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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.



Is the Church likened unto a house? It is placed on the foundation of a rock, which is Peter. Will you behold our Redeemer paying the tribute as his masters and after him comes Peter as his representative. Is the Church a bark? Peter is its pilot; and it is our Redeemer who instructs him. Is the doctrine by which we are drawn from the gulph of Sin represented by a fisher's net? It is Peter who casts it; Peter who draws it; the other disciples lend their aid, but it is Peter that presents the fishes to our Redeemer. Is the Church represented by an embassy? Saint Peter is at its head. Do you prefer the figure of a Kingdom? Saint Peter carries its keys. In fine, will you have it shadowed under the symbol of flock and fold? Saint Peter is the Shepherd, and Universal Pastor under Jesus Christ. S. Francis of Sales. Controv. Disc. 42.

CALENDAR.

APRIL 30—Sunday—Low Sunday Doub I class
MAY 1—Monday—SS Phillip and James
2—Tuesday—S Athanasius B C
3—Wednesday—Finding of the Holy Cross doub II class
4—Thursday—S Monica Widow Doub
5—Friday—S Pius VPC Doub
6—Saturday—St John before the Latin Gate.

THE CROSS.

So thoroughly were the minds of our Catholic fore-fathers inflamed with the spirit of their religion, that whatever work they undertook, trifling or of great moment, they left behind them some traces of its all-powerful influence. Thus, their architecture, by its simplest forms and most elaborate decorations, shadowed forth the articles of belief, the hatefulness of vice, and blessedness of virtue, thereby inducing contemplation, and thus becoming the mother of solemn and holy reflections. In the middle ages, churches were almost the only books by which the people were instructed:—they contained the representation of their faith, and the lives of pious saints and martyrs, in characters the least difficult to comprehend, viz. in the glowing lights, frescoed walls, chastened sculpture, and other imagery with which they abounded.

Nowhere is this zeal of the church for the religious welfare of her children more plainly evinced than in the continual introduction of the emblem of salvation wherever it could be placed with propriety. The cross surmounting the heavenward-pointing spire signified, that through it alone could be attained the mansions of eternal bliss. On the summit of the high-pitched gable, it proclaimed a building dedicated to a holy worship; and oft, when all around was dusky and dim, it rose in sharp outline on the evening sky, reminding the returning peasant of his evening devotions, and filling his bosom with calm and peaceful thoughts.

Under what sign could the Christian more reasonably desire to repose in his last and lowly bed, than beneath that of his redemption? How much more impressive, because unpretending, is the simple fluted cross on the coped coffin of the twelfth or thirteenth centuries, than the proud and gorgeous tomb of the Tudor period, rich in all that art can bestow. The contrast is between humility and pride. Not only was the cross used for consecrated places and purposes, but in many transactions of ordinary life, and in a variety of situations;—it witnessed the most binding public treaties and private contracts; it formed the boundary stone of civil and ecclesiastical property—that sacred land-mark which we are so expressly forbidden to remove; it reared its humble form in every market town where busy crowds so oft assembled; by its presence to preserve them from the little dishonesties of trade, and to carry the restraining spirit of religion into their daily walks and transactions; lastly, it afforded rest and protection to the weary traveller, and often, at the same time, surmounted a well where he might refresh himself with gushing water. This last is beautifully noticed by Sir Walter Scott in "Marmion."

"Behold her mark,

A little fountain cell,
Where water, clear as diamond spark,
In a stone basin fell;
Above, some half-worn letters say,
'Drink, weary pilgrim, drink and pray,
For the poor soul of Sybil Grey,
Who built this cross and well.'"

It will be unnecessary to dwell long on the antiquity of the use of the cross. Let it suffice

to state, that the walls which beheld the devotions of the primitive Christians, when bloody persecutions compelled them to worship God in the catacombs of Rome, were decorated with it amongst other symbols of faith. In Aringhina's Roma Subterranea, several are represented that were painted on the sides of these sepulchres; some of which are shown as if richly adorned with jewels. The lamb and cross also occurs; but the most decided are those on lamps discovered in the sarcophagi; in this class a small figure of the dove is occasionally found seated on the top. If any more decisive proof than this be required of its early use, what St. Chrysostom says regarding it will perhaps be sufficient:—"We paint carefully the cross on our walls, doors, windows," &c.

Subsequently it was the glorious privilege of Constantine the Great to exalt it from a despised and degraded thing to the highest point of honor and veneration, by his adoption of it as the royal standard; thus teaching his subjects to lay aside their prejudices, and treat with reverence that which they had previously abhorred. His pious mother, Helena, also, in a great measure advanced its interests by her zealous exertions in the discovery of the true cross. Thus it continually gained in reputation. And when St. Augustine landed in England, and preached to our Saxon fore-fathers the truths of the gospel, Bede tells us "he had a cross borne before him with a banner, on which was an image of our Saviour Christ." Before the general erection of churches we have authority for supposing that prayers were said, and the sacraments administered, at the foot of crosses either raised for the purpose, or in commemoration of some remarkable event; for we learn, that before St. Oswald erected a wooden cross when he was about to engage with Ceadwalla, no church or altar was known to have been raised in the whole kingdom of the Benicians." Shortly after that of Hexham was built, originally in a crucifix shape.

From this period crosses appear to have been placed on various occasions throughout the kingdom, gradually changing as the architecture of the age progressed: from the monolithic column covered with rude sculpture to the elegant storied and pinnacled structure of the fifteenth century; many must have fallen victims to the fanatical rage of the Puritan rebellion, when some of our noblest monuments of art perished or were irrecoverably defaced by a hot-headed populace, and many still remain shorn by the hand of time, and often by wanton neglect, of all remnants of their original beauty. It is now, however, our task rather to shew their different sorts and applications—rather their increase, progress, and final demolition. In so doing we shall class them under three general heads, viz. —

1. MEMORIAL.—Including all such as commemorate particular persons or events—as monumental and sepulchral crosses, those raised after a battle, or in confirmation of a peace, &c.

2. DISTINCTIVE.—When they point out situations for certain purposes, fix limits, or decide bounds; of this kind are all boundary stones for civil and ecclesiastical purposes, and for sanctuary and all market crosses.

3. DEVOTIONAL.—Those which were erected with regard to the ceremonies and discipline of the church, and for prayers and instruction, such as penitents and preaching crosses, road-side stations, roads, crucifixes, and church-yards crosses.

In addition to these uses, the cross was profusely employed in the arts of decoration, not indiscriminately and without judgment, but that sound attention to fitness and propriety that cha-

acterises the works of the "dark ages." The sovereign, its sworn upholder, bore it in golden splendour on his diadem and sceptre; the ecclesiastic, its zealous propagator, on his chasuble and staff; and the crusader, its noble defender, on his weapon's hilt and on his shield, as the most honorable distinction heraldry could confer. Everywhere it was conspicuous as a sign worthy of reverence and respect.

In a preceding paper, we classified crosses, under three general heads, we now propose to enumerate them in the order there laid down, commencing with.

