

THE CROSS.



NEW

SERIES.

VOL. 3.

No. 52.

god forbid that I should glory, save in the Cross of our Lord Jesus Christ; by whom the world is Crucified to me, and to the world.—St. Paul, Gal. vi. 14.

HALIFAX, DECEMBER 25, 1847.

CALENDAR.

- DECEMBER 26—Sunday—Vacat St Stephen 1st Martyr Doub II cl with Oct.
27—Monday—S. John Apost and Evang Doub II cl with Oct.
28—Tuesday—Holy Innocents MM Doub II cl.
29—Wednesday—S. Thomas of Canterbury B. M. Semid.
30—Thursday—As in the Sunday within the Oct Semid.
31—Friday—S. Sylvester P. C. Doub.
JANUARY 1—Saturday—Circumcision of our Lord Doub II cl Holiday of obligation.

MOVEMENTS OF BISHOP HUGHES.

The intelligence that Bishop Hughes was to preach in the hall of the House of Representatives, in accordance with the written invitation of members of Congress, of both houses and all parties, had been spread far and wide on Friday and Saturday, and engrossed a large share of public attention throughout the city of Washington and the surrounding regions. Various circumstances conspired to give more than usual interest to the occasion. The celebrity of the Right Rev Divine—the character of the invitation which had been addressed to him—the novelty of the appearance in that pulpit of a bishop of the Catholic church—curiosity as to the theme that would be chosen by the preacher—these and other considerations, tended to invest the appearance of Bishop Hughes on this theatre, with a considerable degree of interest. Politicians for a moment seemed to forget the results of the last caucus—the bearded heroes returned from the war, paused in their modest narratives of perilous adven-

tures on the bloody field—office-beggars no longer tormented the souls of Congressmen before their time—the ladies devoutly prayed for fine weather on the morrow—and all Washington yielded itself to the delicious frenzy of a new and strange excitement.

The morning of the Sabbath was dark and gloomy. Heavy showers of rain swept the valley of the Potomac. The Avenue was one vast puddle, and the Canal threatened an inundation.

But despite of the fog, and the mud, and the drizzling rain, an unusual stir was apparent in the streets as soon as the sonorous bells of the numerous churches began to pour forth their summons to the houses of prayer. Crowds of persons of both sexes, and all ages, were wending their way to the capital. The "West End" sent forth its carriages, from the ricketty coach of a faded Virginian family, to the bran new equipage of a thriving official, all full of devotion and millinery, prayer-books and perfumery; whilst every side street poured forth its scores of plebeian pedestrians.

The hall of the House of Representatives was excessively crowded. Beautiful creatures, with the brightest eyes and the gayest feathers, occupied the seats of the members, whilst the lobbies and galleries were crammed with vulgar male human beings. Many ladies, indeed, were obliged to remain standing, so great was the throng. Here a grave senator was glad to avail himself of the humble seat afforded by the steps to the chair of the Speaker. There a Judge of the Supreme Court sanctified the obscure seat of a poor letter writer. Members of foreign legations fared no better than ordinary creatures, and submitted with the best grace in the world, to the elbows of the irreverent crowd.—

Such a brilliant array of silk bonnets! Such a display of beauty, and taste, and fashion, and piety, was hardly ever beheld since the days when St Chrysostom led captive the gay world of Constantinople!

Shortly after half-past eleven, Bishop Hughes made his appearance. He was arrayed in his sacerdotal robes, with a golden cross suspended from his neck, and was escorted to the desk by Senator Dickinson and the Hon. Washington Hunt of New York. In a moment the vast multitude was hushed into silence.— *New York Herald.*

WASHINGTON, Sunday, Dec. 12, 1847.
BISHOP HUGHES.

We have had a cold Nor'easter prevailing to day; and on any ordinary occasion, in such weather, the attendance at divine service in the capital, would have been remarkably deficient. But the promulgation that Bishop Hughes was to preach to day, in the Hall of the House, attracted a full and populous congregation on the floor below and in the galleries above, so that for an hour a long procession of all sorts of new and old umbrellas might have been noticed, moving down the avenue and up to the capital. Mr. Adams was in his place. He is always there.

The Bishop preached from the 20th chapter of Matthew, beginning at the 20th verse, "There came to him," &c.

It was a great sermon, and we shall send you a good report of it to-night; and every body ought to read it.

—*Id.*

THE GREAT CHAMPION OF THE FAITH.

The distinguished Bishop of New York, Dr Hughes, has been at Washington, where he was received with those marks of distinction and regard to which his position entitles him. The *Tribune's* correspondent remarks:—'As there is no chaplain yet elected, a number of gentlemen who have never heard, but desire to hear him, have signed an invitation to the Bishop to preach in the Capital on Sunday next. John Quincy Adams heads the list. It is signed by the leading members of both Houses. Among them are Senators Clayton, Crittenden, Corwin, Davis, Hannegan, Calhoun, &c.'

