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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.

- JULY 2—Sunday—III after Pent Visitation of B. V. M. G. Doub. com. &c
3—Monday—St. Paul, I. P. and Conf.
4—Tuesday—St. Barnabas Apost. G. Doub.
5—Wednesday—St. Anselm, B. C. and doctor.
6—Thursday—Octave Day of the Apost. Doub.
7—Friday—St. Benedict XI P. C. Doub.
8—Saturday—St. Elizabeth, Queen of Portugal, Widow.

ON THE INVOCATION OF SAINTS AND ANGELS.

(Continued from our last.)

V.—From the Charity which animates the Saints.

Charity is a virtue,—a principle of ardent love towards God, and goodwill to men, which unceasingly inclines such as are endowed with it, to glorify heaven, and to do good towards others. Charity never falleth away; and, consequently, the saints above who are glowing with the purest—holiest fervour of this virtue, must not only love their brethren, whom they have left below, as they love themselves; but also study how to procure for them a participation in that beatific happiness which they themselves are enjoying. The only way they can command, of effectually contributing to realize the desires of their charity, is prayer, through which they intercede in our behalf. The man who refuses to acknowledge, that among the spirits of the blessed, such interest is taken about mortals, surely entertains no very exalted opinion concerning the intensesness and extent of action belonging to that celestial charity which animates the inhabitants of heaven; at the same time that he tacitly, though necessarily admits, that the influence of this love of our neighbour, can be, since it has been, exerted in a more praiseworthy manner, even by the damned themselves, than by the blessed spirits.—The rich man died, and was buried in hell; and addressing himself to Abraham, he said: Father, I beseech thee, that thou wouldest send Lazarus to my father's house, for I have five brethren, that he may testify unto them lest they also come unto this place of torments. His single authority from scripture would warrant the docile peruser of its sacred contents, to presume that the saints in heaven feel for the living, quite as much charity as any damned soul in hell can possibly experience; and therefore as Dives interceded for his brethren, so Abraham and Lazarus, and all the saints continually present their prayers, with unwearyed charity, in behalf of every true believer.

Having proved that the angels and saints do interest themselves in our behalf by praying for us, we will now proceed to establish by an appeal to the sacred volume, that, on our part, it is good and profitable, suppliantly to invoke the angels, and the saints; and to have recourse to their prayers and assistance.

VI.—The invocation of Angels proved from Scripture,—from the Psalms,—from Genesis,—from the Apocalypse.

While reading the Psalms, every one must be struck with those beautiful invocations to the angels uttered by the royal prophet. 'Bless the Lord,' he exclaims, 'all ye angels; you that are mighty in strength, bless the Lord, all ye his hosts, you ministers of his that do his will.'

1 Cor. C. xv. V. 8.
St. Luke, C. xiv. V. 22, 27, 28
Psalm. cii. V. 20, 21. Protestant version—ciii. V. 20, 21.

David was aware that the sun, and moon, and stars, and other portions of inanimate nature, could neither hear his voice, nor chaunt the praises of the Creator, but he knew that the angelic spirits were hovering around him, and capable of mingling their songs of jubilation with his own; for he assures us that 'the angels of the Lord shall encamp round about them that fear him.'—God hath given his angels charge over thee, to keep thee in all thy ways.†

Just before his death, the patriarch Jacob, after he had called upon God in favour of the two sons of Joseph, Manasses and Ephraim,—thus invoked an angel's benediction over them.—The angel that delivered me from all evils, bless these boys.‡ Jacob consequently addressed a prayer of intercession to an angel.

That the charitable assistance of the angels may be lawfully requested by the true believer, is evident from the words and example of an Evangelist. St. John, in writing to the seven Churches, greets them in the following manner:—Grace be unto you from the seven spirits, which are before the throne;—a form of benediction which, while it assures us, that we may have recourse with much profit to the kind entreaties of the spirits which stand around the Majesty of heaven, in order to obtain grace, the spiritual gift of God; at the same time exhorts an example for our imitation; for the Apostle, by desiring that grace might flow from the seven spirits, assuredly invoked them to obtain by their entreaties, such a favour from Him, before whose throne they were; since God only, is the author and distributor of grace,

VII.—Invocation of Saints proved from Scripture.

These several extracts from the holy scriptures, that constitute such an immovable foundation for establishing the doctrine of the invocation of angels, are equally available as a solid basis to uphold the invocation of saints.

This is obvious from many other portions of the holy volume. Christ himself assures us that the saints in heaven are equal to angels, and are children of God.¶ Like the angels, they receive a power over the kingdoms of the earth, and their inhabitants, for our blessed Redeemer thus declares.—He that shall overcome, and keep my works, I will give him power over the nations,¶—and it is observed by St. Paul, that—We see now through a glass in an obscure manner, but then, face to face. Now, says the Apostle, 'I know in part; but then I shall know, even as I am known.'** The language of St. John is still more remarkable, for he says.—Dearly beloved, we are now the sons of God, and it hath not appeared what we shall be. We know that when he shall appear, we shall be like to him; because we shall see him as he is.†† The power, therefore, and the knowledge, with which the angels are endowed, and the same solicitude and charity for man which animate them, are equally attributable to the saints, who are now enjoying the beatific vision with the angel spirits, and participate with them in all the privileges of heaven,—discharge the same kind offices of brotherly affection towards us poor mortals, and are equally entitled to receive the tribute of our honour and our rever-

Psalm xxxiii. V. 8. Protestant version—xxxiv. V. 7.
Psalm xc. V. 11. Protestant version—xci. V. 11.
Gen. C. xlviii. V. 16.
Apoc. C. i. V. 4.
St. Luke, C. xx. V. 36.
Apoc. C. ii. V. 26.
1 Cor. C. xiii. V. 12.
St. John Epist. I, C. iii. V. 2.

ence, and like them may be profitably invoked to assist us by their intercession at the throne of mercy.

VII.—Holy men have, even in this life, been invoked by others.

It is an occurrence, which is very often noticed in the Old, as well as New Testament, that the servant of God who had rendered himself conspicuous for his virtues and his piety, was whilst living, continually solicited by his admiring brethren to intercede with heaven in their favour. Thus it was that the children of Israel entreated holy Samuel;—Cease not to cry to the Lord our God for us that he may save us out of the hands of the Philistines.* The Lord himself directed Eliphaz, and Baldad, and Sophar, to go to his servant Job, and to request the favourite of heaven to pray for them. With St. Paul, it was perpetually the practice to solicit a remembrance in the prayers of the faithful. 'I beseech you brethren,'—writes the apostle of the Gentiles to the Romans—'through our Lord Jesus Christ, and by the charity of the Holy Ghost, that you help me in your prayers for me to God.† A similar request he urges in his Epistles to the Ephesians,‡ to the Thessalonians,§ to the Colossians,¶ and to the Hebrews.**

