

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 to a house? It is placed on the foundation of a rock, which is Peter. Will you represent it under the figure of a family? You behold our Redeemer paying the tribute as its master, 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.

FEBRUARY 20—Sunday—Septuagesima Sunday Semid
21—Monday—Office of the day Simp
22—Tuesday—Prayer of our La J. C.
23—Wednesday—St Peter Damian B. C. and Doct Doub com &c.
24—Thursday—(Vig) St. Peter's chair at Antioch, &c.
25—Friday—S Mathias Apost Doub
26—Saturday—St Felix III P. and Conf Doub Sup.

THE CHURCH DIAL.

BY REV. FREDERICK FABER.

Beneath me was the misty sea,
O'er which a heaving summit hung,
And half way up, a blasted tree
With creaking branches awning,
The yellow crow a foot blossomed there,
And juicy aspens to the bare
And lean rock cling

And sweetly to the very edge
The soft and thymy greenward crept,
And hanging slightly o'er the ledge,
Perpetually wept
With drippings from a hidden spring,
Heard only when the murmuring
Of ocean slept.

There, almost stooping o'er the wave,
A rustic chapel stood: below,
The sea had hollowed out a cave
With labour long and slow;
And it was plain, that any look
That chafed from off its brow of rock
Might overthrow.

And many a simple heart would grieve
At this rude sacrilege of time,
Who loved for prayer, at noon or eve,
The chalky downs to climb,
While to their litanies the wave,
With its eternal thunder, gave
Response sublime.

So plaintively the soft sea wailed,
So blue and breezy were the skies,
So tranquilly the white ships sailed
In pomp before my eyes,
The very sweetness of it all
Did there my willing spirit call
To morosize.

That dial on the chapel side
With ivy tendrils were entwined,
As though the flight of time to bide
Were office true and kind:
While, on the breath of ocean horns
The restless shouts in playful scores
Waved unconfined

This incident, the quiet hour,
The sanctity of that lone place,
Conspired to give this sight a power
Of true pathetic grace:
And as I gazed on it, methought
That somewhere of a sign was wrought
For me to trace

For I interpreted the gesture
To illustrate how holy faith
Was the pure soul's unflinching rest,
The Saint's immortal wreath:
And, with significance sublime,
It taught how faith abolished time
By killing death

Mute preacher! pensive evergreen:
O may I learn this day, from thee,
The obscure sage of this lone scene
Hard by the mighty sea,
How faith may through another's merit
For all the sons of time inherit
Eternity!

[From the New York Freeman's Journal.]

LETTERS

By the Right Rev. JOHN HUONES, D. D., Bishop of New York, on the importance of being in Communion with Christ's One, Holy, Catholic and Apostolical Church.

LETTER III.

DEAR READER—
21. In the preceding letters your attention has been called to the Church of Christ, to the outward form which she received from her Divine Founder; and to those marks or features in the

organization, which will enable you to distinguish her from all other religious societies. Enough has been said on that subject. From the day of her foundation to the present hour she has never been without opponents who have denied her doctrines, and wielded all the powers of the human mind for the accomplishment of her overthrow.— These opponents have been called by different names in the different ages through which she has passed. They were always loud in their denunciations, subtle in their modes of assault, oftentimes formidable in their handed assumptions.— Many of them have long since passed away, but as error is inexhaustible in its variety, others, with new pretensions, have never failed to rise as successors in the work of opposition. If you would learn the various names by which these combinations of error have been known, you have but to read the list of the sects and heresies which are found in the annals of Ecclesiastical History. This opposition began in the days of Christ himself, when some were offended at His language, and exclaimed among themselves,— "This is a hard saying and who can hear it?" They walked no more with His disciples, and placing these seceders at the head of the list, you may trace the succession downwards from century to century, until it may close with those last victims of a common delusion, who a little while ago began to doubt the truth of the Bible, because the world did not come to an end in the year 1840, as, according to their notions it should have done.

26. As I have already mentioned, there are but two principles of guidance for the direction of the human mind in determining the doctrines of Revelation, and the true meaning of each tenet. These are authority and reason. The word authority is, as you know, connected with the word author. Christ is the Author of revelation. We believe the fact of His having revealed it, because of the authority of the Church, as a living, perpetual witness, reaching from the individual believer in all ages back to Christ Himself. This authority, in its human form, does not exclude whatever is excellent in human reason, but represents it in its aggregate, functions, and character. But the Divine element which raises it above all other orders of human testimony, is the fact that the Author of revelation identified Himself with His appointed witness the Church, in such a manner that the authority of the one is essentially implied and exercised in the authority of the other. Hence the Catholic belief on all matters of revelation or of doctrine, is firm and unwavering, as in the work of God Himself, on which it is built. It is therefore not mere human persuasion of the truth of a proposition, but it is Divine faith resting on the veracity of God

27. The principle which takes the place of this authority among sects out of the Church, is the principle of private reason. Thus the seceders in the days of our Lord rejected His authority and followed their own private opinion, in determining to walk no more with Him. Thus Ebion and Cerinthus rejected the authority of the Apostles, and sought from their own individual judgement a Christian religion which, in their minds, should rest on the approval of their private reason. So with Arius and his followers. So, in fine, with all heresies and all opponents of the Church of God, from the beginning until this hour.

It is important then, to elucidate this principle; and, to avoid the use of any term which may give offence, I shall designate those who are now, or have been at any time out of the communion of the Catholic Church, as Private Reasoners, advocates of the only principle which is common to

them all. It matters not what was the specific nature of the errors by which they were distinguished; whether they denied the Divinity of the Son of God with Arius, or the validity of infant baptism with some modern sect, or whether they denied the Trinity of persons in the Godhead with Swedenburg, and asserted in opposition to Arius, that Christ is the "alone Jehovah," no matter what may have been these differences, they all agree in one principle, viz. that of private reason, so that, without using any other terms of distinction, I shall designate as Private Reasoners all those who are out of the communion of the Church, and opposed to her authority, as the only living competent witness of the truth and meaning of Christ's revelation, appointed between God and man, regarded in his individual capacity.

27. I may here remark that so far as the teachings of Christ are evidence there is no promise of truth, Divine guidance, the means of Salvation, or Eternal life, except through the doctrines, sacraments, and sanctifying grace for the convenience of which His Church is the organ and appointed channel. There is not a single expression of Holy Writ that can warrant the opponents of the Church—the Private Reasoners of any age, whether past or present, to suppose that they can be saved so long as they willfully reject her commission, and trust to their own individual opinions for the attainment of truth, and the means of spiritual life and participation in Christ. It is in vain for them to say that they belong to the Church, if that association which they call Church be a fabric of their own construction, based on the principle of private reason. There is but one Church if there be but one God, for the same Deity could not be the author of two. And if they do not belong to the communion of that one Church which He established, then are they necessarily out of the way that leads to eternal life. How far their dispositions to embrace the truth, if they knew it, may plead for them in another life, it is not by any means within my province to determine.