A later account says:—'The day has been one continuous rain, and borne a dull and gloomy aspect. But the unpropitious weather has been impotent to prevent the full crowding of the Hall of the House of Representatives to hear Bishop Hughes. Pennsylvania-avenue was thronged during the morning with vehicles and pedestrian passengers, wending their way to the Capital; and long before the hour appointed for the commencement of services the vast Hall was densely filled, floor galleries and lobbies, with an expectant multitude. I will not undertake an impossibility—and refrain from even an attempt to convey an adequate idea of the merits of the production. It requires no other encomium than its parentage. It was worthy of one of the most eminent divines of this or any country, and it is a source of infinite satisfaction to know that it will be published *verbatim*.

From the Weekly Catholic Instructor.

ON THE NAME AND SIGN OF A CHRISTIAN.

Q. What is the virtue or effects of the sign of the cross?

A. It repels devils, dissipates temptations, and attracts the divine benediction. To explain: the sign of the cross, 1st, puts the devils to flight; it is the standard of Him who conquered them, 'the Lion of the tribe of Judah has overcome.'—(Apoc. v.) By this sign the Apostles have worked wonders against the wicked. (Acts) It was by it that St. Anthony repelled those infernal hosts who came to disturb him at his meditations. Julian the apostate having gone to a pagan temple to have the gods consulted on the results of a certain event, the devils, invoked by the officiant, appeared on the instant;—but the sight so terrified this impious emperor, that forgetting for a moment that he had abjured Christianity, he formed—as used to do, the all-saving sign of the cross, and immediately the infernal troop disappeared.

2. *The sign of the cross dissipates temptations.* These are commonly the effects of the devil's suggestions, and should naturally be put to flight by the same means as their infernal authors, as has often happened.

3. *The sign of the cross attracts the divine benediction.* Remark, that every blessing of the Church is conferred with the sign of the cross. When she baptises, when she absolves, when she communicates, confirms, anoints her children, it is with the sign of the cross; when she blesses water, churches, altars, chalices, persons, &c., she still employs this salutary sign, knowing that as it recalls to the Father the merits and death of His divine Son, and as both these adorable persons with their eternal love, the Holy Ghost are thereupon invoked, it is a most powerful means of attracting upon us the happy fruits of grace and benediction.

Such are some of the effects of this holy sign. We should form it often upon ourselves, but always, as we before said, with respect and devotion. The primitive christians, Tertullian says, made it at going out and coming in, in lighting a candle, &c.; no wonder they did so, with the memory of its wonderful appearance in the heavens to the emperor Constantine, the victory he achieved by making it his standard, and his consequent conversion to Christianity. If we do not bless ourselves so often, at least we ought on awakening, and going to rest; before and after prayer, previous to our meals and principal actions, as well as when we have finished them; and also when we are troubled or tempted to offend God.

1st. We should make this sign on awakening, for how can we better commence the day, when our soul goes forth from a state of insensibility, and we receive in the new day, a new proof of God's goodness, as well as a new opportunity of serving Him. It is of the utmost importance, that the first action and first thought should be of God, for it is an almost invariable rule, that whatsoever has the beginning of the day will have the progress and the end.

2nd. We should make the sign of the cross on going to rest too, for we are then as it were setting out for another world, and approaching the region of death, sleep being its image.—We may die like many others during the night; it is at least certain that we are then surrounded by many enemies, and exposed to immense dangers, how necessary then to sign ourselves, eye and our bed, as was the custom of some of the saints with the holy cross, beseeching the Father, Son and Holy Ghost, to keep far from our pillow, that 'dovouring lion who unceasingly goes about seeking whom to devour.'

3rd. In commencing our prayers we should bless ourselves, as the church invariably does. The sign of the cross made devoutly, fixes the attention, and being reminded by it, that it is to the most Holy Trinity we are going to speak, we resolve not to indulge voluntary distractions, and disavow them by anticipation. Having performed this angelical duty well, we rise up from it, arming ourselves once more with the blessed sign as its most becoming termination.

