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Jesus said to his disciples. Whom do you say that I am?

Simon Peter answered and said. Thou art Christ the Son of the living God.

And Jesus answering, said to him. Blessed art thou Simon Bar Jona because flesh and blood hath not revealed it to thee, but my Father who is in heaven AND I SAY TO THEE THAT THOU ART PETER; AND UPON THIS ROCK I WILL BUILD MY CHURCH, AND THE GATES OF HELL SHALL NOT PREVAIL AGAINST IT.

AND I SHALL GIVE TO THEE THE KEYS OF THE KINGDOM OF HEAVEN. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven; and whatsoever thou shalt loose on earth shall be loosed also in heaven. S. Matthew xvi. 15-19.



Was anything concealed from Peter, who was styled the Rock on which the Church was built, who received the Keys of the Kingdom of Heaven, and the power of loosing and binding in Heaven and on earth?—TERTULLIAN Prescrip. xxii.

There is one God, and one Church, and one Chair founded by the voice of the Lord upon Peter. That any other Altar be erected, or a new Priesthood established, besides that one Altar, and one Priesthood, is impossible. Whosoever gathers elsewhere, scatters. Whatever is devised by human frenzy, in violation of the Divine Ordinance, is adulterous, impious, sacrilegious.—St. Cyprian Ep. 43 ad plebem.

All of them remaining silent, for the doctrine was beyond the reach of man, Peter the Prince of the Apostles and the supreme herald of the Church, not following his own inventions, nor persuaded by human reasoning, but enlightened by the Father, says to him: Thou art Christ, and not this alone, but the Son of the living God.—St. Cyril of Jerusal. Cat. xi. 1.

CALENDAR.

- June 25—Sunday—Within the Octavo II after Pentecost S Gall:canus M Doub Sup.
26—Monday—S S John and Paul Mart Doub.
27—Tuesday—S William Abbot Doub in Brov 25th of this month.
28—Wednesday—S Leo II P C Doub.
29—Thursday—Octavo Day SS Peter and Paul Doub I class.
30—Friday—Feast of the Most Sacred Heart of Jesus G Doub.
July 1—Saturday—Octavo Day of S John the Baptist Doub com &c.

The Cross;

HALIFAX, SATURDAY, JUNE 24.

LETTER OF A PROTESTANT.

Curse is he who believes the Saints in Heaven to be his Redeemers; who prays to them as such, or who gives God's honour to them or to any creature whatsoever. Amen.

We promised last week to notice the first of the objections contained in a letter addressed to us by a respectable Protestant. We could not introduce the subject better than by reprinting from the Cross of March 13, 1847 the above anathema, which will at once declare to our Protestant friend what we do not believe respecting Saints and Angels. We will next satisfy his enquiries by stating what we do believe, and also some of the grounds upon which that faith is built. This will be done, we trust, to his entire satisfaction by the insertion of a sensible and temporarily-written essay on the invocation of Saints and Angels from the pen of the amiable and erudite author of the Herurgia.

ON THE INVOCATION OF SAINTS AND ANGELS.

The Catholic Church teaches that—the Saints, reigning with Christ, offer up their prayers to God for men, that it is good and profitably supplicantly to invoke them, and to have recourse to their prayers and assistance, in order to obtain favours from God, through his Son Jesus Christ our Lord, who is our only Redeemer and Saviour!*

From announcing, in her own language, this tenet of the Church of Christ concerning the invocation of the angels and saints; we will now proceed to enumerate some few of the many passages from Scripture which so forcibly confirm this doctrine, and at the same time endeavour to arrange these proofs in such a way, as to establish the necessity of our belief, while we overthrow those objections raised against the divine truth of this dogma, in the same order which its impugnors follow in assailing it.

I.—Inmeasurable distance between the Worship given to God, and the Reverence shown to the Saints.

It has been, unwarrantably, assumed by Protestants, that the Catholic, by invoking, most necessarily worship the saints and angels as divinities; and, therefore, as often as he entrusts his prayers to any one amongst them, trans-

*Mandat sancta Synodes omnibus Episcopis et ceteris docendi innumera curamque ornamentibus et fideles diligenter inaurant decentes eos, Sanctos una cum Christo regnantes, orationes suas pro hominibus Deo offerre, bonum atque utile esse suppliciter invocare; et ubi beneficia impetranda a Deo per Filium ejus Jesum Christum, Dominum nostrum, qui solus noster Redemptor et Salvator est, ad eorum orationes, operam auxiliamque confugere. Con. Trid. Sess. xxv. initio.

fers to the creature that divine and superior homage which belongs to God alone. But this is false; and as the promises, so the consequences deduced from them are erroneous. The Catholic believes that the most flagitious of all crimes would be, to exhibit the slightest particle of that respect pertaining to the divine being, towards any creature, however preeminent for sanctity amongst his fellow men, or highly exalted in Heaven amid the hierarchy of angels, or the choir of blessed Saints. The Catholic, however, can easily point out a difference between divine worship, and the honour he manifests towards the saints. There is a supreme and sovereign homage, which belongs exclusively to God, by reason of his deity and infinite perfections. The exhibition of this sovereign homage constitutes divine worship, which may not, at any time, or, for any reason, be yielded to any other being whatsoever. Such supreme religious homage has in the language of the Schools, been denominated Latria.* There is an infinitely inferior honour which may be lawfully rendered to many of God's creatures. By an express and separate injunction of the Decalogue, we are directly commanded to honour our father and our mother; and, indirectly to show all becoming honour to our superiors, both spiritual and civil. We honour all those whose rank and dignity challenge, or whose virtues and whose talents induce us to yield them our spontaneous tribute; and yet in all these instances, we neither transfer the honour which belongs to God to a creature; nor defraud him of any portion of that reverence and worship which belongs to him by divine right. There is some thing intermediate between divine perfection and human excellence; for instance, grace and the glory of the saints. These are supernatural and most transcendent gifts; and the church, to tell her gratitude towards God for such unmerited benefits, pays an honour and a reverence infinitely inferior to divine worship, but more elevated than human respect, to all those departed servants of Heaven, who have been distinguished by such favours, and hallowed with such extraordinary sanctity. In other words, instead of honouring the creature, she honours those rays of grace and holiness which emanate from the throne of the Creator, and are reflected in his saints—those mirrors of virtue and righteousness. Such a reverence is called Dulia.†

II.—A Religious respect may be rendered to Saints and Angels.

