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

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

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

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



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

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 plobem.

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 4—Sunday—Within the Octave, St Francis Caracciolo C. Doub.
- 5—Monday—St. Ferdinand, King and C. Semid.
- 6—Tuesday—St. Norbert, B. C. Doub.
- 7—Wednesday—St. Anicetus, P.M. Doub.
- 8—Thursday—Octavo of the Ascension, Doub.
- 9—St. Leo IX, P. C. Doub Sup from the 19th April, com, &c.
- 10—Saturday—Vigil of Whit Sunday, Semid (Fast day.)

CATHOLIC CHURCH IN THE UNITED STATES.

THE LATE BISHOP BAZIN.

The Catholic Advocate has received a private letter from Vicennes, giving the following deeply affecting particulars respecting the lamented death of Bishop Bazin.

Bishop Flaget will have received before the arrival of this a telegraphic announcement of the death of our new but dearly beloved Bishop. On Sunday last he was severely attacked with inflammation of the lungs, and although he had the unremitting attendance of a most able physician of his own country, the disease did not yield for a moment; and this morning at about half-past six o'clock terminated his useful career. The disease was produced by the Bishop's zealous and unremitting labours with his flock during the whole of Lent in the confessional and the pulpit.

From the beginning of his attack, he expressed doubts of his recovery, but was perfectly resigned and cheerful; and when hope had fled, he entered upon the arrangement of his affairs with entire tranquillity, himself directing. He was continually surrounded by his afflicted clergy, and soothed by the watchful care of the Sisters of Providence who so tenderly loved him. The day before his death, he received the last sacraments at the hands of the Very Rev. Mr. De Saint Palais, who addressed to him a short exhortation affecting in the extreme, in the presence of the clergy, seminarians, collegians, sisters, servants and other attendants. After the reception of the sacraments, he, in his turn, addressed to them in a distinct whisper, an exhortation of the most affecting tenderness, and then pronounced his episcopal benediction. He afterwards called them one after another to his bed-side, and after many words of thanks and exhortation to each, he dismissed them in turn with his blessing, not forgetting his physician or any who had served him. When the arrangement of his affairs was completed, and the moment of his death approached, he was in every sense prepared to die. He remained sensible to the last, pressing frequently the cross to his lips, and having several times, whilst the prayers of the agonizing were offered up, pronounced the sweet exclamations: "Jesus, Mary, Joseph," he expired without a struggle. He suffered during Holy Week, it is true, but Easter was to him, we cannot doubt, a day of bliss and joy with his Lord. In his first address to us, on the afternoon of his consecration, Bishop Bazin expressed to us his desire, if necessary for our spiritual good, to die for us, and, as his Vicar General remarked to us this morning at Mass, heaven accepted the sacrifice. His short ministry among us has been such as to attract the veneration of his people, and his death has left the many who learned the beauty of his character in desolation, and has produced throughout the whole city the most profound regret. The press of Saturday's paper was stopped to pronounce his eulogy, and although not of our communion—detrain me to re-

late traits of his endearing kindness and affability. Had he lived, he was destined to win every heart in this community, as he had already commanded the public esteem.

His life was one of continued instruction to all who enjoyed his pastoral care, but his death is one of undying edification to all who had the rich privilege of beholding it. Its sweet odour will never cease in this community.

FUNERAL OBSEQUES OF BISHOP QUARTER.

Some time before the hour appointed for the commencement of the services the Cathedral was filled to overflowing, by the flock of the late Bishop, and by a large number of citizens belonging to the various denominations of the city. The Church was appropriately hung in mourning; the altar, the railing enclosing it, the gallery, the windows, and the various decorations, pictures, &c., being hung with black cloth.

The service commenced by the impressive chanting peculiar to the Catholic forms of worship, which was followed by requiems for the dead, sung by the whole number of clergymen present. The effect was exceedingly solemn and inspiratory of devotional feeling.

The funeral oration, preached by the Rev. Mr. Feely, of Peoria, was marked by a depth of pathos and feeling which had a very apparent effect upon the assemblage.—The Rev. gentleman dwelt upon the virtues of the deceased Prelate: his labors of love; his world-wide benevolence; his continual devotion to the Church of which he was an enthusiastic member, and whose interests he considered identified with those of the human race, the world over. The devotion of the Bishop to the suffering of his flock while he was pastor of a portion of the fold during the continuance of that dreadful scourge the Cholera, in New York; the same devotion carried out and extended, as the sphere of his usefulness became enlarged here; received its need of praise. Indeed, the many mementos left by the Bishop of his untiring zeal in this city, are so many testimonies of his regard for the interests of religion, morality, and for the diffusion of intelligence.—Among these may be noticed the College of St. Mary's of the Lake; the establishment of the Convent of the Sisters of Mercy; and many other works of a religious and secular character. Indeed it was the untiring industry and devotedness to the duties of his calling, we understand, that were the cause of the unexpected decease of Bishop Quarter, who has thus been taken away, doubtless by a wise dispensation of Providence, from the sphere of his useful labours.

Upon the conclusion of the discourse the eloquent divine offered up a prayer: the assembled clergy chanted the requiem; and bearing lighted tapers in their hands: the clergy and a portion of the congregation, among them a number of beautiful little girls, followed the remains to the crypt, prepared for them underneath the Cathedral.

Altogether the scene was a most imposing one; serving to remind all persons present, of the shortness of life, the certainty of death; and that all—the young, the middle aged, and the old—should prepare for the great change that they must one day undergo.—Chicago Democrat, April 19th.

We learn that the Roman Catholics have purchased the lot on Turnbull street, north of the City Printing Office, where they intend to erect a large stone Church, their present edifice being altogether too small for their accommodation.—Hartford Curiant Conn.

COMMUNION OF INDIANS AT EASTPORT.

Eastport and its environs is far behind the age of American progress. We had the pleasure last Sunday to assist at divine service in the Catholic church. It is like all our churches, too small for the congregation, though small, it is truly beautiful, every thing around and about it manifests a laudable zeal. The congregation, composed of white citizens and Indians of the Passamaquoddy tribe, edified us much. The pastor has all the external appearances of a vegetable sage, whilst he possesses a freshness and vigor natural to his years; he aims more in his sermons at giving solid instruction than pleasing his hearers. The most pleasing moment had at length arrived, the communion cloth being prepared, the squaws, who were accepted, few invisible to the congregation, came from the vestry and passing through the sanctuary in single file, knelt before the altar at the communion table, and thus file after file came forward, and then disappeared, until we counted 61. Then came the Indian men, 28 in number, their countenance and gravity convinced every one present, that they were well persuaded of the act which they were then performing, our enthusiasm was so great, that we addressed the stranger next us, can Protestantism boast anything like this, he shook his head in the negative. The whole number of communicants as near as we could estimate was one hundred and fifty-seven. This was, indeed, as we understand an extraordinary scene, and was effected by the indefatigable efforts of their zealous pastor. In our passage to St. Andrew's we had the pleasure of conversing with the gentlemen to whom we addressed ourselves in church he proved to be a Protestant. We referred to the scene, his words were few and worth notice. "The church in which such scenes take place, must certainly meet the approbation of heaven." We have many reasons to think that this man will soon be numbered among the Easter Communicants in the Catholic Church.—Corresp. of Catholic Herald.

