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THE CROSS.



NEW

SERIES.

VOL. 2.

No. 38.

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, SEPTEMBER 19, 1846.

CALENDAR.

- SEPTEMBER 20—XVI after Pentecost, Seven Dolours of B. V. M.
21—St. Matthew Apostle and Evangelist.
22—St. Thomas Villanova
23—St. Linus.
24—B. V. M. de Mercede.
25—St. Eustachius.
26—St. Eusebius.

The Bishop has returned to town after an extensive visitation of the Diocess. The Sacrament of Confirmation has been administered and the other duties of the visitation performed in the Churches of Halifax, Herring Cove, Windsor, Horton, Kentville, Cornwallis, Annapolis, Digby, St. Croix, St. Mary's, Fronttown, Meteguan, Yarmouth, St. Anne's, Eelbrook, St Michael's at the Wedge, St. Peter's, Pubnico, Liverpool, Lunenburg, and Chester. Last autumn there was a visitation, at Halifax, Dartmouth, Chezzetcook, Shubenacadie, Hammond's Plains, Ketch Harbor, Prospect, and Windsor. Thus every district in the new Diocess of Halifax has received an Episcopal visit, with the exception of Cumberland where no priest is yet permanently stationed. We have no doubt, however, that before long there will be a resident Clergyman at Minudie. As there are no less than eight French Districts in the Diocess, we have been informed that a knowledge of the French language will be required in future from every candidate for Holy Orders.

On Thursday morning last, a High Mass was offered at the Church of Our Lady of Sorrows in the Cemetery of the Holy Cross, by the Right Rev Dr Walsh, assisted by the Very Rev. Mr. Conolly and the Rev. Mr. McIsaac, for the repose of his Holiness Gregory XVI. This Mass was offered at the particular request of the Indians who assembled in great numbers on the occasion. When the Bishop was in Rome in 1844, the Holy Father sent a most gracious message, together with his paternal benediction to his devoted children, the Mic-Macs of Nova Scotia. They remembered with gratitude this act of condescension, and on Thursday morning the entire of the Requiem Mass was chaunted by an Indian Choir. About seventy of the Tribe afterwards breakfasted with the Bishop. The whole scene was one calculated to make a profound impression upon all who witnessed it.

ST. PATRICK'S CHURCH—NORTH END.

A numerous meeting of the monthly Collectors for this Church was held on Tuesday evening, the Bishop in the chair. The Very Rev. Mr. Connolly read an account of the receipts and expenditure for the last two months which was highly satisfactory. The work has made the most gratifying progress, and before the end of the present month the vast frame is expected in Halifax according to the engagement of the contractor. Active measures were adopted for carrying on the building with vigour when the frame arrives. The zealous col-

fectors, who deserve the best thanks of the Parish for the efficient manner in which they perform their onerous duties, handed in their receipts for the present month, amounting to upwards of *Forty Four Pounds*. We give the sum collected in each ward, in the present number, and in our next will publish the particulars. Every thing bids fair for the success of this great undertaking, and we are confident that the church of St. Patrick will be no disgrace to the Irishmen of Halifax.

COLLECTED IN WARD NO. 1.

By Messrs. Philip and Wm. Compton	£1	12	6
T. Holden and John Grant	2	7	0
James Kelly and Jno. Tuohil	0	14	9

WARD NO. 2.

By Messrs. T. Prandy and P. Murphy	2	2	6
P. Walsh and James Hall	2	8	9
P. Ryan and Wm. Walsh	1	13	6

WARD NO. 3.

By Messrs. P. Going and E. Eustace	1	11	5
P. Morrissy and E. Barber	4	6	0
James Wallace and M. Murphy	3	0	0

WARD NO. 4.

By Mr. Rodger Cunningham	2	17	0
Messrs. John Barron and P. Magee	1	4	4

WARD NO. 5.