1st. MEMORIAL.—Under this division of the subject may be considered all such monumental crosses as were raised by public-spirited bodies or individuals, to preserve the remembrance of those who by their virtuous lives or noble actions were the glory of the age they lived in. Such were the crosses placed on the spots where men of austere and holy life had prayed and preached. Camden mentions one with this inscription:—"Hic Paulinus predicavit et celebravit." And it is related of St. Germain, Bishop of Auxerre, that he was a person of such extraordinary sanctity, that wherever he stopped to preach, the people reared a cross in memory of the event. After death, also, wherever the corpse of an esteemed individual halted on the road to interment, crosses were raised with peculiar ceremony. When the body of St. Wilfrid stopped at the Abbey of Rievaulx on the way to Ripon, the monks washed it, afterwards erecting a wooden cross where the water had been poured out. Those which Philip III. of France caused to be raised between Paris and St. Denis, after the funeral of his father, the canonised Louis, in 1295, were three in number, each 43 feet 4 inches high, and adorned with statues as large as life; these remained until the Revolution. But by far the most beautiful of their kind, both for elegance of design and excellence for workmanship, were those of the virtuous and devoted queen of Edward I. these, according to Gough, were fifteen in number, of which a fifth alone remains, those at Northampton, Geddington, and Waltham, all containing figures of Queen Eleanor; these are so well known, that it would be useless to describe them, though an interesting extract from the chronicle of Dunstable Priory, relating to one that formerly stood there, would perhaps not be out of place:—"In 13 Kal. Dec 1299, died Queen Eleanor; her corpse passed by here, and rested with us one night, and two precious cloths or bawkins were given to us, and about 120 lbs. of wax. When it passed through Dunstable the bier stopped in the middle of the market place, till the Chancellor and the nobility marked out a proper spot, where afterwards, at the king's charge, a lofty cross was erected, the prior assisting and sprinkling with holy water."

The most extended purpose to which the cross was applied, was in the burial ground, for marking the graves of those departed in the faith, in order that the passer-by, being mindful, might repeat a prayer for their souls, and, in respect for the holy sign, might avoid heedlessly trampling on the earth that covered their remains. As early as the year 850, Kenneth II., king of Scotland, framed a law commanding that all graves should have the privilege of a holy place, and that a cross should be placed upon them, to prevent their being trampled upon; these were most probably of wood, as there are none existing of a greater age than the Conquest, unless we make an exception of a plain one carved on the end of a coffin, bearing evident traces of Saxon workmanship, which was discovered

some years ago in Dawsbury churchyard, Yorkshire. From the period of the conquest until effigies came into vogue, sepulchral crosses prevailed in a variety of beautiful forms, sometimes plain, ornamented, on edged coffins, and often accompanied with the crest or coat-armour of the deceased; in later days, they continued to be employed formed of brass, engraved, sometimes between figures in the act of supplication; there are many elegant specimens of this last sort to be met with, one in Higham Ferrers church, the tomb of Thomas Chichele, father of the archbishop of that name; at the corners of the cross the evangelical symbols occur. Of the sculptured stone we may mention a fine example in Gresford church Denbigh, to the memory of a Welsh prince; it is surrounded with foliage, and surmounted by a shield of arms. Not even the grave of the humble cottager was without the distinction of a wooden cross bearing his rebus, or trade's mark; these are frequently shown in illuminated MSS. when a graveyard scene is represented, and are still to be seen on the Continent, in Roman Catholic countries.

Those spots on which the early martyrs of the church met their deaths by the hands of pagan persecutors, were considered especially sacred, and consequently peculiarly adapted for the erection of ecclesiastical edifices, both churches and monasteries; thus the present Abbey of St. Albans rose on the exact situation where the protomartyr of Britain was beheaded. In most cases these buildings succeeded crosses placed there soon after the events occurred, and in some instances these crosses still remain. In the churchyard of Winwick, Lancashire; where Saint Oswald was defeated and slain by Penda, king of the Mercians, in 642, and afterwards dismembered by the ruthless barbarian, was formerly a Saxon cross; a few years back, the horizontal part of this was up in the yard: this fragment measures five feet across, and is ornamented with knots and other sculptures; on one end is the figure of a Saint with a cross in his hand, and by his side is a Saxon shield and sword, on the other his dismemberment is represented; the figures are all very rude. This relic of antiquity, we have reason to believe, has not been noticed in any topographical work. Nor did saints alone share the honour of monumental pillars, they are found on the burial-places of monarchs and other distinguished personages. In the woods near Alnwick stands a picturesque cross, to shew where Malcolm, king of Scotland, fell.

On a battle field, the tomb of thousands, one cross answered the purpose of those on single graves, viz. to induce prayer for the souls of those who perished in their country's defence. they also served as so many mementos of victory to animate posterity by the recollection of their ancestors' bravery. A broken shaft still marks the situation where Queen Philippa engaged and vanquished David, king of Scotland, and his invaded army in 1346, alluded to in the following words by Davies:—"On the west side of the city of Durham, where two roads pass each other, a notable, famous, and goodly cross was erected to the honour of God, for the victory there obtained in the field of battle, and known by the name of Nevile's cross, and built at the sole cost of Lord Ralph Nevile, one of the most excellent and chief persons in the same battle. In the night, 1589, it was broken down and defaced by some contemptuous and wicked persons."

There is another of this sort on Bloro Heath, Staffordshire. In all probability the numerous stumps and other monuments, known by the name of crosses, that were either for boundaries or simply for devotion, were intended as memo-

rials of certain events; and it is much to be regretted, for this reason, that extraordinary evidence is so little valued in the present day, as we thereby lose a most valuable chain of historical data. Amongst the peasantry who reside near them, we generally find some rambling and unconnected tale about the "auld stanes" in which names and principle features may be taken as correct, and thus, in some measure, guide our researches; but in consequence of the deteriorating view in which tradition is for the most part looked upon, it would be folly to rely upon it with additional and more convincing proof.

2nd. Distinctive.—At the commencement of this class boundary crosses present themselves; they are met with in the greatest abundance in wild, uncultivated tracts, dividing counties and parishes; in Cornwall, which is of this character they occur the most frequently, generally consisting of rude blocks of stone, with a cross carved in relief on one side; those which fix the limits of church lands or sanctuary are perhaps more ornamented.

In the vast fens round Crowland Abbey there were made use of; and which now, or formerly, stood there, had the following inscription:—

"Aio hanc petram Guthlacus habet sibi metam," severally translated by eminent antiquaries—

'This rock, I say, is Guthlac's utmost bound; and—

"I say that Cathlake this stone his bound doth make."

Whereas it appears by ancient records, that Abbot Toricul, in 947, made a perambulation of the bounds, and commanded stone crosses Jussit lapideas cruce to be placed at certain distances, whereon were inscribed the names of three or four monks who accompanied him, the last of whom was called Aio, in the translation converted into I say, in consequence of the upper part being broken off, the other names were lost. At certain seasons the clergy visited these boundaries in procession; the crosses then formed stations, where they halted to sing a litany, or hymn of thanksgiving, for the blessings of prosperity.

