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THE CROSS.



NEW

SERIES.

VOL. I.

No. 15.

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

HALIFAX, APRIL 18, 1815.

CALENDAR.

- APRIL 20.—Sunday IV. after Easter—Vespers of the following day.
- 21.—Monday, St. Auselm, Bishop, Confessor, and Doctor.
- 22.—Tuesday, St. Soter and Caus, Popes and Martyrs.
- 23.—Wednesday, St. George, Martyr.
- 24.—Thursday, St. Fidelis of Smiranga, Martyr.
- 25.—Friday, St. Mark, Evangelist.
- 26.—Saturday, St. Cleins and Marcellinus—Popes and Martyrs.

ORIGINAL.

ORIGEN.

BY A STUDENT.

To memories of old time : ye seem like stars
That throw bright radiance o'er the midnight deep,
Brightening and be-utifying, with their rays,
All—all that else were dark.

In looking over the history of times gone by, we shall invariably discover this melancholy fact, that Envy was ever one of the principal actors in the theatre of life. Every one who reads, every one who sees; every one who can judge is acquainted with this truth. The greatest and the best in virtue and in Religion, were, at some time or another, the most calumniated, and the most suffering; the greatest and the best in Science and Literature were oftentimes doomed to the same unhappy fate. Such was the fortune of men in the past—such is that of many around us at present—and such, cries human nature, shall be the case till time shall be no longer. The extent to which envy exerted its serpent power will be too sufficiently seen in the

career of the illustrious individual whose life we now intend to examine.

The Catholic Church, in her long galaxy of glories, boasts of many a thousand high-souled sons, but bright as are their brightest names, there are few, perhaps none, who shed so transcendent a halo around her as that of the immortal Origen. This great priest was an Egyptian—born about the close of the second century. His father, St. Leonidas, who was a martyr to the Catholic faith, instilled betimes into his youthful mind those salutary lessons which christianity alone imparts, and by this early instruction, so strengthened his young spirit as to fill it with all that holy energy which his future career often so beautifully displayed. Hoping one day to see his son an honour to the Church, the saint entertained a most ardent desire to have him instructed in the Scriptures as thoroughly as possible, and for this purpose he enjoined upon the youth a daily task of committing to memory some little portion of the sacred writings. In this Origen most joyously concurred, and quickly shewed by his penetration into these matters, such deep discernment and wonderful acumen, as altogether rendered his father incapable of giving solutions to his questions.

Besides the name of Origen he had several others; such as the "Invincible"—the "Composer"—the "Resistless"—all of which he acquired on

account of his superior powers of reasoning, and his indefatigable application in the pursuit of knowledge. At the age of seventeen he was sent to Alexandria to prosecute his studies. He began Philosophy there under the direction of Ammon—the greatest christian philosopher of that period—and chose as his companion St. Alexander, who subsequently became bishop of Alexandria. He made vast proficiency in whatever he undertook, and shortly rivalled all those with whom he contended. He became a deep as well as an accomplished scholar. Not only was he acquainted with dialectics, geometry, astronomy, music, and rhetoric, but he also knew the Scriptures, even by rote, and had so extensive a knowledge of Hebrew—a rare study to persons of his age—that his fame in this particular department extended even to Greece, and was echoed by the voices of thousands who shone at Athens.

In the beginning of the reign of Severus his father was martyred. Whilst St. Leonidas was yet in prison the youthful hero already began to elicit sparks of that burning fire for the faith which his virtuous parent had enkindled in his bosom. On hearing the sad tidings that Leonidas awaited his trial, Origen could scarcely be restrained in his wild impetuosity to become a martyr, but rushed madly forward amidst the enemies of the Gospel, and by every opportunity in his power courted the means by which he might satiate this noble and ardent passion. Finding himself unheeded in his exposures, in order to crown his efforts, he finally attempted to seek the prison in which his father was detained and thus become a participator in the glories of martyrdom. In this he was disappointed. His mother thwarted him in his rash enterprise, and in order to succeed the better in her wishes, she concealed from him his clothes, and remonstrated with him on the impropriety of so hazardous an undertaking. He obeyed, though reluctantly, and then as he could do no more, dictated to his father a letter in which with all the spirit and wisdom of a saint and a sage encouraged him to meet the impending shock, and to hail with delight the end of such a glorious event.