By Messrs. Peter Walsh and Ptk. Deegan	5	17	8
Mr. Michael Egan	1	5	7
Mr. Dennis Heffernan	5	0	0
Messrs. J. Purcell and T. Linnehan	4	9	3

WARD NO. 6.

By Messrs. Wm. Jones and J. Devaney	3	4	7
Subscription from Doctor Magee	1	1	3

HIS HOLINESS GREGORY XVI.

The solemn obsequies for the repose of the soul of His Holiness Gregory XVI. of Happy Memory will be celebrated in St. Mary's Church on Wednesday the 30th inst. The office will commence at nine o'clock.

On the same day the Fourth Conference of the Clergy of the District of Halifax will be held at St. Mary's.

TENETS OF THE ROMAN CATHOLIC CHURCH FAIRLY EXPLAINED.

CHAPTER VIII.

ON SCRIPTURE AND TRADITION.

The subjects of these following chapters, are generally treated of by controversial writers before

any other; and indeed this arrangement is the most natural and the most advantageous. The discussion of these subjects tends to establish certain principles and certain authorities, which are of main importance in every succeeding discussion they present us with a torch, which effectually illumines our way through many intricacies, from which we can hardly extricate ourselves otherwise and at last show us an authority which is incapable of leading us into error.

But why, it may be justly asked, have I not pursued this method? It was not from a spirit of singularity, nor from an idea that I was in any respect capable of improving the usual method, nor from any preference to the mode which I have adopted, that I have deviated from the ordinary track. Our dissenting brethren frequently accuse us of preventing a fair examination of our tenets, by basing them immediately on the authority of the church, or calling in the aid of tradition to their support: To prevent this accusation from being repeated on the present occasion, to show them that those of our tenets, which seem most obnoxious, are deducible from scripture and reason, were among the principal causes which induced me to adopt the present mode. I deem that a candid and unexceptionable mode of argumentation, by which truths are proved from an authority universally admitted, and then placed upon a basis which cannot become the support of falsehood. I have attempted to do this, by giving a succinct explanation and proof of the tenets, and intend ultimately to rest them on the substantial basis of church infallibility.

The first principle of the reformation was, 'that the scripture alone is the only rule of faith.' 'The church of Rome,' observed the reformers, 'has added error to genuine truths of christianity; these errors she supports by appealing to tradition and then attempts to render them invulnerable, by covering them with the broad shield of self arrogated infallibility.' Indeed all this must have been supposed, before a schismatical departure from the ancient church could wear any appearance of justice or propriety. Catholics on the other hand maintain, that the scripture is a rule of faith, but is not and cannot be a complete rule of faith, that tradition must be added to it: and in opposition to the reformed churches assert that the interpretation of the rule of faith is not left to every private individual, but that God has gifted his church with peculiar prerogatives, enabling her to become an efficient guardian and interpreter of both. By tradition such as I now write of, Catholics mean 'the word of God, which was not written in scripture, but which has been handed down from the days of Christ, particularly in the

writings of the Fathers, and in the constant and uniform customs of the universal church.'

And why cannot traditions of this nature exist? Could the Redeemer of mankind speak nothing else of importance to us, 'when he appeared among men and conversed with them,' than what is recorded in the sacred pages? Shall little man thus confine the operations of divinity and address him, as he did the waves of the ocean, "so far shalt thou go and no farther?" It cannot be, that the word of God should be disregarded because it is not written. To make this assertion would be to constitute the divine authority of God's word, in the fact of its having been committed to paper.—That authority indeed rests on a very different basis. Traditions of this nature have existed both in the old and the new law. Before Moses wrote his inspired Pentateuch, the facts which he recorded descended by tradition. There was some means of freeing infants from original sin, if they did not live till the eighth day, on which day they received circumcision, and yet the scripture is silent throughout on the subject. This very necessary point then was handed down by tradition.—Before the new scripture was written, which was by no means immediately after the ascension of Christ, tradition was the only rule of faith. And St Paul writes to his converts, 'Stand fast, and hold the traditions, which you have received either from my discourse or epistle.' (2 Thess. ii.) Our opponents will not say, that he afterwards committed to writing, what he had told them in his discourse. And yet he ought to have done so in their system, for the divine truths which he told them were of equal importance with those which he wrote, as will be evident from the inspection of the text. *Then traditions have existed in the new law as well as in the old.*

