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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 Jerusalem. Cat. xi. l.

Calendar.

- MAY 6—Sunday—IV Sunday after Easter.—S. John before the Latin Gate great dumb.
7—Monday—St. Benedict II P. dumb.
8—Tuesday—Apparition of St. Michael Archangel great dumb.
9—Wednesday—St. Gregory of Nazianzen B. C. D.
10—Thursday—St. Antoninus B. C. D.
11—Friday—St. Alexander I P. M. dumb.
12—Saturday—St. Nereus Aquilone and Domitilla M. M. sem.

COMPITUM;

The Meeting of the Ways at the Catholic Church.

THE ROAD OF YOUTH.

Continued.

Here is, then, a lightsome pleasant path by streams and sunny spots, and thickets, where we meet swimmers, rowers, racers, climbers, wrestlers, and boys of all sizes, practising with the genius of innocence every field of their jivous age. No one, I hope, will quarrel with me for proposing it, no man enters seria docuit; and though the emotion between what we find in it and our professed object may seem hard to trace, we are painters not chemists, and we must view synthetically each matter, even though its colour for us, or other accident, may seem to arrest needlessly our views. There is a connexion, however, seems but just interference, from the fact which experience teaches, that vice, which excludes the view of catholicity, almost always leads youth aside from this merry path, and effaces the natural characteristics of its age, either by suppressing play, or by contaminating it with the spirit of lucre, and of passions common to it with its elders. "If people would be wise enough," says an English writer, "to let life to derive enjoyment from such innocent pleasures as delighted them in childhood, we should find far fewer sour tempers, cold hearts, and narrow minds in the world."

Imberbis juvenis, tandem custode remoto Gaudet equis, cambasque et aprici gramine campi.

How many other things simpler still might be added: but even here is an impulse which leads to the right direction, by means of the hardy manly discipline which such amusements must imply. The "quiet stripping's rule which fierce animals obey," involves the practice of many virtues of which the pleasure is perceived by the boy even when at play Breckex Kox.

One like the stranger, once another streamer, the boy of the stream, who so loved the pools as if the Naiads were his sisters, will not be an uncharitable reader of the epitaph which they composed:

Hic situs est Phaeton, curruis autiga patrum; Quam si non tenuit, magnus tamen excidit aurum.

You may despise those for whom the Naiads and the Dryads would mourn like sisters were they to die,—those who love to rise over the waves as they swell, then to plunge down into their green and glassy gulfs, making their way to shells and sea weed, all unseen by those above; but the same light-hearted guides will remind you that Aleximas, who died from having hurt his foot against a stake while swimming in the river Alpheus, was a lover of wisdom, and what is still more that Midas to be cured must take:

Sabdo caput, corpusque simul, simul alio crimem.

Art Poet. Met ii 8. Met xi 5.

"Go on," says Aaron, in the old play, to Balaam, "once you are hard on the oar and you will hear the sweetest strings." He thought only of the chorus, not an unpleasant memory to those who were of old familiar with the Gam, that otherwise sagittarum rivor, which with its quiet water prays upon the fenny shore;—but true it is that nothing entertains a chorus of sweeter harmonies in the mind than the hard manual labour that youth delights in, urging the swift wherry, or making its way on foot to some far distant site of beauty: for the exercises at which it loves to see its hands becoming brown upon a day when earth may suppose some other Phaeton is guiding the horses of the sun, have a natural tendency, not overlooked by religion, to bring the heart into that healthy state which is favourable to the reception of all happy influences.

But O, how poor children, in regard to their affinity to highest good, are despised by the whole multitude of the false wise, who, while driving from the steps of churches those whose frolic is offensive to them, though the very name which designates the place before the church is derived, as some suppose, a parvis pueris, with the same breath would traduce all holy discipline and all manly thought! "I can do nothing here," says one of them, "since the people are such, et il n'y a plus que bachelettes, enfans et garconaille."

"Triumphs for nothing, and lamenting toys, Is jolly for apes and grief for boys;"

adds Philo Cælem; adding, "poor creature, what an account will you have to render for these idle words!" And what account, odious man," cries a looker on, "if thou art a hypocrite! and hardly less odious, if thou art sincere, in thine abominable sermon; these words, idle as thou mayest deem them, will never stupify the intellect, nor harden the heart, nor besot the conscience like an opiate drug!" This child, undressed, unpolished, unpruned, untrained, unlettered, and of such unconfirmed fashion, counts for nothing what blinds and misleads the many. Pride he respects not; self interest he regards not; his disgrace is to be called boy; but his glory is to surpass, in relation to the true and happy and eternal life, men; for unquestionably the avenues to truth, and the attractions of faith, are far wider and nearer to the tender juvenile than to the tough senior. The softness of the one is often only in the countenance, from being like another Parthenonius, whereas the hardness of the latter, "some Antony Dull, a man of good repute, carriage, bearing, and estimated," is not in regard to the discipline of the body, but it is in the mind and heart, producing the power of resisting nobles: affection and the highest truth.

Poverty in the old play claims to possess attractions by delivering men from infirmities, and rendering them agile and even comely. That the road of youth, like that of religion, can reconcile men to poverty, as well as deliver riches from the evils generally attending them, seems known to the poet, who, after exclaiming "Not for the wealth of the kings of Asia, nor for the palaces that overflow with gold, would I exchange youth," adds:

A Kallista men en albo Kallista d' en penia.

And that the hardy plainness which the Church loves has its attractions for the young, is so true, that I have known the son of a rich man, without reference to any thing else, express a wish that he had been born poor, like some herd-boy

Old Mystery. Southey. Herc Fur 539.

of the wood; and Don Guevara seems so well aware of the fact, that in his counsel to Don Saucedo Garceaus Abarca, beginning "Sraot rey don Saucedo," he, as if remanding him of early obligations, says to him, "I educated you, and made you wear abarcas," that is, peasants' coarse shoes, from wearing which when a boy he afterwards received their name, Abarca. The poet, too, seems to connect such habits with the ingenuousness and gentleness of youth; for he speaks of those who might wish "to have the courtesy their first youth practised, and to be still hot summer's tanglings," trained to dress in grandeur in face, dress, manner, and pretensions; so as even to affect the very ground as base, and feet as highest. Erasmus the swineherd, indeed, cannot mention his being sent into the fields without adding that he was given shoes; but the young are glad to run over dry and wet without even having under their feet, like Mercury, the Kola people. A truly noble writer of our age complains that no part of the human body can be allowed to be uncovered in these days of refinement, when cravats must prevent the neck, and straps even stockings, from being seen. "Neither hands nor feet nor throat can be free, though all," he says, "have claims to exemption from the punishment which they undergo at present." The same order of ideas that requires the poor, the most comely members of the mystical body, to be pent up and concealed from view, requires even youth to hide its hands and feet; but the discipline emanating from the Church conforms to the ancient simplicity which enabled Menelaus to trace a resemblance between Telemachus and his father by merely observing his naked feet and hands:

Keinou gar toionde podes toionde te cheites; and which caused P. Scipio Nasica to give such offence, that he lost his cause for having ridiculed a youth on account of the roughness and hardness of his hands, worn by rustic labour, asking whether he was accustomed to walk on his hands; which taunt seemed to the people an insolent urbanity. The wish to walk and play like peasant foot boys, still like the comipodes or the dusty-footed of Epidaurus, would not lead from the ways of old philosophy, which required scholars to be barefoot; not merely sages, but even legislators, as Plato, Lycurgus, and the Egyptians, wishing to introduce the custom amongst the people generally, and especially the youth; nor would it lead in Christian ages from those seats of wisdom where it was accounted not a sign of wretchedness, as it seems to that prosaic class who are naturally afraid of feet as representing the afflictions, but according to pure ideographic canons of an angelic nature; for only angels, as St. Dionysius says, and apostles were represented so. St. Clement of Alexandria strongly recommended the use of walking barefoot in his book on the Christian pedagogy. It is better to be without shoes, he says, or at least to have only sandals; and Tertullian says, "Certe pedes nudi magis viriles quam in calceis." The celebrated monk Gratian, in the time of the Emperor Henry IV., is said expressly to have walked always barefoot, in imitation of the Apostles. "It is an excellent kind of exercise," says an English friar, "to walk barefoot, both for health and easiness." The Church prescribed it to all persons at certain seasons, as in the council of Mayence in

Marmel Sicule de Reb Hisp lib vii. f. 268. f. 44. Waterton. f. iv 149. Sebastian Kouillard de Melon, Les Gymnopodes, ou de la Nudite des Pieds, 21. ch. ii. f. B Watson on the Rule of the F Minor, f. l.

813, ordering at the great Litanies all to walk so: "Disceatatis pedibus omnes incedant." Boys when arriving at the altar were barefoot; as may be witnessed in paintings by Leo Suer; and in Armenia no Christian, whether layman or priest, ever enters a church without making bare his feet, and leaving his shoes without the portal. From religion, therefore, can be traced even the popular fancy that some simples should only be gathered by a person barefoot and fasting. The pupil of Chiron would run in his armour on the sand of the sea shore; but a less stiff and stately proceeding would be the choice of youth, which can find a model to its taste where the best things are always found; for when David offered to go forth against Goliath, relating some of his boyish exploits alone upon the mountains, saying how he had slain a lion and a bear, and that the Lord, who delivered him from those animals, would save him also from the Philistine, we read that Saul clothed David with his garments, and put a helmet of brass upon his head, and armed him with a coat of mail; and that David, having girded his sword upon his armour, began to try if he could walk in armour, for he was not accustomed to it, and that David said to Saul, "I cannot go thus, for I am not used to it;" that he then laid them off, took his staff which he had always in his hands, and chose him five smooth stones out of the brook, and put them into the shepherd's scrip which he had with him; that he took a sling in his hand, and went forth against the Philistine; and that when the Philistine looked and beheld David, he despised him; for he was a young man, ruddy, and of a comely countenance.

Regino Abb. Prum de Ferles dis. li i 131. f. 121. A. 211. f. Kings xvii.

The collections for the "Papal Fund" were made on Sunday at the different Roman Catholic chapels through out the Archdiocese of Dublin. In the city of Dublin alone, about 1,250 £ has been already received. In Kingstown nearly 100 £ was contributed. No returns have yet been obtained from the rural parishes. The entire amount from the Archdiocese of Dublin will be very considerable.

Table with 2 columns: Chapel Name and Amount. Metropolitan 231 14 0, St. Francis's 127 6 0, Dominicans 69 10 0, Carmelite Convent 7 14 0, St. Lawrence O'Tools 11 10 10. Total £477 10 8.

This is but the collection of the five districts in the metropolitan or Archbishop Murray's own parish, and is not of course more than one fifth of the gross amount raised in the city of Dublin alone. Subjoined are a few more returns: St. Michael and St. John £200, St. Andrew's 130, St. Paul's 202, St. Michael's 100, St. Andrew's 60, St. Catherine 180, St. Nicholas 69.

THE CHOLERA.—The cholera appears to have made considerable progress in Limerick. The total cases in hospital up to Saturday, were 115; deaths 69. The Limerick Chronicle says: "In consequence of the spread of diarrhoea and cholera, and its many fatal results, the Roman Catholic Priests in all the chapels of this city are daily engaged for several hours in the process of preparing their socks."

THE CROSS.

From an announcement by our worthy printer, made in our last number, some persons have imagined that the Cross was about to be discontinued. No such thing, good readers. We are merely changing our Publisher, as Mr Nugent having already in his hands the care of a Tri-weekly and a Weekly Paper, feels that the publication of the Cross is inconvenient. We shall have a new printer by the first of June, and this is the only change that will take place.

We therefore respectfully suggest to our distant Subscribers particularly, that they should give immediate directions to have the balance of their Subscriptions paid over to our new Publisher (with whom we have already engaged) about the first of next month, that they may continue to receive the Cross as regularly as before. When our arrangements shall be completed we will make a special announcement.

THE CATHOLIC BILL OF INCORPORATION.

The Debates on this subject have at length been published, and we are therefore enabled to review more calmly the nature of the opposition, which was given to the Bill by the Lord Bishop of Nova Scotia. Had the head of the Catholic Church in this Diocese been in the Legislative Council to defend the interests of his flock, (and surely no man of common sense or common justice will deny that he has a good right to be there as "John Nova Scotia") it is very likely that Dr. Inglis would not have been so persevering in his opposition, or so slipshod in some of the observations which he made, with the full knowledge that there was no Churchman present to correct his Lordship's inaccuracies. But, lest we may be misunderstood, we wish, before we proceed further, to perform an act of justice to the Bishop—a task far more grateful to our feelings than that of pronouncing censure. When we alluded to this subject in a former number we were certainly under the impression that Bishop Inglis was more fierce in his opposition to the Catholic Bill than was really the case. We were then misinformed.