During the feudal period, when the nobles were accustomed to take law into their own hands, and to execute summary justice on offenders, the right of sanctuary was an inestimable privilege to a suspected party, and though in a measure it tended to encourage predatory habits by sheltering the really guilty, yet at the same time it proved a grateful protection to a man who might slay another unawares, and give time for explanation to his over-zealous pursuers. This privilege of sanctuary was granted by the sovereign to churches and convents, and extended in many cases for a mile or more on each side, the limits being defined by crosses. King Athelstane granted this right to the church of St. Wilfrid, at Ripon, Yorkshire, with the condition that whoever violated it, should forfeit both life and estates. It extended a circle of two miles round the church, and was marked by three crosses, going by the names of Kanzel, Sharow, and Athelstane. It appears from some of the early councils that any single cross fixed in the earth had the power of affording refuge to any who, being condemned or having escaped, might flee to it, equally with a church or holy place, so long as the criminal remained by it.

Almost every market town has, at one time, possessed a cross erected for the purpose of fixing a permanent spot for the sale and purchase of goods; these are still to be seen in many a secluded spot where the arm of the destroyer's innovation has not prevailed; single shafts of stone raised on two or three steps, and more or less decorated in proportion to the early opulence of the town. They vary from the square plain block to the towering structure loaded with tracery, buttresses, and pinnacles, like those which once stood in Cheapside, Charing, and Coventry. The two former of these perished by the hands of Sir Robert Harley, who was commissioned by the Parliament of 1640 "to take away all pictures, crosses, and superstitious figures within churches and without." At Winchester is a splendid cross that has escaped destruction. It was the opinion of Dr. Milner, that the larger sort of market crosses were chiefly erected by the monks of a neighbouring monastery, to whom often the tolls of the market belonged, and that they were accustomed to harangue the people from them. This may have been the intention of those that were arched, as at Glastonbury, Chichester, Gloucester, and Malmesbury, though indeed it seems more proper to receive as true

the simpler reason of Leland, who, speaking of that last mentioned, says.—"There is a right, fair, and costly piece of work in the market-place, made of stone, and curiously vaulted for poor market folks to stand drye when the rayne continueth. * * * The men of the town made this peace of work in hominum memoria." The richest and most elaborate article of this kind on the Continent was at Nuremburgh. Rouen has one of exquisite beauty of proportion and detail.

It cannot be denied that gable crosses were in a degree distinctive, for we find them exclusively on churches, chapels, and other buildings dedicated to the service of God; they assumed an infinity of elegant forms, and are often found surrounded with a circle, representing the crown of thorns or the nimbus. The earliest in existence, that was discovered at Dr.isbury seems to have belonged to a Saxon church which existed there previous to the Conquest; it is perfectly plain with a circle round it the exterior diameter of which is indented.

Not even these escaped the furious zeal of the Puritans. The journal of William Dowling, visiting commissioner, contains the following entry:—

"January, 1640.—We took away two popish inscriptions with *Ora pro nobis*, and we beat down a great stoneing cross from the top of the chancel." There is a solitary instance of the figure on a gable cross at Than Church, Normandy.

In a succeeding number we hope to illustrate the third division, and show the adaptation of the cross to modern usages.—P. P.—*The Builder*.

The Cross;

HALIFAX, SATURDAY, APRIL 29.

EUROPE.

The last accounts from Europe are still more alarming than the former. Important events succeed each other with so much rapidity that the calculations of the oldest politicians are baffled. The King of Naples has abdicated the throne of Sicily with a protest. The Pope has published a new and most Liberal Constitution. The Milanese after five days hard fighting have driven the Austrian tyrants from the capital of Lombardy. The minor Italian States have expelled their Dukes and petty Princes. Sardinia has declared war against Austria, and Charles Albert has entered Lombardy with a large army to assist the people in chasing away the Austrian troops. Venice is once more a Republic, and "Viva San Marco" is her war-cry. The Austrian garrison were glad to escape by sea to Trieste. Cracow has declared itself a Republic. Warsaw is in full revolt against the Russian Autocrat, the King of Prussia has placed himself at the head of an extensive Liberal movement in Germany, one of whose objects is the reconstruction of the Kingdom of gallant Poland as a barrier against Russian despotism. The King of Bavaria, the silly play-thing of Lola Montes the dancing girl, has been forced to abdicate in favour of his son. Even the hoary despot of Hanover has been obliged to capitulate with his discontented subjects. Meantime hostilities are threatened between Denmark and some of the German States including Prussia, and France is organizing THREE powerful armies. In England and Ireland the state of things is more alarming than at any period within the memory of man. The finances are in confusion, trade is languishing, the Chartists are bearing the Government, Ireland is arming, and in all the frenzy of despair daring England to do her worst. The Sister Country seems determined to take Ireland at her word, and to provoke a wholesale massacre before she gets involved in a foreign war. The English Aristocracy are foredoomed. Nothing will teach them wisdom. One short month has seen more revolutions in Europe than any hundred years since the flood. And yet there is no talk of concession to the discontented masses in England or the starving population of Ireland. Coercion by bullet and bayonet is the order of the day. But we will not speculate. Events now march with too rapid a stride for that. The fury of God seems let loose upon the nations—the worst demons of hell are unchained—and for England especially, this is but the beginning of the end. Oh! if our gracious Sovereign had one honest minister about her at this perilous time, he would say, CONCILIATE IRELAND AT ANY COST if you wish to secure the integrity of your Empire!

MORE NEWS FROM EUROPE.

The Chartist crisis is adjourned. The meeting at Kennington Common has passed over without disturbance. Some tyrannical measures have been introduced by the faithless Whigs to destroy the liberty of speech, and the dearest rights of the British subject. John O'Connell has had an interview with the Premier, in which he explained the measures that ought to be adopted at once towards Ireland. Lord John Russell would make no promise. The news from Ireland is decidedly good. The danger of any foolish or precipitate outbreak is over for the present, and the murderous intention of some in high places will thus be defeated. Government are patting the Orangemen on the back, but disaffection seems spreading amongst the police and the military. As for Repeal, we look upon it as certain, at no distant day. If the whole army of England, in every part of the world, were now stationed in Ireland, they could not long maintain the Union. The spirit of Irish Nationality, now aroused, it is impossible to subdue. The infernal spy system is in full operation, and has added, if possible, to the intense hatred with which the Government is regarded. The Premier will regret that he did not accede to John O'Connell's terms in time. The Bishop of Meath has offered to accompany the deputation with the Memorial to the Queen. The idea of petitioning an alien Parliament for Repeal or anything else, is abandoned as a gross absurdity, and we are not much surprised at the determination, when we consider the manner in which Ireland is robbed of her rightful number of Representatives in the House of Commons, whilst she is totally unrepresented in the House of Lords. There has been an exciting scene in the House of Commons in consequence of an open and manly avowal of his sentiments by Mr. Smith O'Brien, in the very teeth of the sneering and hissing Saxons, one of whom told him that he spoke with the halter round his neck. Lord French has published a letter, in which he warns England that if a drop of Irish blood be shed by Lord Clarendon in resisting Repeal, not only the parchment Union, but the whole connection will be at an end, and that Ireland will cry out for a Republic and a separate Government. It is said that some of the Catholic Bishops are about to publish Pastorals on the maintenance of order, &c., and the base Government, which so malignantly defamed the Irish Clergy on a late occasion, are now trumpeting forth their loyalty and invoking their assistance, with the same breath with which they applauded the ferocious Orangemen whose tongues are lapping the air from their thirst to lick blood. We should be happy to see the influence of the Clergy exerted to save their flocks from plunging into the hands of their enemies, but as for any active support to the Government, in its present career of oppression, we do not think they will furnish it. Of one thing we are convinced, by all the recent accounts, public and private, viz.: That since the landing of Henry II. in 1172, the hatred of England was never so intense and universal in Ireland as at the present moment. We repeat again our belief that in spite of all the formidable preparations, and empty boasts of England, the Repeal of the Union is certain.

