

building. It may be extended forty five feet more without any injury to its proportions. The site is the most desirable in all that locality. The town with all its busy world lies below it and the church looks guardingly down as if watching the welfare of its children. The sacristy here is still larger than that of Portland. The glebe lot is I believe six acres. The church is not quite finished, but a few weeks will give it the finishing stroke. The galleries add much to its appearance and space. Besides these buildings, the people of St. John have erected a very large house, which is known by the name of the Temperance Hall. It is, however, as much a place for education as for Temperance, and accordingly the lower flat or first story is divided by a hall which forms two spacious apartments—one of which is employed as a school for females, the other for males. Both of these places are well filled and the services of competent teachers for each secured. The congregation of St. Malachi's being so very numerous, they could not find of late near room enough within the walls. Accordingly a short time ago the Bishop determined upon a new church, but on account of the failure in trade and the general depression of the times, the idea has not yet been carried into execution. A beautiful site, however, which cost \$1110 has been purchased by his Lordship, and a promising time is only waited for, when the operations contemplated will be begun. This location is in an elevated part of St. John, so God speed the day when we shall see the expected church exhibit its fair proportions above the subject city. This view of things will show something of the state of Religion in St. John. I should hold it to be on a very firm foundation, but still I must say, important and all as the place is, yet when compared with other portions of the Diocese, 'tis far from being the most advanced, either as to fine churches or church lands. I will even go as far as to say that it is far behind any of those churches, which line the northern shore of New Brunswick from Campbellton to Miramcook. Of that I am sorry I can give no more than the mere dimensions. But even from this much, a correct judgment may be formed of their superiority. I will show something of them in another page.

Just come in imagination with me now and we shall have a steaming passage up the pleasantest river between the poles. You need not want for accommodation here. Steamers day and night are in requisition, with the kindest captains imaginable. I cannot say whether by nature or by force of circumstances they are such nice people, but that's nothing to us; we only judge from the outside and that is excellent. Now as we move along so mysteriously without sail or oar, the loveliest scenery in the world is passing with us. Green banks, green isles, green elms—oh how profuse are ye! Of the latter commodity, we have much to say, but this is no place for such conversation. We would, *en passant*, merely remark, that they are the pride of our country "with nothing like to them." With their arching, sweeping boughs how graceful they rise above the interval! But brief is their day, like that of all things lovely.

"All that's bright must fade
The brightest still the fleetest."

But we shall see elm-trees enough before we have done with the beautiful St. John; and at present our purpose is churches. Well, between St. John and Fredericton there are three Chapels. The one at the Nerepis is first on the list, but from our present position we cannot get a glimpse of it. We have only to say that it is a pretty place, forty by twenty five feet. Next comes that of Gagetown. This is unfortunately an Orange locality. The soil, however, is

not altogether unfavourable to the growth of the 'little mustard seed.' Many Catholics are here, and good ones too. They hear Mass with true olden fervour, and lift their prayers aloft with earnest devotion in their comfortable little church of thirty by twenty five. 'Tis really a pity that half the world cannot see this noble stream, that they might come to settle upon its banks. "On either side the richest scenes arise"—greenest fields, golden corn—most luxuriant trees, neat sweet cottages, every thing that gives variety to a landscape, are here. When September comes and colours the different foliage of the deep forests that stand behind these verdant banks, who ever saw a more delightful view? Hues—bright strange hues, which the painter's pencil knows not are every where to be seen. It only lies with the St. John, to present such wonders in nature. To a traveller unacquainted with the reality these woods would appear at this autumnal day, immense vineyards and orchards and whatever you will, of fruit-places intermingled and mixed without bound. But here we are at Oromocto. This is nine miles from Fredericton and is quite a charming village. The chapel belonging to this place is thirty six, by twenty eight. It receives the visit of a priest once a month. Vestments and other altar furniture are always on the spot. I believe that the choir of this chapel is altogether composed of Indians. 'Tho' they sing the Gregorian chant very accurately, yet I must say that I would rather listen to the voices of our own people, not because there is more devotional spirit in the strain, but because it has not that wild unfriendly tone known only to the red man's song. I never heard any harmony among Indian voices, but I certainly heard excellent melody. Hail at last to the Episcopal city—the metropolis—the seat of the high ones—Fredericton. There's Government house, and there's the new Protestant Cathedral. We hear a great deal about the latter, but I can scarcely understand why they speak of it so highly. Look at it—well only look at it—it has a fine window in the front I allow, but really the rest is, in my mind, no "great shakes." It makes but a poor appearance from the rivers. A thousand would, unless apprized of its existence, pass along, and never dream of such a building. It looks too low and stunted to gain many admirers. But what has that antique cross got to do upon such a pinnacle? Methinks that's sailing under false colours. That's decidedly an innovation and a very modern one, too, in the Church of England. 'Twas not seen in such places in our young days, and we are not over a hundred yet. But I see the whole of it—old age is honourable and the cross is a relic of antiquity—*ergo*, they are apostolical. M.A.W.