By the publication of the debates, we now learn that his Lordship never objected to the Bill as far as it was confined to the security of Catholic property, that he wished the Catholics to be afforded every facility for the safe management of the Church property, and that his principal objections were directed against the title given to Dr. Walsh in the Bill, and the insertion of the word Diocese, with sundry other little carpings, which, after all, were mere child's play. Such being the case, we wish to modify the strictures which we passed upon his Lordship in a former number, and to assure him that all that was required by the Bill, was simply that which was asserted at the time—the security of property, and not the recognition of jurisdiction or titles. It would be inconsistent with Catholic principles to ask any Lay Assembly to confer spiritual titles or spiritual power. Catholics firmly believe that no layman can confer either; and, above all, they believe that no Vicar can possess any ministerial power or jurisdiction in Christ's Church on earth. We wish, therefore, to cordially thank the Protestant Bishop that which he so earnestly asks—credit for a sincere desire that Catholics should have their Church property as well secured as those of other religions—we will proceed to dispose of his objections in our next number, merely premising that, in our humble opinion, his Lordship would do much better pleased if the Bill had not been introduced at all.

THE CHAIRMAN OF THE LATE BIBLE MEETING.

An Irishman has written to beseech us not to make any more allusions to Mr Cogswell, who he says has been often kind to him, as well as to many other Irishmen and Catholics, lending him money, affording him accommodation, &c. We always admire gratitude, and we are sure that an Irishman's heart has been influenced by the best and purest feelings in writing us an apology on his behalf. But our good Irishman would remember that he has not only attacked Mr Cogswell, but he has also attacked his countrymen generally, and on every thing we hold dear. Mr Cogswell has been always on the *defensive*, we on the *offensive*.

We never said a word of this gentleman until he abused the Pope, and calumniated our Religion. When any one appears at a Public Meeting, and delivers his sentiments there, he becomes public property. He exposes himself to the comments of the press. If in his public harangue he assails the absent, surely they have a right to reply. If he wishes to avoid the legitimate antitheses of the press, let him eschew public meetings, or at all events, let him exhibit a due regard for the feelings of others. At the last Bible Meeting, Mr Cogswell attacked the Liberals, with that we have nothing to do. We consigned his case to the tender mercies of some of the champions of the Liberal cause. But with Mr Cogswell as a leading member of a Religious and Scriptural Society we have every thing to do. We appreciate his zeal, and the sincerity and depth of his holy fervour. We have no doubt that if he had the happiness to be a member of the Only True Church of Christ, he would be a most zealous and efficient advocate for the Propagation of the Catholic Faith. In a recent number of the Cross we merely directed his pious attention to that howling moral wilderness (England) at the other side of the Atlantic, and to the painfully graphic and able description of its spiritual miseries from an English and Protestant pen. This we had a perfect right to do, and we don't see what right an Irishman has to complain. Mr Cogswell never lent us any money, we never intend to ask him for any. We are therefore unfettered in the discharge of our editorial duties. Mr Cogswell may be a very kind, humane and benevolent man. He may assist his poor neighbour in distress by fulfilling the Gospel injunction, "Mutuum date nihil inde sperantes" (Luke vi 35) but this does not give him a privilege to attack our religion, or the politics of others with impunity. On the latter part of an Irishman's Letter we shall make but one remark. We were always aware that Mr Cogswell was violently opposed to the principles of Catholics and Irishmen, but we never knew he had the smallest objection to their interests.

But love ye your enemies: do good, and lend, hoping for nothing thereby, and your reward shall be great, and you shall be the sons of the highest: for he is kind to the unthankful, and to the evil.

THE FEROCIOUS ORANGEMEN.

Peel's "Yagabonds," and, as we may now add in Halifax, *Ballock's Pets*, are maintaining in Canada their ancient glories. Our readers are already aware of the opinions we have formed of this savage, turbulent, and blood-thirsty faction. Their demon code is written in letters of fire and blood. Many years ago a Protestant nobleman, the Lord Lieutenant of the Co. Antrim, declared in a public document, that those Orange rascals "were a terror to every body but to his Majesty's enemies!" How true to their character even at the present day! Rioting, house-burning, insulting her Majesty's representative, destroying valuable records, filling a populous city with consternation and alarm, these are some of the recent gambols of the Orange Vagabonds in Montreal. Others affect to be astonished. We are not at all surprised. It is just like the yagabonds. But what we really are surprised at is, that a Clergyman of the Church of England in Halifax, should extol to the skies the loyalty of the Orangemen at the very moment they are hounding her Majesty's Representative in Montreal. If Queen Victoria herself were there she would meet with the very same treatment, from the very same yagabonds. We are told there are some like them in Halifax; but we cannot bring ourselves to believe it. Much as we differ on some points from some of our fellow-citizens, we have no high an opinion of the people of Halifax to believe that such villainism could be found amongst them.

NEWS FROM EUROPE.

The Steamer arrived on Thursday morning. Lord Gough has gained a Glorious Victory over the Sikhs, and terminated the campaign, leaving nothing to do for Napier. How his "hot Irish blood" will boil when he hears that he is superseded in the command, and reads the disgraceful attacks on his character in the English journals! The French are about to interfere for the restoration of the Pope, so that His Holiness will be soon in the Vatican. Austria has suffered some defeats in Hungary, and England has been beaten in Dublin, at the trial of Mr. Barry of the Nation. Monaghan, the Jury Packet, is again partly looted. Six of the Jury were for an

acquittal, and they were all discharged, as they could not come to a verdict. Mr. Duffy has been let out on bail. This news will be hailed with the utmost satisfaction through the United States!

MOST REV. DR. CROLLY.

The deceased Primato was a native of the county of Down. Having terminated his ecclesiastical studies with marked success in the College of Maynooth, he was appointed to a professorship in that establishment. On leaving the college he was at once entrusted with the arduous spiritual charge of the populous and important town of Belfast. There he laboured on the mission with no ordinary zeal until the death of the Right Rev. Dr. M'Mullin Bishop of Down and Connor, when he was raised to that see May 8, 1851. Then might be said to have commenced Dr. Crolley's career. In the full vigour of life he devoted all his energies to the cause of religion. He passed from parish to parish, and from chapel to chapel preaching twice almost every Sunday.

