

THE CROSS.



NEW

SERIES.

VOL. I.

No. 10.

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, MARCH 15, 1845.

CALENDAR.

March 16.—Palm Sunday—Vespers of the same day.
... 17.—Monday of Holy Week—The Feast of St. Patrick, occurring on this day, is transferred to the 16th of October.
... 18.—Tuesday of Holy Week.
... 19.—Wednesday of Do.
... 20.—Holy Thursday.
... 21.—Good Friday.
... 22.—Holy Saturday.

LITERATURE.

TRUSTING GOD.

DR WM. WORDSWORTH.

—How beautiful this dome of sky !
And the vast hills, its fluctuation fixed
At Thy command, how awful ! Shall the soul,
Human and rational, report of Thee
Even less than these ?—Be mute who will, who can,
Yet I will praise Thee with impassioned voice :
My lips, that may forget Thee in the crowd,
Cannot forget Thee here ; where Thou hast built,
For Thy own glory, in the wilderness.

Me didst Thou constitute a priest of thine,
In such a temple as we now behold
Reared for Thy presence ; therefore am I bound
To worship, here—and everywhere—as one
Not doomed to ignorance, though forced to tread,
From childhood up, the ways of poverty ;
From unreflecting ignorance preserved,
And from debasement rescued ! By Thy grace
The particle divine remained unquenched ;
And, mid the wild woods a rugged soil,
Thy bounty caused to flourish deathless flowers
From Paradise transplanted. Wintry age
Impends ; the frost will gather round my heart ;
And, if they wither, I am worse than dead.

Come labor, when the worn-out frame requires
Perpetual sabbath ; come disease and want,
And sad exclusion through decay of sense ;
But leave me unabated trust in Thee ;
And let Thy favor, to the end of life,
Inspire me with ability to seek
Repose and hope among eternal things—
Father of heaven and earth ! and I am rich,
And will possess my portion in content.

And what are things eternal ?—Powers depart.
Possessions vanish, and opinions change,
And passions holds a fluctuating seat ;
But, by the storms of circumstance unshaken,
And subject neither to eclipse nor wane,
Duty exists :—immutably survive,
For our support the measures and the forms,
Which an abstract intelligence supplies ;
Whose kingdom is where time and space are not :
Of other converse, which mind, soul, and heart,
Do, with united urgency, require.
What more, that may not perish ! Thou, dread Source,
Prime, self-existing Cause and End of all,
That, in the scale of being fill their place,
Above our human region, or below,
Set and sustained :—Thou—who didst wrap the cloud
Of infancy around us, that Thyself,
Therewith, with our simplicity awhile
Might'st hold, on earth, communion undisturbed—
Who from the anarchy of dreaming sleep,
Or from its death-like void, with punctual care,
And touch as gentle as the morning light,
Restor'st us, daily, to the powers of sense,
And reason's steadfast rule—Thou, Thou alone,
Art everlasting.

This universe shall pass away—a frame
Glorious ! because the shadow of Thy might—
A step, or link, for intercourse with Thee,
As ! if the time must come, in which my feet

No more shall stray where meditation leads,
By flowing stream, through wood, or craggy wild,
Loved haunts like these, the unimprisoned mind
May yet have scope to range among her own,
Her thoughts her images, her high desires.

THE SABBATH.

Sweetly the Sabbath morning dawns—
A calm is on the air ;
Like an o'erwearied child, the world
Lies 'neath the wings of prayer ;
The very clouds that float along
The blue and silent skies,
Look heavy with the holy thoughts
That slowly heaven-ward rise.

I love to deem the sabbath day
A fairy isthmus given
To man, where he may breathe awhile
On earth the gates of heaven ;
The wheels of life stand motionless—
Action in slumber lies—
The thought resumes its throne, and Faith
Points, flame-like, to the skies.

Upon our ear the sound of bells—
The Sabbath music—falls ;
Rejoicing let us enter in
Religion's hallowed walls !
A day of joy ! Why walk ye then
With steps so sad and slow ?
Is not God's smile above you spread ?
"Are not the dead below ?"