That we may manifest our inferior, though religious veneration towards the angels and the saints, is demonstrated by the most unequivocal authorities in scripture; and warranted by the example of the most faithful and the holiest servants of Heaven. Ist. It was God himself who first directed man to reverence the Angels, as he thus addressed the Israelites through Moses.—Behold, I will send my angel, who shall go before thee, and keep thee in thy journey, and bring thee unto the place I have prepared. Take notice of him and hear his voice and do not think him one to be contemned, for he will not forgive when thou hast sinned, and my name is in him.‡ 2d. We behold the patriarchs and the saints of old, bowing down before the angels and rendering them the most profound respect. Abraham on receiving the three angels into his tent, fell prostrate at their feet. § Lot, on seeing the two an-

* From the Greek Latria—the worship due to God only—from Latraeo, to serve, to worship. † Dulia, service, an inferior kind of respect or homage. ‡ Exod. C. xxiii. V. 20, 21. § Gen. C. xvii. V. 5

gels that came to Sodom, rose up, and went to meet them, and worshipped prostrate on the ground.* Josue displayed an equal reverence towards the angel-spirit whom he beheld, when as he was in the field of the city of Jericho, he lifted up his eyes, and saw a man standing over against him, holding a drawn sword, and he went to him and said:—art thou one of ours, or of our adversaries? and he answered:—no, but I am prince of the host of the Lord, and now I am come. Josue fell on his face to the ground, and worshipping said: what saith my Lord to his servant? Loose, said he, thy shoes from off thy feet; for the place whereon thou standest is holy.†

Protestants observe, to escape the pressure of these passages, that it was God himself, under the form of an angel, that appeared to these ancient saints on these several occasions. This is quite a gratuitous assumption, not warranted by any part of scripture, and directly contradicted by its internal evidence. God had never taught those venerable men to anticipate a visit from him in this manner; and the angels did not announce it; on the contrary, God suggested to them quite an opposite belief; for, first of all, he promises the Israelites that he will send his angel to precede them;‡ then immediately declares that he himself will also go before them;§ thus tracing out a marked distinction between his angels and himself. The homage, therefore, that they exhibited to the angels, must have been intended for the angels as created beings and messengers of God, and not immediately for God himself. Again, the angel who spake to Josue does not claim any attribute of the Godhead, but on the contrary, by declaring himself to be the prince of the host of the Lord, signifies that he is not the Lord himself, but the servant, the mere minister of heaven. Moreover, in the Hebrew text of the quotations from the books of Genesis and Josue, whenever the deity is intended to be spoken of, the uncommunicable term—Jehovah,—in English—Lord,—is employed, as the appropriate name of God, and expressing a title of the divinity; when, however, the angels, and, consequently, creatures are mentioned, then the appellation with which Abraham, Lot, and Josue severally salute these messengers from heaven, is Adonai, likewise translated—Lord; a term applied to men, and employed here to indicate that dignity, and delegated power with which creatures are invested.

The servant, who was sent by Abraham to bring home a wife for his son Isaac, thus prayed as he halted with his camels in the evening:—O Lord (Jehovah) the God of my master, or Lord (Adonai) Abraham, &c. The same servant when he found Rebecca, is described as having bowed himself down, and adored the Lord, saying.—Blessed be the Lord (Jehovah) God of my master, or Lord (Adonai) Abraham.¶

The Hebrew anabative signifying messenger, the word, by which those spirits who visited the patriarchs and holy men of old, are designated, clearly indicates that they were not apparatus of the deity under human form, since God is not a messenger. Thus the sacred text expressly notifies that those angels, that appeared to Abraham and Lot, to Josue, to Balaam, and to Daniel, were mere creatures, who were honoured by men with a religious veneration, on account of him who sent them; and who accepted of such

* Gen. C. xix. V. 3. † Josue, C. v. V. 13, 14, 15. ‡ Exod. C. xxiii. V. 21. § Exod. C. xxiii. V. 14, &c. ¶ Gen. C. xiv. V. 20, 27.

an inferior homage instead of refusing it, which they would have done, had it been unlawful. We may, likewise, be certain that these spirits were real and created beings, not visible manifestations of the Godhead under human form; since, on some occasions, two, or others, three angels appeared at the same time. God would never have chosen to reveal himself in a manner most directly calculated to convey the notion that there was not one God but many Gods, an idea which the decalogue most studiously endeavoured to banish from amongst the Jews.

III.—The Angels and Saints make intercession for men.

That the angels and saints have manifested their concern for the spiritual happiness and earthly prosperity of men, is evident from Scripture; independent of the proof to be deduced from the public and practical belief of the Church and the doctrine of her pastors.

We gather from the prophecy of Zacharias, how earnestly the angel of the Lord interceded for the Jews;—O Lord of hosts, how long wilt thou not have mercy on Jerusalem, and on the cities of Juda, with which thou hast been angry?*

The angel Raphael told Tobias:—When thou didst pray with tears, and didst bury thy dead...I offered thy prayers to the Lord.†

The angel‡ (probably Gabriel) who came to make a revelation unto Daniel, thus addressed that prophet:—But the prince of the kingdom of the Persians resisted me one and twenty days, and behold Michael one of the chief princes, came to help me, and I remained there by the King of the Persians.§

The Psalmist, speaking of the man who dwelleth in the aid of the most High, attests that God hath given his angels a charge over thee; to keep thee in all thy ways.¶

Jeremias announced to the Jews that the Lord had said;—If Moses and Samuel shall stand before me, my soul is not towards this people.‡

God, therefore, must have given the Israelites to understand such was his wrath against them, that though Moses and Samuel were actually to intercede in their favour, still, he would cast them from his sight. That Moses and Samuel could, therefore, pray for the Jews;—that those holy men did pray for them, is positive, unless indeed we be willing to suppose that the Eternal Truth and Wisdom held out idle and unmeaning threats.

Judas Machabees related a vision, in which he saw how Onias, who had been high priest, a good and virtuous man, holding up his hands, prayed for the people of the Jews, and after this, there appeared also another man admirable for age and glory, and environed with beauty and majesty. Then Onias said; this is a lover of his brethren, and of the people of Israel; this is he that prayeth much for the people, and for all this holy-city.—Jeremias the prophet of God.*

Not only the Old, but the New Testament can bear witness to this doctrine. It was that our blessed Redeemer closed one of those parables which he delivered to the multitude:—Make unto you friends of the mammon of iniquity, that when you shall fail, they may receive you into everlasting dwellings.† There is no one so ignorant as not to know that by the

* Zacharias, C. i. V. 12. † Tobias, C. xii. V. 12. ‡ Gabriel appeared twice before to Daniel. See C. viii. V. 16, C. ix. V. 21. § Dan. C. x. V. 13. ¶ Psalm xc. V. 11. † Jeremias, C. x. V. 1. * Machabees, C. xv. V. 12-14. † St. Luke, C. xv. V. 9.

'inammon of iniquity,' is signifi- cally * Alms- deeds are, therefore, strongly recommended by our divine Redeemer in this passage; and we ought to secure the future friendship of the poor and indigent, by our munificence towards them at the present moment; while we are instructed such will be the efficacy of our charities, that the poor, whom we are thus enabled to secure as friends, will have it in their power to serve us, after they have departed from this world, and become inhabitants of the everlasting dwellings of the heavenly kingdom where they will receive us, though we ourselves 'should fail' without their assistance. As only God is the distributor of grace, the orphan, the widow, and the miserable, whom we have benefited by our alms on earth, possess no other means of rendering us a return for our liberality, than at present by offering up their petitions in our behalf to Christ, and making intercession for us, afterwards in heaven, when they shall be among its blessed inhabitants.