The Cross;

HALIFAX, SATURDAY, OCTOBER 27.

M. POWER, PRINTER.

TO CORRESPONDENTS.

We are glad to hear again from our respected Correspondent *Sacerdos*, and to find that our former replies gave him so much satisfaction. His present list of queries we will answer with the same brevity.

The true reading of the Proper Communicantes for the Feast of Pentecost is '*innumeris linguis.*'

The Holy Eucharist should be changed and renewed at least once in the week.

At Benediction of the Most Holy Sacrament *Dominus Vobiscum* is not said before the Oration. Our Lord himself is corporally present.

It is not suitable or proper (non convenit) to sing Hymns in the vulgar tongue on the festival of the Holy Sacrament.

It is an abuse to place Relics or Images on the Tabernacle in which the most holy sacrament is kept.

Since the year 1759 it is obligatory on all Clergymen to say the Preface of the *Trinity* on all Sundays of the year which have no *Proper* Preface. Decreed by Pope Clement XIII.

The *Altar Cross* should be covered with a white veil on Holy Thursday, the *Processional Cross* with a violet.

If there be a large statue of the Crucifix on the altar, no other Cross is necessary during the celebration of Masses.

The Baptismal Font may be blessed by one priest and the Mass sung by another on Holy Saturday. It is not absolutely necessary that both should be performed by the same celebrant.

If the Festival of St. Martin (11 November) falls on the XXII Sunday after Pentecost the *Secret* is taken from the XXIII Sunday.

Both from the beginning of the Mass until the *Offertory* and from the Communion to the end the Chalice ought to be totally covered with the veil in parte anteriori.

The Mass on Ash Wednesday ought to be celebrated by him who blesses the Ashes.

We are really obliged to our Reverend friend for the agreeable and instructive course of reading which his *Queries* suggested, and we shall always hear from him with pleasure.

We will avail ourselves of the communication from Windsor on a future occasion. At present it would be inexpedient.

B.—They will be resumed before long. We are thankful for the favours of our New Brunswick friends.

Q.—The Editor of the Catholic Journal alluded to is a Convert. He, of course, writes severely, because, like most converts, he is indignant at the shameful misrepresentations which were pawned off upon him as Catholic tenets whilst he was a Protestant.

An *Irishman*.—The letter is more suited to a political Paper. You are wrong in one point. There was only one Catholic (Mr. Cragg) amongst the new Civic appointments.

THE CATHOLIC CHURCH IN NEWBRUNSWICK.

We publish to-day the second of a Series of Letters, on the state of Religion in New Brunswick, from the pen of our excellent correspondent M. A. W. and on doing so we beg to express our thanks for his valuable contributions. We would gladly print any similar information on the State of Religion in the other neighbouring Provinces if some of our kind readers would furnish us with the necessary details. The records of the progress of our Holy Faith in this part of America will be highly interesting to the generations who are to succeed us, and we have no doubt that the humble columns of the Cross will furnish many useful materials for the future Ecclesiastical Historians of Catholic North America.

