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THE CROSS.



NEW

SERIES.

VOL. 1.

No. 48.

God forbid that I should glory, save in the Cross of our Lord Jesus Christ; by whom the world is Crucified to me; and I to the world.—St. Paul, Gal. vi. 11.

HALIFAX, DECEMBER 6, 1845.

CALENDAR.

- Dec. 7—2d Sunday of Advent.
- ... 8—Monday—Feast of the Conception of the Blessed Virgin Mary.
- ... 9—Tuesday—St Eutichianus, Pope and Martyr.
- ... 10—Wednesday—(Fast day)—The Feast of the Translation of the House of Lorette.
- ... 11—Thursday—St Demarcus I., Pope and Confessor.
- ... 12—Friday—(Fast day)—St Melchisedes, Pope and Martyr.
- ... 13—Saturday—St Lucia, Virgin and Martyr.

ST. MARY'S.

On Saturday last, the anniversary of the demise of the Right Rev. Edmund Burke, Bishop of Sion, and first Vicar Apostolic of Nova Scotia, an office and solemn Mass for the repose of his soul were celebrated in St. Mary's Church. Six clergymen and the Bishop assembled to perform this religious duty. The Cathedral was hung in black. A catafalque surrounded with lights was placed in the middle of the choir, and on the coffin were placed the usual Episcopal emblems. The High Mass was chaunted by the Right Rev. Dr. Walsh, attended by Rev. Mr. Cully as Deacon, Rev. Mr. Tracy, Sub-Deacon, and Rev. Mr. McIsaac, Master of the Ceremonies. After the Mass, the Bishop performed the affecting ceremony of the Absolution, during which the *Libera* was sung with great effect by the organ choir. The thrilling and pathetic *Sequence* in the Mass—the 'Dies

ira,' which Sir Walter Scott so often loved to recite, was executed with much judgment and musical taste. Though a quarter of a century has now elapsed since the death of Bishop Burke, the memory of his virtues, learning and zeal, is still fondly cherished by the Catholics of Halifax. Truly has the Royal Psalmist declared that 'the just man shall be in everlasting memory.'

On Sunday, the first of Advent, and of the Ecclesiastical year, the High Mass at the Cathedral was attended by a large concourse of the faithful. Rev. Mr. Tracy was celebrant, assisted by Rev. Mr. Hennesy as Deacon, and Rev. Mr. Nugent as Sub-Deacon. The Bishop, assisted pontifically, and gave the Benediction at the end. It was announced that during Advent, on Wednesday and Friday evenings, there would be a service in the Church, that on the same evenings, as well as on Saturdays, the confessions of the faithful would be heard, and that on every week day during this holy season there would be a late Mass at 10 o'clock, for the convenience of those who cannot attend at the earlier hours.

At the close of the Solemn Vespers, the Rev. John Nugent, of St. Mary's College, entered the Sanctuary, and having solicited and obtained from the Bishop the blessing prescribed by the Church, he ascended the pulpit, and delivered a Discourse on the Gospel of the Day, which was listened to

with breathless attention by a crowded audience. This was the first appearance of Father Nugent in our pulpit since his recent elevation to the priesthood, and we believe we only echo the public opinion when we say that he announced the Word of God with great force and unction, and that the success which crowned his first effort is a happy earnest of the blessings which we hope to derive from his future labours in the chair of Truth

After the Sermon, the candidates for admission into the St. Mary's and St. Patrick's Temperance Society approached the Altar, and the Bishop after a suitable admonition administered the Pledge to upwards of thirty persons.

The High Mass on to-morrow will be offered up in thanksgiving to Almighty God for the increasing success of the Association for the Propagation of the Faith, this being the next Sunday after the Feast of St. Francis Xavier, the Patron of the Institution. A sermon will be preached at Vespers by the Rev. Mr. Conolly in behalf of the Association. No collection will be made on the occasion.

The following return of the sums handed in by the Collectors, at the last Public Meeting, on the 24th November, will exhibit the progress of the good cause in Halifax.