They are—but 'tis not well to mourn
Our brethren 'neath the sod ;
Can tears be grateful to the dead ?
They are the care of God !
Sweetly the Sabbath morning dawns—
A calm is on the air,—
Ye have six days to laugh and weep.
Oh ! give the seventh to prayer !

(From the *New York Freeman's Journal*.)

CONTEMPLATION OF THE STARRY
HEAVENS.

(COMPOSED AT ST. JOSEPH'S ACADEMY, EMMETS-
BURGH, MD.)

The dim shadows of twilight had long since blended with the darker shades of night ; the festal hall was silent that had rung with the joyous bursts of laughter from the rotaries of pleasure ; the last peal of revelry had died away. Time waned to the midnight hour, and all was wrapt in deep repose. Amid the solemn stillness that reigned over the face of Nature, I sallied forth to contemplate the grandeur and magnificence of the starry Heavens. The vast firmament was decked with a thousand dazzling orbs, looking out from their chambers above, on the darkness that over-

shadowed the earth. My imagination was lost in the contemplation of the sublime and beautiful, while my heart glowed with enthusiastic devotion, at such a grand display of the omnipotence of the Supreme Deity. At one moment a meteor flashing across the sky and then disappearing, would engage my attention, and kept alive the sacred flame, kindling within me. Anon some lonely star, shining in solitary splendor, would arrest the wandering glance. I traced each constellation glowing with intense brilliancy till I fancied I heard the rich melody of the celestial Lyre, enchanting all around with its unearthly strains. At length, every emotion within me being awakened, my imagination penetrated that gilded vault, and I seemed to be communing with the spirits of the blissful realms above. The moon had ascended the immense arch in queenly splendor, eclipsing the dazzling orbs that glistened amid that mighty dome. Smoothly she glided along her azure path, while her attendants continued their usual course, some going before to lead her trackless way, and others following the luminous path left visible by her scattered beams.—Oh ! thou divine source of all that is wonderful and sublime, what power but thine could have framed systems of such vast and unlimited extent, of such unrivalled beauty and magnificence. I passed the veil of Time, and with the lamp of Memory, penetrated into the dim recesses of the past, when lonely shepherds, keeping their nightly vigils, gazed with rapturous emotion on the silent course of glowing ether.—I glanced at the vast and mighty changes that time in its onward course had effected. The golden diadem had become dim that once graced the Conqueror, the laurel crown had withered on the brow of the statesman and poet, cities had risen in splendor, declined and disappeared, leaving nought but unsightly ruins to mark their ancient grandeur. Oh ! Time, destruction lies in thy path, Empires decay, and freedom falls beneath thy unsparing scythe ; but while the things of earth perish under thy potent sway, those above are unseathed by the withering influence. Ages have rolled on, and each on high still glows with the same undimmed lustre as when it first burst forth with living light from the hands of its Creator. The mighty Eagle has looked down on the perishing liberties of Nations, yet he unfolds his warlike pinions, and soars through the sky as though each moment were the renewal of some brilliant triumph. And the same bright orbs that guided Columbus, happy discoverer of our free America, on his perilous voyage across the trackless Ocean, conducted the wanderer to his tomb—Oh ! mighty emblem of the Deity's Immutability what heart does not swell with rapturous devotion when gazing on that glorious company above !

General Intelligence.

(From the U. S. Catholic Magazine.)

CATHOLIC VIEWS OF THE HOLY SCRIPTURES.

- 1.—*The Written Word and the Living Witness ; or the Bible Question fairly tested.* New-York: Casserly & Sons. 18mo.
- 2.—*Traite de la lecture Chretienne, par Dom Jamin.* Paris: Victor Lagier. 12mo.

