

THE CROSS.



NEW
SERIES

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VOL. I.

No. 24.

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, JUNE 21, 1915.

CALENDAR.

June 22.—Sunday—6th after Pentecost. Vespers of the day.
 ... 23.—Monday—Vig. St. John Neopmucene, Martyr.
 ... 24.—Tuesday—Nat. St. John, Baptist.
 ... 25.—Wednesday—St. Galicianus, Martyr.
 ... 26.—Thursday—SS. John and Paul, Martyr.
 ... 27.—Friday—St. Wilham, Abbot.
 ... 28.—Saturday—Vig. St. Leo II, Pope and Confessor.

THE QUEBEC SUFFERERS.

The Collection at the Masses on Sunday is to be appropriated to the relief of the poor sufferers at Quebec. Eight Gentlemen have charitably consented to aid the Collectors already acting, in order to render the collection more efficient. Four Collectors will thus be in attendance at each Mass.

ALL the Collectors will have the kindness to meet in the Vestry before last Mass, to make arrangements for that Mass.

LITERATURE.

VIA CRISIS, VIA LUCIS.

Hour turns to day :

When sullen darkness lowers,
 And heaven and earth are hid from sight,
 Cheer up, cheer up !
 Ere long the op'ning flowers,
 With dowy eyes, shall shine in light.

Storms die in calms :—

When over land and ocean
 Roll the loud chariots of the wind,
 Cheer up, cheer up !

The voice of wild commotion
 Proclaims tranquility behind.

Winter wakes spring :

When icy blasts are blowing,
 O'er frozen lakes, through naked trees,
 Cheer up, cheer up !
 All beautiful and glowing,
 May float in fragrance on the breeze.

War ends in peace :

Though dread artillery rattle,
 And ghastly corpses load the ground,
 Cheer up, cheer up !
 Where groan'd the field of battle,
 The song, the dance, the feast go round.

Toil brings repose :

With noontide's fervours beating,
 When droop thy temples o'er thy breast,
 Cheer up, cheer up !
 Grey twilight, cool and fleeting,
 Wafts on its wing the hour of rest.

Death springs to life :

Though brief and sad thy story,
 Thy years all spent in care and gloom,
 Look up, look up !
 Eternity and glory
 Dawn through the portals of the tomb.

James Montgomery.

Without the love of God, no outward work avails ; but every work that is done for the love of God, however slight and worthless it may seem, brings forth fruit. For God thinks more of a man's means than of the work which he does.—THOMAS A KEMPIS.

CATHOLIC MISSIONS.

Concluded.

If from Europe we turn to Asia, we find a still more striking display of the rapid rise and spread of the papal power. Whether we contemplate Western Asia, where Mahommedanism is the general religion, or Central Asia, where Brahmanism prevails, or Eastern Asia, where the doctrines of Boodha are almost universally diffused, in all these parts we find Romanism making rapid and daily advances. We find, moreover, that all its art and ingenuity has been exerted to induce the Eastern Churches to submit to its domination; and that in regard to several of those it has already prevailed. We discover the same sagacity in the choice of important and influential positions, from which, as from centres, their doctrines may radiate into the surrounding regions; the same skill in adapting their mode of action to the character and habits of the people among whom they labour; the same system of policy in regard to the young; founding schools and colleges, in which they may be gradually led to adopt the Romish faith, and then be enabled by their superior knowledge, to exert a powerful influence on the minds of their countrymen, which characterised the Jesuits in former times, and which still distinguish that remarkable body.

In Western Asia, so interesting, as containing the country in which the Son of God lived and died, so hallowed by solemn and affecting associations, as the seats of the earliest Churches which were planted by the Apostles, and which, for a time, sent forth a light to irradiate the surrounding darkness, they are pursuing their plans with great energy and success. They have seized hold of these touching associations, and wielded them as means for increasing their power over the minds of men. Numerous monks crowded the holy land, amid the scenes of the Saviour's labours and sufferings. Antioch, Ephesus, Smyrna, once so well known in the Christian Church, have called forth their especial efforts. At Smyrna in particular, the See of Polycarp, a college has been opened, a numerous clergy is rising up, and about 700 children are receiving the lessons of the Brothers of Christian Doctrine and the Sisters of Charity. Schools, also, under the direction of the Jesuits, are rising up in Syria, at Damascus, Aleppo, Beyrout. Of Central Asia, the seat of the British Indian empire, I shall write more particularly afterwards. Omitting Bombay, Madras, and Calcutta, in all of which Popery is increasing its agents and adherents, but especially in the last mentioned city, the most important in India, we come to Pondicherry, a French settlement which belongs to this part of Asia, and whose missionaries have, in a few years, been raised in numbers from five to twenty-five. Agia, once the capital of the Mogul empire, a city containing 150,000 inhabitants, is the seat of a Romish bishopric, from which priests are spreading in various directions, carrying the doc-

