

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured covers/
Couverture de couleur
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.
- Additional comments:/
Commentaires supplémentaires:

- Coloured pages/
Pages de couleur
- Pages damaged/
Pages endommagées
- Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- Pages detached/
Pages détachées
- Showthrough/
Transparence
- Quality of print varies/
Qualité inégale de l'impression
- Continuous pagination/
Pagination continue
- Includes index(es)/
Comprend un (des) index
- Title on header taken from: /
Le titre de l'en-tête provient:
- Title page of issue/
Page de titre de la livraison
- Caption of issue/
Titre de départ de la livraison
- Masthead/
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>

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 Preserip. xxii.

“There is one God, and one Church, and one Altar 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 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 Jerusal. Cat. xi. 1.

Calendar.

- MARCH 10—Sunday—IV Sunday of Lent.
- 11—Monday—St. Joseph C Spouse of P Y Mary Doub II class.
- 20—Tuesday—St. Gabriel Archang great doub from 18th inst.
- 21—Wednesday—St. Benedict Abbot.
- 22—Thursday—St. Hilary B C sem from 14th January.
- 23—Friday—Most Precious Blood of our Lord Jesus Christ Great doub.
- 24—Saturday—St. Raymond of Pennafort C doub from 18th Feb.

THE EMIGRATIONS OF THE IRISH.

1ST—THE EMIGRATION OF THE SAINTS.

“All the world knows that the Irish went over, not one by one, but in crowds, to Britain, Gaul, Belgium, and Germany, to convert the inhabitants of those regions to the Christian religion and bring them under the obedience of the Roman-pontiff. A signal testimony to this fact is found in the letter of Eric of Auxerre to Charles the Bald: ‘Need I mention Ireland, who, despising the dangers of the deep, emigrates to our shores, with almost the entire host of her philosophers; the most eminent amongst them become voluntary exiles, to minister to the wishes of our most wise Solomon.’ Such, also, is the testimony of St. Bernard, ‘From Ireland, as from an overflowing stream, crowds of holy men descended on foreign nations.’ Walefridus Strabo says ‘that the habit of emigrating had become a second nature to the Scots,’ namely, the Irish, as I have already proved; hence the just observation of Osborn, that the habits of emigrating ‘had taken the strongest hold of the Irish. For what the piety of other nations had made a habit, they have changed from habit into nature.’ These holy emigrations of the Irish were distinguished by a peculiarity never, or but very seldom, found among other nations. As soon as it became known that any eminent monk had resolved to undertake one of these sacred expeditions, twelve men of the same order placed themselves under his command, and were selected to accompany him; a custom probably introduced by St. Patrick, who had been ably supported by twelve chosen associates in converting the Irish from the darkness of paganism to the light of the true faith. St. Riach, nephew of St. Patrick, and walking in his footsteps, was attended in his sacred missions to foreign tribes and regions by twelve colleagues of his own order; and when St. Rupert, who had been baptised by a nephew of St. Patrick, apostle of Ireland, departed to draw down the fertilising dews of true religion on pagan Bavaria, twelve faithful companions shared the perils and labors of his journey and mission. St. Frinian, Bishop of Cloard, selected twelve from the thronged college of his disciples, to devote them, in a special manner, to establish and animate the principles of the Christian religion among the Irish, and hence they were styled by posterity the twelve apostles of Ireland. St. Columba was accompanied in his apostolical mission to Albany by twelve monks. Twelve followed St. Finbar in his pilgrimage beyond the seas, and twelve St. Maidoc, bishop of Ferns; in one of his foreign missions. St. Colman Fin was never seen without his college of twelve disciples. When the ceaseless eruptions of foreign enemies, or the negligence of the bishops, had well nigh extinguished the virtue of religion in Gaul, and left nothing but the Christian faith—when the medicine of penance and the love of mortification were found nowhere, or with but few, then, says Jonas, ‘St.

Columbanus descended in Gaul, supported by twelve associates, to arouse her from her torpor, and enlighten her sons with the beams of the most exalted piety. Twelve disciples followed St. Eloquentius from Ireland to illumine the Belgians with the rays of faith, twelve accompanied St. Willibrod from Ireland to Germany, the pilgrimage and labors of St. Farannan, in Belgium, were shared by twelve faithful brothers of the cowl, and the same number were fellow-exiles with St. Macallan. Perhaps the reason why the Irish clung with such invincible attachment to this custom, was the number of the apostles chosen by our Saviour, and the same number of disciples appointed by the Apostolic See to accompany Palladius to Ireland.

“But it was not in companies of twelve, alone, that great men went forth from Ireland to plant or revive sound doctrine and discipline in foreign lands. Bodies, far more numerous are also mentioned. St. Albert was accompanied by nineteen disciples. Sixty accompanied St. Brendan in his voyage in search of the land of promise. St. Guigner, son of the king of Ireland, passed over to Britain, with a noble band of 770 associates; and St. Blathmac, son of the king of Ireland, was followed thither by a good number of monks. St. Donatus led away from his country forty-two associates. Twenty-four disciples of St. Ailbe were sent by him to propagate the faith in Ireland. St. Emilius brought to the aid of St. Fursa at Lagny, a large body of their countrymen, and gave him wonderful aid in instilling the grace of God into the souls of man. St. Seizin was accompanied by seventy disciples to Armorica Britain, and Alaxo welcomed St. Florentius, with Arbogastus and Hildulp.

“Irish saints are also found toiling in strange lands, in smaller numbers, and fortifying them abundantly with the dew of their faith and virtues. In Italy there were Donatus of Fiesole, Andrew, and their sister, St. Brigid of Opaca; in Picardy, SS. Caidoc and Eriorius, otherwise Adrian; at Rhemes, SS. Gibrin, Treszen, Haelan, Abram, German, Veran, Petroan, Promptia, Possenna, and Iruda; at Paris, Claude, Clement, and John, among the Morini (of Boulogne), SS. Vulgan, Kilian and Obod; in the territory of Beauvais, SS. Maura and Brigit, virgins and martyrs, and their brother Hyspad, at Fuscina, SS. Marildis, virgin, and her brother Alexander. In Kleggon, a district in Germany, St. Northberga, with Sista, and nine others of her children. At Ratisbon, SS. Marion, John, Candidus, Clement, Murcherdach, Maguold, and Isaac. In Austrasia, SS. Kilian, Colonatus, and Totnan; and St. Cadro and his associates at Walcedore. These devoted lives to the instruction of the people, and were celebrated for the miraculous favors obtained by their intercession.

“Though it would be too tedious to mention, in detail, the great number of our countrymen who were distinguished on the continent for their marvellous works, and the sanctity of their lives, it would be unpardonable to omit them altogether. Not taking into account those who were canonised in Britain, nor those who went over to the continent in large bodies, we have in Italy, St. Cathaldus, patron of Tarentum, St. Donatus, patron of Fiesole, St. Emilian, patron of Faventum, and St. Frigidian of Lucca. Pavia honours John Albinus as the founder of her university, and St. Cumean is, above all other Irish saints, the favorite patron of Bobio.