ANNIVERSARY REQUIEM FOR O'CONNELL.

The grand anniversary Requiem for O'Connell took place on Tuesday, 16th May, in the Church of the Conception, Marlborough-street.

Ten Bishops and upwards of 500 Priests were present on the solemn occasion.

The windows of the church having been tastefully veiled by Mr. Crookes, of Sackville Street, the interior wore the sombre hue so well in keeping with the spirit of the melancholy "dirge" which the Catholic Church chants in her Office for the Dead. The shut-out day was replaced by lamps and tapers. No change was made in the usual arrangements of this splendid temple of religion but what was necessary for the accommodation of the Prelates and the Clergy. Directly in front of the high altar was the usual bier surrounded by lighted tapers, on each side of which ran seats in triple rows, extending from the altar to about the middle of the nave, for the clergymen who were to take part in the ceremonies. At the extreme end of these, were placed chairs fronting the altar for the accommodation of the Prelates. When we entered the church, a little before eleven o'clock, the aisles, galleries, nave, tribune, and sanctuary, were filled with the Clergy, members of the Corporation, and a most respectable assemblage of the people, among whom the higher classes constituted the vast majority.

The choir conducted by Mr. Glover, was exceedingly efficient. The "Dies iræ," always

sublime in its solemn pathos—was peculiarly affecting. During the performance of this splendid composition an incident occurred, which for a short time filled the church with tumult and alarm. Mr. Joyce had commenced a trombone solo with the awful words "Tuba Mirum," and all the audience were hushed, when a maniac burst into loud cries, as if organically moved by the irresistible influence of the music; the effort to eject him produced a rush and some creaking; and mingling with the tumult, were heard, borne on the voices of a quartett, the appalling words "Cum vir justus sit securus." The choir continued—the cries of the maniac continued—the alarm increased, when the Very Rev. Dr. Miley appeared before the altar, and with outstretched arms calmed the multitude.

We may here mention a legendary anecdote connected with the composition of this last of Mozart's works, which was yesterday performed with such marked success for the first time in Ireland. It is related by his wife:—A stranger came to the great composer and offered him a stipulated sum for writing a requiem. The contract was concluded, and Mozart set to work. He had not far advanced when a fancy seized him, which all his efforts could not banish, that he was writing his own requiem. This produced a melancholy feeling, which induced him two days before the stranger was to return, to learn all he had composed. He mentioned the circumstances to his wife, and she laboured to remove the gloomy impression. The stranger came again, and Mozart again went to work. The requiem was completed. The stranger called no more. Mozart died, and his fearful forebodings was fulfilled. His immortal work was performed for the first time over his remains.

The middle gallery, immediately under the organ gallery, was set apart for the use of the family of the departed Liberator. We noticed present Messrs. Maurice, J. L., Morgan, and Daniel O'Connell, with several ladies, members and relations of the family.

At Eleven o'clock precisely the Nocturns and Matins for the dead commenced. His Grace the Archbishop of Dublin presided. The chanters were the Rev. Dr. Laphen, the Rev. Mr. Mulaly the Rev. Mr. Dunn, professor, Carlow College, and the Rev. Mr. Harrold, Athy.

The three lessons were read by the Right Rev. Dr. Keating, Bishop of Ferns, the Most Rev. Dr. Slattery, Archbishop of Cashel, and the Most Rev. Dr. Murray, Archbishop of Dublin.

When the Dirge was concluded, the Requiem commenced, the Right Rev. Dr. Whelan Bishop of Bombay, acting as Celebrant, the Rev. Mr. Fay, Meath-street, as Deacon, the Rev. Mr. Murphy, Marlborough-street as Sub-Deacon, and the Rev. Mr. M. Keogh, SS. Michael and John's as masters of the ceremonies.

The choir consisted of one hundred artists, vocal and instrumental. It was divided into two parties, one occupying the south and the other the north gallery. The effect of this, though increasing the arduous task of the conductor, was magnificent at that portion of the "Dies iræ" which commences with the words "Confitebor tibi maledictis," when division answered division.

At the close of the celebration of the most sacred mysteries, the Very Rev. Dr. Miley ascended the pulpit, and delivered one of the most beautiful and eloquent discourses we ever heard. We regret we cannot give it in full, and certainly it would be unjust to a composition so noble, and perfect in all parts.

After the absolution and the last impressive requiescat in pace, the people, Clergy, and Prelates slowly withdrew from the Church. In many a bosom of that vast assemblage there was

a throbbing hope that ere another anniversary had gathered those who were grateful to O'Connell around the alters he emancipated, the eventful period should have arrived when the Rev. Dr. Miloy said his panegyric could be pronounced—the time when Ireland should be a nation.—(From the *Dublin Freeman*.)

The Cross;

HALIFAX, SATURDAY, JUNE 3.

IRELAND.

The news by the last packet is most encouraging. The 'base, bloody and brutal Whigs' were defeated, and the popular cause was daily becoming more triumphant. No verdicts have been given by the Juries in the cases of Smith O'Brien and Meagher. So far the Crown Lawyers are check-mated. Mr. Butt delivered a very remarkable Repeal speech in his defence for the Traversers—a speech that will work wonders for the national cause. REPEAL IS COMING to a certainty. It seems the peddling Whigs offered to sacrifice the Irish Protestant Church if the Catholic Leaders would abandon Repeal. The proposal was indignantly spurned. The result of the trials will damage the Whigs immensely. We are still of our former opinion. The Whigs will be ignominiously kicked out, and Peel will come in and do the needful for the salvation of the State. This cannot be done too soon, as the chances of a general European war are every day increasing.

The doom of English tyranny, robbery, and murder in Ireland is AT LENGTH SEALED. None but a madman can doubt this. From the very bottom of our hearts we offer up our thanksgivings to the Great God of Justice for this glorious manifestation of his attributes. Irishmen, and descendants of Irishmen rejoice! *The trumpet of your country's resurrection has sounded. The death knell of England's accursed tyranny has rung.*

TRIDUUM FOR IRELAND.

The Three Days of Prayer and Supplication on behalf of the afflicted people of Ireland will commence in this Diocese on Monday next the 5th. On each of those days there will be Masses at St. Mary's at 7 and 9 o'clock, and at St. Patrick's at 8 o'clock. There will be Evening Prayers, at 7 o'clock, on Monday and Wednesday Evenings at the Cathedral, and on Tuesday Evening at St. Patrick's. An opportunity is thus afforded to all, of being present at those Prayers, and of thereby gaining the Indulgences granted by the Sovereign Pontiff Pius IX. Now is the time to render effectual assistance to Ireland by petitioning the Throne of Mercy in her behalf.