Miss Brenan	£0 18 11 1-2
Mrs. Boyle	0 10 5
Master E. Butler	0 3 9
Mrs. E. Butler	0 7 9
Miss Cragg	0 17 4 1-2
Mr. Philip Compton	0 9 0
Miss Cochran	0 10 0
Mrs. L. Clark	0 16 3
Miss M. Cragg	0 16 9
Miss L. Condon	0 10 3
Mrs. Connors	1 6 9
Miss Margaret Connors	0 13 9
Miss Cunningham	0 6 5 1-2
Mr. P. Carten	0 8 11 1-2
Master T. Cunningham	0 1 3
Mrs. W. Dillon	1 5 4 1-2
Miss Defreytas	0 17 9
Miss C. Defreytas	0 18 9
Mrs Donohoe	0 15 0
Miss Downey	0 15 4

Miss M. J. Davison	0 9 8 1-2
Mrs. Ellis	0 5 0
Misc. Foley	0 10 7 1-2
Miss Kate Foley	1 0 0
Miss Margaret Fox	0 4 6
Miss Gleeson	0 5 5 1-2
Miss Heffernan	1 10 5
Mrs. Heffernan	0 10 2 1-2
Mrs. Harney	0 12 6
Master Holden	0 8 4
Miss Holden	0 11 3
Mr. John Howley	0 6 0
Mrs. Hanley	0 2 6
Mr. T. Kirby	0 5 9
Mrs. E. Kenny	1 0 0
Master W. Lanigan	1 9 0
Miss Lenihan	0 6 7 1-2
Miss McSweeney	8 2 6
Mrs. John McDonnell	0 16 6
Mr. Patrick Magee	0 6 3
Miss Mooney	0 18 9
Miss Mary Mooney	0 7 8
Master Michael Murphy	0 10 0
Michael Kirwan	0 2 6
Miss O'Dell	2 14 0
Miss Frances Power	0 16 1 1-2
Miss Catherine Power	0 5 0
Miss Power	0 5 7 1-2
Miss A. Purcell	1 0 0
Miss Bridget Power	0 3 0
Master W. Quin	0 4 10 1-2
Mrs. Reily	0 12 6
Master Charles Reily	0 7 6
Miss Roche	0 6 11 1-2
Walter Shea	0 5 0
Mrs. Thomas S. Tobin	1 0 10
Messrs. Wall & Whelan	3 4 0

DONATIONS.

Right Rev Dr. Walsh	£2 14 0
Rev. Thomas Conolly	1 7 0
Mr. James McCarthy	0 10 5
	£49 16 9 1-2

The Feast of the Conception of the Blessed Virgin Mary on Monday next will not be kept as a strict Holyday in the Diocese of Halifax, the obligation of keeping it as such having been removed

by the authority of his Holiness Gregory XVI., at an audience of the 2d of March, 1847. It was on the same occasion that the Bishop received powers from the Holy Father to establish the 15th August, the Feast of the Assumption, as a Holyday of Obligation in the Diocess, this Feast being the highest in rank, of all those which are celebrated by the Church in honour of the Glorious Mother of God.

ST. MARY'S AND ST. PATRICK'S
TEMPERANCE SOCIETY.

The Annual Meeting of this excellent Society will be held, according to the Rules, on Wednesday evening, the 10th instant, when a very numerous attendance is confidently expected, as the election of all the Officers for the ensuing year will then take place. The musical friends of the Society will be glad to hear that the Band continues to make the most favourable progress, and that the recent effort for its sustainment has been remarkably successful. We have heard that a sum of £58 15s. was realized, of which £27 2s. and 8 1-2d. were paid for instruments, £20 to the efficient Master of the Band, and the remainder was expended in printing, and in various necessary articles.

LITERATURE.

**SIGHTS AND THOUGHTS IN FOREIGN
CHURCHES AND AMONG FO-
REIGN PEOPLE.**

By F. Faber, M.A., Fellow of University College, Oxford.
Continued.

THURSDAY IN HOLY WEEK ABROAD.

“ On Maundy Thursday we went to St. Mark's, and remained there the whole of the service, which lasted above three hours. This Thursday seems to be here, as it should be, a sort of Lenten holyday, a light shining even in the darkness of Passion Week. Flags were flying on all the ships before the quay, as well as in the square before St. Mark's. The archbishop was in the cathedral. He and his clergy were magnificently habited in vestments of what appeared to be cloth of gold, and had a gilded mitre on his head. There was music, but not much. All the clergy, the Austrian archduke, who is viceroy of Milan, and thirteen old paupers, received the Holy Communion, the choir chanting, in a low voice, the whole time.