4th. Before our chief actions we should make the sign of a cross, as being a means of sanctifying them. Thus sitting down to sew, or knit, or spin, or read, or write, going out or coming in from business or recreation, undertaking a journey by land or a voyage by sea, the husbandman on tacking his plough, the mechanic on taking up his tools, the merchant on entering his counting-house, the mistress of a family in applying to her household affairs, the child sitting down to its studies, the servant in taking up the mop or the broom, all would do well to make the sign of the cross. What blessings would this salutary prelude draw upon their respective labors! surely they would not dare to sin during their progress. This most christian custom has produced most salutary effects. A lunner who had contracted it, was once engaged to paint an indecent picture.—He had made the bargain, perhaps a too advantageous one to be refused; but sitting down, and before taking up his pencil, making, through habit, the sign of the cross, he reflected a moment; he at once felt the contrast, he saw that by the unworthy labor he was about to begin, he should make void for himself and for many the blood by which they had been redeemed on the holy road. He stopped short, and would not proceed leaving the prepared tablet without a single stroke of the pencil.

5. Before and after meals we should sign ourselves with the cross. Jesus Christ, our dearest Lord, has set us the example of prayer and benediction before repasts. 'Raising his eyes to heaven, he blessed the loaves and the fishes, and 'after the supper, a hymn being said, they went out to Mount Olivet.'—Bless yourselves then before meals, thus you will attract upon your repast the divine benediction, the hand of God making it nutritious and removing from it all that could render it hurtful. Thus St. Benedict escaped being poisoned, for making the sign of the cross upon the cup containing his beverage and into which poison had been infused by some wicked enemies, the base burst, and the holy man escaped death. By the same means we might escape far worse poison, that of gluttony, intemperance, sensuality. Hard indeed should it be for us to indulge in excess, or too great nicety having before our eyes him, who for our sakes was drenched with 'vinegar and gall' upon the cross. We need not say much, it being easy to see the reasonableness and propriety of signing ourselves after meals with the cross. Since it is God who gives us every thing we receive, we should thank Him for every thing. Some there are, who by neglect in this point, degrade themselves below the brute species—for even tigers love those who feed them, and what can be compared to the sense which the faithful dog evinces for such kindness—and these are for the most part among the better classes, whose tables are covered with luxuries; but how unworthy, how degrading in any class professing Christianity. St Paul says, whether we eat or drink, or whatsoever else we do, to do all in the name of the Lord, (I Cor. x. 31) We shall comply with this injunction by making, before and after meals the sign of the cross. Though the dear poor and the lower

class be the chief object of our labors, still we are determined, as far as we can, to labor for, all, being in a more widely extensive sense than the apostle ' debtors to all'. Hence we would, here remonstrate with those who dining with Protestants, feel ashamed to bless, to make upon themselves the sign of the cross. Some shabby Catholics, we regret to say, have under such circumstances, shrunk from the holy practice; but others, and among them; the greatest man of his age, one who knows how to combine the most devoted love of his country and attention to public affairs with the most practical Catholicity, far from acting so unchristianly, openly blesses himself on sitting to table, and in the edification of his sectarian fellow guests, on more than one occasion.

6th. In temporal dangers we ought also to form upon ourselves the great sign of Christianity. This valley of tears is filled with them; a thousand accidents every day threaten us; our conservation is a continued miracle of divine Providence.—When then the elements are in commotion, when the winds bellow, or the lightnings flash, when threatened by bodily peril by land or sea, recur to the all-saving Cross, and the faith and confidence thus exercised, will have the same result as the invocation of the apostles, when tossed upon the stormy billows, they exclaimed, 'Lord save us, we perish,' (Matt. viii. 25.) But remember, that to be efficacious on such occasions, the blessings yourselves should be accompanied with filial fear, and sincere sorrow for your sins, which are very often the cause of these frightful convulsions of nature. And when the danger is past, be careful to execute the good resolutions which it inspired unlike those mariners who affrighted by the tempest, promise to become very saints, but who, with the returning calm resume their licentiousness and blasphemies.

7th. In sine, in temptations make the sign of the cross. Temptation is after all the greatest peril, and as far exceeds temporal dangers as the soul excels the body. But the cross dissipates it as with a strong armour, a coat of mail, an impenetrable shield; for by it we become invincible. If then a wicked thought, an evil desire, rise up in your soul, if moved to pride, anger, impatience, or otherwise solicited to sin, instantly make the sign of the cross. If you cannot do it openly, make it secretly on your heart, with an internal renunciation of the foul suggestion, and you will assuredly be victorious. Here we would remind you that you should not expose yourself rashly to temptation, such temerity is not entitled to victory. If this even on one occasion happen, still, as we have said, form the sign of the cross, disavow the temptation, and with sincere regret for having caused it, promise never more to be guilty of the like presumption.

Practical conclusion from the foregoing subject.

1. Look upon your name of Christian as your most honourable title, like the great St. Louis.
2. Never omit nor blush at making the sign of the cross on occasions required by religion.
3. Make it with respect and devotion at all times, and regret having so often formed it with irreverence and inattention.

DIALOGUE.

MEAT ON FRIDAY.