“In Gaul, St. Mansuetus is patron of Tulle, St. Finlag, abbot of St. Simphonan, patron of Metz, and S. Farcordus of Corbio, situated

between Amien and Peronne. Amiens honours St. Forcensius, and Poitiers, St. Fridolinus, abbot of the monastery of St. Hilary. St. Elias is patron of Angouleme, St. Anatolus of Besancon, St. Fiacro of Meaux, St. Fursa of Peronne, and St. Laurence of Lu. Liege honours St. Momo, and Strasburg SS. Florentius and Arbogastus. In Bretagno, SS. Origie, Toava, Tenan, Gildas, Brioc, and many others are revered as patrons. In Rhemes and the surrounding district SS. Gibrin, Heran, German, Veran, Abran, Petran, and three sisters, are held in the highest veneration. ‘In Burgundy, the vineyard of the Lord yielded an abundant harvest to the zeal of St. Columbanus, who founded there a great number of monasteries and colleges of monks, restored the true service of God, and left there after him Deicolus, Columbinus, and Anatolus.’—Floard Hist. Rhemes.

“In Burgundy, also, St. Mambodo is honoured as a martyr.

“In Belgium, you have in Brabant, SS. Rumbold, Fredegand, Himelin, Pymia, and Gerobernus. In Flanders SS. Levin, Guthagon, Colmbanus; in Artois, SS. Luuglao, Luughanus, Kilian, Vulgan, Fursa, and Obodius; in Hainault, SS. Ette, Adagisus, Abet, Wasnolph, and Mombolus; in Namur, SS. Farennan and Eloquentius; in Liege, SS. Ullan, Foillan, and Bertuin; in Gueldres SS. Wiro, Plechelm, and Oulger; in Holland, St. Hiero: in Friesland, SS. Suithbert and Acca.

But Germany, especially, was the most flourishing vineyard of our saints. St. Albuin, or Witta, is honoured as apostle in Thuringia; St. Disibode at Treves; St. Erhard, in Alsace and Bavaria, St. Fridolin, in the Grisons of Switzerland; St. Gall, among the Suabins, Swiss, and Ruarrians; St. John, in Mecklenberg; St. Virgil at Salzburg; St. Killian, in Franconia; St. Rupert, in part of Bavaria. From these saints these different places received the grace of faith, and the sacred discipline of Christian virtue, and afterwards honored the memory of their benefactors, as the apostles of their nation. But these are not the only saints to whom the Germans send up their filial prayers, equal honors are paid by them to some others of our countrymen. St. Albert is honored at Ratisbon. SS. Deicola and Fintan at Constance, and St. Eusebius in Coire. The town and canton of St. Gall, took their name from our countryman, St. Gall.—“This monastery,” says Munster, “was the school of the noble and peasant, and the nursery of a great number of learned men; at one period it contained no less than one hundred and fifty students and brothers.” Ireland was, therefore, both the athenzum of learning, and the temple of holiness—supplying the world with literati, and heaven with saints. Truly doth she appear the academy of the earth, and the colony of heaven. Was ever panegyric more appropriate than the words of Eric of Auxerre? ‘Need I mention Ireland, who, despising the dangers of the deep, emigrates to our shores, with almost the whole host of her philosophers: the most eminent among them become voluntary exiles to minister to the tastes of our wisest Solomon!’—Extracted from Lynch’s Cambrensis Eversus.

LONDON.

SAINT GEORGE’S—LENT.—It was arranged in certain persons’ minds that the late venerable and venerated Bishop would attend St. George’s High Mass on many of the Sundays in Lent, and occupy the Episcopal chair in his own church during the celebrations of the holy season. But his days were numbered, and whilst we proposed God disposed, and took that kindest, most gentle,

placid, quiet, and saintly Bishop to His own keeping. All regret his departure and yet no one should, when his innocent and even life is remembered. He was always the same, always good; and may that soft white light which for evermore bathes the blessed encompass him, and their peace be his. Rest eternally in peace, Thomas Walsh! He was once Vicar-Apostolic in the London Diocese, and now reposes with Christ. No more trouble, no more anxious thoughts shall disturb him—how this affair is to be arranged and how that, the world and all its storms have passed away, and the morning of Eternity has risen upon him never, never to set. Pray for us, Holy Soul—for us here below, struggling and travelling in this valley of tears, distress, and care. But now to the work. St. Peter would have mused for ever on Mount Thabor, but his time had not yet come; the vision on the Mount vanished, and he descends to the plain to work with his Lord and then to die; and after that the vision of God in Heaven with all its security and ever-gushing sweetness. To the work; there comes, after many days of bitterness and labour, the rest and refreshment to the Faithful and good;—to the work then. On Sunday next, and every Sunday morning, during Lent, that most obliging and laborious Bishop, that true and kind friend, Bishop Morris, will preach at the Holy Mass. After the Mass on Sunday next the Blessed Sacrament will be carried in procession round the church and then placed on the High Altar for the “forty hours” adoration, during which time there will be watches before the Adorable Presence day and night without intermission. In the evening of Sunday at seven o’clock, and on every Sunday evening during the Lent, the Lord Bishop of the London Vicariate, the Right Rev. Dr. Wiseman will preach. On Monday evening during Lent, at eight o’clock, the Rev. Frederick Oakeley will preach a course of lectures on “Scriptural Proofs of the Catholic Faith.” The Rosary will be recited on Wednesday evening at eight o’clock, with a discourse by one of ourselves. Then, Thursday evenings there will be the Litany of the Blessed Virgin, a sermon and Benediction of the Blessed Sacrament, Friday evening, at eight o’clock, the “Via Crucis, the Way of the Cross, or the Stations”; this is a sweet, plaintive devotion, by which one follows in sorrowing the Lord of Sorrows through the several stages of His bitter passion. Saturday, at eight o’clock, the Litany of the Blessed Virgin will be sung in procession. The Rev. Moses Furlong with two other Rev. Fathers of his order will commence their Spiritual Retreat on the 4th Sunday of Lent, and continue their religious exercises until the Tuesday in Passion Week. St. George’s will accommodate many hundreds of persons, and it is to be hoped that many hundreds will attend. The offices of the great week—the Holy Week—will be what they ought to be in such a Church as St. George’s. Every function of that mystic week will be carried out to the full extent even to the minutest details. In order to prevent the slightest unpleasantness it may as well be stated that there will be no room within the chancel during the Holy Week for any chance comers, and should any pious persons with little voices wish to take part in the “Song”—(that is the new term, I believe, for the Gregorian Chant)—they had better not, if it be the same to them; at the same time we do not desiderate new comers with voices like many waters, which means voices that defy any control or management, and throw as it were cold water on everything and cause confusion—neither require we thunder-claps of sound, that create

wondering amazement; in short, we don't want and we will not have—such as we had once on a time—men without voices, ears, or taste: For *præterea nihil* will not do at any price. We don't want their "Song" at all, that is the long and short of the whole matter. Some of these lovers of the "Song" never grow tired in following. Well, and why not let them roar until they grow hoarse—only, don't come to St. George's to sing the "Song," that is all. We do very well when left to ourselves, but when these assistants come to help us, all I say is, "Differ us from our friends," I have studied the Gregorian for thirty years, and some of it—and a vast deal of it—I cherish, and would not give up for the world; but the "Song," as it is sung, is their "Song," and a sorry "Song" it is—but it is not the high, undulating, and matchless body of sound which lifts from earth to Heaven, and which I call by the ordinary term—Gregorian Music. I am sick of the word "Song"—of your "Song"—and to death at the way it is sung—murdered—at Malines, Remo, France, and almost everywhere else, when I consider how rudely and barbarously it is generally done. As I have said before, put the Gregorian music into a shape that all musical men and women can understand, do that, and then we shall come to a better understanding on the merits of your pretensions. Do this and that, and then comes this question, "Is your way of singing it the right way after all?" I want the love of a St. Bernard and the science of a Handel to take this work in hand; but to your decision how the old Gregorian is to be sung, I for one will not bow, and why should I—who are you, after all? However, put the music of the old men into modern notation; and if you cannot do it perfectly, do it in your way, and let us look at it.