After the Communion the archbishop came into the nave accompanied by his priests and deacons, in less magnificent attire. They took off his outer robes, and girded him with a towel. He then knelt down, and washed and kissed the feet of the thirteen old paupers who had communicated. I rather expected this ceremony would have been a little undignified, and waited for it somewhat uneasily, considering I was in Church, and the Eucharistic Sacrifice but just over. However, it was not so in the least. It was very affecting, and quite *real*; and the people seemed to feel that it meant something real, and, to all appearance, were edified by it, as I was myself. After it was over, the patriarch, standing and leaning on his crosier, made a short address to the people, explaining the symbolical character of our Lord's act, and dwelling particularly on St. Peter's wish, that not his feet only should be washed, but his hands and his head.

“ This was the first great Church ceremony we had seen since we came abroad; and I looked in vain for the ‘mummery,’ disgusting repetition, childish arrangements, &c., which one reads of in modern travellers; who, for the most part, know nothing of the Roman service-books, and consequently understand nothing of what is before them. A heathen might say just the same, as the Puritans did say, of us, if they entered one of our cathedrals, and saw us sit for the Epistle, stand for the Gospel, turn to the east at the Creed, bow at our Lord's Name, recite the Litany at a faldstool between the porch and the Altar, make crosses on babies' foreheads, lay hands on small squares of bread; or if they saw men, in strange black dresses, with huge white sleeves, walking up and down the aisles of a country church, touching the heads of boys and girls, or wetting the head and hand of our kings and queens with oil, or consecrating buildings and yards. There may, of course, be very sad mummery in Roman services, as there is very sad irreverence oftentimes in English services; such, for instance, as dressing up the Altar in white cloths, with the plate upon it, as if for the Holy Communion, when it is not meant there should be one, which is sometimes done in cathedrals, where the clergy themselves are in sufficient number to communicate, and strangers who have wished to stay have been told it will be very inconvenient if they do so. It may be hoped there are few Roman churches where such theatrical mummery as that is practised. However, whatever be the amount of Romish mummery, the gross ignorance of ecclesiastical matters exhibited by many modern travellers, who have spoken the most confidently about it, may make us suspect their competency to be judges on the matter. When we see that precisely the same

common-place and offensive epithets might be applied with equal justice to us, by one who was a stranger or an enemy to our services; and, whatever changes people may wish for, the English ritual, characterized by a simplicity of which Christendom for many a century has not seen the like, will hardly be charged with mummery. All ritual acts must, from the nature of the case, be symbolical, being either a reverential imitation of sacred acts, or the sublime inventions of antiquity, whereby the Presence of God and His Holy Angels is recognized and preached to the people, or fit and beautiful means for affecting the imagination of the worshipper, and giving intensity to his devotion. All service, not excepting the simple and strict imitation of our Blessed Lord's action at the institution of the most solemn rite in the world, must be dumb-show to a looker-on, who knows nothing of what it sets forth and symbolizes; and this dumb-show such a looker-on, if he were pert and self-sufficient would call mummery. The existence of Romish mummery is or is not a fact; and must, of course, be so dealt with; and its extent also is or is not ascertainable as a fact. But the improbability of its being nearly so extensive as modern travellers represent it is so monstrous, considering that the Romanists are Christians, and Christians too at worship, that the vague epithets and round sentences and the received puritan vocabulary of persons ignorant of Breviaries and Missals cannot be taken as evidence. Indeed, in these days, we may justifiably require beforehand that a traveller shall know so much of what external religion is, and what are its uses, that he can comprehend and subscribe to the simple philosophy comprised in Wordsworth's definition of it:—

“ Sacred Religion! Mother of form and fear,
Dread arbitress of mutable respect.”

