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THE CROSS.



NEW

SERIES.

VOL. 3.

No. 36.

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 4, 1847.

CALENDAR.

- SEPTEMBER 5—Sunday—XV after Pentecost, II Sept.
6—Monday—St. Urban, I. P. M.
7—Tuesday—St. Boniface IV., P. C.
8—Wednesday—Nativity of B. V. M.
9—Thursday—St. Surgius I., P. C.
10—Friday—St. Hilary, P. C.
11—Saturday—St. Nicholas of Tolentinc.

O'CONNELL IN IRELAND.

(Concluded.)

At half past one, p. m., on Sunday, the remains were removed from the church at Chester and placed on a special trian to be taken to Birkenhead. They reached the latter place in about an hour and were at once conveyed on board the Duchess of Kent—the vessels of all nations in the river lowering their flags. Here too, the population was most desirous to pay the tribute of their respect, and in order to gratify the anxious wishes of an admiring people, the side hangings of the little "Sea Chapel," in which the remains were deposited on being taken on board, were elevated so as to expose the coffin to view, and the inhabitants to the number of over ten thousand, were permitted the privilege of walking round the "chapel" and looking upon the case which contained the lifeless body of him who was so long the life of these kingdoms. Some of the most influential inhabitants of Liverpool availed themselves of the privilege thus afforded to them, and one family—the family of Mr. Prim—not being able to go alongside during the afternoon, claimed permission at twelve o'clock at night, immediately previous to

the time of sailing, to see where the Irish Liberator lay in peace.

A little after one the Duchess of Kent weighed anchor and arrived, as we have already described after a calm and most favourable voyage within sight of the Irish shore in about 11 hours. It was arranged that the coffin was not to be removed to the Metropolitan Church, till four p. m., and after the Duchess of Kent, took the passengers by the Arran Castle on board she hove to, and not far from the South Lighthouse, till such time would elapse as would admit of her reaching the Custom House at the appointed hour. During the stay of the Duchess in the Pool several yachts bore close on her, all hauling their colours halfmast high.—We observed that there was no deviation from this rule, no matter what the politics or religious opinions of the proprietor.

About two o'clock a large steamer, the Birmingham, bound for Liverpool came out of the harbour carrying her colours half mast high. As she neared the Duchess of Kent, her passengers—numbering some hundreds, and who were seemingly of the working class, and from the provinces—on perceiving by the black plumes which wave over the temporary chapel that the remains of the Liberator were on board, simultaneously took off their hats, and as if moved by an impulse of nature rather than by intention, gave utterance to their deep sorrow by the loud wail, or keene, so well known as the lament for the dead of the Irish peasantry. Several other instances occurred during the stay, which are equally worthy of note. One we cannot omit to record—it was, perhaps the most simple, yet deeply touching scene we ever witnessed. A crew of hardy fishermen in their trim craft, bore

down upon the steamer on seeing her lie too at full tide. On coming near they saw the emblems of mourning, and one of the crew asked is "O'Connell on board?" The look out answered "yes," and hardly was the word uttered when all fell upon their knees, with their faces towards the "Sea Chapel," and continued in this attitude with hands clasped, while they remained in sight, apparently heedless of their bark, her course—and all save Him for whom the present devotion was being offered up!

At a quarter past three o'clock the Duchess of Kent was again put in motion, and proceeded at a slow rate of speed up the river. She was accompanied by the river steamers, which were crowded to the tops of the paddle boxes with silent, but deeply anxious spectators. As the steamer neared the North Pier, the scene became solemnly and powerfully exciting, every ship at the quays from deck to mast heads, was filled with spectators.—As she proceeded slowly up the river, the quays, presented on each side a vast tide of human beings rushing onwards to be present; if possible, at the debarkation of the coffin containing all that was left them of their long idolized Liberator. Every window—every house top—in short, every locality which could afford a chance of a passing glance at the temporary chapel and its contents, was occupied. The steamers lying alongside the quays, the dredges and smacks were crowded to an alarming degree. In one steamer "The Royal Adelaide," there could not have been less than two thousand people on deck and rigging. As the Duchess of Kent neared the custom house, opposite to which it was arranged that the debarkation of the remains should take place, the quays presented from end to end, one vast mass of human beings; yet, save occasionally a low wail which broke from the multitude, not a sound issued from amongst them. It was all sad and respectful silence. On the Duchess of Kent being secured to her moorings at the quay we observed that no arrangements had been omitted for the fitting reception of the remains. An open bier without canopy drawn by six black horses was in attendance with mutes and wand bearers under the superintendence of the undertaker, Mr. Lawlor of Henry street. The members of the associated trades were drawn up in procession order, each member bearing a wand tied with love ribbon. This body, associated with so many of the struggles and triumphs of the Liberator, presented a truly touching sight, the members coming now in silence and sorrow to receive and attend the lifeless remains of him around whose chariot of triumph they so often

