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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: 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 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 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.

- October 22—Sunday—XLIX after Pent IV Oct Semid.
- " 23—Monday—Feast of the Most Holy Redeemer, G Doub, Sup.
- " 24—Tuesday—St. Raphael Arch G Doub.
- " 25—Wednesday—St. Boniface I P C Doub com &c.
- " 26—Thursday—St. Evaristus P M Doub Sup.
- " 27—Friday—Commemoration of St Paul from 30th June.
- " 28—Saturday—SS Simon and Jude Apost Doub H cl.

Poetry.

AN EVENING HYMN.

Lord! thou art He whose arm of might
First hung with worlds this arch of night;
Thine is the sacred vesper hour,
Thine the fresh turf, and closing flower;—
These ancient woods, that twilight sea,
These meads, and mountains speak of Thee.

Thine are the dews which fall unseen
On forest glade and village green;
Thine is the pure and playful gale
That warbles in the fragrant vale;
Above, below, Thy glories shine;—
Strength, wisdom, goodness, Lord! are Thine.

King of the broad and radiant skies!
Bless Thou my song and sacrifices;
Breathe o'er my soul, this tranquil even,
Unearthly peace and dreams of Heaven;
Sweet dreams to cheer me, press'd again
By the wild war of wrongful men.

And when those years to come shall throw
Their chillness o'er my bosom's glow,
Serene as that departing ray
Which lights the mountain far away,
Let me withdraw from earth to be
Redeem'd and blest, O God! with Thee.

[From the N. Y. Freeman's Journal.]
KIRWANITES.

Several Protestant papers have taken up a remark of ours in reference to apostate Catholics, to whom we gave the designation of "Kirwanites," that is infidels. Unfortunately some of them have forgotten the latter adjunct by which we qualified the Kirwanites; thus representing us as having supposed a distinct set, sect, or class of men who had apostatized from the Church with a distinct profession of opinions peculiar to themselves.

Now in the literal sense of the term, Kirwanites are such unfortunate young persons, as adding a bad will to an extreme ignorance of their faith, first forget their catechism and suffer their minds to become "a perfect blank as regards all religious instructions," and then in return for the kind of half learning that Presbyterianism affords, consent to give up the exterior profession of a faith which, in their loss of morality, has lost its life in their hearts. And it was to such like, to poor ignorant children kidnapped by Protestant harpies on our own shores, and beguiled out of their religion, that we suppose Bishop Hughes to have alluded in the sentence that has excited remark.

But we, taking the former part of the account that Kirwan is said to have given of himself, and which clearly points him out as an infidel, described as Kirwanites, all such as had lost their faith, and abandoned its profession—whether, like Kirwan, they did it for bacon on Friday's,

or like a still larger number, for whiskey on Sunday. These are described as infidels, and as there is unhappily too little disgust felt for infidelity in these days, we thought to brand it with an epithet still more opprobrious by connecting it with the notorious epithet of a man whose true character has been exposed from one end of the land to the other in the masterly letters of the Rt. Rev. Bishop, and whose history shows him to have been the contemptible fellow portrayed in the following letter of "L."

ALBANY, Sept. 18, 1848.

To the Editor of the Freeman's Journal:

According to promise, I resume the task of exposing the misrepresentations and falsehoods of "Kirwan," alias Rev. Nicholas Murray; and in order thereto, I beg leave to make a slight digression. "Kirwan's" poor mother not having heard from him for many years, she concluded he was dead; this idea took such strong hold of her mind, that she was in the habit of saying, "If my dear son Nicholas was alive, he would not have neglected me." When my brother was departing for this country, in 1832, she imposed it as an obligation on him to find out when and where her son died. My brother returned to Ireland in 1834, and dreadful was her disappointment when he brought no tidings of her son.—He re-embarked for this country in 1835, and on his departure, she begged of him again to use his best efforts to find out what had befallen her son. My brother did his best, but failed in the attempt. "Kirwan's" mother died in 1835; after having prepared for death, her greatest anxiety was to know where her son "Nick" was buried. I came to America, in 1836, on which occasion Thomas Murray, "Kirwan's" brother, laid the same obligation on me that his mother had laid on my brother. I undertook the task, but failed also; until one day, on taking up the Sun, I read that "Rev N Murray was appointed trustee, or something, of Princeton Seminary." This occurred in 1841. It struck me at once that this was the person for whom I had been so long seeking, and on communicating my thoughts to some relations in New York, they said that it could not be possible that he was alive—giving the same reason for their belief as "Kirwan's" mother did, six years before. My own opinion was fixed; accordingly I wrote a letter to him, but changed my mind, and became the bearer of it myself—went to Elizabethtown, sought an interview, and obtained it. I told him I had long been seeking for a person of his name, &c. He asked me to what part of Ireland the person whom I was seeking belonged? What was his mother's name? How many sons had she? Their names? To all which questions I answered truly, and on noticing emotion on his countenance, I exclaimed, "You are the person, your countenance betrays you!" I told him my name and relationship to him, and that I was only performing his deceased mother's and his brother's injunctions, in finding him out. He then said—"I came so young to this country that I have almost forgotten all my family." On being interrupted by the entrance of a lady, he wrote my address in his pocket-book, and promised to call on me in a few days. He did not come, and I wrote a line, reminding him of his promise, which he did not answer. I then wrote to his brother Thomas, in Ireland, communicating the discovery I had made, and requesting him to send me some document to establish his identity. He did so, I received a letter from him, enclosing one written by "Kirwan" to his mother, dated "William's College, September 23, 1823," in which he speaks in the highest

