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THE CROSS.



NEW

SIBBIE.

VOL. 3.

No. 9.

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, FEBRUARY 20, 1847.

CALENDAR.

- FEBRUARY 21—Sunday—Quadragesima I Sunday of Lent.
- 22—Monday—St. Peter's Chair Antioch.
- 23—Tuesday—St. Peter Damian B. C. and Doct.
- 24—Wednesday—St. Matthias, Apostle.
- 25—Thursday—St. Felix III, P. and C.
- 26—Friday—Feast of the Lance and Nails of our Lord J. C. G.
- 27—Saturday—St. Antony, Abbot.

CATHOLIC ASCENDANCY.

There has been, it seems some sharp debating in the House, in consequence of some returns moved for by Mr. McKeagney, the worthy and efficient member for Inverness. A series of articles in the "Times" had recently provoked the Catholics of the entire Province. We were treated as if we had nothing to complain of, as if we got more than our fair share of public patronage, as if we ought to be grateful for the toleration we received, and chew our bitter end in silence. This was adding mockery to injustice and insult. The fact was, that no Catholic in the Province held a situation at all, or at least any thing which would deserve the name. We forgot that we had perhaps a brace of constables and a Gaoler in Halifax of the ascendant religion. Although it has since drawn in its horns, the base object of the *Times* was transparent enough. They first tried to make distinctions, and sow dissension between the Scotch, French and Irish Catholics, (a most fruitless attempt), and afterwards thought to collect the Protestants of all Churches in the Province under the tattered Orange Banner of Catholic exclusion. Hence the cuckoo cry raised against Catholic ascendancy, and Catholic encroachment. Had Mr. McKeagney's motion been carried, had the returns of all office holders in the Province specifying the religion of each, been ordered, the whole pile of falsehoods would have been instantly knocked to pieces. The knowing ones were well aware of this, and hence the motion was resisted, although such returns have been frequently made in the Imperial Parliament. It would certainly

have been very inconvenient to furnish a List in which, under the Catholic heading there would be found nothing but a succession of blanks. But, as the Returns have been refused, we hope we shall hear no more cant about Catholic ascendancy. Without discussing the merits of this, or any other Government it has happened some how or other that in the distribution of places, the just claims of more than eighty thousand Catholics have been overlooked, accidentally of course. All this was painful enough but it is still more galling to be told by the *Times* that we wanted nothing but Catholic ascendancy. We don't imagine however, that the *Times* believed one word of what it said upon the subject. We give it implicit credit for a species of low cunning. Their game was this, "let us attack the Catholics and their religion, and it will be a hand-grenade flung amongst the ranks of our political opponents, which will scatter them in all directions. Our political allies, though religious foes, of the *Guardian* and the *Messenger*, together with the *Post* will make a simultaneous assault. The Catholics will be provoked into a quarrel with some of their friends of other religions and at all events we will catch all the loose fish of bigotry through the country, and by this means strengthen our party with deserters from the enemy's camp." But the *Times*, has reckoned without his host. The enlightened of every communion in the Province clearly see, that Catholics make no unreasonable demands, that they seek for no undue ascendancy, and that all this cry about Catholic encroachment is a mere bug-bear. The *Times* should know too, that every honest and respectable Presbyterian and Baptist condemns the unwarrantable and scurrilous attacks of the *Guardian* and the *Messenger*. To the liberal, the tolerant, the enlightened of every creed, the Catholic can hold out his right hand of fellowship. Our past conduct fully proves this. But we will purchase the political support of none at the expense of religious feelings. The forfeiture of the few paltry political advantages which we possess, would not deter us from resenting any foul mouthed or blasphemous attacks on the sacred mysteries which we revere, or the faith which we love more dearly than our lives: and the sooner all parties know this the better.

Let not the *Times* then, which has sowed the wind, be surprised if it has reaped the whirlwind. It expresses its hypocritical wonder at our "bile," and is puzzled to know what could be the cause of ruffling our temper so much. The poor innocent! It never gave us any provocation, nor did the dirty blue-roses of the *Guardian* squeeze out its foul venom on the most holy of our dogmas, nor did the Christian! Messenger hurl at us its message of Antichrist, nor did the poisonous *Post* discharge its cowardly darts at our expiring countrymen!

We should be either more or less than men, if we did not feel this accumulation of insult and take an indignant scourge in our hands, to flagellate the backs of this rascally band of bigots.

The *Times* has turned sheep-shearer, and glories in having stripped off some Catholic wool. We promise him we can use the shears with some dexterity also, and we know more of the tender parts of his "wolves in sheep's clothing" than he is aware of. Never was there a more unfortunate selection for him, than the scriptural quotation which he has given, as we may perhaps be tempted to prove.