The fatal day soon came and went, and left himself, and his mother, and his brothers, of whom he had six, abandoned to the coldest penury, with their hopes blasted, their goods confiscated, and their home and hearts lonely wrecks where sat in silent sullenness, deepest sorrow and despair. To amend, however, their fallen fortunes, Origen undertook to give instruction to several young men, in grammar and rhetoric, and thus meet by a sufficiency ample enough, the low exigencies to which he was reduced. He was not long engaged in this capacity before his powers to instruct were observed by the professors at Alexandria, and Origen was immediately raised to the chair of "Instructor in the Christian Doctrine." He was at this period only eighteen years of age—a fact, which, beyond all doubts, proves the great superiority of his attainments, when on none, except the most erudite, was such an appointment conferred. He was followed by numbers eager to initiate themselves in the pale of Christianity, and especially by those who previously had the benefit of his valuable tuition. Seeing now the great increase made in the applicants, Origen conceived the necessity of foregoing all thoughts of profane learning, and of applying himself entirely to that which more immediately appertained to his avocation. He accordingly disposed of all his books, of which he possessed an immense assortment, and gave himself most assiduously to the acquirement of ecclesiastical lore. In his new profession his rigid observance of things extended perhaps to an extreme. He saw how little effective was the philosophy of theory unattended by practice, and in order, therefore, that he would leave no obstacle to the advancement of those under his charge, he began to fulfil the precepts of holy writ even to the letter. His love of poverty was so great, that, rather than a master of Catechumens' he appeared more like the most unfortunate of mendicants, and frequently exposed himself to the fact of being requested by his disciples to accept of some portion of their substance for the more respectable support of his position. He persevered, notwithstanding, in the refusal of all such donations, and even added to his privations the frequent laceration of the body. The greater part of the night he spent in prayer and meditation—he used a certain kind of herb for the better sustainment of his memory—slept upon the cold floor without the slightest covering—had but a single coat—abstained from the use of wine and flesh meat—travelled about continually without a sandal to his foot—and seemed as

regardless of the future as if the morning that last broke upon him, was the last that should break upon the world.

O could such a man be condemned in after times—could the son of St. Leonidas be guilty of wilful heresy—could all those virtuous deeds be all rendered unavailing by a too daring sweep of his spirit's too daring wing, when soaring to the starry heavens, it shouted from its lofty eminence that the planets were inhabited by beings glorious as ourselves—when the earth was proclaimed a giant animal over which we, like insects, crawled for awhile—when, rejoicing in its warmest charity, it imagined that even the tortured ghost of the damned should one day flee from its prison-house, and shine with eternal irradiation in the blaze of its Maker's splendour—Oh! and is Origin the "irresistible" who loved, revered the old, old Church with a fondest child's fond affection—scattered her enemies—published abroad her doctrines—made her the envy of the nations—is he after all to forfeit the crown of her defenders, the fame of her champions—and alas! be associated with a Judas, a Julian, a Donatus, an Arian, a Luther—they, the evil hearted, the haughty, the despised of all that are worshippers at the shrine of Glory and Truth?

[We will resume this Memoir next week.]

THE MAGNIFICAT;

OR, SONG OF THE BLESSED VIRGIN.

BY THE SAME.

In gladsome strain I raise my feeble voice,
And in my Saviour's heavenly name rejoice—
He hath beheld me from his place on high,
And crowned with honours my humility,
For which my name is blessed* on every shore,
Till mankind fails and seasons roll no more—
The power whose glories fill th' eternal frame,
Hath hallowed me, and holy is his name—
To those that fear him he extends his grace
From line to line, from rising race to race—
He hath stood up and shown his arm of might,
And in their boasting put the proud to flight—
He hath cast down the mighty from their throne,
And raised on high the lowly and unknown.
He hath with plenty filled the hungry heart,
And bade the great in emptiness depart—
And now to crown his many gifts divine
He sends a son from Israel's lofty line,
As he had promised to our sires of yore,
And to their progeny for evermore!

*How verified is this prophecy all over the Catholic world—the sects rarely or never give the appellation of "blessed" to the Mother of the Saviour.

General Intelligence.

THE "CHRISTIAN MESSENGER,"

versus

THE CATHOLICS.