That the apostles were sedulous to discharge in their turn this debt of Christian kindness, which they so earnestly solicited from the charity of others for themselves, we may be certain, since St. Paul repeatedly announces to his converts, that he did not cease to pray for them;†† and St. John reiterates the same assurance.††† Whilst, therefore, the apostles and those who had been initiated into the mysteries of the Faith of Jesus by their labours, demonstrated in their daily practice, that they believed that the prayers of the just man availeth much,§§ although in many things we all offend,¶¶ and even the just man falleth seven times;¶¶¶ and if we say, we have no sin, we deceive ourselves;¶¶¶ they must have been persuaded that the prayers of the saints above—of those who dwell in heaven where nought defiled can enter,†††† and where they do not—cannot fall into the very smallest sin, were gifted with far more efficacious virtues, and availed much more, than the prayers of any mortal being however righteous. Independently, therefore, of the doctrine of the infallible Church of Christ, that has invariably insisted on this dogma from the moment of her birth up to the present period, we may conclude from these various reflections, that we are as much authorised at present, to beg of St. Peter, and St. Paul, and of every other saint, to pray for us, as was either of these glorious servants of the Lord to request that his fellow brethren should pray for him; or the primitive believers to supplicate their martyred teachers—those glorious apostles—to remember them in heaven, and to offer up their daily supplications in behalf of their necessities. Whole pages might be laden with weighty extracts from the writings of those early fathers who have so eloquently attested the

1 Kings, C. vii. V. 8. Protestant Trans. I Samuel.
Job, xlii. V. 8.
Romans, C. xv. V. 30.
Ephes. C. vi. V. 18, 19.
1 Thes. C. v. V. 25, and 2 Thes. C. iii. V. 18.
Coloss. C. iv. V. 3.
Heb. C. xiii. V. 18.
Col. C. i. V. 6, and 2 Thes. C. iii. V. 1.
3 Epist. of St. John, C. i. V. 2.
Epist. of St. James, C. v. V. 16.
Ibid, C. iii. V. 2.
Prov. C. xxiv. V. 16.
St. John, 1 Epist. C. i. V. 7.
Apoc. C. xxi. V. 27.

belief of the apostolic times, concerning the invocation and intercession of the saints, and the reader who may wish to satisfy his curiosity on this portion of the subject, is referred to a learned work which has already been pointed out to his notice.*

There are, however, two eminent early Christian writers, whose testimony on this and other points of doctrine is so lucid and conclusive, that they must not be passed by without being introduced to the acquaintance of the reader, whose attention will be again directed to them in other parts of the present volume. These writers are St. Paulinus of Nola,† and Prudentius.‡ If the words or the fervent example of an enlightened and holy pastor of the Church, as far back as the closing of the fourth century, can produce any effect, then must we acknowledge, not only that it is lawful to invoke the intercession of the saints departed; but also admit that their prayers are highly available in our behalf. In his third ode in honour of his favorite patron St. Felix, after proclaiming the joy he felt at the annual celebration of his festival, the pious prelate thus addressed that saint and martyr—

Hic amor, hic labor est nobis; hæc vota tuorum Suscipio, commendaque Deo, ut cum sedu a cura.

Quem bonitate pium, sed maiestate tremendum. Exora, ut precibus plenis meritisque redonet Debita nostra tuis, cum tu quoque magno pro- rum Portio regnantem Felix comitaberis Agnum. Posce ovium gregem nos statui, ut sententia summi Iudicis hoc quoque nos iterum tibi munere donec No male gratias lævos adjudicet hædos. Nat. iii. S. Felicis, V. 117, &c.

This is our labour, this our work of love, Receive our vows and offer them above.

That God of fearful majesty whose sway Is mercy-guided, Felix, for us pray, That unto pray'rs and merits such as thine, For all our faults he would a pardon sign. And when to thee amid the sacred band 'Tis giv'n around the spotless Lamb to stand, O sue that we amongst his sheep be plac'd, Not mid the banish'd left-hand goats disgrac'd, And thus shall we, a second time, be bless'd By heav'n's mild sentence, at thy kind behest.

In other odes composed in honour of the same St. Felix, Paulinus manifests his devotion to him in language equally clear and energetic, and declares how confident he feels of receiving benefit through that martyr's intercession;—

Faith of Catholics. Dr. Adam Clark in his 'Concise View of the Succession of Sacred Literature,' published in 1830, admits that Origen, a writer of the Greek Church, and who was born in the year 185, insists, in his treatise concerning prayer, on the mediation of saints in heaven.

† Pontius Meropus Paulinus was born at Bourdeaux, in the year 353, and very early in life was selected to discharge the most dignified functions in the Roman Empire. In 392 he received the priesthood; and towards the end of the year 409, was elected to the episcopal chair of Nola. His literary acquisitions were such that St. Jerome writes of him:—'Every one admired the purity and elegance of his diction; the delicacy and elevation of his thoughts; the strength and sweetness of his style; and the playfulness of his imagination.'—(St. Hier. Epist. 101, 102.) His works that have been hitherto collected, consist of letters, some of which are interspersed with original verses; of short poems mostly or religious subject; and of hymns, or rather, birth-day odes, in honour of St. Felix, for whose memory Paulinus cherished the most devout respect.

Concurramus ad hunc spe conspirante Patro-
num.

Suscipiet nostras placida pietate querelas
Et dum natalem ipsius celebramus ovantes
Inque vicem fletibus quia monte dicata
Nos letamur ei. Non est cura hinc nova sanctis
Exorare Deum: pro peccatoribus agris.

Nat. viii. V. 210, &c.

With hope to him as patron let us fly,
And, pay-touch'd, he'll list our plaintive cry;
And as his feast we keep with holy rite,
To our poor pray'rs his merits he'll unite.
In sweet reverse for us he'll weep, the while
We joy in him with souls devout, and smile:
Unto the saints, 'tis not a recent care
For sin-struck man to pour the pious pray'r.*

Prudentius, by the sentiments of tenderest de-
votion which he has so happily interwoven with
his verses, and the energetic language in which
he gives expression to his homage, attests with
a force as strong as that of St. Paulinus, his
own and the age's belief in the invocation of
saints. That such a credence was not peculiar
to his particular nation, nor a novel fabrication of
the times during which he lived, is certified by
the triumphant manner in which the poet notices
that the saints were recognised as patrons of the
world by every people professing Christianity,
amongst whom such as were induced at any pe-
riod to apply their intercession, had experi-
enced its efficacy. In his hymn in honour of the
martyrs SS. Hemeterius and Celedonius, he
says:—

Extern non et orbis huc colonus advent
Fama nam terras in omnes percucurrit proditrix.
Hic patronos esse mundi, quos precantes ambiant,
Nemo puras hic rogando frustra congescit
preces;

Latus hinc tersis revertit supplicator fletibus,
Omne, quod justum poposcit, impetratum sen-
tens.

Tanto pro nostris periculis cura suffragantium
est,

Non sinunt, inane ut ullus voce murmur fuderit;
Audiant, statimque ad aurem regis referunt.

Inde larga fonte ab ipso dona terris influunt,
Supplicum causas petitis quæ medellis irrigant.

Nil suis bonus negavit Christus unquam testibus;
Testibus, quos nec catenæ, dura nec mors ter-
ruit

Inicum deum fateri sanguinis dispendio,
Sanguinis sed tale damnum lux rependit longior.

Hymn. 1, Perist. V. 10, &c.

The stranger hither hies with pious haste,
For sounding fame all earth around has pac'd,
And told, the patrons of the world were here.
That we should, trusting, supplicate their pray'r.
For man these advocates ne'er came to try,
But home returned with joy-entkindled eye
And tears dried up—to tell to all around
His just request was with a blessing crown'd.