Of all the books that have ever fallen into the hands of men, the sacred volume possesses the highest claims to our veneration. The very title that is given to the collection of inspired Scriptures—the word Bible—shows it to have been considered by the early church as the book of books, and holding the rank of pre-eminence among all the writings known to mankind. It is the great record that has transmitted to us the wonders of the creation, the origin and fall of the first man, the promises of a Redeemer, and all the dispensations by which divine Providence prepared the world for the coming of the expected Messiah. There, too, do we find the history of the establishment of the Christian religion, embracing the life and ministry of its heavenly Founder, the labors of the apostles, and the astonishing success which followed their announcement of the words of life. In short, it is an exposition of what the Almighty has done for man, of the sublime truths which he has been pleased to reveal to us, and of the laws which he has established for the regulation of our course through life to the realms of everlasting happiness. The various portions of which the sacred volume is composed have indeed been written by men, but men who wrote under the special guidance of a heavenly inspiration, and whose words are therefore oracles of God, and entitled to the profoundest respect and the most unqualified obedience.

Such being the divine and authoritative character of the holy Scriptures, and their important bearing upon the happiness of men in this and in a future state of existence, it would seem almost paradoxical that they should become an occasion of error and of ruin, at least it is certain, considering the momentous objects for which they have been confided to us, that no Christian should ever be unprepared to say, with the prophet, "Thy word is a lamp to my feet and a light to my paths." But how different is the state of things which we witness around us! The gospel of peace has become the ground of dissension, and of the bitterest hostility among Christian sects! The

channels of divine truth have been made the vehicles of the most dangerous and deplorable errors! The fountains of life have been converted into sources of a spiritual death! For the last three hundred years has the strange spectacle been presented to the world, of men clamoring loudly in favor of the sacred writings, and at the same time pretending to derive from the inspired word the most contradictory opinions. The abuse of the oracles of truth is still witnessed to an alarming extent, and what is more, the word of God is not unfrequently made the pretext for the most antipathetic feelings, and a plea for the commission of the most violent excesses; as if the gospel of Christ, the basis and essence of which is charity, could be a justification of sentiments and actions which tend to the subversion of social order and the fostering of the worst passions of the human heart.

In a country like ours, where reason, intelligence, and education have so dominant an influence, and where the people are generally disposed to give to important questions the consideration which they demand, there is good ground for the belief that more accurate views will gradually obtain in reference to the objects and use of the inspired volume. There are thousands amongst our Protestant brethren who are prepared to examine the subject dispassionately, and to adopt those sentiments which are conformable to the dictates of sound reason. To these, on the one hand, we address the following remarks, confident that they will applaud the wisdom of the Catholic church in the course which she has invariably pursued in relation to the word of God. On the other hand, it may not be a useless task to refresh the memory of our Catholic readers on a point which frequently calls for explanation at their hands, and which has also an intimate connexion with the advantages which they themselves may derive from the use of the inspired volume.—The works which we have placed at the head of this paper, are both very excellent for the sound and practical views which they contain on the use of the sacred writings. The first mentioned consists of three articles which have for their object, to exhibit more particularly the doctrinal application of the Bible, the necessity of an unerring and living interpreter to expound its mysteries, and the fatal illustration of its indiscriminate use without regard to the teachings of the church, as shown in the countless sects which have sprung from the Protestant principle. The second is a treatise on Christian reading, and though the greater portion of the work bears no immediate reference to the Scriptures, the author has a long chapter on the superiority that should be attached to the sacred volume over other books, as a source of spiritual

instruction, and points out the means by which the reading of it may become for the Christian a profitable exercise.

It cannot be denied, as St. Austin has observed, that the inspired volume "is accessible to all, though few are capable of penetrating the depths of knowledge which it contains. In those matters which it plainly discloses, it speaks in the language of friendship to the learned and the unlearned." How sublime the wisdom which it teaches man; and how impressively does it address itself to his heart! He finds in its elevated truths a principle that exalts the soul, that places it on a level with the high destiny for which it has been created, that throws indeed an aspect of uncertainty and change over human things, but substitutes in their stead the bright and lasting realities of a spiritual world, which alone have the power of satisfying the aspirations of our heart. In the pages of the inspired book the loftiest genius will find matter for contemplation and a source of comfort, while at the same time it conveys instruction and consolation to the least cultivated minds. There are no circumstances of life in which it may not be consulted with advantage, because the heavenly lessons which it imparts are directed to the regulation of our actions according to the law of God, which is a point of daily and constant application. How many powerful considerations does it present to the sinful man for the reformation of his conduct; how vividly does it portray to the worldling the cheating vanity of those objects which he so fondly pursues; how eloquently does it enforce the claims of virtue and the precepts of eternal life! How effectual is the solace which it imparts in the hour of trial and affliction, and how secure the refuge which it offers at all times to those who, tossed about on the stormy sea of life, are in continual danger of spiritual shipwreck! The apostle St. Paul has summed up the benefits which it confers, in these few words: "All scripture inspired of God is profitable to teach, to reprove, to correct, to instruct in justice, that the man of God may be perfect, furnished to every good work."