Since writing the above we have been informed that during the debate to which it alludes, there was a regular passage at arms between Mr. Holmes, the member for Picton, and our talented County member Mr. Doyle. The former in speaking of Mr. McKeagney's motion, made use of the word "mushroom" or some disrespectful phrase relative to Catholics or the Catholic Church. Mr. Doyle rose instantly and denounced this impertinence in the most indignant language and dared the hon. member to repeat such an insult to his venerable Church, the Church of nineteen centuries, the mother Church of them all. When called to order by the Speaker, Mr. Doyle who was naturally excited renewed his challenge and dared the whole House to repeat the contemptuous language of the member for Picton. To his everlasting credit Mr. Brennan of Antigonish walked up to Mr. Doyle and said he would stand by him to the last. Our readers may imagine the scene, and the consequences of this determination.

Gentlemen, in and out of Parliament! we would recommend you to let Catholics and their religion alone. It is a very unpleasant, and dangerous game to meddle with either.

A PROTESTANT CONVERTED TO CATHOLICITY BY HER BIBLE AND PRAYER BOOK.

We have completed the publication of this interesting history in the Cross, and we are happy to announce that it has been printed entire in the form of a pamphlet. We would recommend our readers, and especially our Protestant readers to purchase this small volume, and to bestow on it an attentive perusal. Mrs. Pittar's case, is the case of thousands who are struggling between the prejudices of early education and the stern admonitions of conscience. No one could have been more deeply attached to the Protestant, or more bitterly opposed to the Catholic Religion, or rather to the gross caricature of Catholicity which had been always presented to her view. But when the light of divine truth beamed upon her, she did not close her eyes against its blest influence. We have been frequently asked, during the publication of the account of her conversion, whether any such person really existed and have been not a little annoyed at the stupidity of the enquirers. We mentioned before that our present Bishop Dr. Walsh was well acquainted

with Mrs. Pittar, and that he baptised her three children. We could name nearly half a dozen of Catholics now resident in Halifax, including a priest, who also knew her after her conversion. Her respectability has been also denied although the intrinsic merits of her book would prove that she was a lady of a strong and cultivated mind. However, we will, once for all, put a end to all doubts upon the subject by first stating that Mrs. Pittar is the sister-in-law of Captain Molesworth now stationed at this Garrison, whose good Lady may be well proud of such a sister, and secondly by giving an extract from a letter of Mrs. Pittar's received in last December by a friend of hers in Halifax, who stood sponsor to one of her children. We are enabled through her kindness to publish any portion of this letter which we deem useful for our purpose. It is dated

Quimper, (France,) 9th November, 1840.

"My dearest Mrs ———"

I have allowed so long a time to pass without writing to you that I hardly know whether you still acknowledge me worthy of your friendship, or accept with pleasure the news of my welfare. And what is worse than all is, that I have no real excuse to offer. One thing I know, is that my apparent neglect has not arisen through forgetfulness, but just through a certain difficulty one finds, to do what is not absolutely necessary, when every moment has its occupation. However it is my motto to repair past neglects as speedily as possible, and as I do not feel, *though I merit it*, that you will be entirely displeas'd with me, I am determined to venture on the goodness you possess'd when I had the happiness of your friendship and society, and to let you know how your God-child gets on, and indeed how merciful our good God is to me, and my dear children at all times. My little trio are all well; they speak French with more facility than their native tongue. My boys are most admirably placed at a college held by a community of Priests, called the *Eudists*. This college is but lately established, and is patronized by the Bishop of Rennes. Next to the Jesuits nothing can be better. All the noblesse, and piety of Bretagne have their sons there, and no children are ever taken who have been at any other college for fear of the contagion which reigns so universally in the University colleges. Your God-child, Marmion Joseph, is called at college and at Quimper "a child of predilection." He has a most angelic mind, united to an uncommon piety and purity of soul. He gained five prizes last year, his first year at college, and the first prize at the First Communion which he made last year. His devotion was truly remarkable. The College is at Redon, to which I went for his communion; and the day after being *congee* for the First Communicants, Marmion spent the day with me, together with the other children and parents, as we were all at the same hotel — Whilst the rest were amusing themselves to the great delight of their parents, Marmion sat at my side whispering sweet things into my ear. He said: Oh Mamma! if I could tell you the bliss I felt yesterday and feel to day, in having received my Redeemer. Oh! how I love God. But dear Mamma, I have one sad thought, one fear in the midst of my joy—the fear of the time ever coming when, perhaps, I may forget this day and the love of God. Because, said he, you see so few young men devoted to God; and oh! I must pass *that time*, and if I should ever cease to love Him! It is not at one time only that he speaks it, but at all times. The other day, in taking leave of me to return to College after the vacation, he said, "You have too much sense, dear Mamma, to be offended with me for saying, I am glad to return to College. For, although I am glad to return, I feel great pain in leaving you. But I am glad to go for at College I never have *great sins* upon my conscience, and there I feel more sorrow for my faults, towards you; there I feel the reward of an industrious life, and there I do every thing and offer all my troubles to obtain a vocation, to be one day like the holy priests I am with. O Mamma! if you knew the happiness of being in a house with *saints*, far away from the world!" These, my dear Mrs. ———, are the sentiments of

my sweet Mamma. God grant they may last till his eyes are sealed in death!"