St. John expressly tells us that the saints above, present our prayers before the mercy-seat, and thus become our intercessors. Whilst relating his vision of the heavenly Jerusalem, the beloved disciple describes how 'the four and twenty Ancients fell down before the Lamb, having every one of them harps and golden vessels full of odours, which are the prayers of the saints.'

Inferred from the communion of Saints in the Apostles' Creed.

That the saints in heaven should intercede for us, their mortal brethren in the faith, is agreeable to reason as well as to religion.

1. How we can really believe, while we recite that specific article of the creed which teaches a 'communion of saints,' without acquiescing in the truth of this assertion, would be difficult to explain. That this communion exists only between the faithful and the pious upon earth, without comprehending the saints above within its limits, is diametrically opposed to the doctrine of St. Paul, who tells his Hebrew converts:—'You are come to Mount Zion, and to the city of the living God, the heavenly Jerusalem, and to the company of many thousand angels, and to the Church of the first born, who are written in the heavens, and to God the Judge of all, and to the spirits of the just made perfect.'

* Mammona apud Hebræos divitiarum appellari dicuntur; convenit et Punit in nomen; nam in eorum Punice mammona dicitur;—S. Aug. de Serm. Dom. Lib. ii.
† Epoc. C. v. V. 8.
‡ Heb. C. xii. V. 22, 23.

(To be Continued.)

NEWS FROM EUROPE.

The Steamer arrived at an early hour on yesterday morning. The news is varied and important. Fraternization and union are the order of the day in Ireland. The two old Repeal Associations are dissolved, and a new one composed of Old and Young Irelanders has been formed. It seems that tens of thousands were prepared to rush into insurrection after Mitchell's conviction, and that nothing but the most earnest advice of the Council of the Irish Confederation would have prevented them. The agitation for nationality is now becoming really formidable to England, and will be much more so the moment that some settled form of Government is established in unfortunate France, where everything just now is falling to pieces. Mr. Mitchell sailed for Bermuda on the 4th inst.

Important if not decisive events have occurred in Italy. The Austrians have been defeated in a great battle, Peschiera has been taken, and the union of Lombardy and Piedmont has been voted. Sicily too wants to join this Northern Italian Kingdom. The Pope has offered his mediation to the Emperor of Germany and the other belligerents. His Holiness is said to have recovered all his popularity and to have been feted on St. Philip Neri's Day (26th May). Fresh disturbances are expected in Naples and the insurgents from Calabria and the whole South are marching on the Capital.

Lord Palmerston has diplomatically denied that the English Government interfered in favour of Austria in the Italian Peninsula. It is admitted that the English have become odious throughout Italy. They are equally detested in Spain and Portugal, though they have convulsed these countries with all the horrors of civil war for many years past, and dethroned two lawful Kings to forward their own grasping, commercial interests. They have met with a just retribution. They

are foiled in every attempt and hated into the bargain. Mob law is the order of the day in Berlin. The Emperor of Austria is still at Innsbruck, and refuses to return to Vienna.

Providence is reading an awful lesson in the year 1848 to Kings and Governments on the shameful neglect of their duties to the people, whom they have not ruled but crushed. England, the greatest robber, oppressor, and murderer of them all, has received some of her punishment. The fearful remainder will come as sure as God exists. May she avert the Divine scourges in time by doing justice to Ireland!

TO CORRESPONDENTS.

We have received two communications relative to a recent quarrel in this city, the details of which, on both sides of the question, have occupied several columns in the newspapers of last week. It was never our intention to mingle in the local politics of Nova Scotia, as the Cross was instituted to discuss not the things of earth but those of heaven. Whenever we have departed from this general rule, it has always been with great reluctance, and under strong provocation. We see no reason to make an exception in the present case. Moreover, as the subject is likely to come before a Court of Justice, we think that a due respect for the law as well as the interests of truth, should impose some restraint on the curiosity of the public as well as on the voracious appetites of 'the gentlemen of the Press.'

We have forwarded the letter of 'A Purgatorian' to a quarter where it will be likely to meet with more attention than we can bestow upon it.

'Brian Boru.' Soldiers are never charged anything. With regard to the old, crazy, and unsightly Ordnance building, we believe it is true that an application has been to the Government authorities for its removal, but we do not know why it is still permitted to disfigure the sanctuary of the dead, unless that the application has not been successful. The obliging Doctor, Mr. Keefe, will readily answer the other questions asked.

'A West Indian.' The sum is £200 per annum.

'Maccabeus' is wrong in the answer he gave to his Protestant friend. The text in dispute having been written under the Mosaic or ancient law proves as much against the existence of Limbo as it does against Purgatory, and therefore cannot apply to a middle state at all. The English Protestant translation of Genesis xxxviii. 35 is a shameful perversion of the obvious meaning of the holy Patriarch, viz.: 'I will go down into the grave unto my son.' The context shews that this could not have been his meaning, for he had just before said, v. 33, 'It is my son's coat; an evil wild beast hath eaten him, a beast hath devoured Joseph.' His father, therefore, did not believe that he was buried in a grave. When the Catholic version uses the word Hell in this place it does not signify the hell of the damned, for he could not suppose that his young and innocent son had been condemned to that dreadful torment. In the Septuagint the Greek word is *Hades*. In the Hebrew it is *Sheol*, and in the Vulgate *Infernus*. The English Catholic translation is thus more literal, and the meaning of the word Hell in this and similar passages is easily explained. The dragging down of 'the tortured text' into the Protestant 'grave' was done to elude the force of the passage in favour of Purgatory or a middle state.

'A Rebel.' Until the Rebel be transformed into a hero by success his character is an unfortunate one, although it frequently commands our sympathy and respect. But we feel neither one nor the other for *anonymi* Rebels. Our fiery correspondent, therefore, who indites his patriotism from behind a mask, cannot be gratified. Let him call an open air meeting on the Common, and proclaim to the Queen's legs his lofty and grandiloquent aspirations. His sanctity will then rise in our opinion in the inverse ratio of his judgment. We would recommend him beforehand to practice Sempronius's speech or war, 'Romans, Countrymen, and lovers'—'A horse, a horse!'—'My name is Norval,' and a few other oratorical and bellicose gems of school-boy eloquence.

HERRING COVE.

On to-morrow week, the 21. of July, the Feast of the B. Virgin, the Bishop will hold a Visitation at Herring Cove, and administer the Sacrament of Confirmation.

ECCLESIASTICAL CONFERENCES.

The first Conference ever held in the Western District took place at Meteghan on the 15th inst. It was attended by the Rev. Mr. Goudot of Argyle, Rev. Lawrence Byrne of St. Mary's, Rev. Thomas McDonnell, of St. Croix, Rev. John Nugent of Yarmouth, and the Rev. John Carmody of Meteghan. The latter place has been chosen by the Bishop as the most central spot in this extensive District for the convenience of the Clergy. We consider the establishment of those Conferences as a happy omen for Religion in that part of the Diocese, and we are certain they will prove eminently useful both to the laity and clergy. We understand the next Conference will take place at Meteghan on Wednesday 13th of July.

TRIDUUM FOR IRELAND.