Such, 'gainst our evils, is their sunty care,
No plaints we sigh are wasted on the air;
But straight they heed them.—hurrying they
bring

Our supplications to the heav'nly King,
From whose deep fountains, copious blessing
flows,

And yield's a cure to every suppliant's woes;
For nought has bounteous Christ e'er yet denied
To pray'r of martyrs,—saints who've testified
The true belief in one eternal God,

In galling fetters, 'neath the flaying rod,
While fiercest death stood by with brandish'd
dart;

Even wrung the life-blood from the fearless
heart.†

* Sentiments similar to these are expressed in
the short consolatory poem which St. Paulinus
addressed to Pneumatius and Fidelis on the death
of their son:—

Sed tamē et nobis poterit tua gratia longum
vivere, si nostri sis memor ad Dominum.

† Else, juva fratrem socia pietate laborans,
Ut vestra nobis sit locus in requie.

‡ Innocuisque pares meritis peccata parentum
Infantæ castis vincite suffragis.

§ In precibus communo tuis miserante habeamus
Præsidium Christo nos quoque, Celse, tui.

De obtu Celsi, ad Pneu. in fine.

¶ Prudentius has repeatedly mentioned, in va-
rious other parts of his poems, the then prevail-
ing religious practice of invoking the aid of the
saints; and has eloquently asserted the efficacy
of their intercession in behalf of those who ad-
dress themselves to their fraternal charity. The
invocation of saints is clearly pointed out in the
following verses:—

Adesto nunc, et percipe
Voces precantium supplices
Nostræ reatus efficac

Orator ad thronum Patris.

Miserere nostrarum precum
Placatus ut Christus suis
Inclinet aurem prosperam
Nexas nec omnes imputes.

Hymn v. Perist. V. 515, et seq.

Talking of the tomb of St. Agnes at Rome,
he says:—

Servat salutem virgo Quiritium
Necnon et ipsos protegit advenas,
Puro, ac fidei pectora supplices.

Hymn. xiv. Perist. V. 5.

In noticing the protection to be derived from
the intercession of the saints, Prudentius
gratefully observes of his own native city Cala-
horra:—

O triplex honor, O triforme cultæ,
Quo nostræ capet excitatus urbis
Cunctus uribus omissis Iberis!
Exultare tribus libet patronis
Quorum præsidio fovemur omnes
Terrarum populi pyrenearum.

Hymn. vi. Perist. V. 145.

Le Clerc, an eminent French Protestant writ-
ter, passes the following remark upon the Peri-
strophon of Prudentius:—“It is very evident
from various passages in these hymns, that
Christians invoked the martyrs at that period,
and believed that they had been assigned by the
Almighty as the especial patrons of some parti-
cular places. Certain Protestant writers, who
admit that along with the scripture should be
added the tradition of the first four or five cen-
turies, have denied that prayer was ever made to
the saints up to the fourth age of the Church.
They should, however, not have erected such an
imaginary system, without having first of all in-
vestigated facts, since it is easy to refute their
supposition by several parts of the writings of
Prudentius.”—*Le Clerc, Vies des Peres primitifs,*
in Prudentio.

(To be Continued.)

The Cross;

HALIFAX, SATURDAY, JULY 1.

EUROPE.

According to the last accounts by the Steamer
on Wednesday, the state of Europe is still un-
settled.

France is, if possible, in a more helpless con-
dition. Symptoms of a reaction in favour of the
Napoleon family are manifested; the Govern-
ment are alarmed; the Treasury is nearly exhaus-
ted; the National Guards are harassed by duty;
there is no security for property, and very likely
there will soon be none for liberty or life. These
are bitter fruits of the Republican Tree, and yet
we have seen but “the beginning of the end.”

There is no further news of importance from
Northern Italy. The Envoy sent by His Holi-
ness to Charles Albert and the Emperor, had
arrived at Milan on his way to Innsbruck. The
celebrated Abbe Gioberti was in Rome, and had
an audience with the Pope. It is said he came
to propose that Pius IX should go to Milan to
perform the ceremony of the Coronation of Charles
Albert as King of Northern Italy, and to place
the Iron Crown of Lombardy on his head. This
celebrated Relic in which are enclosed some of
the nails which fastened Our Saviour to the Cross,
is preserved with extraordinary veneration in the
Cathedral of Monza, within twelve miles of Milan.
On the Feast of the Ascension the Pope assisted
at the Papal Chapel in St John Lateran, but was
prevented by the rain from giving the Solemn
Benediction from the Loggia or Balcony in front
of that ancient and magnificent Basilica. Hence
this interesting ceremony took place in the inter-
ior of the Church.

Germany is still in confusion, and no one can
tell how the present convulsion will end. An
audacious attack has been made upon all Church
property in Bavaria, and some robberies of the
same nature have been perpetrated in Spain. A
few unprincipled rogues will be the gainers and
squanderers of those sacrilegious spoils; but the
masses, and especially the poor, the orphan and
the widow, will be the principal sufferers.

The English Government are still harassed
by the provoking manoeuvres of the Chartists.
Their organs affect to despise them, but it is
evident they are ill at ease. In the present state
of Europe, with the chances of a General War,
this vast mass of disaffection in the very heart of
England is truly formidable. The prospect is
not much more cheering on the other side of the
Irish channel, where the hatred of English tyran-
ny is as intense as ever. The complete union
of the Young and Old Ireland parties has not yet
been consummated, but everything looked favor-
able for so auspicious a result. If we may judge
from the desperate attempts made by the Govern-
ment Journals to keep up the divisions between
the two sections of the Repealers, the oppressors
of Ireland must have a holy horror of the re-union

of her children. That this Union of Irishmen
may be effected, and that the accursed English
Union may be speedily repealed, is our earnest
prayer.

CORPUS CHRISTI—ST. MARY'S.

The solemnities of this great Festival have
been just concluded at the Cathedral. On Thurs-
day and Sunday there was an Exposition of the
Most Holy Sacrament, and every evening during
the Octave there was Benediction. There was
also High Mass and Benediction yesterday, it
being the Feast of the Most Sacred Heart of
Jesus. On S.S. Peter and Paul's Day a Ponti-
fical High Mass was celebrated by the Bishop,
assisted by the Vicar General and three other
Clergymen, and the usual Indulgence was pro-
claimed.

ST. PATRICK'S.

We publish a few of the returns of the recent
Monthly Collections, and will feel happy to pub-
lish the remainder when the Collectors shall
make their report. A handsome and convenient
Baptistry has been erected at the entrance of the
Church, and a fine Statue of St. John the Bap-
tist in carved oak is placed upon the Font. The
Saint bears a scroll on which are the words *Ecce
Agnus Dei. Behold the Lamb of God!* And at
the foot of the Statue is the Prayer *Sancte Jo-
hannes Baptista. Ora pro nobis. St. John the
Baptist. Pray for us.*

TO CORRESPONDENTS.

X Y. John Mitchell is not a Catholic, but
a difference of religion does not prevent his fel-
low-countrymen from sympathising with his be-
reaved wife and children, to assist whom subscrip-
tions are daily pouring in, many of them from
Catholic Priests.

