

Christ, we are assembled here to-day on the Feast of Saint John of Beverley, who was a Catholic Archbishop of York—we are assembled here to-day in order to invoke the blessing of the Almighty upon the Church about to be erected to God, and in honour of St. George, Saint of England. The erection of a Christian temple is certainly one of the greatest works of man, it is a House of God. We are here, then, assembled to-day to offer this temple to the Almighty, and we invoke His aid; we implore him that in our intention of making this offering, we may be still more and more approved in his sight, so that when the work shall be completed, it may be truly an offering to Jesus Christ, the only and divine Saviour. You may remark, my beloved Catholic brethren, that in the public acts of religion, there are certain ceremonies used and it is our desire to shew the purposes for which these ceremonies and this work is done. You will probably have noticed that the design of this church, and the forms with which this act of religion has been performed, is to direct our attention to the great Christian Sacrifice. They all point our attention to that Sacrifice, and you will probably have noticed that the cross has been placed where the altar is one day to stand, on which this Sacrifice is to be offered. The other forms all refer to this great Sacrifice—and we are indeed reminded in the beautiful prayer just uttered—uttered, I may say, in all the simplicity of former days, that where that altar is erected, the sufferings of Christ our Lord will not be despised, and that when you come to pay your adorations at this altar you may be truly sanctified. We may also, beloved children, remind you that in the prayers which we utter, we implore the blessing of the Almighty, and that as he was pleased to carry into effect the desires of King David by means of his son Solomon, he will also be pleased to carry into full effect our ardent desires for his blessing upon this edifice, through his son, Jesus Christ. In these prayers, we may pray that all those who have contributed to this holy offering may have health of body and strength of mind. We have also laid the first stone in honour of the Holy and Adorable Trinity. We have blessed that stone, and we have called upon the Almighty to give his blessing and consecrate it. We have called upon him to send down this day an abundant blessing on this great work which is about to be erected to his honour. And I will further announce to you that I have directed that during the time of this church being erected the 126th Psalm shall be added to the public service." After briefly imploring further blessings upon the erection of the church, the Rev. gentleman proceeded to say that it was not until the fourth century that the Christians began to erect large and splendid temples to the Almighty, and then alluded to the fact that the abbey and the great and noble edifice which so adorned the city, were built by their forefathers and were formerly their property. Owing to the inclemency of the weather he would not address them further, but trusted that in making their offerings that day, or any future day, towards the erection of the church, they would remember that they were making an offering to God; and, further than that, that they were doing an act of charity to their neighbours; and he would say it most emphatically, that they did a great act of charity to the poorer brethren. He fervently hoped that God would grant His abundant blessings upon the work which had been commenced, and that He would ultimately lead them all to happiness for ever: Amen." The people then, *en masse*, on passing the foundation-stone, agreeably to the old Catholic custom, deposited their offerings upon the stone, and which appeared to be very liberal. The people afterwards returned to the chapel, and sung a solemn "Te Deum." The weather was very unpropitious—*Corresp. of Tablet*

Correspondence.

FOR THE CROSS.

THE CATHOLIC CHURCH IN NEW BRUNSWICK.

No. 6.

GENTLEMEN,

We shape our course now to St. Stephen's. The church of this place is 75 feet long, by thirty six wide. The vestry is twenty three by twelve. The glebe house is only four or five yards from the chapel and is one of the choicest buildings about the town. In front of it there is a garden which to see is to admire:—

"A rare sweet spot of such a graceful mien
As to be lauded needs but to be seen."

And in the rear there are lots of such land as would exactly suit a farming genius. However, we have reason to know that the gentleman in attendance has not altogether the taste of an Agricola. We wish very much that you could take a peep at these premises. The grave yard is 'cheek by jowl' with the house, so that for a contemplative, melancholy wight there is ample opportunity here for him to indulge his favourite disposition. There are barns and outhouses too in abundance, and every thing looks comfortable. Opposite and hardly, not so far as Mason Hall from St. Mary's, is the land of "stars and stripes," which being interpreted means Freeman and Slaves. The river St. Croix, a stream only a half dozen yards wide, divides the two countries, and right good use some "boys" make of its narrowness of which I shall tell you. You must know that when adventurers, of which there is a host about these diggings, take it into their hands to build castles in the air, that is to say, do things with no earthly means, no heavenly either, and when they get head and ears into debt by the failure of their enterprize and Sheriff's run cracking their whips after them, why the remedy is at hand, every thing is soon smoothed down, man and man are square—just cross "St Croix" and you're free, thank goodness. 'Tis more nor less than funny to see what tricks like this played here. The actors I must say, though, are principally Yankees tho' living in this side. They are a graceless set of robbers and low irreligious loafers who think of nothing but the best possible means of cheating their neighbour and making dollars. I will say something more of them by and bye, but I must now proceed with my details.