We have gratifying accounts from various districts in the West, of the fervent manner in which the faithful have responded to the voice of the Sovereign Pontiff, inviting them, through the Bishop, to offer up their prayers for Ireland. The Churches were crowded, the Litanies were chanted, and alms were freely bestowed. Upwards of £17 were contributed at St. Mary's, Frenchtown, for the relief of their suffering fellow-Catholics in the Island of Saints—which may now be denominated the Island of Sorrows. This included the subscription of the Rev. Mr. Byrne, St. Croix and Courberie also gave their quota according to their means, following the charitable example of the Rev. Mr. McDonnell. Rev. Mr. Walsh of Windsor subscribed a pound to this benevolent fund. To shew how well our French brethren behaved on this occasion we quote the following extract from a private letter:

'The Triduum at St. Mary's gave the greatest satisfaction to all who witnessed it. The oldest inhabitants of the parish declared that they never before witnessed anything equal to the offices and ceremonies of those days, as well as of the Rogation Days in the previous week.—High Mass was sung each day with a full choir, and immediately after Mass there was a procession, the choir chanting the Litanies of the Saints and of the Blessed Virgin. The people remained all day in the Church for prayer and confession. Between two and three hundred approached the Holy Communion, and the Church was crowded each day just as on Sunday. I have been told that the Church of Meteghan was equally well attended.'

Alms amounting to £2 2s 6d. were collected at Liverpool by Rev. Mr. Power.

CHURCH BUILDING.—By the examination of data, tolerably accurate, we find that, during the three years preceding January 1st last, there have been erected, within the United States and territories, 191 new Catholic churches. This calculation does not include erections for religious communities and other ecclesiastical establishments, or a very large per centage of church buildings remodelled or renewed, and not noted among the annual returns of increase.—N. Y. Freeman's Journal.

DOCTRINAL LETTERS OF THE RIGHT REV. DR. HUGHES.—The N. Y. Observer says:—

'We would respectfully inquire if the bishop will continue his letters on the Catholic controversy, or has he come to the end of his series?'

The letters, of course, are but secondary to more important labors. Catholics, who are aware that the duties of the Bishop of New York are quite sufficient, according to the ordinary distribution of business, to occupy the zeal and energy of two persons at least, can understand why the letters have been interrupted.

We can inform the Observer that they will soon be resumed. *Idem.*

LONDON.

THE NEW CHURCH OF ST. THOMAS OF CANTERBURY, FULHAM, the first stone of which was laid by the late Vicar-Apostolic, June 16, 1837, solemnly opened on Tuesday, the 30th of May, by the Right Reverend Dr. Wiseman, P.V.A.L.D. The Church is capable of containing about 600 persons, and is from a design of Mr. Pugin. It has a very spacious sanctuary and is without a screen—there being a light open communion rail in the pointed style,—and on Tuesday the advantage of this arrangement was obvious in the magnificent view afforded of the imposing ceremony of a Pontifical High Mass. There are

two side Altars, the one of our Blessed Lady, and the other of St. John the Evangelist; these and the High Altar have each a richly-carved frontal and reredos illustrative of the Saints to whom they are dedicated. The High Altar has a figure of St. Thomas in a sitting posture attended by angels offering incense and crowns. The Altar of the Lady chapel has the coronation of our blessed Lady in very beautiful carving, and that of St. John is surmounted by figures of the Saint suffering torture in one compartment, and writing his Gospel in the other. The Church had been blessed the previous day by the Rev. Dr. Fergusson, who has been appointed to this mission. A throne with a dossel and canopy had been prepared in the sanctuary, and the reredos ornamented with a selection of choice flowers, furnished, with his usual kindness, by Joseph Knight, Esq. The procession formed and entered the Church by the west door, the choir singing the 'Ecco Sacerdos Magnus,' composed by Meluzzi. The Reverend Mr. Butt, of the Benedictine Convent, Hammersmith, carried the Cross, attended by the Acolytes; then the Clergy two and two, in cassock and surplice. Among them observed the Very Rev. Monsignor Rye, Dr. Whitty, the Reverend Mr. Jones, Mr. Beero, Mr. Boyle, Mr. Coffin, of the English Oratory, Mr. Bugden, Mr. Hood, Mr. Burgo. Mr. Wheel was Master of the Ceremonies. The Bishop whose train was borne by Master Charles Rowden, was attended by the Rev. Messrs. Talbot and Seale, assistant Deacons; the Very Rev. Mgr. Charles Eyre, Deacon; and the Rev. F. Neve, Sub-Deacon. The Father Superior of the English Oratory was the Assistant Priest. The Mass was the 'De Sancto Gregorio Magno,' lately published and was sung very effectively under the direction of Mr. Lutz, several of the Clergy giving their assistance in the choir. After the Gospel, Mr. Newman ascended the pulpit, and preached from the text, '*Beati facite.*' &c. He spoke of the Church as the liberator of the earth, but not at any time possessing it all; of England's services to her conscientiously, as in the case of the early missionaries who converted the north of Europe, and unconsciously in the services which she rendered to Pius VII. at his restoration; and now through Ireland, whose children carry the Faith through the whole earth. He spoke also of the general law of God's dealings with nations; how one lost and another gained; how the Church, driven away from one country, took possession of another; so that the counsel of our Lord, to see when persecution arose, became in effect a law of the Church's action. The Reformation in Europe was followed by the conversion of the New World; and to counteract the heresies of that time, a great Saint arose—Ignatius 'Blessed,' said he, 'be his name, and blessed be his children.' The sermon ended the Deacon sang the 'Confiteor,' and the usual Indulgence was proclaimed by the preacher. By a very striking and unforeseen coincidence, the Rev. F. Neve, formerly Mr. Newman's pupil at Oxford, but now a Priest, was serving at the altar. Mr. Coffin, formerly Vicar of St. Mary Magdalen, Oxford, now a Priest of the congregation of St. Philip Neri, was also present in the sanctuary. After mass the procession retired from the church by the west door. In the afternoon the procession entered the Church as in the morning, and when the Bishop had ascended his throne Vespers were solemnly chanted. The Very Rev. Mr. Charles Eyre, of St. Marie's, Newcastle-on-Tyne, who had been Deacon at the High Mass, preached. He contrasted the dedication of the temple of Solomon with that of a Christian church, and from the event of the day, among others of like nature, argued hopefully of the reconversion of this country, which had also been spoken of encouragingly by the Father Superior of the Oratory in the morning. He next spoke of the ruined churches and monasteries of this land, which bore witness to a religion no longer powerful as it once was, but abandoned three hundred years ago. A memorial at one of the former glory of this country and its present humiliation is to be found in Rome; there the Pontiff, in whose reign the schism was consummated, ordered that on this monument the name should be at his feet; for he had lost England, the brightest of its jewels. He concluded by calling on all to pray earnestly for the conversion of this country. Benediction of the Most Holy Sacrament followed, after which the Bishop and Clergy retired in the order they had entered. Among the many who were present in the Church we saw the Right Rev. Dr. Davis, the newly consecrated Bishop of Maidland.

THE JESUITS OF NAPLES.

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

"Meanwhile, permit a private individual, a foreigner, and a Priest of another Communion, to relate all that he has seen and been able to discover with regard to the Jesuits of Naples.

