint a Bishop in any Diocese where a regular succession of Bishops had been kept up from the Apostolic ages, or from the date of the conversion of the Country to Christianity. The Bishop of Nova Scotia, says that the Bishop of Halifax is an Usurper of his rights. Let us see. Nova Scotia was converted to the Christian Faith upwards of two Centuries ago by Catholic Missionaries who derived from the Sea of Rome their jurisdiction to preach and teach. The first settlers in the Colony were Catholics. The true God was first worshipped in Nova Scotia according to the hallowed and venerable rites of the Catholic Religion. So long ago as the year 1678, that is, upwards of 70 years before the foundation of the City of Halifax, and 80 years before Nova Scotia came under the power of the English Crown, a Bishop's See was established at Quebec by the

Pope of Rome. All Nova Scotia formed a part of that Diocese, and for nearly 140 years was subject to the jurisdiction of the successive Bishops of Quebec. Nova Scotia had thus been a part of an existing and canonically established Diocese for 100 years or thereabouts, before the first English-made Bishop of Nova Scotia was heard of. Who then was the intruder? Who was the real Usurper? Certainly the first Protestant Bishop who by mere lay authority thrust himself into the Diocese of another Prelate.—All the Bishops of Nova Scotia since that period are no better than Usurpers for they have no better title than the first unjust occupant. When the Pope erected new Sees in Nova Scotia, or appointed Bishops, he did not invade the canonical rights of the then lawful Bishop, the Bishop of Quebec. The vast and extensive Diocese of that Prelate was dismembered at his own particular request. He voluntarily surrendered, for the good of religion, all his jurisdiction over it, to the chief Bishop of the Church of God from whom his first predecessor received it. By him the Episcopal Jurisdiction over Nova Scotia was given to the late lamented Dr Burke, and after his time to Dr Fraser and Dr Walsh the present Bishop of Halifax.

Again we ask, who is the Usurper now?—The title of all the Protestant Bishops in these parts is the same. Introduced by lay authority into the Diocese of another, they have been a *tanum sine re nomen*. They claim their orders from the Catholic Church, but the Catholic Church rejects and disowns them. That staff is removed from their feeble steps; that pillar is withdrawn from their tottering fabric, and they are exactly in the miserable condition of those daws in borrowed plumage who are described by the Satirist of Aquino in the lines which head this article. *Subduta Columnis tecta ruunt.*

HOLY WEEK AT ROME AND GAETA.

The Great Week at Rome has been indeed a week of sorrow and of mournful recollections. The holy place was profaned. The abomination of desolation was standing in the Basilica of the Prince of the Apostles. An apostate from the Diocese of Vercelli usurped the functions of the Sovereign Pontiff and dared to offer the Holy Sacrifice at the Altar exclusively reserved for the Pope, and to give a mock Benediction from the balcony of St Peter. It was an afflicting parody. The wretched man was assisted by the once celebrated Padra Ventura and the whole affair was performed in obedience to the mandates of the revolutionary Triumvirs of Rome. The Canons of St Peter nobly refused to obey their impious orders and were fined £30 each for their disobedience! On Good Friday night the large illuminated Cross was suspended in the interior of St Peter's, a custom which on account of some abuses had been suppressed since the time of Leo XII, and which was now revived out of malignant defiance to the Pope's authority. The official Journal contained the following singular words in reference to Holy Week. *The Vicar of Christ was absent* but not through our fault. However, in his absence, God and the people remained! To carry favour with England, we suppose, some of the Bible Societies are patronized by Mazzini, and it is said the Protestants will get the Church of the Pantheon. The crowning hypocrisy of all is that on Low Sunday the Triumvirs and members of the Constituent Assembly were to go in a body to St Peter's to make their Paschal Communion! The sacrilegious and excommunicated monsters! The vengeance of heaven will speedily overtake them. We are confident that at this moment Rome is completely delivered from their tyranny.

But no! Revolutionary Rome is but a stranger in Rome herself. No! these cosmopolitan conspirators, these *condottieri* from all parts of the Peninsula; these bands of robbers, the dregs of all the countries in the world—these *arc not* Romans! Ventura himself is not a Roman. It is his greatest misfortune that he is a Sicilian, and a Sicilian before every thing. The impious Spola is not a Roman. Even their Acolythes were not Romans. The Romans are the Bishops who were imprisoned, the Cardinals who were persecuted, the Priests who were murdered, and above all the Glorious Exile of Gaeta. The courageous Canons of St Peter's were Romans who refused to obey the wicked triumvirs at the hazard of their lives and fortunes, who refused to have any share in the revolutionary ceremonies, who would not by their presence betray the successor of Him, whom others, like Judas betrayed with a kiss!