SCENE—A Farm house—Mr. Fink and Mrs. Fink, and Master Fink at breakfast—Mr. Fink smacks his lips, wipes them with his handkerchief, looks blandly at Mrs. Fink, smiles, then speaks:

Mr. F.—My dear, I have made an excellent breakfast.—(Gently presses his hands upon his stomach.)—That beef-steak was delicious—done just right.

Mrs. F.—You know I thought it, Mr. Fink, and I cooked it too.

Master F.—And I pounded it, I did. I got sweat!

Mrs. F.—(Looking sour.) Hold your tongue you blockhead.

[Master F. seizes his tongue in his fist and makes hideous grimaces, unobserved by his parents.]

Mr. F.—By the way, my dear, this is Friday you know, and Patrick don't eat meat.

Mrs. F.—Then let him go without? so much saved.

Mr. F.—He'll eat a whole raft of potatoes and butter.

Mrs. F.—No he won't though. (Hastily conceals the potatoes and butter in the closet, while Master F. laughs uproariously—meanwhile enter Patrick.)

Mr. F.—Come, Patrick, take a piece of this nice beefsteak. We've been at work hard this morning, and ought to have good appetites. Here is a first rate slice—just tender enough to make one's mouth water. Come let me help you to it.

Pat.—Thank ye, sir, this is Friday, and we Catholics never eat meat on Friday.—(Looking about the table.) I'll take some bread, if you please.

Mrs. F.—Now, Patrick, don't be a fool; what do you care if the priests do forbid eating meat on Friday? What business have they whether a man eat meat or fish or bread one day or another.

Pat.—It isn't the priests that forbid me, it's a power higher than the priests, for sure ain't they under the same law as the rest of us?

Mr. F.—Who is it then that forbids you to eat meat.

Pat.—Jesus Christ, who is above us all.

Mr. F.—Nonsense, Pat, there's no such thing in the Bible.

Pat.—Sure, it's Jesus Christ says, "hear the Church;" and it's the Church forbids eating meat on Friday.

Mr. F.—But what business of the Church's is it, if you choose to eat meat?

Pat.—And what business was it of the Almighty's, if Adam and Eve chose to eat apples?

Mr. F.—No, I don't say that, for that's another thing.

Pat.—Indeed it's the one thing for me, for I am a Catholic, and I believe what the Church commands, God commands. What's the use of a profession if you don't live up to it?

Mr. F.—The fact is, Patrick, you Catholics are deluded and priest-ridden.

Pat.—Any way, if the priests drive us, it's into Heaven, and that's more than you can say of your ministers.

Mrs. F.—What impudence.

Master F.—(Singing.) *Sæcula sæculorum, amen.* I'm going to have fun. (Exit, running.)

Pat.—It's strange, I'm thinking, that you want to have me eat meat. You say it's no business of the Church to which I belong; sure and what business is it of yours? I'm hired to work for you, and not to follow your religion.

Mr. F.—No, but I wish you to have a mind of your own.

Pat.—Thank God I have a mind of my own, and that is to live and die a Catholic, and by the help of God I'll stick to that.

Mr. F.—This is a free country and you can do as you like for all the popes and priests.

Pat.—O, I know that well enough, I can curse and blaspheme and have no religion at all, and go to hell if I please, and no body won't stop me.

Mr. F.—Now what do you suppose would happen if you should disobey and eat a piece of this excellent meat on Friday, what would it do to you?

Pat.—Do to me I sure it would be the death of me. Any way, I'll not try it.

Mr. F.—Pshaw, Patrick, you know better, you did eat meat one Friday, thinking it was Thursday, did you feel any worse for it?

Pat.—I did not, sir. It was not wilful, and so there was no harm in it.

Mr. F.—But suppose it had been wilful do you think it would have killed you?

Pat.—Not my body, that's true for you, that would have been a small matter. It would have killed my soul, though, because I would have committed the sin of disobedience which destroyed our first parents.

Mr. F.—But, Patrick, the soul's immortal; how can it be killed?

Pat.—If you knew your catechism you would know that the soul is killed by destroying its life which is the grace of God.

Mrs. F.—(Hastily rises and gathers together with noise, the cups, saucers, plates, &c.) There now, I'll have none of these doings here. You had better be to work. Pretty business to come here to talk Popery. Mr. F. I should think you ought to be ashamed to permit such impudence in my own house too, that's the thanks I get for slavin' all day—(weeps, exit.)

Mr. F.—(Following.) My dear! my dear! (Exit.)

Pat.—(Looking after them.) Músha, God pity them, the creatures, its not begrudging them their beefsteaks here we'd ought to be doing, its few dainties they'll get after they go to their long home.—(Exit.)—*Catholic Observer.*

CATHOLIC LITERARY INSTITUTIONS.