FATHER THOMAS.

P. S.—This affair of music has caused more boisterous than the building of St. George's—a set of raw recruits and beardless boys coming to set us to rights! to the ruin of the sweetest and most consoling of all human things—sweet, scientific, grand, inspiring, heavenly modern music; which, after religion—and is it not its handmaid!—reconciles one for a time to this dull, heavy, and vitiated world. Oh, for the wings of the dove—oh, for the society of the Saints and the choirs of Angels—all is order there! and it is not order—not in order—for ignorant, timeless, tasteless jumps to take any part in the Church music, save and except in a general throng and rush of shouting and roaring, when the horrid sounds cannot be heard, or rather recognised.

The Cross;

HALIFAX, SATURDAY, MARCH 17.

DOMINICA LAETARE,
OR,
MID-LENT SUNDAY.

To-morrow will be Mid-Lent Sunday, called also the Sunday of *Laetare*, from the beginning of the Mass, "Rejoice, O Jerusalem," &c. (Isai. 66), and the Sunday of the *Rosa*, because on this day a Golden Rose is blessed by the Pope and sent as a present to some Catholic Sovereign. The Church moderates in some measure the austere spirit of her Penitential observance on this day, to encourage her children to persevere to the end of Lent. For this purpose she invites them to rejoice in the Lord—to pause, as it were, in the middle of their career, and refresh themselves with spiritual gladness. This is called *Mothering Sunday*, and *Refreshment Sunday*, in England, because the Gospel of the day recounts the miraculous feeding of the multitude in the desert by our Saviour. It is still customary, in many parts of England, for servants and apprentices to carry cakes or some nice eatables, as gifts to their parents, and in other places to visit their mother for a meal of firmity, or to receive cakes from her with her blessing. The custom evidently arose in the good old Catholic times, from the history in the Gospel of our Saviour's blessing and distributing the bread to the hungry multitude. When children depart on this filial and pious errand, it is called *going a mothering*. Our quaint old friend, the poet Herrick, the favorite of Washington Irving, thus alludes to the custom in Gloucestershire:

"Will to thee a simnell bring
Against thou go'st a mothering,
So that when she bleaseth thee
Half that blessing thou'lt give me."
Hesperides.

This is not the only beautiful custom that the English people have derived from their Catholic forefathers. Some derive this word from the custom of the people, in those ages of faith, of going to their *Mother Church*, i. e. the Parish Church where they were born again in Baptism, and making an offering of spices or sweet cakes on the High Altar on this day.

THE NEW BISHOP OF TORONTO.

The vacancy created in this See by the lamented death of our venerated fellow-citizen, Rt. Rev. Dr. Power, is at length filled up. Indeed it was no easy matter to find a successor for so eminent and gifted a Prelate. The choice of His Holiness has fallen on the Reverend Father Larkin, of the Society of Jesus, who has been for a considerable time residing in New York, but whose piety, zeal and extensive acquirements are well known in Canada, where he resided for many years. Dr. Larkin was chosen, we believe, some years ago, to fill another Canadian See; but nothing could overcome his reluctance to accept so formidable a charge. Upwards of a year ago he had been recommended for the See of Toronto, and would have been made Bishop but that he again strenuously resisted the appointment, and sheltered himself behind the rules of the Holy Order of St. Ignatius. But the Bishops of Canada seem to have been so fully sensible of his great merits, that this excellent appointment was urged, and the Bulls have been forwarded with the commands of the Holy See. This will prevent all further opposition, and we must sincerely congratulate the Diocese of Toronto on the nomination of Dr. Larkin. They will find in him a Prelate of most amiable and polished manners, of enlightened zeal, extensive erudition, and unaffected piety. His Lordship is justly celebrated as a Pulpit Orator, and preaches with equal facility and success in French and English. Independently of the great merits of the Bishop Elect of Toronto, this appointment affords us additional satisfaction when we reflect that it has taken place at a time when the illustrious Society of Jesus was persecuted with fiendish malice by all the enemies of religion and order. Nobody can now mistake the real sentiments of Pius IX. towards the calumniated Jesuits. Dr. Larkin is an Englishman.

THE COLLEGES.

On this vexed question we publish the following as a useful hint to our Collective Wisdom from their Republican neighbours:

A Bill has just passed the Legislature of New York, granting \$2,500, for two years, to the Geneva College, the Madison University, the Hamilton College, and the University of New York—and \$1000 to the College of Physicians and Surgeons, New York—and a like sum to the Medical Faculty of the New York University. The Speaker of the Assembly declared he placed these Institutions of learning among the objects of high and general utility, as he would the Canals, and that as such they were entitled to the utmost favor of the Legislature.

ECCLESIASTICAL CONFERENCE.

The First Conference for the Halifax District, in 1849, will be held at St. Mary's, on Tuesday, the 2d of April next, at 11 o'clock in the morning. The subjects to be treated of will be the Sacraments in general, and the first four chapters of the second Epistle of St. Paul to the Corinthians.

CONVERSION AT AMHERST.

TO THE EDITORS OF THE CROSS.
Gentlemen,—

I wish to inform you of an auspicious event, which has been a subject of great consolation to the Catholics of this remote district; and which, no doubt, our brethren in the faith throughout the Province would be delighted to read in your columns. I allude to the conversion of Benjamin Page, Esq., M. D., of Amherst, to the Holy Catholic Church. Dr. Page has been for some time seriously engaged in examining the tenets of our Holy Religion, and comparing them with the various other religious systems. Duly considering the great affair of Salvation to be the "one thing necessary," and knowing from the Sacred Scriptures that "without Faith it is impossible to please God," and that "he who does not believe shall be condemned," he resolved to find out where that precious Faith, that saving Belief, was to be found—and, having made this important search with the necessary dispositions, he has, with God's grace, succeeded in discovering the Truth, where alone it is to be found—in the bosom of the Holy Catholic Church. Our worthy Missionary, the Rev. Mr. Lyons, had the happiness a short time since of baptising Dr. Page and receiving him into the Church. This is the third Convert in Amherst since the Bishop and Vicar General were here (see August), and I am happy to inform you that a great number of conversions

was made at that Visitation on the minds of various worthy individuals, in our neighbourhood, respecting the Catholic Religion—and that they would be very glad to hear some further explications of the doctrines of our Church, of which before they had no correct notion. In justice to our worthy neighbours here, of other persuasions, I ought to mention that they are very kindly disposed to their Catholic brethren—and that, in my opinion, all they require to follow Dr. Page's noble example is a clear explanation of what Roman Catholics really believe, and not the imaginary Creed which their opponents would fasten upon them. The Catholics of this neighbourhood are living on the best terms with their Protestant neighbours; and indeed, I believe I can truly say the same of every other part of the county of Cumberland. Hoping you will excuse this trouble, I remain, Gentlemen,
Your obed't. servant,
A CUMBERLAND CATHOLIC.