A late number of this Periodic, in an exceedingly illiterate tirade against Catholicism, charges the Church of Rome with hostility to civil and religious freedom. The foundation of the learned Editor's imputation is a letter of His Holiness the Pope, published some twelve months ago, and directed against the fanatical revolutionists of the "New York League," who aimed at the subversion of the civil order and religious belief of Italy. Early in last August the "Christian Messenger," with the characteristic imprudence of intense prejudice and no information, propounded the inanities which it now repeats. We replied in the article which we republish in the present number. We heard no more of the matter, until we saw the "Messenger" of last week, when, to our astonishment, we saw that this same Letter was "just promulgated." We know not whether a design not very creditable to its name induced our contemporary to make this announcement. Many, doubtless, will so believe: though, really, the man who makes a mistake of six hundred years, in his first sentence, might be well permitted to make a mistake of one year in his third. We shall, however, hazard no conjecture.

We should imitate the folly of our contemporary, should we deem his childish dogmaticism worthy of reputation. It is a melancholy state of society which permits such gentlemen to assume the position of public instructors; it should be much more melancholy if importance were attached to their few favorite phrases of imbecile prejudice. The man, who can look round him, in these times, and tell the mighty men, who stand prominently forth as the future heroes of the world's history, that they do not understand their religion, or, that understanding it, they are blind to the inconsistency of their actions with its tenets, demands the pity rather than the censure of an opponent. To declare Gregory the 11th to be "the present Pope" was mere ignorance; but to set about teaching the intelligence of the world Liberty and Dialectics from the "Christian Messenger's" office in Granville street—that beggars the boasted abundance of the

English language, and must remain undescribed. The "Messenger's" friends must have been great gainers by the last conflict it raised, that it is so ready to offer insult to the Catholics of Nova Scotia.

GREGORY XVIth's LETTER ON THE CIRCULATION OF THE SCRIPTURES.

We have heard some misconception and read a great deal of misrepresentation affecting the Pope's Letter to the Italian Bishops. We advert to the Holy Father's document to-day, in order that our readers may not be imposed upon by the many mistranslations and mutilated extracts pervading the American Press. It is wonderful with what elasticity some consciences are endowed, if the propagation of Anti-Catholic opinions be an object of exertion. A Public Instructor, who fears human frailty so little, that he writes his piety upon his forehead, and challenges for his virtues the strictest scrutiny, should take prudent care not to 'bear false witness against his neighbour.' Yet it frequently happens that 'Churchmen'—Christian Messengers! &c., &c., seem to think a mistake impossible, if Catholic absurdity or impiety be the subject to be treated of.

The Pope's Government has lately had occasion to direct attention to the efforts of 'Bible Societies' in Italy. These 'Bible Societies' had been repositories of innuendoes, proselytism, and acted as agents in political revolution. The Bibles which they circulated were not subject to any revision by the legal authorities. They contained or might have contained numerous errors against Catholic Faith. His Holiness felt himself called upon to interfere: first, as the head of the Church, to prevent when and where he could the circulation of spurious editions of the Scriptures: Secondly, as a Temporal Prince to prevent the dissemination of sedition, under the plea of Religious zeal.

In most of the Protestant publications of the United States, from which Colonial Papers copied this interference of the Pope is called a 'prohibition to the circulation of the Scriptures.' It is assumed as a triumphant proof of our hostility to 'the correct influence of the sacred volume. We are anxious to show the sincere, who may have been deceived, that no foundation exists for the imputation. And we hope that the careless and malicious, who may have co-operated in the slander, will have common decency enough to withdraw it!

It is strange, that at a period like the present, when Bible learning is so extensively encouraged, any are found bold enough to accuse our clergy of opposition to it. We feel surprised at the credulity of Readers and can account for the errors of writers, only by the estimate formed of those for whose instruction they labour. The same Prints will announce to you a 'New Edition of the Bible by Father Mathew, with the approbation of the Bishops of Ireland' and subsequently, proclaim to the world that the Catholic clergy oppose the circulation of the Scriptures; and that the Pope has issued a Bull prohibiting all Catholics to read them.

Nothing can exhibit the folly of supposing Gregory the Sixteenth's Letter condemnatory of the circulation of the Scriptures more clearly than the fact of an issue of four or five new Editions by the Irish Bishops within the last four years.

However, we fortunately possess evidence in the Letter itself that His Holiness has been misinterpreted, when hostility to the sacred volume was ascribed to him. The following passage follows his reference to a rule which says, that the reading of the sacred scriptures ought to be permitted to those only who "would be judged to increase in Faith and Piety by their perusal."

"This rule was subsequently accompanied with new precautions on account of the continual artifices of heretics, a declaration being added by the authority of Benedict XIV., that the reading of vulgar versions approved of by the Holy See

or published with notes taken from the Holy Fathers of the Church, or from leading Catholic writers, should be considered as permitted."