"But first let me premise, that when I left England, three years ago, I was as prejudiced as the rest of my countrymen against the Jesuits there were many things in the Roman system which I admired, but the Jesuits I thoroughly detested. I thought every Jesuit the very incarnation of a lie. I regarded them as exhibiting that character, which an Englishman most especially abhors, and which is expressed in the popular appellation of the word 'Jesuitical.' But in travelling slowly across Europe I observed four things, First, that their churches were better ordered than any others, and more frequented. Secondly, that they appeared to be the favourite confessors and preachers of the poor. Thirdly, that good men spoke well of them. Fourthly, that bad men spoke ill of them. These four facts, which I had observed as generally as a mere traveller can observe such things shook my prejudices; and by the time I arrived at Naples I was prepared to entertain the question, whether the extreme hatred to Jesuits might not have arisen in Englishmen from a dread of Popery inasmuch as they were the most zealous propagators of the Roman Catholic Faith, as it certainly did appear to me to have arisen in Catholic countries from a dislike or an indifference to all religion. I well remember a gentleman of rank and fortune at Berne, a Protestant, and a most excellent and highly-esteemed man, saying to me at that time: 'The cry against the Jesuits in Switzerland is a cry against the Christian religion and all order. The enemies of Christianity and of order know that so long as the Jesuit schools exist in the Catholic Cantons, they cannot revolutionize Switzerland; it is a time when every man must choose his side for or against Christianity or social order; and I, although a Protestant, have taken part with the Jesuits, being well assured that it is the side of religion and true freedom.' There were the words of a well informed Swiss gentleman three years ago, and have they not been verified? Has not religion been insulted both in the persons of the Protestant ministers of Vaud and of the Priests and Churches of Friburg, and Lucerne, and the Valais? Is not the whole social order of Switzerland decomposed, and all real liberty banished under the iron rule of a tyrant majority?

"Well, Sir, I arrived in Naples very much interested in the question of the Jesuits, and fully prepared to hear, read, and observe all I could, both for and against them. It so happened that the very first Ecclesiastic to whom I was introduced was a Jesuit. He spoke English perfectly, and undertook to teach me Italian, unluckily for my Italian, for we totally forgot that, in our theological discussions; but it gave me an opportunity of seeing a great deal of their system and habits of life. I was at the College three or four times a week at all hours, both with and without an appointment. I used to walk in as freely as I should into any College of Oxford or Cambridge, go straight to my friend's room, and if he did not answer to my knock, I used to walk in, and sit down, or walk about the corridors, till he came, or till I was tired of waiting. I mention this to disprove the common accusation of secrecy; nothing, indeed, could be more open or easy of access than the interior of that College. Now, what did I observe in these frequent visits at all hours from morning to evening? Invariably the same thing; order and industry in all; a quiet and tranquillity which would be remarkable anywhere, but at Naples most especially refreshing. As you passed along the corridors, through many a half-open door you saw a Padre hard at work in his little room, or met others passing quickly along to their different vocations. And what are those vocations? Ask the poor; inquire of the deaf and dumb; look into the confessionals of their church; and the pains of that and many others; go and examine their schools. Alas! this cannot now be done, but I will speak of what is past. I can never forget the first day I went over the schools; it was the hour of recreation; and the younger boys were at full play. The moment our party appeared their faces brightened, and they came running up to the Superior and the

other Jesuits who were with us in the most affectionate and confiding manner, kissing their hands, clinging to their cloaks, and each trying to get the kind look turned to himself, the same affectionate and respectful confidence was shown by the elder boys, when we went to the terrace, where they were walking. It would have been impossible for any father to have been more lovingly greeted than were those spiritual fathers by all the boys, both young and old, entrusted to their care. In one room were two young Abyssinians, who had been redeemed from slavery; they were then just come, and as wild and frightened as mountain hares. The other day I saw them again, and they showed the same confidence and love as the Italian boys. These of whom I have spoken were the pensionaries, and, as you know, the sons for the most part, of the nobility.

"But besides these the Jesuits had public schools, where fifteen hundred boys of the middle class were taught every day gratis, and even sometimes the poorer scholars were fed."

"Now, as to the sort of education they gave, I last year took one of our very best English scholars, who was for a short time at Naples, over these schools. He examined some of the boys both in Greek and Latin; in Greek especially, and he afterwards told me that they would have done credit to any of our English public schools. Again, what was their system of discipline with these day boys? Corporal punishment, never; and I have been present when the words, 'Ma figlio mio,' spoken in a tone of gentle expostulation, have been sufficient to cover a boy with sorrow and confusion for a fault. Such, indeed, will be found to be their system all over the world—a system of industry and discipline maintained and enforced by love. I appeal to all those who have been educated by them in this or in any other country in Europe whether this is not so. They are accused of following this system in order to alienate the affections of boys from their parents. Parents who have had children under their care for many years declare they have been returned to them most affectionate and respectful. I appeal, too, to parents to say if this is not so. Driven from these two points, their enemies accuse them of having an eye to future advantage in thus winning the affection of the young nobility; but they are as kind to the poor day boy as to the rich pensionary; they equally win the affections of the young Abyssinian as of the heir of an ancient title.

"Again, with regard to the young men who have been educated by them, what position in society are they found to take generally after their education is completed? This is a question which of course I cannot answer from personal observation. I have been told, however, that they are the best Greek and Latin scholars you have, but that the philosophy they have learned is antiquated and unsuited for the present day. This is precisely the popular accusation brought against our own University of Oxford; and yet the men of that University afterwards take the lead in all public affairs. I could give you a list of our greatest men who at the age of twenty-one were nothing more than good scholars (limiting that term to classical literature), and having learned no other human philosophy than that of Aristotle and Plato. If, therefore, this system of education be a fault of the Jesuits, it is a one which they share in common with one of the most celebrated Universities in the world. But I must not enter into this wide question.

"For the last two years my friend has not been in the College, but in that part of the establishment properly called 'Il Gesù,' and which is the Ecclesiastical department. I have also seen how matters are conducted there also, and I must bear testimony to the same order and industry, the same simplicity of life, the same openness and facility of access at all hours which I have described as characterising the Colleges. In deed, last winter I was in the constant habit of going with one or two other English friends to spend an hour or two of the evening in theological and other discussions with Padre Costa. We never made an appointment, but took our chances of finding him; and we can all of us assert most strongly that we not only never saw anything to excite suspicion, but that everything we did see or hear was of such a nature as to preclude the possibility of harbouring any. I do not wish to give any offence when I say that these evenings were by very far the most intellectual, as well as religiously or theologically, interesting of any that I have ever spent in Naples. Indeed, I must say that it was their very great intellectual superiority which made me seek the society of the Jesuits at Naples. I always left with them in

one sense the full force of Dr. Johnson's definition of a Jesuit, 'Any one cleverer than yourself.'