terms of a "Father Carberry," whom he met in New York, and who acted the part of a true friend to him ("Kirwan") in his necessity—that he would never do ought to disgrace his father's bones in the grave, and exhorted his brother to pursue a similar course—that God only knew what he would do, but that he would be an honour to the country which gave him birth—exhorted them to take care of his mother, and that he, himself, would never forget her. In the same letter he conveyed the idea that he was studying for the Priesthood which gave his mother very great joy, inasmuch, that she expected that she would hear a Mass celebrated by him before she would die. The hypocrite! This letter was kept by his mother about her person, till her death, and it is now in possession of a near relative, who would not let it be published at present.

The following is an extract from his brother's letter, which I have now before me, which will show the motives I had in seeking out "Kirwan":

January 2, 1842.

"Dear L.—: Together with the acts of friendship I experienced in you all heretofore, I am truly obliged to you now particularly, on account of your sincerity and faithfulness in making out my brother; your exertions in that affair deserve my warmest approbation. As to doubts of his being the same person, there need be none, as you may learn from his old letter, written to my poor mother 18 years ago, which, at your request, I enclose to you in this letter. Now, dear L., I never will put to or from Nicholas, till I hear from you again. . . . I have got a long lease of my farm at a reasonable rent of 18 | 5 per acre, and if he comes home I will give him up the half of it; or sooner than have him live the way he is, I will give him up the lease and place, and I will live with him, and till and manage the land for him and his family, but all this is of no use, unless it be the will of God to inspire him."

What a contrast the conduct of these two brothers exhibits! The one supporting and cherishing his mother till her death, and offering to surrender his cheap farm to his erring brother should he go home, while that brother, "Kirwan," neglected his mother, and for thirteen years kept her ignorant of his very existence!

Shortly after receiving this letter from "Kirwan's" brother, I wrote a note to said "Kirwan" reminding him again of his promise to see me, and his stating that any man had a right to change his religion if he chose; I spoke severely, but respectfully, of his neglect to his mother, and wound up by saying that his change of religion made no improvement in his filial duty, and that I knew of no religion that did not inculcate honor and love to parents. In answer to this he wrote the following note:

Elizabethtown, May 14, 1842.

"My dear L.—As soon as my convenience permitted after your call here, I strove on an afternoon to find your residence in New York, but failed. I can only say there is no trace in my memory of any family bearing your name, having any connexion with mine. Both your letters have come to hand, but their impertinence forbids a reply to them. You might at least conjecture that I have or might have something else to do, of more importance, to me at least, than answering them.

I hope hereafter that you may save yourself the trouble, and me, the expense, of any further correspondence. Yours, &c,

"N. MURRAY."

This answer would, perhaps, be justified if I used the impertinence he complains of; but I used none. Let him publish my letter verbatim, and the public can judge between us; or, if I was a poor relation, whose presence was unwelcome to a richer one, but I wanted no pecuniary aid, and I sought none. It is false that he could not find my residence—he did not seek, nor did he want to do it. If he had lost his pocket-book containing my address, he could have referred to my first letter, to supply the loss, for "both" letters were received. "No trace in his memory of any family bearing my name having any connexion with his." "He came so young to this country, that he had almost forgotten all his family!" He speaks thus untruly, although he left Ireland so young as 19 years old; my father and his aunt were married years before, and had several children, and still his recollection is at fault.

I am thus explicit in order to show "Kirwan's" duty to parents, and the inaccuracy and falsity of his statements. In my next I will deal with falsehoods he uses in his "Letters to Bishop Hughes," second series, and other matters.

L.

IRELAND.

DUBLIN.—GRAND PONTIFICAL HIGH MASS.—ANNIVERSARY OF THE PROPAGATION OF THE FAITH.—The tenth anniversary of this meritorious and highly interesting Society, was celebrated on Tuesday, the 19th inst., in the Church of the Conception, Marlborough street, by a grand Pontifical High Mass. Abounding as Ireland does (even in her poverty) in charitable institutions, perhaps none holds a more exalted position than this noble institution—for what can surpass the charity of administering to the spiritual wants of those poor creatures in climes far away from this—and who, but for the benevolence of this society, would, perhaps for ever, be shut out from the blessed light of the Gospel. But the merits of the association are too well known and appreciated to need eulogy. The solemn and imposing ceremony of Tuesday possessed peculiar interest. His Grace the Most Rev. Archbishop Murray presided, being attended by Archdeacon Hamilton; and amongst the Prelates and Clergy we observed—The Right Rev. Dr. Whelan, Bishop of Bombay; Right Rev. Dr. James Brown, Bishop of Kilmore; the Rev. Father Ignatius, of the Passionists (formerly the Hon. and Rev. George Spencer); Very Rev. Dean Meyler, PP.; Very Rev. Dr. Yore, PP.; Very Rev. Dr. Brenehan, President of Maynooth College. At the Gospel, the Rev. Moses Furlog ascended the pulpit, and delivered a most elaborate, instructive, and edifying discourse. He took his text from the 6th chapter and 38th verse of St. Luke—"Give, and it shall be given to you: good measure and pressed down and shaken together and running over shall they give into your bosom." The learned preacher took a comprehensive view of his subject, and dwelt with peculiar force and religious eloquence on the vast advantages which had been conferred on the world by the Association, which had done so much for the glory of God and the salvation of souls. He was listened to with profound respect by one of the largest and most respectable congregations which we have beheld for a long time; and his observations could not fail to make a deep and lasting impression on all who had the happiness to hear him. When he concluded the remainder of the Holy Sacrifice was proceeded with; and at the conclusion the Archbishop gave his pastoral benediction to all present.