The conviction that the most salutary results follow from a judicious use of the holy Scriptures, has always led the Catholic church to employ them as an effectual means of sanctification among her children, and as an armor of strength in the hands of those who have been appointed to defend the cause of truth against the assaults of its adversaries. In fact, in the primitive days of religion, the sacred writers, although led by particular circumstances to record the truths and facts connected with the establishment of Christianity, addressed themselves to the faithful in general. Such was the object of the four Gospels, and the different Epistles that have been left to the church. Hence

St. Paul, in his first Epistle to the Corinthians, chapter first, uses the following language: "To the church of God that is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that invoke the name of our Lord Jesus Christ in every place of theirs and ours." It was a common practice also for the early fathers to urge upon the people the utility of consulting the inspired volume. St. Austin endeavored to withdraw their attention from vain and dangerous amusements, by representing to them the happy influence of the word of God, which alone can satisfy the desires of an immortal soul, in the real blessings which it offers in time and in eternity.

"It is my opinion," says Fenelon, "that many writers have given themselves a very needless degree of trouble to prove what cannot be called in question, namely, that the laity were wont to read the Bible during the first ages of the church. To be convinced of this, we need only consult the works of St. Chrysostom. Thus, for example, he says, in his preface to the Epistle to the Romans, that 'he bitterly regrets that many of the faithful do not understand St. Paul as they should do; and that the ignorance of some is so great as not even to know the number of his epistles.' 'The reason of this disorder,' he adds, 'arises from the circumstances of their not assiduously reading the writings of the apostles!' He moreover states that the 'ignorance of the holy Scriptures is the source both of the contagion of heresies and of the corruption of morals.' 'They,' he says, 'who turn not their eyes to the rays of the Scriptures, fall necessarily into errors and into the commission of frequent faults.' These reproaches were addressed to the laity, who attended the sermons of the saint.

"Saint Jerom, instructing Læta respecting the education of her daughter, tells her that, 'as soon as the child is somewhat older, her parents should find her constantly employed in the sanctuary of the Scriptures, consulting there the prophets and the apostles concerning her spiritual nuptials.'—'Let her,' he adds, 'bring back to you, each day, the fruits of her regular work, which will be a collection of flowers culled from the Scriptures. Let her learn first a certain number of the Greek verses, and then instruct her by the Latin version. 'Teach her,' he says, 'to love the sacred books in preference to precious stones and robes of silk. Let her learn by heart the Psalms. Let her know the proverbs of Solomon relating to the rules of life. Let her, from the ecclesiast, be engaged to trample under foot the vanity of worldly things; and, from the book of Job, to imitate the examples of courage and resignation. From these instructive lessons let her proceed to the Gospels, and let

these be constantly in her hands. Inspire her with an ardent thirst for the Acts of the Apostles, and for their Epistles. Make her learn by heart the prophecies, the seven first books of the Scriptures, those of Kings, and the Chronicles, along with those of Esdras and Esther. Last of all, and when the thing can be done without danger, let her read the Canticle of Canticles. This precaution is necessary, lest, reading it too early, she might not, under its carnal expressions, comprehend the mystery of the spiritual nuptials with the sacred spouse, and the tenderness of her innocence might thus possibly be wounded."

"In thus laying down the above plan of education, St. Jerom does not pretend to violate the established discipline of the church at that time. On the contrary, he but followed the general practice which then prevailed in the method of instructing young Christian females. Now, if the saint thus required that a child so young as Læta should not only know, but even learn by heart, so many portions of the Scriptures, what ought we not to infer with regard to men of mature age, and to women of tried discretion and distinguished piety?"