Tradition is absolutely necessary. Without tradition, we should not know that infant baptism is valid, that it was proper to change the Lord's day from Saturday to Sunday, or that it was lawful to transgress the precept enacted by the apostles, (Acts, xxi.) On each of these subjects the scripture is perfectly silent, and yet their importance stands universally confessed. In fact, although our dissenting brethren reject tradition in words, they admit it, and must admit it, in fact; besides, they have no other arms than those which are afforded by tradition, to defend themselves against Socinians and Deists. I would ask one of my dissenting friends, how he knew the scripture to be the word of God. He must prove it from his rule of faith, or his proof is nugatory; for the fact of its being the word of God, is the foundation of his religion. And can he prove this from scripture? Certainly not; for surely no authority can prove itself, by simply appealing to itself. An ambassa-

dor would be an object of ridicule in a foreign court, if to prove his character, he only referred the inquirer to his own assertion, and did not produce his credentials. The fact of the divinity of scripture cannot be proved, unless by the authority of the church or of tradition. Nor can we learn which books constitute the canon of scripture, without having recourse to one, or other or both of these authorities. These two facts that the scripture is the word of God, and that such determinate books constitute it, are of eternal importance to our dissenting brethren. The very existence of their rule of faith depends on them, and requires that the most satisfactory answers may be given. They are like the first principles of a science, that ought to be so true and so removed from this possible reach of doubt, that they are universally admitted. Without some external evidence these facts cannot be ascertained, for, as remarked above, it would be foolish to assert that the scripture is the word of God, because the scripture says so. If it be asserted as it may be, that the authenticity or veracity of scripture is proved, like the same qualities of any other book, from contemporaneous evidence and the testimony of men, this is indeed appealing to human tradition. But the belief which this species of testimony creates, is merely human, and God requires divine faith.—And as for the divine inspiration of scripture, no human testimony is able to establish it. God alone, can aver the divine inspiration of a work; surely, then, the tradition by which we know that the scripture is the word of God, must be divine, or such as I have defined above. Was it not a rash act, then, to reject tradition, and maintain the sufficiency of an exclusive scriptural rule of faith?

The scripture nowhere points out the number of canonical books; and indeed it is acknowledged on all sides to be utterly impossible to ascertain them from the sacred pages. The books which our dissenting brethren conceive to constitute sacred canon, must be admitted on some authority. It cannot be asserted that their having been written by apostles, is sufficient to render the books canonical; (and even this cannot be always ascertained,) for we know from St. Paul's own words, that he wrote an epistle, which is not now extant, and which, of course, was never canonical. For if it ever were canonical, our dissenting brethren have lost a part of their complete rule of faith. Some external authority then is absolutely requisite to define which books are canonical and which apocryphal.

If the scripture be the only rule of faith, why did not the master and perfecter of our faith, Jesus Christ, write it himself, or at least command his apostles to write it. He frequently ordered them

to teach and to preach, but we do not read that he ever directed them to write. Supposing with our adversaries, that the scripture is the only rule of faith, Christ must have commanded the apostles to write; for he unquestionably commanded them to leave us a perfect rule of faith. The doctrine then of an exclusive scriptural rule of faith rests on the supposition, that Christ commanded his apostles to write. Now, as the commands is no where recorded in scripture, the doctrine rests on nothing but the absolute want of scriptural proof. Nay more, as the scripture is the only rule of faith, no sacred tenet can be believed or any other authority; surely then it cannot be believed, "that Christ commanded his apostles to write," consequently, it cannot be proved that their writings constitute this perfect rule. This admission of the doctrine seems to lead us to the most absurd consequences.