We could say nothing that would add to the beauty of this charming picture. But we will hope no one will ever doubt again about the reality of the existence, and conversion of the excellent Mrs Pittar.

ST. PATRICK'S CHURCH.

The usual monthly meeting of the Collectors was held on Tuesday evening 9th inst. the Vicar General in the Chair.

The following Collectors were present and handed in the sums received through their respective districts: Messrs. P. Ryan, W. Walsh, T. Prandy, P. Murphy, P. Morrissey, E. Barber, J. Wallace, M. Murphy, Thomas Walsh, W. Jamieson, J. Barron and P. Magee. The Collection of Mr. Roger Cunningham was also handed in at the meeting. We will publish the list of Subscribers next week. Though this is the dullest season of the entire year, it will be seen that the zeal of the people for the completion of God's House is undiminished.—Considerable progress has been also made at the works on the Church itself.* It is hoped that on an early day in summer the building may be thrown open for the accommodation of the Faithful. It was suggested at the meeting that a vigorous effort for this purpose ought to be made on the approaching Festival of St. Patrick. We have no doubt that it would be successful.

CATHOLICITY IN HOLLAND.

According to the last census there are in Holland 288 Parishes, 761 Churches, 1413 Priests, 4 Colleges, 1 Benedictine Monastery, 3 Apostolic Vicariates, the Hague, Breda, and Timbours, and one million, seventy five thousand Catholics.—This is an extraordinary increase during the last few years.

PROPAGATION OF THE FAITH.

There has been recently very sad news from Cochin China.—It was thought the persecution was over, but it seems to have broken out again, two French Missionaries, Rev. Messrs. Duclot and Lefevre have been discovered and cast into prison.—Mr. Duclot who was previously exhausted by the fatigues of his Apostleship, expired in prison four days after he was seized and has received the crown of martyrdom. His holy companion has been sent in irons to the Royal City, and as he has been attacked by a severe illness, fears were also entertained for his life.

A chapel has been lately erected near Tunis on the spot where the Sainted King Louis IX., closed his life by a death so edifying that it astonished the very infidels themselves. The Bey of Tunis who was in Paris last December, went to St. Denis to visit the tomb of this holy King.

The celebrated Patriarch Archbishop of Erlau in Hungary, Mgr. Ladislas Pyrker, celebrated on the 8th of December the 50th anniversary of his priesthood. The ceremony took place in his Cathedral which was entirely built at his own expense, and a great number of illustrious persons were present. It is said that the Emperor of Austria intends to ask the Pope to bestow on this Venerable Patriarch the Cardinal's hat which has become vacant by the death of the Archbishop of Milan.

The Rev. George Kellermann, Canon of the Cathedral of Munster, in Westphalia, has been elected by the Cathedral Chapter, Bishop of Munster, and the Government has confirmed the nomination. Dr. Kellerman had been the intimate friend and Confessor of the late celebrated Archbishop of Cologne, and his appointment has given universal satisfaction to the Catholics of Germany. He was for a long time a Professor in the College of Munster, and had acquired great renown as a preacher.

LENT.

The Ceremonies of the Holy Season of Lent were ushered in at St. Mary's on Ash Wednesday morning, which is styled in the language of the Ancient formularies the *Caput et Initium Sacratissimi Jejunii*. The Ashes were solemnly blessed, the Mass celebrated and a Sermon delivered by the Bishop. He was assisted in the distribution of the Ashes by the Vicar General, and Rev. Mr. McIsaac. The attendance, notwithstanding the severity of the weather, was most numerous.

We are delighted to be able to assure our readers that many of the most respectable Members of the various Churches in Halifax, were loud in the expression of their disgust and disapprobation, at the recent Newspaper attacks against their unoffending Catholic fellow-citizens, and that they had no pity for those Journals which received so well merited a castigation at our hands.

If Mr. H—, do not make the *amende honorable* for his late insult, we may prepare for him a Bottle of Catsup out of his favourite *Mushrooms*, which will serve to tickle his palate during the remainder of the Lent.

We cordially unite in the praise bestowed by our Contemporaries on Mr. Woodgate, for the many valuable improvements he has effected in the Post Office Department.

We have received a copy of Humorous Verses on a cheap mode of making a present, headed

"The watch, the watch, the beautiful watch."