During the ten years he presided over the diocese of Down and Connor, thirty-nine chapels were commenced and nearly completed under his auspices. Few bishops have ever been more deeply or deservedly beloved than was Dr. Crolley, by laity and clergy, by Protestants and Catholics, during these ten years of his episcopate. In private life he was more than a favourite—over the soul of the social circle in which he was present, ever playful as a child, yet ever dignified as a bishop, he won and retained an extraordinary sway over the hearts of the people and the clergy of his diocese. He built chapels, he built schools, and did much, indeed, to make a persecuted creed gain respect from even its bitterest enemies in the Orange counties of Down and Antrim. Though ever on good terms with his Protestant and Presbyterian neighbours, and ready to yield to their prejudices all that principle would permit, none knew better how to be stern and determined when duty required him to be so. And instance of this occurred during the time the former cholera was spreading devastation in Belfast. The Protestant and Presbyterian clergymen, fearing to bring infection into the bosoms of their families, were not so constant in their attendance in the cholera hospitals as the priests were. The result was that many Protestant patients were becoming Catholics at the last hour. This was rumoured abroad. Some of the more bigoted Dissenting clergymen were offended. They came and posted themselves at the hospital doors, and expressed their determination not to permit the priests to "tamper," as they called it, with their flocks. The priests, jaded with arduous labour, were unable to force their way, though patients were loudly calling for their aid. Intelligence of the circumstance was conveyed to Dr. Crolley, he sallied forth, reached the hospital, and, handing the ministers aside, told them he would be prepared to redress who were invoking the aid of a clergyman, and so saying he passed into the pest room and took his priests with him, leaving the ministers to ponder over his determination. Thus, though pre-eminently conciliatory, he was heroically determined, and by both qualities earned universal respect, and the deep devotion of his own people. *Dublin Freeman.*

ST. GEORGE'S.—HOLY WEEK.

As we returned in procession this afternoon from the golden Chapel, at the Blessed Sacrament, after Vespers, one felt that at last that had come which must come to everything here—a finish. Since the opening of Lent, there has been something going on in St. George's every day; but since Palm Sunday morning—Monday and Tuesday excepted—nothing but solemn magnificence, and heart and soul with it all the time. But, first of all—before we say anything pleasant—as there was High Mass on Easter Monday, and beautiful it was, and High Mass on Easter Tuesday, very beautiful too—why were not more Catholics present? I say it more in anger than sorrow. High Mass on Easter Monday, High Mass on Easter Tuesday, and not four hundred persons present! These the Vespers on Easter Monday and Tuesday, were at three in the afternoon, as is the case in all Days of Devotion; the music is not exquisite on these occasions, I admit, but what of that, you could spare half an hour, it does not take, but who came to Vespers? We were there

but you were not. Take a friend's advice; be more vigilant; for your lamps burn dimly, very dimly; be on your guard, for the Bridegroom will come suddenly, and the door will close against you. If we do not love the beauty of the Courts of the Lord, and yearn to mingle in the throng of aduers in His sacred mystic rites here, we shall lose our way, depend upon it, in the day of the whirlwind and cloud—the "Dies Irae." Don't make vain excuses—you are more than hot in the world. Why don't you exert yourself and get up, and come often to Mass? What would the London Catholics have given, in 1749 had they had a St. George's Catholic Church to come to, and High Mass in it on Easter Monday and Tuesday, and Vespers on both days at three o'clock in the afternoon? Faithful Thomas means nobody in particular; so judge him not rashly. Unfortunately, you are a legion, and well would it be if he had to deal only with particulars and not with generals; a few particulars attend Holy Mass every day; but the many—the generals—come no day, Sunday, and Holidays of Obligation only excepted. Let this end the acolding for the present; and now to the agreeable and entertaining. Palm Sunday! See the long-processioned train passing from the St. George's cloister under the archway into the church; the Bishop and his attendants, in rich vestments, with the officiating Priest, Deacon, and Sub-deacon preceding, moving slowly towards the chancel, entering within it; see them taking their places on the right and left, the Bishop and attendants, and the Priest and his attendants, genuflecting before the altar, and forthwith to their seats—the Bishop to his throne, and the Celebrant-assistants to the sedilia. Heaps of palm branches cast on a raised platform near the throne, purple hangings veiling pictures and images and frontals, and hear the choir ringing out the joyful "Hosanna, fili David"—and now the Blessing of the Palms begins. The Blessing is over, and now for the Distribution of the Palms. First, the Bishop receives his palm-branch from the senior Priest, who kneels, as he presents it, kissing the proffered branch and the Bishop's hand, next, he receives his palm from the Bishop, and then the whole of the choir, through, according to their grade, after the Priests, advance two and two, kneel before the Bishop, and receive their palms; during this the choir is singing "Pueri Hebraeorum"; it was Palestrina's pretty hobby done, he it said. The Distribution is over, and now all is in motion for the procession. "Procedamus in pace," sings the Deacon—Let us proceed in peace. The Guilds of St. George move first, two and two; then the singing boys, two and two; then the men; then the Cross bearer, supported by two Acolytes; now the chancel men, two and two, comes; Celebrant and Deacon; and next the immediate attendants of the Bishop; and last of all the Bishop; all bearing palm-branches in their hands, from the first to the last, winding their way from the chancel down the aisle, right out of the great door of the church, which closes on them as the Bishop passes the threshold. On the way the anthems prescribed were sung, with loud intonations from the great organ. "Theodolph of Orleans" "Gloria Laus" was now sung by the choir inside of the church, and responded to by the Priests and assistants outside. This beautiful hymn, composed by the prisoner Bishop in the castle of Angers, under Louis Debonnaire, wants profounding like most of the Gregorian; it requires science, taste, faith, fervor, and feelings delicate and true, to produce this beautiful hymn. Whom will this be done—by whom—and where? But, well or ill, it is now finished, and the Sub-deacon strikes the door with the staff of the crucifix—the door opens, and all enters singing "Ingrédite," move up the nave, enter within the chancel, and the Mass begins. There was nothing new or worthy of remark, except the "Turla" part of the Passion, which was Palestrina's, and was done very—ery—very well. Palm Sunday, with its moving forest of palms—with its everything, might be considered as a shadowing of the high and glorious celebrations to come in the other world. Wednesday evening at six o'clock the Mass for Thursday recommenced. All the public offices of the Great Week have been anticipated for many ages. In the still, dark hours of the night these old offices were celebrated in ancient times, and all the world assisted in them. Thus—the procession is now stealing along through the church without any sound of step or music. It enters with a the chancel; the Bishop, hooded and in cope, recedes, his