trines of Romanism among the inhabitants of the lofty Himalayas, and to other distant parts. If the Popish accounts be correct, in this city Romanism is rising with great vigour. The church is not sufficiently large to contain the people who are anxious to attend; and Protestants crowd in numbers to hear the bishop and the priests. There are already in it two establishments of the Sisters of Charity, the first of whom trod the Indian soil for the first time only two years ago, but who now have a numerous boarding-school, filled with young girls from the first English and Irish families; thus exhibiting one of the skilfully-devised methods by which, when professing Protestants are indifferent to their religion, they are gradually led to adopt the Romish faith. To Eastern Asia they are at present sending numbers of priests, with the view of seizing the great opening which recent events have made into China, so long the scene of some of the greatest triumphs of Jesuitism. Omitting Siam, Cochin-China, Corea, Mongol Tartary, in each of which they have their numerous priests and adherents, we observe that in China itself they are making great advances, carrying on their operations on an extensive scale. In one year they sent to China about forty missionaries. In the island of Hong Kong, in particular, various religious establishments have rapidly risen up. Numbers of the natives have made a profession of Romanism. Events portend the rapid progress of Popish influence both there and in other parts of the Chinese empire.

In Africa, also, the Romish cause is rising. Omitting the recent missions to the Arabs, to Abyssinia, to the Quineas, the priests who have been sent to the Cape of Good Hope, and other missionary operations in this quarter of the globe, I would particularly direct attention to two, the mission to Alexandria, and the mission to Algiers and the surrounding country. The Society of Missions have contemplated spreading Popery through Egypt; and hence they have chosen the best position for doing so, and have concentrated their efforts, in the first instance, in Alexandria, where a college is rising, numerous priests are labouring, and the whole machinery of Popish missions is in active operation. The main effect of the French conquests in Africa seems to have been, to prepare the way for the French Catholics spreading their religion in that part of the world. The French marshal has been rapidly followed by the French priest. The bishopric of Hippo, where Augustine so long laboured, has been revived, as if to take advantage of the early associations connected with the name of Augustine; and there is now a bishop, surrounded by sixty-six priests, occupying fifty churches, and diffusing Popish principles by means of eighteen different houses of education. * * *

Finally, I have just a word respecting Polynesia and Australia. Events have recently occurred in Polynesia, brought on, beyond all doubt, by Popish influence, operating steadily on the French Govern-

ment, which have made the ears of men to tingle. In 1820 Polynesia and Australia were without a priest. Now there are three vicariates apostolical in Polynesia, with fifty priests and an archbishopric, and two bishoprics in Australia, with fifty-six priests and thirty-one schools, so mightily, in about twenty years, has Romanism spread and prevailed.

I am yours,

A PROTESTANT.

INFIDELITY.

In Catholic countries infidelity assumes a very different aspect, and is forced to pursue a very different policy, than among Protestant nations. In the former countries, unbelief, reprobated by the Church, driven from her communion, finding her on every point a vigilant, unassailable, unrelaxing, unrelenting adversary, is compelled to hide its head in secret societies; or if it brave the daylight, it then wages fierce, immitigable warfare with Catholicity. But in Protestant states, such a mode of warfare, on the part of infidelity, is neither necessary nor expedient for its purpose. As it springs out of the very root of Protestantism; as it is but a natural and necessary developement of its doctrines; as it differs from the latter not in essence, but in degree only, it is its policy, (and we see it practise it invariably,) to flatter the Protestant Church, to court its alliance, to mingle with its teaching, to soften down its own principles, in order the better to diffuse them, and when threatened with exclusion, to appeal to Protestant principles, and defy condemnation.