We insert our Correspondent's Letter with great pleasure—nay, we are much obliged to him for writing us a Letter so Catholic in its tone and spirit. We very seldom publish conversations that take place in the Diocese, though they are of constant occurrence, especially in Halifax. Not long since we heard of the conversion of a very worthy family in Petite, who were received into the Church by the Rev. Mr. Walsh—but as we always found our Clergy themselves not anxious to publish those accounts, we abstained from doing so. We do not believe, however, that such things are ever published by Catholics by way of boast or ostentation. In England it has been generally done at the express desire of the Converts themselves. When, by a miracle of God's grace, one of our separated brethren is brought unto the true fold, the Convert himself is the principal gainer. If a million of men became Catholics in one day, or apostatized from the true Faith, it would not add to, nor detract from the Divine Truth of Catholicity. However, the knowledge of such conversions is sometimes most useful. It excites Catholics to adore and praise God's unspeakable mercies—to welcome into the fold with pure religious affection their dear, but too long separated, brother—and it stimulates those "other sheep" of Christ, "who do not belong to this fold" of his to reflect on their dangerous position, and to "hear the voice" of this good Pastor, so that we may all "become one sheepfold under one shepherd." (John x. 16.)

EDITORIAL AMENITIES.

The editor of the Star Spangled Banner, published at Trenton, Tennessee, writes out his opinion of Bennett, of the Herald, thus:

"This Mr. Editor Bennett is certainly the greatest prostitute, if we may use the term, of the high and honorable aims and purposes of the press, in the world. He is a villain at heart, and makes honesty, principle—*everything* bend to his inordinate thirst for gain. He is said to be rich—he is certainly talented and it is the more unfortunate for society that he is. He is a robber, a pirate, a scoundrel, a coward, a liar, a traitor—he unites the most sinful, the most odious, the most villainous, the most infernal of human sentiments, and passions, and faculties in his character, conduct and life. He is a man of liberal education, and has a mind of the first order for shrewdness, tact, ingenuity and cunning, and the more worse and dangerous is he for all these."

The editor of the Banner has certainly made one mistake. We never knew before that Bennett was a man of "liberal education." This is not the fact, though the Banner may be right in every other specification.—*N. York Paper.*

CHANGE IN PUBLIC FEELING IN PARIS.

The following interesting information is from the correspondent of the *Times*—

"A number of pious ecclesiastics, whose lives are devoted to practical piety, have succeeded in rescuing from the infamy of the clubs and secret societies a considerable number of workmen who not long since formed a part of the applauding audience of the orators of those places. I know of more than four hundred of this class of persons who perhaps never entered a place of worship in their lives, and who never pronounced the name of the Deity but in blasphemy, who are now listening to the exhortations of these pious men, and preparing for their first communion. To this number may be added about three hundred of the soldiers of the garrison, who attended punctually the evening lectures. There is, besides, a congregation of young priests, who are preparing for the pulpit, and who are under the guidance of an Irish

Priest named Cruice, one of the most distinguished pulpit orators, after Lacordaire, in the French Church. The congregation was instituted by one whose name is not unknown to the Socialists—the martyred Archbishop Affre.—These meetings are held in the Church des Carmes, in whose garden the chapel is still standing where multitudes of helpless Priests and Nuns were massacred in 1792 by those who have become the idols of Socialist worship. That this site should recall unpleasant feelings in those who declare that statues should be erected to Robespierre and Marat in every street of Paris is not surprising."

NEW COLLEGE OF APOSTLES IN ENGLAND!

The Ecclesiastical Commission has authorized the expediture, on episcopal residences, of the following sums:—Palace of Ripon, £13,689; purchase of land and house for the Bishop of Gloucester, £11,000; alteration of house for him, £11,897; purchase of estate and house for Bishop of Lincoln, £32,400; alteration of house for him, £13,302; purchase of estate and house for Bishop of Rochester, £25,557; alteration of residence of Bishop of Worcester, £7,000; alteration of residence of Bishop of Oxford, £6,469.

PASSION FLOWER.—The *New Haven Herald* gives the following interpretations of this curious and much admired flower, which will not be uninteresting to the devotees of Flora:—

"The leaves resemble the spear that pierced our Saviour's side, the tendrils, the cords that bound his hands, or the whips with which he was scourged; the ten petals, the Apostles—Judas having betrayed, and Peter deserted; the pillars in the centre, the cross or tree; the stamens, the hammer; the styles, the nails, the inner circle around the centre pillar, the crown of thorns; the radiance, the white, the flower, the emblem of purity; and the blue, the type of heaven. On one species, the *passiflora sili*, drops of blood even are seen upon the cross or tree. The flower continues three days open, and then disappears, thus denoting the resurrection."

VAIN GLORY.—Our Lord washed the feet of the Holy Apostles after they had been engaged in preaching, to show, thereby, that often times the dust of sin is contracted in the performance of a good work, and the footsteps of the preachers are defiled, whilst the hearts of their hearers are cleansed. For some, whilst exhorting others to virtue, become slightly elated, because they are the instruments of conversion, and whilst, by their discourse, they cleanse the sins of others, they take thence occasion of evil thoughts, as it were gathering dust in their journey.—*St. Gregory, Mor. l. i. in c. i. Job 31.*

TEXAS.—The Catholic Missionaries in the Diocese of Galveston, appear to be very zealously engaged in their great field of labor. Wherever they visit, the faithful manifest the greatest joy. We doubt not that in a few years, Texas will have a large Catholic population.

CHARLESTON, S. C.—The Orphan Asylum under the care of the Sisters of Mercy, in Charleston, appears to be in a flourishing condition. There are thirty-three children in the Institution, but it is intended, when the house is enlarged, to accommodate a greater number. The expenses of the Asylum during the past year amounted to \$1,815.

OLD SAWS AND PROVERBS.

Pride goes before, shame follows after.
The need key is always bright.
If you love life don't waste time.
The sleeping fox catches no poultry.
Plough deep while sluggards sleep,
And you'll have corn to sell and keep.
He that lives upon hope will die fasting.
Small strokes fell great oaks.
He that rises late must trot all day and will not overtake his business at night.
A fat kitchen makes a lean will.
If you would have a faithful servant, serve yourself.
A small leak sinks a large ship.
The cat in gloves can catch no mice.
Diligence is the mother of good luck.
Let not the sun look down and say,
I glorious hero he lies to-day.
He that by the plough would thrive,
Himself must either hold or drive.
When woman gad the house runs mad,
He who makes an idol of his interest makes a martyr of his integrity.

ITALY—ROME.

A correspondent sends us the following interesting extract, from the *Precursor* (Antwerp paper) of Feb. 7th:—

"The following particulars are taken from a letter from Rome, received yesterday morning at Paris:—

"The Papal troops are gradually withdrawing from Rome to Gaeta; the desertion is individual, but it becomes total and effectual. It is in vain that watch is kept, and also vain guarding the direct road to Gaeta; nothing prevents it. The dragoons especially exhibit an excess of ardour and devotion. The most circuitous routes and the most impracticable roads, do not check them. All they desire is to reach it, and in this they succeed, for they have already collected there in sufficient numbers to form a guard for the Holy Father.