At Gaeta, our most Holy Father Pius IX. went to the Archbishop's Church on Holy Thursday and administered the Sacrament of confirmation to His Royal Highness, Prince Alphonsus of Caserta. He afterwards celebrated Mass, assisted by Cardinals Gazzoli and Antonelli, and distributed the Holy Eucharist to their Eminences, the Cardinals, to the Royal Families of Naples and Tuscany, to the members of the Pontifical Court, to the Clergy of the Diocese of Gaeta, to a large number of foreign and Italian Priests, to the Diplomatic Body, to the suits of the two Sovereigns of Naples and Tuscany, and to a great number of strangers who had assembled at Gaeta. After Mass his Holiness retired to his Palace, and when the Archbishop of Gaeta had completed the pontifical functions of Maundy Thursday, Pius IX accompanied by the Cardinals, Foreign Ministers, the officers of the French, Spanish, and Neapolitan Ships returned on foot in procession to the Cathedral, where he humbly washed the feet of Thirteen Priests, who were afterwards entertained in an apartment of the Archbishop's Palace, his Holiness waiting on them at table, and helping the dishes, which were brought to him by the Nuncio, the Archbishop, the other Bishops who were present and the Monsignori of his court. The two Royal Families were present at all these moving ceremonies. At half past four in the evening the Pope again went in solemn Procession, accompanied by a vast multitude, to visit the Repositories of the Most Holy and Adorable Sacrament in the Churches of St Joseph, of the Cathedral, of Santa Maria la Sorresca, of the Annunciation, and of St Biagio.

On Good Friday his Holiness assisted at the solemn ceremonies of the Veneration of the Cross, &c, and afterwards went to the Repository to adore the Blessed Sacrament, and when the Sacred Host was carried in procession to the altar where the Archbishop celebrated the Mass of the *Presanctified*, his Holiness, the Cardinals, and the Court of Naples accompanied it, bearing lighted wax tapers. (We will conclude the account next week.)

EUROPEAN NEWS.

The Steamer arrived on Monday last in nine days from Liverpool. The news is very important. The French Army have landed at Civita Vecchia, within about 40 miles of Rome, without any opposition. It is reported that Mazzini, with other robbers and murderers have fled from the Eternal City. There is no doubt that Pius IX. will soon be replaced in his Capital. Rumour has it that England and France requested the Pope to grant a general amnesty but that he refused. He need never have quitted his capital, in our humble opinion, but for his too great leniency to assassins and villains. His former amnesty deluged Italy with some of the lowest dregs of humanity. Miscreants were permitted to return from every part of the world, and criminals were let loose upon society from the prisons and the galleys who well deserved to adorn the gibbet many long years ago. The world has witnessed the consequences. Nothing could be more noble or more pure than the intentions of his Holiness, but his unsuspecting goodness was imposed upon. There are some natures so callous that kindness is thrown away upon them, naught, but the strong influence of terror can save Society from their malice. The leniency shown to the Roman cut-throats (we do not mean the natives of Rome but strangers) was a cruel, though unintended punishment, to the good, the peaceable and well-disposed. Had a few of those vagabonds been exterminated in the beginning, how many innocent lives would have been spared, how many robberies, sacrileges and crimes would have been prevented! The protection of the good frequently requires the coercion of the wicked.

England who fostered and encouraged all those intrigues, must have a face of brass to ask Pius IX to publish an amnesty for sacrilegious robbers, murderers, and assassins. Why does not she publish a general amnesty herself for the unhappy convicts in Ireland who had ten thousand times more cause to revolt against her abominable misgovernment than the Roman ruffians against their too generous prince and kind father?

The Sicilians are completely subjugated, and are now at the mercy of Naples.

The Grand Duke of Tuscany will be immediately restored. The only plate that holds out against him in all his dominions, is Leghorn; the most degraded town in Italy, but the Austrians are marching against it.

In some parts of poor Ireland the scourge of Cholera is added to the horrors of famine, and the people are dying in hundreds.

Lord Stanley is a candidate for the office of Premier, and intends to oppose the Navigation Bill in the House of Lords. A coalition is spoken of between some of the Conservative party and the present Ministry.

THE SISTERS OF CHARITY.

We have at length the gratification of announcing the establishment in Halifax of a Branch of this excellent Institution. On yesterday week, those devoted Ladies arrived from New York in the Cambria, accompanied by the Rev. Mr. Hannan. The large Parochial building near St. Mary's has been fitted up for their reception, and we understand they will open School on Monday next, instruction forming a portion of the many important duties discharged by their Order. We need not say that we wish them every success, or that we are most sanguine as to the result of their valuable labours in the City of Halifax. We will also venture to predict that when their merits and their system become more fully known, our fellow-citizens of all denominations will hail their arrival amongst us as a great public benefit. Halifax presents a wide field for the manifold labours of the noble daughters of St. Vincent of Paul, and the rising generation in particular, will have reason to bless the day on which those excellent ladies quitted their native land to bear the blessings of pure philanthropy and genuine charity to the shores of Nova Scotia.