Now that we have brought the parties to this controversy fairly out with their distinct and antagonistic principles, the Catholic Church on the one side, and the Private Reasoners on the other, (with the Bible lying open between them if you please), we shall begin to have a clearer view of the state of the question. The Church, you perceive, is united as one man in her decision of the points at issue. The Private Reasoners, on the other hand, agree among themselves in nothing except on the principle from which their disagreements arise—viz. that every man on their side, from Simon Magus to Father Miller, has the right, and that it is his duty, to interpret the Scripture for himself. The Church, however, even when so exhibited, does not by any means recognize the dispute as between her and her equal. She does not forget her divine origin. She does not forget the responsibility of her office. She was originally the recipient, and was to be the preserver, the disseminator, and continuator of the work of Our Blessed Lord, in redeeming not only the generation in which He lived, but all generations. Her spiritual, invisible life is but the communication of His Holy Spirit, of which she never can lose the consciousness. She says to the unchristian world without—"Here is the message of your God—here are the proofs that it comes from Him, believe and be baptised for the remission of your sins." To those who have believed and been baptised she says—"here are the treasures of the merits of Christ's redemption, and here are the things you must do, in order that they be applied for the

communication of Divine grace, and the sanctification of your souls."

29. The Private Reasoners on the other hand say—"Here is the Bible, the written word of God—let every man forsake the communion of the Church—reject and despise her authority—take up the sacred volume, read its contents from his own opinion as to what they mean, and so judge for himself." Private reason is thus erected into a tribunal of higher authority with its advocates, than the Church of God.

30. Such has been the principle or rather the fountain of all principles—so called—among the Private Reasoners, from the beginning of the Christian Church. If we pass them in review, according to the order of their chronological succession, what a singular chaos of contradictions and confusions, do they exhibit! Some hundreds, perhaps thousands of sects, each of them possessing some truths, which they carried forth from the Church at the period of their separation, but no two of them agreeing between themselves on the errors which caused them to separate—so that a rigid analysis would exhibit them mutually refuting each other, and thus, without the interference of the Church, neutralising among themselves the reasons of their common hostility to her teaching. If you test the sects that now exist by the same standard of their mutual contradictions, they too will refute each other in the same manner. For instance, the Catholic Church maintains Episcopacy as a Divine institution of Ecclesiastical government. Now this institution is assailed and denied by many of the sects, but a majority of those separated from her communion, even in the capacity of Private Reasoners, decide that the Church is right. In like manner, as to infant Baptism. The Church maintains its validity. Some of the Private Reasoners oppose her on this subject, but the majority defend her decision, and pronounce her to be right. All these sects and denominations have the same Bible, but they so torture it, by decisions obtained at the tribunal of private reason, that practically, it has not the same meaning for any two of them.

31. In elucidating the cause of these contradictions, I shall have occasion to show the palpable fallacy of the principle on which they all depend. If writers among them wish to seduce persons from the safe anchorage of Catholic faith let them put away that style of clever sourcery, in which letters have been lately addressed to me and adopt the defence of the principle, which is the fountain of all their errors, and all their mutual contradictions. Let them furnish me with some basis of faith, in their system, on which to ground my belief of what they call Christian truth. Where I am, reason, that is rational motive, founded on the evidence of facts,—the words of Christ, attested by the Church and recorded in the Scriptures—the perpetuity and triumph of the Church—the constancy and identity of her teachings—the precision and positiveness of her teachings—the consistency and identity of her doctrines—the unity of her members—the order, subordination, and harmony of her ecclesiastical government, all unite in binding me to the Catholic Communion. But stronger than all these, or rather giving these efficacy in producing this conviction, must be reckoned what is promised to all the members of that communion—the supernatural gift of Divine faith. I can feel no sentiment but one of sorrow and pity for the inconceivable delusion, and in some cases, the exceeding impudence of some persons who call on me to forsake the Church of God, in order to turn Private Reasoner on the meanings of the Holy Scriptures, and thus, perhaps, add another melancholy chapter to the religious wanderings of the human mind.

32 The Bible is indeed the inspired written word of God. But since it is written, it falls necessarily under the same laws which determine the value of documents of importance which are entirely human. To those who received it, as its several books came from the hands of their respective writers, the Bible had, in the circumstances, immediate proof of its authenticity. It is to all other persons its authenticity required proof by the immediate testimony of an unbroken chain of witnesses, reaching from the writer to the reader. It is for a like reason that human documents of importance are recorded in public offices, so that in cases of doubt, their authenticity may be duly attested. Now, without this testimony, that is, the authority of the Church, it would be impossible at this day, to prove the authenticity of the Bible. But the Private Reasoners deny the authority of the Church, and thus deprive the written word of God of her testimony as to its authenticity and inspiration, and consequently of the first condition essential to prove its Divine character. I ask any one of them, the more learned the better, to prove that the book which he offers to me as the Bible is authentic, except by deriving the proof from the authority of the Church which he denies. For me that authority is sufficient, but for him there is no other, so that on this point, if he be consistent with his own principle as a Private Reasoner, his argument will be—"the Bible is the Bible because it is the Bible, and everybody says so."

33. But suppose, what is impossible that they could prove the authenticity of the Scriptures, I pass to a second difficulty, which the Private Reasoners cannot reach without invoking the authority of the Church. What we call the Bible is a book made up of common paper, ink, and binding, which might have been employed for any literary purpose. What is revealed in it is the sense or meaning which the Holy Spirit intended to convey. This sense or meaning, was originally committed to parchment under written signs the exact value which as expressive of the meaning, was liable to be misunderstood by the reader. Eighteen hundred years have passed since these signs were formed in the autograph of the original writers. It has been necessary to copy them by pens, not inspired, during the whole period of fourteen out of the eighteen centuries. But not only has it been necessary to transfer them, it has also been necessary to copy them, it has also been necessary to transfer the sense from the signs of the language in which they were first written, to the signs employed in writing other more modern languages, and in these also, to renew the work of copying with the hand. Can any of our private reasoners prove, without the authority of the Church, that the signs have not been altered? That the text has not been adulterated by interpolations of the Copyist?—That the sense has not been changed by the will or accidental omission or addition of words? On their principles such proof is utterly impossible, and thus they necessarily sap the foundation of their own religion, by depriving the written word of God, of those outward, necessary attestations of its inspiration, its authenticity, and the substantial integrity of its text. And they consider themselves friends of the Bible forsooth!