Though a deserved castigation of a very mean transaction, in which the feelings of a Clergyman were wontonly trifled with, we cannot give it insertion. We are too keen sportsmen to waste our ammunition on dead game.

CHARITABLE IRISH SOCIETY.

The Annual Meeting of this Society was held last evening, when the following gentlemen were unanimously chosen as Office Bearers for the ensuing year:

President—Joseph Howe, Esquire, M. P. P.

Vice President—Bernard O'Neil,

1st Asst. V. P.—Patrick Power,

2nd " " —James Cochran,

Treasurer—James Wallace, re-elected,

Secretary—Joseph Quinan, "

Asst. " —William Walsh, "

Committee of Charity—Messrs. Patrick Magee, John Barron, John Hollihan, John Tobin, Patrick Walsh, Timothy Cadigan.
Committee of Collection and Investigation—Messrs. James Donohoe, Richard Nugent, Mich. Monaghan.

The evening's collection amounted to £37 14s. The Secretary stated that the Society had now £107 14s. including the Uniacke legacy of £50, at their disposal for charitable purposes—and £250 additional at interest.

The officers of the Society were instructed to carry out a Resolution passed at the last Quarterly meeting in reference to the distress in Ireland, (namely, the calling of a public meeting of Irishmen and their friends for the purpose of raising means of relief,) should the accounts by the steamer now due, aggravate or confirm those already received. The Society resolved on celebrating St. Patrick's Day in the usual manner, unless the news from Home should be of so distressing a character that it

would seem but good taste not to do so. However, this question of dining or not dining, was left to the discretion of the officers—who will, of course, act as circumstances shall dictate. A large committee was appointed, as a precautionary measure, to make the necessary arrangements for the dinner.—*Sun.*

REPRESENTATION OF CAPE BRETON.

The last Cape Breton Spectator asks:—Is it justice, that whilst no County in Nova Scotia sends less than three Representatives to the Provincial Assembly, no County in Cape Breton sends more than two? Is it justice that whilst Shelburne with a population of 6,000 is represented by three members, Cape Breton, Cy. with a population of 25,000, is represented by only two? We put it to the good people of Nova Scotia, whether such a discreditable state of affairs should be allowed to continue; and reiterate the wish which we have already repeatedly expressed, that the present Session may not be allowed to pass without justice being done to Cape Breton in the matter of Representation."

This a very proper question to be put by the Spectator, and one which can be very easily answered. It is *not* justice to Cape Breton, view it as we may. Such a state of things is not only discreditable, but absolutely disgraceful. The important Island of Cape Breton contains more than SEVENTY THOUSAND INHABITANTS, and yet, it returns but *six members* to Parliament. There are Fifty two members in the House. Now, if we take the population of Nova Scotia proper at 250,000 which we think a high figure,—it will appear that whilst Cape Breton has only six members for a population of more than 70,000, Nova Scotia has FORTY SIX, for a population not four times greater. In other words, this fine and valuable Island, so shockingly treated, has when compared with Nova Scotia, more than one fourth of her population, but only about one eighth of her members. One Nova Scotian is thus made worth eight Cape Bretonians!!!

We must pursue our comparisons in order to shew up to the country this monster grievance in all its revolting features. There are three members for Shelburne County and town, and for Barrington with a population of 6000. And, O mockery of representation! there are but three members in Cape Breton for 35,000 inhabitants!

Thus every 2000 people in Shelburne have a Representative, whilst it takes 11,666 in poor Cape Breton to merit one!

Let us next look at the small populations of Colchester, Cumberland, Truro, Onslow, Londonderry, Amherst which return seven members to Parliament that is *one more than all Cape Breton*. We do not believe there are more than 10,000 inhabitants in all those places put together, and yet an Island which contains *seven times* that number, has *one Representative less*.

Is this fair play, or common justice? Are those

hardy, industrious and excellent people fairly treated? Should every little township in Nova Scotia[†] have a member whilst a bare half dozen are contemptuously slung to Cape Breton? Why this disgraceful anomaly? Whence comes this shocking disproportion? What have the people 'one so forfeit their constitutional rights? Why, Why should Cape Breton be treated like an Island of Tailors, so that it takes nearly *nine of them* to be equal to *one Nova Scotian*?"