Preparations were now made to disburden the Duchess of Kent of her precious freight. The side curtains of the chapel were thrown up, exposing to

public view the coffin within surrounded by its lighted tapers. And then of that vast crowd not one remained standing where there was room to kneel; all knelt that could, to offer a prayer, for the eternal repose of Ireland's Liberator. The scene was solemn and impressive beyond all description; many on board the vessel, as well as on the quays, were moved to tears. And it was thus amidst the tears and the heartfelt grief of thousands of his countrymen that the honoured remains of Daniel O'Connell the Liberator of his country's altar, and the vindicator of her liberties reached his beloved Ireland, there to repose mingling his dust with hers.

After the removal of the body, the black cloth covering the temporary chapel was torn up in small fragments, and distributed amongst hundreds of persons who eagerly sought after the smallest relic connected with the remains of the revered Liberator.

The highly intelligent and distinguished Frenchman of whom we have before made mention, Mr. D. L'Etanville; observed as he witnessed this scene that he was present at the reception by the French people of the remains of Napoleon, and yet even that nation of enthusiasts, and idolizing as they did their Emperor, displayed no scene like that of yesterday. The chastened grief, yet strong devotion evinced by the Irish people on their Liberator's remains being again placed amongst them was admitted by this gentleman as having far outshone all the French nation could display on the occasion of the arrival of Napoleon's remains amongst them.

Previous to the removal of the coffin, a body of clergymen comprising many of the dignitaries of the several parishes in the Metropolis, besides several parts of the country, came on board the Duchess of Kent. We regret, that from the crowd and bustle, we were unable to gather the names of all the clergymen who were present at this solemn and never-to-be-forgotten occasion. Amongst the many who attended we noticed Very Rev. Dean Coll, Limerick; Rev. Dr. Maher, Carlow; Rev. Mr. Browne, Rev. J. Hayes, O. S. F., Cork; the Very Rev. Dr. Callan, Rev. Mr. Burke, St. Vincent's; the Rev. J. Hamilton, Black Rock; Rev. Dr. Lynch, Bridge Street; the Rev. Mr. Behan, the Rev. Mr. Tierney (one of the Repeal Martyrs); Rev. James Ryan, Rev. D. Burke, P.P.; Rev. T. Ronayne, Rev. John Murray, Rev. P. Reilly, Rev. Thomas O'Donnell, Rev. Mr. Ford, &c., &c. On the removal of the coffin on the shore it was at once placed on the bier and the procession having formed, the remains, preceded by the Trades headed by Thomas Reynolds Esq., the City Marshall, and followed by the Rev. Dr. Miley, as chaplain, first; by the sons, relatives, and friends, who pre-

ceeded by the Arran Castle meet the Duchess of Kent, next; and by the clergy and other gentlemen who joined at the custom-house, next in order moved through the dense crowd, along the quay, and Wallborough street, to the church. The scene here was also highly imposing. A vista having been made through the dense mass of people, the great gate of the church opened and displayed a partial view of the interior, with its numerous lights and dark drapery. The Rev. Mr. Cooper robed in Cope and surplice, assisted by the Rev. Mr. Maher the Rev. Mr. Mullen, and the Rev. Mr. Smith, proceeded to the outer entrance, and there met the coffin, which was borne into the church by the mutes, assisted by some of our citizens, who knew and loved the illustrious deceased, and who felt proud to have it to say that they had put a shoulder beneath the remains of Ireland's noblest patriot.—The Acolytes bearing torches, here surrounded the coffin, and a sub-deacon, in a white surplice and soutan, held the lofty crucifix at the foot. The aspersion having been performed and the antiphon read, the procession followed by the remains proceeded up the nave towards the catafalque prepared for the reception of the coffin, which was then laid upon it. The "Libera me Domine" was then intoned by the full choir; after which was sung the "De Profundis" and the "Miserere."