UNITED STATES.

We deeply regret the announcement of the death of the Right Rev. Dr. Quarters, Bishop of Chicago, Illinois. His Lordship was appointed in 1834 to that important and laborious mission, and during the brief period of his Episcopacy, has left behind him enduring monuments of his piety and zeal. Dr. Quarters, we believe, was a native of the King's Co., Ireland, and before his elevation to the Mitre had laboured on the mission of New York.

We have received the last No. of Brownson's Review, and beg to recommend it most warmly to our readers. It fully sustains the well-earned reputation of its able editor.

The good Catholics of Philadelphia are prosecuting with vigour the collections for their splendid Cathedral.

A property consisting of a large building with seven lots has been lately purchased in New York for the use of the Sisters of Mercy.

The Washington Repeal Confederation called a meeting in that city to express their feelings upon the late movement in Italy and France, and also to encourage Ireland in the hope that the day of her deliverance was nigh. The meeting is described as one of the most glorious and enthusiastic ever held in Washington, and was attended by a large number of Senators and Re-

presentatives, amongst whom, Senators Cass, Hannigan, and Allen, as well as Messrs. Tompkins, Barringer, Stewart, and Cabell, of the House of Representatives, delivered able and impressive speeches. Only four resolutions were adopted, two of which related to Ireland. It is cheering to see the friends and sympathisers of our dear Country coming forward in her behalf; throughout the world. If England imagines she can long continue her brutal and savage career in Ireland, she must be demoted indeed. There is some talk, it seems, of a withdrawal of troops from Halifax, &c., to meet emergencies elsewhere. But, in our poor opinion, England cannot spare a single man from this continent at the present moment. If she wants to stifle the cries of a famishing people for their just rights, she must send for Hessian and Hanoverian mercenary cut throats as she did before, in 1798.

It is said that Dr. Martin, the Charge from the United States to Rome is a Catholic, and a pious zealous convert.

HALIFAX CATHOLIC LITERARY INSTITUTE.

On Wednesday evening last we were favoured with a rich treat in the eloquent and instructive Lecture on Church Music which was delivered before the Institute by Mr. J. P. Hagarty, the Organist of St. Mary's Cathedral. Mr. Hagarty proved that he was quite at home in his subject, and spoke like a fervent enthusiast on this heavenly science. A healthy tone of Catholicity pervaded the entire Lecture, and for the gratification and improvement of those who could not attend at its delivery, we think the Committee of the Institute would act wisely in publishing either the whole or a considerable portion of this interesting essay. The thanks of the Meeting to the Lecturer were moved and carried by acclamation.

It was announced that a Lecture on Botany would be delivered next month by the Honorable L. O'C. Doyle.

We copy from the Sun the following brief notice of the death of Mrs. Hackett, a lady whose amiable virtues had endeared her to a large circle of friends, and whose loss is a severe bereavement to her afflicted family:

"Suddenly, on Wednesday morning, Mary, wife of Bartholomew Hackett, Esq."

Though her demise was rather sudden, her last moments were cheered by the consolations of her holy Faith, and she had the happiness to receive the Sacraments of the Church. Her funeral obsequies were solemnised at the Cathedral on yesterday morning. The Requiem High Mass was sung by Rev. Mr. Hannan, attended by Rev. Messrs. McIsaac and Daly, as Deacon and sub-Deacon. At the close of Mass the Libera was intoned by the Choir, and the Bishop, attired in Black Cope and Mitre, performed the Absolution, &c. over the remains, which were borne in funeral procession to the Cemetery of the Holy Cross.

THE CROSS.

A friend has kindly sent us some numbers of an interesting London Periodical, called *The Builder*, in which there is a valuable communication on the venerable sign of the Cross which contains so much genuine Catholic feeling, though written by a Protestant, that we transfer it with much pleasure to our columns.

A solemn Mass was said last Monday at St. Vincent de Paul's Church, in New York, for the souls of those who were killed for their country during the late Revolution in Paris. *M. La Font* delivered an appropriate discourse upon the occasion. The French Guards assisted at the solemnity dressed in their uniform.

Mr. Ferguson, editor of the University Magazine, has joined the repeal ranks; as have also Mr. Butt, Q. C. (the antagonist of Mr. O'Connell in the Dublin Corporation discussion on Repeal); Mr. Graves, F. T. C. D.; Dr. Graves and Dr. Hollis, two of the most eminent Dublin physicians, and, according to some rumours, the Earl of Roden, ex-Master of the Orangemen of Ireland. Sir James C. Anderson, Bart., of Manchester, and late of Fermoy, has addressed two letters to his former schoolfellow, Lord John Russell, urging him to grant a Repeal of the Union before it be too late.

"Hope is the anchor of the soul—the brightest star in the poor man's firmament.

DR. HAMPDEN.

The Hampden controversy has come to an end to that precise end and satisfactory conclusion which the learned Doctor most desired. He has fought his way to a Bishopric against great odds, and without the assistance of popular favour.—Dr Hampden is now Bishop of Hereford; the respected Primate of his communion has acknowledged him; Dr Howley confirmed him, and he was consecrated last Sunday by Dr Sumner. He is now, in Anglican phraseology, a successor of the Apostles, endowed with the pleary powers of the Apostolate, and without a superior in the Church. He is the source of jurisdiction throughout the diocese of Hereford; the Clergy minister their Sacraments, bless and preach the people by his authority, and in virtue of powers granted by him. Through Dr Hampden now is the diocese of Hereford in communion with the rest of the Church of England; whom he excommunicates the Church rejects; whom he admits to his communion is recognized as a good Christian in the diocese of Exeter and the archdiocese of Canterbury.