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

The Cross;

HA LIFAX, SATURDAY, OCT. 21.

ASSOCIATION FOR THE PROPGATION OF THE FAITH.

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

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

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

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

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

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

Collected at Dartmouth.

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

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

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

PARKERISM.

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

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

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

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

(From the Bristol Gazette, Protestant Paper)

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

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

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

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

the but just-discovered territory, it was found in its integrity, its power and its usefulness, where ever civilisation had attained its highest pitch, science its greatest altitude, art its brightest triumphs, manufactures their utmost finish,

here the whole thread of social existence had been drawn out to such an exquisite tenuity, that the only danger was it might one day snap. In England, where there was a Church in communion with and upheld by the State, where the heads of that Church sat amongst the rulers of the land, which had its Clergy in every parish, and unlimited wealth at its command, even in England the Catholic Church was found, and though disowned, repudiated, disfavoured by the State, without wealth or temporal greatness, yet exercised a more complete control, and received a more willing obedience than any other. Let them, as evidence to the fact, contrast the solemn rite about to be enacted that day, with one which had lately taken place elsewhere.— They were not men in obedience to regal mandate to elect as a Bishop one forced upon them, and of whose doctrines they disapproved; on the contrary, in joyful obedience to the Great Head of the Church, they were about to consecrate him whom he, with the advice of his council, judged the most fit. He, whom they would that day elect into the Episcopacy, would go forth, in no worldly respect the better, with no accession of temporal wealth, rank, station, or grandeur, but he would go forth as a Prince and Ruler in the Church of Christ, but with this weighting upon him, which indeed must prevent his being puffed up, that he had laid upon him a responsibility so heavy, that even the shoulders of the Angels nearest to God might bend beneath the burden. Having adverted again to the fact that the Catholic Church was to be found in all countries, whatever the religion of the Government or the people, which he stated was not the fact with any other form of faith, the Right Rev. Prelate proceeded to draw the attention of the devout to the solemn ceremony about to be enacted, and then turning towards the Bishop Elect he addressed to him a solemn yet affectionate exhortation. His head was about to be anointed and consecrated in the order of High Priest, by heavenly benediction; on his finger would be placed the ring, the pledge of his espousals to the Church of Christ, and the warrant that he had sacrificed every other affection; upon his brow would be placed the helmet of defence and salvation, which formed like unto the cloven tongues that descended on the Apostles, to wain yet one, divided yet not separate, pointing as the flame to Heaven, would make him terrible to the adversaries of the Truth, and to stand forward as a valiant champion against them. Into his hands would be put the pastoral staff to guide his own tottering steps, to correct those deserving of chastisement, but chiefly, that in love and kindness he might gather the flock into the one fold—under the one Shepherd.

The "Te Deum" was then sung, during which the assisting Bishops, in their mitres, conducted the new Bishop round the church, who, everywhere as he passed, gave his blessing to the people. The new Bishop returned to the altar, pronounced the Blessing, was received to the Kiss of Peace by the other Bishops, conducted away, and so concluded the ceremony, which had lasted nigh four hours.

The Hon. Mr. Clifford, son of Lord Clifford, and a student at Prior-park, preparatory to his taking Holy Orders, officiated as Master of the Ceremonies.

DR. HOOK AND MR. JEPHSON

In answer to certain charges brought by Dr. Hook against Mr. J. M. Jephson, the latter gentleman has communicated to us the following letter:—

TO THE CHURCHWARDENS OF THE PARISH OF LEEDS.

Birmingham, Sept. 15, 1848.