A Down Easter. The most recent account of
the case is that Bennett, the thrice-convicted
Labeller, has been put in a *fix*. The opposing
counsel demanded that he should be examined on
oath, but this crafty old reprobate positively re-
fused to obey the law. This clearly showed that
the wretched creature knew he was coming into
Court with dirty hands, and he dreaded the sea-
thing interrogatories of the Defendant's counsel.
If the Supreme Court should compel him to an-
swer, the writhings of Laocoon in the serpent's
folds were nothing to the torture that awaits the
degraded creature who was kicked out of the Corn
Exchange in Dublin by the Liberator of Ireland.

Comus. We agree that it is very heartless in
the Editor of *Punch* to disport himself at the ex-
pense of a stricken victim like John Mitchell.
Mr. Punch ought to have remembered in the
midst of his unfeeling merriment that there is
such a woman in Ireland as Mrs. Mitchell, and
that she has a young and helpless family. Fie,
fie! Mr. Punch. We cry shame on you, and
we tell you that no rightly constituted mind can
ever enjoy the cruel wit that is sported at the
expense of misfortune.

Cagliostro. The Masonic Procession may
have been as grotesque and ridiculous as our
Correspondent describes, but we have no desire
to give circulation to his comments on the subject.
Even for Freemasons he is too free a Writer.
We did not see the Procession ourselves, nor do
we know, or care to know where they went to
Church, or who preached or prayed for them.
As Catholics we would feel bound to pray for
them ourselves, because we know their system
has been solemnly condemned by the Church.
like every other secret system. Christ has proscri-
bed in the Gospel all works of darkness, and
pointed out the reason why good works should
not be concealed by “the children of light.”
The means that he has left for the promotion of
charity and brotherly love, are recorded in the
New Testament, and proclaimed by the Visible
Church which he founded, that glorious City of
God which is seated on a hill. Those who pre-
tend to hide their light under a bushel, and to
possess some infallible, secret specific, for the
regeneration of mankind, may succeed in impos-
ing on the vulgar, but they can never make us
believe said light is anything more than a poor
farthing candle. They say they have a wonder-
ful and extraordinary mode of doing good, pro-
moting charity, good-fellowship, and so forth.
But where is their charity in concealing from the
world this grand panacea for all our evils? True
charity is communicative and never conceals any-
thing that can do good to our fellow-creature.
The idea of connecting this institution with the
hallowed name of John the Baptist is ludicrous
enough. We never heard that he was a Mason,
wore an apron, or used a trowel in his life. We

know that he was a ‘burning and shining light’
Neither was he remarkable for great secrets, or for
keeping to himself anything that could benefit
his fellow-men. He was a loud ‘trumpet on
Jordan's banks, and a bold, plain-spoken Saint
to Herod, and the soldiers, and the sinful Jews.

We will not, with our correspondent, call the
dresses, implements and gyrations of the Masonic
craft “a mummery.” but we will respectfully
observe that Protestants who practice such un-
couth antics should be more tolerant and con-
sistent when they speak of the venerable rites and
ceremonies of our Church, and the sacred vest-
ments of religion which have been used from
time immemorial in the service of God. If *Cag-
liostro* were half as clever as the Count, his cele-
brated namesake, he need not ask us what the
Great Freemason Secret is. We would not give
an unripe strawberry for this wonderful piece of
knowledge. As for “the Greater and Lesser
lights, the rule and compass, the line, plummet,
pillars, book in chains, the sledge-hammer or
mallet, the trowel, aprons, &c. &c. &c.” allu-
ded to by Cagliostro, we confess we know nothing
about them. If we should hazard a guess on
the subject we would say that they are

“All Bunkum, bunk, bunk Bunkum!”

However, the next time the Masons walk we
will positively go see them and judge for our-
selves.

We know as little about their numbers as we
do about their ceremonies; but we should sup-
pose every Mason in town is a *Free mason*, at
least for a great portion of the year. The state
of our thermometer during the winter months
must, no doubt, contribute largely to their *free-
dom*.

“Hereditary Bondsmen” know ye not.
Who would be *Free*, themselves must strike
the blow.”

We would prefer to remain Bondsmen all our
lives rather than purchase our freedom by a blow
struck with a Masonic Mallet.

We hope the “brothers of the mystic tie” will
not be displeased with us for making so *free* with
the craft. We thought a few gentle remarks of
our own would be more blameless than the sour
comments of our conjuring correspondent. We
dare say there are many worthy, gay and jovial
souls among the Masons, but we do not believe
it was Masonry made them so, or that they cease
to be agreeable when they fling off the apron.
Cagliostro wields a graceful and witty pen, and
we shall be very happy to hear from him on some
other subject.

MONTHLY COLLECTIONS FOR ST. PA- TRICK'S CHURGH.

Collected by Messrs. P Morrissey and E Bar-
ber, £1 9s 1½d; including Mrs Barber, Mrs
Laughlan, Mrs. Condon and Mrs Hunter, 2s 6d
each; M. Bride, Jas Duggan, M O'Sullivan,
M Kavanagh, M Magrath, Mrs Kelly, Mrs Gun-
ter, Mrs Connors, Mrs Crowley and Mrs Quirk,
1s 3d each; John Tobin, 1s; Mrs Marks, Mrs
Lave, Mrs Boyle, Mrs Mahar, Mrs Mahony,
Miss Doyle, Dillon & Malony, M M'Grath, and
a friend, 7½d each.

Collected by Messrs Timothy Linehan and Jos
Purcell, £1 11s 10½d; including B Joyce and
Peter Gallagher, 3s 1½d each; Thos Buckley,
T Doherty, Jas Donnelly, Thos Lonergan, John
Cantwell, and Edward Metzler, 2s 6d each;
Mortimer Dwyer, W. Power, Michl Lonergan,
Wm Wncian, Patk Healy, Dennis O'Donoghoe,
and Patk Colemau, 1s 3d each; John O'Connell,
Lawrence Sproohan, and Maurice Power, 7½d
each.

Collected by Messrs. P Ryan and W Walsh,
16s 10d; including Mrs. Payne, Mrs. Morley,
Mrs Dunphy, Owen Fitzgerald, John Quin, J
Sullivan, W Turnoy, John Willard, Patk Golden,
Patk Mahar, and Richd Dawson, 1s 3d each.
Mrs. Cody, Patk Connors, John Jones, Capt Far-
rel, and Michl Bulgor, 7½d each.

Monthly subscription from Rt. Rev. Dr.
Walsh. £1; Very Rev. Mr. Connolly, 5s.

Mrs Gunston has presented Altar Ornaments
to the value of £5; and another Lady has given
a new set of Communion Cloths for the veils of
the Sanctuary.

A COINCIDENCE.—The Univers calls the atten-
tion of its readers to the following extraordinary
coincidence, and asks can it be purely fortuitous.
—“The attack on the National Assembly was
made on the 15th of May; the revolution in Vi-
enna was accomplished on the 15th of May;
and the insurrection at Naples took place on the
15th of May.”

O'Connell died the year before on the 15th
May.—Ed Cross.

THE JESUITS OF NAPLES.

A Letter upon the recent Expulsion of the Jesuits from Naples, addressed to Signor G. Lacaita by the Rev. William Perceval Ward, I. A., of Oriel College, Oxford.