throne, and after a short silence the sign is given to commence the "Zelus Domus." The psalms were very fairly sung throughout all the Tenebrae, with life and spirit. Palestrina's "Lamentation" was pretty good, and as I am not fond of making young gentlemen conceited, nothing shall be said of the solos of the "Lamentations." The "Jehoiachim" was bad, and the "Benedictus" not good—no "Miserere" fur—As the psalms proceeded the lights on the triangular stand were extinguished, as is the custom, the lights on the altar also, as the "Benedictus" passed, and with the last verse all the chandeliers were in darkness with the exception of the one light on the apex of the triangular light stand—but when this was removed, at the "Christus factus est," all was dark night. The "Miserere" was rendered with mournful, sepulchral sound, and with the "Responde," and a hollow booming of a single base note on the organ, all is finished. The light again reappears on the triangular stand; the Bishop rises from his knees, so also his assistants, they rotate in silence to the Sacristy, and all is finished—sadly, pensively finished! The Lord's Passion for us is beginning, and the heart and mind mingle their small tribute of sorrow to His that was as the sea. Why should not darkness cover the mind, and sorrow shroud the heart as the shades of ineffable sadness gather round His? "My soul is sorrowful even unto death." "To the instructed and faithful soul, betwixt a thousand sermons is the office of Tenebrae, as bitter and dark waters flow in undimmed stream from the head fountain—no observance of the fast, the pure, the only true Church—that is, yours, and will be. Sometimes in church, like St. George's, sometimes in underground dwellings, sometimes in narrow courts and alleys, sometimes thousands will celebrate the ancient Tenebrae, and sometimes even four will do it—as Bishop Douglas, Bishop Bramston, Charles Butler, and the Rev Mr Ludo did in the Garret Chapel, Castle street, Holborn. But it was, is, and will be done some here and some by until the end depend on this.—MONDAY THURSDAY—The chancel looks joyful, white silks and lightness creep out here and there, something cheerful meets your eye, and yet it wants depth—it is, and yet something speaks that it is not. The sun shines and there is light, but see the thickening back ground, a storm, dark as night, is rising, and only thick and more thick comes the threatening gloom and pent-up tornado. What does it all mean? The destined Pasch Feast is preparing, the Sacrament of Love is about to be instituted; Jesus sits in the forest and His disciples with Him. Be glad and joyful, it is the last meeting of the Master and His beloved ones. With longing have I desired to eat this Pasch with you, before I suffer before sitting down and spreading the festive table with comeliness through sheer love and honour to the King's only Son. Ah! all looks joyful and well ordered, but the heart is heavy and sad. The procession is coming in well-fitted train to the chancel. The Bishop joyfully clad and those around him, and the Mass begins with glad harmonies. "Gloria in excelsis." Glory to God in the highest! is chanted in loud high voice; the church bells ring a joyful peal, the organ opens its fulness of exulting sounds, all is life, jubilation, and triumph. But no sooner has this short ebullition ended than the chill cheerlessness of a threatening evening, the foreboding of a terrible night, gather round the No sound is heard, but that of a quivering, and a sudden and sorrowful change has overspread everything. No bell, no organ is heard, all assumes the contrary to joy and confidence. Danger and death stem at hand, for the Lord is about to be betrayed into the hands of those who will murder Him—they are now well upon him! How the "Hera Tenebrarum" the hour of darkness. Let us now breathe until next week, and then take up the Office of Maundy Thursday.

Church, were also present. The postulant upon this occasion was Miss Barry, the daughter of highly-connected parents, who have only recently returned from India, after a lengthened sojourn. The young lady, who is said to possess a large fortune in her own right, devoted it all to the service of the order with which she has connected herself. The preliminary services having concluded, the postulant rose from her kneeling position, and retired with the Superiress to change her secular dress for that of the order; the choir chanting the psalm, "In exitu Israel," &c. Upon the return of the postulant, the Celebrant proceeded with the ceremony of blessing the white veil, after which the Superiress placed it over the head of the postulant, who then sang in a clear voice the psalm, "Eructavit cor meum verbum Domini," to which the choir, accompanied by the organ, responded. The young lady having now gone through all necessary to be received as a sister, embraced her religious companions, and the choir having concluded the psalm, "Ecce quam bonum," the diatrophist, preceded by the newly chosen, retired by slow measured steps to their retreat, and the ceremony concluded.—Daily News

MEXICO AND PAPA IX.

We give below a translation of a document just published in Mexico, in the Spanish language, the original of which was kindly communicated to a friend. The following letter was addressed by Pius IX to the President of the Mexican Republic, on the occasion of his sending him the proclamation made to the Roman people on the 27th of Nov. from Gaeta. To the illustrious and honorable Baron, our beloved son, health and apostolic benediction. We presume that you have already been informed of the confusion of public affairs at Rome, and of the unheard of violence which was offered to us on the 16th of last November, in our own palace of the Quirinal, by a wicked band of turbulent and reckless men. We have thus been compelled, not without much difficulty, to abandon temporarily the chief city and the entire territory of the pontifical states, in order to avert greater disturbances and dangers, and to exercise more freely the duties of our apostolic ministry. The first object of our attention on arriving at Gaeta, was to express to our subjects our sentiments and wishes, by a public edict, a copy of which accompanies this letter. In your wisdom, beloved son and illustrious and honorable Baron, you will judge of the bitterness of our situation, and of the anxiety which we feel in regard to our temporal subjects, and the rights and possessions of the Roman church, which we are bound by the most solemn oath to preserve entire and unimpaired. And, as we are well assured of your piety towards us, and your sentiments of submission, respect and friendship towards the Holy See, we hope that in these lamentable times you will not withhold your important aid in defending the civil principality of this See; because you are well aware that impious men are striving to despoil the Holy See of the said principality, only to deprive the Roman Pontiff of the full liberty he should possess in directing and governing the church of Jesus Christ. In the present time, we cease not, in the humility and affliction of our heart, to offer our fervent prayers to God, who is rich in mercy, that he lavish upon you an abundance of his heavenly gifts; and as a pledge of these blessings, and as a testimonial of our love for you, beloved son, we impart to you, with all the affection and sincerity of our heart, the apostolic benediction. Given at Gaeta, December 4, 1849, in the third year of our pontificate. Pius, PAPA IX.