THE NEWS FROM EUROPE.

The Steamer arrived here on Wednesday last. There is no news of importance. Bein one of the Hungarian revolutionary Generals has turned Turk to save his life, and some of his companions were induced to follow his example. Kossuth, to his credit, refused to disgrace himself by denying Christ.

It is said the Pope will soon return to a part of his dominions, and that he has uttered a spirited protest against the further occupation of his capital by the French.

The apprehension of famine still spreads in Ireland. Lord Roden and the two Beers have been very properly dismissed from the commission of the Peace. The Government could not do less, but the Orangemen are furious. Mr. John O'Connell has held his first meeting at Conciliation Hall, and £25 Repeal Rent

was subscribed. Mr. Gavan Duffy and the Confederates have also held a private meeting. This divided agitation will result as it did before, in placing both parties at the mercy of the Government, and affording them a pretext for again suspending the Constitution. When will Irish agitators learn sense? Gavan Duffy and his party have made their sad experiment of physical force and failed. It is very bad taste in them now not to allow the Moral Force men to try their chance for a time. Physical force has been tried in many places besides Ireland, for the last two years, and produced nothing but confusion and ruin to its abettors.

WHAT PROTESTANTS THINK OF APOSTATES.—(From the *British Banner*.)—Father Ventura has fallen like a star from heaven. This man's recent address electrified the Continent, and was read by the Liberals in the language of every nation in Europe. Men, enthusiastic and sanguine, but by no means inferior—men among ourselves, have viewed it as the instrument of an earthquake which was to shake the Papedom to its foundations. Father Ventura has issued the following recantation:—*Ubi*, the undersigned, having learned to day only, by the *Giornale Romano*, that my '*Discours pour les Morts de Vienne*,' pronounced and printed at Rome at the end of November, 1848, has been placed among the number of prohibited works; knowing what the Church has a right to expect from an obedient child in such a case, particularly if he is an Ecclesiastic; deeming myself obliged to give an example of perfect obedience to the judgments of the Apostolic See; having always declared that I desired to subject all my writings to the judgment of the Sovereign Pontiff, and being anxious to prove the truth of such declaration without being constrained or counselled by any one, but yielding solely to the sentiments which are suited to every true Catholic, I here, freely, and of my own movement, declare that I fully accept the said decree of condemnation, against the writing mentioned above, without restriction or reserve. Furthermore, I regret and condemn all and every of the doctrines, maxims and expressions, and words that in that writing, or in any other of mine, have been found, and may be found, in contradiction to the tenets of the Holy Catholic, Apostolic, and Roman Church. Finally, I declare that I hope, with the help of Divine grace, to die in that holy Church in which I have been born and in which I have lived, ready for that object to endure everything and make every sacrifice.—GIOACHIM VENTURA, of the Order of the Regular Theatin Clerks.—Montpellier, Sept. 8." Such is the end of Father Ventura! As to the matter of "grace to die in the Catholic Church," we do not think he will require much; and as to his advancing the cause of liberty, and of man, of which he spoke in words of fire, we perceive that now there is nothing to be hoped for. *The Protestant converts of modern times, for the most part, are men of straw, both in Ireland and upon the Continent. They have, almost to a man, proved mere popinjays, reeds, rushes, things of naught. They have once and again excited hopes and expectations, and just as frequently have they disappointed those who have trusted in them.*

THE CROSS.

We perceive with much pleasure that one of our Clergymen has entered the lists in behalf of the charitable character of the Catholics of Halifax against the silly scribbler whose effusions we noticed some weeks ago. Had we known that the subject was in such able hands we would not have said one word in our own defence. Nothing shall deter us from putting the generous people of this city on their guard, against what the Priest of this Diocese in his letter published elsewhere, very properly terms "the scandalous pranks of Religious Collectors on this Continent."