THE IRISH PRIMACY.

Various speculations are afloat, especially amongst Protestant Journals, respecting the probable successor of the lamented Archbishop Crolley. We have not published them because we know that all this idle gossip is based upon no foundation. All speculation with regard to the appointment of any Irish Bishop is mere moonshining. No one can tell, nobody can safely predict who will be Bishop of any vacant Irish See. The matter rests, first with the Parish Priests of the Diocese, next with the Bishops of the Province, and finally with the Holy See.

ST. MARY'S.

On Monday, Tuesday and Wednesday last, the Rogation days, the Litanies of the Saints were chanted in solemn procession by the Bishop and Clergy at the Cathedral immediately before Mass. The Rev. Messrs. Geary, McSweeney, Hannan, McIsaac and Madden together with the Students of the College, took part in these interesting ceremonies.

THE CATHOLIC HIERARCHY IN THE U. STATES.

We publish from the N. York Herald a brief account of the Catholic Prelates who have been lately assembled in solemn Council at Baltimore. In some instances we believe the description to be fair enough. In others there is either gross mistake, or wilful exaggeration. Great injustice is done to the Archbishop of St. Louis who is well known to be a prelate of distinguished talent, and of high Classical and Theological attainments. Some are unduly and hypocritically complimented at the expense of their brethren, and to gratify the inextinguishable malice of the Proprietor. But the most remarkable dodge in the entire, is the slippery manner in which Bennett passes over the distinguished name of the illustrious Bishop of New York. The Rt. Rev. Dr. Hughes was too well known to his readers to require any particular description. Indeed he was, and Bennett's object in declining to paint his character was equally well known. He did not dare in the teeth of public opinion to refuse to the Bishop the possession of splendid talents, of ardent zeal, and of innumerable services to the cause of Catholicity, not only in the State of New York, but throughout the entire Union, and rather than be obliged to publish even a portion of the truth, he passed over his name in silence. That silence speaks more powerfully for Dr. Hughes than the most elaborate eulogy.

Willing to wound, but yet afraid to strike?

SISTERS OF CHARITY.

Several Ladies of the same Order—the name of which we would not give in this City, from the Cambria, arrived in this City, from the United States in the Cambria, and took up their residence in the Parochial Building, which has been repaired and fitted up for their reception. The Ladies of the Order, under their usual names, arrived on Monday next, and will be seen in the morning in the moral and political improvement of a large portion of the rising generation, in this good city.

THE SACRILEGIOUS ROBBERY AT ST. MARY'S.

The gang of Convicts who lately broke out of the Penitentiary, have been re-captured, and safely lodged in their old quarters under a new Governor.

THE CATECHISTICAL SOCIETY.

A meeting of this valuable Society will be held on to-morrow, immediately after Vespers in the Vestry of St. Mary's.

A punctual attendance is requested.

TO CORRESPONDENTS.

Sacred. We know nothing of the Episcopal meeting referred to. The news was published in some of the City Papers from the Montreal Pilot, and related we believe to the meeting of four or five married laymen who call themselves Bishops.

Collector. The meeting of the Society of the Propagation of the Faith will be soon called. At least, we have heard so.

LIVERPOOL.—ST. JOSEPH'S MISSION.

To the Editor of the TABLET.—My dear Sir—Though paradox and show in religion be contrary to the humility of the Christian Institute, it is sometimes good and advantageous not to hide the light under a bushel, but to place it on an eminence, that it may be seen and admired, and that the slothful and unbeliever may be attracted to walk in the path to which it directs his steps. It is in this spirit that I send you a short account of the Mission at St. Joseph's, Liverpool.—When the good Fathers of the Institute of Providence had terminated their Novena at St. George's, London, they came direct to St. Joseph's, Liverpool, to begin a Mission there. It commenced on Palm and closed on Low Sunday. Wherever they go, God's blessing seems to attend them in a most singular manner. But it is not for me to sound their praise: they look for a reward above the stars: "Non nobis Domine, non nobis sed Nominis tui da gloriam." Hundreds of out-church Catholics made their peace with God during the Mission; every service was crowded, especially at nights, when thousands had to return because they could not obtain admittance, although St. Joseph's will accommodate 3,000 persons. The church is well adapted for a Mission; it will hold an immense number in a little space, and it is well ventilated. There were some timid persons who doubted the stability of the gallery, from the immense numbers who crowded into it; but their fears were totally groundless, as it is one of the firmest galleries in the town. On the Thursday night (when thousands had to leave for want of room) took place the renewal of the Baptismal Vows; and a most powerful and beneficial effect was produced on the congregated multitude, which will not easily be obliterated from the memory of those who were present. This night, if it were possible, was surpassed by the Friday night. On that occasion a new sight in this town was presented to the electrified Catholics and Protestants. Twenty-one respectable Protestants made a public profession of Faith around the altar, with lighted tapers in their hands, as emblems of the light of the saving faith they had embraced. The effect produced by the ceremony, and the two happy discourses of the Rev. Messrs. Farlong on the occasion, will never be forgotten by the audience. It had a wonderful effect on the Protestant part of the congregation; there has never been a day since but some have applied for instruction and admission into the Catholic Church. During the Mission, and since, more than fifty have been received or are under instruction. During the Mission also, that lovely and comprehensive confraternity of the Passion and Sacred Hearts of Jesus and Mary, sanctioned by his present Holiness, and seemingly divinely founded by Providence as an antidote against the evils of the times, received a strong impetus. Although it had been established here some months since, and 300 had been already registered, there were 963 admitted during the Mission. May Heaven grant that the good impression made may continue, and the fruits be gathered in, and that the speculators of the nineteenth century, who the sellers of their children's souls for the sake of filthy lucre were so unparagonably denounced, may take warning in time before it be too late. It will be long before the Catholics of this district forget the services of the Rev. Fathers Farlong, Lockhart, and Hoffman.—I remain, dear Sir, your sincere admirer.—Liverpool, April 10, 1842.