"The populace of Rome, who are so extremely susceptible, did not hear without deep emotion of the death of Mgr. Curioni, Bishop of Rieli. It is well known what efforts the exiled hierarchy made to determine the Bishops to vote on the 21st January in opposition to the express prohibition of the Holy Father. Threats, entreaties, violence of all kinds have been put in force. The Bishops were firm—only relaxed, and this was the Bishop of Rieli, a gentle and kind man, and of a character susceptible of alarm and terror. On the 21st, on his return, he fell down dead upon the threshold of his dwelling.

"The Romans could not see in that an ordinary event, nor could we perceive in it the violent effects of the various agitating emotions which had convulsed the poor Prelate, or the possibility of their being mortal, but instantly a miracle is proclaimed! Whatever may have been its cause, it has produced an immense sensation. The constituents, who at first wished to turn it to ridicule, now seeing how it is received by the populace, are dreadfully alarmed."

The following passages from an article in the *Chronicle* on the late Roman Revolution will be read with interest:—"The Bonaparte Junta, which, through the instrumentality of the clubs, now rules in the Papal States, had gone too far to recede. Short of this they could not stop.—Nor, indeed, can they stop here. Fevered with excitement, restless and discontented, and menaced with starvation by the stoppage of the ordinary channels of employment, the Roman population will shortly turn upon those who claim the credit of having emancipated them, unless fresh fuel be continually heaped upon the fire, and the craving for stimulants be perpetually supplied with fresh and more pungent food. To the people of the country, the revolution was always unacceptable; and of the inhabitants of Rome itself and the other towns which lie along the roads travelled by tourists and pilgrims most of whom derived their only means of subsistence from the perennial concourse of visitors, a large proportion are now kept from starving only by the daily dole distributed by the bankrupt Government. The last resource—the issue of inconvertible paper—has been already largely resorted to; the revenues of the State are dried up, and the confiscation of Church property is the only means by which the ruling faction can hope to feed, for a while, the imperious necessities of an unemployed and demoralised people. In order to maintain the Junta in its position, not less than to subvert the views of those foreign propagandists who have been the secret but active agents in bringing about the revolutionary catastrophe, Rome must be made the focus of that mad and mischievous republicanism which aims at melting down all the existing Italian Governments into one turbid pool of chaotic disorder. And until the volcano shall have been spent, and the subterranean fires of Carbonarism and Mazzinism shall have been exhausted or extinguished, the metropolis of Latin Christendom must supply the ever-open crater from which the Genius of anarchy and discord may vomit out smoke and cinders over the length and breadth of the Italian peninsula."

"The triumph of the republican party has violently shocked the religious convictions of the rural population, among whom the old faith (*La Santa Fede*) is still very strong; and it has taught the people both in town and country to associate the idea of the Pope's Government with prosperity and good order, and to connect the notion of his dethronement with the distress and discontents, the stagnation of industry and desiccation of the sources of national wealth, which the revolution has inevitably engendered. Sooner or later, prob-

ably very soon—Pius IX. can fail to be restored by his own people or by foreign intervention. In either case the adjustment of his position will be a difficult enigma. In the one it will probably not be solved at all; in the other, its solution will be a task which will tax the powers of European diplomatists to the utmost. Whatever becomes of it, we must take the opportunity of deliberately repeating, that the present state of Italy involves a keener satire, a severer censure, on the policy pursued by the British Government in that quarter, than ever fell from the pen of a newspaper critic, or the lips of a Parliamentary opponent. From the date of Lord Palmerston's well-known letter to Prince Metternich, to that of Mr Temple's last and unluckiest communication to the Neapolitan Government, every step that we have taken has been calculated to stimulate and call forth the seeds of mischief fermenting in the bosom of that unhappy country. The fruits of that policy are before us. In the whole history of the reign of our present Foreign Secretary, there is not so deeply humiliating a page. We sincerely hope that Lord Palmerston's colleagues at least, if not himself, have by this time seen his error, and that when next we are called to comment upon a Roman revolution, we may not have occasion to remember which of the Ministers and accredited representatives of the Crown it was, who, a few months before, was fraternising with the patriots of the Circles, and joining in demonstrations for Italian independence from the balconies of the Hotel de l'Europe."

ADDRESS OF THE CATHOLIC LAITY OF THE LONDON DISTRICT TO HIS HOLINESS POPE PIUS IX.

Most Holy Father.—We the undersigned Catholic laity of the London District, desire to express, at your sacred feet, our sincerest sentiments of veneration and attachment to your Holiness, whom at once we revere as the sacred Head of the Catholic Church, and love as a most kind and tender Father.

With what feelings of deep indignation and sorrow did we not receive the news of those sacrilegious outrages, which compelled your Holiness to abandon your ill-fated capital! How mad and how impious did the ingratitude of those appear to us, on whom, since your accession to the Pontifical Throne, you had lavished nothing but acts of generosity! Gladly and readily, Most Holy Father, would we, your faithful children, have then tendered our services, and put forth all the strength of our right arms, had it pleased Divine Providence to place us in a situation to give your Holiness effectual aid.—But though now only able to employ words to convey to your Holiness the expression of our fidelity and attachment, we beg to assure you that these proceed from hearts that beat in unison with every wish of yours, and sympathise most tenderly with your manifold afflictions. In our inmost souls attached to our holy religion, our consolation, our glory, and our pride, we cling firmly and unreservedly to that Rock on which alone the Church is built; we adhere closely to that See which is the centre of its glorious prerogative of unity; we recognise and revere in the Successor of St Peter, the Vicegerent of Jesus Christ, the visible Head of his mystical Body, the Supreme Shepherd of His Flock, and the spiritual Father of His Children. And moreover in your august person, we love, we honour and we reverence the worthy successor and living representative of those many holy Pontiffs who have in every age patiently and courageously suffered persecution and exile, from the wickedness of men.

Deign then, Most Holy Father, to accept this our sincere and filial homage, to which we add the humble offering of our unworthy prayers, to the Almighty for your Holiness's welfare, peace, and happiness; and in return stretch forth your hands from that hospitable refuge, whose privilege we envy, towards our distant isle, and pour forth upon us and our country the abundance of your apostolic blessing. Your Holiness's most devoted Servants and Children.

THE NEW ANGLICAN MOVEMENT.

The "Oxford Movement" is now confessedly come to its end; the resisting matter was too much for it. If at one time it appeared to have gone beyond the limits of that which opposed it, it was only to return to a place nearer to that whence it started. Sisyphus rolling his stone to the summit of the mountain is a clear and true illustration of this last Oxford phenomenon. Fellows of Colleges and Heads of Houses are heavy laden to move, and cover too wide a space to be surrounded; it being utterly impossible to

make any successful intursion into the unknown land of darkness beyond them, of which they are in lawful and safe possession. The new school has learned this fact by long and bitter experience; it must therefore shift its ground of attack; and Hope, which is ever young, is again to be invoked, so that the new campaign may at least promise what it never can by any possibility accomplish.