TO THE EDITOR OF THE TABLET.

Dear Sir—Allow me to express my gratitude for the gratification afforded by the perusal of your article on "Catholic Literary Institutions" in a late Tablet. Every Catholic who has had any experience of the ordinary literary societies or mechanics' institutions as they at present exist throughout the country, must readily agree with you "that among Catholics these institutions ought to prosper, and to be a very great advantage; for if there be a body of men in the United Kingdom who have a special interest in the diffusion of knowledge, more particularly of historical knowledge, it is the Catholic body." There are, doubtless, numbers circumstanced like myself who could bear testimony to the unfitness of most literary institutions as places of education for Catholics, particularly for those who chiefly have recourse to them—youths and young men. Suppose, as was my own case, a young man whose education in early life has been very deficient through a want of means on the part of parents, or from any other cause. On approaching manhood he finds himself wanting not only in learning in general, but also in some branch of knowledge or scientific acquirement which it is absolutely necessary that he should possess in order to obtain an ordinary position as a workman in the business to which he may be attached. Such a one, convinced that his defect in this respect will detract from his reputation as a skilled workman, and consequently be a source of pecuniary loss to

him, will naturally be desirous of availing himself of the opportunity afforded by a mechanics' or literary institution for obtaining the knowledge and information of which he may stand in need in order to be enabled to fulfil the duties of his profession with credit and profit to himself and satisfaction to his employer.

Professedly, these institutions are founded on the most liberal principles; but what does the young Catholic find them to be in practice? He very soon discovers that their liberality is of a very lopsided kind. The "guiding spirits," generally speaking, are men whose minds are imbued with gross anti-Catholic prejudices; who entertain the utmost contempt for Catholic principles and usages, who speak with scorn of the Catholic writings and practices of the middle ages, and who are continually instituting the most invidious comparisons between those "dark ages" and the present times when the full blaze of intellectual light is so generally diffused amongst the people. (Though unfortunately, the testimony of Sheriff Alison before a committee of the House of Commons is somewhat contradictory to the latter theory. Speaking of the City of Glasgow, the birth-place of mechanics' institutions—for it was here that Dr. Birkbeck laid their first foundation—he says, "I am sure that there are eighty thousand people in Glasgow who are just as completely heathens to all intents and purposes as the Hottentots of Africa;" and "that there are ten thousand men in Glasgow who get drunk on Saturday night; who are drunk all Sunday, and are in a state of intoxication, or half-intoxication all Monday, and go to work on Tuesday." Is not this appalling spectacle of mental and moral degradation, witnessed in the nineteenth century in a city of "moral, religious, and intellectual Scotland," totally unparalleled in the history of the "dark ages;" the profound investigations of Scotch philosophical historians notwithstanding.) The lecturers engaged to enlighten and instruct the members are often mere literary charlatans, who, with unblushing impudence discuss and profess to fathom the deeply religious motives of the writers and other eminent men of Catholic times, and ignorantly compare a mean and unprincipled statesman, as was Bacon; a cruel, blood-thirsty, and bigoted usurper, like Cromwell; or an intolerant fanatic, such as Wesley, to a St. Louis, a St. Anselm, a St. Bernard, or a St. Francis. And whilst the former are eulogised and held up to admiration as sages, heroes, and apostles, the latter are stigmatised as ignorant and superstitious devotees or mad-brained enthusiasts. Such is a sample of the opinions promulgated and the mental ailment offered to the young Catholic in these institutions. Their libraries, too, abound in works of a most objectionable character both as to faith and morals; and history, as you have truly observed, a branch

of knowledge of peculiar importance to Catholics has become in the hands of most of their popular writers for the last three centuries, "one huge lie!" as a competent authority has so truthfully expressed it. In a collection of ten or twelve thousand volumes, which some of them possess, not more than half-a-dozen or a dozen Catholic authors are to be found. No branch of literature or department of science can escape the virulent bigotry of their writers. And an essay on logic, a treatise on practical mechanics, or a description of a work of art, equally become in the hands of their ingenious author a text-book against "Popery,"

The consequence is that the young and unsuspecting Catholic aspirant after knowledge is deluded by their specious fallacies; and confiding in their ostentations, though bastard liberality, he is induced to place credit in the oft-repeated and to him, plausible statements that are made to the discredit of the Catholic religion, and he discovers perhaps too late, that his religious principles have been undermined, and that his faith has been destroyed; in fact, that "asking for bread they had given him a stone; and when he had sought for a fish, they had reached him a serpent."