51. But passing over this also, for, among Catholics, there is no doubt on either of these points, what is the practical condition of the Bible in the hands of these Private Reasoners? The sacred volume is like all other written documents, a silent and dumb oracle until it is brought into contact with the living intelligence of its reader. He puts his mind into communication, so to speak, with the writer of the sacred page, through the medium of the written signs, by which the latter intended to convey his meaning. When he misinterprets the signs, the writer is not there to correct his error. The Church indeed was appointed to discharge the writer's office in that respect—but the reader is a Private reasoner, and will admit no help from the Church. If he says that, according to the Bible, Christ is God, the Bible speaks not. If he says that Christ is not God, the Bible is silent still. If he says that there is a hell for impenitent sinners the Bible makes no reply. If he says that according to the Bible, there is no hell, the Sacred Volume itself still remains as mute as if it conveyed in his interpretation. Now let him take any of these interpretations. Let him be a leader among the Private Reasoners. Let him preach his interpretation with all the eloquence of which human language may be made the vehicle, and what will it amount to? Not to what the Bible says, for the Bible has no powers of utterance to say anything but his preaching will be simply his own opinion.

or, in other words, the Bible having no living voice of its own, he puts his tongue and speech into the mouth of the oracle, and makes it seem to say just what he wishes to express. Here is the fundamental fallacy of the whole system of Private Reasoning. There is necessarily as little contradiction in the true meaning of what the Bible teaches, as there is in the living teaching of the Church, or in God Himself, who is the Author of both.

36. The great evil of this stem is, that contradictions of the different sects, to which the Private Reasoners are divided, are charged on the Bible itself. There is a subtlety in their first principle which allows it to evade detection by the popular mind. The orthodox blame the heretodox for holding erroneous doctrines, but they do not perceive that both rest on the same foundation—private opinion, and that this private opinion in both cases, is presented to them, as what the Bible says. The consequence is, therefore, that whereas in the Church every doctrine is held and believed as matter of fact, revealed by Jesus Christ, and therefore infallibly true, the same doctrines among the Private Reasoners by the essential nature of the process through which they arrive at their religious belief, are reduced to the basis and uncertainty of opinion. Now God has revealed no opinions. The Bible contains no opinions, and yet, on the principle of Private Reasoners, it is obvious that what is called religious belief is not, and cannot be anything more than opinion. The Rationalists of Germany have pushed this principle to some of its frightful consequences. Their more timid brethren in this country are, as yet, far behind, but are necessarily moving on in the same direction. But the end is not yet.

The Cross;

HALIFAX, SATURDAY FEBRUARY 19.

CALUMNIES AGAINST THE IRISH CATHOLIC CLERGY.

We resume to day, this painful and disgusting subject. We have maintained that for many years past the clergy of Ireland were the only effectual barrier against a total disruption of Society. The policy of England seems to have been to goad the people into resistance, to try how much agony poor human nature was able to stand, and to render it impossible for the Clergy with all the influence of religion to keep the unfortunate people quiet. But the stimulating causes of crime are now all forgotten as well as the long and unexampled services of the calumniated Clergy.

Be it remembered too, that this same Clergy have literally five times more duty to perform than any other Clergy in Christendom. I venture the Government of Protestant Prussia when they are about to receive a number of Catholics as in Ireland, there is one Catholic Priest for about every 100 of the population—where as in Ireland there is not more than one for every Three. The people, harassed with an alien Clergy, and ground down by rack rents and every species of oppression, are too poor to support a larger number of Clergymen of their own faith. I would that the number of regular Clergymen of those countries with Colleges of Colleges of priests were increased by age &c. The opportunity of work would be multiplied, and the labour of the poor Catholics would be lessened, and so many old Parishes must be cut & under one Pastor in order to add to a house, that the faithful round of the Priest's duties would appear incredible to all who are not well acquainted with the state of things. In fact more than half the Priest's time is spent on the road both day and night endeavouring to carry the essential comforts of religion to his dispersed and suffering flock. On Sundays he must divide himself, as it were, between two Districts, officiate in chapels remote from each other, and preach to the different sections of his flock with his fast unbroken, —this too after a week of incessant toil, at home and abroad, by day & by night. If there is any trouble to be given in the District, it is sure to be imposed on him, if there be any tales of woe or cries of misery they are sure to reach his heart, if there be any quarrels or disputes the priest will be applied to. Now we soberly ask, is it just to hold such a toil-worn man as this, responsible for the wicked and disorderly characters who exist in every flock, and in every part of the world? Is it fair to expect that he

can do the work of half a dozen men—that he can search-out and expel from his large and straggling district, every bad character who infests it, or who steals into it from distant parts of the country? England with her large standing army, and her ten thousand Policemen has covered the whole surface of Ireland as in a network, and although the Police Barracks are within 3 miles of each other, notorious offenders continually escape their vigilance. The Police have nothing else to do, and they often fail the Priest is overwhelmed with an endless variety of labour, and is it wonderful that he is sometimes unable to prevent the commission of crime? For those who know any thing of the subject, are well aware—though our English disbelieving calumniators and religious Bigots will not comprehend it—that the bad characters in a district, the robber, the assassin, the soldier or never goes near a Priest at all, either to Mass, or Sermon, or Confession. What influence then can the Priest exercise over him? The moment an abandoned character becomes notorious in his own Parish, he generally flees into some part of the country where he is unknown, and how can the clergy take cognizance of him? There are, no doubt, desperate characters in Ireland, but who made them so? There are some murderers, but very few in cold blood. There are secret assassins, but poverty and persecution, ejections and starvation, the habitual violation of the commonest duties of humanity, on the part of those who grind them to the earth, have made them so.—There is turbulence and discontent; but instead of being surprised at this, the great wonder should be, that there is so little of either. Some landlords have been shot, but God alone knows how much oppression prompted the guilty murderers to perpetrate the terrible crime. It is not a war of religion, or of race. A Catholic Scully has been shot down, as well as a Protestant Mahon. The indignant upturning of trampled humanity makes no distinction between the hard hearted Saxon and the unfeeling Celt. England, English laws, English misgovernment, English robbery and oppression of the poor—English State Churchism, and Class Legislation, English violation of the first duties of a Government, English hatred of Ireland, of her religion, her people and her race—these, and not the exhortations of Irish priests, are the real cause of Irish discontent and murders, and though a new Coercion Bill were passed every month in the year, the same consequences will always flow from the same causes. It is useless to alledge in this case, that modern England, that the present Government are not influenced by these sentiments towards the Sister Country. In tracing crime to its natural source, it is vain to tell us that the present people and Government of England are influenced by the most benevolent intentions towards poor Ireland. What we want to shew, is that instead of reproaching the Irish Priest for the non performance of impossibilities—that instead of imputing to him, consequences of which he is innocent, they should, if they are not just enough to record his praise for his extraordinary services, at least bestow him the charity of their silence. What we want to establish is, that England, instead of playing the bully to the heart-broken Irish Priest, should bow down in the dust and acknowledge before high heaven that in the present calamitous state of Ireland she is justly punished for the accumulated crimes of her own fathers against that noble nation—crimes out with the Prophet of sorrows: "Our Fathers have sinned, and we have borne their iniquities."