“ It is to be regretted extremely that it is not customary with us to have the Holy Communion on the Thursday in Passion Week, as has been the practice of almost the whole Church in all ages; it being the day on which our Blessed Lord instituted that holy, life-giving Mystery, and powerful memorial of his death. Anciently, in those parts where the Eucharist was always received before any other food had crossed the lips that day, an exception was made in favour of this Thursday, inasmuch as the Blessed Supper was not celebrated generally on that day until after the evening meal, the time of its first institution by the Lord. In England, so far are we from thus celebrating the Holy Supper on the day of its institution, which would be most natural and touching, that it is in many places usually celebrated on Good Friday. One would think people's feelings would be jarred by such an arrangement. Good Friday is

a day of intense gloom, and the services breathe a very saddened spirit: it is a fast, not a day for the most joyous of all feasts. I believe it is correct to say, that in most parts of Europe it is usual to consecrate the Eucharist three hundred and sixty-four days in the year, the one day excepted from the exercise of that great privilege of the Church being the anniversary of the Lord's Crucifixion: insomuch that in some places, in order to provide for dying persons wanting the Communion on that day, enough is consecrated the day before to meet such exigencies.”

PRIMITIVE REVERENCE FOR THE CHURCH OF ROME.

“ The early fathers saw something about Rome, they hardly knew what; something which distinguished her from other Churches. One of the heathen emperors, Aurelian, if I mistake not, referred a dispute to the bishop of Rome in some such way as to show a belief in his mind that his Christian subject looked up to the chair of Rome. He was doubtless expressing something which he had observed. Some of the fathers, as Tertullian, speak of the peculiar happiness of the Church of Rome, where the two Apostles were martyred, and St. John confessed. Others seem to regard it in a peculiar way, as the only clearly apostolic chair of the west: others again as being in type as a Church what St. Peter was as an Apostle; and indeed this is true, for Rome is a type of the whole Church. I too see even in early times something distinguishing that Church very honourably, an almost miraculous fecundity in planting Churches, and this of course paved the way for the subsequent growth of the papacy. Then, other early writers noticed her long freedom from heresy as something peculiar, and called her the virgin Church. Her conduct in the Arian troubles during the pontificates of Julius, Liberius, and Damasus, would also deepen and consolidate her influence throughout the universal Church. Indeed, a passage in Gregory Nazianzen's poem on his own life shows with what affectionate reverence even the eastern doctors regarded her; and it is the more striking in that Gregory himself was patriarch of Constantinople.”

BENEFITS OF SILENCE IN RELIGIOUS DISCIPLINE.

“ What a power silence has to absorb and incorporate with herself every sound which comes not from man or human toil! The wild howl of the wolf and the dissonant baying of the watchdog do not interrupt the deep tranquillity. They enter into it, and form part of it. How divine a thing is silence! ‘ Yes,’ replied I; ‘ and with what wisdom did the authors of monastic observances make it a part of their discipline!’ ‘ You will generally find,’ he answered, ‘ most deep sagacity in the ascetic system of old times. It is a

profitable study, because of the numerous holy uses and spiritual meanings consigned within it, the gradual contributions of many generations of Saints.' 'It seems,' said I, 'at first sight, strange, that so large a portion of the practical rules of Scripture should concern the government of the tongue.' 'And,' replied he, 'what a keystone to the arch of all such precepts is made by those words of our Blessed Saviour, 'By thy words shalt thou be justified, and by thy words shalt thou be condemned!' And as in Scripture, so in the Latin hymns of the Breviary, how numerous and beautiful are the allusions to silence as a penitential or elevating discipline, and in what singular combinations do they many times occur! We grow into an intelligent apprehension of them. It is very wonderful to observe the deeply scriptural character of all the systems of antiquity, whether dogmatical or ascetic. A lively regard for and reverent custody of tradition seem to bring, as a natural consequence, a deep understanding of Scripture, and an affectionate dwelling upon it, and realizing of it in its minutest parts.' 'Yes,' said I, 'whole portions of Scripture, Levitical details, typographical catalogues, or Hebrew genealogies, appear to have been full of Christ, full of outlines of His Church, to the affectionate temper of early times, where now to us the lamps have gone out. Even the genealogy of the Lord Himself is often left unread in church, as having no springs of heavenly meditation flowing from it. Yet if we open the commentaries of the fathers, what exuberant and beautiful wisdom springs beneath their touch from the dry desert of hard names, overflowing it all, and making it green with spiritual herbs good for the use of man!' 'And,' said he, 'this use of silence, as a part of the old ascetic system, is another instance of the fidelity with which the mind of antiquity, as a pure mirror, received the faintest shadows of scriptural objects upon itself. Its uses as a penance, and again as an habitual restraint of a dangerous member, are very obvious; but such views as these fall short of ancient ideas on the subject.' 'I have often been struck,' said I, 'with the word *fed*, as applied to silence, as if there were some way in which silence feeds the soul?' 'And cannot even you,' said he, 'in these times see ways in which it feeds the soul? A silent contemplation of heavenly mysteries, without shaping them into thoughts or melting them into words, may be to the soul what a silent study of some surpassing model is to the artist. It becomes a source of beauty, unconsciously transferring itself to the spirit of the beholder. It is like a stamp, whose reversed images are unintelligible till they are impressed upon another substance, when we read and interpret them. St. Ephrem is very bold and majestic; he