By this it appears that the approval of the Church is alone required to make the use of any edition permissible. What the Sectarians, however, require is, that their Editions, which the Church authorities deem replete with error, should be allowed to circulate. It is hard to require from the Pope an abandonment of his duty to God for the love of Republican Knight Errants and New York Printers. His Holiness thus speaks of the calumnies heaped upon him for doing his duty:

"With the said Bible Societies incessantly calumniate the Church, and this holy See of Peter, as if shy endeavoured for many ages past to deprive the faithful of the knowledge of the Holy Scriptures; although there are numerous and splendid proofs even in latter times, of the extraordinary zeal of the Sovereign Pontiffs, and of the other Catholic Bishops, after their example, to instruct the Catholic nations fully in the Divine Word, both written and handed down by tradition.

"From these efforts of the bishops, in concert with the solicitude of this supreme See of Peter, through the divine blessing, some rash Catholics, who unwisely had countenanced the Bible Societies, discovering their designs, withdrew from them, and the body of the faithful remained free, from the threatening contagion."

Could His Holiness write a Letter prohibiting the use of the Scriptures, and in the same Letter call the ascribing of such conduct to him a calumny.

What does the Holy See prohibit then?—for the Letter prohibits something. As we remarked before, the 'New York Society,' and others, formed a project for the Religious and Political revolution of Italy. To accomplish this fine end they inundated the country with Agents—and Bibles. The Agents were seditious—the Bibles interpolated and corrupt. The Pope prohibited—not the Bible—but their Bible. A man does not prohibit all medicine—if he prohibit what he deems poison, assuredly. Here the letter speaks for itself:

"You are also fully aware that great diligence and skill are necessary for the faithful translation of the oracles of the Lord into a strange tongue—so that either through the unskilfulness or design of so many translators, the most serious errors easily creep into the numerous versions published by the Bible Societies; which errors, in consequence of the number and variety of the translations, may long pass unnoticed, with injury to many persons. It matters little or nothing to these Societies, that men, reading the Bible rendered in the vulgar tongues, fall into this or that error; provided they be gradually emboldened to claim for themselves the free judgment of the meaning of the Scriptures, and to despise divine traditions preserved in the Catholic Church, as taught by the Fathers, and to reject the authority of the Church herself."

The last view which we deem useful is the one pointed out by the Pope himself in the following passage. The Sectarians aimed at the overthrow of the Popehood. This was a necessary consequence of the subversion of Catholicism, which followed from their perpetually brawled principle of self-interpretation. As a temporal Prince then, he was bound to extinguish the false lights of seditious imposture, and we hope he will succeed.

"For it is manifest, and proved by the long experience of past ages, that there is no easier way of withdrawing nations from fidelity and obedience to their princes, than by introducing indifference in religion, which sectaries propagate in the name of religious liberty.—Nor, indeed, do these new members of the Christian League dissemble it; for although they declare themselves unwilling to excite sedition, yet by claiming for each one of the humblest class the right to interpret the Bible, and by establishing throughout the Italian nation an unqualified liberty of conscience, as they term it, they acknowledge that the political liberty of Italy will also follow as a matter of course."

It is impossible to comprehend the principle by which they

regulate their consciences, who have misquoted, mistranslated, and misinterpreted this document. Writers in the United States have had the hazardous dishonesty to select sentences and place them in a succession which they do not hold in the letter, so as to produce an impression upon readers different, and sometimes entirely opposed to the author's. Others, like the 'Christian Messenger,' have perverted the meaning of various passages—others mistranslated them—and scarcely has one neutral party had the candour to expose the hidden trait, by which public happiness might be destined to destruction.

It is true that the Pope, as HEAD OF THE CHURCH, has prohibited the circulation of spurious scriptures—or what might be spurious scriptures.

It is true that as a Temporal Prince he has prohibited the public dissemination of Sedition.

It is true that he condemned the efforts of the 'Christian League,' formed at New York, and whose operation had for their object these two things.

But it is FALSE that His Holiness prohibited directly or impliedly, the circulation of the BIBLE in circumstances where the circulation of it should be useful.

Here we would close, but that it may be useful to make an observation on the general circulation of the scriptures.—The charity is misplaced, which obtrudes its imprudent dogmatism upon men, whose sources of instruction are as pure and as numerous as those of zealots. Such charity we fear, only assumes the "form of an angel of light." It seldom—indeed never succeeds in its object—and it leaves an inheritance of social heart-burning and rancour behind it.