NEWS BY THE LAST PACKET.

The Bishop of Modena, Mgr. Reggiani died of apoplexy on the 9th of January. He was born in 1772, was consecrated in 1830, and was renowned for his zeal, learning and charity. On the 3d of January the venerable Bishop of Fulda Mgr. John Leonard Pfaff expired at the age of 72. On Christmas night he celebrated the midnight Mass in the Franciscan Church of Mt. St. Michael near Fulda. On the morning of Christmas day he preached in his Cathedral, and officiated pontifically at the High Mass of the day. He had been in delicate health for some time previously, and the fatigue which he endured on that occasion aggravated the symptoms of his disease. The whole Catholic population were deeply afflicted at the loss of this excellent Prelate. A Concordat has at length been concluded between the Holy See and Russia. It is difficult to estimate the important advantages of this arrangement. A Catholic Archbishop and several

Bishops are to be established in Russia and 20 Students are to be supported at the expense of the Government in each of the Diocesan Seminaries.

The King of Prussia has given \$70,000 to the second new Catholic Church which is now in course of erection.

The Holy See has energetically protested against the sacrilegious spoliation of property by the Swiss infidels.

Mgr. Lipp, the Bishop Elect of Stuttgart was to have been consecrated a few days since by the Archbishop of Fribourg.

The celebrated Abbé Lacordaire has been preaching with great success at Marseilles. On the 10th inst he was to pronounce the Funeral Oration of O'Connell in Paris.

There is a serious division in the camp of the 'Young Irishmen.' Some of the leaders are drawn daggers. Duffy, the Editor of the Nation, terrified at the avowal of warlike dispositions and physical force demonstrations by Mitchell and other dangerous politicians of his stamp, has cut the connection. The penetrating sagacity and shrewd foresight of the Great Liberator are now fully vindicated. If O'Connell lived longer, and permitted these foolish young men to continue in the Association they would have soon entangled him in the meshes of the law. But he knew his men, and he crossed this mad Mitchell particularly. It is singular enough that some of the English calumniators of the Irish Clergy have never thought of charging the young Ireland Orators with the recent murders in consequence of their sanguinary and violent harangues. They would not suit English policy. The Young Irishmen were playing the game of England too successfully. Smith O'Brien did not attend the last annual meeting of the Confederation. He is probably getting ashamed of some of his associates, and would be very glad to back out from this very distasteful concern altogether.

The recent meetings of the Old Association exhibit increased vigour on the part of the sensible Repealers, and a determination to keep together the elements of nationality, until the time—and from the aspect of Europe it cannot now be far distant—when Ireland will be able to cry out in a voice of thunder, and insist on the concession of her plundered rights. We think at the same time it would be good policy and good taste in Conciliation Hall to abstain from all allusion to those misguided seceders, as we think the honest steps amongst them will return to the ranks of their country when they begin to comprehend the real spirit and fatal consequences of Young Irelandism.

The notorious Father Kenyon has been accused of denunciations, but he has distinctly denied the charge.

The Curate of the late Father Tom McGuire, has written to the Papers to contradict every word of the false report which was circulated touching the cause of his death and the alleged post-mortem examination. It was all a dirty-trick of the Tory Papers—a lifting of the hind legs of jack asses against the Dead Lion. Father Tom gave Protestantism in Ireland a blow from which it never recovered.

Count Montlevellier has recently delivered a noble speech on the affairs of Switzerland in which he openly accuses our Revolutionary Minister Lord Palmerston as the author of all the misfortunes which have happened in Switzerland—Palmerston threw obstacles in the way of a united action in behalf of the Great Powers, and whilst he encouraged the Swiss vagabonds to prosecute the war with vigor. The honest people who were defending their homes and their altars, finding as they thought, that they were deceived by France, Austria and England, lost all spirit, and hence the melancholy consequences. He is playing a similar game in the kingdom of Greece, and there is no doubt that he will revolutionize all Italy, if he can. He is preparing future misery and humiliation for England. We have contracted the greater part of an enormous National Debt in attempting to prevent France from creating Revolutions in other countries, and yet we ourselves are now treading in the steps of Republican France. Palmerston may have more wars on his hands before long than he will know how to manage, and we tell him that the next war in which England is engaged, is likely to be one for her very existence both at home and abroad. She cannot increase the hatred of Republican America or formidable France, and by her recent intrigues in Switzerland and Italy she will force Austria to become her enemy. We say nothing of Ireland or Irishmen. England has very few

friends among them. America seems determined to insult and to beat her, and as soon as one question is settled, the Yankees will forthwith start another, until they accomplish their long-cherished desire of vengeance.

The Bishops and Abbots in Switzerland have protested against the sacrilegious plunder of Church property.

Stoily in full revolt, and several towns are in the hands of the insurgents. The King of Naples who had always resisted concessions, got such a shock on hearing the news that they were obliged to bleed him.

On the 2d of January the Pope fainted away in his carriage near the Borghese Palace on his way to the Vatican on the Quirinal Palace.

The far-famed impostor of Achill, Mr Nangle recently made an attack on the Marquis of Sligo for not giving some of the English Relief Fund to the proselytizing schools. His Lordship has published a cutting reply in the Papers in which he informs him that even to the Schools of the Catholic Clergy he gave none of the money, and concludes with the following well-merited rebuke, which, as coming from a Protestant nobleman is important and decisive as to the character of this mendacious scamp.

"You have thought fit to accuse the Roman Catholic clergy of proselytism by means of increased temporal advantages. In my humble opinion such a charge comes ill from the Protestant Dissident Settlement, where temporal advantages have long been considered as an inducement to starving parents to desert the faith of their fathers. Such an apprehension as you appear to be impressed with, that the children attending your schools can be led away by the difference in the allowance of food, argues but little confidence in the reality of the conversion of your flock—nor is it just to suppose that, if sincere in their profession of your faith and of the principles taught in your schools, the descendants of those who endured so many centuries of persecutions rather than deny their religion, will desert you for a little better food."

I have the honor to be, sir, your obedient servant,
S. LIGO.

Westport, December 26 1847.

Twelve gentlemen have been called to the Bar in the Irish Court of Chancery, this term, and out of the twelve there are nine Catholics.

The Clergy of the Deanery of Clonmore in the Diocese of Tuam lately met for the purpose of refusing the monstrous charges of Lord Shrewsbury, and in their published resolutions they declare that there are six hundred Public Schools in the Deanery, which consists of only six Parishes. In reference to the accusation about Temperance, and the state of the chapels, they speak as follows:

"We reply by asserting in direct contradiction to the noble Earl's statement, that Father Matthew continued for days to administer with much success the Temperance Pledge in most of the principal towns in this Diocese, Cappalbar, Westport, Clonmore, Ballinacree, Clifton, &c. As to chapels, that there are in each of the six Parishes of the Deanery, from one to three commodious and spacious chapels, and only three detached chapels existing in the entire Deanery. They might have added that this large number of places of worship had been built by the contributions of the poor people themselves, without a cent from the public Treasury. We pity Lord Shrewsbury for the deplorable exposure he has made of his own folly. He will never recover from the damning effects of his late onslaught."