Gentlemen—I have this day received a sermon published by Dr. Hook, with a preface addressed to you, in which he says, "You will judge, gentlemen, of the surprise which I experienced when I received information last week that Mr. and Mrs. Jephson had been received into the Church of Rome, not on their quitting Leeds in August, 1818, but in the year 1846, before his coming to Leeds, that even then, while professing himself to be a decided Anglican, he was actually a member of the apostate Church of Rome." My statement, from whatever source Dr. Hook received it, is simply untrue. Neither I nor my family became Catho-

lic till the 9th of August last, when we had the happiness of being received into the Church at Birmingham. A paragraph did appear in the *Church and State Gazette* in the year 1846, to the effect that I had acknowledged the supremacy of St. Peter's successor, this I immediately contradicted, as I had not then gone further than to be, as Dr. Hook expresses it, "unsettled," and so completely was the Bishop of the Diocese satisfied, that I continued to hold my curacy, and finally resigned it, of my own free will, for the purpose of coming to Leeds, or some other place where I expected to find the Anglican system carried out thoroughly. The editors of the *Catholic Directory* probably copied from the Protestant papers, the accuracy of whose information they had no reason to doubt, and placed me and my family in their list of converts without further inquiry. That *Permissu Superiorum*, in the title page of an almanac, means that the Catholic Bishops have examined the accuracy of every statement contained in it, is really absurd. But the fact is, Dr. Hook knew, at the time I became his curate, that I had been "unsettled," as he says himself; that is, that I had doubts of the claims of the Protestant Church, as some persons, very much in Dr. Hook's confidence at present, have also had. I, myself, after I came to Leeds, but before I was licensed to the curacy, told him and Mrs. Hook that a report that I and my family had become Catholics had been mentioned in my presence at a party in Leeds; to which he replied to the effect that I need not trouble myself about it, for that he himself had been held up to reproach in the newspapers as being a Catholic. Not satisfied with this, I told the Clerk in Orders of it (he being supposed to be in Dr. Hook's confidence), and offered at the same time to leave Leeds, that I might not bring suspicion on Dr. Hook, whose principles I then believed in, and desired to promote. So that what Dr. Hook treats as a piece of intelligence he received "last week," with "surprise," he really knew, and acknowledged to be false from the very beginning of our acquaintance. And Dr. Hook, in the secret of his heart, at this moment knows it to be false, though he affects to believe the contrary to save his party from the reproach of leading men to the Catholic Church. But he need not flatter himself that his statement will deceive any unprejudiced person: even one of his own curates, writing to inform me of the sermon and preface in question, uses the following expressions:—"as this statement is *absolutely* incredible by any who, like myself, have once been in your friendship, I should feel obliged by a line from you empowering me to contradict it upon your authority." Dr. Hook relates a variety of circumstances, I suppose in corroboration of his statement, about my being in ill-health; his offering to obtain, for me a foreign chaplaincy (which, by the way, is not the fact); of my accepting invitations from Protestant gentlemen; and of my not publicly stating the difficulties I felt in believing the contradictions of the Anglican system; but I cannot perceive what all this has to do with his charge against me. If it shows anything, it is that I had no intention of becoming a Catholic until I had ceased to officiate as a Protestant clergyman, which is indeed the fact. I did accept the hospitality of a gentleman of Leeds, but I was not aware that it was offered to me on condition that I should never become a Catholic. I believe I have more than once, since my ceasing to officiate as a Protestant clergyman, expressed, in that gentleman's presence, my intense disgust at the artifices employed by the Anglican ministers at Leeds to extend the influence of their party, and also my perfect agreement with Dr. Arnold in thinking that the Anglican theory hangs upon "three legs." However, the only grounds I had for accepting this gentleman's hospitality were his kindness and cordiality in pressing it upon me. To the many inquiries which were made respecting my future plans, I always replied that I thought I should pay a long-promised visit to some friends in Norfolk, and then look out for some employment, which is exactly what I am going to do. To have entered into explanations would have involved me in controversies I have heard a hundred times, and exposed me to the very great annoyance of hearing over again Dr. Hook's old misrepresentations of Catholic doctrine, and the Anglican quibbles from Barrow and Colliingworth, with which I have been stung every Sunday any time this ten years. On one occasion, I remember, I certainly did express my dissatisfaction with some part of the Anglican system; and Dr. Hook lent me Wordsworth's

letter to M. Goudon, which was indeed quite enough to fill up the measure of my contempt for Anglican controversialists, and to deter me from asking any more troublesome questions. The "scolding letter" which I am said to have written to the Clerk in Orders was one thanking him for his kindness to me, hoping that our former intercourse would not be broken off, and saying that I should pray to Almighty God that he might one day be a Catholic. Dr. Hook ends his extraordinary statement by congratulating you on my not having been able to "convert" (meaning convert) "a single soul." This is very easily accounted for; it is simply because I never tried. I was myself not determined to become a Catholic till after I had ceased to have any recognised position in the parish. The persons whom I had attended in their illnesses presented me with a writing case, on my resigning the curacy, which they certainly would not have done if I had been endeavouring to make them become Catholics and had failed. I also exerted myself to have a Protestant national school built in the part of the parish in which I used to visit. This I should not have been likely to do if I had been all the while a Catholic. The real facts of the case are, that seeing the corruption and inefficiency of the Protestant Church in the diocese in which I held a curacy before my coming to Leeds, and being therefore branded and posted in the newspapers as a "Romaniser" by the neighbouring Protestant ministers, I was anxious to change my position to some place where I hoped to find the Anglican system, in which I then believed, carried out; and such a place I understood Leeds to be. After the experience, however, of a year and a half, during which I am bound to say I received every attention from Dr. Hook and his wife, I became convinced that weakness and inconsistency are not accidental qualities of the Protestant Church, but its very essence; and therefore, after forming many plans of going abroad, of retiring to some remote country place where I might hold my own opinions, and take no active part in the system, and so on, I was obliged at last to acknowledge that there was no escape, no rest, but in Christ and His Church. The whole of Dr. Hook's astonishing address seems to go on the assumption that he has a right to know, and to make known, my private affairs, and that I was bound to assign to him my reasons for becoming a Catholic. As if he has anything to do with my religion! But though I deny this right altogether, yet as he has published a false statement calculated to injure my character, and religion in general, I feel it due to both to give it, once for all, this public denial.—I have the honour to be, gentlemen, your obedient servant.