"I have often taken parties of English friends over the whole establishment, who have been astonished and delighted with all they saw and heard; and have said afterwards, that the Jesuits were the only people, who seemed to be doing anything towards the education of youth upon anything like a system in Naples. I have also taken English Protestants to their church, who could hardly believe they heard aright, as the soundest and most glorious Gospel truths were announced with all the eloquence and fervour, for which those good Fathers are so remarkable; and who have also been quite startled by the first response of the five thousand in prayer. I have heard religious services in all countries of Europe, but I have never heard any of such power to move and raise the soul, as the Litany in the Jesuits' Church of Naples; the fulness and the earnestness of the one voice of that congregation, the voice of thousands, yet one it would seem in heart, and one almost in sound; it is impossible to forget it. Oh! that all the accusers of those Holy Fathers had but learnt to kneel in the church and swell that heavenward ascending incense of humble prayer 'Agnus Dei, qui tollis peccata mundi, miserere nobis, Domine.' God grant them all to learn it even yet.

"The Jesuits are accused of bigotry. I declare that I have found without any comparison far, very far less bigotry and prejudice among Roman Catholics generally, and Jesuits in particular, than among the Protestants. In comparing Jesuits with other religious orders of the Roman Church, it should also borne in mind, that they were the only order who, from the first, opposed the institution of the Inquisition; while the Dominicans were its great supporters.

"I now come to another point; the Jesuits are accused of besieging the deathbed of their rich clients with requests for a legacy to the order. Rich persons, who have confessed to them, and received the last sacraments from them, but who have afterwards recovered, have declared, that money has not been once named by them. I appeal to any, who have been thus circumstanced, to say if this was not so. But if the Jesuits have received legacies, who will undertake to prove that they were not the free offerings of a grateful heart! Do other religious institutions never receive legacies?"

THE EAST INDIES.

NEW CATHOLIC CATHEDRAL AT AGRA.—Last New Year's Day was solemnized at Agra with a grand Catholic display. The new cathedral was consecrated by our venerated Bishop Burgin, and opened to the public. The ceremony began at nine o'clock in the morning. His Lordship, attired in the most costly vestments, accompanied by his Coadjutor, Right Rev. Dr. Carl, and assisted by the Reverend Fathers Boaventura, Marmet, Dodot, Angelo, and by a number of Acolythes, preceded by the cross, went round the outer walls, sprinkling them with the holy water having performed the same in the interior of the church, he sat down on the Episcopal chair, and delivered a very impressive sermon, taking the text from the book of Deuteronomy, chapter 4th. "Neither is any other nation so great, that hath God so nigh them, as our God is present to all our positions." He expatiated on the ancient epochs and events of the Mission of Hindostan, and he mentioned, that about three centuries ago the messengers of the Catholic Faith came to the city of Akhbar, and that amidst dangers and persecutions they planted the sign of Redemption on the very same spot from which he was speaking. He then passed in review the various fortunes of the Catholic Church in Hindostan since that era, and concluded by pointing out, for the edification of the Faithful assembled, the symbolic meaning of a Catholic temple. He made an honourable mention of the Rev. Father Boaventura, who has been the architect of the new building, and of John Reullo, Esq. who, with surprising zeal, had directed the works. The sermon being finished, a long procession composed of the Clergy, Nuns, pupils of the three Agra Orphanages and the Faithful, sided by the gallant Irish soldiers of Her Majesty's 23rd Regiment of Foot, went to the old church to bring the Holy Sacrament to the new one. The procession being over, Pontifical Mass began, and after the Gospel His Lordship ordered the 101 orphan children of the Agra establishments to advance in front of the great altar, and he addressed the congregation in their behalf. At such a moving spectacle many hearts were

tears of compassion on those poor child on whose parents have given their blood and life to support the glory of the British arms during the late struggle in the Punjab. A collection was made for the support of the Agra Orphanages, which amounted to about a thousand rupees. In the evening Vespers were pontifically sung by Bishop Carl, and after the Te Deum the Benediction of the Blessed Sacrament closed the ceremony of the day. The choir was conducted by the Ladies of the Convent of Jesus and Mary, and the effect produced under the large vaulted roof by their sweet voices and notes was quite surprising. The church was crowded by almost all the Christians of different denominations residing at Agra, who conducted themselves in the most honourable manner. The form of the building is cruciform; in the interior the ornamental part is after the Corinthian style; it contains seven altars, and its outward dimensions, except the porches, are the following:—100 feet in length, 70 feet in breadth, and 55 feet in height. The church is situated in a very conspicuous compound, surrounded by a wall, which is surmounted by a terrace.—Bengal Catholic Herald.

THE RUINED ABBEY.

'Tis sad to mark this ruined pile, its lofty walls o'erthrown,
Its graceful spire a shapeless mass, with matted weeds o'ergrown,
Its stately columns all defaced, and here a sculptured cross,
'Mid tangled ivy half concealed, and covered o'er with moss.
For here, though all is silent now, there rose in golden days,
At early dawn, from grateful hearts, the matin song of praise,
And soft and sweet, at day's decline, 'neath twilight's mantle dim,
Stole forth upon the evening breeze, the solemn vesper hymn.
Here noble deeds were planned and done, of charity and love,
Untold, perchance, by mortal tongue, but registered above,
Here, too, was learning's calm abode—her consecrated ground,
Where hard and sage, their woes forgot, a home of refuge found.
The wearied heart here learned at last in blessed content to live,
And found, at length, that perfect peace the world can never give,
Forsook the toys and gauds of earth—bade wealth and fame farewell,
And sought, with penitential tears, the cloister's lonely cell.
Wherever man has bow'd to God, in humble faith and pray'r,
A sacred presence seems to me for ever resting there;
And though the shrine a ruined heap, or desert waste may be,
The memory of the past abides—'tis holy ground to me.
Though all is changed, yet still I love those glorious days of old,
When men, in simple faith secure, prized goodness more than gold;
We wear, 'tis true, no feudal chains, we scorn oppression's powers,
And yet, methinks, the olden time seems happier far than ours.

"YOUNG ENGLAND."

—New York Freeman's Journal.

THE "DUBLIN EVENING MAIL."—HIGH CHURCH AND REPEAL.—This High Church journal has, in the conclusion of a lechrymose article on the subject of the appointment of an Englishman to the vacant (Protestant) See of Cork, the following passage:—"One of the two Archbishops, an Englishman, the Bishop of Down is an Englishman, the Dean of Kildare, is a Scotchman, the Dean of Limerick is an Englishman, the Dean of Lismore is an Englishman, the Archbishop of Down is an Englishman, the Archbishop of Cashel is an Englishman. We might extend the list if we pleased. Is such an intolerable tyranny to be endured? Is this an honest carrying out of an union between the two Churches? A repetition of such atrocious and excessive anti-Irish tyranny will certainly swell the ranks of the Repeal party, and will be a source of great injury to the cause of the British Empire."

DIOCESE OF BUFFALO.

Bishop Timon commenced a retreat for the congregation of St. Patrick's Church, in this city, on the fourth Sunday in Lent, and closed it on the evening of "Passion Sunday."

The retreat was well attended, and produced an incalculable good, as will appear from the fact of over 1000 receiving the holy communion during the brief period it lasted. The Bishop preached three times each day on subjects suited to the exercises, and on doctrinal subjects at half past 7 in the evening. The church, at the evening service, was densely crowded and the audience exceedingly delighted with the Bishop's preaching. The earnestness of manner and logical precision with which he presents the truths of religion, instructs and edifies the Catholic, and cannot fail to bring conviction, in season to the minds of others.