More than 100,000 francs have been already collected in France for the relief of the suffering Catholics of Switzerland.

The case of Dr. Hampden has been brought before the Queen's Bench. What a farce! The Queen and Lord John Russell will make a Bishop of Dr. Hampden in spite of all the Courts in the Empire. Thus Herford Comedy was hardly required to reveal the deep degradation of the Church of England. Her punishment is just. She rejected the authority of the Vicar of Jesus Christ, the common Father of the Faithful, and who acknowledged Head of the National Church for a thousand years, and she is now trampled upon by Lord John Russell.

The Clergy of Killala, with the Bishop at their head, have field a meeting to protest against the slanders of Farnham, Shrewsbury & Co. In their spirited Resolutions they declare that "1250 have fallen victims to famine and its consequences in one Parish alone, and 600 houses have been levelled to the ground within the precincts of the same district, and their inhabitants

thrown upon the world without the smallest shelter or protection."

The Resolutions passed at a meeting of the Clergy of the Deanery of Westport give a similar picture of the desolation of the country, and declare that nevertheless life and property are both secure, as is the case in the Diocese of Killala.

An English Baptist in Buckinghamshire was lately imprisoned for six weeks in Aylesbury goal for refusing to pay five pence Church Rates. We are astonished how some great Baptist converts in this Province can fraternize as they do, in politics, with the members of this Tory and intolerant Church. The position of some of the Baptists here must be a source of mortification, and shame to their liberal brethren in England and America.

ASSOCIATION FOR THE PROPAGATION OF THE FAITH.

In publishing the sums handed in by the various Collectors at the last meeting, Miss Davidson was mentioned as having paid only five shillings. It should have been one pound five shillings.

ST. MARY'S

The imposing rite of Confirmation was administered at the Cathedral on last Sunday. The High Mass, at which the Bishop assisted Pontifically, was sung by Very Rev Mr Conolly, attended by Rev. Messrs Nugent and Hannan. The Bishop preached on the text: "The Kingdom of heaven is likened to a grain of mustard seed" and at the close of the sermon, addressed some exhortations to those who were about to be confirmed. Nearly 150 received the Sacrament of the Holy Ghost on this occasion, among whom were about 30 Converts to the True Church. The Cathedral was crowded in every part, and the edifying spectacle served to make a deep impression upon all who beheld it. There will be another Confirmation at St Patrick's Church, Malpas, and at St Peter's Dartmouth, in a short time.

THE FUEL FUND.

At a meeting of the Committee on Sunday evening it was resolved that £30 of the sum subscribed at the late Sermon should be given to the Mayor for the employment of the poor. The Treasurer acknowledges to have received for this fund, £2 from Mrs. William Young, £1 from Very Rev Mr. Conolly, and £3 from Right Rev. Dr. Walsh.

EDUCATION.

A Petition signed by 1,200 and upwards of the Catholics of this City, praying Legislative aid to the Catholic School in the North End, was presented to the House on Monday. It appears by a census taken recently, that in Wards Nos. 4 & 5, there are 1,275 Catholic Children between the ages of 2 and 14—in one yard alone there were 40. We bespeak for this Petition the favorable consideration of the House.—Sun.

LITERARY INSTITUTE

As the Annual Meeting of the Irish Society will take place on Thursday, the Lecture for the Catholic Literary Institute announced for that evening, is deferred until Monday, the 20th inst. at half past 7 P.M.—Jud.

JAMAICA.—The Hon. Thomas Bernard, member of Her Majesty's Council in this Island, and Chairman of Quarter Sessions for the district of St. Mary and St. Thomas in Vale, was yesterday admitted by the Hon. Mr. Colman, officiating Priest, into the Catholic Church. The ceremony took place at Trinity Chapel, in the presence of the Hon. William Irving Wilkinson, the Spanish Consul, and other Catholic gentlemen. The event, a new one to Jamaica, has created no little sensation.—Jamaica Dispatch, Nov 21

THE IRISH IN THE FRENCH ARMIES.—Colonel M'Mahon, to whom Abd-el Kader surrendered, is an Irishman; and General Lamoriciere, the best Cavalry officer in the world, is the son of an Irish lady. Lamoriciere is about thirty-eight years of age, of noble aspect, and is said to possess all the memories of his Irish ancestry.

TO CORRESPONDENTS.—We have received from New Brunswick the Letter signed *Alphonsus*.—It shall appear next week.

ERRATA.—In the Hymn which was published in the last Cross for "And on *thine* let light everlastingly shine" read *And on thee let light*, &c.

CHRISTIAN ANTIQUITIES AT ALEXANDRIA.

TO THE EDITOR OF THE TABLET.

9, Spencer Square, Ramsgate.

My dear Sir—I send the following interesting narrative, contributed by a gentleman who, tho' a Protestant, is too learned an antiquarian not to see the powerful testimony it affords to the antiquity of Catholic practices. He was at Alexandria at the period in question (about two years ago), and was an eye witness to the facts he relates.—I remain, &c W HARRIS.

"The tombs of the early Christians, lately opened at Alexandria, are cut in the rocks not far from the old city. The stone was required for the fortifications now being constructed, and as it was carried away, scores and scores of skulls, &c., came again to light after the exclusion of perhaps fifteen hundred years. It was the well known practice of the early Church to place the sign of the Cross and lustral water in all graves. It is also certain they generally added a burning lamp. This is found to have been the case at Alexandria. As these objects may perhaps prove interesting, I beg you to accept a bottle for consecrated water and also a lamp from the Alexandrian graves. The bottle has, as you see, the image of the Saviour very rudely executed; the lamp has also the Christian symbol. It takes the particular form of a cross called "Iabarum," and makes a monogram of the two first Greek letters of the name Christ. (These articles are now in possession of a Lady at Ramsgate). Few inscriptions remained in the graves. They had been simply written with red ochreous paint, and the wonder is that any survived. Two I copied. Both begin "Remember, O God, the sleep and repose of thy servant." One, after reciting the names of several persons, concludes, "Pray for them in order that they too may pray for us."

DEATH OF THE RT. REV. DR. O'FINAN OF ROSKE.—Dr. O'Finan had attained his 77th year, and he had the consolation of receiving the last rites of the Church with the most perfect sentiments of recollection and piety. His death-bed was surrounded by his long attached and sincere friend, Lord Clifford, the newly consecrated Catholic Bishop of Newfoundland, Dr. Mullock, and by several of the superiors of the Irish Colleges in Rome. He expired on the 27th of Nov., in the College of the Irish Dominicans.