Dr Hampden is a heretic—so people say—his own Clergy have branded him as a false and erroneous teacher. He has been held up for public execration as a despiser of Creeds and a disbeliever in Articles. His writings are generally considered unsound, full of propositions saving of heresy; but no matter, he is now Bishop of Hereford, and those who object to him must communicate, do communicate with him, notwithstanding his delinquencies. If he is a heretic, so are his Clergy; if he has traduced the Christian faith, the Clergy of Hereford, with the Dean at their head, are partakers of his sins. Whatever theological enormities Dr Hampden is guilty of, to these all the Clergy in the Diocese of Hereford and throughout the whole Anglican Establishment, and all the laity too, are in like manner committed.

Anglicans will probably say that Dr Hampden has been forced on the Church, and that he is an usurping and intruding Bishop. They will also add that the Primate who consecrated him is not the Church of England; that the assisting Bishops of Llandaff, Norwich, and Worcester, do not represent Anglicanism; and that the act of four Bishops cannot compromise the Church. Something of this kind will be said now, as in the case of Mr. Gobat, who was sent to Jerusalem; much being made of the protest of one Bishop against so ill-omened an appointment. In the present case thirteen Bishops protested, one of whom, however, recanted; which makes their argument, if not better, at least more respectable in the eyes of all who measure truth by the number of its supporters.

If Dr Hampden had been thrust on the Church; if his confirmation was irregular—his consecration in that case is so—the true Church of England is bound to have no communication with him till he shall have purged himself from the stains of his incapacity. If he has not obtained canonical possession of his See, the Clergy and laity are bound to avoid him; not to listen to his sermons, nor to be present when he administers the Sacraments. If he is an intruder he has no authority. Without entering into the question of heresy, enough appears on the surface to compel every honest Anglican to eschew all communion with Dr Hampden. If they believe him to be forced upon them, his confirmation not regular—and of course his consecration must be equally so—they have their path of duty clear before them, which is to withdraw from all religious intercourse with Dr Hampden and his abettors.

Will they do this? No, certainly not. Dr Hampden will preach in his diocese, confirm children, and ordain his Clergy like any other Bishop. The three promoters of the suit against him will acknowledge his acts. The 1600 clergy who protested in the awful name of the Trinity against his consecration will allow him to be a true Bishop. Such of them as live in the diocese of Hereford will communicate with him in sacred things. If occasion be they will receive institution into benefices at his hands, and will from him derive their authority to preach. It is a sad but humiliating truth that at this moment every one of the protesters maintains by his acts what he so loudly denied in word. They will have forgotten all, and Dr Hampden will be looked upon as good a Bishop as any other on the bench. The supreme power of the Crown in Ecclesiastical matters will supply all defects in Dr Hampden's title.

What becomes now of the jealousy for truth which Anglicans profess? Here is a Bishop

forced upon them by the civil power; they believe him to be no better than a heretic, and they communicate with him. If they were serious in their resistance they ought now to resign their preferment, and abandon that communion which receives a man for one of its Bishops whom they hold to be in grievous error. The censure of the famous University of Oxford has no weight; the judgment of convocation is meaningless. Dr Hampden has triumphed over all his enemies, and is now their ruler and their judge. The opponents of Dr Hampden ought, on their own principles, to withdraw from the Anglican Church—that communion now allows the theology of the Bampton Lectures. It is not as if Dr Hampden had crept in by stealth, or was an obscure clergyman who had written nothing. On the contrary, the author of the Bampton Lectures has become a Bishop publicly, and in the face of the world; his theology is widely known and as widely suspected. It would be scarcely too much to say that he was chosen for his opinions and as the representative of a certain school. The Church of England is clearly committed to the theological opinions of the Bampton Lectures.

Dr Hampden represents a particular principle: to that the Anglican Church must henceforth yield a willing home. The Bishops who assisted the Primate to consecrate him tell the same story; Dr Copleston, Dr Stanley, and Dr Pepys are three unquestioned expounders of the Latitudinarian principle. Then comes Dr Hinds the whole way from Dublin to preach the sermon, and to inaugurate with all due solemnity the new era so auspiciously begun. Dr Sumner, the Evangelical Primate, consecrated Dr Hampden. Evangelicalism is now fallen into the deep abyss of Latitudinarian Rationalism. Let us hear no more of the orthodoxy of Anglicanism. Men may hold orthodox opinions within that communion, but they may also hold heresy. It is no longer possessed even of a theoretical uniformity of opinion. Latitude and license have marked it for their own, and the next step will be to proscribe all orthodox opinions, and to punish their maintainers, however heretically each individual may hold them.—*Tablet*.

From the Catholic Herald. RELIGION IN FRANCE.

Catholicity is rapidly recovering all that it has lost by means of Protestantism, Indifferentism and Infidelity; and establishing itself more firmly and more thoroughly than ever in the hearts of the people of all ranks. It would be easy to prove this assertion by the testimony of Catholic witnesses. But our purpose will, perhaps, be better accomplished by proving it from Protestant testimony, as by this means, we shall not only satisfy Catholics, but also furnish such evidence as Protestants themselves cannot gainsay, and such evidence as ought to convince them, too, of the futility of all the mighty efforts which they have put forth and continue to put forth at an immense outlay of money, to spread their errors among the French people. The evidence to which we refer is furnished by the Foreign correspondent of the *Presbyterian* a writer of considerable ability, but of inveterate hostility to Catholicity. In a letter devoted entirely to this subject, and published in that paper of the 26th Feb., he makes the following statements:

"Men, eminent as statesmen, writers, orators, in both of our Chambers, assume openly the defence of the Roman Church. A few rare and isolated cases excepted, this Church is in favour with our Ministers, our Prefects, our Mayors, and our Judges. Religion occupies, in the attention and (at least the apparent) respect of men, a place which was formerly denied it. The sale of religious books, images, and all the objects of Roman worship, has sensibly increased. Finally, the symptoms of the recrudescence of Roman Catholicism abound all around us."

In private life, the Roman Catholic Church has still more decisive symptoms of progress than those I have just mentioned. In my conversation with persons born in that Church, and who have left it to join our communion, I learn that, in Roman Catholic families, there is something at work analogous to that which is operating among us. This and the other person or family, formerly strangers to the faith and ceremonies of their Church, profess now greater zeal for the former, and still more for the latter. They see with much pain and ill-humour, any of their relations joining the Protestant Church. This religious movement is more particularly observable in families belonging to the upper classes.

In view of these and many other facts besides,

which I might mention, it cannot justly be denied, that there is an *undoubted revival*, (I use the word in its widest acceptance,) in the Roman Church, both in France and elsewhere also."

The above testimony, proceeding from an adversary, and from one who standing without the Church, can see only a small portion of her daily triumphs over the world and the devil, is exceedingly gratifying to the Catholic heart. We may now hope that the raging billows of infidelity and licentiousness which at one time threatened to overwhelm and devastate that beautiful land, have almost subsided, and that the Church, renewed like the eagle, and arrayed in all the majesty and power of her divine character, is about to resume her hallowing sway over the hearts of all.