LONDON.

EASTER SUNDAY WITH THE REDEMPTORISTS AT CLAPHAM.—To the Editor of the TABLET.—Sir—Your columns have often been the medium of informing the Catholic world, of the doings of these holy and zealous children of St. Liguori, since their arrival in England, and especially during the last twelve months, when they were introduced into the London District (or shall I say Archdiocese of Westminster?). Frequent allusions were made to them during the Retreat which the Fathers preached at St. George's, where the great good which was wrought through their instrumentality, will not soon be obliterated. With respect to their more recent Retreat, preached at Spanish Place, of which I am sorry that you have not been favoured with a report, it was crowned with not a less glorious result than at the former place. There are particular times when men and things may be seen more favourably than at other times. With these Holy Fathers, to profit fully by their labours, it is necessary to live under the shadow of their monastery; it is at home in all the varied daily intercourse of missionary duties, that these holy men are best appreciated. Of all the religious orders, perhaps the Redemptorists may be said to live as strictly to the rule of their sainted and learned founder as any of the numerous orders that adorn the Catholic Church. Is it any wonder then that their success is so eminent? Every devout Catholic can revert with pleasurable emotions to the writings of St. Alphonsus M. de Liguori. In the lives and conversations of the Fathers of his order, it may truly be said we have living illustrations of his piety, zeal, and learning. It is now about twelve months ago that God directed the steps of these holy men to the scene of their present labours at Clapham, the veriest hotbed of "Evangelicalism" to be found anywhere in Protestant England, not excepting that of Cheltenham. The first day of their arrival witnessed the conversion of a lady where the Superior visited until arrangements could be completed. Since then, with scarce any intermission, either Protestants have been under instruction, or nominal Catholics of twenty years' absence from their duties, have been returning to the fold from which they had been so long estranged. To wind up, so to speak, their labours of the past year, and agreeable with the ancient custom of the Church on Easter Sunday, eight or ten converts made a public abjuration of the Protestant heresy and embraced the Faith of the Holy Catholic Church; which, whether to foster the cupidity of Henry VIII, or for other reason, their forefathers so unhappily abandoned. The ceremony was most imposing, and the temporary, chapel crowded to excess.—The converts were seated close to the sanctuary, and Father Petcherine, having ascended to the front of the altar, there, seated in a chair, delivered one of the most effective and heart-stirring addresses that it has been our good fortune to hear fall from the lips of this eloquent son of Liguori. Both catechumens and congregated respectively were the objects of his luminous oration of the zealous Father—congratulating and encouraging the former, and inviting the latter to greater devotion and advancement in their Holy Religion. At the close of the address, which was breathlessly listened to by the crowd, the choir intoned the "Veni Creator Spiritus," after which the Neophytes, holding lighted tapers, advanced and collectively professed, loudly and firmly, the Faith once delivered to the Saints. Immediately after the ceremony, High Mass was celebrated, during the Exposition of the Blessed Sacrament, by the Reverend Father Petrak, the Reverend Fathers de Buggeons and Petcherine assisting as Deacon and Sub-deacon. Mass was followed by Benediction of the Blessed Sacrament, and the whole service was concluded by the choir and congregation chanting in one choral harmony the beautiful psalm of praise and adoration "Laudate Dominum." After the service, several Protestants applied for instruction, who, with others that are not yet sufficiently instructed, will form, no doubt, the subjects of a similar ceremony on Whit-Sunday.—F. ALPHONSUS

BAYONNE, APRIL 2.—Last night (says the Morning Post correspondent) the ex-King of Sardinia, arrived here, in the steamship of a good talk of Bayonne, who, after making him the principal topic of conversation for some days past, were thus unexpectedly gratified by seeing the hero and regenerator of modern Italy himself, not at the head of an army of 100,000

strong, as he was a short time ago, but travelling alone and dejected into exile. He set out for Madrid this afternoon en route to Lisbon, where he intends taking up his residence. I witnessed his departure; and as I passed between two lines of curious but silent spectators, not a head remained uncovered; his faults seemed to be forgotten in sympathy for his great misfortune.