DUBLIN.—On Dec 21st two accomplished young ladies received the White Veil from His Grace the Archbishop, in the Convent of the Sisters of Mercy, Baggot St. The ladies were Miss Mastyn, (daughter of Sir Edward Mastyn, Talacre, Flintshire, Wales), and Miss Flanagan, County Dublin. The Rev. M. A. Kavanagh, delivered an eloquent discourse on the occasion, in which he described the many advantages and merits of the religious state, and how it enabled the religious soul to commence that perfect union of love with its Creator on earth, which was to be consummated in a happy eternity.

LATE LECTURES.—The Portland Argus, speaking of Mr. Judd, the Unitarian clergyman at Augustus, says, that on Thanksgiving Day, "when he came to deliver his sermon, without explaining himself to his people at all, or making any apology for his course, he opened the Bible, and read the whole of Lamentations instead of every part of its wailing!"

DIocese OF MILWAUKEE.—Four new missionaries have lately arrived in this diocese. On the 28th of Oct., Bishop Hennig conferred the order of the Priesthood upon Messrs James Cullen and T. J. Ebberts. On the 3rd of November, the same prelate dedicated the Church of St. Laurence, and confirmed eighty persons. On the 8th Nov. he also dedicated the Church at Burlington, and gave confirmation to seventy-five persons. On the 14th of the same month he confirmed twenty-nine persons of the English congregation at Milwaukee.

CATHOLICITY IN BOSTON.—In regard to the number of Catholics in Boston, the Boston Recorder, a Protestant Paper, makes the following statement:

"It may startle some people, when we say that the Roman Catholic is the largest in point of number, of any of the religious denominations in Boston."

We have no doubt that the Catholics of Philadelphia also outnumber the members of any one Protestant denomination.—Herald.

THE BISHOP OF OXFORD.—The Bishop of Oxford has addressed a characteristic letter to Dr Hampden, informing him that he has quashed the proceedings which were about to be instituted against Dr. Hampden in the Court of Arches. He had granted letters of request for that purpose, which he has now withdrawn. Dr Wilberforce justifies this change in his views mainly upon the grounds that Dr. Hampden, in writing to Lord John Russell, had made "the important admission" that he should be much concerned if from any unskillfulness in the use of words he had given rise to misapprehension, and had stated to a common friend, that in a reprint he would be willing to remove any incautious or obscene language. The Bishop says that he has now carefully studied the Hampden Lectures, and considers them "a thoughtful and able history of the formation of dogmatic theology," in spite of the blemishes caused by a hasty composition. His opinion therefore, is, that nobody had need be alarmed at the elevation of Dr. Hampden. An irreverent wag in the Morning Chronicle philosophises on this change thus—

TO ANOTHER BISHOP.

So you've watched the flying crow,
Sam of Oxon—Sam of Oxon!
Spill'd the way the Court winds blow,
Sam of Oxon—Sam of Oxon!
Tried your sails, and turn'd your coat,
Sam of Oxon—Sam of Oxon!
Ther' ye, thank ye, for your vote!
Sam of Oxon—Sam of Oxon!

THE ENGLISH CONGREGATION OF THE ORATORY.—The Rev. J. H. Newman arrived in town on the 24th ult., from Rome. He came from Munich, where he sojourned for a short time. The Rev. Ambrose St. John, accompanied him, the Rev. Messrs Lenny and Stanton having previously arrived, and others of the congregation being shortly expected. The Rev. J. D. Dalguais is at present in Guernsey. Mr. Bowles remains at Rome, to receive the Sacred Oar of the Priesthood. As is generally known, Maryvale, near Oscott, is to be the immediate residence of the Oratorians, and Mr. Newman proceeded thither yesterday, Dec. 31.

THE CHURCH AND THE POOR.

"The chief practical difficulty of the Church of England is how to engage and secure the affections of the poor," cries the Times. And Bishops, with tens of thousands per annum, cry "Hear, hear!"—Punch.

ROME.

It is reported that Mr. Ferreri is about to go as Envoy from the Pope to the Sultan. He carries with him the following presents.—a gilt bronze model of the column of Trajan; a magnificent table of mosaic work; a collection of the most beautiful engravings of the Roman school; three sets in gold, silver and bronze, of the medals struck in Pius IX.'s Pontificate; the Terracina Paradise, printed by Peter; a jewel for the Grand Vizier, and a gold snuff box set with brilliants for another great functionary of the Ottoman empire. Fr. Arceneus, a Religieux of the Order of St. Antony, Abbé Vespasiani, Professor of Ecclesiastical History in the College of Propaganda, and M. Marchetti, are attached to this legation.

The following letter we find in the Cologne Gazette.—"Rome Dec. 2.—The affairs of the Jesuits, have naturally caused the Pope great anxiety. Shortly before hostilities broke out in Switzerland, many prayers and petitions reached the Holy See to pronounce the decisive word, which possibly might prevent a civil war.—Ventura also advised him to take this step; but Pius replied "I have not the power as Pope to banish the Jesuits from Lucerne, but if from their own feelings and inclinations, they would voluntarily retire, they would remove a great burden from my mind." The person to whom these words were addressed thought himself bound to report them to the Jesuits. He represented to Father Roothaan that the time for his taking an active part had arrived, and that even if it was too late to prevent bloodshed, his immediate recall of the Jesuits from Lucerne would at least prevent the heavy accusation that they, the messengers of peace, had become the so-called cause of discord and war. Father Roothaan replied, "Perhaps you are right, but I am not the only master—I am dependent upon my counsellors of the four consultors, who think at this moment, when their stay at Lucerne threatens danger to themselves, our brethren cannot with honour leave it." This is an authentic statement of the negotiations at Rome."

DEATH OF ROBERT BRUCE, KING OF SCOTLAND.