We could tell the reason in two words. But we wont for the present. We hope the question will be brought immediately before the House, and that every member from that ill treated Island will advocate the claims of justice {with earnestness and zeal. Nay we would make it one of the tests of their fitness at a future election. The people of C. B. have a right to insist on an *immediate discussion* of their grievances. A Resolution moved by one of her own members, to the effect that in the existing state of the Representation, the seventy thousand inhabitants of Cape Breton were treated with an unjust and unconstitutional partiality, and, that an anomaly so disgraceful should be terminated without delay, would at once test the real feelings of every member in the House. We do not like the shuffling mode of evading this plain question, by declaring that many populous districts in Nova Scotia itself are unjustly treated also, and that a general measure ought to be introduced, some fine day or another, next year. This deceptive adjournment to the Greek Calends will not satisfy us; neither should the people of Cape Breton suffer the question to be got rid of in this side winded manner. It is their "Question of Questions," to which all other subjects are of comparatively minor importance. Let them never cease to agitate until they get their lawful number of Representatives, and every thing else will follow as a matter of course. Let them elect no member no matter what his other qualifications, who will not promise heart and soul to obtain for them by every means in his power, this act of justice.—We will add our conviction, that for every reason the present Hon. Solicitor General ought to place himself in the van of this Constitutional fight. He knows their wants and their claims. He knows the valuable resources of that fine Island, and the necessity of having its interests well represented in the House of Assembly. He knows that its Union with Nova Scotia is, although perhaps legal, an unnatural and forced annexation; that it does not enjoy one tenth of the privileges of the neighbouring Island of Prince Edward, that it is far remote from the metropolis of Nova Scotia, and

*We mean no offence to this useful and respectable class in our allusion to a vulgar and unjust proverb.

that for all these reasons it ought to receive an enlarged Representation instead of a beggar's dole.

We promise our numerous friends at the other side of the Gut of Conso that we will not lose sight of this interesting topic. We will gladly receive and publish to the country any facts or illustrations they may send us, in connection with the injustice which we have been denouncing. The man in, or out of Parliament who does not support their just claims, is, no matter what his professions may be, an arrant knave.

THEATRICALS.

The celebrated Theatre has just closed, and we notice the fact, merely for the purpose of adverting to the very silly laudations of some of our contemporaries, who have informed the public, that at these exhibitions, "there was nothing to offend the chastest eye, or the most delicate ear" with other unmeaning generalities of the same description.—We would commend to the perusal of those sapient Editors and those "very nice young men" in petticoats, whom they eulogise, the following sentence of the Divine Law from the 5th verse and XXII Chapter of Deuteronomy :

"A woman shall not be clothed with man's apparel; neither shall a man use woman's apparel; for he that doth these things is *abominable* before God."

How some of the elect would turn up their eyes, if we said there was any thing *abominable* in the above practice! O that terrible Cross!

THE PUNNING TIMES.

The leaden *Times* has ventured on the perpetration of a Pun! and like every other blockhead that runs his head against a lamp-post, he has stumbled on the very subject, which, of all others, *he* ought to have avoided. He calls our journal a *true Cross*—between the bigot of the sixteenth century, and the jesuit of the present day.' There is a specimen of the refined and delicate wit of the *Times!* To hear him, or his Church talking about *Cross breeds* is certainly most amusing. Qui male loquitur pejus audiet. If we were to run over all the *Cross Breeds* of the Anglican Church from the time that "gospel light first beam'd from Boleyn's eyes" down to the present day, it would form a monstrous genealogical tree whose branches are filled with all the foulest birds of creation.

BERMUDA.

The Rev. Mr. Nugent, of St. Mary's College, sailed in the Packet for Bermuda, on yesterday. His health had been for some time past so extremely delicate, that his friends and medical advisers recommended him to try for some time the genial

air of a milder climate. To the Temperance cause, of which he was a consistent and able advocate; to the College in which he taught with so much credit and success, and to the pulpit of St. Mary's of which he was a distinguished ornament, even his brief absence will be no ordinary loss. But we are consoled by the hope that the balmy breezes of the Summer Isles will soon renew the constitution of our dear friend, so that he may speedily return to receive the glad welcome of his numerous admirers, and resume the duties of his useful and meritorious career in Halifax.

The arrival of Mr. Nugent in Bermuda will enable Father Hannan to return to his mission in Nova Scotia; and we believe there is not a single Catholic from Petite to Annapolis who will not be delighted to hear this announcement. Mr. Hannan's mission to Bermuda has, we are happy to say, been eminently successful.

We hope our fellow Catholics in Bermuda will be now convinced that they are not to be neglected in future. This is the third priest within a twelve-month that has been sent to them by Dr. Walsh.

NOTICES OF MOTION.

On dit that on an early day, the Hon. Member for—will move for leave to bring in a Bill to prevent any Popish Priest from saying Mass within 10 miles of the City of Halifax. A Rider is to be engrafted on this Bill to prevent, under a very heavy penalty, the further growth or importation of *mushrooms*.

THE BLANK RETURNS.