In Italy these men sought to circulate the Scriptures. Even though the sacred Volume was as integral as it came from the pens of the Evangelists, the Act of the 'Christian League' was an assumption, that the Church and the Prince had violated the Christian Constitution and had had no right to reign. Ought the State have permitted such a public assumption to be made? Would it have been wise to permit it? We think not. Then passiveness on the part of the Pope would be, to permit the offices of Religious instruction to pass from the Clergy into the hands of an unappointed and unauthorised republican rabble. Would it have been promotive of public order if he had done so?—There is no man of common sense in the world who would not reply in the negative. Heaven forbid that we should see the day when public licentiousness will attack our QUEEN's title to her Throne—and that men should call the coercion of treason an invasion of National Liberty. This would be turning the food of life into Poison, indeed.

It is not only an assumption of the Church's neglect, when persons thus presume to enter our sanctuary even with a Bible—but it is an insinuation of the falsehood of our belief. When a Catholic once concludes upon reasonable or scriptural grounds that the church is infallible, he submits, entirely, to her teaching. He is sure that she will neither neglect nor deceive him. This is his FAITH. When a man comes up to a Catholic with a Bible he supposes that the Catholic Church does not teach him a sufficiency of Faith or does not teach him truly—and in either case he covertly asks him to abandon her. We say so much to shew some zealous, but misjudging persons, how impossible it is without insulting us or openly attempting proselytism, to be running round with Tracts and Bibles—turning their reverence for the Gospel into a vain superstition.

Our separated friends should always remember this:—It is their principle to teach themselves from the Bible. It is our principle to be taught by the Church. According to ours we may have one or may not. To suppose we ought necessarily to have one, which their zeal implies—suppose we ought to "turn" Protestants—or being Catholics, that we ought to adopt Protestant principles.—Now the first supposition is an insult—the second an absurdity.

The Pope in his letter seems to think that if CHRIST had intended indiscriminate circulation of the Bible, as the only means for propagating Christianity—more than one in a hundred should know how to read—Bibles should not have

been impossible to nine hundred thousand out of ten, for fifteen hundred years—and the world should have been blessed with the art of printing, and "Bible Societies," long before. Agreeing as we do with His Holiness, we think he served the "Christian League" as he should have served it.

According to their principle—every man should possess a Bible.

We, Catholics, have a most unbounded respect for the Bible. We think, however, that there are things in it difficult to be understood. St. Peter said so. His successor Gregory the XVI, says so, in this Letter. Indeed the quantity of division which has resulted in Eight Hundred Christian Sects, shew that there must be some obscurities, which the unlearned and unstable wrest to their own destruction.—Practically, some must be falsifying the Revelations of God. Now we think that if we can get a code of Doctrine and morals, already selected out of this difficult book,—selected by men in whom we can confide—men of holiness, erudition and deep study,—we act more usefully and more reasonably, in placing such a code in the hands of ignorant men and boys, than if we should send them to spell the mysteries of the Apocalypse, or lose themselves in the abstruse Doctrines of St. Paul. We give them Catechisms—and explain to them the Gospel, just as the Apostles did to those who have gone before us.

Hence then we hope that every reasonable and thinking Christian man will see, that public policy—Christian obligation—Catholic principle—and Catholic views of the philosophy of the question justified—may, demanded the course adopted by the Pope. As the Pastor of the Faithful he was obliged to see that they were not led to poisoned waters—he was obliged to condemn everything which was not submitted to him. As a Prince he was obliged to repress sedition. As a Priest he was obliged to resist the transition of the People from the hands of their legitimate instructors to those of irresponsible fanatics. As a Catholic he was obliged to condemn the presumption that the possession of a Bible was necessary—and as the successor of the APOSTLES, he only repeated the words of one of their earliest disciples, St. Tertullian who lived in the year 182. Non ad Scripturas provocandum est, nec in his constituendum est certamen, in quibus aut nulla aut incerta est victoria aut par incertitudo. Non periclitator dicere ipsas Scripturas sic esse ex Dei voluntate dispositas at Hæreticis materiam subministrant eum legum oportet Hereses esse.

We ought not to appeal to the Scriptures, nor in them constitute the conflict, in which there is no victory, or the victory is indecisive or nearly so. . . . I do not fear to say that the scriptures themselves are so disposed as to supply matter for heretics, since I can read, that 'Heresies must come' which without the Scriptures would be impossible.