It is objected, that infidelity abounds as much in Catholic as in Protestant countries, and that therefore it cannot be said that Protestantism is more favourable to its growth than the rival Church. But a few remarks will suffice to show the futility of such an objection. In the first place it is true that Voltaire, like Luther, went out of the Catholic Church; but while the Coryphæus of French infidelity extolled the Reformation, eulogized the Reformers and boasted that he himself came to consummate the work they had left incomplete, he waged the fiercest hostility against the Catholic Church and her ministers. And the Deists of England and Protestant Germany, though they came into less immediate collision with that Church, than Voltaire and his disciples, well shew where their most powerful and formidable antagonist was to be found. Secondly, if Protestantism were not more favourable than Catholicity to the growth of unbelief, how doth it happen, I say, that in those ages, infidelity was a thing so rare, so obscure, so insignificant? How doth it happen, that it followed so closely in the wake of the Reformation; that history makes mention of a sect of Deists in

Switzerland at the close of the sixteenth century; that in Protestant England, during the seventeenth and eighteenth centuries, Deism assumed an attitude of such boldness, and attained to such fearful vigor and expansion, that at the commencement of the eighteenth century, the Protestant Bayle first introduced it into Catholic France; that Voltaire and the Encyclopædists confessed they borrowed the weapons for their anti-Christian warfare from the armory of the English Deists; and that Rousseau, the most dangerous of the French infidels, was a Protestant by birth, and only developed the principles of Protestantism, and more than once declared, that if the divinity of the Christian religion could be demonstrated to him, he would not hesitate to embrace the Catholic faith?

Thirdly, it will not be denied that Socinianism leads by easy gradations to unbelief; that some classes of Unitarians are distinguished from Deists only by their belief in the general credibility of the Bible;* and that therefore any Church, which will shew itself indulgent towards Socinianism—any Church which openly or covertly, in a greater or less degree, will foster its tenets, proves itself favorable to the propagation of Deism. Now Socinianism, like a poisonous plant, cast off from the Catholic soil of Italy, took root and flourished in the Protestant communities of Poland, attained during the eighteenth century to a most rank luxuriance in the Church of Geneva,† and at the same time cast a blighting shade over the Episcopal Establishment of England.

Fourthly, if any doubt remained as to the intimate connexion between Protestantism and infidelity, it would be dispelled by the history of the German Protestant Churches during the last hundred years. There we see men holding important offices in the Church—pastors of congregations, superintendents of consistories, professors of theology—not only reject the authority of the symbolical books, and disavow almost all those Catholic dogmas which the Lutherans and Calvinists had hitherto retained, but openly assail the Divine inspiration of the Scriptures, deny the integrity and authenticity of large portions of the Old and the New Testament, allegorize the prophecies, and disbelieve, and sometimes even ridicule, the miracles recorded in the Bible. These opinions, pro

* A learned prelate of the Established Church, the late Bishop Heber, characterized Unitarianism as 'a system which leans on the utmost verge of Christianity, and which has been in so many instances a stepping-stone to simple Deism.' See *Travels of an Irish Gentleman*, c. xlv.

† Rousseau, in his *Lettres de Montaigne*, says of the Genevese of his time, 'When asked if Jesus Christ is God, they do not dare to answer. When asked if Jesus Christ is God, they do not dare to answer. A philosopher casts a rapid glance at them, and penetrates them at once; he sees they are Arians or Socinians.'

fessed more or less openly, carried out to a greater or less extent, were once held by an immense majority of Protestant theologians, and even in despite of a particular reaction, are still held by the greater part. Yet they nevertheless retain their functions and dignities in the Protestant Church; they are thus enabled to propagate the doctrines with impunity; those Protestants who protest against their opinions, still communicate with them *in sacris*: and when any attempt has been made to deprive them of their offices, it has been invariably unsuccessful. Against their orthodox opponents, they invariably appeal to the right of free inquiry, which is the fundamental principle of the Reformation; and on Protestant grounds, the position is perfectly impregnable. For if the interpretation of the Bible belong to private judgment, the previous questions as to its authenticity, integrity and inspiration, without the settlement whereof the right of interpretation becomes nugatory, must be submitted to the decision of individual reason. Thus has the most insidious and dangerous form of infidelity grown *naturally, immediately, and irresistibly*, out of the very root of Protestantism. The vampire of rationalism, while it cleaves to the bosom, and sucks the life-blood of the German Protestant Church, mocks, with a fiend-like sneer, her impotent efforts to throw off the monster—efforts which will never be attended with success, till the aid of the old Mother Church be called in.—*Robertson's Memoir of Doctor Moehler.*