During the late debate raised by Mr. McKeagney's well timed motion, the Government were relieved from a painful embarrassment, though we believe much against their will, by the dexterity of Mr. Power. Mr. McKeagney called for a Return of all situations of emolument held by Catholics in the Province. This was, of course, refused; but on a most unsatisfactory pretext. We are informed that the Member for Antigonish arose and told Mr. McKeagney, that he could easily supply the information required. 'Get a large sheet of clean paper,' said Mr. Power, 'and write at the bottom of it a blank O, and you will have the exact number of Catholic office-holders in the Province.' Not bad, Mr. Power.

SAINT MARY'S.

Twice on Sunday last, did our Cathedral present one of the most dignifying and delightful spectacles which could be witnessed by a Christian community. This was, a First Communion and a Confirmation of several children of both sexes.—

For many weeks previously, they had been receiving regular instructions from the Clergy, and their confessions having terminated on Saturday, Quinquagesima Sunday was appointed as the happy day when those children were to receive for the first time, that adorable Body and Blood which nourish the soul unto life everlasting. On Sunday morning then, they assisted at the Bishop's Mass, at the close of which, after an appropriate exhortation they approached the altar of God, that God "who rejoiceth their youth," and upwards of two hundred of them received from the hands of the Bishop, the Bread of Life. We have seldom witnessed a more affecting scene. When all was over, the children were conducted to the Vestry, and there, before the altar, concluded their fervent thanksgiving. In the course of the day a number of books, medals, pictures and beads were distributed amongst them, and at Vespers they were again assembled before the altar of the Cathedral. At the end of the service, the Bishop addressed at some length those who were to receive the sacrament of Confirmation, and ninety seven were then signed and "sealed with the Holy Spirit of promise."

The following is a description of Communion from that Prince of Christian Painters, Chateaubriand, in the 7th chap. I Book of his *Beauties of Christianity*:—

The Holy Communion presents to us characters still more sublime, and it is adorned at the same time, with a thousand attractions. It is in his tender age and at the spring time of the year, that the youthful Christian is here united to his Creator.—After the believers have wept the death of the Redeemer of the World, after they have commemorated the darkness which covered the face of the earth, the bells ring cheerfully, and the domes of the Churches re-echo with songs of joy, with the hallelujahs of the ancient fathers. Tender virgins clothed in white, youths bedecked with foliage, proceed along a path strewn with the first flowers of the year, and advance towards the temple chaunting new hymns, and followed by their overjoyed parents. Speedily Christ descends upon the Altar for those delicate souls. The Bread of Angels is laid on the truthful tongue, whose purity no falsehood has yet sullied, whilst the priest drinks in pure wine the atoning Blood of the Lamb. Deep devotion fills all hearts at this solemnity, in which God perpetuates the memory of the sacrifice of his beloved Son by the most peaceful emblems. With the immeasurable heights of these mysteries are

blended the recollections of the most pleasing scenes. Nature seems to revive with her Creator, and the angel of spring opens for her the doors of the tomb, like the spirit of light, who rolled away the stone from the glorious sepulchre. The age of the tender communicants and that of the infant year mingle their youth, their harmonies and their innocence. The bread and the wine announce the produce of the fields approaching to maturity, and present pictures of agriculture. The Holy Spirit descends into the souls of these young believers, to bring forth his chosen fruits, as he descends at this season into the bosom of the earth, to make it produce its flowers and its treasures.

Supposing even that the Holy Communion were a puerile ceremony, those persons must be extremely blind who cannot perceive that a solemnity which must be preceded by a confession of sins, is, from its nature, highly favorable to morality. It is so to such a degree, that, were a man to partake worthily but once a month of the Sacrament of the Eucharist, that man must of necessity be one of the most virtuous upon earth. Transfer this reasoning from the individual to Society in general, from one person to a whole nation, and you will find that the Holy Communion constitutes a complete system of legislation.

"Here then are people," says Voltaire, an authority which will not be suspected, "who partake of the Communion amid an august ceremony, by the light of a hundred tapers, after solemn music which has enchanted their senses, at the foot of an altar resplendent with gold. The imagination is subdued and the soul powerfully affected. We scarcely breathe; we forget all earthly considerations; we are united with God. Who durst, who could, after this, be guilty of a single crime, or only conceive the idea of one! It would, indeed be impossible to devise a mystery capable of keeping men more effectually within the bounds of virtue."

The Eucharist originated in the last supper which Christ partook with his disciples; and we appeal to painters for the beauty of the picture, in which he is represented pronouncing the words, *This is my Body*. Four astonishing things, but one less divine than the other, are here embraced.

First, In the *material* bread and wine we behold the consecration of the food of man, which comes from God and which we receive with his bounty. Were there nothing more in the Communion than this offering of the productions of the earth to him who dispenses them, that alone would qualify it to be compared with the most excellent religious customs of Greece.

Secondly, The Eucharist reminds us of the Passover of the Israelites, which carries us back to the

time of the Pharaohs; it announces the abolition of bloody sacrifices; it is also the image of the calling of Abraham, and of the first covenant between God and man. Every thing grand in antiquity, in history, in legislation, in the sacred types, is therefore comprised in the communion of the Christian.