The same writer makes some excellent observations on the vitality of Catholicity:

"A great deal is said, at present, especially in our country and in England, about the Roman Catholic faith reviving and gradually resuming a portion of its influence. There is certainly some truth in this remark, and the great hopes expressed by the Roman priests, are not without some foundation. At a time, in which Roman Catholicism appeared already on the brink of final downfall, it suddenly resumed new life and vigor, when it was thought ruined for ever. Strange! It was a sort of resurrection from the dead. Certain events which seemed as if they should hasten its destruction, have conduced to its recovery. This is particularly true of our revolution of 1830, which at its commencement, threatened to exterminate the vocation of the priests of Rome, and afterwards gave them a degree of power which they never possessed under the Restoration, and which has not yet, by a great way reached its maximum."

SHOCKING CONDITION OF THE POOR.

The *Mayo Constitution*, a moderate Conservative paper, contains the following harrowing statement:—"From every quarter of the country we hear of death following death in rapid succession—in one place, death resulting from unmitigated starvation—in another from an insufficiency of food: whilst a general complaint is the destructive quality of the food administered. We regret to say, that it is our firm belief that there are more victims falling before the ravages of hunger at the present moment than at any period within the last two years. This fact may appear strange with all the relieving officers which overrun the country, and all the funds that are being squandered. But the fact is, these officers are not doing their duty in most cases, and to this, and the species of food, may be attributed many of the deaths which daily occur. The grievance of issuing to thousands the most deleterious, pernicious, and destructive trash—called rye-bread—is becoming of late a fearful incentive to disease of the most virulent type; and it, therefore, becomes our duty, and the duty of every man to exclaim against a continuance of such food. We cannot be told by the officials especially devised this peculiar food that we exaggerate when we assert that it is not fit to be thrown to English swine—either as regards quality or appearance, though considered by them wholesome food for the mere Irish; for we have proved it by the evidence of several medical men, and the more convincing evidence of our senses, in daily looking at the emaciated and dysentery-stricken forms of those wretches whom the chastenings of Providence has thrown solely for subsistence on this food." In referring to Westport, in the same county, the *Mayo Constitution* says:—"Nothing can equal the plunder that is going on here during the last few days. Hundreds of the most miserable creatures are to be seen wandering on the roadsides, watching to see any carts that are laden with provisions to attack them."

A MUTILATED BIBLE.—The pious soul of the *Liverpool Standard* is shocked because Government, as he says, "has recently caused each Roman Catholic soldier in her Majesty's service to be supplied with a neat addition of the Douay mutilated Bible." The fault generally found with the Douay Bible is, that it contains not too little, but too much. How, then, can it be called "mutilated"?—*Liverpool Mercury*.

Certain Ultra Protestants have often been twitted with upholding the doctrine, in deeds if not in words, that it is better a soul should not be saved at all, than be saved according to the Roman Catholic faith.—*Douglas Jerrold*.

VALUE OF CONVERSION.

The Rev. R. C. Thomas, whose conversion to Romanism was mentioned in last week's *Guardian*, it appears, entered at Exeter College twenty seven years ago, and has not been seen in Oxford since he took his degree. His name was off the books in 1827.—*Guardian*—(From which it appears that a man who is so utterly unhappy as to have entered Oxford twenty seven years ago is not worth caring for; and that people ought in nowise to be surprised at his conversion. The *Church and State Gazette*, however, makes the following observation on this case.—"This is not true; we have referred to the Oxford University Calendar, and are enabled to say, on its authority, that the name of Mr. Thomas does not appear in that year, or any previous one, as belonging to Exeter College. The name first occurs in 1833—the year in which Oxford Tracts for the Times first made their appearance. The statement of the *Guardian* is a pious fraud.")

CHURCH AND STATE.

Mr. Gardner, M. P., at a public meeting in Leicester, told his hearers that he stood there to declare that the existence of an Established Church in connexion with the State was false in principle, bad in practice, opposed to the best interests of society, and also to the will and design of Providence. It was opposed to the spirit of the present times, and no one would think of building up such an anomalous fabric, if society had to be constructed anew. It was maintained partly because it was old, and partly because it was profitable,—and was connected in the minds of Englishmen with material advantages which appealed at once to our senses. It made its appearance at our dinner parties—and particularly in some circles—in company with "a jolly full bottle," and was mixed up in the minds of merchants on 'Change with the state of the three per cents.—*Non-conformist*.

THE TRANSATLANTIC STEAMERS.—The *Glasgow Herald* furnishes us with some curious particulars of the eatables and drinkables supplied for the consumption of the passengers on board Cunard and Co.'s American steamers. Each ship on her outward trip is supplied with fifty dozen of port wine, 100 dozen of sherry, 100 dozen of champagne, fifty dozen of Madeira, fifty dozen of hock, 200 dozen of sodawater and lemonade, 300 dozen of Scotch ale, and 200 dozen of London porter, besides spirits of all kinds. There are also ample stores of ice, and an abundant supply of fresh water. Each ship is victualled for twenty-one days, and carries at least 4,000lb. of beef, mutton, and pork, fresh, and packed in ice. Then there are sixteen dozen of fowls, four dozen of geese, four dozen of ducks, four dozen of turkeys, six dozen of pigeons, and one dozen of roasting pigs, besides an ample store of tongues, calves' heads, &c. Milk is furnished by the cow, though each ship also carries a supply of forty gallons, which is packed in ice, and keeps fresh and sweet till the end of the passage. The baker turns out 200 loaves or rolls per diem, and the confectioner is never idle. Breakfast begins at half past eight, and the cloth is removed at ten. There is lunch at twelve, and dinner at four. Tea is served at seven; and then follow snacks, wine, punch, toddy, gin slings, &c.—that is, for those who want them—till half past eleven, when the stewards' bar is closed, and all the lights are out by twelve. Such is life on board a Transatlantic steamer; and in the summer season it is said to be becoming quite common for parties to make a pleasure trip to America in the fashion that people go up the Rhine. There have even been occasions in which young married people have spent their honeymoon in a trip to Halifax, a flying visit to Niagara and New York, and a return voyage to England,—and all in six weeks.

AMERICAN POLITICAL PHRASEOLOGY.—The barnburners, meanwhile, still persisted in the Herkimer convention: an adjourned caucus of the members of the Legislature, reaffirmed, in behalf of the party, the principles avowed at Herkimer, and the Radicals then very adroitly and sensibly gave up their convention, and went in for the Litcha movement. The Conservatives, on the other hand, being outnumbered in the caucus, *stampeded*.

The village of Troy, in Bradford county, Pa., had been nearly a century ago...

Doctry.

"Relinquitur nobis sapientiam, ut discamus laudabilem in amorem."—St. Hieronymus, Moral, l. xviii

"I thus leave this fruitful wisdom, that we may learn praiseworthy folly."

Come, let us leave that wisdom weak,
The maze of earthly intellect—
And at the Cross, bewailing, seek
For lowly virtue in neglect.