Imagine to yourself a very tall, slight man, buttoned up to the throat in an olive coloured, single-breasted frock coat, nearly reaching to the feet, and wearing a grey jockey-shaped travelling cap, pressed down over a thin, sallow countenance, the gloomiest and most melancholy I ever saw, the appearance of Charles Albert, or Charlatan, as some people call him, as he stalked forth, grim and gaunt, from the hold to his carriage, looking the very picture of Giant Despair, as depicted in some old editions of "The Pilgrim's Progress," bearing the frock coat and grey travelling cap.

The political inconsistencies of Charles Albert have been indeed remarkable. He began public life as a Radical, and was exiled by his father for taking a part in the democratic insurrection of 1821 but soon afterwards, turning his back upon the Goddess of Freedom, he became a volunteer in the Duke of Angouleme's crusade against the Spanish Liberals, and gained his epaulets, and was proclaimed "the first grenadier of France," for his gallant conduct at the taking of the fort of Trocadero, near Cadiz, when he forced a stream neck deep, under fire, with his sword between his teeth. After the revolution of July he aided the Duchess de Berri in her attempt on La Vendee with the gift of a vessel to carry her fortunes, and was the most liberal contributor of all the absolute powers to the funds which enabled Don Carlos to wage a long and fierce war against the Christians. I therefore fear that, with the best desire to give the abdicated Monarch credit for his recent brave struggle with the Austrians, he will be pronounced by history to have been of a feeble and vacillating mind, though he has given too many proofs of daring in the field for his personal courage to be called in question. It is a curious fact that, setting aside the act of settlement, Charles Albert, as the lineal descendant of Henrietta Maria, daughter of Charles the 1., and consequently the oldest male representative of the house of Stuart, has a preferable claim to the throne of England than her Majesty Queen Victoria.

It is said that Charles Albert intends embarking at St. Sebastian for Oporto in the steamer that runs between Southam and Malaga.

CONVERSIONS IN BOSTON.

[From the Catholic Observer.]

It has been truly consoling, during the arduous and fatiguing labors of the present season, to find many Protestants earnestly inquiring after the way of salvation—There is, we believe, scarcely a priest in the city that has not been compelled to interrupt his ordinary routine of duty, in order to give instruction to some returning wanderer, and to receive him within the arms of his long-forgotten and long-neglected mother. Never within our own memory do we know of a time when the number of inquirers was so numerous, and their efforts to acquire knowledge so earnest. We congratulate this community that such is the fact. It is a special grace vouchsafed from heaven, and which is not given to all people. God grant that our brethren and friends may so employ this grace, that they may not lose it, but may rather merit an augmentation of it. The prosecution of their pious search may cost them trial and suffering. But let them not be discouraged; consolation and joy shall be theirs. Men should not only be willing, but glad to suffer for the advancement of their eternal salvation; and who but an infidel or a pagan can doubt for a moment that his eternal salvation hangs upon this very inquiry after truth—For no one can be saved unless he be a Christian? It is to believe and to profess whole and entire the faith transmitted by Christ to his Apostles, and from them handed down to us. By man, of the infallible Catholic Church—Catholic because existing at all times and in all places; infallible because sure of the fulfilment of the Divine promise: "The gates of hell shall not prevail against her." O, then, my brethren, bear up the good work carry it on and perfect it, until all shall acknowledge the true faith, and all shall enjoy the exquisite happiness of being enfolded in the maternal arms of the Catholic Church. A greater blessing, even in a temporal view, we cannot ask for our dear friends.

JANUA CŒLI.

GATE of immortal bliss,—
Whose sweet celestial ray
Comes shining o'er the vast abyss,
That reverts night from day.—

My soul unfolds her wings
To soar aloft to thee,—
And far remov'd from earthly things,
Adores thy mystery.

The prophet saw that some
Of heavenly beauty fair,
Where Deity itself would deign
To find a dwelling there :

One portal stood alone,
Of peerless pearl its frame.
Thence would the Lord ascend his throne,
And Mary was his name.

All hail, thou Matchless Maid !
An entrance make for me,—
Where He in glory is display'd
Who came to us thro' thee

By all, and more than mothers know
In their maternal state,—
By all thy vigils, tears, and woe,
Thyself immaculate ;

Thou Virgin Queen of earth and heaven,
Present me to thy Son,—
That every sin may be forgiven
And a fresh trophy won.