In the lives of the Western Fathers it is related of S. Pinnatus, that every day he was visited by an angel, and that this having ceased for several days, when the saint had the happiness of seeing him again, he asked him why he had deprived him for so long a time of his most sweet presence. 'Because,' replied the angel, 'I was sent to be present at the death of a matron who was a great servant of God, and better than thou, because she hath done things that thou hast not done; she has never offended any one who was present by her words, nor murmured against any one absent, nor ever hath she complained of the weather, however hot or cold it may have been, nor of anything else, whatever it might have been, or however it might have happened; but always entirely conformed herself unto the will of God in whose hands are all things.'

One day as St. Gertrude was grieving over a little defect, into which she was wont to fall from time to time, she begged our Lord that moment to deliver her from it; but Jesus said to her with a sweet and

ould look, 'You would wish, then, that I should be deprived of a great honour and yourself of a reward? Know that as oft as any one acknowledgeth his failing, and proposeth to avoid it for the time to come, he gaineth a great reward for himself; and as often as he abstaineth from falling into it again for the love of me, he rendereth me the same honour that a brave soldier does to his king when he fighteth manfully against his enemies and overcometh them.'

RAFFAELLE'S CARTOON.

"CHRIST DELIVERING THE KEYS TO ST. PETER."

At Peter's earnest inquiry whether he was beloved by his Master, the reply he received, was, "Feed my sheep."

At this simple command, such, as seen in this cartoon, were the expressions, the characters, the actions, the composition, the beauty, the sentiments and scenery, which instantly filled the imagination of Raffaele.

In the hands of an ordinary painter, what could have been done with "Feed my sheep?" But it is the inherent power of conceiving from such simple suggestions, and what, from the circumstances of the case must have happened, which ever marks the great capacity from the ordinary academic graduate of the grand style.

Painters had ever better thus choose subjects from a suggesting line, than merely fill up the characters the poets have previously pictured for them. Poets should only be called in as assistants.

Painters degrade their art if they do nothing but realize the conceptions of the poet; they should show, by every subject they paint, that Nature has given them the same power of imagination, the same fertility of thought, the same capability of exciting sympathy by the characters and expressions they display, with this advantage, that the language of the painter needs no translation to be comprehended by other nations.

Painters, if they borrow from poetry or history, should ever take a suggesting line, and by adding, inventing, and adapting from Nature, prove the right their art has to be considered the legitimate, if not the elder sister of Poetry. Could any man have believed that, without the graces of women, any subject could have been made so interesting and delightful as Raffaele has made this? Few but Raffaele have ever done it—none but great geniuses could ever do it—for by none but by such can it ever be done.

What it wants in every variety of character, as to sex and age, he has supplied by exhibiting the

various ways in which different temperaments are affected by the same thing. What in picturesque beauty of dress, by infinite variations of the same dress, affected by variety of action, which is the result of different sensation acting on the figure, and by harmony of colour and by arrangement, he has made it little less full of attraction than any other of the cartoons.

Christ is the first figure which attracts, standing in an unaffected and simple manner, not resting on one leg and throwing the whole behind, like the eternal action of the run of antique figures, but as all men generally stand when they are not standing to be seen, and only as their convenience or ease induces them. His expression has a mixture of melancholy and pathos, beautifully touching: it is the finest head of Christ in all the cartoons.

He is pointing to a flock of sheep, indicative of the text, and to the keys in Peter's hand, as connecting him with the Catholic Church, St. Peter being the head of it.

St. Peter is on his knees, watching with eagerness the looks of his Divine Master, and listening with an inquiring submission to the utterance of his will.