"I will only add, that during the last three years I have constantly verified my first observations. I have in that time travelled five times the whole length of Europe, both through France and through Germany, I have mixed freely with men of all ranks, creeds and countries, and (setting aside Protestants, who partly from ignorance, partly from religious prejudice, are altogether incompetent witnesses) I have found that the good, with very few exceptions, all love the Jesuits, the bad, without any exception, are their bitter enemies. This to me, independently of what I have seen of them myself, is a very strong argument in their favour: for surely, if we believe the Scriptures, the love of the good and hatred of the wicked ever have been, and ever will be, one great mark of God's most faithful servants. I have been speaking of the laity, but another and a stronger argument in their favour, though of the same kind, may be drawn from the opinion which the other Priests of their Church entertain of them. I have found invariably that the earnest, hard-working, pious Roman Catholic Priest most cordially loves and respects the Jesuits; it is so in Rome, it is so in France, it is so in Belgium, it is so in England. Of German Priests I cannot speak from any personal knowledge; but it is so here at Naples in a most marked manner; the most eminent, the most excellent, the most zealous, the most learned, the most pious of your Secular Clergy love and respect the Jesuits, and deplore their loss. It is so at Rome: who could have spoken more highly of a religious Order than the Pope himself has of the Company of Jesus, both of its past history and its present labours? If a Priest or Monk revile the Jesuits, as I hear some do, let his own life and actions be examined into, before any weight be attached to his words. Is he himself a laborious and zealous worker in Christ's vineyard? Is he a strict observer of the rule of his Order? I have no doubt myself of what the result of this inquiry would be. I do not, however, necessarily include the Dominicans* in this proposed scrutiny; they are the ancient and hereditary enemies of the Jesuits, and I put them aside as I have previously put the Protestants, as prejudiced, and therefore incompetent, witnesses; though I cannot hold their prejudices to be as conscientious or as excusable as those of the Protestants. nor can I help thinking that, if they themselves observed the rule of their own Order a little more faithfully than they do, their hatred of the Jesuits would be much modified. Good men love good men, the odium theologicum is bitter; but ever it is sweetened by that affection which those who love God must have for one another.

"But they are gone the men of high thoughts and humble toil; of lofty intellect and patient labour: the men of noble courage and gentle love; the men whose very mien and bearing, in your public streets, was a rebuke to those swarms of idle Priests and slothful Monks which now invest them, and who are indeed a canker in your country's heart, and a scandal to your Church.

"They are gone the faithful Religious, who had they but neglected the rule of their Order, as others have, might have lived on a soft and easy life, undisturbed by the enemy of mankind; for thus would they not have interfered with his reign in the world.

"They are gone: the faithful Priests, who had they less really taken up their Cross daily, or followed Christ less strictly, would not have so deeply shared with Him the world's despite, and scorn and hate.

"They are gone: the patient and loving instructors of youth: who, had they taught the Church's ancient creeds with less fidelity and less power, might have remained honoured and caressed; but they were destroying at their very roots the noxious weeds of infidelity and wickedness; therefore has the enemy of mankind stirred up the bad, and blinded even many of the good, to clamour for their destruction.

"They are gone: the Champions of Christendom; the foremost of the church's soldiery against the powers of darkness; whose real fault in the eyes of their bitter enemies; I say not of all their conscientious, though, as I think, mistaken opponents; far from it; but whose real fault in the eyes of those bitter enemies was a burning zeal for that religion which they detest.

"But they are gone: the noble bearers of the standard of the Cross through ages of self-indulgent habits, of relaxed morals, and of wavering faith.

"The brightest light that shone in this poor country, when nearly all else around was dark, is quenched, perhaps for aye, a light that would have burned brighter and brighter still, illuminating and making more glorious this page of your country's history; and ever going on before, the guide to higher knowledge, and through higher knowledge to a purer faith.

"They are gone: the last of your Clergy that you ought to have sent from you; the only Priests you have, who could have raised your people to the level of your new and exalted institutions: the only men who could have taught the youth of Naples and of Italy their new privileges and their new duties.

"They are gone: the men who alone could and who gladly would have done all this for you, and more. But they are gone, and they cannot now be recalled. There is in Europe an element, God only knows what it is, and to what it tends, which forbids this. I for one think, that for the sake of peace they ought to bend to the storm; if Christendom refuse them let them turn to the heathen; there are among them souls to be won to Christ, and crowns of glory to be won for themselves.

"They are gone but wherever they go, God's blessing will go with them; the blessing of the poor who were fed daily at their gates; the blessing of the prisoners whom they daily visited, the blessings of youth, whom their instructions have enlightened in this world, and guided to happiness in the next. The blessings of all that multitude, who had learnt from them the Word of life and been fed by them with the Bread of life; the blessings indeed, in some measure at least, of all the good and wise of this great city. And what if some curse? Was not David cursed? Did not the very abjects make mouths at him and ceased not? Was not One infinitely greater than David, whose name they bear, was not he cursed? Did not he forewarn all his true followers, that they should be "hated of all men for his Name's sake?" And did not the great Founder of their Order, the warrior Saint, did not he pray with his dying breath, that they might be so hated of the world to the end of time? What then if some do curse? Whether they do it ignorantly, or whether they do it wickedly, the same prayer will rise for them, wherever may be in this wide world those holy and revered Priests, whom they had persecuted; it was their Master's, it was their first martyred brothers', and it is theirs. "Lord lay not this sin to their charge."

"I have done. What I have said for the truth, God prosper. What I may unwittingly have said beside the truth. God make as though it had not been said.

"With much esteem and regard, I am, my dear Signor Lacaita, yours very faithfully,
WILLIAM PERCEVAL WARD.

"To the Signor Lacaita."

* There is no ground for this at present: they have everywhere as a body behaved very hospitably and generously towards the Jesuits in their present persecution.

CHINA.—ARREST OF TWO CATHOLIC BISHOPS.

A correspondent has kindly furnished us with the following information, taken from the *Friend of China* of March 11th, 1848 —

"We have been obliged by the Chinese authorities with the following narrative of the seizure of three Catholic Missionaries, and their journey to Canton, occupying the long period of two months. Two of these ecclesiastics are Italian Bishops, the third a Spanish Priest. One of them has resided for twenty years in the interior, peacefully and zealously following the sacred duty to which he has devoted his energies, the other two have been in the country for several years.

"We also refer to a letter addressed to the foreign community of Canton, who cheerfully tendered their services to the victims of a jealous Government.

"The Right Rev. Joseph Rizzolati, Bishop of Aradia, and Vicar-Apostolic of Hoo-quam, was arrested in the city of On-chang-foo, capital of Hoo-quam, on the 30th November, 1847, together with six Chinese students, after having exercised the Apostolic ministry in that province for a period of twenty years.