calls silence the language whereby the Father and the Son converse, understood by the coequal Spirit only, and above even angelic comprehension.''

To be continued.

General Intelligence.

THE POPE'S TEMPORAL POWER. EXTRACT OF A RECENT LETTER FROM DR. MILEY.

"I leave even this one topic very unfinished; and as to the sovereign State of the Church, I must restrict myself merely to a few of the heads of what should be said on the subject.

First—As to its antiquity: the oldest dynasties of Europe, even the Capetian line is but of yesterday compared to it. Secondly—Its worst foes are obliged to confess that this temporal crown was forced by a visible providence, and by the veneration and love of a grateful people on the brow of the pontiffs. Thirdly—Often as they were driven out by the rage of strong-armed tyrants, they were as invariably borne back to the throne again on the enthusiastic vows of the people. Fourthly—They saved Italy from Attila, they saved Rome from Genseric, they saved it from the Lombards, and thus warded off inevitable barbarism from the West; they founded European civilization in crowning Charlemagne, they sent the Gospel to every nation of Europe, they acted as generalissimos of Christendom against Mahomedanism for 500 years, until at length, in Pius V., they inflicted on it the mortal defeat of Lepanto. Leo IV. and John X. expelled the Saracens from Italy, and if Clement VII. suffered disasters, it was mainly because he was true to the patriotism of his predecessors in labouring to keep the barbarians beyond the Alps. Fifthly—Owing to their captivity at Avignon, it was not Rome alone, but all Italy, that languished. Our own patriotism does not reclaim more ardently the restoration of our parliament, than such lovers of Italy, as Petrarcha, and even Cola Di Rienzi implored and demanded the Restoration of the Popes. They left Italy, as Sismondi is obliged to admit, like a smiling garden, they found it a wilder-ess—a hacedama, on their return. The barons who infested the land were like beasts of prey—grass grew in the thoroughfares of Rome—its glorious temples were ruined, and desolation rested even over the tomb of the Fisherman. The name of Leo X. reminds us of the revival they brought about before the lapse of a century. Sixthly—The Papal states were happy and prosperous, and hardly knew what taxation was before Pius VI. was dragged from his throne into captivity. He left Rome with a popu-

lation of 170,000—it was scarcely 100,000 when Pius VII. was restored after the retreat of Moscow. So much did Rome flourish under the enlightened sway of philosophy. The public treasury, the states were ruined, and the heaviest taxes must be traced to these very events. Seventhly—let any one who doubts of the popularity of the Pontiffs, as temporal rulers, only look to what Sir Humphry Davy describes as an eyewitness, with regard to the restoration of Pius VII.; let him reflect that when the States were surprised by an invasion from the Romagna at the opening of the present pontificate, it was the people who rallied, and by their native bravery, without the aid of the troops repulsed the insurgents. No less than 10,000 volunteers poured into Rome from the Sabine country, and from beyond Mount Algidus—the whole of the *Trasteverini* rose en masse to defend the throne of Gregory XVI.

I have again to express my regret at being obliged to leave this part of the subject so very imperfect, but I hope to treat of it at much greater length under a different form. As to governments who have under them vast masses of devoted Catholics, the very worst and most unwise plan they can take for securing the allegiance and tranquillity of the latter, is to patronize disaffection in the Pope's States, or send money to bribe his soldiery. I have the honour to be, dear Sir, your obedient, humble servant,

J. MILEY.

BALLINTUBBER ABBEY.