Now the young soldiers of Anglicanism gird their loins for a new fight, with new weapons, with new objects for which to contend, and against apparently new enemies. With out whole heart do we wish them success; not because we sympathise with them, but because we long to see the downfall of their foes and because we discern in their promised, but unattainable victory, the instrument of their own ruin. They are carrying on a civil war, and we may therefore lawfully rejoice when heroic disputes with each other; for the success of either is by implication our own. A divided kingdom becomes the prey of those who look on, and it is no sin to take advantage of disasters which we have had no hand in bringing to pass.

The "new movement" is to be deeper and more comprehensive than the last, accordingly its organs have aimed at higher objects; they denounce Bishops and worldly-minded Deans.—They are about to study the *Corpus Juris*, and to confound the adversary with texts from the *Decretals* and Bulls of the Sovereign Pontiffs. The old machinery of Christendom is to be set in motion again, and we are to have a new battle for the liberties of the Church. Alas! there is no Christ to set free, and consequently there will be no St. Thomas to fight. There are no liberties which have been invaded, and the Constitutions of Clarendon would be an absolute gain could they be recovered and enforced.—*Tublet.*

"GRIEVANCES."

Under this head a Correspondent of the *Church and State Gazette* writes as follows to the Editor of that journal:—"Sir—In one of the exhortations in the Communion Service a direction is given to those of tender consciences, who 'require further comfort or counsel' than they can derive from their own private meditation and examination, to apply to 'some discreet and learned minister of God's word, and open their grief.' In the spirit of this direction, permit me then, through the medium of your widely spread journal, to apply to my brethren, the clergy of the Church of England, for 'ghostly counsel and advice to the quieting of my conscience, and avoiding of all scruple and doubtfulness,' in using as I and they are alike bound by our ordination vows to do, the following expressions and declarations:—1. The epithet 'most religious,' in the prayer for the High Court of Parliament.—2. The declaration, at the beginning of the Athanasian Creed, that 'except every one do keep whole and undefiled' (the Catholic Faith) 'without doubt, he shall perish everlastingly'—3. The declaration, at the end of the same creed, that 'except a man believe faithfully, (the Catholic faith, as therein stated and expounded) he cannot be saved.' The doctrine of a Trinity of Persons, in the Unity of the Godhead, as set forth in that Creed, I rejoice to be able to avow most firmly believe, because I know, and am verily persuaded, that it is founded on the most sure warranty of Holy Scripture; but, of the declarations at the beginning and end of it I entertain considerable scruple and doubtfulness, through not knowing on what sure warranty of Scripture they are grounded. 4. The declaration in the Burial Service:—'Forasmuch as it hath pleased Almighty God, of His great mercy, to take unto Himself the soul of our dear brother here departed,' which is required to be made at the interment of every corpse (provided only the departed had been baptised), even though, by his life and conduct, he had 'denied the faith' and been 'worse than an infidel'—5. The address—the solemn address—to Almighty God.—'We give thee hearty thanks for that it hath pleased thee to deliver this our brother out of the miseries of this sinful world;' even though the departed had been notorious in the parish for his evil and unclean living, and his total neglect of religious duties and ordinances; and for his dying in a state of hardened indifference. These expressions and declarations I have hitherto used with much fear and trembling. Lost in so doing, I might be offending Almighty God and perilling my everlasting welfare. Any clergyman, therefore, who will kindly state how he succeeds in avoiding all scruple and doubtfulness in using

them, at all times, with a view to quieting my conscience, and so enabling me to continue in the discharge of my duties, as a minister of the Church of England, without fear, instead of shrinking from them, after the example of Mr Noel, will be conferring an obligation greater than language can express upon A. BAPTURA CLEGGMAN.

THE DOUBLE GAME OF WHIG TREACHERY AND INTRIGUE AT ROME—IMPORTANT DISCLOSURES.

We translate the following passage from a letter written by a Neapolitan correspondent of *L'Ere Nouvelle*, which appeared in that journal on the 27th ult. It relates to the intervention of Europe in the affairs of Rome, and thus unmasks the dastardly and unprincipled double-dealing, trickery, and treachery of the English Whigs:—"The attitude of Catholic Europe has evidently filled Canino, Stierlin, and their accomplices with serious fears. It is true these parties have still some gleams of hope from one quarter—England—Lord Napier has been in the closest communication with these men, and has, it is said, promised them, the aid of his government (L'appui de son gouvernement) at the necessary moment when Mr. Temple was offering, in the Pope at Gaeta, mediation between his Holiness and his people. Some even say, and affirm in the most formal manner, that England has given the most express opposition to all French intervention on this subject. If it be true that a similar opportunity now arises, as is asserted in the best informed circles, shall France not seize the occasion of repaying to England the exclusion of 1840, by inflicting upon her a similar chastisement? By what right does England interfere at all in these matters, that are entirely Catholic, exclusively Catholic, and by a veto top. I leave these reflections to the consideration of the French public, who will no doubt find, in this Protestant veto, another motive for insisting upon the right of the oldest daughter of the church."—*Dublin Freeman.*

"The Holy Scripture is presented to our mind as a mirror in which our conscience is reflected, for in it we discover what is fair or unseemly in our conduct. By it we are made sensible of our progress, and by it we discover our short comings. It relates the actions of the saints, and excites the hearts of the weak to imitate them; whilst it celebrates their achievements, it strengthens our weakness for the combat against vice: so that the mind is less diffident in the struggle, inasmuch as she contemplates the triumphs of so many brave champions. Sometimes it not only commemorates their virtues, but it makes known their fall, that we may know what to imitate, and the dangers against which we are to guard. Behold Job is described as improved by temptation, while David succumbed to it, that the virtue of the ancients may inspire hope, and their fall make us humble and cautious. Whilst their illustrious deeds fill the mind with exaltation, their infirmities should improve us with salutary fear; and the heart on the one hand supported, by the confidence of hope, and on the other guarded by the humility of fear, should neither indulge in rash pride, since fear presses him down, nor despond through excessive fear, since he is encouraged to hope by the example of virtue."—*St Gregory, M II in c i, Job i.*

LITERARY CURIOSITY.—The following has been handed to us as a copy, *verbatim et literatim*, of a letter from the venerable Calcraft, the London executioner. It was addressed to the undersheriff of the county, and relates to a recent execution:—

"London, Sept 5th, 1848.
"Sir—I received your letter from Mr. Cope, and according to your request I have answered the same, stating to you that you may depend upon my attending upon you on Friday evening, the 15th of September, and I do not now I can come on any other terms than I did before, as he was on very good terms. Every thing went on very comfortable, to the satisfaction of every one present.—So I remain, yours respectfully,
"N. CALCRAFT."
The honest functionary has overlooked at least one exception in the last sentence; but he perhaps thinks it a 'comfortable' and 'satisfactory' thing to get neatly 'wiped off.' The notice is not in the original. The terms on the previous occasion referred to, were strict justice given for a similar job to the one treated of above.—*Newcastle Gazette.*

Hymns of the Heart.

No 10.

PRÆTERIT FIGURA MUNDI.

The world is all illusion,
A dream that fades away,
As night in strange confusion
Fades into opening day
Distress—and pain—and sorrow
Complete the woeful tale
Whilst gleams of joy to-morrow
Are promises—to fail!

Then seek not on the billow
To build a piece of rest;
Nor in the waving willow
Presume to make thy nest:—
The soul has here no portion,
From realm to region driven;
All—all is an abortion—
Till home be reach'd in heaven!