* Ezekiel xlv. 1, 2

ST. GEORGE'S AND HOLY WEEK.

Palestine—the Holy Land—the remote ages when God spake to His servant Moses (Exodus, xxx.) of the myrrh and cinnamon and calamus and cassia and oil of olives, a fragrant unguent for sacred purposes—the days long past when the Kings and Priests and Prophets of the Hebrews were consecrated by sweet-smelling unguents—are the stream-head from whence flows the present practice of the Christian Church, as to the use of blessed oils for religious purposes. It was in Palestine that the Christian Church took its rise, and in that land and in every other and through all time this custom of using Blessed Oils for religious purposes she has ever since retained. It was observed in St. James's time and directed by him to be done, and he was an Apostle. These oils are blessed with great solemnity by the Bishop on Maundy Thursday : so, here we meet again in the midst of the Maundy Thursday's Office. The Blessing of the Oils is a most ancient ceremony in the Christian Church ; it takes a considerable time, and to men of faith is more than interesting ; but to the profane and ignorant, unmeaning and tedious. It was an immense gain on Thursday that this sacred function was veiled, to a certain depth, from the curious and irreverent gaze of the strangers. St. George's rood-screen did this, and although sufficient of the ceremonial could be seen to satisfy the sight-seers in moderation ; everything could not be seen and so much the better. The effect must have been solemn and grand on the whole. The Bishop formed the centre of a semi-circular group of Priests and Deacons and Sub-Deacons which group closed round the table in the middle of the chancel, on which the vessels containing the oils were placed during the ceremonial. The Blessed Oils are now removed—the Mass is over—and now for the procession of the Sacred Host to the Altar of the "Repose." All is movement—Acolytes, Torch-bearers, Confraternity of the Blessed Sacrament, Canopy-bearers, Thurifers, Cross-bearer, &c., &c., move to their places and form. The sacred ministers gather about the altar ; the Bishop receives in his arms the Sacred Host ; and, amidst smoking censers, blazing torches, and wax-lights, the procession winds its way round the church to the slow melody of the "Pange Lingua," and enters the effulgent "Chapel of the Repose." Here is placed the Sacred Host, in the midst of flowers and lights and costly stuffs and silks and jewels and precious stones and clouds of sweet-smelling incense and redolent offerings of believing minds and affectionate hearts. The procession now returns—all lights out, and singing ceased—the Bishop and immediate assistants to the sacristy ; the rest to the chancel. Vespers are now chanted in a monotonous tone and concluded. The Senior

Priest, with attendants, ascend the altar-steps, and the "Denudation" begins. Every ornament—light, flower, &c.—is removed, the linen cloths of the altar are withdrawn ; the Tabernacle-door is left wide open ; and the confusion and desolation of death reign throughout the Holy of Holies ; and silence, gloom, and nakedness, dishonour and abandonment. The Lord—the light—the life is gone ; the house is left desolate and sad ; the Shepherd has been struck, and the sheep dispersed ! But the last lowly condescension of the Master, on the Thursday evening, must not be passed by—the washing of the Disciples' feet : "What I have done, do ye." This was done—and humbly, feelingly done—after the "nudation," at the left-hand corner as you enter the church, by the Bishop. Thirteen boys, dressed in white, were seated on a raised bench, and after the chanting of the Gospel by the Deacon, in which Gospel the Lord's Condescension is rehearsed, after the prescribed prayers, the Bishop rose from his chair, and kneeling at the feet of each boy, washed and wiped and kissed the right foot of each, thus doing in substance, in the nineteenth century, what was done in the first, and what was directed to be done by the Lord and Master. This took place when the church was nearly empty—as most thought all was over—and perhaps all the better ; and yet why should one heed the scoffer and ill-bred : their end is attained, if their singularity and rudeness attract attention. Nothing brings down a well or ill-dressed self-called philosopher better than not to notice the philosopher in any manner—look anywhere, but studiously avoid looking at him. The Mandatum is finished—all return up the nave, and pass into the sacristy, but many remained watching and praying at the Chapel of the "Repose" all the day and some all night, and until the removal of the Sacred Host on Good Friday. The appointed watchers at the chapel relieved each other every hour. Two were always in the Divine Presence. Thursday Tenebræ—all as on Wednesday ; the "Lamentations" were better than yesterday, the "Jerusalem," "Benedictus," and "Miserere." How unearthly an appearance during the long, silent hours of the Thursday night had the Church and the Chapel of the "Repose"! As the night wore away and the stillness deepened, the watchers at the chapel disappeared, and one felt pained, but nothing in displeasure or reproach, considering the daily toil of the poor people ; one felt as the lights burnt out—yet many lights burnt brightly all the night—one felt the quiet reproach and gentle complaint of that lamb-like Holy One—"Can you not watch one hour with me?" There He was ! Yes, truly ; and in the still night we remembered that this was the last night He was on the earth, and we mused on His love and on the things which He endured throughout at that last and terrible night—and all for us ! "Can you not watch one hour with me?" "Yes, Lord, we are here watching with you." And then in an instant the mind was wandering away, wrapt up in extraneous cares and thoughts, and half unconscious of anything. "What ! Simon, dost thou sleep ! canst thou not watch one hour with me, this my last night?" Like the drowsy Apostles, we knew not what manner of answer to give to our Lord, when His soft, indulgent voice excused us, and came to our relief. "The spirit is willing, but the flesh is weak." Sweet occupation for those who can—but, how few can—to watch the watches at the Shrine of the Redeemer, Lord and Love, and pass the live-long night in sweet converse with Him ! We relieved each other—the Priests—in this labour of love—these delicious vigils—and with all our wretched shortcomings, positive wickednesses, negligencies, and miserable littlenesses, we looked and confessed to Him, and hoped that like the dying chief He would remember us in His Kingdom. Now, what shall a man give in exchange for his Faith? It is like his benign Author—everything great, good, perfect, and unchanging : where it is, all is—where it is not, all is unsubstantiality and delusion. On occasions like the watches of Thursday night, one feels, and for seconds realises, that blessedness of the Saint's portion, even in this valley of mouldering decay and of death. Good Friday : black—funeral black, or nothing, meets the eyes in the chancel of St. George's. No carpet covers the floor ; no covering is on the seats ; no order, but all seems confusion and desponding neglect. The Bishop's throne is shrouded in mourning ; his seat is mean, and quite in another place—anywhere, it