(To be continued.)

ST. CHAD'S, BIRMINGHAM.

To the Editor of the Tablet.

SIR—The interest which you have always taken in the institution of religious confraternities for the service of the poor induces me to address you on the subject of one which has now existed in our town for twelve months. It is called the "Confraternity of St. Vincent of St. Paul;" but for reasons which it is unnecessary to enlarge upon at present, while it agrees in principle with congregations which go by the same name in other places, it differs materially from them in the manner in which its machinery is constructed and worked. Its objects are, next to the sanctification and mutual edification of its members, the temporal relief of the poor, and the burial of the dead.—Any one who chooses may become a member by making an offering of at least *one shilling*, and promising to say daily a *Pater, Ave, and Gloria Patri*, for the soul's health of his brethren who are alive, and a *De profundis* or *Fidelium animæ* for those who are deceased. These offerings are laid out in the purchase of requisites for funerals and other such purposes of the Confraternity. The members admitted during this first year of our existence amount to one thousand one hundred and forty-one; and their offerings, with some additional ones made by the surviving friends of

Brothers or Sisters who have been buried by the Society, amount to nearly £150. With this we have bought a hearse, fifty or sixty funeral cloaks for men, women and children, palls, biers, &c. &c. There is a balance of nearly £20 in hand. For the relief of the poor, collections are made monthly among the members from house to house, by ladies styled *Almoners*, who correspond with the "Brothers" in the ordinary Confraternities of this kind. No one is obliged to give, and, as the donation is dropped into a sealed box, no one, who does give, is obliged to make known the amount of his donation. By this means we have collected, and since distributed, partly through the Clergy, and the remainder through the Almoners, the sum of £135 6s. 10d. Another very important branch of our institution is for the burial of the dead. The miserable expedient to which the poor had been driven in order to secure a decent funeral for their deceased relatives, and the horrible abuses to which these expedients had led, induced us to give this part of the charity a very especial attention. I am happy to say that our endeavors have been blessed with singular success. During the twelve months of our existence we have given not only a decent, but a most respectable funeral to *one hundred and thirty-nine* persons, without any charge; not more than ten out of the whole number having friends who could have stood the cost of a very ordinary interment. Our plan is very simple, and is as follows: On some one Monday in every month we have an office (usually the stations of the Cross) in the Cathedral, and at the close of the devotion we collect the voluntary offerings of the faithful. The average amount is about 30s.—With this, borrowing a little occasionally from the first fund of which I spoke, we defray the expenses of the several funerals; that is to say, for each funeral of a poor person we give 6s., namely, 2s. 6d. to the Sacristan of the Confraternity for ordering the funeral and taking care of the cloaks, &c.; and 3s. 6d. to make up the sum required for the ground; *four shillings* being allowed for the purpose by the parish, and also a sufficient coffin. The *hundred and thirty nine* funerals have cost the Confraternity in this way £32 14s. 6d., leaving also a balance of £6 15s. in hand. I do not speak of the spiritual advantages which may have occurred from the establishment of this Confraternity; they, if any, are known to God, and in due time will be rewarded also. But I have been led to send you this account of the temporal success of our society, that you, and your readers (if you think proper to publish this) may see how much we Catholics may do for one another, if we only set about it with good will, and in a Catholic way. What has been done here may be done, and I have no doubt much more efficiently, in almost every

large town in the kingdom : and in those towns in which there are many wealthy Catholics, not only might the poor, if a well-organized system were adopted, be buried with Christian decency, but the rich themselves might be carried to the grave with much greater solemnity and at a much less cost. For a very few pounds we can now furnish a funeral which, if paid for in the usual way, would entail the expense of some hundreds.—We do not want to close thereby the purses of the rich, but to open them on a different object—to buy, in fact, with their contents, not gaudy and worthless trappings, but the prayers and benedictions of the poor. On the whole, we congratulate ourselves upon the result of our first year's experiment. We have raised, in various collections, £324 ; and while no one feels the poorer, many are they who have become the richer by it.—You will appreciate my motive for sending you this statement. For my own part, I should prefer that we had gone on, as we had hitherto done, in a very quiet way, for charity grows best in the shade ; but I have been prevailed upon by those whose judgment I could wish to follow in such matters, to enter into these details and run the risk of making them public, in order that others, whose opportunities and zeal and ability are superior to our own, may be led to enquire whether they cannot improve the hint into something that will be greatly useful. Leaving, therefore, the subject in your hands, and only congratulating you on the eminent success which your Confraternity in London, on the *true model*, has under the favour of God, experienced, I remain, my dear Sir,

Your faithful servant in Christ,

JOHN MOORE.