"If a famine arise in the land, or a pestilence, or corrupt air, or blasting, or locust, or mildew, if their enemy afflict them besieging their gates, whatsoever plague, whatsoever infirmity, whatsoever curse or imprecation shall happen to any man of thy people Israel, when a man shall know the wound of his own heart, and shall spread forth his hands in this House." Then hear Thou in heaven, in the place of thy dwelling and forgive . . . that they may fear Thee all the days that they live upon the face of the land which Thou hast given to our fathers." 3 Kings viii. 37. 40:

ST. PATRICK'S CHURCH.

This beautiful Church was filled with large congregations on Sunday last. The Bishop preached at the Ten o'clock Mass, and the Rev. Mr. McIsaac, the resident Clergyman, delivered an excellent Sermon in the evening to a very crowded audience. This is certainly a vast improvement since the days of the old Barn at Dutchtown. The progressive increase of Catholicity in Halifax must be highly gratifying to the friends of religion; and yet, what has been done, is, we trust, but the precursor of still greater changes. We hope the Catholics of the city at large will make a united and generous effort to liquidate the debt incurred in the erection of St. Patrick's and the purchase of the ground, on which it is built.

We have heard with great satisfaction that the Male and Female Schools connected with this Church are meeting with much encouragement, and that the progress of the children is gratifying. No thanks to our Liberal Parliament, who refused a grant of £50 for the education of 1200 children.

ROGATION DAYS.

On Monday, Tuesday, and Wednesday last, the Prayers of the Saints, &c. were chanted in procession by the Bishop and Clergy at the Cathedral before Mass.

*The Temple of God.

FATHER MATTHEW.

We are much grieved to hear by the recent accounts from Ireland, that this distinguished and eminent philanthropist had a severe attack of paralysis or apoplexy, from which he was slowly recovering. His extraordinary labours in the cause of Temperance during the last ten years would have been sufficient to break down the strongest constitution. The fatigue he underwent in his long and rapid journeys, in his incessant addresses to tens of thousands of the people under the open air, and his constant administration of the Pledge by day and night, would be incredible to those who have not witnessed it. Like every great and good man, Father Matthew was not without his trials, and we can well conceive with what anguish he must have read a recent attack in a paper which for years had professed the warmest admiration for his character and principles. Father Matthew was surely entitled to hold his political opinions as well as any other public or private individual. And even if he conscientiously differed from the majority of his countrymen on the question of Repeal, great respect and deference should have been shown to so signal a benefactor of Ireland. Taking into account therefore his invaluable services, and especially the recent alarming change in his health, we think the Editor of the *Freeman's Journal* must regret that he was betrayed into the publication of such an attack as the following:

THE REV. T. MATTHEW—AMERICA—ENGLAND.

We understand that the Rev. Theobald Matthew, the great Apostle of Temperance, visits America this month. We trust that the Irish in America will receive him as he deserves, in his capacity of *Temperance Apostle*, and that the Rev. gentleman will not be tempted, through his unwisdom to the British Government, to travel out of his proper province, and use his high name to influence the political sentiments of the Irish exiles whom he visits. We respect and reverence the man and his mission in Ireland; and it is one of our causes of deepest regret that he should have sullied his high name by associating himself with the cause of his country's oppression. That he has done so in Ireland and England is, alas! too true. May an all-wise Providence guard him from committing a similar error in the free land which he is now about to visit. His visit to America ought to be solely as the Ambassador of Temperance, and in no wise as the secret ambassador of the British Minister.—*Freeman's Journal*.

LECTURE BY THE HON. MR. DOYLE.

The Hon. Mr. Doyle, though evidently laboring under the painful and debilitating effects of a rather prolonged and severe attack of Rheumatism, delivered a very interesting and instructive Lecture on Friday evening last, before the members of the *Catholic Literary Institute*, and a respectable assemblage of our Citizens. The subject "*The Botany of the middle ages and the wild vegetables of Nova Scotia*" In opening, the Lecturer referred to his infirm state of health and consequent inability to do ample justice to a subject, in every point of view, so interesting and so useful,—and then turned to the inestimable value of that boon which the Religious Brotherhood, the Monks of the darker ages, in which there were no regular Physicians, conferred upon their species by the formation and careful culture of *Botanical Gardens*—out of which humane efforts for the amelioration of the numerous physical afflictions which man is heir to, had originated the popular Medicines of our own times, whilst the deeply seated, fervent piety of those humane and pious men was referred to in graphic terms as indicated in the very names by which they had distinguished many of the more valuable plants arranged in a sort of *Floral Calendar*. For instance the Cross-flower and the Mary-gold, &c. The broad field for an interesting study and investigation offered to the Student in Botany by the wilds of our own Land—the peculiarities of the "*Acer Rubrum*," or Red Maple, of the "*Indian Cup*," and other indigenous plants and shrubs, were pointed out, and some of their more valuable qualities as applicable to the purposes of domestic economy and comfort, insisted upon at some length. Of a Lecture delivered by Mr. Doyle it were superfluous for us to add that there was no lack of brilliant coruscations of Metaphor, and anecdote. The thanks of the Institute for his entertaining and useful discourse were conveyed to the hon. gentleman by an unanimous vote.—Sun.

TO CORRESPONDENTS.

The letter signed a *Protestant* may or may not be, genuine, for aught we know or care. At all events the writer has not given us his name, and he cannot expect its insertion. Moreover he dis-

cussed a subject with which we have no inclination to meddle, viz., the new *Chapel of Ease*. When some allusion was made last year in the *Cross* to that Chapel we wrote under strong provocation from what we then conceived to be the organ of our fellow-Christians who belong to that Chapel. All this however has passed away, and we will not, unless it be forced upon us, renew any angry discussion with any portion of our fellow-citizens. This observation equally applies to political and religious topics. If attacked as *Catholics* either in Religion or Politics, we will defend ourselves; but as a general rule, we would much prefer to give temperate and well-reasoned expositions of our own creed than to assault that of our neighbour. Though ready to repel we confess we do not apprehend an attack. Some short-sighted Politicians unwisely raised the *Nu Popery* cry against us last year. If they were paid for counteracting their own views they could not have adopted a better plan. We dare say they will act more wisely next time, for their experience has been dearly bought. In the letter which has called forth these remarks a *Protestant* says he "cannot understand why there should not be a large gilt Cross inside as well as outside the Church, in order that Christians at their devotions might be helped to godliness by the sight of the emblem of man's redemption." In he complains that there is "no Altar" in the new Church, but "a large Dissenting Pulpit stuck up where the Altar should be." With regard to the gilt Cross, we confess we are so pleased at seeing one outside, that we cannot interfere in the interior dispute. As for the "Altar Board" we deem it unreasonable in a Protestant to complain about it. What does the Church of England want of an Altar when she has no Sacrifice? To be sure we might ask for the same reason, what does she want with a Priesthood? Sacrifice, Altar, and Priest are inseparable terms. The principal function of a Priest is to offer Sacrifice, and it is for this oblation that an Altar is required. When the English Reformers of the sixteenth century abolished as far as they could, the Unbloody Sacrifice of the New Law which had been offered up in England for more than a thousand years, they were consistent in abolishing the Altars likewise.