At the conclusion of the ceremonial the officiating clergy and choir retired to the vestry leaving the remains lying in state. The tapers round the catafalque were lit, and the anxious people were allowed to enter the Church and view its splendid arrangements. Besides the clergy present we noticed several of our leading citizens, long the true friends of our lamented O'Connell, P. V. Fitzpatrick Esq., M. R. Leyne, Esq., (a near relative,) Dr. R. R. Madden, J. A. Curran, J. D. Mullen, J. Smyth, Dr. Nugent, J. Burke, J. Kelch, and many whose names we were unable to record, but whom we would gladly name in connexion with this awfully imposing event. The sons and other members of the Liberator's family remained within the sanctuary during the celebration of the introductory ceremony. At its conclusion they withdrew accompanied by the Reverend Doctor Miley, the Right Reverend Doctor Whelan, and their other friends.

The church closed at about eleven o'clock last night, yet long after that hour the gates and doors were besieged by anxious crowds, admittance was however refused to all, until six o'clock this morning, when the holy sacrifice will be offered at the three altars. Repeated mass during canonical hours will be continued during the stay of the remains in the church.

R. I. P.

PUSEYISM IN ITS RESULTS.

(From the Tablet.)

It is a remarkable distinction, and one which has often been noticed, between the Church of England and all other religious sects of what name or complexion soever, that whereas in the latter certain fixed doctrines or opinions are recognized throughout the entire community, and form a bond of union between all its members; in the former,—the Church of England,—there neither is nor ever has been any distinct creed or system of theology, nor so much as any definite set of religious ideas, which men could touch and handle, and transmit to their children after them.

Ask a Wesleyan or a Baptist, even of the most uneducated class, what is his religious belief, and you will receive a reply which, at least with respect to one or two distinctive tenets, will be uniform and unvarying. He has a dogma, and he will tell you what it is. Put the same question to those nominally members of the Establishment, and to say nothing of the grotesque and incessant variation of the replies, where anything like an intelligible response can be obtained, or of the still greater multitude of cases in which you would elicit no answer at all,—what hesitation and perplexity, what confusion and incoherence, will the question provoke! It seems hardly too much, to say, that— with comparatively few exceptions—a member of the Establishment has either no fixed religion at all, nothing beyond a vague and dreamy idea of a Saviour and a future world, or else he is painfully debating the cruel problem which, if he have any seriousness, his unhappy position forces upon him—"which of all the various and conflicting systems taught in the Church of England is the true one?" "A remarkable condition for the Church to be in," to use words which lately appeared in the English Churchman, and a very sufficient explanation of the ruin and decay of these "fundamental" doctrines, of whose sad fortune we have seen the history in some previous articles.

We resume the subject once more, only in order to conclude it. We have seen from the testimony of its disappointed advocates, the miserable failure of this latest movement within the Church of England. With that movement, considering the estimable character of many of its promoters, as well as the excellence of several of their objects, we have felt too much sympathy not to regret profoundly the poverty and inefficacy of its results. We would gladly doubt that the formidable reaction which it has provoked is so complete or so menacing as they seem to apprehend. But the evidence is unhappily irresistible. It may be well to present a brief summary of that evidence, ...

terminating the observations to which it has led us.

With respect to doctrines, even those which are allowed to be "first principles of the faith," it is needless to add anything to what has been already adduced. Never, perhaps, at any period of its history, was the opposition to many of the chief truths of Christianity more violent or more successful, than at this moment within the Church of England. It is not wonderful that it should be the same with ceremonies and ritual observances.