His Excellency, the President of the Mexican Republic, replied with kindness, by the following letter:—
Joseph Joaquin de Herrera, General of Division and Constituted President of the Mexican Republic, to His Holiness Pius IX, Sovereign Pontiff.
Most Holy Father:—It is difficult for me to express to Your Holiness the faithful affection with which a government and people like the Mexican republic have learned the unfortunate events of Rome, and set forth in the notice which your Holiness has been pleased to address to me under date of December 4th. Nothing could cause a greater regret in Mexico, than to see that a government and people like the faithful and loving submission, and that his sacred person has been the object of a sacrilegious violence in the very capital of his states. An outrage like that is a scandal to the whole world, and stamps upon its authors a lasting disgrace. In the present state of the world, the entire independence of the Sovereign Pontiff, and the full enjoyment of temporal power in his dominions, is essential to the free and impartial exercise of the spiritual supremacy which belongs to the same Pontiff, as head of the Church. Catholic nations could not, without deep concern and apprehension, witness in Rome the formation of any power that would not be entirely subject to the Holy See, as such a power would tend to impede the freedom of the Pontiff and in the ordinary course of things, would sooner or later produce that effect. Should a result of this kind be permanently accomplished, it would lead to the most deplorable consequences of the Catholic world. Well has your Holiness observed, that impious men, in directing their efforts against the Holy See, have aimed a blow at the Church of Jesus Christ. Undoubtedly she will come off victorious in the conflict. The history of eighteen hundred years shows, that she who watches over her from above never exposes her to trial but to invest her with additional triumphs in the eyes of men. Immediately on receiving the letter of your Holiness, I took care to bring it before the consideration of our national representatives of the senate and the house of delegates. Faithful interpreters of the Mexican sentiment, they will draw up a decree which will be despatched to your Holiness. Your Holiness will permit me to say, in conclusion, that the Catholic nations of Europe have done themselves honor by offering a magnificent hospitality to the common Father of the faithful, at a time when the ingratitude of a few has compelled him to abandon temporarily the illustrious seat of the chief Pontiff in christendom. But if, in the decrees of Providence, your Holiness should ever honor with your presence these countries of the new world, you would find, most holy Father, seven millions of children full of love and veneration for your sacred person, and deeming it a happiness to receive from your own hands paternal benediction. Be pleased, holy Father, to grant that blessing from your actual residence, to the government and people of our republic, and accept the sentiments of profound respect and filial veneration with which I subscribe myself your devoted and reverent son. Signed, José J. De Herrera. Countersigned, Luis G. Cuevas. Given at the palace of the National Government, Mexico, February 12, 1849. U. S. Cath. Reg.

THE JESUIT COLLEGE AT BELLEVUE. On entering the College, I felt in a very few days the prodigious difference that exists between a moral education, sold to wretched children, for the love of gold, by professional teachers, and an education given in the name of God, and inspired by a religious doctrine of which Heaven only is the recompense. I did not find my mother there, but I did find God, purity, prayer, charity; a sweet and paternal civility; the kindly tone of the family, of children loved and loving, with faces. I bent of my own accord under a yoke which excellent masters knew how to render sweet and easy. All their art consisted in interesting us ourselves in the success of the house, and in leading us by our own will and our own enthusiasm. A divine spirit seemed to animate with one breath masters and disciples. All our souls seemed to have regained their wings, and flew with a natural impulse to the good and the beautiful. Even the most rebellious were raised and carried along in the general movement. As for our masters, they did not make pretence of loving us, they loved us truly, as Jesus love their duty, as workmen love their work, as the proud love their pride. Among them, I insensibly regained that natural piety I had lost with my mother's milk. In regaining piety, I regained calm in my spirit, order and resignation in my soul, a rule in my life, the love of study, the sense of duty, the feeling of communion with God.—Lamarine.

A LATE CASE BEING—James Gordon Bennett, Esq., of the City of New York, has just published a book, of the same title, for a public sale, under the auspices of the Society for the relief of the black and colored people. The defendant allowed judgment to go by default, and the jury assessed the plaintiff's damages at \$100,000.

Poetry.
Let nothing be sweet, without Thee O Lord, I beseech Thee; let nothing be pleasing, nothing be precious, nothing smile upon my sight, save Thee. May all things be true and wear, I beseech Thee, without Thee. Let whatsoever is opposed to Thee, be hateful to me; may thy good pleasure be mine unfailing desire; may I be weary with joy, that comes without Thee; and welcome with delight that sorrow that comes for Thee. St. Augustine.
Nullae sunt majores divitiae, nulli thesauri, nulli honores, nulla potentia, nulla major ambagantia, quam est Fides, Catholica, quae peccatores homines salvat, caecos illuminat, infirmos sanat, catechumenos baptizat, fideles justificat, poenitentia reparat, Justos augmentat, martyres coronat. St. Augustin, Ser. i. (De Verbis Apost. Joh. Ep. v. 4)
There is no honour, wealth, or fame, Riches, or worth, or lordly name, There is no substance earth can boast, No precious gem of boundless cost, That earth can bring, or sea, or air, That may with this bright gem compare— The Catholic Faith, that Faith that brings The oil of gladness on her wings!
High gift of God, ah! what were earth, Without her light, but gloomy death. Ah! what were man, left to seek His path without her guidance meek, What but a field of dark despair, With maniac wily wand'ring there,— What but one long and cheerless night! A desert wild, and barren sight.
Oh, Holy Church! how sweet the air Around thy presence falleth fair! How like a vision bright of Heaven, Thy holy Courts to man are given, How in thy hallowed precincts come Sweet memories of a former home, Where all things tell this tale to men, A better Eden given again!
How, when I think of Thee and trace Thy track in loving lines of grace, The countless host within thy breast, Nourish'd and brought to hidden rest, The crowd that yet shall list thy call, Of mercy given to one and all, Ah! when I think of love so deep, What can I else but love and weep, What else but at thy altar bow, And pour forth there my tearful vow, Weep for thy great forgiveness, When all shall hear thy voice, and fill thy throne, Ours offering of unted praise, To Him who gave a gift so great, And known, from love's express, our late.
Let all to whom is knowledge given, Of the Vicariate Voice of Heaven, With ardour press its several way, Instant to watch, to fast, to pray; And, ah! how soon the time may come, When mercy's call shall beckon home— These countless hosts, that wander wide Still on the barren hills of pride, And thus may loved ones, come led back, By thee, to Heaven and thy's track, These all, so wish us in our prayer, May we go forth, their dreadful trance, While warm with love and gratitude, And glowing ardour from a heavenly flame, Hasten to declare thy wondrous name, Round thy God a church, and a glad, love's praise.