Whoever will peruse the scripture with attention and without prejudice, will I imagine, draw any other than this conclusion—that it was meant for a perfect rule of faith. The four first books are four historical sketches of the birth, public life and death of the Redeemer. The first was written in Syro Chaldiac, and left by St Matthew as a mark of his attachment to the Jewish converts, before he left Jerusalem. The second is only an abridgement of the first, and was originally written in Latin by a disciple of St Peter. The third is in some points more circumstantial than the first and was composed in Greek: and the fourth was written for the express purpose of refuting certain heretics, who denied Christ's divinity. This was written last of the canonical works. The remaining part of the new scripture contains the acts of the apostles, which is an historical register of some actions of St Paul, during a certain period of his life. It was sent to an illustrious individual, to give him correct information on the subject of which it treats, because so many incorrect statements had gone abroad. The epistles which follow were written as emergencies called for them, to supply for the presence of their authors with those to whom they wrote. They generally turn on some particular community, and frequently on individuals. The last book is the apocalypse, a book from its depth and obscurity, ill calculated to be part of an exclusive rule of faith. Now can it be justly supposed, that the union of these detached pieces could be intended to form a perfect rule of faith and conduct, without any other rule, guide, or authority, for all mankind; for those that are unacquainted with the original languages, as well as those that are versed in them; for those who cannot read as well those who can; for those who are incapable of reasoning, as well as good logicians; in a word for all men with their various

passions, prejudices, interests, dispositions, judgments, situations? I think God could not have commanded every member of the human family to preserve unity of faith, and to leave them no other than these means to preserve that blessing. In fine what has been the consequence of this principle, that the scripture is the only rule of faith? Thousands of discordant sects have sprung from it, each purporting to be the only true church, each maintaining their peculiar tenets and confidently appealing to the scripture for the support of these tenets. There must certainly be some other authority.

General Intelligence.

THE LOVE OF THE CHURCH.

CAUDEBEC —The Church here, is one of the most beautiful in this country—so rich in architectural beauty. It contains some of the finest painted glass I ever saw; not bits and scraps closely put together, but fine votive windows telling their whole pious history in characters of ruby and sapphire—truly 'storied windows, richly dight.' The sculpture about the church is very rich and graceful. The side porches of the magnificent west front are bended back with a singular elegance. I am told that this church has one of those enthusiastic devotees who are generally to be found attached to cathedrals. So far from thinking this remarkable. I can imagine nothing more fitted to inspire a passion than a noble Gothic church, clothed, inside and out, with all that the imagination of man could devise to embellish religion—to make present and visible the most beautiful and sublime of all conceptions. Joined to the veneration inspired by its purpose, is that inspired by antiquity—and by the tender solicitude with which every trace of 'Time's effacing fingers' must be followed over so much irreparable beauty. The lover of Caudebec Church is said to devote to its conservation all his spare money, and his incessant watchfulness. He has all my sympathy, respect and good wishes. Mr. Murray tells you that the church of St. Gertrude has been recently repaired by its parish. And how? 'Ces braves gens se consacraient à blanchir,'—said a gentleman of the neighbourhood who came generously to their aid—'pour restaurer leur église.' It was a ruin; and these villagers contributed, not only their money, but the labour of their hands till it was perfectly restored. And now it is the pride and joy of their hearts. I have not yet had time to visit it; but its situation on the slope of the fine wooded hills overlooking the lovely valley, with its bright gushing brook and pleasant mills, I have seen with delight.

Athenæum, July 18.