"JOHN M. JEPHSON."

September 19.

P.S.—A leading article has appeared in the *Morning Herald* for to day, which assigns as a reason for not believing the *Catholic Directory* to have copied my name and that of Mrs. Jephson from the Protestant papers, that I have "not shown that her name was ever mentioned in any Protestant paper." Now, it happens, that though I did not attach any importance to it, and therefore did not mention it in my letter, that veracious organ of Protestantism, the *Church and State Gazette*, did state, in an insidiously-worded announcement, that both Mrs. Jephson and I had become Catholics, and from this statement most of the Protestant papers copied. The chief fact relied upon being thus shown to be false, as may be found by a reference to the Protestant papers of the time, the whole of the *Herald's* argument falls to the ground. As to the *Herald's* expecting it to be believed that the Catholic Bishops contribute the lists of converts to the *Catholic Directory*, it is too absurd.

"To the Churchwardens of the Parish of Leeds."

We regret to learn, that a very valuable manuscript volume has been stolen from the library of Georgetown College. The volume is of fine parchment, about four inches long, three wide, and nearly two thick. Many of its pages are beautifully illuminated, others decorated with rubrics and figured letters, containing prayers and portions of the Scriptures after the manner of the Roman Breviary. The manuscript is a very ancient one, being about 600 years old. The many thousands of visitors to the College who have gazed with so much delight upon this magnificent relic of a former age, will be grieved to hear of its loss, and join in the earnest hope that it may yet be restored to its former place.—*Catholic Herald.*

LIMBICK.—The Right Rev. Dr. Ryan visited on Friday (the 18th inst.) the Female Poor Schools, conducted by the Sisters of Mercy, at Peroy-square, and presided at the annual distribution of premiums to the children, who were distinguished in the course of the past year for their regular attendance, literary proficiency, or good conduct. The Prelate delivered to each little candidate her well-merited reward, enhanced by some kind word of encouragement, and expressed himself greatly pleased at the ready, answering and cheerful aspect of the children. At the close of the examination 60 dresses, 80 books, 120 steel engravings, 80 medals, and shawls, were distributed. The Right Rev. Dr. Ryan concluded with an address to the children, breathing the affection of a parent, and anxiety of a sincere friend, and the zeal of the good Shepherd filled with solicitude for the happiness of his "Little Flock." The Rev. Mr. Hickey, P.P. Doon, and the Rev. Mr. Synan, manager of the schools, assisted on the occasion.—*Limerick Reporter.*

MALLARAY ABBEY.—A most interesting ceremony was performed in the Abbey of Mallaray, on Thursday last, namely, the blessing of the new Abbot, the Very Rev. Dr. Fitzpatrick, who was chosen to fill that post on the resignation of Dr. Ryan. The ceremony was performed by the Right Rev. Dr. Foran, the Bishop of the diocese, assisted by the Very Rev. Dr. Burke, B.P., Clonmel; the Very Rev. Dr. O'Brien, President of Waterford College; the Very Rev. Dr. Taylor, President of Carlow College; the Very Rev. Dr. Fogarty, P.P., Lismore; the Very Rev. the Vicar-General of Cloyne; the Parish Priest of Fermoy, &c., &c. His Lordship, as usual, was dignified and impressive; and although the ceremony was intended to be strictly private, yet a few respectable families from this and the surrounding neighbourhood had the gratification of being spectators on the occasion. The example, the teachings, &c., of this holy community, have been truly blessings, not in disguise, but in reality, to the peaceable and well-ordered population of a most extensive district.—*Tipperry Free Press.*

GIVE YOUR CHILD A NEWSPAPER.—A child beginning to read becomes delighted with a new paper, because he reads of names and things which are familiar, and he will make progress accordingly. A newspaper in one year is worth a quarter's schooling to a child, and every father must consider that substantial information is connected with advancement. The mother of a family, being one of its heads, and having a more immediate charge of children, should herself be instructed. A mind occupied becomes fortified, against the ills of life, and is braced for any emergency. Children amused by reading or study are of course more considerate and more easily governed. How many thoughtless young men have spent their earnings in a tavern or grog shop, who ought to have been reading! How many parents, who have spent twenty dollars for books for their families, would have given thousands to reclaim a son or a daughter who had ignorantly and thoughtlessly fallen into temptation!