A Protestant has put us some questions touching our own doctrine and practice which we will answer provided he gives us his name. We promise him that he may do so with confidence. We shall be always ready to give an explanation to any sincere enquirer.

AN IRISHMAN APPOINTED RECTOR OF THE COLLEGE OF PROPAGANDA.

By the latest accounts from Rome we find that that eminent Divine and distinguished oriental scholar, Monsignore Cullen, D D, for many years the respected Superior of the Irish College at Rome, has been recently appointed Rector of the Collegio Urbano, at the Propaganda. This is a just tribute to his meritorious services in the cause of Religion for many long years, and an appointment of which Irishmen may justly feel proud. We sincerely trust that it is but the harbinger of still higher promotion.—Hundreds of respectable travellers of all religions from England, Ireland, Scotland, and America, will remember with gratitude the urbanity and kindness of the ex-Rector of the Irish College, and will be delighted to hear of his deserved elevation. But those who know him intimately, and that rare modesty and humility which accompany, in his case, so much sterling talent, erudition and virtue, will conceive the highest hopes from his promotion. The Irish and American Churches especially will be glad to hear that Doctor Cullen is once more in the Halls of the Propaganda, where he formerly discharged the duties of a Professor with so much credit and success. We hope we shall yet see him Cardinal Cullen. His elevation to the Roman Purple would be an auspicious event for the Irish Church.

The Right Rev. Dr. Chanche, Bishop of Natchez, sailed yesterday in the *Caledonia* for Europe, on his way to the Eternal City. He was accompanied by his Chaplain. His friends in the United States will be glad to learn that his Lordship was in excellent health and spirits. Three new Bishops are to be appointed in the United States. We have not yet heard of an appointment to the widowed See of Toronto, which has been vacant since October last in consequence of the death of our ever-to-be-lamented friend and towneman the good Bishop Power.

ST. PATRICK'S CHURCH.

COLLECTED BY JAMES KELLY AND JOHN TUOHILL. P. McNally, 5s; a Friend, 2s 5d; Mrs. Doorcey, Michael Tuohill, Edmund Ryan, Mr. Gallavan, and Mr. Purvis, 1s 3d each; David Moffett, Mrs. Dillon, Mr. Casey, and Mrs. Mackey, 7d. each.

BY PETER MORRISSEY AND E. BARBER.

Miss Warren and Mr. Fitzgerald, 3s 1d each; Mrs. Barbor, Mrs. Laughlan, James Duggan, William Cavanagh, 2s 6d each; Mrs. Connors, 1s 10d, Messrs Dillon & Mulhowney, Cornelius Sullivan, Mrs. McGrath, M. Gunter, Mrs. Crowley, Mrs. Mahon, Mrs. Quirk, and James Luddy, 1s 3d each; Mrs. Mahony, M. Donovan, John McGrath, J. Mahony, Mrs. Vaughan, J. Tobin, Mrs. Lane, Mrs. Mullins, Mrs. Marks, Miss Doyle, 7d. each.

BY MESSRS. PIERSE RYAN AND W. WALSH.

Mr. George Smith, Thomas Burke, Michael Morrissey, John Quan, David Hogan, J. Dunn, Patrick Golden, Timothy Dunn, Andrew Saul, M. Mosley, and M. Somers, 1s. 3d. each; L. Connors, Mrs. Maher, Purpil, Webb, and Fitzpatrick, 7d. each.

CHURCH OF OUR LADY OF SORROWS, CEMETERY OF THE HOLY CROSS.

The Holy Sacrifice of the Mass will be offered up in the above Church on to-morrow morning at half-past ten o'clock.

30TH MAY.

Pursuant to notice given, the Irishmen of Halifax, and the friends of Ireland, met at Mason Hall last evening, and after appointing a Chairman and Secretary, adjourned to meet again as soon as an answer is received to the address to Smith O'Brien, passed at the meeting of the 2nd inst.—Sun.

DIOCESE OF NEW ORLEANS

We condense the following particulars from the *Propagateur Catholique*:—

On Sunday, the 19th March, the new Church of St. Joseph in the city of New Orleans, was opened to public worship, several clergymen and a great concourse of people being present. The blessing of the Church was performed by the Very Rev. Mr. Pousseton, the Vicar General of the Diocese, after which the Rt. Rev. Bishop Blanc officiated pontifically, and during Mass, conferred the Order of the Priesthood on Cornelius Moynihan, and that of Deaconate on Charles Samson. An appropriate discourse was preached by the Rev. Mr. Mullen, on the occasion.

On Saturday, 25th of March, at the close of a spiritual retreat, given by the Rev. Mr. Jamey, and which effected a great deal of good, the Rt. Rev. Bishop Blanc administered the sacrament of Confirmation to 85 persons, in the church of St. John, of which the Rev. Mr. Lucas is the Pastor, at Ouest-Baton-Rouge. More than 200 persons approached the holy Communion on that day.

From the parish of Ouest-Baton-Rouge, the Bishop went to Iberville, where he Confirmed 46 persons, who had been previously prepared by their zealous pastor, the Rev. Mr. Dupuy; and thence the Prelate proceeded to East Baton-Rouge, where he likewise confirmed a large number of persons.

On Sunday, the 26th of the same month, the Rt. Rev. Bishop Odin, being yet at that time in Louisiana, gave Confirmation in the church of the Bay St. Louis, and blessed the corner stone of the new church at that place. The Bishop of Galveston left New Orleans on the 2d of April for Texas.

An ordination was held in St. Patrick's church by the Right Rev. Bishop Blanc, on the 9th of April, when Charles Samson was promoted to the Priesthood, and M. Chambost to the Subdeaconate.

A NEW CHARITY HOSPITAL.—We are much pleased to learn that a new Catholic Hospital is likely to be opened in Nashville, under the auspices of its excellent Bishop, the Right Rev. Dr. Miles. He has authorized the Rev. J. Schacht to convert the old Catholic Church of the city into an Hospital under the care of the Sisters of Charity from Nazareth, Kentucky. We sincerely trust the charitable project may prove successful, and that no narrow prejudices will throw obstacles in its way. The Nashville Republican Banner of the 14th ult., publishes the proposition of the Rev. J. Schacht, with a commendatory editorial notice.—*Catholic Advocate*.

CATHOLIC CLERGY.

The Cork Examiner states that the following resolution was adopted by the Roman Catholic Clergy of Milk-street deanery, diocese of Kerry, on Wednesday last:—"Resolved—That in the present agitated state of public feeling in this district, we feel bound thus publicly to declare our deliberate conviction, that, notwithstanding our earnest desire to promote peace and obedience to the constituted authorities, our best exertions will not be effectual, unless the Government do immediately restore to our country its own legislature, a measure which we look upon as practicable, and the only one calculated to remove the distress and embarrassment, and discontent, under which all classes in society are labouring. P. Fitzpatrick, P.P., V.R., Mill-street; Daniel Heslay, C.C., ditto; Thomas Maginn, C.C., ditto; John Naughtin, P.P., Kilmee; Michael Naughtin, C.C., ditto; Edmund Fitzgerald, P.P. East Kilmee; John Tuomy, P.P. Dromtariff; J. Scollard, C. C. ditto.