One of the earliest avowed amongst the many good and excellent attempts of the "Puseyite" clergy, was the introduction of a daily office of Prayer in the churches of the Establishment. Earnest minded men, in various parts of the country, men who loved prayer themselves and wished to make others love it too,—and we are forward to acknowledge that there are many such in the Church of England, since it is upon the multiplication of this class that we found our hopes of the conversion of our nation,—embraced the suggestion with religious enthusiasm. We have known loved, and respected many who made the experiment. And what were the results? We speak of facts, indisputable facts; facts within our own personal knowledge, when we say, that numbers of these pious and amiable men, after struggling on for months, in some cases even for years, in faintness and weariness of spirit, amazed and almost stupefied at the daily aspect of their dreary and empty churches, at the insensibility of their unfortunate flocks, finally abandoned the trial in despair. Some there were, and we have received the avowal from their own lips, who were still more astonished and dispirited at finding, that the constant recital of the same cold didactic form, which Crammer and Bucer had capriciously compiled, only revealed, in proportion to its frequency, its unsuitableness for the purpose to which they applied it. They discovered by a painful experience, that its unacceptableness was irremediable and its impotence inevitable. The phenomenon of its long disuse was no longer a mystery. The poor and illiterate could not join in it at all. The educated only by a continued effort.

There was another explanation of their deserted temples and a more solemn one. Some have discovered it since that time, many more have still to detect it. There was One who had said, in the plenitude of tenderness of love, "Here will I dwell for I have a delight therein." He would not be as a stranger amongst His people, or as a traveller who passes by to-day, and to-morrow is seen no more. In the divine Canticle He explains after what manner, and under what veils, He "hides Himself in the sacred tabernacle, and how the faithful shall "run after him to the odour of his ointments."—

Hence the secret of that adoring throng which, at early morn, or at the close of day, may be seen in every sanctuary of the Church, worshipping Him who offers himself to be seen and touched upon our altars.

Three centuries ago an impious crew rose up against him, rifled the Tabernacles where He lay hid, cast out with sacrilegious hands His Sacred Body, and gave the very altars whereon it had so often reposed to be "broken to pieces" by the rabble. From that hour a curse is on the land and the people. They may, indeed, throw open the church doors, but they have driven away him who once dwelt within. The Tabernacle is empty, and the people go thither no more. Why should they? There is no "odour" from the Divine Body to "draw" them. And thus while the meanest and lowliest chapel consecrated to the true faith is crowded, the most sumptuous cathedral profaned by the new rites of a religion of yesterday, is empty and forsaken. It will ever be so. It is Jesus who has told us the reason. "Ubi cum fuerit Corpus illuc congregabuntur et aqilæ. S. Luc. xvii. 37. 'They have cast out the 'Body' and the 'eagles' flock thither no more.

To proceed. Fifteen years, and more, have passed away since the attempted revival of daily prayers commenced in the Established Church.—What have been the results? Even Dr. Bloomfield speaks of them with complaint and dissatisfaction. "The refusal on the part of some of the Clergy," says he in his last Charge, "to carry out my suggestions, and the speedy return of many others who had adopted them, to the old practice placed me in a position of great difficulty." Let us inquire, then, how the practice of daily prayer has fared in London itself.

Mr. Bennet an eminent London minister, thus announces its history:—

"In the year 1714, with, of course, a much less number of churches than we possess now, and with a population more than one third, perhaps nearly one half, less, there were forty nine churches in addition to St. Paul's and Westminster Abbey, in which daily service was performed." E. C. April 1847. In 1714, therefore, fifty-one churches were open in London for daily service; and taking Mr. Bennet's calculations of the proportion of churches and of population, our readers may reckon how many times fifty-one ought to be open now, even if only the same amount of zeal in this particular were supposed to exist at the present moment. Shall we assume the number to avoid the possibility of disappointment be one hundred? Surely, with a twofold population, and the impulse of the late religious movement, this is a moderate calculation? It would unhappily be an extravagant one. It is neither one hundred, nor even 50,

nor thirty, nor twenty; in one hundred and thirty years the whole progress made is this, that in all London and Westminster the number of churches open for daily service has dwindled away to sixteen!

Well may Mr. Bennet complain that "we hear of no increase; still the churches are closed; still damp and chill; still no voice resounds within, and no people bow down; they are as they were—Sunday Preaching Houses are not Houses of Prayer."—Sermon on the Fast Day. We have, of course, nothing to add to this statement.