During the truce for three years with which King Edward's first invasion of Scotland was concluded, Robert Bruce, the King of that country, who was now becoming an old man, was attacked by so severe an illness, that he plainly saw his end was approaching. The good monarch, therefore, summoned together all the chiefs and barons in whom he most confided, and after having told them that he should never get the better of his sickness, commended them, upon their honor and loyalty, to preserve faithfully and entire the kingdom of Scotland for his son David, to crown him king when he should be of proper age, and marry him with a lady suitable to his station. After this he called to him the gallant Lord James Douglas, and in the presence of others addressed him thus: "My dear friend Lord James Douglas, you know that I had much to do during life to support the rights of my crown, at the times I was not most occupied, I made a vow, the non-accomplishment of which gives me great uneasiness. I vowed that, if I could finish my wars in such a manner that I might have quiet to govern peaceably, I would go and make war against the enemies of our Lord Jesus Christ; to this point my heart has always yearned; but I have so much to do, and this late expedition has lasted so long, followed by this heavy sickness, that since my body cannot accomplish what my heart wishes, I will send my heart in the stead of my body to fulfil my vow. Now, as I know no Knight so gallant and enterprising as yourself, or better suited to complete my intentions, I beg and entreat you, my dear and especial friend, to undertake the expedition for me, and to acquit my soul to our Lord and Saviour. I have that opinion of your nobleness and loyalty, that if you undertake it it cannot fail of success, and I shall be contented. It must be executed, however, in the following manner:—As soon as I am dead you will take my heart from my body and have it well embalmed, you will also take from my treasury as much money as shall appear necessary to enable you to perform the journey; you will then deposit your charge at the Holy Sepulchre, where our Lord was buried. You will not be sparing of expense, but provide yourself with such company, and such things as may be suitable to your rank, and wherever you pass you will let it be known that you bear the heart of King Robert of Scotland, which, at his command you are carrying beyond seas, since his body cannot go thither."

All who were present wept bitterly, and when the Lord James could speak, he said:—"Gallant and noble King, I return you a thousand thanks for the honour you do me, and for the valuable and dear treasure with which you would entrust me. Most willingly will I do all you command me, however I may feel myself unworthy of such high distinction."

The King replied, "Gallant Knight, I thank you, you promise it me then?"

"Certainly, Sir, most willingly," answered the Knight, who then gave his promise upon his knighthood.

The King said, "Thanks be to God, for I shall now die in peace, since I am assured that the most valiant and accomplished Knight of my kingdom will perform that for me which I am unable to do for myself."

Soon after this, on the 7th of November, 1337, the valiant Robert Bruce, King of Scotland, departed this life. His heart was embalmed, and his body buried in the monastery of Dunfermline.—*Frasart.*

VARIORUM VIEWS.

(From Punch.)

The Bishop of Rochester stated in the House of Lords, that "in one district of his diocese 103 clergymen assembled, all having different views." Imagine a meeting of 103 persons, and every one of them differing! Conciliation Hall would be a Paradise to it! We wonder which view out of the three was the correct one? We should not like to have been the arbitrator to decide. It would be no joke to argue with, or to hear the arguments of, 103 persons. It is difficult enough to convince one person that he is in the wrong, but when it comes to a hundred—Oh dear!

We have to apologise for delaying so long to announce the conversion of Mrs. Mirart, the lady of Mr. Mirart, of Lower Brook-street. After some search we have not been able to find the original communication.—*Tablet.*

THE NEW YEAR—1848.

The Year of Grace, 1847, is just drawn to a close, the Year of Grace, 1848, has this morning dawned. This is one of those terms which are to be found down wide and deep in the idioms of our truly Catholic speech, such as remain in none other that we know. While it expresses clearly whence we derive, since the stream of grace began to flow on man from Redemption, it seems to remind us that each year is a term of grace allowed to us, public and personal, an instalment of blessings, a period, perhaps, of forbearance, a further stretch of mercy. One more year of Grace, then, is past for ever.

But it does not become us to dwell on the more searching thoughts suggested by the moment. We leave them to the public preacher and the silent monitor in the breast. Nor do we wish even to dwell upon the past and gone, our eyes turn to the brighter future—another Year of Grace is before us. We hail it with sincere emotion. We welcome it with cheerful hearts—nav, with almost childish glee! Here it comes, with its gay calendar of festivals, illuminated by their own radiance, page by page. Come again, Apostle and Martyr, noble Confessor and white-clad Virgin, to brighten the days of our new stage in the sorrowful pilgrimage, come and tell us over again—for we tire not with hearing it—your wondrous tale of grace and love; speak to us once more of your struggles and your crowns, of your sack-cloths and your glories, of your contempt from earth, and your rapturous visions from Heaven. Abide with us, each on your own day, your birthday, kept in this your loving family, praying with us, and especially warding off the day's disasters—a venerable patron, yet a most familiar friend.

And rare, indeed, is the monthly page, if there be one, on whose margin does not appear a more brilliant spot, a costlier illustration, as of lilies intertwined with thornless roses, to mark a day sacred to the Queen of purity and love. How we look forward to each returning, with its own virtue to recommend, and with its own special pleading for mercy, presenting to us the same august and holy Lady, ascending now the steps of the Temple, and now the steep of Calvary, now fleeing to Egypt on an humble ass, now flying to Heaven, upborne by angels' wings; an infant herself just born; a mother but now delivered—the only one who might ever adore her child; a Queen now crowned by that her Son, above earth and Heaven.

But even more awaits us in the golden calendar of the coming year. A bright Epiphany, whose star is already rising above the horizon, calls us now to offer our gifts at the altar. Soon, too, will follow that season of tender sorrow, which the lightest of Christian hearts would not consent to suppress, from the very zest which it imparts to the great Spring festival of the Catholic year, the Easter, with its Alicuius. We will not follow the course of more sacred feasts which succeed to one another, with the luxuriance of the spring and summer flowers, one scarcely dying out through its octave before the other bursts forth in its beauty and glory; closed reluctantly with the triumphal festival of Corpus Christi, at which a new generation of little ones, who last year were jealous of their seniors, shall this year scatter flowers before the Most Holy, or bear the drooping pennants of His banner.

Surely it must be a year of Grace which holds in store for us such rich and holy solemnities, which from beginning to end both commemorates and bestows so many means of grace. Gladly, then, do we hail it, and gratefully do we accept it from the hand that deals to us every other blessing.—*Tablet.*

LETTER FROM ARCHBISHOP SLATTERY TO THE LORD LIEUTENANT.

The *Dublin Evening Post* contains the following letter from the Most Rev. Dr. Slattery, Roman Catholic Archbishop of Cashel to the Lord-Lieutenant.—

"Thurles, Dec. 26, 1847.

"My Lord—You have been most prompt and vigorous in the exercise of the powers confided to you by the recent Coercion Act of the Legislature. On the 20th instant it received the Royal assent; on the 23d your proclamation was issued to enforce its provisions, and this, of course, from a laudable anxiety for the protection of life and the prevention of crime. Would it not be well if your Excellency's vigilance were directed to another enactment, having also in view, as we were led to believe, the preservation of human life? I allude to the amended poor law for Ireland. This act was passed by the

late Parliament, but it still remains almost a dead letter on the statute book; for thousands of our poor people are famishing, and it is even on record that some have already perished of hunger. Your Excellency has admitted, in your answer to the memorial of the Catholic Bishops, that 'the preservation of human life was the sacred and paramount duty of Government.' Are the lives of the poor alone beyond the pale of that duty, and shall it be always true that in Ireland there is one law for the rich and another for the poor?—I have the honour to remain, my Lord, your very obedient servant,

✠ M. SLATTERY, Archbishop, &c.

"To his Excellency Dr. Hampden, Earl of Clarendon."