"The Right Rev. Joseph Novello, Bishop of

Patera, and coadjutor to the above named Bishop. This Bishop, together with the Rev. Michael Navarro, Missionary-Apostolic, and eight Chinese students, were arrested at Hoo-Kow, on the 5th December, 1847, and conducted before the tribunal of On-chang-foo. After a long examination they were ordered a sumptuous repast by the Chief Justice or Mandarin then presiding, after which they were ordered to be confined in a Chinese temple, but, at their earnest solicitation, they were placed with the Right Rev. Bishop Rizzolati. They remained in this situation guarded by a mandarin and soldiers until the 9th of January, 1848, when they were ordered to the European settlements. The mandarin treated them with every attention, and during the time was convinced of the truth of Christianity, and ultimately converted. On the above date they were forwarded towards Canton, accompanied by two mandarins and a guard, one of whom remained in the same boat with the Bishops. During the voyage they were treated with respect and veneration, and arrived at Canton on the 3rd of March, when they were placed in the Chinese barracks near the factories. Subsequently, many of the Parisee residents called upon them, and afterwards the principal European residents came to their assistance. It is impossible to express the kindness and politeness of those gentlemen towards them. Finally, the American Consul, the Rev. P. Parker, M. D., and M. Fisher, Esq., obtained their liberty from the Chinese authorities on the 7th of March, at the same time offering any further assistance they might require. In the evening of that day they embarked for Hong-Kong, where they arrived on the 8th, and are now residing at the Roman Catholic College."

"Roman Catholic Mission House, Hong-Kong, 9th March, 1848

"Gentlemen—It is with no small degree of satisfaction that we take the earliest opportunity, after our arrival in Hong-Kong, of testifying to you in a public manner our sincere gratitude for the kind and welcome reception manifested by you towards us on the occasion of our appearing in Canton after our perilous mission into the interior, having been imprisoned at On-chang-foo, the capital of Hoo-quam, for a period of three months, and finally forwarded to the European settlements, after a long and fatiguing journey.

"It is gratifying for us to observe that our labours (although partially impeded in this instance) are appreciated by an enlightened community; and that the sufferings we have undergone for some time past in the promotion of Christianity in China have been commiserated in a truly benevolent manner.

"To the English, American, and Dutch Consuls, the Rev. P. Parker, and M. Fisher, Esq., and the gentry and merchants generally, residing in Canton, we tender our heartfelt thanks for their solicitous attention to our unfortunate necessities. It is impossible that such can ever be erased from our memories, or that we shall fail to communicate such to the world at large.

"Wishing yourselves and families every blessing, we beg to subscribe ourselves, your most obedient, humble servants.

(Signed) "Bishop G. RIZZOLATI, Vicar-Apostolic of Hoo-quam.
"Bishop G. NOVELLO, Coadj.
"MICHAEL NAVARRO, Miss'y. Apostolic.

"To the English, American, and Dutch Consuls, the Rev. P. Parker, and M. Fisher, Esq., and the Merchants resident at Canton.

"P. S.—The Very Rev. Antonio Feliciani, Procurator of the Propaganda Fide, begs leave to thank most earnestly the gentlemen referred to in this letter for their zealous and kind attention to his brethren on the occasion of their arrival at Canton.

(Signed) "ANTONIO FELICIANA, Prefect Apostolic of the Roman Catholics in Hong-Kong."

LONDON.

ASSOCIATED CHARITIES.—THE POPE.—On Monday the annual dinner of these charities took place at the Freemasons' Tavern. The Right Rev. Dr. Wiseman presided on the occasion.—Amongst the company present were the Right Rev. Dr. Murray, the Rev. Messrs. Heptonstall, O'Neal, M'Deal, Rigg, G. Rolfe, T. Ewart, Hearnep, Searle, Wheble, Sir Robert Throckmorton, Hon. Charles Langdale, Hon. Stafford Jenkinson, Messrs. Harrison, Campbell, Smith,

Taggart, H. Barnwall, G. Blount, Forrestall, T. Walker, J. Walker, Virtue, Barelli, Reardon, &c. &c. After the cloth had been removed, the usual loyal toasts were given by the Right Rev. Chairman, in his own peculiarly felicitous manner. These were followed by "The Health of His Holiness, Pope Pius IX." a toast, as the Right Rev. Chairman observed, that awakened feelings of holiest love and veneration in every truly Catholic bosom, but which, perhaps, possessed a deeper interest from the situation in which the beloved Father of so many millions of spiritual children was placed at the present moment as to his temporal possessions. There was, he observed, amidst the extraordinary revolutions with which Europe was convulsed, one spot of earth, insignificant perhaps in the eyes of politicians, but towards which every Catholic heart was looking with anxious interest, in the hope of hearing that the Holy Father was once more restored to that place in the hearts of his people from which he ought never to have been ejected. The conduct of his ungrateful subjects, who were indebted to him for so many favours, was calling down on them the execration of every good man, whatever might be his creed or country. But it was consoling to know that in the esteem of the whole world the Pope occupies a higher position now than in the palmiest hours of his reign; when grateful thousands were surrounding his palace with repeated *vivas*. It was painful to the Catholic to be met at every turn with the unjust insinuation that the Pope, in what he did for the liberty of his people, was actuated solely by views of temporal advantage and worldly ambition. His conduct now gives contradiction to these insinuations. He has proved himself ready to sacrifice the proudest views of aggrandizement, his throne, and even his life, rather than the dictates of his conscience and his duty as the Vicar of Christ's kingdom on earth. He stands grandly forth as the Sovereign Pontiff of the Church of Christ, calmly and resolutely determined to be true, at every cost, to his duties as the Spiritual Father of the Faithful. It is indeed consoling to know, as I have had opportunities the most recent—even within a week—to know that, amidst all the ingratitude of his subjects—amidst all the threats of imprisonment, despotism, and even death—he remains the same calm and undisturbed Ruler of the Spiritual World as ever. I have it from the highest authority, that at the present moment—as when his palace was surrounded by the grateful hearts of millions—he is as resigned and happy, as calm and dignified as ever: that he administers and attends to all the wants of the Church with as great quietude and serenity, as though all were peace and tranquillity around him. We should, therefore, not feel downcast at his distressing situation, but rather feel glad that Heaven has permitted him to pass through these afflictions—that he might furnish such an example of disinterested greatness and goodness to the eyes of an unbelieving and selfish world. The toast was received with great enthusiasm. Mr. CAMPBELL SMITH, who had recently returned from Rome, spoke briefly to the toast, and said he was convinced that the feelings of the majority of the Roman people were with the Pope; that they loved and venerated that excellent man as much as ever; that a few designing, violent, and unprincipled men, were alone opposed to him and that, ere long, we should hear, he trusted, of their base designs being frustrated, and of His Holiness being restored to that position which he occupied so lately in the hearts of his people.

CONFIRMATION IN CAMPBLETON, SCOTLAND.—On Sunday, the 4th inst., the Holy Sacrament of Confirmation was administered by the Right Rev. Dr. Murdoch, Bishop of Castabala and Vicar-Apostolic of the Western District of Scotland, to 105 of the Catholics of Campbleton. The confirmed had all lately approached to their Paschal Communion, the most of them for the first time; and amongst the number were many converts, received within the last few months into the Catholic Church by their respected Pastor the Rev. Mr. Condon.

DEATH OF THE HON. EDWARD PETRE.—It is with deep regret that we announce the death of the Hon. Edward Petre, who departed this life on Thursday evening. May he rest in peace. Amen.—*Tubet.*

MITCHELL FUND.—The patriots of Carrick-on-Suir have subscribed one hundred pounds to the Mitchell fund.

CHARACTER OF A BISHOP OF THE ENGLISH CHURCH BY AN ENGLISH KING.

[From Lord Hervey's Memoirs.]

