

been—indulgent, forgiving; in short, a kind, mild Father—over-indulgent—hoping for better things from his unworthy, ungrateful children. Our Holy Father is too good for his too bad subjects; but on his return to Rome, men not so good, not so merciful, not so benign, not so saintly, will on their knees pray his unqualified permission to take the management of the good Romans into their tender mercies, and that permission they will obtain; and when they once get the whip into their hands, if they don't lay on I don't know who will. No, it will not do a second time to let loose these wild animals on the world; these disturbers and frighteners of honest and peaceable men; these putters-down of all that is good and bad; these universalists in destruction. Don't hurt them, after all said and done, though a little corporal cane-action would not be amiss, if well applied; but only keep them out of danger, for they are dangerous to themselves and every one else whom out of confinement. We have had enough of the Romans, and it is all their own fault that the Auetrians are coming, and that a rod of iron, and not the mild Shepherd's staff, shall rule them henceforth.—Don't they richly deserve it? As to ourselves in London, all our sympathies, affections, and impatient restlessness for the Holy Father's restoration to his own, are in constant, daily, hourly agitation. Every post, for a considerable time, was expected with news of the Holy Father's return; of movement spontaneously made by his good Romans for his instant return to the weeping city; and no one thought that this absence of the Supreme Pontiff could by any possibility have been protracted to the extent that it has. Our attachment and devotedness to his sacred person, and reverence and affectionate submission to his high and Divine authority as Supreme Pastor of the Church, deepens and enlarges as troubles encompass him; and without any exception there is but one heart and mind amongst us as to love, fidelity, and reverence towards his Holiness. As to the signatures to the address of the London Catholics to his Holiness, every man, woman, and child would sign it had they easy means or difficult of doing so: on this there can be no second opinion. But this is not necessary, and its carriage to Rome would be exceedingly inconvenient, and when laid at the feet of the Holy Father, would after all only present a huge mass of all manner of names and blots and scratches, that could not mean more than what with one voice all London expresses, and which all the world knows, sympathy for our Holy Father's troubles and reverential attachment and fidelity and obedience to our Supreme Pastor and Bishop. Then, as to the collection—nothing adequate to the exigency—nothing worthy of ourselves—of our supposed means, was expected by me. Vanity might be flattered by comparisons; and how much you collected through your well-timed exertions, and how little I collected through my supineness, and all this kind of little playing off might go on; but the real amount, after all said and done, will be much better kept quite to our own bosoms.

FATHER THOMAS.

The Cross;

HALIFAX, SATURDAY, MARCH 31.

THE CATHOLIC CHURCH IN NOVA SCOTIA.

No. 1.

CITY OF HALIFAX.

In pursuance of the intention announced in our last number, we begin to day a series of documents connected with the history of our religion in Nova Scotia; and although Catholicity was established in other parts of the Province nearly two centuries before a Catholic place of worship was established in Halifax, we think it better to commence with the present capital of the Province. Halifax was founded in 1749, and will be one hundred years old about the middle of the present year. For upwards of thirty years no Catholic priest dare show his face in the new town, which was composed in the beginning of strictly Protestant Colonists. When a few Catholics were settled amongst them in course of time, they had no opportunity of practising their religion. They sometimes by stealth went into the woods, where the persecuted priest met them by appointment, and offered up the Holy Sacrifice under the canopy of heaven, and in the solitude of the forest. These occasional gleams of religious consolation reminded the poor exiles of

Erin of the terrible persecutions in their own unhappy land. These stolen interviews were rendered exceedingly picturesque by the presence of the faithful children of the forest, the Micmacs, whose fathers had been converted to the knowledge of Christ by the apostolic labours of the early French missionaries in Acadia,—that noble band of Christian warriors, who forsook the homes of their youth, the green fields of beautiful France, and the civilization of Europe, to encamp amid the wigwams of the untutored Indian, to share his grassy couch and humble fare—to deny themselves all the comforts of life, in order to gain to Christ their immortal souls.—Let their names be hallowed in everlasting renown, for nobly did they perform their great task! Deeply did they imprint on the heart of the savage the Glorious Cross of Christ, and the saving knowledge of His Gospel. They brought no wives in flaunting bonnets and silken attire, to soften and smooth the rigours of their austere mission,—no regiment of "responsibilities," to divide their heart between God and the world, the spirit and the flesh, and to wear them from their all-absorbing task. They did not come out (like the new-fangled Apostles of Foreign Missions, whose comfortable outfit is provided by the Gulls of Bunkum Biblical Societies) to speculate in flour and stummary, to trade in lands and dry goods,—to erect mills and build stores,—to humbug 'the heathen' abroad and the society at home,—or to "settle" a chain of daughters in elegant "locations." No, no:—the Catholic Apostles of ancient Acadia came with far different views, far higher aims, far nobler purposes. They came not to seek themselves, but Jesus Christ. They came to seek souls for which He died, and to save them. They were sent by His Vicar on earth to bring forth enduring fruit.—They accomplished their mighty mission: they brought forth fruit, and their fruit remains.—The undying attachment of the Micmacs to the Catholic Faith, even to the present day, proves the fidelity with which the French missionaries discharged the severe duties of their Apostleship. But this is not the time to enter into the history of their labours. We will defer the annals of Annapolis Royal and the other early settlements for some time longer, because we hope to be able to procure some additional documents, which may throw a light upon the history of that remote period. We, therefore, confine ourselves for the present to Halifax.