Wednesday within the octave of Epiphany, 1845.

THE BENEDICTINE ORDER IN FRANCE.—One of the most interesting facts in the religious movement now going in France, in the re-establishment of the religious orders ; and among these, the Order of St. Benedict deserves especial notice. Besides the numerous Trappist monasteries which represent one of the most flourishing branches of this great tree—the Cistercian order illustrated by St. Bernard—the ancient congregations of St. Maur, St. Vannes, and Cluny, have been recently restored in the French Congregation founded at Solesmes in 1837. A Brief of his Holiness Pope Gregory XVI solemnly approved this establishment, and erected the Priory of Solesmes into an Abbey. Dom Guéranger was acknowledged as Abbot and Superior-General. All Catholics know the important works of this learned Abbot on the Liturgy and Catholic Antiquities. From the time of this restoration the Congregation has increased under his administration, and at the present moment it possesses three monasteries—one at Solesmes another in the diocese of Versailles, and the third in

very centre of the capital. For three years past the sons of St. Benedict have found shelter not far from the ruins of the ancient St Germain des Pres, and have there resumed the pacific labours of their Founder. The English Catholics will rejoice to hear this interesting intelligence, and to learn how it is that God mercifully vouchsafes everywhere to restore the Institutions devoted to prayer and labour, thereby to console and sanctify the nation as our forefathers were consoled and sanctified in the ages of Faith.

PRIOR PARK.—On Saturday last terminated the first course of lectures upon the laws and principles and universal jurisprudence, delivered by Professor Anstey, in our college. The gifted professor, in opening his subject, endeavoured to impress upon the minds of his class the greatness of the science committed to his charge ; its beautiful connexion with religion ; its basis founded upon the laws of God himself. He laid before them the strength, the magnificence of empires now crumbled into dust ; but in tracing to their source the misfortunes and the wars in which they had been involved, he clearly showed that they proceeded from injustice and a self-interested policy ; from the violation of some principle of natural or divine law. The learned gentleman observed that the origin of our constitution, as well as that of any other (except the creations of modern times,) is laid in the gloom of the primeval ages ; that in the forests of Germany, and in the legionary camp, were to be traced the spring and sources of the British constitution. He referred to its gradual development through the Saxons and Anglo-Normans, until under the latter it acquired the peculiar form of which to the present day it bears the stamp, though somewhat obliterated. With much stress he dwelt upon the great machine of local governments ; showing how in them we have the origin of the different local divisions of our counties, shires, hundreds, townships, boroughs, &c. ; and after descending at some length on the various functions of these different members of the State, he passed on to the times of Henry VII, when was laid the formation of that centralising system from which dates the decline of our constitution. In his concluding address he dwelt impressively upon the beauty of our constitution ; the necessity of preserving no less its legislators than its legislation incorrupt ; that constitution, the guarantee through ages of our people's mightiness and power ; that constitution which preserves their liberty as commensurate with, and inseparable from its own existence ; must be their sacred charge, for if through indifference or inactivity they lose that treasure they enslave themselves ; if through tyranny it be taken from them they are fettered. But (he remarked impressively) when human policy locks its chain to the ankle of a slave, Divine justice rivets the other end round the neck of the tyrant.

VAN DIEMEN'S LAND.