"A pretty fellow for a friend," said the King, turning to Lord Hervey, "pray, what charms you in him? his pretty limping gait," (and then he acted the Bishop's lameness) "or his nasty stinking breath?—phaugh, or his silly laugh, when he grins in your face for nothing, and shows his nasty rotten teeth? Or is it his great honesty that charms your lordship?—his asking a thing of me for one man, and when he came to have it in his own power to bestow, refusing the Queen to give it to the very man for whom he had asked it? Or do you admire his conscience, that makes him now put out a book that, till he was Bishop of Winchester, for fear his conscience might hurt his preferment, he kept locked up in his chest? Is his conscience as much improved beyond what it was when he was Bishop of Bangor, or Hereford, or Salisbury?—for this book, I hear, was written so long ago. Or, was it; that he would not risk losing a shilling a-year more, whilst there was anything better to be got than what he had? My lord, I am very sorry you choose your friends so ill, but I cannot help saying, if the Bishop of Winchester is your friend, you have a very great puppy, and a very dull fellow, and a great rascal for your friend. It is a very pretty thing for such scoundrels, when they are raised by favour so much above their desert, to be talking and writing their stuff to give trouble to the Government that has showed them that favour; and very modest in a canting hypocritical knave to be crying "the Kingdom of Christ is not of this world," at the same time that he, as Christ's ambassador, receives £6,000 or £7,000 a-year. But he is just the same thing in the Church that he is in the Government, and as ready to receive the best pay for preaching the Bible, though he does not believe a word of it, as he is to take favours from the Crown, though by his republican spirit and doctrine, he would be glad to abolish its power."—Vol. ii., pp. 46—48.

"The King, with his usual softness, in speaking of any people he disliked, called the Bishops, whenever he mentioned them in private, on this occasion, a parcel of black, canting, hypocritical rascals; and said that the Government was likely to go on well if those scoundrels were to dictate to their prince how far he should or should not comply with the disposition of his Parliament, and to be giving themselves these impertinent airs in opposing everything that did not exactly suit with their silly opinions."

Lord Hervey, entirely agreeing with his master, adds the following observation of his own: "And indeed Church power was so little relished at this time, and Churchmen so little popular, that these cabals and combinations of Bishops to oppose and influence the transactions of Parliament, and to irritate all the passions of the inferior Clergy, were generally exclaimed against and condemned."—Vol. ii., p. 94.

RADFORD AND HEYTHROP GUILD FESTIVAL.

The annual meeting of the Holy Guild of St. Joseph and our Blessed Lady, formed from the two congregations of Radford and Heythrop, took place on Tuesday the 23d of May, in the beautiful park of Heythrop, the property of the Earl of Shrovesbury. The procession of Brothers and Sisters, in their Guild dresses, was formed in the school-room, and accompanied by the Banbury choir, chanting a beautiful Litany of the Blessed Virgin, and followed by the Clergy robed for the celebration of the Divine Mysteries, and the Celebrant in a cope, preceded by the Cross and the attendant Acolytes. The members proceeded through the grounds to the entrance of the Church. Mass was celebrated by the Rev. J. Duckett, of Brailes attended by eight of the neighbouring Clergy. The choir, led by Dr. Tandy, of Banbury, sung the *Kyrie, Gloria, Credo, Agnus Dei*, and other pieces, in the most efficient style. The Rev. G. Robson delivered a very appropriate and pleasing address to the members, showing the advantages of such confraternities when founded upon the basis of religion, and patronised and upheld by the Catholic Church. At the termination of the service, they again formed in procession, and returned singing the *Vexilla Regis*. Halting opposite to the house of the Rev. Chaplain, they were joined by Lord Churchhill's brass band, and presently proceeding onwards, they passed up the noble avenue to the ruins of the old mansion, and wending their way

to a considerable distance in the park, returned to the school-room, to unvest and prepare for dinner. An excellent dinner, with tea in the evening, was provided by the Council of the Guild, under the guidance of the Chaplain of Heythrop. About 150 sat down to dinner, and upwards of fifty more joined them at tea. Towards eight o'clock the company broke up. The day was spent in the utmost hilarity, and furnished an instance of that combination of religion with innocent relaxation by which, in Catholic Confraternities and Associations, so much real Christian enjoyment is purchased without any alloy of that profanity, debauchery and vice, which generally accompany the meetings of Protestant Benefit Clubs.—*Co. of Tablet*.

AUSTRALIA.

SYDNEY.—ARRIVAL OF HIS GRACE THE ARCHBISHOP OF SYDNEY.—We read in the *Sydney Chronicle* that on Feb. 7, His Grace the Archbishop of Sydney arrived at that port by the St. Vincent, after a prosperous voyage.

"The Very Rev. the Vicar-General went on board immediately the vessel anchored, and several gentlemen afterwards boarded her for the purpose of paying their respects to the Archbishop, and welcoming him back to the shores of his adopted land, and the warm wishes of his beloved flock, who had been so long and so anxiously expecting him. His Grace looked remarkably well and appeared to be in excellent health.

"At early Mass it was announced from the Altar that His Grace and Suite would land at the Circular Quay between one and two o'clock, and at that time an immense concourse of people assembled on the wharf to receive him.

"As soon as His Grace reached the shore one universal shout of welcome rose from the throng, and the people spontaneously sank on their knees to receive the Archbishop's Blessing. His Grace, then, accompanied by the immense crowd, proceeded to the Metropolitan Church, the bells of which gave forth a joyous peal; and having robed in the adjoining Chapel, the procession moved towards the High Altar, preceded by the choir, the acolytes, and cross-bearers, the Very Rev. the Vicar-General and the Rev. Dean MacEnroe, wearing rich and beautiful copes.

"The hymn *Te Deum* was then chanted in alternate verses by the Monastic choir, and responded to by the organ, after which the prayers of thanksgiving prescribed by the Roman Ritual were recited, and the Archbishop retired from the Church giving his Blessing to the crowded congregation.

"In the evening, at Vespers, the Church was again crowded, and at the conclusion of the service the Archbishop pronounced the Benediction of the Most Blessed Sacrament."

The *Sydney Chronicle* quotes from a recent protestant work, entitled "Jarvis, History of the Hawaiian Islands," the following account of the labours and habits of the Catholic and Protestant Clergy in those localities:—

"The Romanists have shown a creditable zeal for education, and have enrolled 2,800 pupils, besides 600 children who do not attend school. In 1846 they commenced a high school at Koolau, Oahu. The Rev. Abbe Maigret has a select school at Honolulu, embracing several hundred scholars, who manifest a tolerable proficiency in the common branches of education. The French Priests in the commencement of their career pursue a widely different policy from the American missionaries in regard to the economy of their operations. Which is the better adapted for solely religious objects it would be difficult to determine. The Frenchman in his clerical celibacy can well afford to be economic; but he does more, rejecting the softening influences of domestic life, he equally disdains its comforts and refinements, and putting himself on a par with the native whom he has come to instruct, partakes of his coarse fare, sleeps on his coarse mats, and in his philanthropic tours makes himself, so far as the mere fellowship of life is concerned, one of them. It would appear to be his policy to gain his neophytes' confidence by descending to nearly their level. Hardship and frugality with him are essential to his cause, and he cheerfully submits to a mode of living and a solitary routine which would appal his Protestant brother, accustomed as he is from childhood to rely upon the amenities of the social circle, and whose faith embraces the promise of the things of this life as well those of the life to come.

LOMBARDY.