The Penal laws against Catholics—some of which we may print hereafter—continued here in full vigour until 1782, when the Catholics, by petition, obtained some relaxation. The hunted priest occasionally emerged from the woods, and officiated in an old barn, at the South End of the City. No one had courage enough to think of building a chapel. But there was in those days an Irishman in Halifax, named William Meany, a native of Waterford—afterwards known as Capt. Meany—who encouraged his Catholic brethren to attempt the erection of a place of worship. He purchased the ground, on which St. Mary's Cathedral now stands, from a Protestant family, and he did so as a private individual, (though he acted as the representative of his fellow-Catholics) lest the ground should be refused. The Deed was signed, sealed and delivered on the 16th of October, 1782, and was afterwards securely conveyed for the benefit of the Catholic Church,—a few months previously to which the following documents were published: To the Honourable Sir ANDREW SNAPE HAMMOND, Knt. Lieutenant-Governor, and Commander in Chief, in and over His Majesty's Province of Nova Scotia, and its Dependencies, &c. &c.

The humble Petition of WILLIAM MEANY, JOHN CODY, JAMES KAVANAGH, JOHN MULLOWNY, and JOHN MURPHY, in behalf of themselves and others His Majesty's natural born Subjects professing the Roman Catholic Religion in this Province, Most humbly SHEWETH.

That your Petitioners did on the third day of July last, present an humble Petition to your Honor's predecessor in the Government of this Province, praying a relaxation or repeal of certain grievous Laws, which in the policy of former times might seem necessary to be, and were enacted against your Petitioners; but of late in the great wisdom and humanity of our Most Gracious Sovereign and his faithful Lords and Commons, have been deemed injurious and oppressive.

Your Petitioners then, and now considering themselves included in the general Grace extended to His Majesty's Loyal Subjects profess-

ing the Roman Catholic Religion in all other His Majesty's Dominions were the more emboldened humbly to make the aforesaid Requisitions.

In consequence whereof we were given to understand that the Premises were taken into Consideration by the House of Assembly last Session and postponed for Reconsideration until this present Session, it being alledged that the People at large might be discontented with such Mitigation, Amendment, or Repeal of the Acts before mentioned, and some Members wished to have an opportunity of consulting their Constituents upon the Propriety of such a Measure.

Your Petitioners therefore most humbly pray the Interposition of the Legislature, and confidently hope for such Relief as in their great Justice shall seem meet. And your Petitioners, as, &c. &c.

WILLIAM MEANY, JAMES KAVANAGH,
JOHN CODY, JOHN MURPHY,
JOHN MULLOWNY,

On the 4th Day of July following this Bill received the Lieutenant Governor's Assent.

An Act to repeal certain Clauses in two Acts of the General Assembly of this Province, which have been found to be oppressive and injurious to that Part of His Majesty's Subjects professing the Roman Catholic Religion.

Whereas the Second Section of an Act, made in the Thirty Second Year of His late Majesty's Reign, entitled, An Act for confirming Titles to Lands and quieting Possessions, is found to be oppressive and injurious to His Majesty's Subjects professing the Roman Catholic Religion.

Be it Enacted, by the Lieutenant Governor, Council and Assembly, That the said Second Section of the said above recited Act, and every Matter and Thing therein contained be, and the same is hereby repealed.

And Whereas certain Clauses in an Act made in the Thirty Second Year of His late Majesty's Reign, entitled, An Act for the Establishment of Religious public Worship in this Province and for suppressing Popery, are also oppressive and injurious to that Body of the People professing the Roman Catholic Religion.

Be it therefore Enacted, by the Lieutenant Governor, Council and Assembly, That the Third, Fourth, Fifth, Sixth and Seventh Sections of the said Act, and every Matter and Thing therein contained be, and the same are hereby repealed.