At the close of the retreat, on "Passion Sunday," he administered the Sacrament of confirmation to 334, and gave holy communion to over 700 persons.

On the 2d of May he visited the congregation of Danville, where he remained two days doing good, and administered confirmation to 40 persons. This new mission, through the efforts of the zealous priests of the Holy Redeemer at Rochester, is now provided with a church. It is composed of Gorman and Irish Catholics.

On the 5th, he visited the congregation of Scottsville, where he administered confirmation to 38, and gave holy communion to 150 persons. This mission promises well, and with the attention of a resident priest promised to it by the Bishop, will soon be in a prosperous condition.

On the 6th, the Bishop visited Canandaigua, and preached the same evening to a crowded audience. On the following day (Sunday), their new church was dedicated under the patronage of the Blessed Virgin. The Bishop celebrated pontifically, assisted by the Rev. Messrs. O'Reilly, and the choir of St. Patrick's, of Rochester, which blundered for the occasion, sang, with great effect, the splendid Mass of Massenght.

This being the first episcopal visit made to Canandaigua, and the first Pontifical Mass witnessed by its citizens, and the first time that religion put on here some-what of its imposing majesty, made the whole appear to me the most delightful spectacle I ever witnessed. When I remembered that, but eight years since, the most sanguine scarcely dared hope for the formation of a congregation here, and now saw before me a venerable Pontiff, surrounded by his priests, officiating in a beautiful temple just dedicated to the worship of God, and around a body of devoted worshippers, I could not but exclaim, with feelings of the deepest gratitude, that God is merciful and just.

The Bishop preached, on doctrinal subjects three times on Sunday, to crowded audiences who expressed great satisfaction at his happy manner, after which he presented the great truths of God.

On Monday, the Bishop was engaged in instructing the people, or in the confessional, until half-past 7 in the evening, when he preached to an audience as large as the building could contain. I verily believe that had he remained there since, the attendance, each evening would be equally large.

On Tuesday morning, the Bishop administered confirmation to 20 persons, and holy communion to 110. St. Mary's, at Canandaigua, is 60 by 30, in the simple Gothic style, and finished with great neatness and taste. The altar is very imposing, also in the Gothic style, and, with the vestries on each side of it, produces a charming effect. The location fronting on Main street, the most magnificent thoroughfare I have seen, is the most central of any church in the village. The Rev. William O'Reilly, with a few Catholics, then worshipping in a small room, in a private dwelling, commenced this church in 1845, and, without foreign aid, perseveringly brought it to a prosperous termination. Both pastor and people, whilst grateful to God for an issue so cheering, may well congratulate each other for the confidence with which they undertook, and the zeal that sustained them, to the completion of this good work. Similar zeal, disinterestedness and perseverance, would plant the Cross in almost every village in our land.

The Bishop visited the congregation of Greece on the 10th, gave the people a short retreat, and was occupied in teaching, or the confessional, during his stay.

On the 11th he administered confirmation to 2 persons, and gave holy communion to 250.

This congregation is under the pastoral care of Rev. William O'Reilly, and is in a most prosperous condition. Their piety, the regularity with which they receive the sacraments, and the zeal with which they embark in any good work, gave the Bishop great consolation.

On Friday the 12th, the clergy being much occupied, the Bishop visited a sick person, at the distance of 60 miles in the country, and returned on Saturday night.

On Sunday, the 14th, he officiated Pontifically at St. Joseph's, the church of the pious Redemptorists, and administered confirmation there to 170 persons. At Veepers he preached to St. Mary's congregation, and administered there confirmation to 108 persons. At half past 7 the same evening, he preached to a crowded and delighted audience at St. Patrick's Church, his subject was Purgatory, and I have been informed that some unbelievers in a middle state expressed, after service, their astonishment at its being rejected by their, or any sect. — *Catholic Herald.*

THE RECOVERED RELIC OF THE HEAD OF ST. ANDREW—THE JEWS.

The relic remained in the Pope's Chapel until the morning of the 5th April, when the chaplain of St. Peter's received it from the hands of the Holy Father, and bore it in procession to the church of St. Andrew of the Valley, where it was exposed in great state until about 3 o'clock in the afternoon, when it was transported to its proper resting place in the Vatican basilica, with a splendor of parade which I have never seen equalled. All the edifices in the streets traversed were decorated with uncommon richness and elegance, and so densely crowded, notwithstanding their length and capacity, that it seemed as though all Rome had emptied itself into them. The procession was composed of all the religious bodies with their banners of silver and gold cloth—the Chapters with their showy canopies, bells and crosses—and the Colleges, Corporations, &c., with their insignia, who take part in the grand procession of Corpus Christi; and there were besides, all the clubs and principal societies, distinguished by their beautiful ensigns, the university of studies, and a great number of ladies dressed in black. The head of the glorious apostle was enclosed in a casement of silver, which reposed on a cushion of crimson velvet placed in a magnificent crystal urn which was carried on the shoulders of four Canons in red dalmatics, while others supported the golden *valdachino* or canopy. On either side walked the Senator and Conservators in their rich vestments, attended by their train-bearers, also the Pontifical mace bearers, the Noble Guard, and that of the Swiss, who extended themselves so as to protect the Holy Father, the immortal Pius IX., who walked, bareheaded immediately behind the relic, and was followed by the Cardinals in white mitres, the Patriarchs, Archbishops, Bishops, Prelates, &c., the State Major of the Civic Guard, with a great number of officers of every rank and variety of uniform, and finally by the battalion of the *Speranza*, or Military Scholars. The Civic Guards were posted in two lines along the entire route of the procession, and as it passed formed into platoons and became part of it; and their appearance as they entered the grand are before the great church, their banners and crimson plumes waving in the wind, and the sun glancing brightly on their burnished arms, was exceeding fine. A handsomer body of soldiers does not exist. The day passed without the slightest disorder—every body appeared satisfied—and in the evening the dome of St. Peter's was again illuminated, and every part of the city more generally so than I have ever before seen it, which is saying much, considering the many brilliant demonstrations of the last two years. Is not this a sufficient answer to those who endeavor most industriously to propagate the alimony that the faith is failing in Rome. Is it to be believed that a city of infidels would exhibit such extraordinary signs of joy, such universal exultation for the finding of a relic? The truth is that religion is now more respected than ever, for men see and are made to feel that the church, instead of oppressing them, is the only source from which they can hope for true liberty. All honor and glory to the Great Pontiff who has taught all the world that true religion and true liberty, so far from being incompatible, were mutually designed to aid and assist each other.