The *Siecle* of Saturday publishes the following copy of the letter which was written by the Pope to the Emperor of Austria on the breaking out of hostilities in Lombardy:—

"TO THE EMPEROR OF AUSTRIA.

"It has been the constant practice of the Holy See to be the herald of the words of peace in the midst of the wars which have watered the soil of Christian countries with blood, and in an address of the 29th April, in proclaiming that it was repugnant to our earnest desire to contribute to peace. Do not allow it, the, to offend your Majesty if we make an appeal to your piety and religion, exhorting you, with paternal affection, to withdraw your armies from a war which, without reconquer to your empire the minds of the Lombards and Venetians, brings in its train an unhappy mass of evils—evils that you yourself must certainly deplore.

"Let not the generous Gorman nation take offence that we invite it to lay aside its feelings of hatred and to convert into useful relations of friendly neighbourhood a rule which would not be either noble or happy, as it could only be maintained by the sword.

"We entertain, then, confidence that a nation so generously proud of its own nationality will not make it a point of honour to attempt the conquest of the Italian nation by the bloody path that alone can lead to it, but that it will rather deem itself interested in recognising it for a sister; both are daughters, both dear to us, each consenting to occupy its own natural territory, where they will lead a life honourable and blessed of the Lord.

"We pray the Dispenser of all Knowledge, and the Author of all Good, to inspire your Majesty with wise councils, whilst from the bottom of our heart we give your Majesty, her Majesty the Empress, and the Imperial family, our benediction.

"PIUS PAPA IX."

ENGLISH TREATMENT OF IRELAND, DESCRIBED BY A PROTESTANT.—James having so well succeeded in the plantation of Ulster, was tempted to extend his plan to other quarters. With this view he caused a general inquiry to be instituted into defective titles, which diffused alarm throughout the provinces. There had been so many grants resumptions, regrants, confiscations, and forfeitures, that few could consider their property secure. Even those who held for ages by prescriptive right were not safe, when the principles of English law were employed in investigating their tenures. All were harassed thousands ruined. In Leinster alone 82,000 acres were declared escheated to the Crown, and portioned out among English settlers. Needy and unprincipled wretches, under the name of discoverers, swarmed through the country whose business it was to find out flaws in titles to estates. Upon the pretence that not one Irish family had an acre of freehold within the Pale when it was first planted, a general outrooting of the native proprietors was carried forward in the five counties. Seven septa were hunted out of the Queen's County into Kerry, and forbidden to return under pain of martial law, and Carte describes the treatment of the O'Brynes of Wicklow as "a scene of iniquity and cruelty scarcely to be paralleled in the history of any age or country."—P. 149, *Dr. Young's outlines of Irish history*.

DUBLIN May 29.—The Rev'd. F. Oakley preached, yesterday, at the church of the Jesuits in Upper Gardiner-street, in behalf of St. Joseph's Asylum for the Protection of Destitute Females of unblemished character. The church was crowded to excess. The congregation could not have fallen short of 2,000 persons. The sermon was listened to with the greatest attention, and was followed by a collection little short of £100., being one of the largest known since the institution of the Asylum. The Committee afterwards met to pass a vote of thanks to Mr. Oakley.

AUCTION OF MR. MITCHEL'S FURNITURE.—The auction of Mr. Mitchel's furniture took place at his late residence, Ontario-terrace, this day. There was a large concourse of persons, principally ladies present; there was great competition and most of the articles brought prices much beyond their intrinsic value. Amongst the articles sold was Mr. Mitchel's pike, made according to the pattern recommended in the United Irishman.

PRIESTS AND PARSONS.

The following gem is from the Rev. Mr. Campbell, rector of a Church in Liverpool, G. B. The Chairman—Well, now, I will tell you an anecdote. To-day, as I was coming down, near the Collegiate Institution, an old woman pursued me and cried out, "How is the doctor?" I looked back and she said, "O Lord, Sir, I thought you were a Catholic Priest!" (Loud laughter) "Well, and so I am" said I upon which she was springing forward immediately when I said, "But not one of your sort!"—(Continued laughter) I maintain I am as much a Catholic Priest as any Priest in the world

THE DEPARTURE OF MR. MITCHEL, for Bermuda, is thus announced by the Cork Reporter of Thursday.—John Mitchel stands no more on Irish soil. He was removed at four o'clock this morning, to the Scourge steamer, which arrived in the harbor yesterday, and sailed for Bermuda this morning. If twelve months pass over ere he stands again a free man on his native shore, Ireland deserves all the obloquy and disgrace that can be inflicted on her. Bermuda is one of the strongest fortresses in the Queen's dominions, another St. Helena; but this makes no difference. Bermuda is a mere rock on the Atlantic, but enjoys a splendid climate."

ASHBOURN HALL, the residence of the late Sir W. Boothby, Bart., has been sold to the Roman Catholics, and, as we are informed, to the "Brothers of Charity."—*Nottingham Review*.

BURY ST. EDMUND'S.—The Right Rev. Dr. Wareing administered the Sacrament of Confirmation in the Chapel of Bury on Sunday the 24th ult. The number confirmed was thirty-two. Of these the number of children was eleven, adults twenty-one, converts twenty-one.—*Corres.*

ANOTHER DUPE.—Pascal B. Smith, a merchant, who moved from New York to Cincinnati with from eighty to one hundred thousand dollars, joined a set of knaves called "The Brotherhood," professing to hold direct communion with the Almighty, by whom he was swindled out of his fortune. A barber, named Mahan, was the leading "Oracle." Smith's wife has applied to the Courts, for the protection of the remnant of their property.—[*Catholic Herald*].

CONFIRMATIONS AT PHILADELPHIA.—The Rt. Rev. Bishop Kenrick, administered the Sacrament of Confirmation in Holy Trinity Church, on Sunday morning, June 5th, to sixty three persons, many of whom were young men whose piety was very edifying.

In the same Church, on the Festival of the Ascension, several of the children attached to the Sunday School, made their first Communion.

Births.

JUNE 24—Mrs Moran, of a son.
" 24—Mrs Keunetic, of a daughter.
" 24—Mrs Connolly of a son.
" 24—Mrs Begley, of a son.
" 28—Mrs O'Donnell, of a daughter.
" 29—Mrs Toole, of a daughter.

Died.

JUNE 28—Catharine, wife of Alexr. Campbell, native of Longford, Ireland, aged 21 years.
" 28—Michael, infant son of Patrick and Ellen Murphy, aged 1 year 2nd 6 months.
" 29—Bridget, daughter of the late John Kennedy, aged 11 years.

Dissolution of Copartnership.

THE Copartnership heretofore existing between the Subscribers, General Printers and Publishers is this day dissolved by mutual consent—the Senior Partner retiring.

A. J. RITCHIE.
RICH'D. NUGENT.

May 10, 1848

NOTICE

Is hereby given, that all Accounts due the late firm at this date as well as those due to the Subscriber individually, as Publisher of the Register and Cross for the years 1846 and 1847, must be arranged with Mr R Nugent, who assumes the whole business, and is fully authorized to collect and receive the same.

A. J. RITCHIE.

TAKE NOTICE.

It is required that all accounts due to the late firm of Ritchie & Nugent, to the 31st Dec'r. 1847, be settled immediately, in order that any demands which exist against the said firm may be discharged at an early day.

RICH'D. NUGENT.