Hymns of the Heart.

No. 16.

TURRIS EDURNEA.

DAUGHTER OF DAVID, EVER FAIR,
In all thy gentle power,
Oh! let me find thy gracious care
An Ivory Tower!

Created by the King of kings
To be His own abode,—
Beneath the shadow of His wings,
Mother of God!

For this to thee in each distress
As shelter man may run;
And through thy fostering care to bless
Thy glorious Son.

Defend me then in thine embrace,
Where safety blends with rest,
To make my paradise of grace
Thy virgin breast.

Beauty of women! Matchless Maid!
Immaculate, sublime;
When death in lowly dust hath laid
All terrors of thine.

Thy light imparted in bliss shall glow,
And I will look to thee,—
For thou hast been in weal and woe,
A Tower to me.

[From the Catholic Herald.]

BLESSED KING CHARLES, THE FIRST MARTYR.

When we speak of the departed, the axiom requires that we only speak good things; de mortuis nil nisi bonum. But when we speak of a canonized saint—or a martyr who has washed his faith with his blood, I hardly think it possible to speak otherwise, than in terms of the most profound veneration and respect. The fact is, their virtues and heroic deeds bear discussion and examination the most minute and close.

Such are the feelings of high appreciation which I entertain for the saints and martyrs of the Catholic Church. Nay I extend my veneration to every saint and martyr, and in the Protestant Calendar, of the Book of Common Prayer: for every one of these saints, except the blessed King Charles the First, martyr, was born, lived and died in the communion of the One, Holy, Catholic, and Apostolic Church. But with regard to this Protestant saint, my sentiments are very different. I look upon him as a disgrace to any denomination of Christians; ambitious, deceitful, sanguinary, deservedly did he receive during his lifetime, the contempt and contumely of his subjects, and justly did he pay the penalty of his treachery and deceit by the forfeiture of his head.

One of the prayers, which is ordered to be publicly recited in the Established Church, on the "day of the martyrdom of the Blessed King Charles the First, is as follows. "Blessed Lord, in whose sight the death of thy saints is precious, we magnify thy name, for thine abundant grace bestowed upon our martyred sovereign, by which he was enabled so cheerfully to follow the steps of his blessed Master and Saviour, in a constant, meek suffering of all barbarous indignities, and at last resisting unto blood, and even then, according to the same pattern, praying for his murderers. Let his memory, O Lord, be ever blessed among us, that we may follow the example of his courage and constancy, his meekness, and patience, and great charity. Amen."

In this prayer, the Protestant people of England are taught to believe that King Charles I. was a saint and martyr; that he followed constantly the steps of his Saviour and resisted barbarous indignities unto blood! A saint, indeed! Why, with a prayer upon his lips, after having just received the sacrament, he publicly and solemnly pledged himself that he would never connive at popery, at the very time that he was intending to tolerate popery in England, and to establish it in Ireland! A Blessed martyr, indeed! To what? To the Protestant cause? Why, he offered to barter to Pope Innocent X. the Protestant religion, and to admit the papal supremacy, for a stipulated sum of money!—Is this the character which Macaulay gives of Charles, in his "History of England," vol. i. p. 248. "The vices of Charles had fallen upon him. They were indeed vices which difficulties and perplexities generally bring out in the strongest

light. Cunning is the natural defence of the weak. A prince, therefore, who is habitually a deceiver, when at the height of power, is not likely to learn frankness in the midst of embarrassments and distresses. Charles was not only a most unscrupulous, but a most unlucky dissembler. There never was a politician to whom so many frauds and falsehoods were brought home by undeniable evidence. He publicly recognized the houses of Westminster, as a legal Parliament, and, at the same time, made a private minute in council, declaring the recognition null. He publicly disclaimed all thought of calling in aid against his people; he privately solicited aid from France, from Denmark, and from Lorraine. He publicly denied that he employed papists; at the same time he privately sent to his generals directions to employ every papist that would serve. He publicly took the sacrament at Oxford, as a pledge that he would never even connive, he privately assured his wife that he intended to tolerate popery in England, and he authorized Lord Glamorgan to promise that popery should be established in Ireland. Then he attempted to clear himself, at his agent's expense. Glamorgan received in his royal hand-writing, reprimands, intended to be read by others, and eulogies which were to be seen only by himself. To such an extent had insincerity tainted the King's whole nature, that his most devoted friends could not refrain from complaining to each other, with bitter grief and shame, of his crooked politics."

Blessed King Charles the First, martyr, who constantly followed the steps of his Saviour! What mockery of the virtues of our blessed Saviour.

Dr Lingard, in his "History of England," vol. x. note C. states, that about 1647, Sir John Somers took a letter from Charles, to Pope Innocent X. The answer of the Pontiff which is still in existence at Rome, shows that the King had solicited pecuniary assistance, and that in return, he was to admit the papal supremacy, and the Catholic creed in England! Catholics have just as much reason to canonize Judas, as a martyr, as Protestants have to canonize Charles I. Both were traitors to their God, and conscience. The only difference between them is, that Judas sold his Saviour for thirty pieces of silver, and Charles sought, for, but was unfortunate in finding an opportunity of selling the Protestant religion for a sum of papal money.

Protestants have indeed reason to be proud of this their only one canonized saint, Blessed Martyr, King Charles the First.—Orthodox Presbyterian.

We cannot, of course, sanction all that the Protestant writer of this article has said, but he is evidently sincere, and notwithstanding his abuse of popery, we must give him credit for telling the truth about the Protestant Martyr.—[Ed. Obs.]

THE THREE CONFESSIONS.

The "Universal Gazette," of Augsburg, devoted mainly to the interests of Protestantism, recently published an article, from which we take the following extracts.—Cath Telegraph.