It may be anticipated that other towns are not in a happier condition than the metropolis. Take a single example. Newcastle, with 80,000 inhabitants, is thus described. "There is not a daily service in any one of the eight churches belonging to the Church of England. Only one of the Newcastle clergy endeavors to establish his daily service, and he is even discouraged by his brethren." E. C. April, 1847. The writer adds,—“Alas! alas! how would the pious St. Osmund mourn the degenerate state of that service for which he so nobly provided while on earth.” No doubt,—but St. Osmund provided for the service of the Mass, and if he came on earth would assist at that divine service, as it is still celebrated by that very “body of zealous and exemplary Roman Catholic Clergy,” whose good works in Newcastle the same writer so candidly and generously lauds.

It appears, then, that the attempt to revive generally the practice of daily congregational prayer, has not only failed, but that there is, at least in many places, less of it than any former period.

Another excellent, though perhaps unseasonable effect of the “Puseyite” Clergy was to promote the decoration of churches, and to introduce a more decent ceremonial. How far they have succeeded we need not say. Stone altars, tables of prothesis, &c., &c., have not, at least hitherto, attained but a precarious existence. A recent example shows how it has fared with other decorations.

It appears that in the month of September, 1846, a certain Essex Churchwarden carried away in a basket, by force, from the parish church, “two small flower glasses, and an oak cross inlaid with pearl,” which had ornamented the communion table. His conduct was described by the English Churchman—No. 194—as “presumptuous and fanatical ignorance,” and it is added, “that the Churchwarden is indictable for theft as well as sacrilege, we have no doubt whatever.” To remove flower glasses and a cross was, therefore, at this period, in the judgement of the English Churchman nothing less than “theft and sacrilege.” We need

not say that our sympathies are entirely with the English Churchman. But, unfortunately, so far from obtaining more security, as time goes on, for these innocent vessels and pious emblems, an eminent and distinguished Anglican Bishop has, within the last few weeks, committed the very same act of “theft and sacrilege.” Having knocked over the flower glasses with his own hand, and in the middle of the service, the Bishop of Exeter next proceeded to institute “criminal proceedings” against the offending clergyman, for “the usage of ornaments, and particularly the Cross, which his Lordship showed had given grave offence to the followers of the Reformed Church!” It appears, then, that “the cessation of the Daily Sacrifice” is not the only “mark of Antichrist” resting upon the Anglican Church,—the Cross, also, which was “to the Jews a stumbling block,” is to “reformed” Christians a “grave offence.”

We will only add, that some of the Bishop’s remarks, in his reported “judgement” are of such a character that we are almost inclined to suspect misrepresentation. The whole circumstance however, is significant and instructive, and serves to show the real state of the Established Church. It is for this reason that we have referred to it.—Impunity in denying a fundamental doctrine of Christianity, and “criminal proceedings” for using flower glasses and a cross; this, surely, is a phenomenon which was never witnessed, and never will be out of the Anglican Church.

With a single additional observation we proceed to our summary.

No doubt there are churches here and there, where all, or nearly all, that “Puseyism” desiderates has been obtained. We do not pause to inquire what that “all” is. If any serious mind can really be satisfied with it, and continue so for any length of time, it can only be from an utter unconsciousness of anything deeper, truer, and holier. But what we wished to observe was this; that even in these cases few as they are, there is no security for the continuance of the system even from month to month. Our proofs are at hand. It is only necessary to mention one.

A church in Clifton appears to have exhibited the “Anglican system,” whatever it may be, in perfection. The Minister dies. In a moment all is undone. “The congregation,” says the English Churchman, “will, it is to be feared, be dispersed or deprived of their privileges—the daily services we suppose, will be stopped, the weekly communion discontinued, and everything reduced to the true Puritan model. Of course, we speak only upon conjecture. The case of Clifton is particularly lamentable, because the principles of the English Church have long been faithfully preached

there, and her services strictly performed, so that the old congregation will scarcely feel the change. It is scarcely too much to say that more or less gradually the whole tone and character of the ministrations are likely to be as much altered as if the old and new incumbents were Priests of different communions. . . What is now taking place at Clifton—namely, the forcible substitution of Secularism under the garb of the Church, is but an example of what will infallibly take place throughout the whole country if the schemes of the Puritans be suffered to proceed unchecked.”

T. W. M.

March 25, 1847.