DOWLAI8.—OPENING OF ST. ILTYD'S CHURCH.—On Thursday, the 30 of August, this beautiful little church at Dowlais, near Merthyr Tydyl, Glamorganshire, which has been admired for its correct architecture by the most competent judges including some of the members of the late Camden Society, was opened with High Mass, sermons, in Welsh and English, and a most efficient choir, under the direction of Mr. Tillay, of Newport. The High Mass was sung by Dr. Baldacconi, late of the Sardinian Chapel Lincoln's Inn Fields, attended by Rev. Mr. Miller, of Cardiff, as Deacon; and Rev. Mr. Woollett, of Pontypool, as Sub-Deacon. In London and Newport, at least, it is needless to say that the Mass was admirably chanted. Rev. T. M'Donnell preached the morning sermon, and a beautiful one it was. Rev. L. Tavard, jun., of Brecon, preached a most unpretending and argumentative sermon in Welsh at Vespers. So large a gathering of respectable ladies, gentlemen, and traders is seldom witnessed for miles around, while such was the decorum observed by rich and poor, soldiers and civilians, that the Protestant could not be distinguished from the Catholic, until the latter in adoration of the bread of angels bending the knee and bowing down the head showed his faith at once. At both services the Bishop presided on a temporary throne with the air and dignity of piety so natural to him. On Sunday Confirmation was administered after Mass, preceded by a simple but solid and convincing address by the Right Rev. Dr. Brown, remarkable for its plain and forcible proofs drawn from the earliest history of the Christian Church in general and the ancient British Church in particular. At the Mass after the first Gosple, the Rev. J. Jones, from North Wales, preached a sermon in Welsh, which was listened to with breathless attention by many who never had expected to hear such a defence of Catholicity from one who as a Wesleyan preacher had been its honest but enthusiastic enemy. At the evening service the zealous prelate who had intended to deliver a controversial discourse had the audience been such as to require it, with admirable promptness adapted himself to the capacity and requirements of an humble but respectful audience, many of whom had never before seen the inside of a Catholic chapel or a legitimate successor of the Apostles. In one sentence, the residents of the neighbourhood of all creeds acknowledge that they had never seen a finer sight, heard better sermons, or been delighted with finer music. Besides Dr. Baldacconi, the Deacon, Sub-Deacon, and preachers, the Rev. Messrs Fisher, of Lanarth, Milward, of Abergavenny, and Neary, of Newport, accompanied the Bishop. The respected and religious family of Lanarth Court, with their zealous namesake of Pyle, and a crowd of ladies and gentlemen from

whom it would be unfair to make a selection excepting in one instance, that of the liberal and enlightened representative of the Dowlais Company, and his amiable and pious lady, though the unsolicited contributions of P. Jones, Esq., and Mr. John Evans (£5. each), must not be omitted. The expenses of the day, however, leave the pastor as poor as ever with a road to be procured, and a school-house absolutely wanted for the children of some of the hardest-worked men on earth. St. Ilyd was Principal of the celebrated College of Caerworgorn (now from him Lantwit major), he was the teacher of St. David, St. Sampson, St. Teilo, &c.—*Correspondent.*

GERMANY.

CONVERSIONS.—Among the persons who, in Germany, have been recently converted to the Catholic Faith two candidates in Protestant Theology have been chiefly remarkable. The *Sion* newspaper thinks it right to conceal their names, giving only the initials P. and K. Both aspire to Holy Orders, and merit admission as much by the learning they have already acquired, as the zeal they have manifested. A third, Dr. Rudl, son of a pastor of Leipsic, had been at first led away by the torrent of Radicalism, but soon discovering its final tendency, he abandoned this path of perdition, and sought refuge in the arms of our Holy Mother the Church. He had to maintain a constant combat of two years' duration, from which, happily for himself, he came off victorious. Abandoning without regret the certain prospect of a lucrative situation, he devoted himself to the study of orthodox theology, and now aspires to the Catholic Priesthood. According to the same journal many conversions of a similar kind are being silently accomplished in Prussia, and will not be revealed until a future period, more or less proximate.—*L'Univers.*

CANADA.

Protest of the Bishops of Canada against the Vote of the Legislative Assembly on the subject of the Property of the Jesuits.