By the following our friends in the "Messenger" will see that public liberty in England is likely to be considerably exposed. Most of these gentlemen, too, mentioned in the following article are converts to Catholicity. If Scott Murray could spare time from Parliament and the descendant of the great Talbot's would join him in a transatlantic expedition, the M. P. might be reconverted and the nobleman awakened to the error of his ways—or perhaps the Editor of the "Messenger" might get himself "designated" to England, and save that country from the combination of pious Puseyism, and profuse popish expenditure :

CHURCH BUILDING IN ENGLAND.

Churches are in course of completion, being, and about to be erected in the following places : London—Two churches by Pugin and Scoles ; Convent of Mercy, by Pugin ; Convent of Mercy,

emetry, chapel, &c., by Meyer (at the sole expense of ——— Knight, Esq., of Chelsea). Acton—Conventual chapel by Scoles. Deptford—Church of the Assumption. Poitsea—Ryde, St Mary's church, presbytery and school, by J. Hansom (at the sole expense of the Lady Clare.) Shrewsbury—Salop church (at the sole expense of the noble Earl of that name). Cheadle—Staffs, St Giles's Church (at the sole cost of the same munificent nobleman), by Pugin, Blackmore, Worcester—SS Mary and Alphonsus' church and monastery, by C. Hansom (at the sole cost of A. Gaudolph, Esq., of London). Great Marlow, Bucks—church to be erected at the sole expense of C. Scott Murray, Esq., M.P. Lynn, Norfolk—St Mary's church, by Pugin. Prior Park, Bath—St Mary's Colleg. church by Scoles. New Mills, Cheshire—St Mary's church, by Weightman and Hadfield. Blackbrook, Lancashire—Our Lady church (at the sole expense of Miss Orrell), by Weightman and Hadfield. Crosby, Lancashire—St Mary's church (at the sole expense of W. Blundell, Esq., Crosby Hall), by Weightman and Hadfield. Kirkham (the Willows)—Holy Cross church (at the cost of the Rev T. Sherburne), by Pugin. Liverpool—Three Churches: St. Mary's by Pugin; St. Anne's, by C. Hansom; St. Francis Xavier's, by Scoles. Salford, Manchester—Saint John the Evangelist church, &c., by Weightman and Hadfield. Woolton, near Liverpool—Convent, &c., Asylum of the Good Shepherd, by Scoles. Dewsbury, Yorkshire—New Church, by Weightman and Hadfield. Market Weighton, Yorkshire—Monastery of the Holy Trinity, by Weightman and Hadfield, Ushaw, Durham—St Cuthbert's College church, by Pugin. Pontypool and Coedrange, Monmouthshire—New churches, by Scoles. Merthyr Tydvil and Swansea, Glamorganshire—Churches by Scoles, and many others of which the writer has not been able to obtain information. See how much private influence is effecting; how little public zeal!

Increase of Catholicity in England and Wales during the last ten years:—In 1835 there were 4 bishops, 411 priests, 411 chapels, 6 colleges, 18 convents. Since which time there has been an increase of 4 bishops, 222 priests, 91 churches and chapels, 6 colleges, 3 monasteries, 14 convents. "Veritas magna est et prevalebit." Truth is great, and will prevail.—*Correspondent of the Tablet.*

CONVERSION OF DE RANCE, ABBOT OF LA TRAPPE.

The precise circumstances of De Rance's conversion are not correctly known. Some of his biographers, perhaps the most trustworthy, ascribed it to the natural working of his own mind, directed