Thirdly, The Eucharist announces the union of mankind into one great family; it inculcates the end of animosities, natural equality, and the commencement of a new law, which will make no distinction of Jew or Gentile, but invites all the children of Adam to the same table. In fine, the fourth circumstance which we discover in the Eucharist is the direct Mystery and the Real Presence of God, in the consecrated bread. Here it becomes necessary for the soul to fly for a moment towards that intellectual world, which was open to it, before its fall.

When the Almighty had created man in his own image, and had animated him with the breath of life, he made a covenant with him. Adam and his Creator conversed together in the solitude of the garden. The covenant was necessarily broken by the disobedience of the father of men. The Almighty could no longer communicate with death, or spirituality with matter. Now, between two things of different properties, there cannot be a point of contact except by means of an intermediate one. The first effort which divine love made to draw us nearer to itself, was in the calling of Abraham and the institution of sacrifices, types, announcing to the world the coming of the Messiah. The Saviour, when he restored us to the ends of our creation as we have observed on the subject of the redemption, reinstated us in our privileges, and the highest of those privileges, undoubtedly was to communicate with our Maker. But this communication could no longer take place immediately, as in the terrestrial paradise; in the first place, because our origin remained polluted, and in the second, because the body, now an heir of death, is too weak to survive a direct communication with God. A medium was therefore required, and this medium the Son has furnished. He hath given himself to man in the Eucharist; he hath become the sublime way, by which we are spiritually united with him from whom our souls emanated.

But if the Son had continued in his primitive essence, it is evident that the same separation would have existed here below between God and man; since there can be no union between purity and guilt, between an eternal reality and the dream of human life. Now the Word condescended to assume our nature, and to become like us. On the one hand, he is united to his Father by his spirituality, and on the other, to flesh, by his humanity. He is then, the required medium of approximation

between the guilty child, and the compassionate father. Represented by the symbol of bread, he is a sensible object to the corporal eye, whilst he continues an intellectual object to the eye of the soul; and if he has chosen bread for this purpose, it is because the material which composes it is a noble and pure emblem of the divine nourishment.

If this sublime and mysterious theology, a few outlines only of which we are attempting to trace, should displease any of our readers, let them but remark how luminous are our metaphysics, when compared with the system of Pythagoras, Plato, Timæus, Aristotle, Carneades, and Epicurus. Here they meet with none of those abstract ideas for which it is necessary to create a language unintelligible to the mass of mankind.

To sum up what we have said on the subject, we see that, in the first place, the Holy Communion displays a ceremony highly interesting, and that it inculcates morality, because it requires a pure heart in those who partake of it; that, in the next place it is an offering of the produce of the earth to the Creator; that it commemorates the sublime and affecting history of the Son of Man, and that being combined with the recollection of the Passover, and of the first covenant, it is lost in the obscurity of the early ages; that it is connected with the primitive ideas on the nature of the religious and political man, and denotes the original equality of the human race; finally, that it comprises the mythical history of the family of Adam, his fall, his ends, his restoration, and his reunion with God. We know not what can be objected against a sacrament which leads through such a circle of ideas, moral, historical and metaphysical; against a sacrament which begins with youthful years and graces, and which concludes with calling down God to earth to become the spiritual nourishment of man.

DISCLAIMERS OF THE BLUE RAG.

The general tone of the following Letter is such that we readily give it a place in our columns.—We most willingly “draw a distinction between the innocent and the guilty.” A reference to another article which was at press, before we saw the Letter of a *Presbyterian*, will also shew our disposition in this respect. To every Presbyterian then who disclaims all connexion and sympathy with the Guardian, we can say with truth, that we would deeply regret to wound their feelings, and that we shall cease to apply to *them* any epithets which may be considered offensive in our article of last week. It should be remembered, however, that the provocation we received was most wanton and wicked.

[To the Editor of the Morning Chronicle.

Sir,—I perceive in this morning's *Post* an article taken from the *Cross* of Saturday last, to which, as a Member of a Presbyterian Congregation in this city, I wish to refer.