The parish of St. Stephen's is not so long established as that of St. Andrews—the organization, consequently, is not so complete. Yet it is the makings of a greater mission. Hitherto, the people were engaged in buying and in building—circumstances which prevented them from stocking their church with such materials as are required for Catholic worship; but recently they have made such arrangements as bid fair to set things on an equality with the best fitted places of the Diocese. Vestments to the amount of seventy pounds have been procured. We spoke of the beautiful vestments of St. Martin's somewhat praisingly—they cannot begin to compare with those of St. Stephen's. Comparisons they say, are odious, but truth is not blameable. We, therefore, speak of matters as we find them. These vestments, then, are of the richest texture and are the best in New Brunswick. A set of splendid candlesticks, have been also recently placed in this church. They are not so grand as those of St. Martin's. The latter cost as I believe, we said before, thirty five pounds, the former cost twenty. Boxing up candlesticks and all, then, we should say that the materials belonging to these respective sanctuaries are about equal. The chancel of St. Stephen's is carpeted throughout, and the altar piece gracefully hung with decorations of rich crimson damask. The tabernacle has been lately transubstantiated by the hand of a well known genius into living white marble. Standing outside the rail 'twould be hard to swear that it was not the stone. 'Tis the best imitation I have ever seen. The artist is Mr. Anthony Fleury. A cloth of light purple satin with gilt cross in the midst covers the altar and gives it a very beautiful appearance. The tabernacle is ornamented with rich bouquets of French flowers and at the Epistle and Gospel side are appropriate tables for marble vases with suitable wreaths. St. Stephen's has also a very efficient choir. If it had a little more harmony 'twould be excellent. It has not been of long standing and hence we must give them all kind of praise for their very rapid progress. If they only sing in the true Catholic spirit, that is, with the sole view of praising the Holy Name, they will contribute much to the saving of their souls, because they are associated in some sort to the Blessed Spirits above that

never cease to glorify their God; but if they sing, as many do, we will not say how, then they are in a fair way of running to perdition fast for playing such pranks before the altar and the Holy of Holies. Two masses are said in this church on Sundays, at nine and eleven—vespers are sung at three. The people in general are very attentive to their religious duties and considering the poverty of the times, very liberal in their contributions.

We cannot, while speaking of St. Stephen's, pass on without saying a word or two on the state of religion in general there. To a person travelling along through this part of the Province it would appear that the inhabitants on both sides of the River must be extremely spiritual. Within the space of seven miles you will be surprised to learn that there are no less than *twenty two* different places of worship; to say nothing of the "hole and corner" meeting-houses, which run on like the decimal of a vulgar fraction—"ad infinitum." Some of them rejoice in such strange names that I cannot at present call them to mind. I never saw them in the Dictionary. It does not occur to us, neither has it occurred to us, how the followers of these divers doctrines, or opinions, or follies, or whatever you may call them, can seriously spend their time and money in the erection of temples where such motley, medly *bladderation* is propounded. What do they get in such places? They hear an occasional psalm drawled out to them by a parcel of frolicking boys and girls that have no more notion in their psalmody of praising God than they have of driving a nail into the moon. They see—(no by the bye for their backs are turned to him) they hear, I should have said a man with his eyes turned inside out, putting forth some sort of prayer of most erratic and fantastic nature, calling for the "indwelling" of the spirit upon all sorts and sizes, particularly the poor benighted papists so deserving of sanctimonious sympathy. They listen if they don't fall asleep, as they mostly do, to a sermon doled out to them in a tone hollow and sepulchral, not according to sound notions of rhetorical delivery. They gaze upon naked walls, bald and barren as the faith, with nothing under the sun to excite their devotion and bow them to pray—and this is all they obtain! May Heaven convert them, for theirs is a sad plight truly. We have seen a good many strange places in our little day, but this of which we now speak, is, as regards the religious sentiment, the most singular of all. The reason we think so strangely of it is, that with all its worshipping houses, Christianity more retrogrades, than advances here. Two-thirds of the Protestant population have no belief in the divinity of Christ; in fact they profess Arianism publicly. Do they stop even at this? Not at all. Hundreds of them deny the existence of God himself. Some have gone so far in blasphemy that they have called their cattle after the holy name of the Saviour, and when checked for their impiety, they defend themselves by quoting scripture to prove him an impostor. Yet, what better could we expect from a principle so tending to absurdities as that on which Protestantism is founded? They take up the Bible, and making a sort of fiddle of it, strike it to any tune they please. As for ourselves we never, before visiting this place, saw so fully the fatal consequences to which private interpretation leads. We have seen men here, or heard of them rather, who proceeded step by step from the Established Church, until at length they landed on the wild bleak vapoury shore of infidelity. The Protestant minister of this place has scarcely a score of followers. One of his churches tho' in the midst of the town has been locked up and now rats and mice may revel there undisturbed. Infidelity is the prevailing feature of the plan, which diabolical creed we believe all owing to the contiguity of St. Stephen's and Miltown to the American States. These haughty sons of Jonathan have such an absurd idea of liberty, that they carry it to extremes in every thing. They mistake liberty for