PASTORAL OF THE BISHOP.—Robert William, by the grace of God and the favour of the Holy and

Apostolic See, Bishop of Hobart Town, Van Diemen's Land, to our beloved Clergy and Faithful of our diocese, greeting and benediction in our Lord Jesus Christ. Being about to depart for a short time from our diocese on important duties connected with the province in which, by the Divine appointment, we are placed; and anxious to secure to you, our beloved children in the Lord, all spiritual aid entrusted unto us, we do hereby announce to you that we have appointed and constituted the Rev. William Hall our sole Vicar-General during the period of our absence. Recommending ourself to your holy prayers and suffrages. "The grace of our Lord Jesus Christ be with you all." Given at Hobart Town the fourth day of August, 1844, being the 10th Sunday after Pentecost.—ROBERT WILLIAM, Bishop of Hobart Town.

The Tasmanian Review, of August 31st, contains a letter, signed "A Puseyite," in defence of Tradition, addressed to the Protestant Bishop, who, on the 7th that month, in the Cathedral of St. David's, had preached a sermon in which the authority of Tradition was denied.

The Roman Catholic Bishop sailed for Sydney on Saturday (Aug. 10.) to be present at the ordination of the Rev. Dr. Murphy, appointed by the Pope to the Bishopric of South Australia.

BRITISH GUIANA.

THE CATHOLIC MISSION OF ST. ROSE MORUCA DISTRICT.—In our paper of the 17th ult., we mentioned the departure of the Right Rev. Dr. Hynes, on a visitation to the Indian Settlements in the Morucco (or more properly spelt Moruca) District. His Lordship has since returned to town, and through the kindness of a correspondent we have obtained the following particulars relative to this interesting mission, and Dr. Hynes's recent visit to it. Many of the older colonists may remember the large immigration of Indians which took place some years back from the former Spanish territories. In consequence of the atrocious cruelties practised by the revolutionary armies of Venezuela, which broke up the once flourishing and numerous missions of the Oranoco, Caroni, &c. In one fell holocaust to the demons of civil war and licentious cruelty, Bolivar, that extraordinary compound of good and evil, murdered in cold blood twenty-three unoffending missionary priests!! he burned them in the streets of Angostura, to the great horror of his own troops, one of his generals even preferring dismissal to being a party of it, and by this horrible atrocity damned his name to everlasting infamy. To relieve the distresses of the multitude of Indians who sought refuge in the British territories, Sir Benjamin D'Urban gave the active aid of the Government to the generous and laudable effort made by individuals for that purpose. Amongst others, who assisted in this good work, was Dr. Hynes, who, during his former residence in the Colony, devoted much time and labour in imparting to them the consolations of religion, and assisting in collecting them

together in settlements of the Moruca Creek. His exertions received no pecuniary recompense, but some year later the Combined Court, with wise liberality, voted a stipend for the maintenance of a Catholic Missionary to permanently reside in the district. Very naturally, these neophytes, upon hearing of the return to Demerara of their benefactor and father, Dr. Hynes, were most anxious to see him again amongst them, and deputations after deputation waited upon him since his arrival, to beg him to visit them. At length he departed, as we mentioned, attended by the Rev. Mr. Cullen, and other gentlemen, and was most hospitably entertained and aided in his progress through the creeks and rivers by Mr. Hughes of *Anna Regina*, Mr. McClintock, the Postholder of the Pomeroun, Mr. McIntyre, Mr. Bunry, Mr. Campbell, Mrs. Smith, &c., until at 5 p. m., on Saturday Oct. 26, the firing of cannon at the first settlement, announced to the surrounding Indians the arrival of their long-wish-for Bishop. A solemn procession, with the *Te Deum* and other prayers, took place on the arrival at the Church, and, on the following day, Sunday, the new Church, a very spacious and well-built edifice, was solemnly dedicated to Almighty God, and placed with the mission, under the patronage of St. Rose, of Lima, whose exalted piety and eminent virtues have endeared her memory to the Christian Indians of Spanish America. His Lordship continued to the following Sunday engaged in the pleasing duties connected with his visitation; examining into the religious condition of the mission calling a different settlements, celebrating Mass, administering Confirmation, performing the solemn offices appointed by the Church for the festivals of All Saints and All Souls, and giving audiences to the numerous families who collected from all quarters to kiss his hand and beg his blessing, many of whom had received baptism at his hands, and some coming a distance considerably over a hundred miles, from the vicinity of the Barima river for the purpose of meeting him. On the return of the party they called at the mission established at the Pomeroun river by the Rev. Mr. Brett, of the Church of England, the condition of which is very creditable to that gentleman's zeal and piety. A neat church has been erected and a male and female school for the Arrowak Indians has likewise been established, in the conducting of which Mr. Brett is assisted by a native teacher. The mission is about sixty miles up from the mouth of the river, and Mr. McClintock, the Postholder, has been most assiduously engaged for some time back in erecting houses and clearing the ground, and making other exertions for collecting a large body of Indians to reside there, as it offers peculiar advantages for a fixed settlement, and much good might thereby arise to the neighbouring plantations and woodcutting establishments. We feel sure that the interest which our readers take, respecting the improvement of the Aborigines, will induce them to desire the extension amongst the various tribes of missions of a like important character with those in the Moruca and