That this is no groundless imagining, my own experience, and that of others I could point out is sufficient proof. I have known not a few Catholic young men of the working class who were at one time remarkable for their strict attention to their religious duties; who regularly approached the sacraments, and afforded an edifying example to their friends and companions by their devout and regular deportment, but who, alas! on becoming connected with pseudo-literary institutions, and forming intimacies with the frequenters of such societies, have fallen from their high estate and have become a source of inquietude to their families, of regret and sorrow to their pastors, and a scandal to their brethren in the Faith. Instead of attending the services of the Church and the sacraments, and promoting the advance of religion and good of their fellow-creatures, they become frequenters of the debating class of the tavern, wasting their talents in forwarding objects of questionable if not of injurious tendency, and instead of good Christians and useful citizens, they have degenerated into wrangling word-splitters or pot-house politicians.

Is it, then, surprising that mechanics' institutions have been in ill repute with many learned and excellent persons, whose suspicions and distrust of their reputed advantages have been fully justified on beholding such deplorable results as I have endeavored to describe. Of their beneficial effects when founded on sound Catholic principles, and under the patronage or direction of the Clergy, no reasonable doubt can be entertained; and of this fact you have given at least one instance, on the most

unquestionable authority. In support of your views on the subject, which are also those of many other zealous and influential laymen, as a member of the working class I most respectfully, yet earnestly, solicit the attention of the Clergy to the matter. From the want of Catholic literary institutions many hopeful and generous spirits have erred from the right path, and have become aliens from their true home. Having imbibed their knowledge from polluted streams or broken cisterns their energies have been misdirected and their minds have wandered from the pursuit of true glory. This too, at a time when, from the peculiar situation of the Church in this country, the loss of even one of the least of her members is a matter of the deepest regret; for every individual, however humble, his position in society may be, if possessed with a desire to do his best for the promotion of God's glory, may be of some service in aiding the glorious work now so favorably progressing towards the reconversion of our beloved father-land to its ancient faith.

It is true that several Catholic literary societies have been founded in the metropolis, as well as in some of the provincial towns. But where there is more than one in existence, as in London, would not greater advantage be derived from them if, instead of being divided into separate societies or branches in different districts, their efforts were combined, and one large and effective institute established in a central locality? Is it not too much to expect in our present condition that any particular congregation of themselves, could sustain an institution of this kind on a large scale? By an united effort (and the paramount importance of unity in secular affairs is at last beginning to be appreciated amongst us) a Catholic mechanics' institute might be successfully attempted; one on a plan which would provide day schools for the children of the middle class of Catholics, shopkeepers, tradesmen, and the upper rank of artisans: evening schools for the children of working men and adults whose education in early life had been neglected; lectures on history, science, literature, and other matters of a still more edifying and interesting nature to Catholics: a good library that shall number its volumes by thousands instead of hundreds; and a reading room, supplied especially with Catholic newspapers and periodicals, not only of Great Britain and Ireland, but from Australia and America.—To carry out such a plan, a considerable expense would have to be incurred, in order to provide a sufficient staff of qualified teachers, lecturers, and other officers, as well as in providing furniture for the class rooms, books, paper, &c., for the library and reading room, and other necessary requirements. But there is no doubt the thing could be accomplished by a little exertion, and with the approbation and encouragement of those whose counte-

nance, if not support, is in such an undertaking of the utmost value, and without which it were useless to attempt it. A school-fee of two or three guineas per annum for each pupil, payable quarterly, would suffice to keep the day-school in operation; and a subscription of one guinea per annum payable quarterly or yearly at the option of the subscriber, would be found sufficient for the evening classes; while a sum of ten shillings per annum for those who wished to confine themselves to the reading room, library and lectures, would cover the expenses incurred in those departments. These rates have been found sufficient to keep in healthy operation similar institutions in provincial towns, and it will surely not be considered visionary to expect the requisite support from such a numerous and wealthy body as the Catholics of London. In addition to the above named sources of income funds would be derived from benefactions and subscriptions of honorary members, many of whom, I am fully persuaded, might be readily obtained. As some of the provincial institutes, with all their objections, are actively supported by the Catholics, it is to be hoped that they would be found as willing to assist an institution framed upon Catholic principles, and sanctioned by the Priesthood, as they now are to promote those of a more questionable character.

If we might hope to obtain the approbation of the distinguished prelate who now governs the London district, his all-powerful patronage would place any doubt of the success of the project out of the question. I trust this anticipation will not be considered presumptuous, when we behold in our noble universities and the other innumerable educational foundations of the middle ages, evidences of the pastoral care and solicitude with which the saintly prelates of old provided for the education of their flocks; and by whose bounty a single university numbered its thousands of poor students receiving a gratuitous education. The world-wide literary reputation of Bishop Wiseman affords every ground for a favourable recognition of any well-digested and practical scheme for promoting sound knowledge amongst the Catholics in this country. And the example of the admirable and zealous Bishop Gillis, who has already brought to a successful maturity a similar undertaking in connection with the Edinburgh Guild, and whose labours have met with the warm encouragement and marked approval of our Holy Father, Pius IX.—emphatically the benefactor of the human race and Father of the Faithful—will not be without its effect.