licentiousness. When persons imbued with these notions are ignorant and conceited, as the greater part of these fellows are, they imagine that the wildest and most bold ideas can be equally entertained of things sacred and profane. Preach to them the doctrines of Christ—humility—self denial—austerity, you will have the wrong people to deal with. Such words are not in their vocabulary. Give them a Saviour, such as the Jews expected—mighty, pompous, towering—then and not till then will they come to your banner. Talk of annexation—we for our part, would be sorely sorry if any such thing ever should happen. We recoil with horror at the idea of being annexed to such an infidel tribe. And we say emphatically that infidelity is the spirit of Yankeeism. Don't misconstrue our words then, when we say that we would still prefer pounds, shillings, and pence, to cents and dollars. We have very little hopes for the conversion of the Jonathans. Much might be said of their character but we have already digressed too far.

Yours, &c. M. A. W.
New Brunswick, 1849.

The Cross;

HALIFAX, SATURDAY, DECEMBER 8.

M. POWER, PRINTER.

PETITE.

We have received recent accounts of a gratifying nature from this quarter. The little Catholic Church has been very much improved, a well-finished altar and railing have been set up, and the Church Yard enclosed by a substantial Picket Fence. For this gratifying progress, we understand the Catholics are greatly indebted to the zealous exertions of Mr. Fenton Tomlinson, the worthy Convert to our Faith, whose reception into the Only True Church we have already noticed in this journal. Since their happy enrolment amongst 'the citizens of the Saints and the domestics of God,' this worthy family have constantly manifested the depth and sincerity of their religious convictions, and have done every thing in their power to testify their gratitude to God for having called them into the bosom of the Holy Church. We are sorry to learn that for some time past the Catholics of Petite have been receiving some petty annoyances from the inconsistent disciples of the Reformation in that quarter. Surely no Protestant can justly find fault with the respectable family of the Tomlinsons for having joined the Ancient Church of their fathers. It cannot be said that the Tomlinsons were ignorant or uneducated, or that they were not qualified to investigate the merits of the respective churches, as well as any Protestant within fifty miles of them; and if, in the exercise of their 'private judgment' and common sense, they have discovered in the Bible the marks of the True Church of Christ, and come to the sound conclusion that that Church can be no other than the Catholic Church, we do not see how any Protestant can consistently blame them. For the last ten years, hundreds of the most learned Protestants in Europe and America, Doctors of Divinity, learned Professors of Colleges, eminent historians and men of science have been doing the very same thing in the face of the world, and proving the incorruptible integrity of their motives by their heroic sacrifices for the cause of Faith. If the uncertain light of Protestant Private Judgment had guided the Tomlinsons into any of the Sectarian camps, we suppose it would be all looked upon as a matter of course. According to the old Orange motto of Bandon they might with impunity have become 'Turk, Jew, or Atheist—any thing at all but a Papist!' But because they have become Catholics, a petty and cowardly system of annoyance has been practised on the unoffending Catholic