(From a Correspondent of the Freeman's Journal.)

A meeting of the inhabitants of the united parishes of Ballintubber and Burren in the county of Mayo, was held in the ruins of the ancient Abbey of Ballintubber, on Sunday, the 19th October, instant.

The Very Rev James Browne, the zealous and venerated parish priest, in the chair.

The meeting was numerously attended by the clergy and gentry of the neighbourhood, amongst whom were Robert Dillon Browne, Esq, our talented representative; Valentine O'Connor Blake, Esq, late D L and J P; James O'Dowd, Esq, Barrister; Peter Tuohy, Esq; Thomas Lynch, Esq; James Tuohy, Esq; James Lynch, Esq; Henry Murphy, Esq; Malachy Tuohy, Esq; Michael Clarke, Esq; Rev John Flannelly, R C C; Richard Kean, Esq; Rev John McCullagh, R C C; John McEvily, Esq; James Conry, Esq, &c &c. There was a large attendance of the ladies of these and the neighbouring parishes, who were highly delighted with the proceedings.

The object of the meeting cannot but awaken a lively interest among all classes in this country. The celebrity obtained by this abbey, as a beautiful monument of Christian architecture, as well as on account of its interesting associations during the penal laws, will enlist much public interest in favour of the restoration of so fine a ruin: The undertaking is an arduous one—but when we consider that it is the first attempt to restore the architecture of the Catholic Church in this country, and that Ballintubber is perhaps the only Abbey in Ireland in which, during the long and dreary night through which the Catholics of this country were doomed to pass—the sacrifice was never discontinued; we feel certain that the undertaking will meet with cordial support—the work is already considerably advanced under the management of Michael Clarke, Esq, who has contracted for the completion of the work; and from the high character of Mr Clarke we are assured that this splendid pile when finished, will be an ornament to our country. The plans and drawings of the various parts of the building were given by Henry Brett, Esq, County Surveyor, who has with great care, examined the old walls, and found that they were solid and capable of sustaining the projected additions. The public will, from time to time, be made acquainted with the progress of the work. The abbey was founded in 1216 by Cahal O'Connor, king of Connaught, and belonged to the Canons Regular. The building, which is of the Gothic style, is according to all the ancient arrangements of a purely Christian temple. The vaulting of the chancel, and the arches of the transepts are still perfect, and remarkable for the beauty of the tracery. There are four chapels in the interior of the building, beautifully arched and so placed in the transepts, as to form a group of buildings, and arches which relieve each other, and give a splendid effect to the *ensemble*, which consists of a nave, choir, transepts, and chapels, uniform in plan, and measuring from the grand entrance to the chancel, 132 feet. The ancient doorway has been taken away many years since to enrich the residence of a Protestant gentleman, but the architect is substituting a saxon arch, according to the style of the early English architecture, which will harmonize with the character of the entire.

The Very Rev James Browne P P upon being called to the chair addressed the meeting as follows:—My dear friends, when we look back to the condition of this country about forty years ago, nay, even since the removal of our civil disabilities, when we were enthralled by the prejudices with which three centuries of calumny and persecution had filled the minds of our enemies, and now see that we occupy the reverse of our once degraded position, we never ought for a moment to forget the mercies bestowed by God upon this long tried, long suffering, and afflicted, but faithful portion of his inheritance.