The Freeman's Journal contains an address from the Roman Catholic Bishops and 150 of the Clergy of Meath, to her Majesty, urging the necessity of a Repeal of the Union.

THE THIRTY-NINE ARTICLES.—It is proposed, we are informed, to forbid by Act of Parliament that, for the future, any standard of orthodoxy should be allowed in the Courts of the English Church but the Thirty-nine Articles. No prosecution is to be admitted in the Spiritual Courts for the holding or denying of any opinion, which either has arisen, or may arise, or is now prevalent, on which the letter of the Thirty-nine Articles is silent. A moment's reflection will convince any one of the incalculable importance of such a change as this. It is quite in the style of these revolutionary times. A single cause alters fundamentally the whole doctrine of the Church of England, strikes off from her one of the chief notes of a Church, and destroys the very semblance of her connection with any thing before the sixteenth century. The question "Where was your church before the Reformation?" will no longer admit of an easy and satisfactory reply. And all this is done—so far, that is, as an Act of Parliament can do it—by a State Assembly, of which hardly the majority are Churchmen by name, and but a small minority in reality; without the Church's feelings being consulted, her opinions ascertained, or her voice heard. For not one of us at this day, affects to think that she is adequately represented by the few Peer Bishops who have seats in the House of Lords.—*Guardian.*

EXCAVATIONS IN POMPEII.—The political state of Italy has lately taken up so much attention, that little time has been found for its antiquities. Since the discovery of the 47 gold coins, and more than 250 silver coins, together with gemmed ear rings, necklaces and collars, with pearls, jewels and costly rings, a dwelling house has been excavated near della Fortuna, which surpasses in richness and elegance all that has hitherto been discovered. The open vestibule is paved with mosaics, the walls decorated with tasteful paintings. The atrium opens into the tablinum, and the reception room, and the latter leads into the dining room, which is painted with mythological subjects the size of life. Here were several trichine couches, not unlike our modern sofas, richly ornamented with silver. The reception room looks into a garden with a beautiful fountain adorned with numerous mosaics, and a small statue of Silemus; the basin is surrounded with the most exquisite sculptures in marble. Adjoining the dwelling is another atrium where the servants lived. There was a four-wheeled carriage, with iron wheels and many bronze ornaments. In the kitchen also are many ornaments and utensils of bronze, and traces of smoke are visible in many places, after the lapse of eighteen centuries. The apartments of the dwelling-house contained numerous elegant utensils of gold and silver, vases, candelabra, bronze coins, several cases of surgical instruments, &c. What is extremely rare, is, that there is a second and even a third story, which are ascended by a wide flight of stairs. On a small painting near the stair-case, is the name and rank of the owner, in scarcely legible characters; and from which it appears that he was one of the Decurii, or Senators of Pompeii. All the walls and the rooms are ornamented with comic and tragic paintings, one of which represents a young girl with a flask and stavelet. Hence the house has received the name of "casa della Sonatrice," "casa della Fanciulla ubbriaca." This is the most recent excavation in Pompeii.

THE STATE PRAYER.—As we have on a former occasion pointed out the very palpable and painful absence of any recognition of the Holy-days of the Church, and of the Daily Service, which most of the recent Privy Council Forms omit, we shall not, at this moment, dwell long upon that point. This neglect has reached its climax in the present instance. Good Friday is styled simply, Friday, the 21st April instant; while "Easter Even," Monday, and "Tuesday in Easter Week," "St Mark's Day," and "SS Philip and James's Day," are altogether overlooked, as though neither the Church nor the State knew aught of any religious services connected with those days. That the Privy Council Office is, partly or wholly accountable for the secular aspect of these Forms, we can easily believe; but when Archbishops, by desire of the temporal ruler of the Church, prepare Prayers or Thanksgivings, to be used exclusively in the Church, surely we have a right to expect that some competent person should be appointed to see that they bear the "image and superscription" of the Church. If the voice be the voice of Jacob, the hand should not be the hand of Esau.—*English Churchman.*

THE CHURCH IN DANGER.—THE BISHOP OF NORWICH AND CELIBACY.—At the dinner after the re-opening of the Stoke Ferry Church, Norfolk, on the 30th March, the Bishop of Norwich, in proposing the health of the ladies, said, among other things, that "theirs was not the doctrine of celibacy, as inculcated by the Romish Church, which prevented the minister from availing himself of so admirable a companion and cheerful assistant in his pastoral duties—indeed, he thought he could not do better than advise all the young clergy to show their disapproval of these Romish tenets by taking the earliest opportunity of acting in opposition to them."—(Great laughter and cheering.)

DECAY OF DISSIDENT COLLEGES.—A plan is in agitation for consolidating Coward, Homerton, Cheshunt, and Highbury Colleges. The proposal reveals various facts connected with these institutions—to wit, that the instruction imparted in them is found inefficient; that it is too expensive, amounting to £100 per annum for each student; that the number of students in all the four colleges together does not much exceed sixty; and that they were all four in debt while the subscriptions for their support are falling off.—*Church and State Gazette.*

IMPORTANCE OF RESIDING IN OXFORD.—The Anglican papers studiously notice that Mr. J. C. Algar, late fellow of University College (whose conversion was mentioned in last week's Tablet) had not been "resident in Oxford" for four or five years past. It will be remembered what a point the Guardian made recently of the like circumstance in the case of Mr. Thomas. Mr. Algar had not (as erroneously reported at first) received Anglican ordination. His name appears in class ii., in *Lite. is Humanioribus*, in Michaelmas term, 1813.

THE BISHOP AND CLERGY OF THE DIOCESE OF FERNS.—REPEAL.—The Most Reverend the Bishop, and the Very Reverend and Reverend the Clergy of the diocese of Ferns have signed a memorial to the Queen, informing her Majesty of really alarming state of Ireland, and praying her Majesty to exercise the Royal prerogative, in order to restore peace and prosperity to this too long afflicted country, by giving orders to have convened in Dublin, with as much despatch as possible, a Parliament of the Lords and Commons of Ireland.—*Wexford Independent.*

THE CATHOLIC CHURCH AND GOVERNMENT.—In the *Freeman* of Thursday the following announcement with reference to certain ecclesiastical arrangements occurs:—"It is notorious that the Minister would have sacrificed the Establishment this very year could he thereby have bought off the Irish people from Repeal. The bid was made, and rejected. Let the Protestants of Ireland be assured of this. It is a fact. The next bid will be the endowment of the Catholic Church. That also will be rejected."

BARE-FOOTED FRIAR.—One of those remarkable beings, a bare-footed Friar, has been preaching in the Roman Catholic Chapel here for several successive evenings. The worthy man appears to be a self-denying ascetic. He is literally bare-footed, and attired in coarse sack-cloth.—*Cambridge Advertiser.*

ST. EDWARD'S CHURCH, CLIFFORD.