MANCHESTER.—AN ARMENIAN BAPTISM.—On Monday the novel spectacle was witnessed in St. Augustine's Roman Catholic Chapel, Grandborough, of the ceremony of the Mass, according to the rites of the Armenian Church, in union with the Church of Rome. The ceremony, which was in connection with the christening of the male child of Hatzek Capagians, Esq., Armenian merchant of this town, was performed by Theophile Housseyan, Priest of the Armenian Catholic Church, and Missionary to the Armenians resident in Paris. Mass was said according to the Armenian Ritual, and the whole service was conducted in the Armenian language. A remarkable feature in the ceremony was the baptism of the infant by immersion. Among others, several of the Roman Catholic Clergy were present. The service commenced at half-past ten, and ended at a quarter to eleven.—*Manchester Guardian.*

ANOTHER LABOURER IN THE FIELD.—On Sunday last, the Rev. Mr. Rudjen preached in St. Vincent's Church. Mr. Rudjen has just returned home to us, after an absence of six years, spent at the Propaganda, Rome. Thus little by little God sends to this portion of the vineyard new labourers, who will sow broadcast the seeds of faith and holiness. May he prosper the mission of our new brother.—*Catholic Observer.*

THE HOLY MINISTRY.

The *Catholic Herald* directs the attention of the Catholic public to the important subject of providing candidates for the Priesthood, from amongst the rising generation. It is, indeed, desirable that this question should be more seriously considered, not only by those who govern the Church, but also by parents and others, who have the direction of youth. All who profess our divine Faith should feel an abiding interest in this question, which is so intimately connected with the perpetuity and honor of religion. We cannot always depend on emigration, nor is it desirable that we should for filling the ranks of the clergy; because the Church will be always dependant, unless she can look to those who have grown upon her bosom, and who have been educated under her own eye, to take the part of those who have come from other lands to administer to the spiritual wants of the people. The American Church owes a debt of gratitude to the foreign clergy, who have planted the Faith, and preserved it until it has been propagated far and wide; but the glory of a national church is a ministry born of the soil, and imbued with the spirit, disposition, and characteristics of the nation. The native Catholic population is already very great; it is daily increasing, and in a few years more it will exceed in number those who sought shelter and happiness under our Republican and glorious Constitution. We must therefore consider the subject dispassionately; all who love the ancient Faith will acknowledge its importance, and every feeling must be made to yield to the necessity of providing from the native youth a learned and exemplary clergy. More than a hundred American priests are already in the field, doing good service to religion. Amongst these are men eminently qualified, by education and talent, strict observance of ecclesiastical discipline, devoted to their Bishops, and in every duty of the ministry exhibiting a zeal and perseverance worthy of the highest commendation. There are many more in the various Theological Seminaries preparing for the Priesthood, and already, where the Catholic population is dense, many youths are known who give gratifying indications of their call to the ministry. All these signs should encourage the faithful to persevere in their efforts, by council and encouragement, to recruit the ranks of the clergy, which are so often thinned by death, or weakened by the labors of a large field of labor.

Those to whom the education of youth is entrusted, ought to keep this point in perpetual remembrance. By studying the disposition of their pupils, they can discover the marks which indicate a vocation to the clerical state, and they can thus accomplish much in leading them to embrace it. Amidst the continual agitation of the times, and the temptations which prevail to lead the young into worldly pursuits, whether of fame or wealth, words of advice and caution are often needed to direct the heart to the Priesthood, where a holier fame is to be won, and riches secured which will abide forever. To parents, also, this subject should be one of frequent meditation. The happiness of their children, in a great measure depends on its observance; because, if they miss their vocation, time is lost, much good is left unaccomplished, the Church is defrauded of the hands which should gather her harvest, and the souls of their children, as well as the souls of others, incur great danger of loss. It should, therefore, be with them a labor of love to provide new priests, and to see the sanctuaries filled, and the service of the altar administered by natives of the land. What nobler hopes can fill the heart of an American Catholic, than the expectation of presenting his son to the Almighty, to perpetuate the Priesthood of Jesus Christ? What purer patriotism than this, to provide for the welfare of the people, and the extension of religion and morality, by cherishing and directing the young who are hereafter to minister in the churches of their native land, and guide the multitudes in the ways of righteousness?

The duty of providing churches and organising congregations, heretofore necessarily engrossed the time and charity of all; we have had, until now, to contend with every difficulty peculiar to missionary countries. In the older dioceses there is some mitigation of this toil, and it is then particularly, that the provision of native youths for the ministry should be particularly considered. We know of no charity more needed, than the establishment and endowment of Seminaries for this purpose. These are already numerous, but without adequate means of support; and hence we trust that every congregation will deem it,

before long, an indispensable duty which they owe to God and their fellow-creatures, to contribute, at the call of the Bishops, to the maintenance of their Theological Seminaries. The application for Priests is made, we believe, from every part of the Union, and it is afflicting to be unable to respond to it, should it be gratifying in the extreme to render a favorable answer. Every one knows that even congregations, composed almost exclusively of foreigners, are well pleased to obtain a clergyman who is acquainted with the country, its spirit and institutions; piety, and learning, and zeal, however great, cannot dispense with this requisite in the Catholic ministry. How important, then, must it be to provide a ministry which, to all the other qualifications, unites a knowledge which, though worldly in its character, can yet be applied with such success to the important work of the divine ministry. It would be useless to suppose that any other than the English language can become predominant even in any district of the United States. A unity of language is necessary to give unity of feeling and strength to a nation, and God has raised up in this country a people who are endowed with an impetuosity of mind to establish their own language, policy, and institutions, in spite of all opposition. Strange as it may seem, it is nevertheless a well known fact that this disposition manifests itself as strongly, if not more so, in the children of foreign parents, as in those who can trace their native origin through several generations. The French, German, Italian, Irish, and Spanish races must be finally swallowed up in the Anglo-Saxon ocean. This result is inevitable; and if the facilities of education had been as extensive in former times as at present, those districts where the German is spoken, as in Pennsylvania, and the French, in other parts of the Union, would now be exclusively controlled by the English language. The emigrant will not be without a clergyman, no matter what may be his language, but let us look to the native generations; present and approaching, and provide in time for the day when the Church will embrace its millions of American Catholics.—*Catholic Telegraph.*