Should you consider the foregoing crude remarks calculated to further the object in view, or likely to be useful by drawing increased attention to the subject from those who are able to do justice to it, I beg you will find a place for them in your invaluable paper, and oblige yours, with sincere gratitude.

A WORKING MAN.

THE CATHOLIC AND PROTESTANT CLERGY.

At a public meeting held at Knutsford, Cheshire, on the reformation of juvenile offenders, the Marquis of Westminster in the chair, the following remarks were made by J. Cottingham, Esq., the police magistrate, in presence of the Rev. Chancellor, and several Catholic Clergy of the diocese. He said "that he would beg leave to make a suggestion; he thought that much good might be done in establishing a society for visiting the poor. The fact was too notorious that the crimes of the younger members of society originated not with themselves, but with their parents. In the course of the discharge of his duties as magistrate, he had, in one week, as many as forty and fifty boys brought before him, who had been sent out by their parents begging, threatened with chastisement unless they brought something back. In such cases schools were evidently of no use. He did not think that the clergy performed their duties properly in abstaining from close communion with the poorer members of society. In his district in the metropolis there was a population of 50,000, and although the proportion of Protestants to Catholics was about eight to one, where there were 100 Protestants brought before him, there was not one Catholic. He could only account for this by the fact that the Roman Catholic priests paid greater attention to the poor." The Rev. Chancellor Raikes said, in reply, that "Mr Cottingham had overlooked one thing in his remarks about the Protestant clergy, which was the vastness of the field and the scarcity of the laborers. He would remind Mr. Cottingham that it was the duty of the laymen to assist the clergy. The Protestant Clergy did not possess the same influence over the minds of the people as the Catholic Priests did."—*Tablet*.

SUBJECTS FOR MEDITATION.

From St. Bonaventure's Life of Christ.

OUR LORD'S WORDS A CAUSE OF OFFENCE.

'Marvel not that our words and actions should often be a cause of offence, no matter how well and faithfully spoken or done, since this oftentimes happened to our Lord himself, who could not do amiss. Thus, when on a certain occasion, the Pharisees inquired of our Lord, why His disciples eat with unwashed hands: our Lord sternly replied, and chid them, because they had no regard for inward holiness. At which they were offended and, yet, the Lord was not moved. Another time when he was teaching his heavenly truths in the synagogue, some of his disciples, like men of carnal minds, as they were, understood him not; and

withdrew. Whereupon he said to the Twelve.—'Will ye also go away?' And Peter answered for himself and the rest. 'Lord to whom shall we go? Thou hast the words of eternal life'.—Consider him then, under the forementioned circumstances, and those of a like description: how He spake with power and taught the Truth, nothing moved by the offence of the wicked and foolish. It is to be noted, therefore, in the first place, that we ought not to withdraw from acts of virtue, on account of the offence which some may take at them. Secondly, that we should give more heed to inward purity than to outward reputation, as our Lord expressly teaches us in St. Luke.—Again, that we ought to lead a spiritual life, so that the words of our Lord may not seem strange to us, as they did to those disciples, who, when Christ said, according to St. John,—'Except ye eat of the flesh of the Son of Man,' and the rest, could not bear the words but withdrew. Rather let us recognize them as the words of eternal life, that, together with the Twelve, we may imitate him perfectly.'

BRISTOL—ALL SAINTS DAY.

Our spiritual Retreat, under the direction of the Rev. Dr. Gentili and the Rev. Mr. Furlong, has just terminated. Bishop Ullathorne, Vicar Apostolic of the Western District, presided nearly every day. During this fortnight of Benediction, fifty three Protestants have been converted to the ancient Faith, and thousands, literally thousands of Catholics have received the bread of life and made their peace with God. Penitents flocked to the tribunal of Confession from the dawn of day till past the midnight hour, sometimes even till two in the morning. The Judgement Day alone will reveal what blessings these two holy men have been the means of conferring upon our land 'How beautiful upon the mountains are the feet of him that bringeth good tidings, and that preacheth the gospel of peace!' The chapel in which the mission was held, though for a long time served by secular clergy, belongs to the Jesuits, and they have now taken possession of it. God be with them! It is no sinecure that they have entered into. According to the last census, the number of Catholics here was 11,000, and at the present moment there is church accommodation only for about 2,000.—Our excellent and indefatigable Bishop, however, has now taken in hand to complete a very large chapel at Clifton, which has long remained in an unfinished state. Thanks to his untiring efforts, and with the blessing of God, I do trust that a bright day is dawning upon Bristol and its vicinity.