CHURCH OPENING.—(See Advertisement.)—*St. Edward!*—England's King and Confessor. *St. Edward's Church!*—Yes, and a fine and noble church too, albeit of the Norman school: a complete church, with nave and aisle—a choir sanctuary, a Ladye Chapel; Chapel of the Blessed Sacrament, and a mortuary chapel. The Ladye Chapel has an absidal chapel, graced with the exquisite and already famed marble Madonna, by Hoffman. How much does this church and mission owe to this statue—or rather to that act of uncalculating and generous devotion which prompted a poor Priest, without a penny in his pocket, to outbid a prince in wealth, to secure it! What inspirations and gifts through its means! Hoffman, made a Catholic!—Overbeck, his bosom friend! Pero Villefort, his counsellor and director. Our Blessed Ladye; a special patroness; what help and succour has she not given a poor Priest to persevere. Every feast day of our Lady has brought a gift to the building of the Church! With reason then is it chosen; nay, rather mysteriously appointed to open this church on the feast of our Lady, the Help of Christians.—Help is indeed required! Help is relied on—fear not—help will come! *St. Edward's Church, Clifford!* How sweet-sounding that name of Clifford in Catholic ears—and strange that the mission and the missioner alike should rejoice in it. The Rev Edward Lambert Clifford is the incumbent. Inheritor in direct line of the blood of the Talbots and the Howards, may he long be the conservator of their best remembrances. Opening day, the 24th of May;—sweet day of help—*Auxilium Christianorum, ora pro nobis!* Sweet Month of Mary—*Santa Maria, ora pro nobis.* The district, too? Clifford stands central of the ancient Catholic territory—York, Kirkstall, Fountains, Selby, and an endless list of holy fanes—they were built for the most part of stone from the quarries of Clifford and its neighbourhood,—its soil, its rocks are sacred! Vavasour gave to Catholic York and to William de Melton—the Bishop-architect of its cathedral—generous aid; a Vavasour now aids Clifford of Clifford. The Vavasour Chapel, of Hazlewood, with its still undecorated altar, stands neighbour as it were, to this new and stately Church of Clifford. The mission attached to the former may be said to have given birth and nursing to this, its now stalwart child. A word more, for others' honour. Eusanguined and apostate York drank of a priestly martyr's blood—his name was Grimstone; persecution hunted down those of his name and faith; yet three brothers of this honoured house remain, and dwell in Clifford, not far from their ancestral domain. Engaged in manufactures, to which they have applied themselves, they dispense, as true stewards of God, the bread of honest industry to the class with which they have become so linked; but their example, and that of their pious partners in life—their prayers, alms, and largesses to God's Church and his poor, have wrought more, as will be revealed to many, this month, and that day. A word more of martyrs. The relics of a holy virgin and martyr, St. Domitia, exhumed from the Catacombs of Rome, will repose under the altar of St. Edward; the actual original marble slab and inscription with the bones now he at Clifford. A last word for living worthies. The Shrewsbury, Stourtons, Langdales, Vavasours, Cliffords, Maxwells, Middletons, Salvins, Philipps, Murrays, and a host of names dear to our own times and hearts, will congregate at this great religious function. The Catholic bodies of York, Leeds, Wakefield, Sheffield, Bradford, Hull, &c. will swell the assemblage. A little word. Thorp-arch Spa, a pleasant and health-inspiring spot, is a mile from Clifford, and has its station on the Harrogate line of railway, which branches out of the great line from London to York. Health and recreation-seekers from the South and elsewhere may sanctify this duty by joining in a higher and holier one. A votary of Mary's invokes them all. Come! Come!—*Correspondent of Tablet.*

LONDON MISSIONS AMONG THE POOR.—We derive the highest possible gratification from what we hear of the success which has attended the great move lately made under the auspices of our zealous Bishop in behalf of the London poor. The recovery of stray sheep to the fold, though one of the less brilliant, is perhaps of all others the very most momentous achievement of missionary zeal, and this result, we are assured, has followed in remarkable abundance from the preaching of the excellent men who have taken part in this labour of love. It is fair to the

best authority, that several thousand souls have been brought within the operation of Divine grace through the medium of the Sacraments which they had abandoned. The enthusiasm of the poor Irish has been delightful to behold, and we rejoice to know that the sincerity of this display has in very many instances been attended by the most unquestionable fruits of genuine reformation. The sight of a Bishop preaching in one of the most forlorn and wretched parts of the city, to a congregation of poor met together "in a large room," must have been such as to bring home to many hearts the true character of our Holy Church. We have now only to hope that what has been so well begun may be as zealously continued. To keep what we have gained, says a Latin proverb, is at once better and harder than the act of acquisition; but in the present instance the first step has doubtless been the most arduous. All success, say we, to efforts such as these! None so calculated to rectify the misunderstanding between the various classes—to re-adjust the balance of social sympathies which is now being everywhere deranged, to relieve poverty of the curse with which human Government have clogged it—and restore it to its true evangelical rank among all conditions of men. It is no small gratification to remember that the first mover in this great revival, as the chief agent in it, has been a Secular Priest of the London District.

POPE PIUS IX.

A letter in the Boston Advertiser, dated Rome, March 20th, thus describes the person and manners of the present Pope, *Public Ledger.*

Two days ago, I had the honor of a private presentation to his holiness. The dignity and simplicity of his manners are very striking. The gentleman who obtained the audience for me, and went to introduce me, is an abbot. His holiness was standing by his table, dressed in plain white robes, and with a little white cap covering the crown of his head. My friend preceded me a little in entering the room, and when I halted within the door, and not far from it, to make my bow, the abbot was down upon his face, trying to kiss the Pope's foot* which when he is standing, is no easy performance. I believe I faltered a little at the sight of this perfect prostration, when his holiness addressed me briskly in French, saying, "come in my son," at the same moment extending his right hand to me with an inviting gesture and evidently inducing my ghostly friend to make short work of diving at his feet. I confess to kissing the Pope's ring before I parted with his hand.

He immediately began to speak of the United States—said he was very thankful for the kind notice of him which the people of our country had taken—said the government had sent him some valuable books—that he was always happy to see my countrymen—that he thought the liberty and happiness of the people was well secured in the United States, &c., &c. His holiness is quite familiar with our political history, and has a lofty appreciation of the character of Washington. He manifested acquaintance with the great names of the past and present, and among the latter, spoke of Mr. Webster, Mr. Clay, and Mr. Calhoun.

In size, figure, and a certain brisk carriage of his person, Pius the IX reminded me of Chancellor Kent of twenty years ago. The expression of his countenance is that of sadness and anxiety; and this I thought, was especially manifested when an allusion was made to the reception of his new constitution; and he replied—"It is very difficult to provide for the wishes of all—in a case so complex as that committed to my charge. I have most at heart the spiritual interests of the people, and what has now been done, I hope may promote that, as well as their temporal happiness." Soon after this we took our leave. His holiness gave his hand again and obeying more the impulse of the moment than the etiquette of the court, I gave it a rather smart republican shake, whereat I thought the holy father took no offence. Coming out into the drawing-rooms I found a party of English and Germans waiting to be presented in a body, and as I had been called in first, and remained some time, I saw John Bull looked a little sour at Brother Jonathan as he made his way into and out of their presence. Pius IX lives in the most frugal way, and bestows all his income on the poor. I cannot help feeling great respect for him, and I believe him to be a sincere and devout man of God.