[From the Catholic Herald.]

KASKASKIA, Illinois.

MR. EDITOR:—Your zeal in behalf of our holy religion, will, perhaps, induce you to forgive my boldness in writing to you, whom I do not personally know.

I write, however humbly it may be done, that your readers and yourself may know that the cross stands triumphant in our ancient village of Kaskaskia. For a long time we had been deprived of the beauties of a resident Priest, and except the occasional kind visits of the good Mr. Van Clostere, of Prairie du Roche, and the excellent Priests of St. Genevieve, we were without any religious service, and had sunk into sullen apathy with regard to religion.

The spirit of the Church, seemed, positively to have deserted us, and even those, who in former times were its greatest supporters, and most zealous followers, were no longer without any energy whatever. In this state of affairs, our community was found by the very zealous *Father Louis*, of the Society of Redemptorists. *Father Louis*, it appears, had in passing through Chicago, been authorized by the Vicar-General and administrator of the Diocese, the Rev. W. Quarter, to hold missions in such of the different churches in the State, as it would please him to elect.

God, in his mercy, induced *Father Louis* to visit this place. On his arrival, he began with indescribable energy to prepare for the mission, and for the twelve days, during which it lasted, that energy was as it seemed, every day upon the increase until the end, when arising from a bed of sickness with fever raging in his veins, he solemnly; with cross in hand, gave his blessing to the congregation. On the second day of September, the mission commenced—the Rev. *Father* stated his intentions—the manner of his mission, and his desire to erect a cross as its memento in days to come. He spoke in French enunciating emphatically and zealously all he said. The effect was electrical—those who had come out of sheer curiosity—the luke warm Christian and the careless hopeless sinner alike, were every of them almost instantaneously, filled with zeal for the church and its prosperity. The next day, and the next, and until the close of the mission, the temple of God was filled with repentant sinners, seeking a reconciliation, or with joyous concert, returning thanks to God for their recall. It was a sight, for the edifica-

tion of all to see the hoary headed, the middle aged, and even childhood, hanging in absorbed attention on the words of this eloquent and zealous missionary.

One circumstance alone will speak volumes for their feelings. On one of the days of the mission, there arrived in the town, a rare occurrence, a menagerie of animals, and with the show, a splendid chariot containing a brass band. The chariot as a curiosity, and the music of the band as a luxury, were spoken of by the inhabitants before, as something they anxiously desired to see and hear. It so happened, that at the time that this chariot and band passed before the door of the Church, *Father Louis* was addressing the congregation, the music sounded loudly through the church, but not an eye was turned from the preacher, nor a head moved round. Daily were mass and evening service celebrated and chanted, and daily came the total population of the place to be instructed and to worship God. In the mean time, forty or fifty of the men who were divided into bands, went into the woods, and while some cut the timber, others with teams hauled it to the Church for the building of the cross.—The rough wood on its reception into the church yard, was hewn and fashioned into a cross and steps. Every day during the mission, before and after the celebration of mass, the Rev. *Fathers Louis, Gaudolpho, C. M., and Van Clostere, P. P. of Prairie du Roche*, were employed in the confessional. At night, a twinkling light upon the windows of the Church proclaimed the confessional had its occupant yet. The consequence of all these zealous labors, has been that almost every Catholic of our ancient village has partaken of the bread of life.

Many couples separated were brought together, others who had been connected by magistrates, were united by the Church—several Protestants were converted, and many baptisms performed on infants and adults. The erection of the cross at the close of the mission, will be ever held in the memory of our inhabitants. The cross of hewn and planed timber is about forty feet high, and one foot in thickness, the arms about sixteen feet from one extremity to the other. After its erection, large pieces of timber prepared and fitted before hand (by the active congregation headed by Mr. Lachapelle who also superintended the building and erection of the cross,) were placed at its base decreasing as they arose until clasping the cross they form steps, making in the whole, cross standing as stand the crosses upon the altar. The interval between the cross and these blocks or steps is filled with stone and mortar, and the blocks themselves solidly pinned and bound together.

LONDON.