Then we had the grievous reflection that our places of worship did not deserve the name of churches, and that, with the exception of one or two, they were almost undeserving the humble name of chapels; now, although we are yet far below our ancient fathers in the remarkable zeal which they exhibited in raising up altars to God and sanctuaries for his worship—those sanctuaries which might indeed be called houses of prayer, in the arrangements of which the faith, and piety, and genius of our Catholic forefathers beautifully imaged the mysteries of our holy religion (cheers.) When the solemnity of the sacred place spoke peace to the troubled soul, and the dim religious light shut out the glare of the world's treasures and the tinsels of the world's affections, because even the very buildings themselves invited men to regard holy things—when the past and the present thus pass in review before our minds, every Catholic ought to rejoice with the Israelite of old, when he saw the glory of the temple about to be revived, at the efforts now everywhere made through this country to restore religion to its ancient splendour in Ireland. Wherever we turn our eyes—to the south or to the north, to the east or to the west of Ireland, we behold superb temples raising in glorious triumph their lofty spires in the air. Even the most remote and deserted districts seem to hail with joy the bright prospects of religious freedom now so manifest through the land (cheers.) In Belfast, not many years ago, the most anti-Catholic and Orange town in the north, there are now 40,000 Catholics and four beautiful churches, the latest built, dedicated to St Malachy, remarkable for its beauty and the exactness of all its arrangements. In Longford, Armagh, and the other great towns of Ireland, edifices worthy of the sacred destination are already ornamenting the face of the country. Though the poorest province in Ireland, we were the first to lay the foundation of a temple worthy of our country, and though many despaired of ever seeing the accomplishment of that great work, the cathedral of Tuam now stands a complete and perfect model of gothic architecture, while it will ever remain a proud and lasting monument of the protecting hand of God over a faithful but suffering people (cheers.) How many religious establishments have already spread the benign influence of charity and religious consolation everywhere through Ireland (hear)? You now behold a beautiful church where many of you saw the divine mysteries offered up in a thatched hovel; and in the same town, near this, a splendid establishment of the Sisters of Mercy, who travel like angels of mercy from cabin to cabin, cheering the afflicted, and bringing with them tidings of joy and consolation in their holy labours. Oh! how well might we say with St Bernard, 'Who will grant unto me to behold the church of God, such in this my day, as it was in days of old. While the most splendid monuments are everywhere through this country in progress of erection for the interests

of religion, we cannot but see the connection between these cheering prospects, and the extraordinary movement now going on in the very heart of England. Upon this subject, there is now but one opinion, the reality of which was, only a few years ago, doubted by almost every one. It was then supposed that certain temporary feelings which had been excited in the heart of the church of England, which showed an opening towards Catholicism, although it might for a time go on widening and deepening, would again be swallowed up and absorbed, as it were, in the system and doctrines of Protestantism, and would eventually be no benefit to the cause of Catholic truth. It was, indeed, doubted by many, until the last few years, when the change could no longer be concealed from the most sceptical, whether any real alteration in the mind of the English people was taking place, and while we were anxiously inquiring and pondering over the thoughts and sentiments of those great men, which were tending to the support of their own belief, we were taking no note of the quiet onward movements which was taking place among ourselves. In this parallel action we see, in an eminent degree, the workings of Divine Providence. My visit to England during the year, and to Scotland this past summer, gave me an opportunity of witnessing the share appointed for our countrymen in carrying out their grand work of heaven. Everywhere through England and Scotland I beheld the most beautiful temples in progress—and those temples for the most part the work of Irishmen, everywhere immense congregations principally composed of Irish and Irish clergymen, distinguished for piety and zeal, labouring in the promotion of this grand movement for the revival. In the town of Bradford where about twenty years ago there were but a handful of Catholics, and where the sacred mysteries were offered up in a garret with perhaps half a dozen auditors, there are now twenty thousand Catholics and two magnificent churches (loud cheers). Irishmen are employed about their altars—Irishmen are employed in making their collections—and in promoting all the great works of art which now adorn the Catholic Church in England. The magnificent church of St George's in the Fields, the largest church erected in London except St Paul's since the reformation, is the glorious fruit of Irish piety; and though the genius of Pugin has cast a halo of glory over the present movement, the taste and majesty of that mighty mind, might have been passed over like the neglected shrub, and England and modern architecture would have been deprived of the blessings of the greatest mind that ever adorned this or any other age, if Irish piety and Irish religious attachment did not lead in the van, to receive the first dawn of the return of the happiest days of a long-lost sister (loud applause). This it was that first suggested to me the idea of the restoration of the magnificent pile in which we are this day assembled. When I beheld England and Scotland

