

LETTER FROM A GERMAN TO HIS FATHER AND

A Milwaukee (Wisconsin) paper publishes a translation of a letter from a German in the territory to his father in Germany. It shows how much our privileges are prized by those who have profusely enjoyed the like—Sabbath...

"DEAR FATHER"—We arrived at America in good health. We landed at Milwaukee on the 10th July, and found that this letter would find you in good health. We have all been so sick but nobody died. On the 31st of July we took the steamboat to Albany, and there took the railroad for Milwaukee. We then bought land of the State. I, John..., bought me eighty acres, (that is, in German, 120 morgen). Then we went by wagon to a place thirty-six miles from Milwaukee, where we could feast our eyes on trees. There I built me a house of trees, 28 feet long and 18 feet wide, and have bought a stove for \$13, upon which we can cook and bake bread too. We have bought a cow with a calf for \$15, which could not be bought in Germany for \$46.

They think, in Germany, it is all wild in America,—no, the wild part is in Germany. The cities are prettier here than there, and we have all kinds of trees, which they have not got in Germany. I have on my land many trees, oak, beech, linden, sugar cane, (maple) and citron, (cedar) trees. We are two miles from church. We have mass every month. After New Year we have it every Sunday. Here we live Catholic—here we can nightly pray. The very poorest is as good as the richest. One can every day and year go to the highest officers. We need not touch our hats, we can keep our pipe in our mouth. We can thank God a thousand times, that he has brought us of the land of bondage into the promised land, for we have here a fine land, and liberty.

I pay every year \$9 taxes for 120 morgen, it is fixed by the United States of America.—There is everything enough in America. Flour costs \$3 a barrel, and there is everything cheap here.

Trade is free to all here, I wish you would all come to me. You need not be ashamed to come for people come here who have no more money than John W... of Berg. Who is once in the Kingdom, (United States) he never goes back to Prussia. The very poorest in America is more than the very richest in the Grand Duchy of Luxemburg. A day laborer earns every day a dollar, and he need not give any drunken lawyer's clerk anything of it. All lads and lasses I bid come. Here we are happy. He who serves a year can earn or buy 60 acres of land, and none of it goes to the officers as in Germany. Come all from the slave land—from the slave land to the free land—for we have a free land here, and we thank God a thousand times that he has brought us out of the slave land to the free land. Brothers and sisters, come all to me—to us. I write to you the truth—the whole pure truth—so as God may help me, and His holy Gospel. Believe the letter which I write to you. You would thank God if you were here, for I think how much a free land is better than a slave land. Here is no war, and nothing to fear: here everything is plenty.

There are now twenty-nine United States. The money that they coin has on it a star for each. This signifies that the United States are as free as the stars of Heaven. One State is larger than France. Shall we not rejoice that we are in this land. Yes, we thank God one thousand times, and one thousand times one thousand, that he has brought us out of the slave land to the promised land. It is calculated that five hundred come every day. You must not think that America is all wild—for there are railroads, steamships, and manufactures, as in Europe. I hope from my heart that this letter will find you in good health; and write me word how it is in Germany—for I heard that the hail has done much harm, and that the taxes have become much heavier.

We all thought of you much, but we do not want to be with you; and if Peter W... of Berg, would give me his whole property, if I would carry back no wife and children, I would say no! I wish yet that we could all see each other in America, but we shall never see each other till the last day. I salute you all. Adieu"

A sensible wife looks for her enjoyment at home; a silly one abroad.

CONVERSIONS.

Mr. Edward Gill, of Scarborough, Yorkshire, related by marriage to the Bishop of the Western District, was admitted into the Church at Louvain in the last week of November. Sir G. D'Albanc acted as Parrain at the baptism. M. Donnet, Vicaire of Bruxelles, and Chanoine Honoraire of Bordeaux, officiated at the beautiful chapel of the Colletines on the occasion and the Rev. M. Van Egan, Chanoine of the Metropolitan Church of Louvain, sang Mass, and administered the Holy Sacrament to the new convert.

Mr. and Mrs. Thompson, formerly of Ramsgate, Mr. Home, formerly Vicar of Southampton, Mr. and Mrs. Simpson, formerly of Mitcham, and other recent converts, have rested at Louvain during the season.

The Marquis of Drogheda has addressed the following letter to the Evening Mail.—

"TO THE EDITOR OF THE DUBLIN EVENING MAIL." "Moore Abbey, Monastercon, Dec. 14, 1847."