To His Excellency the Lieutenant General Earl Cathcart, Governor-General:

May it please your Excellency—We, the undersigned Catholic Bishops and Archbishops, take the liberty respectfully to express to your Excellency the profound affliction we have experienced on learning the determination recently taken by the Legislative Assembly on the proposal of certain members of your Executive Council for the appropriation of the property of the Jesuits, on the subject of which we had the honour of offering our just representations to the Legislature some short time before.

'We are thoroughly convinced that we should

he wanted to our consciences, and in our duty to the country, if we did not raise our voices on so important an occasion, and if we appeared to approve by our silence a measure which, in so grave a manner, affects the interests of the Catholic subjects of her Majesty in this province.

'It is for this reason that we humbly pray your Excellency to deign to refuse your sanction to any bill that would give effect to the resolution against which we take the liberty to protest, and which has also encountered a very strong opposition in the Legislative Assembly.

'By condescending to grant our prayer, your Excellency will put us in a position to lay our representations at the foot of the throne.

'We avail ourselves of this opportunity to assure your Excellency of our profound respect and sincere attachment for her Majesty's Government and your Excellency's person.

(Signed) ✠ Jos., ARCHBISHOP OF QUEBEC.
✠ G., BISHOP OF MONTREAL.
✠ P. F., BISHOP OF SIDYNE.
✠ J. C., BISHOP OF MARTYROPOLIS,
Coadjutor of Montreal.

LITERATURE.

THE SOUVENIR.

TRANSLATED FROM THE FRENCH.

CHAPTER I.

THE SPOILED CHILD.

Continued.

The next day as soon as it was light, there was a great uproar in the street. The whole city flocked towards the house of the counsellor, to the strange sight on the roof. He had retired late from dinner, and was yet sleeping, little dreaming that half the inhabitants of the town were assembled about his residence. The cries of the multitude at last aroused him: he got up quite surprised put his head out of the window, and saw that the eyes of all were directed to the roof. He dressed himself in haste, and went down to the street to discover what was the matter. Furious at seeing his morning robe and wig displayed to such advantage on the lightning rod, he went into the house, called a chimney sweep and ordered him to take them down. The crowd continued to clap their hands whenever the wind shook the sleeves of the gown or the cue of the wig which they compared to the tail of a comet. At length silence was restored: the crowd dispersed, the chimney sweep brought down the gown and wig, and gave them to the counsellor.

Ely grieved and testified a lively sorrow for what had happened. Sophia increased the anger of the

old man; whilst Frederic who was learning his lesson, showed evidently by his composure, that he knew nothing of the trick that had been played. All on a sudden his mother flew from her seat, fell upon him, and gave him blows, calling him a hypocrite, and a wicked boy, and telling him that he was the only one capable of doing such a thing, and of thus disgracing his family.

Frederic protested his innocence, called Ely to witness that he had not left the room one moment during the whole evening; all was useless. Sophia scolded him; his father harshly rebuked him; Ely sighed, and remarked that after an action like that he would not dare show his face in the street. Frederic shed tears, threw himself at his father's feet, and begged leave to speak; but his father, carried away by passion, drove him from his presence, shut him up in his room, with orders not to leave it; he even went farther, and threatened to send him from home that very day. He kept his word; four hours after, Frederic was intrusted to the care of a manager of the mail, who carried him to college.

CHAPTER II.

THE DISAPPOINTMENT.

The sudden departure of Frederic gave rise to various reports in the little town. All who were more intimately acquainted with that amiable young man, lamented him as being the victim of the jealousy of his step-mother. Every one spoke his opinion, and execrated the unfortunate youth thus driven from home without being allowed to defend himself. Sophia, who heard all this, took good care to conceal it from her husband; she went even farther, and said to him one day: 'Why do people meddle with the affairs of others? There is a rumor that Frederic is innocent—that he is an angel, and that it is my Ely who is the author of that disgraceful scene; that it is he who placed the morning-gown and the wig on the lightning-rod: in fine, the tongue of slander represents Ely as a worthless fellow. You see to what one may be exposed. Poor little Ely!—You know his behaviour; how can any one spread such infamous calumnies about him? I fear they will seriously affect his reputation.'