studded over almost with the finest works of modern taste, all nearly the fruit of Irish industry--when I beheld my country, the nursery of piety, struggling amid difficulties, without a friendly hand to encourage the progress of the arts--that we contributed to restore the altar and the temple to our neighbours, while it is to be regretted this noble art, always the boast and pride of Catholic enterprise, was almost totally neglected at home (cheers.) The solidity of these walls--the associations connected with these venerable ruins invited a more than ordinary interest. The classic pen of our talented townsman (Archdeacon) in his beautiful description of the sad effects of the penal laws against the Irish Catholics, has added to the celebrity of Ballintubber, and it was due to the history of the Irish nation to preserve so remarkable a monument of the religious fidelity of her children. Almost the civilized world presents in the conversion of millions to the fold of Christ--living testimonies of the zeal and religious enterprise of Irishmen. Where is the country on the habitable globe where you find an Irishman, that you will not find the standard of the Gospel planted? Though trampled to the earth at home, and suffering from intolerance of unjust laws, they still preserve their religious consistency, and wherever scattered they propagate the glad tidings of religion. Whether we look to the present rapid progress of Catholic truth all over the earth, or look back to the past history of Europe--from Bavaria to the Islands of Ionia--every age and every clime still cherish the monuments consecrated by the labours and genius of a Kilian, or a Coleman, or a Columba, to the ancient piety and learning of our forefathers. After having passed through an ordeal such as no nation ever had to undergo--our temples, the beautiful works of ancient piety, scattered in broken fragments, the priest hunted to the mountains like a felon, we have cause to rejoice that better days are now beginning to dawn upon us, and we shew our gratitude to God for His protection under so many trials by the erection of a temple and an altar in honour of his name, worthy of the unshaken fidelity of a long-trying and faithful people. The rev gentleman was loudly cheered at the conclusion of his eloquent address.

Concluded in our next.

CONSECRATION OF THE RIGHT REV. L. O'DONNELL, BISHOP OF GALWAY.—On Tuesday, the consecration of the Right Rev. Lawrence O'Donnell, as Bishop of his native town, took place. On Monday evening his Grace the Archbishop of Tuam, the Right Rev. Dr. Coen, Bishop of Clonsfert; the Right Rev. Dr. French, Bishop of Kilmacduagh and Kilsferra; the Right Rev. Dr. Feeny, Bishop of Killala; and the Right Rev. Dr. Brown, Bishop of Elphin, arrived in town, and dined with the Bishop elect, at his lodge, Fort Lorenzo. The galleries were thronged with the

aristocracy of the town and county, and many Protestants were present during the entire proceedings. The Rev. Dr. Whitehead had been engaged to preach the consecration sermon, but in his way, the rev. gentleman took suddenly ill in Moate, and was unable to come.

BOLTON.—The Right Rev. Dr. Sharples confirmed about six hundred persons here on the 19th instant. Many of them were adults, and about thirty converts. His Lordship commenced Mass at eight in the morning, and was engaged in giving Holy Communion and the sacrament of Confirmation until a quarter past eleven. His Lordship administered Confirmation to about 200 in Bury at three o'clock in the afternoon, where he was attended by the Rev. Mr. Peacock, incumbent, and the Rev. Joseph Meany, of Bolton. His Lordship delivered impressive exhortations in both places on the excellence, advantages, and dignity of Confirmation. The order and regularity in the new church of Bury, was at once imposing and edifying. The ceremony closed by a solemn benediction, at which an efficient choir performed.—*Correspondent of the Tablet.*

A FRAGMENT.—I saw a pale mourner bending over the tomb, and his tears fell fast and often. As he raised his humble eyes to heaven, he cried, "My brother, my brother!" A sage passed that way and said, "For whom dost thou mourn?" "One," replied he, "whom I did not sufficiently love while living, but whose inestimable worth I now feel." "What wouldst thou do if he were restored to thee?" The mourner replied, "that he would never offend him by an unkind word, but would take every occasion to show his friendship, if he could but come back to his fond embrace." "Then waste not thy time in useless grief," said the sage: but if thou hast friends, go and cherish the living; remembering that they will soon be dead also."

BIRTHS RECORDED.

AT ST. MARY'S.

- DEC. 2—Mrs. Mary Anne Sutton, of a Son.
" 3—Mrs. Johanna Curran, of a Daughter.

INTERMENTS.

AT ST. MARY'S CEMETERY.

- Nov. 30—Catharine Rawley, wife of William Rawley; aged 29 years.
Dec. 3—Benjamin Young, aged 54 years, a native of Armagh, Ireland.