"Sir—I was both surprised and much annoyed to see in so respectable a journal as yours, the unfounded statement which appeared in your paper of yesterday evening, headed with my name. In the paragraph I allude to you have made twelve assertions, seven of which are perfectly untrue. You are certainly, correct in saying—first, that I am lately married—secondly, that I have taken up my residence here—thirdly, that I am spending money in improvements—fourthly, that I keep hounds—and fifthly, that I have had a sheep killed. But here the truth of your statement stops for no skin has ever been left at my door—neither has any notice been served on me—neither have I been denounced nor abused for any of my actions—neither has 'her ladyship' found fault with the workpeople, so that it was not necessary to procure other hands—neither have I the slightest intention of leaving Ireland. Now surely, Sir, our unhappy country is not so entirely free from crime that you cannot fill your columns without taking away the character of a county, which I am happy to say, has been, and is still, most peaceable and undisturbed."

The following is an amusing specimen of the manner in which the members of the Protestant sects retort on each other the charge of heresy, rationalism, and infidelity.

THE SECT.—The Episcopal Calendar proposes the question, "Where have not the Protestant sects dwindled into a hollow rationalism that repels religious minds?" With due deference we say, although the Calendar has an undoubted right if he should please, to charge a hollow and repulsive rationalism on the Protestant Episcopal sect, yet we object to his making similar charges on other Protestant sects.—The Presbyterian.

The following from the columns of the Presbyterian makes us acquainted with another development of Protestantism.

AN END OF ALL PERFECTION IN NEWMANT.—The paragraph below is copied from the Beacon Traveller. It may be added that J. H. Noyes the leader of the holy band, is a man of no mean natural abilities, which were improved, or should have been, by an academical course of education at Hanover, and theological at New Haven.

We learn from the Battleboro' Eagle that there has existed in Putney, Vermont, for several years, an association of "Perfectionists," as they are called, whose principles and practices, at length, so outraged the feelings of the community in which they reside, that a public meeting was recently called and resolutions passed demanding the immediate resolution of the Association. It seems that these New Lights have made the important discovery that the moral law of God given at Sinai has been abolished; and accordingly they inculcate principles and indulge in practices of the most licentious tendency. One J. H. Noyes, the leader of this band, having been arrested and put under heavy bonds for his licentious practices, has recently absconded; and George Cragin, the associate of Noyes, has followed the example of his principal. The association have been published a periodical entitled the Spiritual Magazine, which was the medium through which they diffused their poisonous principles.

CURIOS SCENE.—Mr. Moore, the member for Mayo, excited great laughter yesterday, by partly taking the Protestant instead of the Roman Catholic oath. The honorable member went on reading the oath until he came to the word "damnable" and "idolatrous," when he instantly dropped the book with the look and gesture of horror, he rushed away from the table amidst the roars of the house. He subsequently took the Roman Catholic oath.—English paper

From the Bristol Times. TO THE LORD BISHOP OF GLOUCESTER AND BRISTOL.

My Lord— I was not long since in company with some persons who were commenting on the divisions in our Church. It was asked if there could be divisions in a Church. If divided it is no longer one. A setting aside of its forms and authority, or a difference in creed, must be alike fatal to its title as its unity, without which there cannot be a Church. I was asked to which Church of England I belonged. The question was startling. Aro there, thought I, two established? I looked to the doctrines as they are promulgated in the Churches of this place: I found them to be diametrically opposed to each other. I looked to the forms prescribed: I found in practice as great difference there also. I was obliged to acknowledge, with a painful reluctance, that there are two Churches of England.

If forms and doctrines in these two Churches are opposed, there must be error in one. Where is Episcopal authority—can it knowingly sanction both? It seems to do so. It is an anomalous position this, as regards your lordship and the two Churches, both claiming privileges under, and professing obedience to, one and the same Episcopal authority—and we have that one authority sanctioning and authorising the discordant doings of those opposed Churches, one of which in the eyes of that Episcopal authority must be wrong. I would be a true Church of England man. There are great multitudes in your lordship's diocese, like me, who are anxiously looking about them, not knowing to which Church they ought to belong—we are all Episcopalians. Your lordship is placed over this diocese to guide and direct us—we seek your lordship's guidance.