The *Morning Chronicle* says:—"We are in a position to positively state that blighted hope and disappointment station are at the bottom of the business. When Dr. Merwether's magnanimously offers the Premier, breaks with the Crown, and 'precludes himself from that which might otherwise have been his lot,' it is simply a case of 'sour grapes.' We are enabled to state distinctly that the Dean of Hereford memorialized the Queen to give him the vacant bishopric—that the Queen referred his suit to the prime Minister—and that the Prime Minister's rejection of the decanal solicitation was what first provoked the late obstreperous expression of self-sacrificing heroism. It is no mere conjecture, but an actual fact, that Dean Mere was a disappointed suitor for promotion before he came out in the character of saint and martyr. Before 'precluding himself from that which might otherwise have been his lot,' he had done his very best to make sure of that particular 'lot' called 'Bishopric of Hereford,' and had most unmitigably discovered that he was 'precluded already. Before resigning for conscience' sake all prospect of royal patronage and mitred honours, the good man had tried very hard for the particular mitre that lay nearest him, and made a bad business of it. What a comfort to a baffled suitor for a bishopric to have 'principle' to fall back upon and to pick holes in the successful candidate's orthodoxy." The *Daily News* further adds:—"We learn that the Dean had actually preached before the Queen Dowager and so charmed her by his orthodoxy, that her Majesty had to, only made him Dean, but actually prevailed upon King William the Fourth, on his death-bed, to beg of Lord Melbourne that he should be a Bishop. We are not in the least surprised at the Dean's indignation to find, not only another cleric put over his head, but a cleric of altogether an opposite school."

Cork.—We have just seen a letter from Rome, dated the 5th Dec., which announces that the Rev. John Mullock, of Adam and Eve Church, Dublin, and formerly attached to the Franciscan establishment in this city, has been appointed by this Sacred Congregation of Propaganda, to the Coadjutor Bishopric of Newfoundland. The right Rev. gentleman will be consecrated at Rome, and proceeds forthwith to his arduous and distant mission.—*Cork Examiner.*

RAPID ACTS OF SHOWMANSHIP.

Last week one of the ecclesiastical showmen, known as the Westminster Abbey Runner, gave biographical, historical, and critical particulars relative to 150 monuments, 4 shrines, 7 chapels, and numerous banners, to twenty-seven persons, in the short space of seventeen minutes and a half, and for the small charge of sixpence, the party included several foreigners, who understood but little English, and none of the language spoken by the Runner. The Runner, on being complimented on the astonishing feat which he had achieved, replied, who the candour which belongs only to great minds, that the same space had been gone over in fifteen minutes, and that he was willing to make a match to perform the distance in a still shorter period.

The Runner can be backed against any showman who is a member of the E. C. (Established Church.)

The Runner has heard a good deal about the the Twopenny Nag, of St. Paul's. If the Nag is game for a good straightforward show, and no favour, the Runner is his man.

N.B.—The Runner beats carpets, and attends parties round the Abbey.—*London Punch.*

Poor Law.—The guardians of Waterford are endeavouring to induce, by the threat of out door relief, the rate-payers to find employment for the poor, on the plan found to work well in other parts, of the proprietor paying one half and the occupier the other.

[From the London Punch].
THE DUKE'S GRAMMAR.

It is with infinite pain that Punch feels called upon to notice the illustrious Wellington's violation of the defences of Landley Murray and Priscian, while rousing the Master General of the Ordnance to the state of our own. The Iron Duke rides down the grammar of our language with the same dazing with which he rode down the old Guard at Waterloo, and amasses sentences now as he then smashed hollow squares.

Our duty to our native tongue has compelled us to review with close scrutiny the last Wellington dispatch. We challenge the illustrious commander for his defence of the following sentence—

"Views of economy of some, and I admit that the high views of national finance of others, induce them to postpone those measures which are absolutely necessary for mere defence and safety under existing circumstances, so getting altogether the common practice of successful armies, in modern times, imposing upon the conquered enormous contributions, as well as other valuable and ornamental property."

We must say that if it be the practice of successful armies "to impose upon the conquered valuable and ornamental property," we, for ourselves, should be very sorry to throw any obstacle in the way of their doing so.

Why was not the Duke's composition submitted to the master of the Formal Military School at Chelsea before its publication? We cannot help feeling that this luxury of expression in the Great Captain is calculated to confirm the lesser captains and subalterns in the reckless style of English composition for they are already too notorious.

THE MORMONITES AT ROCHESTER.

On Sunday three weeks ago, a conference of Mormonites was held in a large room in Carden street—the place where formerly the Socialists used to hold their assemblies. A person from the United States attended, who acted as the moving spirit, and spoke extempore on the tenets of Mormonism for a long space. He then ordained several Priests and Deacons from among the congregation, setting them apart to preach the Mormonite gospel in various localities; and one man named Fletcher he specially appointed to proceed as a missionary to Norwich. His funeral to the afternoon "service," was to inform the "brothers and sisters," that the kettle was boiling, and tea about to be made, and he invited all present to stay and partake; adding that, though there was no compulsion, they might throw into the treasury what they chose, in order to defray the cost of Brother Fletcher's mission to Norwich.—*Worcester Herald.*

Births.

- FEBRUARY 7.—Mrs. Kingston, of a son.
- " 8.—Mrs. Shea, of a son.
- " 8.—Mrs. McCarthy, of a son.
- " 8.—Mrs. Torrey, of a son.
- " 8.—Mrs. Devine, of a son.
- " 8.—Mrs. Rigby, of a son.
- " 9.—Mrs. Sullivan, of a daughter.
- " 11.—Mrs. Sweeney, of a son.
- " 12.—Mrs. Gormon, of a daughter.
- " 12.—Mrs. Jones, of a daughter.
- " 12.—Mrs. Provost, of a daughter.
- " 12.—Mrs. Gilroy, of a daughter.
- " 15.—Mrs. Ryan, of a daughter.
- " 15.—Mrs. Power, of a daughter.
- " 16.—Mrs. Wallard, of a daughter.
- " 16.—Mrs. Johnson, of a daughter.
- " 16.—Mrs. Eustace, of a daughter.

Marrried.

February 11.—Mr. Richard Kennedy to Miss Catherine Croheen. 15.—Mr. John Courtney to Miss Elizabeth Parker.

Died.

On the 4th inst., Mary Mahoney, wife of Michael Mahoney, aged 49 years. She was a native of Crookhaven, County Cork, Ireland.
On Sunday, at Fairbanks's wharf, Mrs. Granville, aged 58 years.
On Monday last, Mr. James Donn, aged 52 years, a native of County Kilkenny, Ireland.
On the 14th inst., Edward, son of John and Mary Moroney, aged 2 years and 3 months.
On the 16th inst., Mr. John O'Brien, native of Ireland.

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