The churches this Lent are exceedingly well attended, and many excellent preachers are listened to with great attention; but far the most eloquent of them is Ambrose Ambrosoli, a Rev. Canon of Milan. He preaches in Santa Maria

Trastevere, but notwithstanding the great distance from the centre of the city, he attracts crowds of the most respectable citizens from all quarters, so that the ancient and capacious fabric is too small for the numbers who flock to it. The sacred orator introduces frequent allusions to the extraordinary occurrences of the day, and in such patriotic and glowing terms, and a manner so energetic, that the sacredness of the temple is sometimes scarcely able to retain his auditors from hurrying shouts of applause. He pleads the cause of liberty with a fervor of a sensitive soul that has witnessed and felt the crushing oppression of heartless tyranny and his words find a natural echo in every generous human breast. He pleads for the poor Jews, against whom the prejudices in Europe are so violent and inveterate, and when doing so, I have seen bearded soidiers and gray-headed veterans shedding tears like women and children. Public opinion is taking a very favorable direction at present on the subject, and I believe that the day of the entire emancipation of the oppressed Israelite is about to dawn. — *Correspondent of the N. Y. Freeman's Journal.*

A NUN'S DEATH AT BRUGES.

The last time that I saw Sister Mary Austin was on my pilgrimage to the Tyrol, when the emaciated face of my friend came to see me at the old "grating" of the receiving-room. She was all placidness, smiles, and sweet resignation, and feared not death, though she seemed to fear the justice of God, and yet she loved him too much to feel what is called fear. You will pray for me—a miserable sinner, she said, and ask those saintly women in the Tyrol to pray for a wicked, worthless sinner. It is useless with persons all their lives devoted to God, to tell them to prepare for death—they are every day prepared for it; as for repentance—sweet, angelic beings—their repentance is seraphic love. In the still quiet mornings, at four o'clock, long before the busy world is moving, they are singing, like the early birds, the Divine praises, the whole day long is well filled with useful occupations, and with a short time for recreation, they live ever in the Divine presence. For Him they live—Him they love—to Him they desire to go—their God. Like the fluttering bird confined in a cage, so is the Nun's soul; it rejoices when the door is opened, that on the wings of love they may fly away and seek its native skies in the cloudless light of the vision of God. Sister Mary Austin died with her weeping sisters around her bed, she died as she had lived, the devoted, and faithful one; and shall we say, is it necessary to say? yet let us say it—May the soul of Sister Mary Austin, of Bruges, rest in everlasting peace. No one knows himself, but I do think that in hearting attitude is not my predominant vice. But it would so could I forget Sister Mary Austin. She was always kind to me and glad to see me, and nothing in the house was so good for Father Thomas; and though sprightly and pointed at times in her good-natured notice of my failings, I never left Bruges without receiving much edification from her unsophisticated piety, and more than once good counsel from her wise, prudent observations. Those who remember her will agree with me that she deserved that which she possessed—the love, confidence, and esteem of every one who knew her; and can we doubt that she was beloved by her Divine Spouse, to whom in early life she was betrothed, to be with whom she left the world and sought the silent cloisters of the Convent of Nazareth, and there she lived and loved and died. Her spirit will still hover about that holy house and pray benediction on the weeping Sisterhood from amongst whom her Lord and Love had taken her. Although so full of spirits and animation, and so well filled with what the world would call "the world," she never came to the "grating" of the reception-room without reluctance, and always left it with pleasure to regain that silence and conventual quiet so much her own and so congenial to her. The repose she loved, and greater she now enjoys—for the everlasting Sabbath doth encompass her blessed soul. Sister Mary Austin, peace and light and unchanging joy be thine, and pray for us who remain still in the earthly pilgrimage.

FATHER THOMAS.

PATRON SAINTS.—A correspondent of the Banner of the Cross, in announcing the contemplated erection of a new church in Philadelphia, makes use of the following language:

"St. Mark's day has been chosen for laying the corner-stone, and this with great propriety, inasmuch as that holy apostle has been selected as the Patron Saint."

DECREES OF THE MILANESE GOVERNMENT ON ECCLESIASTICAL AFFAIRS.—The Provisional Government of Milan is loosening the shackles by which Austrian despotism sought to enchain the Church. One of its recent decrees is as follows:

"Art. 1. Conformably to Art. 7 of the Concordat of September 7, 1803, between Pius VII. and the Italian Republic, the prescription of the dispatch of the Imperial Commissary of Austria, dated July 7, 1814, by which hindrances are placed in the way of the free communication of Bishops with the Holy See, in matters spiritual and ecclesiastical, is declared to be null and void.

"Art. 2. The obligation of the oath which the laws of the old Government made civic and all honoficiarios indifferently to take, at the moment of taking possession of their charge, is abolished; but in lieu thereof, and when any ecclesiastical charge shall be conferred upon them, they must make an act of immediate and free adhesion to the actual political order of things.—Milan, May 9, 1848.—(Signed), CASATI, President, PENARONCO, GUERRIERI, &c.—*Univers.*

New Church.—A very handsome church belonging heretofore to the Episcopalians, in Hamilton, Butler county, was purchased at Sheriff's sale, last Monday, for two thousand nine hundred and fifty dollars, being two thirds of the appraised value. The American and Irish Catholics will take possession, after it has been properly fitted up and blessed, of this edifice, and the German congregation will continue to worship at St. Stephen's.

Birth.

- JUNE 9—Mrs. Purcell, of a daughter.
- " 19—Mrs. Kelly, of a daughter.
- " 13—Mrs. Mallon, of a son.
- " 14—Mrs. Laganan, of a son.
- " 15—Mrs. Freeman, of a son.
- " 15—Mrs. Mahony, of a daughter.
- " 16—Mrs. Kelly, of a daughter.
- " 16—Mrs. Cook, of a daughter.
- " 16—Mrs. Kiermen, of a daughter.
- " 17—Mrs. Corney, of a daughter.
- " 19—Mrs. Broders, of a daughter.
- " 21—Mrs. Kearney, of a daughter.
- " 23—Mrs. Donnelly, of a daughter.
- " 23—Mrs. Hayden, of a daughter.
- " 23—Mrs. Collins, of a daughter.

Married.

- JUNE 11—Mr. John Paine, to Miss Elizabeth McEvoy
- " 00—Mr. Richard McEvoy, to Miss Mary Mahar.
- " 00—Mr. Michael Cody, to Miss Joanne Linchan.
- " 00—Mr. Charles Laughlan, to Miss Ann Kelly.

Died.

- JUNE 18—Mary Ann, wife of Jas. Johnston, aged 22 years.
- " 18—Mary, wife of Cornelius Leonard, aged 51 years.
- " 20—Catharine, wife of Arthur Brady, native of the County Waterford, Ireland, aged 40 years.
- " 22—Patrick Hogan, native of Wexford, Ireland, aged 40 years.
- " 22—Martin Driscoll, native of Tipperary, Ireland, aged 37 years.
- " 22—John Regan, Private of the 38th Regt., native of Sligo, Ireland, aged 39 years.

Dissolution of Copartnership.

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

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

May 10, 1848

NOTICE.

Is hereby given, that all Accounts due the late firm at this date as well as those due to the Subscriber individually, as Publisher of the Register and Cross for the years 1845 and 1846, must be arranged with Mr. R. Nugent, who assumes the whole business, and is fully authorized to collect and receive the same.

A. J. RITCHIE.

TAKE NOTICE.

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

RICH'D. NUGENT.