St. John presses forward, full of anxiety and affection, his hands up, as if in adoration; his nose, eye, and mouth, motion, action, and expression, denoting regard, as lovely and as delicate as the soul of the divine painter who conceived and painted him.

Though Raffaele's St. Johns are built on the St. John of all the great painters, from Cimabue downwards, yet Raffaele added a beauty they all missed, and which would have rendered all representations of him incomplete without this addition. He seems to say, "Do not think I have less love of thee than another; believe me as intensely devoted, O Divine Master, as the apostle to whom thou hast committed this charge."

Another apostle, by his side, seems to lift his hands in rather envious astonishment; the one behind is rather pressing forward towards Christ with affection; the next turns round to his companions with simple wonder and inquiry, and, without scrutinizing vigor, first to ascertain what the other thinks by his air, before he ventures an opinion; while the other, with graceful simplicity, is holding his robe, and expressing also surprise, but mingled with pleasure.

The one immediately behind this last is too far off to comprehend or hear exactly what is passing, and, with his head half drooped, he seems in a breathless mixture of half eye and half ear to make out as well as he can what is passing in front; he is so placed that he could see Jesus between the heads of the others, but is scarcely near enough to hear him.

Of the remaining three, the hair only of one is seen; and the faces of the two others denote no particular emotion. This skillfully exhibits the interest dying away, as it were, the further it is removed from the cause of excitement.—*Haydon's Lectures on Painting and Design.*

GREATNESS OF MAN—Man is but a reed—the weakest reed in nature: but he is a reed that thinks. There is no need that all material creation should rise against him to crush him. A vapour, a drop of water is enough to kill him. But even if all material creation were to rise and crush him, man would be greater than it; for he would know that he was crushed; and the matter which destroyed him would know nought of it.

Thus all our dignity consists in thought. It is by it that we must rise, not by our bodily power, not by our length of life. Let us then strive to think well. This is the first principle of morality.—**PASCAL.**

General Intelligence.

IRELAND.

THE SYNOD.—MEETING OF THE CATHOLIC PRELATES.—The following prelates attended the Synod:—The Most Rev. Dr. Crolly, Primate; Most Rev. Dr. Murray, Archbishop of Dublin; Most Rev. Dr. M'Hale, Archbishop of Tuam; Most Rev. Dr. Slattery, Archbishop of Cashel, and the following Bishops:—Right Rev. Drs. M'Gottigan, Raphoe; Denvir, Down and Connor; Cantwell, Meath; Browne, Kilmore; Blake, Dromore; M'Nally, Clogher; Haly, Kildare and Leighlin; Kinsella, Ossory; Murphy, Cork; Kennedy, Killoe; Ryan, Limerick; Foran, Waterford and Lismore; Crotty, Oloyne and Ross; Browne, Elphin; French, Kilmacduagh and Kilsenora; O'Donnell, Galway; and Feeny, Killaloe. The following six were absent:—Right Rev. Drs. Keating, Ferns; O'Gen, Clonsfert; Eagan, Kerry; Higgins, Ardagh; M'Loughlin, Derry; and M'Nicholas, Aclonty. At a meeting of the Prelates of Ireland, convened in the Presbytery House, Marlborough-street, Dublin, 23d May, 1845, his Grace the Most Rev. Dr. Murray in the chair, the following resolutions were unanimously adopted:—Moved by the Most Rev. Dr. Slattery, seconded by the Most Rev. Dr. M'Hale—"Resolved—That having maturely considered the Bill now pending before Parliament for the extension of academical education in Ireland, and giving credit to her Majesty's Government for their kind and generous intentions, manifested in the endowment of the College of Maynooth, we find ourselves