DISGRACEFUL FORGERIES OF EXETER HALL. EXPOSURE OF SIR CULLING E. SMITH.

(From the Tablet.)

Sir C. E. Smith, as the mouthpiece of the Evangelical Alliance, has been lately making a professional tour through the Provinces calling meetings and reading for the amusement and gratification of his audiences a parody on the Lord's Prayer, which, with his characteristic hardihood of assertion, he stated had been circulated by hundreds of thousands, "with the full authority of the Church of Rome." Some account of Sir Culling's sayings at Newcastle-on-Tyne in relation to the above mentioned forged paper, taken from the Newcastle Guardian, was given in the Tablet of the 3rd instant; and we to-day give a letter which appeared in the Aberdeen Herald of the 10th, from the pen of the Rev. William Smith, of St. Mary's College, Blairs, addressed to Sir C. E. Smith, which gives the finishing blow to this new attempt of the Quixotic Baronet to pass off a glaring forgery as a genuine document. We here add the remarks of the Editor of the Herald upon the affair:—

"More Forgeries.—We beg to direct the attention of our readers to an exposure in our first page of a forged document produced and commented upon by Sir Culling E. Smith, at one of the recent Evangelical Alliance meetings. We have no admiration for Popery; but it must be bad indeed if it is worse than the dishonest means that are vainly resorted to for its suppression."

LETTER TO SIR CULLING E. SMITH, BART.

Sir—At a meeting of the Aberdeen sub-division of the Evangelical Alliance, held on Wednesday 16th June, you stated that a document, which you read to the meeting, was "circulated by hundreds of thousands in Belgium, Switzerland, France,

and other places, with the full authority of the Church of Rome."—(Banner, 15th June.) Permit me, Sir, to recall to your memory that, on the breaking up of the meeting, you were waited upon by a Catholic Priest, who requested a copy of the document, with the name and quality of your informant. Your aristocratic elegance of manners is, I understand, alike honourable to yourself, and worthy of your high connections; and I must do you the justice to say that the courtesy which marked your compliance with my request was no discredit to the acknowledged urbanity of your private life. Would that your public conduct were characterised by equal decorum! You could not, I presume, imagine that I had assumed such an attitude out of mere idle bravado. Past experience had taught you that a watchful eye was on your proceedings, and that Popery had both sagacity enough to scent out an "ingenious device," and resolution to pursue it to death. Truly, Sir, you have been at more than ordinary pains to entwine an honoured name with bastard laurels.—Your six charges against "Romanism in Italy," your disgenerous shifts when taken to task by the Catholic Institute; the utter worthlessness of your authorities; your frequent self contradictions, are still in the minds of many.—(See Tablet, 7th and 14th December, 1844; 18th of January and 1st of February, 1845.) The object of your ambition is attained; a niche in Exeter Hall awaits you, and if an inscription be wanted—*Dolus an virtus quis in hoste requirat?*—is both appropriate in its terms and venerable for its antiquity. With such pretensions to merit, you have an undoubted right to enjoy your well-earned laurels. For my part, I should be sorry to disturb your tranquility by questioning your title. I would rather deserve your gratitude by establishing your claim on a still broader foundation. I may, perhaps, have been tardy, in coming forward to your aid. Your sense of justice, however, will not ascribe it to any indifference about your reputation, but place it to the account of those delays which, notwithstanding the great results which your amiable friend somewhat ludicrously promises you for the speed of "steamboats, railroads, and the electric telegraph," are still inseparable from distant communication.

With your permission, then, I shall now address myself to the point at issue. Has the document in question been really "circulated by hundreds of thousands in Belgium, Switzerland, France, and other places, with the full authority of the Church at Rome"? You seem, Sir, to have had the geographical chart spread out before you. On the other side of the Alps, Italy, and Sicily had already received your addresses, it was but just, that on this side, Belgium and France should share

your attentions. No doubt we will soon find you beyond the Pyrenees. Their futurity shall meet you. History has already recorded your transalpine successes; your cisalpine are but their counterpart. I have thought it necessary to extend my researches beyond France and Belgium.—Analogy may be allowed to determine the case for Switzerland; and the “other places” are probably introduced on a principle of optics. A mist broods over the landscape—its outlines are undefined—and the haze invests it with proportions gigantic, but unreal. That these assumptions are not gratuitous, the sequel will abundantly demonstrate. What, then, says France? When, through your politeness, I was allowed to copy the document, I was careful to note down the name and residence of the printer: “Paris, Victor Janet, Rue de Vaugirard, 55 au S. Cœur de Marie.” I forwarded both to the Archbishop of Paris, and the upshot is, that the document is a forgery. Victor Janet was a Catholic printer; he had been out of the country for three years, and therefore, he is a very fit subject for an experiment in forgery.—But, alas, neither he, nor his successors in the establishment ever printed such a document. Here is the indignant attestation of the present occupant.