and sanctified by a special grace, without which it could do nothing; but occasioned, it is said, by his providential escape from those dangers to which he had been sometimes exposed. One of these we have just now alluded to; another occurred while he was one day on a shooting excursion on. The conversation between him and his only companion was of that irreligious nature then fashionable in many circles of the capital; and the abbe, so far from opposing the principles in vogue, was expressing his concurrence in them; and some even go so far as to say, that with him the subject originated, when a shot was heard from a neighbouring copse, and De Rance was struck in the side by the ball of some rival sportsman. On examination it was found flattened against the steel buckle of his shooting-bag. So slight was the thing that preserved him from a sudden and unprovided death. What would have become of him, had he thus unexpectedly been called before the judgment seat of God? In this reflection, so natural in the circumstances, we may discover, it is said, the germ of his reformation, and the immediate occasion of his repentance. But this is too homely a way to account for a great man's conversion; and accordingly, we find that romance has come to lend her aid, and by filling up the details, has contributed to give a beauty and interest to the narrative. And though we have called it by the name of romance, we know not but we may be bearing false witness, or uttering a malicious insinuation against the facts of history; for it has often happened, that history has outstripped romance in the wildness of its narrations. It is said that after the circumstance just related, he was returning to the residence of the Duchess of Montbazou, whom he had not seen for some days, having been absent in the country on the shooting excursion during which it occurred. It was late in the evening, and he was sad and thoughtful. When he came to the door he found it closed, and apparently deserted by all its inmates. Surprised and alarmed, he went round to a postern, through which he had often before got admittance, and tied his horse to a post. The servants knowing his attachment to their mistress, were unwilling to tell him what had taken place, and he ascended a small private stair that led to the apartments of the lady. On the top was a small chamber—half library, half dressing room,—where she was wont to see her most friendly visitors, and where De Rance now wished to give her an agreeable surprise. He tapped softly at the door, and hearing no sound, he opened it slowly and went in. She was there indeed, it was in her coffin. She had been carried away by the small-pox after a short illness, and the horror of the dreadful contagion was such, that neither friend nor attendant would keep her company.

The undertaker was the only one who ventured to touch her remains, and perform towards her the last duties of respect. Yet, even so hastily and carelessly was his task discharged, that on finding the coffin too short, he had recourse to the barbarous expedient of cutting off the head, to find room for the remainder of the body in the coffin. The head was placed in a dish,—clotted blood upon it,—the teeth were firmly set, and the lips drawn back, as if she had expired in great agony,—her features, once beautiful, were now disfigured by the ravages of the horrible disease,—the face was turned towards the door of the apartment, and was the first thing that presented itself to De Rance as he entered. There on that clotted dish, and on her neglected mutilated bier, lay the lifeless Mary of Bretagne. Where was her loveliness now? where the group of admired worshippers? where the votaries of fashion? What did it avail her to have been loved and esteemed? or the gaieties and amusements of life, what now did they profit her? De Rance hurried away to his green fields and sunny lawns at Veretz. He wished to bury himself in the shade of his forest trees, and recover his peace of mind, in silence and alone. He took long walks in the woods and fields about him, to try to get rid of the weight that was pressing upon his heart. He wandered about in his gardens amid sweet smelling flowers, and shrubs fragrant with the odours of far-off lands, hoping that his mind would be diverted thereby from the horrible thought that was pressing upon his brain, and goading him well nigh to madness. He wandered by running streams on the surrounding hills, and watched their chrysal waters as they run in murmuring whispers along their pebbly bed, and wished to forget the world and the world's cares; but there was a harrowing remembrance that followed him even there. He reclined upon the green sward, or sat in some shady arbour of his own princely domain, or gazed upon the many forms of sculptured beauty, which for years had been collected within its walls, and asked himself why he should not be happy and at ease? But a spirit was evoked which would not suffer him to be at rest, and whithersoever he turned, or to what dissipation soever he applied himself,—whether in his hours of forced occupation, or sullen loneliness in the silence of his chamber, or the world's noise, in the midnight darkness, or the glare of noon,—that countenance so sad, so horrible, cast its reproachful look upon him, and, calling up many a remembrance of other days, seemed to accuse him as the author of its ruin. He had recourse to the wizard's skill and dark pretensions, to penetrate the secrets of the tomb; but the summoned spirit refused to answer. He spread before him the book of the heavens, and attempted to read in its mystic

page the doom of the departed; but he found there no intelligible sound; all was void and empty, and there was darkness upon the face of the abyss. In the rush of confused and distracting thought that pressed upon his mind, he would at times turn back upon the lessons of his early years, and found some clue to hope and certainty in the promises of religion. It is said, that he once left his bed, after a sleepless night, and went out to cool his fevered brow in the fresh morning air. After a short walk he was returning by the avenue which approached the front of the house, when he fancied he saw the basement story in flames. A ruddy glow lit up the entire front of the building, as if a considerable portion were already consumed. Alarmed and surprised, he rushed towards the house. The blaze, by some strange influence, seemed to sink and die as he approached, and, at a short distance, assumed the appearance of a pool of fire, on which a female form lay floating, half enveloped in the liquid flame. It needed but one glance to tell who that female was. Could this have been the creation of his own disturbed imagination, excited to a high degree of tension by the thoughts of the preceding days? or could it really have been a salutary warning given him, as to many holy men of other times, by God, for his own wise purposes? That De Rance himself was firmly convinced of its reality, we have his own express and written declaration. Whatever its nature may have been, it exercised a salutary influence upon his mind. Terrified at the judgments of God, his soul was at length humbled before Him, and he resolved to return to Him by a sincere repentance, knowing that a contrite and humble heart God will never despise. He had often preached that truth to others, but he never felt it himself till then; and it became in his breast an active element in his existence, which never lost its power or its activity during the remaining portion of his life.—*Dublin Review.*

AUSTRALIA.