My intencion, however, is not to follow the writer through the various subjects which he has touched upon, or to defend Presbyterians, or any other Protestant Denomination, who may have been guilty of "insult" to Catholics or their Creed,—they have, perhaps, received nothing more than they deserve. Nor, Sir, shall I allude to the disgusting epithets* lavished upon the characters and doctrines of Knox and Calvin, further than to say, that equally with the argument wished to be drawn from the present state of morals in Geneva, they are unworthy of notice. I desire to "protest respectfully" against these attacks being levelled at Presbyterians indiscriminately, and to correct a mistake made by the writer of the article in question, and announced to the public as a "damning fact." He says "The *Guardian* is the Presbyterian organ. The writer in the *Cross* ought to have known that there are three distinct Presbyterian Bodies in Nova Scotia, and I beg to inform him that the *Guardian* reflects the sentiments of but one of them. That paper may, for aught I know, even "proclaim their opinions on the most sacred rites, and the most holy institutions" in the Roman Catholic Church, but that it is the organ of the Presbyterians in the Province, or in the City, I positively deny. Let it not be supposed then, that the Denomination, generally, are to be held responsible for all that appears in the columns of the *Guardian*, or that they will tolerate abuse because the conductors of that Journal have offered insult to the Catholics through its columns, or because Free Church Ministers have attacked them from the Pulpit. As well might it be urged that if a Baptist or a Methodist were to commit sacrilege, all Baptists and Methodists were involved in the crime. I admit that the writer in the *Cross* has had cause of complaint, for I have heard some of those to whom he makes reference, indulge in violent declamation from the pulpit, and have both rebuked and warned them of the consequence. At the same time, I think it only fair that a distinction should be drawn between the innocent and the guilty.

I am, Sir,

Your obedient Servant,
A PRESBYTERIAN.

Halifax, February 17, 1847.

* Disgusting certainly, but most true.—Edrs.

TO THE EDITORS OF THE CROSS.

GENTLEMEN,—I thank ye kindly for printing my last letter, tho I may say I hardly new it meself, it was so inglifed in your papur. Youre sorry I did not complait my eddakation, but tho my spellin is a little aukard, I know whats what for all that. If it did not make any differ to ye Ide be glad youd give my kummewnications just as I sind them. The graudees may turn up their noses at my homelee tault, but theres many a plane man in Halifax, like meself, who will aisily undherstand me. In regard to skoolin too, I got as much as my poore pairesnts cud afford, and the masther alwaysed I was a cliver hand at the pin. Ime tould all the daicent Prospetairians in town were quiet vext wid that nasty Gardian, and that their was a reglar grinnin match betwixt them and one of the Edithurs who is a grate hand at that akomplishmint. This ould cangeroo, tho his nales are cut, is very fond of showin his paus, and his teethe allso, tho the craithure has not the laist bite in him. Ime glad he got it, for squeezin out his durty blurag on his poor neibors. Sarve him rite. Do gentlemiu thrash the biggutree out of him and the likes of him, and the wont attack our holy riligion agen, I hav a stone in my sleev for a sew more of them,

if the dont let us aloan. So my illusthous nams ike (I wont say contreeman), Misther Power has deinde in the House he was the writhter of my last lettthur. Deed he mite saive himself the truble, as no one wid an i in his hed wud ever suspect him of such a thing. Heed be ascerd of the Picktoo boys on his way home, tho if he had sence, they wud respect him more for resintin any insult oflurd to poor ould Ireland or the Church of Room of which I thrust he is not an onworthy mumber. I sumtimes think he cant be of the rale ould stock of the Powers at all at all, Howsoevur if the boys of Antignish are plazed wid him, 'evury one to his faucey' as the ould woman sed when she Kist her P—.

Sure I never thought Ide get into the collums of the *Times*, yet I see my name in black and white there this weak. Ime thinkin he'll ru the day he kem out agen the Cathalicks. He ses I rote him a letter by the Meal. He never tould a bigger lie in his life, tho he'd tell as many as would tatch a haistack. But I must cut this short as I jist heerd that L. O. C. Doil has a grate scrimmidge in the House with one of the Aisthern Mimbers whose as black as twelve at night agen us pour Cathalicks. I must run over to see the fun, as I wudnd loose it for the world. Maybe I cud give ye a graffick seetch nex week.— So I remane, Gentlemiu, Yrs obaygingtly,

P. POWER.

We have gratified our humourous correspondent this week by allowing him to tell his own story after his own fashion.— Perhaps our readers will be as well pleased. We can fully corroborate what he states in reference to the silly conjecture of the *Times*. If the treacherous system *Si vis cognoscere verum, finge falsum*, he resorted to by the *Times*, we can pay it back, not in its own coin, but by confirmation "strong as proofs from Holy writ" at least with regard to some of its most bitter articles. But the *Times* and its associates would deny us even the privilege of the worm.

As our Correspondent has alluded to a Catholic Member of the Assembly, we feel bound to say that Mr. Power openly avows his sentiments in the House on public questions, and generally has the courage to vote according to his expressed opinions. This he has an undoubted right to do, and we must abstain from giving any opinion on the merits of his political career.—(Edrs.)

☞ List of Subscriptions for St. Patrick's Church in our next.

We learn from Rome that the Prince Royal of Bavaria had a long interview with the Pope on the 28th ult. His Royal Highness was received with the most flattering marks of distinction.

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