Despise the loud-tongued voice of fame,
The purchase of an idle breath;
Let us despise a shadowy name,
Not got in life, and lost in death.

Let us look out beyond the lines
And limits of a fleeting day,
Where all from very birth inclines,
Even at its best, to pass away.

The happy eye that gleams in love,
May gladden for a little while—
How soon does sickly death remove
That sweet and heart-reviving smile!

And is it Death alone can quench
The glad some eye!—Ah! sadder still,
A colder world Love's bonds can wrench
In twain, and best affections chill.

Then let us fix our weary gaze
Where sure repose may meet our view;
Where on a firm and changeless base,
Our hearts may rest content and true.

Seek, and thine earnest search shall find
Or e'er 'tis long, this goodly gem;
So as ye come, with lowly mind,
To the Catholic Jerusalem,—

The Church of God,—despise neglect,
Yet still the link 'twixt earth and heaven,
Whereby to man the pleased aspect
Of God, restored again is given.

Then hasten to her saving pale
Bear in thy hand her branch of peace,
Sure that His word can never fail,
Who gave her birth and glad increase.

Fear not the world's contempt or shame,
Its idle fame, its passing dross,
Thou hast a higher, nobler name,
The Bearer of the lowly Cross.

And oh! what hidden love shall fill
Thy heart with ease, thy soul with light,
What new delights and treasures still
Repay, even here, a passing spite!

DOINGS OF THE ALIEN PARLIAMENT.

FORCIBLE EJECTMENTS (IRELAND).

Mr P Scrope rose amid the greatest signs of impatience and demonstrations of dissatisfaction on the part of the House, to move an humble address to her Majesty, that she will be graciously pleased to direct an indictment to be preferred by her Majesty's law officers, against the parties concerned in the illegal destruction of several houses, and the forcible ejection of their inmates, which took place in the union of Galway. He attempted to read from the blue book portions of the evidence taken under oath before Mr Kie for the Government, but was groaned down.

M. Roche encouraged him to go on.

Mr P Scrope made a second attempt, but with no better success.

The Attorney General said there was no doubt as to the law, but he apprehended that it was not at all usual, either in Ireland or in this country, that what amounted to a private wrong should become the subject of a public indictment by the law officers of the Crown.

Mr S Crawford: Galway had been the scene of many barbarities of this kind, and it was the duty of the Government and the House to inquire into them.

The Earl of Arundel and Surrey thought, if it had not been the practice of the law officers to indict in such cases, the sooner it became the practice the better.

Mr Reynolds: Let the magistrates who had been in fault be deprived of the commission of the peace.

Sir R. Peel thought it was the more imperative that the Government should interfere in cases of this kind, if the ordinary laws were not sufficient for redress. He doubted whether a case of this kind could occur in any other civilized country. (Hear, hear). It was expressly stated in the report of the commissioners that those ejections were illegal. The law might be powerless in

obtaining redress under such circumstances, that the discussion of the facts in that House, accompanied by the expression of such feelings as decency required when such facts were mentioned, would not be without its influence. (Hear, hear)

Mr Hume was not surprised that repeal should be required in such cases as this occurred and the Government did not interfere. He put the Government on their trial.

Sir G. Grey said he had personally communicated on this case with Mr Hatchell, the Solicitor General for Ireland, whose attention had been directed to this case, and his opinion was that in all the cases which had come before him the apparent illegality was not a real illegality. If the middleman was dispossessed, those who held under him did not require notice in order to be also dispossessed. This would show that the subject had not escaped the notice of Government, and no means would be left untried to check practices of this kind. Let it not be assumed that there was an obvious case of criminality that Government might have checked, and which it shrank from checking. (Hear.)

Mr F. O'Connor asked, if such a state of things existed in England, would it be endured for a moment? He told them that the Irish people looked on the Government as an exterminating Government, a crucifying Government—"Oh, oh," and laughter)—a Government that looked on coldly whilst hundreds of thousands of them were dying. (Oh, oh.) Let them beware, in the face of such scenes as were passing on the Continent every day. (Oh, oh.) He felt insulted as an Irishman, when he came to that House and asked for the means of support to those who were starving off a land capable of supporting them in comfort and happiness.

Mr Napier believed that the present law would be sufficient to establish the crime of manslaughter against the persons who had been referred to, but if it were not, he hoped the Government would bring in a bill on the subject; and if they did not, he would do so himself.

Mr P. Scrope said his object in bringing forward the motion had been attained. That object was to show that the law as applied to the rich was not the same as that which was applied to the poor.

The Earl of Lincoln said, if the atrocities which had been spoken of could be visited by the law, the law ought to be put in force as soon as possible. He trusted the Government would not allow the matter to slumber. It was the duty to protect the rights of property, but it was equal by their duty to secure the rights of the poor.

PHILADELPHIA.

IRELAND AND FRANCE—IMMENSE MEETING.—The great cause of human freedom in this favored land, can meet with none other but sympathy and aid, therefore the late important events which have transpired in Europe, have awakened the most lively interest among our citizens. But while on the continent thrones totter and dynasties dissolve, there is one nation which for centuries has groaned under misrule and oppression, whose destiny yet remains in doubt—and every friend of human progress wants the moment when the chains which have bound her so long, shall be broken, and the green isle shall assume that place among the nations to which the spirit of her sons eminently entitles her. All eyes are turned to Ireland, and the most lively hopes cherished that she too, will participate in the grand millennium of freedom.

To give expression to the feeling on this subject, the meeting of last evening was convened at the Chinese Museum. The assemblage was immense, and the enthusiasm of the most exciting and patriotic character.

Robert Tyler, Esq. was chosen President, and was assisted by numerous Vice-presidents, and Secretaries. The Hon. John Swift, Mayor of the city, addressed the meeting in a strain of fervid eloquence. He was followed by Robert Tyler, Esq., whose remarks were interrupted by frequent bursts of enthusiasm. John B. Cahlan, Esq., read a well written and spirit-stirring address to the people of Ireland, which was unanimously adopted.

Ald. John Binns presented the resolutions, which were responded to by the entire assemblage.

Most able and fervent addresses were made by Morton M. Michael, John W. Forney, Wm. H. Dunn Joseph R. Chandler, James, Page, William A. Stokes, and—Campbell—and the meeting adjourned about eleven o'clock, with cheers for France and Ireland, and heartfelt aspirations for the promulgation of the cause of human liberty throughout the world.—Public Ledger.

DIOCESE OF LITTLE ROCK.

CATHOLIC CHURCH AT FORT SMITH.—On last Sunday, we were pleased to state, was dedicated the Catholic Church at Fort Smith. The Right Rev. Bishop Byrne, assisted by the Rev Messrs Walsh and Monahan, performed the ceremony of consecration. After which the Bishop exhibited the grounds of Catholic belief and practice, expatiated at some length on the discipline and language of the church, in so eloquent, philosophical, and impressive a manner, as to delight all who had the happiness to be present on the occasion. The Rev. Mr. Walsh, by whose exertions this church was built, celebrated mass.—After the close of the gospel, the Bishop addressed the assembly on the unity of the church. It need not be said, here, where his learned Reverence is so well known and appreciated, that he was listened to with great interest and delight by his hearers, who, no doubt, could have listened to him for hours.