There only is no anguish—
The Tree of life is there,
There flowers cannot languish
In fields for ever fair.—
The heart with each affection
Has reach'd its final shrine,
Where glass'd in full reflection
Emmanuel's glories shine!

DEATH OF THE LATE RIGHT REV. DR WALSH, V. A.

We have to announce the melancholy intelligence (if the death of the just may be so called) of the Right Rev. Father in God, Dr. Thomas Walsh, Bishop of Cambrystopolis, and V. A. of the London District.

He was described in last Saturday's Bulletin as lying in a feeble and precarious state, but his dissolution was hardly then supposed to be so nearly approaching. From the Friday evening, the stomach had been able to retain food, so that on Saturday afternoon his Lordship was able to receive the Holy Viaticum. It was evident that his thoughts were entirely occupied with God, so far as the torpor caused by the disease permitted it. Every now and then he could be heard making acts of resignation to the holy will of God. On Sunday the pulse was much weaker, and the general strength much diminished. Still there was but little suffering, and that little not perceptible through its patient endurance. In the afternoon the symptoms became more aggravated, and about half-past six it became evident that the last hour was fast approaching. The Recommendation of a departing soul was read, and every other pious practice enjoined by the Ritual observed. Throughout consciousness remained, and one of the last successful efforts of the good Bishop's right hand was to sign himself with the Cross of Christ, the dying Christian's shield. Again and again he fervently kissed the Crucifix presented to his lips. At length, amidst the prayers and tears of his attendants, he breathed forth calmly his pure soul into the hands of God at twenty minutes to nine p. m., without a struggle or a pang.

In due time, the corpse was arrayed in Pontificals and laid out in an apartment of the Bishop's residence; where many of the Clergy and faithful have been allowed to say a prayer beside the venerable remains, and to witness the calm and placid expression of the countenance, more resembling that of slumber than of death. The body, was later, according to the prescriptions of the "Episcopal Ceremonial," vested, "by the Bishop's familiar clerks," in full Pontifical vestments of violet colour, including dalmatics, sandals, gloves, pectoral cross, ring, mitre, and crozier, "as though he were about to celebrate High Mass." (Lib. ii., c. xxxviii., § 9.) and thus deposited in the coffin.

We will not anticipate the Very Reverend Dr Weedall in his duty of recorder of the venerable Prelate's good works and virtues, in his funeral oration. We will content ourselves with stating that Dr Walsh was educated in the school at St Alban's, and afterwards proceeded to St Omers, where he embraced the Catholic Faith. He was imprisoned during the reign of terror in France, and after his liberation continued his studies for the Priesthood at St Edmund's College, Old Hall Green. When Bishop Stapleton was appointed to the Midland District, in 1802, he took him with him from the London District, and thus he became connected with that District, where his name will long be honoured and cherished. Dr Milner selected him for his Coadjutor, and he was consecrated May 1, 1825. He succeeded to

the administration of the District in less than a year. To his exertions Religion certainly owes much, for in addition to the immense increase in the number of Missions in that District, while it was under his charge, it is to his Episcopacy that posterity will trace the great development of ecclesiastical architecture which forms so distinctive a feature in the history of our period. He first gave Pagan the opportunity of applying his brilliant genius and treasured science to the erection and decoration of religious edifices and the appurtenances of our holy worship. To Dr Walsh are due, not only the magnificent College of St Mary's, Oscott, Birmingham Cathedral, Presbytery, and Convent, Nottingham Church and Convent, Derby Church and Presbytery, which he himself had built, but the Abbey of Mount St Bernard's, the gorgeous Church of Cheadle, the beautiful Church and Monastery of Hanley, and those of Ratchiffe and Aston, which were erected under his auspices. He established in the District several religious communities of men and women—of the former, no less than six. of the latter, seven or eight. But again we must check ourselves, and leave to another time the many additions which may be made to this hasty sketch.—*Tablet*.

SCOTLAND.

DEATH OF THE REV. WILLIAM GRANT.—(From the Caledonian Mercury.)—

"The good Shepherd giveth His life for the sheep."
—An example of true good feeling has just been given to Stirling, on occasion of the death of a young Roman Catholic Clergyman, in circumstances calculated to evoke respect, and sympathy. The Rev William Grant, after pursuing his studies at Blairs, near Aberdeen, and afterwards at the Scottish college in Valladolid, returned to his native country, at the age of twenty-four, about three years ago, to labour as a Clergyman among the Catholics of Scotland. His first mission was among the railway labourers in the neighbourhood of Fusie Bridge. They had for some time been in a very demoralised state, and various revolting incidents had given the whole body in that district an unenviable notoriety. Mr. Grant gave himself with extraordinary devotion to the work of restraining and subduing these lawless natures. He soon effected a complete revolution among them, and during the year of his official connection with them not a case of such misconduct occurred as either to alarm the well-disposed or call for the interposition of a magistrate. Mr Grant was then removed to Dumfries. In the discharge of his duties there, he first caught the infection of small-pox, and again, while similarly engaged, that of typhus fever. From both he recovered, and during the frightful reign of cholera in Dumfries, he was day and night by the bedsides of the victims, attending at once to their immediate and physical wants, and to their necessities, moral and religious. In fact, then and during his brief career, he lived for the poor, and burned with a zeal which many of those who differed from him in creed allowed to be truly Apostolic. He outlasted the pestilence in Dumfries, and was slowly recovering his strength, exhausted by previous illness and by constant toil, when he was sent to Stirling to give temporary aid to his fellow Clergyman, Mr Malcolm. The fate which he had braved in Dumfries here overtook him.—Enfeebled by all he had gone through, nature yielded at the first assault, and on Tuesday, the 6th inst., an attack of cholera carried him off in seven hours, it being his third violent illness within nine months. He was a young man noted at college for steadiness and scholarship, though latterly his professional labours absorbed his whole faculties and time. Such was the impression of his virtues, that many Protestants came generously forward to attend his funeral on Thursday last, and among these (a fact which we deem highly honourable to the citizens of Stirling) the Provost and two of the Clergy of the town.

FUNERAL OF THE LATE DOWAGER MRS HOWARD, OF CORBY.

The funeral of this much lamented lady, whose demise occurred on the 16th of January, in the seventy-ninth year of her age, took place on the morning of the 1st inst. The coffin, which reached Carlisle at nine o'clock on Wednesday night by the mail train from London, was met at the Citeaux station by P. H. Howard, Esq., M. P., and H. F. Howard, Esq., of Berlin, sons of the deceased, and from thence conveyed in a hearse to the Catholic chapel, where it was