would seem low and undistinguished, as are the seats, if any there be, save the altar steps next to the ground for his assistants. Everything seems out of place ; there is no care of heed for anything ; the mind and heart are full—over-full—with the one terrible thought—the Crucifixion ! The procession steals in silence from the cloister—two and two—enters within the cold, tomb-like chancel, and all cast themselves down on their faces in silent grief before the dismantled altar. Why are you ashamed at the tears that fall ! The Lord of Life is mounting the dreadful hill, hardly can he be recognised after the past sufferings of the night and the morning's bloody passion. Cast down, dejected, bruised, and forsaken, He is dragged along more dead than alive ; and now cover your faces for the work of butchery is about to commence ! Weep and be not ashamed, rather weep for yourselves—yes, truly said, but don't despise those who weep for His sufferings, humiliations and death. The Office is now commencing. The Bishop rises from his knees, the rest from their prostration, a white cloth has already been drawn over the altar slab, and the Mass book placed on the altar, and the function begins. It need not be described, it is all of the Holy Ghost inspiration, and dives down deeply into the ocean of the Lord's Passion. The singing this day was very good ; the Bishop preached, and felt all that he said, and so did every one else. His lordship is doing all that he can for St. George's, and spares nothing, and least of all himself, to render all its functions perfect. The Kissing of the Cross was restricted during the Mass to the attendants within the chancel, to the Confraternity of the Blessed Sacrament, and to the St. George's Guild. After the sermon the ancient prayers of the ancient Church were commenced. In these prayers, all grades and condition of men prayed for, within and out of the Church.

FATHER THOMAS.

THE ROMAN CATHOLIC PRIMACY.

The following are among the speculations of the Protestant press on this subject :—Persons acquainted with the subject think it likely that either Dr. Denvir, Bishop of Down and Connor, or Dr. McNally, Bishop of Clogher (both in the ecclesiastical province of Armagh), will be ultimately appointed to the vacant primacy.—Correspondent of *Morning Chronicle*.—The following speculations on the subject are made by the Armagh Correspondent of the *Newry Telegraph* :—"The Roman Catholic Whigs of Armagh, who are few in number, must have it that the Right Rev. Dr. Denvir will be elevated to the Roman Catholic Primacy. The general body of the Roman Catholics, speculation on the inharmonious relations, or rather feeling, at present existing between the English Government and the Pope, except that either Dr. Cantwell, of Meath, or the redoubtable 'John of Tuam' will be the late Dr. Crolly's successor. It may be well to apprise you that the overwhelming majority of Roman Catholics of this city and its environs are Repealers of the moral-force stamp, and, accordingly, that their political sympathies, to a great extent, influence their vaticinations as to the successor of the late Roman Catholic Primate. In their case, the wish is father to the thought." The probability is that the vacant archiepiscopal mitre will devolve to Dr. Denvir—an ecclesiastical *elève*, or, at least, *protégé* of the late Roman Catholic Primate. The Pope, his Cardinals, or Sacred Congregation of Propaganda, are well informed as to the description of Roman Catholic ecclesiastical rule which would suit Ulster, and, accordingly, the elevation to so important a station as that of the Roman Catholic Primacy is likely to be decided exclusively with regard to the interests of the Roman Catholic Church. Aristocratic Roman Catholic influences here, and particularly in England, will favour such an appointment as that of Dr. Denvir. The Norfolks, Shrewsburies, Cuffords, &c., of England, and the Fingals, Belkows, &c., of Ireland, have voices, in such a case, to be heeded in the way of recommendation.—It is said that the successor to the late Catholic Primate will be the Rev. Mr. Russell, one of the professors at Maynooth. He is reported to be an accomplished scholar, and a gentleman of conciliatory character.—Correspondent of *Daily News*.