—*Tablet*.

The London Morning *Herald* professes to find the cause of so many conversions to Catholicity in England in the peculiar character of the literature of that country during the last ten years. We do not doubt that some of the writings specified, have helped on the good work not a little with the blessing of God. The paper alluded to says:

'The literature of the last ten years has done more than the preaching or the ritualism. A whole regiment of writers, Whig, Tory, and Radical, have combined to malign everything Protestant, and to extol everything Popish. Miss Strickland has made angels of all our Popish Queens, and almost demons of our Protestant ones. Mr. Tytler has done his best to whitewash Mary of Scotland, and to blacken the fame of the Scottish Reformers.—Maitland has done the like service for the English ones. The Edinburgh Review and Mr Macaulay have lent no small aid: and Mr. Burns, with his series of pretty little novels has taught our young people that the Reformation was a judgement from God; the death of Edward VI., a providential deliverance; and the glorious Revolution a mere rebellion.'—*Cath Herald*.

The 'Annals of the Propagation of the Faith,' containing a record of Catholic missions, and published every two months has, we believe, a larger circulation than any other periodical in existence. One hundred and seventy-eight thousand copies of it are now issued. It is printed in nine different languages, viz: French, German, English, Spanish, Flemish, Italian, Portugese, Dutch and Polish. It circulates, of course, all over the globe.—*Ib*.

The French correspondent of the *N. Y. Observer*, gives the following picture of the Protestant clergy of Sweden.

'Most of the pastors are sunk in a meagre Socinianism, and preach a vapid morality which does not stir the conscience. They have large salaries, live at ease, and spend more of their time in diversions than in evangelical labors. The bishops (for the Lutheran Church of Sweden still have bishops) are rich lords, sumptuously maintained, and occupied with political and worldly business. Not only they take no interest in the progress of vital piety, but they even persecute those whose attention is awakened on the subject of religion.'

SHIPWRECK AND LOSS OF LIFE.—On Sunday night last, about one o'clock a Russian barque named the *Iris*, of Bjornberg, 400 tons burthen, bound to Falmouth for orders, and laden with Indian Corn, with a crew of twelve men, was wrecked near Gunwalloe.

LITTLE CHILDREN.

BY MARIA ROUSSEAU.

Speak gently to the little child,
So guileless and so free,
Who, with a trustful, loving heart,
Puts confidence in thee.
Speak not the cold and careless thought
Which time has taught thee well,
Nor breathe the one word whose bitter tone
Distrust might seem to tell.

If on his brow there rests a cloud,
However light it be,
Speak loving words, and let him feel
He has a friend in thee;
And do not send him from thy side
Till on his face shall rest
The joyous look, the sunny smile,
That mark a happy breast.

Oh! teach him, this should be his aim,
To cheer the aching heart,
To strive where thickest darkness reigns
Some radiance to impart;
To spread a peaceful, quiet calm
Where dwells the noise of strife;
Thus doing good and blessing all
To spend the whole of life.

To love with pure affection deep,
All creatures great and small,
And still a stronger love to bear
For him who made them all.
Remember, 'tis no common task
That thus to thee is given,
To rear a spirit fit to be
An inhabitant of Heaven.

BIRTHS RECORDED,

AT ST. MARY'S.

DECEMBER 10—	Mrs. Lahey, of a son.
" 13—	" Shiply, of a son.
" 13—	" Gear, of a son.
" 13—	" McCarthy, of a daughter.
" 13—	" Leary, of a son.
" 14—	" McGinnis, of a son.
" 14—	" Duggan, of a daughter.
" 14—	" Murphy, of a son.
" 15—	" Cronan, of a son.
" 16—	" Braslow, of a son.
" 16—	" Ryan, of a son.
" 17—	" Connors, of a son.
" 17—	" Conery, of a son.
" 17—	" Brennan, of a son.

INTERIEMENTS.

AT THE CEMETERY OF THE HOLY CROSS.

DECEMBER 12—	James Timmons, a native of Kilkenny, Ireland, aged 65 years. James, son of Margaret and Patrick Tierney, aged 15 years and 6 months.
14—	Jane Frances, (coloured) a native of the West Indies, aged 40 years. Ann, wife of Andrew Whelan, native of Kilkenny, Ireland, aged 40 years.
15—	Richard Green, native of London, England, aged 28 years.
16—	Michael Doyle, native of Waterford, Ireland, aged 48 years.

All communications for the Editors of the Cross are to be addressed (if by letter, post paid,) to No. 2, Upper Water Street Halifax.