SAINT GEORGE'S.—Whatever may be said contrary thereunto, Saint George's commands the admiration of the public, and rarely does the visitor content himself with a passing gaze and a turn-out, but he looks and stops, and turns, and lingers, and looks again, and says, "It's beautiful, wondrous beautiful." Yes, it is beautiful; and then it is costly, and has cost much. "I congratulate you, my dear Sir, on the completion of this magnificent church; it is surpassingly beautiful," says my kind, rich friend "Q. W. P.;" but although I like kind words, I like something more where something more can be given, something that will enable me to pay the incumbent debt. Ten thousand pretty compliments won't pay for a wax candle, and, to tell the real truth, I prefer a guinea to an elegant smile and flattering speech any day. There are several boxes in the church with nicely-polished brasses over the boxes and polished brass inscriptions on the plates denoting what they are there for. One says, "Offerings for the High Altar;" another, "Offerings for Oil and Lights;" another, "Offerings for the Chapel of the Blessed Sacrament;" another, "Offerings for the Lady Chapel;" another, Offerings for the Poor;" and a pretty lot of coppers find their way therein, I'll be bound. The coppers are of the poor, and they give all they have, and the poorest give the most, and so doth this giving diminish as the grade of worldly respectability doth ascend. Twopence for the very poor and a penny for the less poor; and so goeth it until we reach the richer and the richest, which, like the high mountains in the Tyrol or Alpine heights, the higher one gets the less is to be got of anything but stone and ice and cold. Exceptions there are to every rule; and magnificent, splendid are the exceptions to this rule as regards the giving of some of our high and rich and noble

Catholics to St. George's; but—but, shall I be slow to speak!—"Yes, hold your tongue and keep your temper. Look into your boxes next week, and perhaps you may find a twenty-pound note. Who knows but some of these mornings old Hold-fast may slip in a cheque for fifty pounds—with pay to *Father Thomas* or bearer fifty—say, one hundred pounds for the high altar of St. George's!" Don't I wish that I may get it. But to be serious and sad, the "poor-boxes" in St. George's are just what they are called—"poor boxes;" and mind, my dear rich people in the country, it is all very comfortable just now with your shooting and fishing and hunting, and agreeable parties, and all manner of things nice to the taste and glad to the eye and sweet to the ear; but the poor of St. George's and the "poor-boxes" there would do more for you in the long-run than all your running and fluttering and flirting about now. What will you say when the cholera seizes you? It will reach some of you in all your luxury, and burst in upon you like a torrent's rush. Just think of this, and send up something for the "poor-boxes" of St. George's. God only knows who is to fall first, but some of us will, and may, be prepared for the great change. Alms to the poor will stand by us strongly should the steel-hand of the dreaded Cholera seize our vitality with a death-grasp. Mind, the monster is nearing the sea-line; it may cross like a norther and be howling in the midst of us to-morrow morning! and the Lord be merciful to us; but let us be merciful to the poor, and to the poorest of the poor—the poor of St. George's. *Father Thomas*.—Open your purses whilst your own hand can do it—plenty of strange hands may do it in spite of you, shortly—the cholera is coming!

CAVERSWALL CASTLE.—DEATH OF DAME MARY WINIFRIDE.—To the Editor of the Tablet,—Dear Mr. Lucas, Although the following private note was not intended for publication, yet the public will I trust, be edified by the singular and precise account of the death of this virtuous Benedictine Nun. The pious Nun who writes to me, desires me to obtain what prayers I can for the dear soul of *Dame Mary Winifride*. I think that the publication of her excellent short note will more efficaciously obtain her charitable object. I am, dear Sir, your humble servant in Christ, F. G. R.—"J.M.J.—Dear Reverend *Father*.—I have again the mournful task of announcing to you the death of one of our Religious Sisters (*Dame Mary Winifride*), whose exemplary virtue rendered her a real treasure to the community. She expired yesterday evening, about eight o'clock, in a fit of apoplexy, with which she was attacked about an hour and a half before. From the time the fit came on she was perfectly insensible, and did not appear to suffer; her death resembled a profound sleep. Mr. Jones administered the Extreme Unction immediately before her death, which, though sudden, we have every reason to hope, from the holiness of her life, was truly precious in the sight of God. I think you are aware that *Dame Winifride* had been very ill for some time past; the fit of apoplexy, which terminated her existence was the third with which she had been attacked in the space of a month. She had the happiness to receive the Holy Viaticum about ten days before her death. I hope you will pray for the repose of her dear soul, and obtain what prayers you can in her behalf, and please to remember her in the Holy Sacrifice of the Mass. She was always during life so charitable in praying for others, and obtaining them any spiritual assistance in her power, that she has, I think, a greater claim on that account to our prayers and suffrages. My lady and the Community desire their kind regards, in which I join as also in begging a continuance of your prayers and those of your Community in our behalf. I remain dear *Reverend Father*, most respectfully yours (in Jesus Christ), M. C. B. Caverswall Castle, Sept. 12, 1848."

Births

- OCTOBER 13—Mrs Curley of a Son,
- 14—Mrs Noland of a Daughter,
- 16—Mrs McCormack of a Son,
- 16—Mrs Council of a Daughter,
- 16—Mrs Gidney of a Daughter,
- 17—Mrs Baker of a Son,
- 17—Mrs Power of a Daughter.

Married.

- OCTOBER 17—John Ryan to Mary Tuohill.
- 18—John Fitzpatrick to Margaret Moore
- 18—Cornelius Donavan to Mary Dunn.