ROME.

DEATH OF CARDINAL MEZZOFANTI.—We have to report (says the Roman correspondent of the

Daily News) the death of the celebrated Cardinal Mezzofanti, who departed this life at Rome on March 10, aged nearly eighty. [He was born Sept. 12, 1774.] A native of Bologna, he was brought up in the university of that town. A zealous anxiety to confer spiritual assistance on the various foreign soldiers who in the stirring times of Bonaparte filled the hospitals of the city first led the Rev. Joseph Mezzofanti, then chaplain to those institutions, to the study of modern languages. He soon discovered that, by some peculiar mental adaptation, the acquirement of any given dialect was to him the most quick and facile undertaking imaginable ; and, about the time Lord Byron made his acquaintance, he could fluently converse in any European idiom. Since then he became master of all the Oriental forms of speech, and as the science of languages becomes, in fact facilitated rather than impeded by the accumulation of varied resources, there was scarcely a spoken jargon from the Himalaya mountains to the Andes, of which Mezzofanti had not made the comparative anatomy. Personally he was most affable, and generally beloved in Rome. As proof of which even Radical journals announce his death with a broad mourning border.

Died.

- April 20—Catharine, wife of Wm Ward, native of the County Wexford, age 56 yrs.
- May 5—Edward, son of Gregory and Mary Kelly, aged 11 years.
- 9—Charlotte, widow of the late John Buck, native of Nova Scotia, aged 33 years.
- 7—Mary Walsh, native of Tipperary, aged 76 years.
- 7—Mary, wife of Andrew Boyle, native of the county Waterford, aged 33 years.
- 10—James Hogan, native of the county Kilkenny, aged 41 years.
- 10—Jeremiah, son of Danl. and Ellen McCarthy, aged 6 years and 4 months.
- 14—Ann, wife of John Ryan, native of Halifax, aged 56 years.
- 14—James Michael, son of Wm and Mary Jane Murphy, aged 2 years and 9 mths.
- 16—Patrick, infant son of Jeremiah and Catharine Connell, aged 9 weeks.
- 16—Ellen, daughter of Maurice and Ann McDonnell, aged 2 years and 3 months.

Academy for Young Ladies,
AT BROOKSIDE.

Under the Direction of the "Ladies of the Sacred Heart."

THE PUBLIC are respectfully informed, that an ACADEMY for Young Ladies will be opened in a few weeks, at Brookside, Spring Gardens, where a solid and refined Education will be given under the direction of the Ladies of the Sacred Heart, whose superior Educational Establishments in Paris, Rome, Turin, and the principal Cities of Europe, have for many years past secured the patronage of the most noble and respectable families in the Old World. Their success has been so remarkable in the United States of America, that the most respectable citizens in the neighbouring Republic, without distinction of religion, have confided their children to their care. Music, the MODERN LANGUAGES, and every branch of a polite Education will be taught. The system pursued by the Ladies of the Sacred Heart is strictly parental, and the mild influence of virtue is the guiding principle which enforces their regulations. Several members of the Royal families of Europe have received their education under the auspices of the Ladies of the Sacred Heart. The healthy situation and beautiful grounds of Brookside are so well known to the citizens of Halifax, as to require no special description. Further particulars will be made known on the arrival of the Ladies themselves. Halifax, 21st April, 1849.

NOTICE TO SUBSCRIBERS :

On and after the First Day of June next, the connection of the Subscriber with the "Cross" Newspaper, as Printer and Publisher, will cease, he not finding it convenient longer to continue the same. This, therefore, is to notify all present and late Subscribers, (many of whom have not paid one penny since January, 1845) that the amount of their respective Subscriptions, due to the period aforesaid, must be paid forthwith—otherwise they will be indiscriminately sued for. All who may have paid their Subscription in advance for the present year, will have the balance, 2s 11d, for the remaining seven months, returned to them, on application to the Subscriber, after the period above named, at the Office of the "Sun" and "IRISH VOLUNTEER."

RICHARD NUGENT.

DIRECTORY FOR 1849.

The Directory for 1849—just Published.—Price 7s 6d—can be obtained at this Office.