* This is a Protestant blunder, it is not the Pope's foot that is kissed, but the emblem of his office.

Poetry.

"Felix est qui ad singula dona gratiao, redit ad eum, in quo est plenitudo omnium gratiarum." —*St. Bernardi, Ser. contra ingratos.*

"Blessed is he who, at each gift of grace, returns to Him in whom there is the plenitude of all graces." —*St. Bernard*

Happy is he, who at each gift of grace,
Turns back to bless the bountiful bestower,
In whom the plenitude of largess stays,
And welling over, gathers more and more!

Happy is he, in whom o'erflowing love
Finds a responsive heart to love again,
Happy the soil, that goodly seeks to prove,
By rapid growth the gentle falling rain!

Like two sweet lutes, accorded well the two,
When swopt the one, the other murmurs sweet,
So happy is the heart accorded true,
That murmurs soft response and echo meet.

Happy is he, whose streams of grace return,
Laden with sweets, to whence they first have well'd,
Who keeps the freshness of youth's early morn,
Fervent and fresh to late declining old!

A few short years shall quickly pass away,
Life's orbit traced, to be retraced no more,
But he, whose course in love was guided aye,
A wider orb shall reach, and goodlier shore,—

Where everlasting love shall crown his soul,
With new and fathomless depths, wherein to trace,
As countless years pass by, and ages roll,
The ample plenitude of loving grace!

* "Ad locum unde exeunt, revertuntur flumina gratiarum, ut iterum fluant; remittatur ad suam principium, coelesto profuvium, quo uberius terrae refundatur." —*St. Bernardi, Ser. xiii. in Cant. Cantico.*

GROG SELLERS!!!—IS THIS RIGHT?

Addressed to persons engaged in the Traffic.

BY PROFESSOR WAYLAND.

First.—Can it be right for me to derive my living from that which is spreading disease, and poverty, and premature death throughout my neighbourhood? How would it be in any similar case? Would it be right for me to derive my living from selling poison, or from propagating plague, or leprosy around me?

Second.—Can it be right for me to derive my living from that which is debasing minds? How would it be in any other case? Would it be right for me to derive my living from the sale of a drug which produced misery, or madness, or from the sale of obscene books which excited the passions, and brutalized the minds, and ruined the soul of my fellow-men?

Third.—Can it be right for me to derive my living from that which destroys for ever the happiness of the domestic circle—which is filling the land with women and children, in a condition far more deplorable than that of widows and orphans?

Fourth.—Can it be right for me to derive my living from that which is known to be the nine-tenths of all the crimes which are perpetrated against society?

Fifth.—Can it be right for me to derive my living from that which accomplishes all these at once, and which does it without ceasing? Do you say that you do not know that the liquor you are selling will produce these results? Do you not know that nine hundred and ninety nine gallons produce these effects for one which is used innocently? I ask then:

Seventh.—Would it be right for me to sell poison on the ground, that there was one chance in a thousand, that the purchaser would not die of it?

Eighth.—Do you say that you are not responsible for the acts of your neighbour? Is this clearly so? Is not he who knowingly furnishes a murderer with a weapon, considered an accomplice? Is not he who navigates a slave ship, considered a pirate?

If these things be so, and that these things are so, who can dispute, I ask you, my respected fellow-citizens, what is to be done?—Let me ask, is not this trade altogether wrong? Why, then, should we not altogether abandon it?

If any man think otherwise, and choose to continue it, I have but one word to say. My brother when you order a cargo of intoxicating drink, think how much misery you are importing

into the community. As you store it up, think how many Curses you are heaping together against yourself. As you roll it out of your warehouse, to vend it at your bar, think how many families each cask will help to ruin. Let your thoughts then revert to your own fire side your wife, and your little ones, look upward to HIM who judgeth righteously, and ask yourself my brother. Is this right!

PHILADELPHIA.

MR. CHANDLER'S LECTURE.—The Lecture on Italy, delivered by Mr Chandler last Wednesday evening, on behalf of St John's Orphan Asylum, was a learned and eloquent production. The past and present condition of that interesting land, together with its future prospects, were portrayed in a manner highly instructive and entertaining. The lecturer, in the course of his remarks, was naturally led to offer a few observations on the momentous struggle now taking place in oppressed Ireland, expounding most warmly (as must every true-hearted American) the cause of Irish Independence and Nationality. At frequent intervals throughout the entire delivery, the speaker was most enthusiastically applauded and particularly in his spirited allusions to the prospects of Ireland. And when he gave utterance to the bold and striking sentiment, "they who would be free, must themselves strike the blow," the deafening and long-continued clapping and cheering, gave unmistakable proof of the deep and strong feeling of the audience.—*Catholic Herald.*

CONVERSIONS.

[To the Editor of the London Tablet.]

Sir—The Catholics of Jersey, and numbers of its Protestant inhabitants also, (the first at least, and, I believe, the latter for the most part), were edified more than I can express by the reception of twelve persons into the Church, on Sunday last, by our beloved pastor, the Rev Mr Cunningham. Certainly God's blessing has been shown in a special manner to Jersey, nor is there any likelihood of its discontinuing.

On Tuesday last, at the Roman Catholic Chapel, Coughton, near Alcester, twenty six persons Converts to the Catholic Religion, made a public profession of their faith in the presence of a crowded audience. The congregation of the above place has been much increased through the pious exertions of the Rev. J. Davis, the worthy Pastor, who is universally respected by all classes.

THE POPE'S PRESENT TO THE STATE OF NEW YORK.—The following is from a letter just received by M. Vattemare, from his agent in Paris.—*Freeman's Journal.*

FEDERAL AGENCY OF INTERNATIONAL EXCHANGE, Paris, May 5, 1848.

My Dear Sir,—I hasten to announce to you that I have been officially informed that His Holiness the Pope has forwarded to you, to be presented to the Legislature of New York, two cases—one containing the complete collection of the *Calligraphia Camerale*, a magnificent series of engravings, in four large portfolios, representing the Antiquities of Rome. The other, three sets of the Medals in bronze, silver, and gold, struck under the Pontificate of Pius IX. The secretary of the Papal Embassy called in person at our office, and left a letter from the Prince Minister, Cardinal Antonelli, addressed to you, and one addressed to the Bishop of New York. The letter to you expresses the favorable feelings of His Holiness towards your system, and an assurance of the pleasure with which the Pontifical Government will take advantage of your agency on every similar occasion.

DIGGING OF NEW YORK.—On Wednesday the 3d inst., being the Feast of the Finding of the Holy Cross, the Rt. Rev. Bishop conferred the holy order of the Priesthood upon Messrs. Francis McKeone, John Boyle and Thomas Farrell, in the Cathedral, the candidates having received the minor orders, subdeaconship and deaconship, on the Monday and Tuesday previous.—*Freeman's Journal.*

A DIVISION.—The Campbellite congregation of Wellsville, O., have excommunicated some of their members for belonging to the Sons of Temperance. Those excommunicated have formed a new "Disciple" church of some 20 persons. This will not mar their "Protestant Union."—*Presby. Advocate.*

FRANCE.