Provided nevertheless, That no Person professing the Roman Catholic Religion shall exercise the functions of a Priest, or set up places of public Worship under the Penalty of Fifty Pounds, without special License, from the Governor, Lieutenant Governor, or Commander in Chief of the Province, by and with the Consent of His Majesty's Council, and previous to the obtaining such License such Person or Persons shall take the following Oath, to be administered to him by the Governor, Lieutenant Governor, Commander in Chief, or the Secretary of the Province, in the words following:

"I do swear, that I will bear faithful and true Allegiance to His Most Sacred Britannick Majesty King George the Third, and him will defend to the utmost of my Power against all traitorous Conspiracies, and all Attempts whatsoever, against his Person, Crown and Dignity. And I will do my utmost endeavours to disclose or make known to His Majesty and his Successors all Treasons, and Traiterous Conspiracies or attempts whatever, which I shall know to be against him or any of them. And these Things I do plainly and Sincerely promise and Swear according to the express words by me spoken, and according to the Plain and Common Sense and understanding of the same words, without any Equivocation, mental Erasion, or secret Reservation whatsoever. And without any Dispensation already granted me for this purpose by the Pope, or any other Authority, or Person whatsoever, or without thinking that I am or can be acquitted before God or Man, or absolved of this Declaration or any part thereof. Although the Pope or any other Person or Persons, or Power whatsoever should dispense with or annul the same; or declare it was Null and Void from the beginning. And I do make this Acknowledgment and Promise Heartily, Willingly, and Truly upon the True Faith of a Christian."

So help me God.

And be it further Enacted, That nothing in this Act contained shall be of any Force or Effect until His Majesty's Pleasure therein shall be known.

The Humble Address of His Majesty's Loyal and most Dutiful Subjects the Roman Catholics, residing in this Province.

To Sir ANDREW SNAPE HAMMOND, Knt, Lieutenant Governor and Commander in Chief, in and over His Majesty's Province of Nova Scotia, &c. &c. &c.

The Honourable the Council and House of Assembly.

May it please your Honors,

Our Minds being deeply impressed with the most grateful sentiments to your Honour in particular, and the Honourable and Humane Legislature of this Province in general, for the Grace extended to Us, by repealing in the present Sessions, some grievous Clauses of certain Acts of Assembly, which when made were certainly expedient, but in the present Times appeared not only unnecessary but Oppressive.

Permit Us to return our unfeigned and most humble Thanks for the same, and to assu a your Honors, that We are so highly sensible of the Benefits We may enjoy in future (by being, altho' in a circumscribed Degree, upon the footing of the People Professing our Religion in His Majesty's Kingdoms of Great-Britain, and Ireland;) That We shall at all Times be ready to lay down our Lives and Fortunes in Defence of his Majesty's Person and Government, and in Support of our most excellent Constitution.

In Behalf of ourselves and others:

WILLIAM MEANY, JOHN MULLOWNY,
JOHN CODY, JOHN MURPHY,
JAMES KAVANAGH,

July 6th, 1782

Praise be to GOD on High, on Earth good Will and Peace.

Halifax, Province of Nova-Scotia, in }
North America, July 6th, 1782. }

BRETHREN IN THE LORD,

Forasmuch as it hath pleased the Legislature of this Province under the Divine Influence, and the Dictates of Justice and Humanity to extend their Grace to all Persons professing the Roman Catholic Religion by repealing certain Laws which rendered not only the Persons but the Property of such Persons unsafe.

Permit us the Subscribers to make known the same unto the holy Fathers of our Mother Church to the End that a Knowledge thereof (with all grateful Thanks) may be diffused thro' our Congregations.

The very Infant State of the Resurrection of the Privileges above mentioned and the Poverty of our Communicants (they being chiefly composed of Men who in Times of Peace got a comfortable Livelihood by the Fishery upon this Coast, but since the present unhappy Contest between our Mother Country and the Colonies on the Continent, have been plundered and drove from their Habitations, to seek Subsistence in any other possible Manner, these unfortunate Causes render our Situation truly pitiable, not having the Means to erect a decent Building for our public Worship, and being at present destitute of a settled Pastor, is still more distressing.

Wholly relying on the Assistance of the humane and well disposed to forward this Messing so well begun, we commend you to the Protection and Benediction of the Great and Almighty God, and remain with all Humility,

Your faithful Brethren,

In Behalf of ourselves and all others the Roman Catholics of this Province.

WILLIAM MEANY, JOHN MULLOWNY,
JOHN CODY, JOHN MURPHY,
JAMES KAVANAGH,

We will feel obliged to any one who will send us an account of the five Catholics who signed the above Petition.

ECCLESIASTICAL RITES, &c.

No. 2.

The sixth Sunday of Lent is called Palm Sunday, from the Palms which are solemnly blessed on this day and carried in procession. It was also termed *Rosanna* Sunday, from the shouts of the multitude who welcomed Christ at his first entry into Jerusalem; *Indulgence* Sunday, from the Indulgences which were formerly given with much solemnity on this day; *Pascha competentium*, because the Creed was on this day explained to the Catechumens who were to be baptized on Holy Saturday; *Pascha Palmorum*, in an ancient life of St. Udalric, 5th century; and finally, *Capitalarius* (in French, *Lave-tete*) Sunday, because on this day the heads of those who were to be baptized at Easter were washed out of reverence to the Sacred Chrism with which they were to be anointed in that Sacrament, and to remove any filth contracted during the Penitential Season of Lent, when it was usual to be more careless and negligent in every thing