Such was the language of this deceitful woman. She warmly took the part of her son, but did not fear to calumniate an innocent person. Her husband was still deceived, and more and more convinced of the guilt of Frederic.

Ely, who at the beginning was so glad of the departure of his brother, was, however, cruelly disappointed. Hitherto, he had been able to indulge with impunity his propensity to evil; his brother was there to bear the consequences of his wicked tricks; but this resource now failed him; he was

obliged to restrain himself, having no longer any person on whom he might throw the blame. He thus found himself obliged, willing or unwilling, to put a stop to his wickedness. His time hung heavily upon him; he became sad, and fell sick. His mother was a little alarmed, not knowing to what to ascribe the indisposition of her dear son. No longer able to torment other persons, he began to tease dumb animals, who could lodge no complaint against him.

One day, he asked his mother's leave to go to bathe. Sophia, who never refused him any thing, willingly granted it, telling him at the same time to be on his guard, and not expose himself to danger. He promised every thing, and went away well contented, carrying with him the linen that he needed. When he reached the river, instead of joining his companions, who were already in the water, he amused himself with hiding their clothes:—they pretended at first not to see him: but suddenly they ran from the river, fell upon him, dragged him, dressed as he was, into the water, and ducked him soundly, in order to punish him, and finally let him go.

Ely returned home, wet to the skin, and said to his mother: "I do not know what my comrades have against me: no sooner had they seen me than they laid hold of me and dragged me into the river; and see how they have treated me. O! I shall die with shame!"

Sophia felt keenly the insult offered to her little favorite. She sent him to bed, and went with tears in her eyes, to tell her husband. He consoled Ely, promising him to punish the bad boys who had made him take so extraordinary a bath. Ely soon threw off the mask and betrayed his real character; his parents alone were blind to his faults, because he knew how to impose on them by his hypocrisy.

Let us now turn for a while from this reckless boy to the good and virtuous Frederic.

Having entered college, Frederic applied himself at first to learn the order of the house, and made it his duty to follow the rule, to which he soon became accustomed. He was respectful towards his masters and directors in every circumstance; his exercises were always well written, his books well kept, and his deportment proved him to be a young man of firmness and dignity of character. His companions were at first surprised at his regularity; but, as soon as they knew him, all hearts were attached to him.

Frederic was not hasty in contracting friendship; and he remained some months before he had a single friend. His conduct at college was animated by religion and sincere piety. In seeking to extend the sphere of his knowledge, the young student did not deceive himself as to the true end of science. He knew that the principal object of instruction was

the education of the heart, and to that he chiefly applied. What would it have availed him to be well versed in worldly learning, had he been ignorant of his noble destiny as a Christian, and fallen an early victim to his passions—in a word, had he deserted the altar of his God? He needed no other proofs of a Christian education than the example of his brother, to whom every thing was permitted at home, and for whose future state he was very anxious. He applied himself earnestly to contract Christian habits, and to take the law of God for the rule of his conduct.

Although he had been so badly treated at home, he did not harbor any thought of hatred or of revenge; he generously prayed for and pardoned those who had persecuted him. Enjoying the love and esteem of his superiors and fellow students, Frederic led at College a very happy life, in comparison with that which he had led at home, and thus laid the foundation of his future happiness.

Sophia, who could now caress her beloved Ely, awaited with impatience the arrival of the report of the college, relative to the conduct and progress of Frederic. "It costs us so much money," said she to the neighbors who spoke to her about the matter, "that it would be a shame if he learns nothing. We shall see what will happen: but I augur no good of him; for he behaved so badly here, that I have everything to fear, lest far from the sight of his vigilant father, he will be corrupted by the bad example of evil companions."

The report at length arrived. The principal of the college spoke in the most exalted terms of the excellent qualities of the young man, and pronounced him the first student in the college.—What a disappointment for the cruel Sophia! She started back, and was on the point of fainting, at reading this letter so honorable to him whom she continually endeavored to render more and more odious in the eyes of his father. However she found, even in the report, weapons against Frederic.