ELECTION OF THE EXECUTIVE COMMISSION.—On Wednesday the National Assembly closed the Ballot for the Election of the Five Members who are to form the Executive Commission of Government. The following is the result.—Arago, 725, Garnier Pages, 715, Marie, 702, Lamartine, 683, Ledru-Rollin, 468. These five are the Government, with power to appoint the members of the different Government departments. The following is the composition of the National Assembly, as given by the Commune de Paris.—Members of the ex-Chamber of Deputies, 129; magistrates and advocates, 111, Clergy, 11; physicians, 17, ouvriers, 31; manufacturers, 38; military men, 38; municipal magistrates, 39; Commissaries of Government and employes, 63; literary men and journalists, 31; farmers, 16; engineers, 8; proprietors 50; unknown, 243. This makes 830 in place of 900, but the colonies have not yet elected their representatives.

SPAIN.

A report is confirmed of a further correspondence having taken place between Sir H. L. Bulwer and the Duke of Sotomayor, which is of a very unsatisfactory character. The British Minister was to transmit the whole to his Government by an extraordinary courier, and further, from the tone taken by the Duke of Sotomayor, in refusing satisfaction to Sir H. Bulwer for the odious charges, made partly in official innuendoes, and partly in journals which are entirely under the controul of the Government, by which the British Minister and his Government are daily held up to public execration and public vengeance, as the instigators and promoters, by bribery, of the late insurrection among the troops, it was far from improbable that our Minister would very shortly find himself compelled to quit the Spanish capital.

ITALY—ROME.

The allocution of His Holiness on the 29th ult., of which the following is an important extract, shows that the Pope is no party to the rumoured declaration of war against Austria:—"The people of Germany cannot reasonably complain of us, for we were unable to contain the ardour of such of our subjects in the temporal order who, inflamed with the love of their own nation, united their efforts to those of the other Italian populations. Many other princes in Europe, whose armies were more numerous than ours, beheld themselves equally unable to oppose the uprising of their people. In that state of things, we, however, gave no other orders to our troops than to protect the integrity and security of the Pontifical State. However, several persons manifest a desire to behold us declare war on Germany; in consequence, we judge it our duty to announce in your assembly that nothing can be more distinct from our thoughts than such a course, which would be altogether unbecoming our position as holding on earth the place of Him who is the author of peace. But if, notwithstanding a great number of our subjects are led away by the example of other Italians, what means have we to repress their acts? We cannot here help disavowing, in the face of the whole world, the perfidious designs of those who in the journals propose to place the Roman Pontiff at the head of a new Republic, formed of all the States of Italy. In addition, we seize on this occasion, in our love for the Italian populations, to warn them to keep out of these projects, so disastrous for Italy herself, and not to allow themselves to be turned away from the obedience which they owe to their Prince."

REFUGION OF TERROR.—ROME, May 2nd.—This morning a public notification by the Pope appeared on the walls of Rome, declaring that the resolution expressed in the Allocution was unchangeable. This notice was soon everywhere torn down. A few hours later another notice was posted, in which the Pope threatens Rome with excommunication! This also was torn down. Terror reigns in the City.—*L'Univers.*

ORDINATION AT ST. MARY'S COLLEGE, BLAINES.—The Right Rev. Dr. Kyle, Bishop of Germania, and Vicar-Apostolic of the Northern District, held an Ordination at St. Mary's College, on the festival of the invention of the Holy Cross, 3rd May, when the Rev. James Forbes, lately a student of St. Sulpice, Paris, was raised to the order of Priest, and the Reverend James Gordon, one of the Professors, was raised to the order of Deacon.

Correspondence

To the Editors of the Cross.

GENTLEMEN,—

Last Sunday the 28th inst I happened to pass by St. Mary's Church, during the celebration of High Mass, and from the numbers of military strolling about in the vicinity of the Church, I was reminded of your observations in the Cross about a fortnight since, on the neglected condition of the Catholic military in this garrison, especially as compared with the Protestant soldiers. There were upwards of fifty of the troops walking up and down the streets engaged in conversation; and having heard great bustle in the old Protestant burial ground opposite St. Mary's I went in, and had the curiosity to count the number of red coats that were scattered through every part of it. I reckoned sixty three soldiers! All this occurred whilst the service at which they were supposed to be present was going on in our Cathedral. Can the Officers be ignorant of this, and if not, have they reported the circumstances to their superiors in command? I hope, gentlemen, you will not lose sight of the subject, for if you do not agitate it, I despair of justice being done. I remain, &c.

AN OBSERVER.

We have sent a copy of the remarks alluded to by our correspondent to his Grace the Duke of Wellington. The English Government will repent for its stupid bigotry against Catholics when it is too late. One third of their army—or upwards of 40,000 men—are Catholics. An immense number, we don't know how many, are Dissenters; and yet the State Church rules in the British army with all its odious monopoly. We repeat that Britain will rue this folly one day.

Births.

- MAY 15—Mrs. Brackett, of a son.
- " 15—Mrs Murphy, of a son.
- " 16—Mrs Walsh, of a daughter.
- " 16—Mrs Thompson, of a son.
- " 16—Mrs Carroll, of a son.
- " 16—Mrs Grant, of a son.
- " 16—Mrs Walsh, of a son.
- " 16—Mrs Schrage, of a daughter.
- " 20—Mrs Walsh, of a son.
- " 22—Mrs Darro, of a son.
- " 23—Mrs Hannan, of a daughter
- " 25—Mrs English, of a daughter
- " 29—Mrs Bowen, of a son
- " 29—Mrs Mellour, of a son
- " 29—Mrs Dwyer, of a daughter
- " 29—Mrs Gerald, of a son
- " 30—Mrs Fitzgerald, of a daughter
- " 30—Mrs Fitzgerald, of a daughter
- " 30—Mrs Power, of a son
- " 30—Mrs Sullivan, of a son
- " 30—Mrs Walsh, of a daughter
- JUNE 2—Mrs Flynn, of a daughter
- " 2—Mrs Moriarty, of a son
- " 2—Mrs Dillon, of a son
- " 2—Mrs Driscoll, of a son.

Married.

- MAY 27—Mr John Cobbert, to Miss Eliza Power.
- " 29—Mr Patrick Halloran, to Miss Ellen O'Shaughnessy.
- " 30—Mr Michael Ryan, to Miss Mary Dwyer.
- " 29—Mr Patrick Donohoe, to Miss Catharine Maher.

Wed.

- Thomas, son of Pierce and Bridget Grace, aged 4 years.
- William, son of William and Catharine Flinn, aged 12 years.
- Thomas Mooney, native of County Waterford, Ireland, aged 90 years.
- Patrick Hughes, private 36th Regt., native of Dublin, aged 38 years.
- George T. Dalton, infant son of James Dalton, aged 9 months.

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

It 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 authorised 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.