Three different kinds of religious assemblies were, almost simultaneously, lately held in Germany. At Wittenburgh were convoked the numerous factions of the Evangelicals, at Leipzig the partisans of a rigid Lutheranism, and at Wurzburg the princes of the Church Catholic.—They were the threatening signs of the times that called for these different assemblages. The consultors of the city of Luther conceived the project of a confederation of all the Evangelical communities, without dogmatic unity, but only with a view to their common welfare; those of Leipzig were occupied, above all things, with securing adherence to the Lutheran doctrine; but it was only in the ancient city washed by the Main that the convictions of the entire Catholic Church were heard in one symbol and seen in one body of doctrine. "The Bishops who were there assembled deposited in one public act the principles which, in these troublous times, should preside over all their deliberations and measures. Oh! Enviable position of the Catholic Church! Attacked on every side, assailed by the incredulity and frivolity of our epoch gnawing at its heart, and at a time when their Chief is surrounded and held captive by the associates of all who, in every part of the earth, conspire against the Church, he, representative hold the same language that we find on every page of her history. The barque of Peter, by

whatever tempest tossed, relies on the promise that she shall gain the port; she bears Caesar (Cæsarem vehit) and his fortunes.

The article wisely concludes that it would have been the height of imprudence in the Assembly of Wittenburg to attempt to reduce all to a common creed (as have been so foolishly attempted in London a few years ago) while the Catholic Church is so closely united and so powerfully organized.—Univers.

THE PAPAL FUND—A LADY SUBSCRIBING ONE HUNDRED POUNDS.

On Sunday, the 18th inst., the subscription for the Pope was, in accordance with the order of our bishop, made in every parish of Ossory. Here, at Freshford, the clergy and the people have done their duty.

In this good work they were nobly sustained by the good, the generous, the high-minded, and truly Irish and Catholic-acted lady, Mrs. Bryan, who presented the parish priest with the splendid donation of £100 for herself, her excellent son, and benevolent and amiable daughter; and her household, animated by the spirit of such an edifying example, generously gave £5 13s. 6d.—From a Correspondent.

THE PAPAL FUND—NEARLY THIRTEEN HUNDRED POUNDS SENT FROM MEATH.

You will be delighted to learn that when the parochial collections for the Pope, in the diocese of Meath, were brought together by the vicars, the gross sum far exceeded the most sanguine calculation. It amounted to one thousand, two hundred, and sixty six pounds, two shillings, and ninepence. This sum, not only creditable but astonishing, considering the circumstances of the people, has been transmitted, together with an address from the diocese to the Very Rev. Dr. Callan, President of the Irish College in Rome, for presentation to His Holiness.—Dublin Freeman.

"The London Times" speaking of "the most furious impulse, or the direst necessity," which urges the Irish emigrant to cast himself at this season of the year on the wild Atlantic, makes the following remarks on the affectionate character of the people who have been thus driven from their homes. It is an unexpected tribute from a notorious enemy, and advocate of all the evils inflicted by the English government: "But among the many redeeming virtues of this intractable and unfortunate race, is a strength of family affection, which distance, no time, no pressure, no prosperity can destroy; and every one of the half million who have safely effected their retreat consecrates his first earnings to the pious work of rescuing a parent, a brother or a sister from Ireland."—Cath Telegraph

ESCAPE FROM BEING BURIED ALIVE.—Wednesday morning, a young woman in Boherbuoy, who had been ill for twenty four hours with cholera, to all appearances died about three o'clock. Her mother had the body washed and laid out; and, whilst awaiting until her father got a coffin, to the astonishment and delight of the family, at nine o'clock she revived!—soon conversed with them, and is now fast recovering! This remarkable circumstance should serve as a caution to those concerned in interments, and in all cases where practicable, a medical man should ascertain that the person was dead; but when that cannot be done, a well cleaned looking-glass should be placed over the mouth for some hours, to ascertain if any breathing be perceptible.—Limerick Reporter.

REPEAL ASSOCIATION.—Mr. T. M. Ray, who has for so many years ably discharged the duties of Secretary to this Association, has written to Mr. J. O'Connell tendering his resignation, being compelled, as he states, by the necessities of his large family, to accept the offer of a situation made to him by an eminent professional house in Dublin. At the request of the Committee he still retains the title of Honorary Secretary. Mr. J. O'Connell has, in his reply, expressed his regret and testified to the high estimation in which Mr. Ray was held, and the love borne to him by his late lamented father.—Abridged from the Freeman.

LORD LISMORE.—Lord Lismore has forgiven his tenantry in many instances 40 per cent. The tenantry on his lordship's property are remarkable for their peaceable and industrious habits.

OLD SAWS AND PROVERBS.
One barber shaves not so close but another finds work.
Quarreling dogs come halting home.
Speak well of your friend, of your enemy say nothing.
If you cannot do as you wish, do as well as you can.
Riches are but cyphers; it is the mind that makes them sum.
There is nothing so like an honest man as an arrant knave.

CONVERSIONS.
SAINT MARY'S CLAPHAM.—Fourteen persons, including two children, were received into the Church during Holy Week by the Rev. Redemptorist Fathers Buggenous and Fetcher.
On Wednesday, in Holy Week, Mrs. Alger and Miss Emma Alger, the wife and sister of Mr. Jethro Alger, of Kilsvedun, Essex, were received into the Catholic Church by the Rev. Dr. Tavares, at Waltham, in the same county.—Tablet.

EMIGRANTS AT BANNA, &c.—Several families have been recently evicted from the townland of Ballyvolane (Bansha) by a Mr. Bunbury, of Kilkenny. On Monday six families, comprising thirty-nine individuals, were evicted by the Sub-sheriff of the King's County from their holdings on the lands of Dinnree, near Moneygall, the property of a Mr. Hardeh, of Dublin, and their houses levelled. Three families, consisting of twenty persons, were on Monday evicted from Rathagrotty, the property of Rev. Mr. Muehlin.—Tipperary Vindicator.

Deaths
April 30—Mrs. Haly, of a son.
May 3—Mrs. Kehoe, of a daughter.
4—Mrs. Cullen, of a daughter.

Married.
April 30—Michael Griffin, to Mary Brogan.
May 1—James Monney, to Margaret Joyce.

Academy for Young Ladies, AT BROOKSIDE.

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

NOTICE TO SUBSCRIBERS.

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

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