"Here, my dear," said she to her husband, showing him the report, "here is some news of Frederic: listen to this letter, it is from the president of the college." She then began to read in an emphatic tone, laying a stress on the expressions that were most flattering to the young man; then she added: "They who say too much—say nothing. It is impossible that Frederic, who was a mischievous boy at home, could have become all at once a saint. This letter is either a counterfeit, or Frederic plays the hypocrite and thus imposes on his masters. What do you think of it?"

The father took the letter; read it to himself, and said to his wife: "I am of your opinion, my dear; this letter is too favorable to Frederic to require entire credence; it is, however, from the president—it is his style, his writing from beginning

BIRTHS RECORDED.

AT ST. MARY'S.

- SEPTEMBER 12—Mrs McDonald of a Daughter.
 12—Mrs Rowley of a Daughter.
 12—Mrs Murphy of a Son.
 12—Mrs Dogan of a Daughter.
 14—Mrs Raugy of a Daughter.
 14—Mrs Toole of a Daughter.
 14—Mrs Cochran of a Daughter.
 15—Mrs King of a Daughter.
 15—Mrs Michael of a Son.
 16—Mrs Charleton of a Daughter.
 16—Mrs Doyle of a Son.

MARRIAGE RECORD.

- SEPTEMBER 17—John Sheehan to Sarah Strang.
 18—Nicholas McKinnon to Maria Light

INTERMENTS.

AT THE CEMETERY OF THE HOLY CROSS.

- SEPTEMBER 11—Mary Flavin, wife of Thomas Flavin, native of the County of Waterford, aged 47 years.
 12—Mary, daughter of Joseph and Mary Doyle, aged 8 months.
 14—Bridget, wife of Daniel Crowley, native of Kilkenny, Ireland, aged 42 years.
 14—Thomas Bray, native of the County Tipperary, Ireland, aged 68 years.
 14—Mary, daughter of Mathew and Catharine Flynn, aged 7 months.
 16—Mary, daughter of George and Mary Cohoon, aged 13 months.
 17—James, son of James and Margaret Fitzgerald, aged 7 years and 1 month.

to end. I have nothing else to say but that Frederic plays the part of the dissembler and deceives his directors by his conduct, which is good as far as regards appearances; but at the bottom it is abominable. Say nothing about the letter; we shall clear up the mystery, and then wo to that impostor!"

There was, at that time, in the college, a dancing master, a small, deformed man, possessed of but a very limited share of talent. His chief merit consisted in mingling jokes and witty sayings in his conversations, and making puns, and by these means he made himself agreeable to the students.

He thought himself a prodigy, and strutted when the students applauded his tales. As he was acquainted in many houses of the town, he was informed of every thing that occurred, and repeated it before the greedy youth. But he never lost an opportunity to slip in something against religion; this he did, however, with a certain reserve, for fear of incurring the displeasure of the president, who would not have suffered such an abuse in the institution.

Frederic had often heard these jests against religion, and had been displeased with them. He expressed his displeasure to some of his companions, whose dispositions resembled his own, and it was resolved, that if the dancing master should continue his jokes, that one of them should acquaint the president of it, that he might put an end to evil.

In the meantime, the almoner of the college, an estimable man, eighty years of age, died—one of the students took this opportunity to give the impious dancing master a lesson. He slipped into the room where the corpse lay, opened a press, took out of it a cossack that belonged to the priest, and went and hid it. He told some of his companions the trick that he had planned; Frederick was one of the number. It was agreed to keep the thing secret. At night, after supper, the little band of conspirators met under a stair-case. There, one of them put on the coscock of the dead priest, covered his head with a white handkerchief, mounted on a pair of stilts, and went into the yard to show himself under the window of the dancing master, who was reading a book.

To be Continued.

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A. J. RITCHIE.

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