received by the Clergy and deposited in the chapel for the night, the usual "Requiem" being chanted. On Thursday morning there was a solemn High Mass for the dead, followed by the funeral service, at which the following members of the Clergy were present.—Rev. J. Marshall, Rev. L. Curry, and Rev. J. Watson, all of Carlisle, the latter of whom presided at the organ, Rev. W. Ryan, of Warwick Bridge, Rev. Messrs. Kelly, of Wigton, Clifton, of Workington, Haydock, of Penrith, Gibson, of Kendal, Duck and Holden, of Whitehaven, Humble, of Cockermouth; and Williams, of Maryport. The Chapel was partly hung with black, and arranged suitably to the mournful occasion. A short and touching discourse was delivered by the Rev. Luke Curry to the numerous congregation, assembled. The funeral procession, under the careful direction of Mr. Rowe, moved from the chapel soon after twelve o'clock. In the first mourning coach were P. H. Howard, Esq., H. F. Howard, Esq., Hon. Arthur Petro, and Sir R. Darby Neave, of Dagenham. In the second were H. Howard, Esq., of Croystoke, and William Long, Esq., of Hurst Hall. These were followed by a file of private carriages, containing pall bearers and others. The pall bearers were Lieut. Col. Maclean, High Sheriff, Sir George Musgrave, Edenhall, Peter Dixon, Esq., Holme Edén, T. H. Graham, Esq., Edmond Castle, William James, Esq., Barrock, T. Featherstonhaugh, Esq., College; W. Crackenthorpe, Esq., Newbiggin; C Featherstonhaugh, Esq., Lowhouse; E. W. Hasell, Esq., Dalemaino; J. P. Senhouse, Esq., Neith Hall; W. P. Johnson, Esq., Watson; Wm. Browne, Esq., Tallentire; A. F. Huddleston, Esq., Hutton John; and T. Salkeld, Esq., Holm Hill. On the procession reaching Wetheral, the honoured remains of the deceased lady were met at the parish church by the Rev. J. Lawther Hodgson and laid in the family vault attached to the church.—*Whitehaven Herald*, Feb. 3d.

STONYHURST.—Died, on the 8th inst., at Stonyhurst, the Rev. Joseph Newsham, S. J. He was born at Westby, Co. Lanc., 16th May, 1781. Like his holy founder, St. Ignatius, he came late to the vineyard; but compensated for the delay and redeemed the time by extraordinary assiduity and fervour. At Christmas, 1809, he commenced his ecclesiastical studies at Stonyhurst, and on the 3rd July, 1810, was promoted to Holy Orders by the venerable Archbishop Murray. The ensuing month witnessed his settlement in the laborious mission of Wigan, where for nearly ten years he exercised his Priestly ministry with the zeal of an apostle. Thence he was removed to Portico, where his services to religion were equally efficient. His great experience and tact pointed him out as the fittest man in the province to fill the office of Procurator at Stonyhurst, and he was therefore recalled to the College in January 1832, and proved himself indeed a treasure to that establishment. Of late it pleased Almighty God to visit his faithful servant with a painful and tedious illness, to increase his merits and embellish his stole of glory, with which we trust he clothed him last Thursday evening.—R. D P.—*Correspondent*. [We have received also from another correspondent a letter respecting this lamented Ecclesiastic, which we hope to insert next week. Ed. TAB.]

FUNERAL OBSEQUIES OF THE LATE RIGHT HON. A. R. BLAKE.—This morning (Thursday) a solemn office and high mass for the repose of the soul of the Right Hon. A. R. Blake, were celebrated in the Metropolitan Roman Catholic Church in Marlborough-street. A very numerous assemblage of personages of the first rank were present during the ceremonies, amongst whom we perceived the Duke of Leinster, the Earl of Howth, Lord Dunkellin, the Hon. Patrick Plunkett, the Right Hon. Alexander M'Donnell, Mr. Reddington, the Under Secretary, and Mr. Corry Connellan, Private Secretary to his Excellency the Lord Lieutenant, Judge Ball, Mr. Commissioner Farrell, Mr. Acheson Lylo, Mr. Pierce Mahony, Mr. William Murphy, Mr. Christopher Fitzsimon, &c. The deceased gentleman's two nephews, the Rev. A. Blake and Mr. P. Blake, attended as chief mourners. When the ceremonies had been concluded, the remains were removed and placed in a hearse, which, having got in motion, was followed by a numerous cortege of the nobility and gentry, who accompanied the procession a considerable distance

of the road to Maynooth, from whence the remains were conveyed to Loughrea, to be deposited in the family vault there.—*Evening Post*.

Died, on the 16th instant, in the 44th year of his age, Rev. Joseph Buro, a native of Hungary, and for several years parish priest of Farkasd, in the diocese of Strigonio. During more than six years he has had charge of the German congregation of St John Baptist, at Portville, Pa. where he died in the most edifying disposition —

The daily papers announce the decease of the Very Rev. F. CELLINI, at St Louis, on the 6th inst. He came to America from Rome, above thirty years ago, having served up an ecclesiastical benefice, in order to engage in the American missions. Having practised medicine for several years in the Roman Hospital, he was enabled to exercise charity successfully in the relief of the afflicted.—*C. Mer.*

PRESTON.—PROPAGATION OF THE FAITH.—The Collectors for the Propagation of the Faith assembled for their annual supper in the school room, St. Ignatius, on Wednesday Feb. 7th. The school had been tastefully decorated with evergreens, flowers, lights and emblematical devices. The chair, over which a canopy of evergreens had been wreathed, was occupied by the Rev. William Knight. The supper was provided with the greatest liberality. Amongst the guests we noticed the Revs. T. Weston, J. Bird, R. Havers, J. Gosford, H. Segrave, and J. Anderton, J. Sidgreaves, J. Holland, Esq., &c. An exceedingly delightful evening was spent in songs and music. After the supper, the younger portion of the Collectors closed the amusements with a dance. The sum of 250l. has been collected during the last year in Preston and the neighbourhood for this every way well-deserving and truly Catholic society.—*Correspondent*.

CATHOLIC CHURCH.

RECEPTION OF TWO NUNS.

On Wednesday, Miss Walsh of Rathangan, niece of Dr Walsh, of Rostown, in the archdiocese of Dublin, and Miss Ellen Maguire of Cork, sister of our talented fellow-labourer and countryman, Counsellor John Francis Maguire, of the *Cork Examiner*, received the white veil, at the Convent of the Sisters of Mercy, Wexford. The Right Rev. Dr Keating presided; and the Rev Laurence Kirwan was master of ceremonies. The imposing and beautiful ceremony was gone through with great solemnity. The procession, the music, and singing, the magnificent discourse of Dr Moriarty, on the occasion, the witnessing of two young and interesting women, heroically bidding adieu to a vain and evanescent world, and their awfully humble prostration of body after receiving the veil—all were well calculated to excite in the hearts and minds of the beholders sentiments which do not soon pass away, and feelings quite above the alluring, yet wretched follies of this world.—*Wexford Guardian*.

Births

- March 10—Mrs Coolan, of a daughter.
- " 11—Mrs Sullivan of a daughter.
- " 16—Mrs Byrne, of a son.

Died.

- March 9—Elizabeth, infant daughter of William and Jane Shortland, aged 6 weeks.
- " 10—Elizabeth, daughter of Michael and Catherine Bulger, aged 1 year and 10 months.
- " 11—Mary Anastasia, daughter of Phillip and Dorothea Shipley, aged 11 years and 4 months.
- " 12—John Edward, infant son of John and Johanna Reardon, aged 2 months.
- " 12—Robert Mahar, native of Halifax, aged 30 years.
- " 13—Margaret Sullivan, native of Limerick, aged 65 years.
- " 13—Susan, wife of Sergt. Robert Copley, 07th Regt. native of the city of Waterford, aged 29 years.
- " 15—John, son of Michael and Susan McGinn, aged 2 years.

DIRECTORY FOR 1849.

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