compelled by a sense of duty to declare, that, anxious as we are to extend the advantages of education, we cannot give our approbation to the proposed system, as we deem it dangerous to the faith and morals of the Catholic pupils." Moved by the Most Rev. Dr. Crolly, seconded by the Right Rev. Dr. Ryan—"Resolved—That, therefore, a respectful memorial, suggesting and soliciting such amendments in the said Bill as may be calculated to secure the faith and morals of the students, be presented to his Excellency the Lord Lieutenant, praying his Excellency to forward the same to her Majesty's Government, and support its prayer with the weight of his influence." The following is the Memorial prepared in pursuance of the foregoing resolutions:—"To his Excellency Lord Heytesbury, Lord Lieutenant-General and General Governor of Ireland. The Memorial of the Roman Catholic Archbishop and Bishops of Ireland, humbly sheweth—That Memorialists are disposed to co-operate on fair and reasonable terms with her Majesty's Government and the Legislature in establishing a system for the further extension of academical education in Ireland. That the circumstances of the present population of Ireland afford plain evidence that a large majority of the students belonging to the middle classes will be Roman Catholics; and Memorialists, as their spiritual pastors, consider it their indispensable duty to secure to the utmost of their power the most effectual means of protecting the faith and morals of the students in the new colleges, which are to be erected for their better education. That a fair proportion of the professors, and other office bearers in the new colleges, should be members of the Roman Catholic Church, whose moral conduct shall have been properly certified by testimonials of character, signed by their respective prelates. And that all the office bearers in those colleges should be appointed by a board of trustees, of which the Roman Catholic Prelates of the province in which any of those colleges shall be erected shall be members. That the Roman Catholic pupils could not attend the lectures on history, logic, metaphysics, moral philosophy, geology, or anatomy, without exposing their faith or morals to imminent danger, unless a Roman Catholic professor be appointed for each of those chairs. That if any president, vice-president, professor, or office-bearer in any of the new colleges shall be convicted before the board of trustees of attempting to undermine the faith or injure the morals of any student in those institutions, he shall be immediately removed from his office by the same board. That as it is not contemplated that the students shall be provided with lodging in the new colleges, there shall be a Roman Catholic chaplain to superintend the moral and

religious instruction of the Roman Catholic students belonging to each of those colleges; that the appointment of each chaplain, with a suitable salary, shall be made on the recommendation of the Roman Catholic Bishop of the diocese in which the college is situate, and that the same prelate shall have full power and authority to remove such Roman Catholic chaplain from his situation.—Signed on behalf of the meeting, ✠ D. MURRAY, Chairman.—Dublin, 23d May, 1845."—The *Evening Post* gives the following account of the interview between the Roman Catholic Bishops and Lord Heytesbury:—"His Excellency, who received the deputation most graciously, entered into conversation with the prelates on the suggestions contained in the memorial, intimating that he should forward it without delay to London. His Excellency, we have learned, expressed it as his conviction that the Government would pay the utmost attention to opinions and suggestions coming from such a source, and with the best disposition to adopt those suggestions, so far as they could do so consistently with their duty. The decision upon those points would rest with the Government, who, he felt assured, were most anxious to provide for the moral guardianship of the pupils, and to prevent any possible interference with the religion of any class. Looking to the various suggestions in the memorial, his Excellency stated it as his own opinion that no serious obstacle was likely to arise on any point but one—namely, the vesting of the appointments in a Board of Trustees, as the government, he thought, would have a decided objection to such an arrangement, which could not be expected to work satisfactorily. The deputation withdrew after acknowledging the courtesy and attention of his Excellency. The next meeting of the prelates, on the 24th of June, will be held in Maynooth, and not in Dublin, as inadvertently stated in this journal on Saturday."

Lusk.—On Sunday the Liberator accompanied by Sir James Murray, Mr. Steele, Dr. Gray, and other gentlemen from Dublin, visited the little town of Lusk, for the purpose of assisting at the collection for the repairs of the handsome Catholic Church of that parish. The ceremonies of the day were under the direction of the excellent pastor of the district, the Rev. Mr. Costigan, the worthy successor of the exemplary and martyred Rev P. Tyrrell. The Rev Dr. Cahill preached the sermon, which was characterised by the attributes of impressive and solemn eloquence, which distinguishes all the rev. gentleman's discourses.

THE PUSEYITES, ANGLICANS, &c.