(The original is here given entire.

Will you permit me, Sir, to translate this document for the benefit of the public?—

“25th June, 1817.—I, undersigned, declare that the devotion modelled on the “Our Father,” and beginning with these words, “Our Mother, who art in Heaven,” &c., has never been published by M. Victor Janet (who has been abroad for three years), nor by Messrs. Debort and Desmottes, our immediate predecessors, nor by us, sole proprietors of the *Establishment du Saint Cœur de Marie*, situated 55, Rue de Vaugirard, Paris. I hesitate not to affirm that this prayer has been got up by our separated brethren, the Protestants; and as for the calumny that imputes it to us, I reserve to myself the vigorous prosecution of its authors, whosoever they may be. This prayer has evidently been circulated with the intent to bring discredit on the pious homage which we pay to God. Never has a Catholic addressed to the Blessed Virgin these words contained in this execrable prayer, “Give us this day grace and mercy,” and other such monstrous heresies. Our house has chiefly select passages, extracted, for the most part, from the Fathers of the Church, nor would we ever lend a hand to such disgusting grossness.

“In faith of which we have signed, taking upon us all responsibility.

“ALCAN and Co.,

“Sole successors of Victor Janet,

“55, Rue de Vaugirard, Paris.

“The above imputation has caused great excitement in Paris. In the presence of the Archbishop of Paris, his first Grand Vicar has summoned us through Monsieur L’Abbe Legrand, Canon and Promoter to the Archbishopric, to attest the truth; and for all these reasons we are going to lay those who have spread the report under an obligation of furnishing proof.

“ALCAN ET CE.”

From this it is clear—1st, that the pretended document is a forgery. 2d, that it was not publicly known in Paris. 3d, that, from the measures taken by the grand Vicar, it was not approved by the Parisian authorities. I have by me a letter from Paris to the same effect; but it would be idle to say more on the subject. Let us pass to Belgium. A distinguished ecclesiastic thus writes in English from Bruges, 21th June:—

“I consulted Priests of the Seminary, and the professors, and several Canons of the Cathedral, and they all assured me they never saw or heard of the prayer you mentioned. They say it may possibly exist, but they all assure it has never been or can be authorised by the Church, because it is filled up with doctrine contrary to what the Catholic Church teaches and believes. It may be that some great enemies of the Catholic Church got such a prayer printed, and put on it an unlawful and false authority. If you like or want the signatures of every one of the Bishops and professors of Belgium, I can procure them all very easily, &c.

“O. DE KEUKELAERE.”

I presume those signatures are quite unnecessary. If the aim of the Evangelical Alliance is to be wrought out by forgery and calumny, O, Sir, do not pollute the sacred names of Truth and Love by emblazoning them upon its escutcheon; or if you are unwilling to relinquish so sublime a motto let it at least be surmounted by a gilded hypocrisy. You, Sir, individually, I am willing to acquit of knowingly participating in the guilt. But even in ignorance there may be a crime; nor does “truth” associate with rash credulity; nor “love” with misplaced confidence. Let me assume, then, that your conduct has been characterised by the simplicity of the dove, where shall we look for the paudence of the serpent. Perhaps in your translation of the document:

I shall therefore, take the liberty to review you in your new capacity of translator. As the French original is the groundwork of the remarks I may subjoin, I shall here insert it at length:—

“Notre mere, qui etes aux cieux, O Marie, que votre nom soit beni a jamais, que votre amour vienne a tous le cœurs, que vos desires s’accomplissent en la terre comme au ciel, donnez nous

aujourd'hui la grace et la misericorde, donnez nous pardon de nos fautes, comme nous l'esperons de votre bonte sans bornes, et ne nous laissez plus succomber a la tentation, mais deliverez nous des mal. Ainsi soit il."