We are grieved not to see your lordship's decision pronounced, as to which division is the Church of England. I would not enter too widely upon the subject of these differences; it may be allowed me to point out some that are important. In one Church we find the Prayer-book in part discarded, we find unauthorised books of Psalms, and Hymns substituted according to the taste and pleasure of the minister, though the order of the Prayer-book directs that nothing shall be published in Church, even by the minister, "but what is prescribed in the rules of this book, or enjoined by the King, or by the ordinary of the place." We find these substitutions so deceptive as to shock the conscientious mind, having, for the most part, little or no resemblance to the Psalms, which they profess to versify. With regard to doctrine—not to mention other important differences—we find the essential doctrine of baptismal regeneration is upheld in one pulpit, denied, as Popish in another. Nay, we find the very minister who officiates at the font, and thanks God "that this child is regenerate," seconds his pulpit, and tells his congregation that the doctrine of baptismal regeneration is damnable and superstitious. These, my lord, are not imaginary cases. These things are enacted in the churches under your lordship's especial care, to which, as your title implies, you are overseer. They cannot, therefore, be hidden from your lordship's watchful eye.

It was a scandal in the Church of Rome, and one well handled by the enemies of religion, that the Church had two Popes at one time. It is now an apparent scandal that we have in our Church and your lordship's diocese, two Bishops in one person, giving alike his sanction to the right and to the wrong—the true and the false. It would be a great boon, and one would think we have some right to look for at your lordship's hands, if your lordship would condescend to issue a Pastoral Letter, addressed to the members of the real and true Church of England, explanatory of its proper forms and of its doctrines, and condemnatory of such as be wrong: that this vast population may be no longer sheep going astray, and wandering too among wolves for lack of guidance, to bring them back to that appointed and prescribed path in which it must be your lordship's most pleasing duty to see them all walk. With the greatest respect, your lordship's most obedient servant, One who would be a Church of England Man.

Able Letters are published by His Grace the Archbishop of Tuam, and the Right Rev. Dr. Maginn, on the present state of Ireland. These Letters, says the Dublin Evening Journal, have been elicited by the assaults on the Catholic priesthood of Ireland. In these remarkable documents errors are traced to their real causes in a clear forcible style, which must obtain attention and command conviction.

The English correspondent of the New York Evangelist, whose "position" is said to afford him rare opportunities of giving accurate views of movements in England, makes the following statement

"I am convinced that many influential clergymen among the Presbyterians are in communication with the Romish authorities, and are working their desire. They are working really in the Church than they. The 'hole their time' The large numbers at no distant day"

We hope the writer of the above may not prove to be a false prophet, as it regards the future movements of the Presbyterians, but he has certainly mixed a little fabulous matter with his vaticinations. The "authorities" of the Church would, indeed, have Presbyterians, and all other ites, remain where they are until fully prepared both as to conviction and disposition, but not a day longer.

The same writer gives the following gloomy picture of the state of Protestant religion in England

"The state of religion in our churches is very sad. This is universally felt. Indeed none but the ignorant can doubt that in all denominations there is a loud call for special prayer and effort. The Dissenters of all denominations are not as communities, extending, and yet I am sure that the principles of Dissenters are extending over the public mind.

May God, in mercy to Britain—in mercy to the world—grant us a season of refreshing from his presence. I am inclined to think that the abuses which have crept into many of our religious societies, have more connection than many of us suppose, with the low state of religion in our churches."

We find the following in the St. Louis News Letter.

DIOCESE OF CHICAGO.—Quincy.—Our correspondent [himself a convert] writes to inform us that on Sunday, 12th December, Lyman Pringle Esq., his wife and son, have been received into the Catholic Church at this place. This gentleman has been a member of the Protestant Episcopal Church, and earnest enquiry has led him to that Church where truth in religious matters can only be found."

Having lately received a letter from Mr. Pringle (a portion of which we published in the Herald a few weeks ago) expressing his disgust with the discussions and uncertainties of Protestantism, we are happy to learn that he has already made his escape to the Ark of God. We congratulate him on the happy deliverance.—Herald

From the Catholic Herald. BERTRAND, Dec. 6th 1847.

Mr. Editor.—The following letter, while it speaks for itself, shows that the King and Queen of the French are not unkind of the progress of Catholicism in this part of the country.

Yours, &c., M. R. K. "WASHINGTON, Nov. 1th, 1847.

French Ambassador to the United States:

REV'D SIR.—The secretary of the King's Cabinet has written to me, that he had left with my banker in Paris, Monsieur Herard, the sum of eight hundred francs, which their Majesties grant to the Novitiate of the Brothers of St. Joseph at Indianapolis whose Superior you are, for which you may draw on me at sight, whenever you think proper.

It is with the greatest pleasure that I desire to inform you of the interest their Majesties take in your new establishment, at the capital of the State of Indiana.

I avail myself of this occasion to offer you the assurance of my high consideration.

A PASSER. French Plenipotentiary to the U. S."

BIRTHS. January 15—Mrs Dillon of a Son 17— " Fitzgerald of 17— " Power of a S 17— " Salmon of a 18— " Whitehead of

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