MAKING CLEAN THE OUTSIDE.—They are cleansing St. Paul's of the soot and dust of many years. Washing won't serve the purpose; walls and pillars are scraped and holystoned; the church gets a "dry scrub"—like Nicholas Nickleby when the well was "froze." At this moment the facade resembles nothing so much as one of those portraits, clear carnation on one side of the face, and smirched with asphalt on the other, which dealers in paintings expose to show how well they can "restore" pictures. Of course, the Dean and Chapter know too well the maxims of their own religion to rest satisfied with mere external purification; the cleansing outside is only typical of a more thorough scrubbing to be begun within. And within there is an accumulated dirtiness, of which the outside smoke and weather-stains give no idea—the dirt of mammon-rusted souls. The buyers who were scourged out of the Temple did not venture to make the privilege of seeing it a matter of purchase and sale. The only person on record who sought to earn something by showing the view from the pinnacles of the Temple was one whom the Dean and Chapter would scarcely venture to take into their service. And yet what was never done in the Temple of the Jews except by the Devil himself, is daily practised by the servants of a Christian cathedral. The Dean and Chapter pay their menials as tavern-keepers do, by permitting them to levy contributions on visitors. At the threshold of St. Paul's, at every landing-place on its stairs, in every dim gallery, the luckless visitant is attacked by some extortioner in the shape of an old man or older woman. Even during the reading of prayers these semi-ecclesiastical showmen continue to gather pence in the aisles. It will be a most unchristian act in the Dean and Chapter to spend so much money in making clean the outside of the cathedral, if a few wheelbarrows are not hired at the same time to carry away this moral muck from the interior.—*Spectator*.—The following notice has been posted up:—"While the works are going on in the church the morning service will be discontinued. The afternoon service will be continued daily as usual."

The Rev. T. Escott, Vicar of Gedney, has published an address to the clergy, which is worth copying. It is as follows:—"This is a statement of the expenses in the late Burial Case of "Mastin versus Escott," and of the subscription raised by the fifteen thousand clergymen of England to relieve the burden of that trial. The sum expended by the defendant in costs, &c., is £1,017, and the sum subscribed by the clergy, as far as it has reached the hands of the defendant, is £137 5s. 6d., being the munificent sum of rather more than twopence-farthing, but not quite twopence-halfpen-

ny each; and the defendant is desirous of mentioning, that although the amount of subscription, if divided amongst the clergy, would have been as small in proportion to each individual as now stated, yet very few, not above one hundred of the fifteen thousand, subscribed any thing, and of them only one of those who style themselves "Faithful Friend and Brother." Such is the encouragement given to each other, in a struggle for the Church's right, by the sons and Fathers of the Priesthood; such is the indolence or jealousy, with which the exertions of any one defender of Church discipline and ordination vows are regarded by about one hundred and forty to one of the ministry; such is the cowardice and slothfulness of the great majority of the clergy at the present time. No wonder, after this, to hear, as we have lately heard, of a prelate in a neighbouring diocese joining with a Registrar of Births and Deaths to prosecute one of the most honest and able of his own curates for doing an act of positive duty. I am the defendant in the above case; no time-server as one half of you are—no mean, dishonourable, deserter of his Church as many of you are—neither a breaker of his ordination vows, as some of you are; but your true friend.

HON W. COWPER, M.P., TO HIS CONSTITUENTS.
—* * When I am acting as a member of my Church, and in its proper sphere, my duty towards Roman Catholics is to bear testimony against the errors of their creed, and to place before them, in a suitable manner, the truths I possess. I may even march under that banner unfurled at Exeter-hall, with the inscription "No peace with Rome," provided only the warfare be a spiritual one, waged with argument, instigated by sincerity, and directed by love. But when I am acting as a member of a State, and exercising any of its powers I should be misusing them if I were to take for their subject-matter abstract or doctrinal truth; I am to legislate for persons, and to seek their greatest practical good. I ought not to be deterred from supporting those who teach Christianity to a willing and believing people, by the fact that there is in existence a purer form of it which they reject and oppose. If I am to aim at practical good, I shall not find it in leaving Maynooth in its present penury, degradation, and discontent; or in throwing it for support on voluntary contributions. Acts of Parliament cannot change religious convictions, but they can raise or lower the condition of the persons who entertain them: they can transmute loyalty and happiness into sedition and discontent. If the Legislature be not required by principle to denounce and proscribe the creed of seven millions in one island, it is certainly not called upon to do so by public policy. If Parlia-

ment had any power of repealing that creed, the question would be different, but the real alternative lies between the infliction of injustice and production of discontent, and a generous bounty leading to gratitude and confidence.