The Banner thus reports your translation:—"Our Mother, which art in Heaven, hallowed be thy name. Let thy kingdom come in all hearts, and let thy will be done on earth as it is in heaven. Give us each day, our daily bread, and grace and mercy with it. Forgive us our sins, and deliver us from evil, &c. Amen." As I do not wish to take an undue advantage, I should be sorry to maintain that this is an exact transcript of your words. Had the other Journals reported them, I might have been able to state them, perhaps, more in conformity with the truth, and certainly more to my own satisfaction. But, perhaps, from a shrewd suspicion of forgery, or from a feeling of delicacy characteristic of Aberdeen, which, in 1779, when all Scotland was lashed into fury against the proposed repeal of the penal statutes, stepped forth to protest against the violence of their fellow countrymen, and implicitly gave its voice for repeal (Scotland's opposition to the Popish bill, Edin. 1780, p. 260), not one of the other public journals ventured to reproduce the document. I am thus thrown entirely on the resources of my own memory to make the necessary alterations. But I put in no claim to have the public confidence awarded to my imperfect impressions in preference to the notes of an experienced reporter. I shall confine myself merely to alterations of importance. I am happy to begin by striking out the word "kingdom," and assigning its due place to "love." My memory does not bear me out to your using the words "daily bread." I freely give you the full benefit of the doubt, and, therefore, omit them.—Will you indulge me, in return, with the filling up of a clause, where the Banner evidently mutilates the document, "lead us not into temptation?" With these changes I shall submit your version to a comparison with the literal translation, in which I carefully imitate the Lord's Prayer wherever the original demands it:—"Our Mother, who art in Heaven, O, Mary! blessed for ever be thy name, may thy love come to all hearts; may thy desires be accomplished on earth, as they are in Heaven: give us this day grace and mercy; grant us forgiveness of our faults as we hope it from thy boundless goodness, and permit us not to yield any more to temptation but deliver us from evil. Amen." Now, Sir, it would not need a fastidious nicety of criticism to point out several blemishes in your translation. As I have no wish to indulge in subtleties, I shall examine it on the broad ground of common sense. (To be concluded.)

BIRTHS RECORDED,

AT ST. MARY'S.

AUGUST 27,	Mrs. Hynes of a Daughter.
28,	" Brown of a Son.
30,	" Pheeny of a Daughter.
30,	" Wallace of a Daughter.
31,	" Power of a Daughter.
31,	" McDonnell of a Son.
SEPTEMBER 1,	Mrs. Miller of a Daughter.
1,	" Dalton of a Son.
2,	" Pagan of a Daughter

MARRIAGE RECORD.

AUGUST 31,	Jacob Harnem to Elizabeth Leahy.
31,	Patrick Cummins to Ann McMakin.
31,	Thomas Walsh to Margaret Kelly.

INTERMENTS.

AT THE CEMETERY OF THE HOLY CROSS

AUGUST 21,	John, Son of Andrew and Rebecca Mooney, aged 9 months.
21,	Catharine, Daughter of Timothy and Margaret Driscoll, aged 1 year and 3 months.
21,	Rebecca, Daughter of Andrew and Rebecca Mooney, aged 3 years and 2 months.
21,	James, Infant Son of James and Bridget Gowen, aged 12 months.
22,	John Nowlan, Native of Kilkenny, Ireland, aged 52 years.
25,	Ann Addis, Native of Tipperary, Ireland, aged 38 years.
26,	Ellen, Wife of Michael Howley, Native of the County Kilkenny, Ireland, aged 24 years.
28,	Eliza, Daughter of Brien and Elizabeth Smith, aged 1 year and 7 months.
28,	Thomas, Son of Patrick and Bridget Moriarty, aged 8 months.
29,	James, Dehay, Native of Waterford, Ireland, aged 48 years.
30,	Elizabeth, Daughter of John and Mary Connell, aged 3 years and 1 month.
SEPTEMBER 2,	Robert, Son of Maurice and Margaret Power, aged 3 years and 4 months.
2,	Jeremiah Sipples, Native of Antigonish, Nova Scotia, aged 22 years.

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