SYDNEY.—On Tuesday, the 10th of September, and two following days, the first Catholic synod ever held in the southern hemisphere, assembled, by order of Archbishop Polding, who was present, with the bishop of Hobarton and Adelaide, the Prior of the Cathedral of Sydney, the bishops, consulting theologians and twenty-five parochial clergymen. The doctrinal exercises were striking, the discourses eloquent, and the choir included the musical talent of the colony.

SWITZERLAND: THE JESUITS.

The foreign arrivals from Havre and Liverpool, at New York this week, bring us late tidings from Switzerland, in relation to the so-styled "Jesuit troubles." As all European news of a complex nature, requires explanation to most American readers, we proceed to lay down the true facts, and the real present position of the Swiss troubles, according to the best of our information.

Switzerland, we may premise, since 1815, has been divided into 27 Cantons, or States. Of these nine are generally called Catholic, seven Calvinist, and the remaining six are of a mixed character in religion. Each Canton has its local legislature, while a Federal Diet, or Congress, composed of one member from each, meets alternately in some of the chief cities, every year. The state rights and the power of the Diet, are each defined, in much the same manner as with us. The entire population in 1827, somewhat exceeded two millions, and the whole revenue is about 2,500,000 dollars per annum.

The Canton of Lucerne in the present troubles, is a sort of South Carolina, in the Swiss Union. Standing on state rights, as guaranteed by the Constitution of 1815, the Legislature of Lucerne have applied to the General of the Jesuits at Rome for some members of that order, to take charge of the Universities endowed and founded by their Canton. In this it seems to us they are unquestionably right—but so did not think certain adjacent Cantons. Soldiers of the "Free Corps," stimulated by a party styling themselves "Radicals," have resolved to expel the Jesuits by force of arms, (or by procuring a special penal law for that purpose), from every Canton and corner of Switzerland.

The parties stand thus: *Lucerne, Uri, Schwytz, Uterwalden, Zug, Friburg, Valais, and Neuchâtel*, or eight States, insist that the management of State Universities is exclusively a State right. On the other hand, Zurich, Berne, Argaud, Thurgau, Scaffhausen, Soleure, Glaris, the Grisons, Vaud, Tessino, and St. Gall, consider it strictly a Federal question. Geneva, Appenzel, and Basel are much divided in opinion. In this list, the names of the Catholic Cantons are in italics, of the six of mixed creeds in CAPITALS, and the remaining, or seven cantons, are nearly or altogether Protestant in religion.

Thus our readers have before them the true position of the parties. Seven Catholic and one Protestant Canton make this a State question; five Protestant, two Catholic, and five mixed States, consider it a federal question. On both sides, Lucerne has friends, and on both opponents. The great discussion is, as to the legal mode of rightly ending this formidable controversy.

The Diet this year sits in Zurich. M. Mousson of that city, is the Landammann, or President, for the time being and is assisted by a Council, or Directory.

ROME.

In a secret consistory, held in the Palace of the Vatican on the 20th ult, the sovereign Pontiff proposed the following churches, viz.: The archiepiscopal church of Gnesen and Posen; the archiepiscopal church of Trajanopolis, *in partibus*; the archiepiscopal church of Thyane, *in partibus*; the archiepiscopal church of Damascus, *in partibus*; the episcopal churches of Jesi, Rimini, Ferentino, Bosina, Aquila, Mazzara (Sicily), Lacedonia (Sicily), Calanissetta (Sicily), Rosnavia (Hungary), Neosolio (Hungary), and Fata, *in partibus*. The demand of the *Pallium* was made in favour of the new Archbishop of Gnesen and Posen (Mgr. Leo de Przytuski.)

The Virgin Queen ELIZABETH gave the command of the fleet, at the time of the Spanish Armada to Lord Howard, of Effingham, a Catholic. She gave also the Governorship of Dover (in her time a most important fortress) to a Catholic; and she employed a Catholic (Lord de Clifford) to suppress a rebellion in the north of England.

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