MAYNOOTH.

THE ANGLICAN BISHOPS AND THE MAYNOOTH GRANT.—The *Times* has kindly favoured us with an anticipatory explanation of the grounds on which the "Lords' spiritual" will vote in the coming division on the grant to Maynooth. Whatever the Bishops may say, the reason for what they are expected to do is the following:—"Of these prelates we may fairly expect most, if not all, to oppose the endowment for a seminary for teaching doctrines which it is the business of their lives to prove erroneous, and but for the error of which they themselves would never have been what they are." If the incomes of these Bishops depended on their power to prove the alleged errors of these doctrines, one might buy Bishoprics a bargain. If, however, they should fail on any occasion to assert and impute such error they would not indeed be what they are.

THE EDUCATION BILL—The *Times* says:—"The Irish Roman Catholic Bishops, it will be seen, have pronounced against this measure, demanding conditions quite incompatible with the boasted liberality, or rather Liberalism, of its principles. They could not do otherwise. They only speak in accordance with the spiritual authorities of their communion all over the world. They only demand for themselves the same rights which the Church of England has never ceased to demand for itself, and which it still retains at the three great schools of its clergy—Oxford, Cambridge, and Dublin. Thus far this measure has proved itself as little adapted to conciliate as to heal—as offensive as it is likely to be deleterious.—"The prelates are to meet again, in this city, on the 25th of next month, on matters connected with the College of Maynooth. Before that time, in all probability, the reply of the Government to the memorial will have been received.—*Dublin Post*."

The *Nation* of this day says—"We have learned with feelings of intense pleasure that the Catholic Bishops have declared in favour of mixed education—have approved the endowments of the bill—have resolutely and unanimously condemned the Government control, and required many minor amendments to secure the equal and useful action of this law. No event more propitious to the union and elevation of Irishmen and the freedom of Ireland has occurred in our time. The country will back this decision."

CARTHAGE.—There has lately been discovered by accident among the ruins of Carthage, an episcopal ring, in very good preservation, made of pure gold, and about an ounce in weight; it is of an octagonal form; on one side is engraved the figure of Jesus Christ between the apostles Saint Peter and Saint John; on each of the other seven sides is represented one of the seven sacraments of the Catholic Church; round the ring is a legend composed of two lines in Greek characters, each preceded by a cross, and presumed to be a sentence from the scriptures.

PORTUGAL.

The Bishop of Leiria has been named by the Queen to succeed the deceased Patriarch, subject to the Pope's confirmation.

SPAIN.

During the whole year '44 and the first five months of '45, the meritorious parochial clergy of Asturias were paid no more than 200 reals; and this after such strutting, and swelling, and pompous pretensions of affection and respect for the Clergy on the part of Ministers and Deputies.—*El Catolico*.

NOTICE TO SUBSCRIBERS.

Our Subscribers in Town and Country are again reminded that the terms of the 'Cross' are ADVANCE, —and the publisher respectfully requests their attention to them.

NOTICE—All persons having demands against the Subscriber will please render their Accounts; and all persons indebted to him, will please make immediate payment to JAMES DONOHUE, to whom all debts due him have been assigned.
Halifax, 9th Jan., 1846. JOHN P. WALSH.

NOTICE,—Mr JOHN PATRICK WALSH, of the City of Halifax, Printer, having by Deed of Assignment, dated the 8th day of January, instant, appointed the Subscriber his Assignee, and having assigned to him his books, debts, and all other personal property whatsoever, for the benefit of those to whom he is indebted, such of his creditors as reside within this Province becoming parties to the said Deed of Assignment within three months from its date, and such as reside out of it in six months therefrom, it being provided by the said Assignment, that all parties who shall not execute the same within the said times shall be excluded from all benefit and advantage to be derived therefrom. All persons indebted to the said John P. Walsh are requested to make immediate payment to the Subscriber he having been duly authorized to receive the same and to give discharges therefor, and all the creditors of the said John P. Walsh are requested to call at the store of the Subscriber and execute the said Deed of Assignment.

JAMES DONOHUE,
Halifax, 9th January, 1845. No. 26, Hollis St.

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