On Wednesday the Bishop officiated in the church (dedicated to St. Patrick,) and having blessed and distributed the ashes, explained the doctrine, intention, and ritual of the Church, in this thrilling, imposing, moment which she presents to her children, and on this occasion one convert was received into the pale of the church.

Rapid preparations are making to put into operation the college, on the sixteenth section, under the patronage of Bishop Byrne; and ere long we may expect to see a flourishing literary institution on our western border, equal to the wants of the whole country, and one, too, that will be under the patronage and supervision of men whose energy in the cause of education has rendered them distinguished all over the world.

ST. PATRICK'S DAY IN ALBANY.

To the Editor of the N. Y. Freeman's Journal: St. Patrick's Day was celebrated in our good city in the several Catholic Churches; and the clergy and congregations assembled afterward, at the hour for High Mass in the Cathedral.—Long before the appointed hour the church was filled, and never before did old St. Mary's groan under such a dense mass of humanity. At the commencement of the service, hundreds went away disappointed in not being able to procure a place within the spacious edifice. High Mass commenced at half-past ten. After the Gospel, the Right Rev. Bishop McClosky ascended the pulpit, and pronounced the eulogium on St. Patrick. A collection was taken up for the benefit of the Orphans, a comparatively trifling sum was obtained, in consequence of the collectors not being able to press through the immense multitude which filled the passages porches and stairs; and, after many vain attempts to do so, they had to give it up in despair. At the end of the service, the congregation separated—the Catholics thankful that they possess such a treasure as the Right Rev. Panegyrist,—the Protestants left the holy temple, I am convinced, divested of all prejudices, if any they had, with which the name of Patrick and of Irishman, were previously associated in their minds.

Sunday, the 19th, being the festival of St. Joseph, was celebrated in St. Joseph's Church with unusual splendour. The church, though not so densely crowded as the Cathedral on the 17th, yet every available was occupied before the service commenced. The Bishop celebrated a Pontifical High Mass, Rev. Messrs. Putman and Murphy, deacon and subdeacon, and Rev. J. J. Conroy master of ceremonies. After the Gospel, the Rev. Mr. Conroy, the pastor, delivered a panegyric on St. Joseph, and ably explained the Catholic doctrine of the Invocation of Saints.—Here, as at the Cathedral, a great portion of the audience were Protestants, who must have been edified at the solemnity of the service, and every thing connected with the celebration. The choir and organist were assisted by a full band under the direction of Lewis Underner.

I remain, &c, O'S.

METHOD.—There appears to be some alarm in this denomination regarding its stability and increase. "The old timbers," according to some of the brethren, are in a state of rapid decomposition. The loss of ten thousand members last year will be scarcely repaired by the efforts which are made to propagate that peculiar excitement which is the life of the sect. We are aware that there is much contention amongst the brethren which is with difficulty repressed, and to judge from the statements which we have heard, it requires unceasing vigilance to prevent an explosion. One of their Churches or Meeting-houses was offered to the Catholics on sale last week, but the purchase was declined, as the situation was not convenient. This circumstance gave us an opportunity of acquiring some knowledge of the interior life of the society, and it is eminently Protestant and contentious. It appears that those who are rich amongst the brethren complain that they are almost "bled to death."—Cath. Tel.

DIALOGUE.

The following scene lately occurred in Boston, as we are informed.

SCENE.—A Minister's Library. Minister in a big arm chair, feet reposing in another chair, and a long grotesque Dutch pipe protruding from his lips. Minister's eyes are closed, and he appears as in deep contemplation. Enter servant by a side door, walks on tip-toe, looks at minister, then at minister's pipe, and seeing that the latter, that is the pipe, is awake by the smoke that gently curls from its mouth, ventures a short sharp cough to attract attention. After waiting a few seconds, servant coughs again, pipe trembles, and minister speaks.

Min. What's wanted? Wh, don't you speak?

Servant. There is a man without, who wants to see you.

Min. I can't see him, I'm engaged,—who is he? (draws several rapid whiffs at the pipe.)

Serv. He says his wife is sick.

Min. Well, I can't cure her, (puffs out a cloud of smoke.)

Serv. He wants you to pray with her.

Min. O, is that all? Tell Mrs. — to come here. (Exit servant.) What can possess people to be sick after dinner,—and then send for the minister, as though he had nothing to do but gad about after women in chicken fits. I dare say she has got nothing else.

Enter Mrs. —.

Mrs. —. Did you call, my love?

Min. Yes, darling, I want you to go and pray with that man in the next room.

Mrs. —. Pray with that man? Why, my dear, what do you mean?

Min. No, not the man, but his wife.

Mrs. —. What is the matter with his wife? Where is she?

Min. Why, she is at home, sick. He wants me to go and pray with her, and you know, my dear, that with all my parochial cares I cannot go to see every body; and you can do it just as well as I.

Mrs. —. Well, my love, as you wish it, I will go.

Min. Make a long prayer, and let her have enough of it,—I can't have her sending here every day.

Mrs. —. Leave that to me, I'm pretty well used to it by this time.

Exit Mrs. —.

Minister draws at the pipe, but finding it out, lays it carefully down, then sleeps.—Observer.

CONVERSION AT MALTA.

On the 14th ult. Mr. E. Baker was married to the daughter of Mr. E. Goodenough, the proprietor of the Malta Mail. The day previous to the marriage the young lady abjured the Protestant religion, and was baptised in the Catholic Church. The Malta Mail has, until the last two months, been the most bitter of all the enemies the Jesuits had in Malta. Even now there is a criminal information out against it for a libel on Padre Esmonde. I understand that it is the only instance known in Malta of the conversion to the Catholic religion of a person born and educated in England. The lady's grandfather is Archdeacon Goodenough, of some place near Bath.—The double fact has caused no small sensation." —Malta correspondent of the London Daily News.

Births.

- APRIL 24—Mrs. Suttis, of a daughter.
" 21—Mrs. Manoney, of a son.
" 24—Mrs. Butler, of a son
" 24—Mrs. Newman, of a son.
" 25—Mrs. Walker, of a daughter.
" 25—Mrs. Fitzpatrick, of a daughter.
" 25—Mrs. Eustace, of a daughter.
" 26—Mrs. Johnston, of a daughter.
" 26—Mrs. Saere, of a daughter.
" 26—Mrs. Weston, of a daughter.

Deaths.

- APRIL 23.—Jas. Keating, native of Carlow, Ireland, aged 34 years.
" 25—Catharine, infant daughter of Edward and Johanna Power, aged 1 year and 6 months.
" 26—Dennis Callahan, native of Ireland, aged 54 years.
" 26—Mary, wife of Bartholomew Hackett, Esq, native of Newfoundland, aged 53 years.

THE CROSS,

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