Pomeroon District.—From the Royal (British Guiana) Gazette of Nov. 16.

ROME.

A journal announces, says *Ami de la Religion* on the authority of a private letter from Rome, that the health of the Rev. Father de Geramb, Abbot Procurer General of La Trappe, is a subject of a letter dated the 20th ult., and written by the venerable Trappist, the Rev. Father de Geramb, to one of his friends:—"What would you have an old man say, whose hand has been frozen by time? For him it is better to await in silence and meditation the approach of the great day. That day is perhaps not far from me.—For the last fortnight the forerunners of death have been at my door. I am very ill; they bleed me constantly; I can scarcely breathe, with difficulty I hold the pen that traces these lines, which perhaps will be my last. His Holiness, always kind to me beyond measure, deigns to have inquiries made about my health every morning, and the whole city exhibits an interest for me which I by no means deserve."

The celebrated Jewish writer, Lombroso, who resided at Turin, has embraced the Catholic faith; this says the *Ami de la Religion*, is without doubt one of the most important conversions that have taken place for several years.

FRANCE.

The *Debats* says:—"On the occasion of the arrival of Cardinal de Latour d'Anvergne, Bishop of Arras, in Paris, a report had been revived that the Government intended to re-establish the office of Grand Almoner and Dean (Prunier) of the Royal Chapter of St. Denis. We believe that this report is without any foundation; and we have to add, that an article of the Concordat abolishes every exemption from jurisdiction, and consequently, the creation or re-establishment of functions independent of episcopal jurisdiction can only be effected by an express law."

AMERICA.

GOOD NEWS—We (Boston Pilot) find the following paragraph in the Boston Tribune:—"There are no less than thirteen colleges in the United States under the charge of Catholics, ten of which have been established since the commencement of Jackson's Administration. There are now being educated in these institutions about thirteen hundred students."

PRUSSIA.

A letter from Berlin, Prussia, states that much attention was attracted in that city by public conversion to Catholicity of eight Protestants, who made their adjuration at Potsdam on the "Feast of the Reformation."

AFRICA.

CARTHAGE.—There has been lately discovered by accident amongst the ruins of Carthage an episcopal ring in very good preservation, made of pure gold, and about an ounce in weight; it is of an octagonal form; on one side is engraved the figure of Jesus Christ between the Apostles, St. Peter and St. John;

on each of the other seven sides is represented one of the seven holy sacraments of the Catholic Church; round the ring is a legend composed of two lines in Greek characters, each preceded by a cross, and presumed to be a sentence from the Scriptures.—*Gazette de France.*

THE CHRISTIAN BROTHERS.—We are delighted to find that the Christian Brothers are extending the sphere of their labours in Ireland and England. In the course of last week a branch from the community in Waterford, under the distinguished patronage of the Right Rev. D. Cantwell, Bishop, has been formed in the truly pious, temperate, and patriotic parish of Kells. The zeal and energy of the Very Rev. Mr. McEvoy have here new ground for their manifestation, and the glorious cause of Temperance, so nobly supported by the pastor and preceptors of these schools, will give new fire to the faith and fervour of the Faithful. Already, the Christian schools in Kells have given evidences of their transcendent advantages, not only in a literary, but in a moral and religious point of view. Another branch of this admirable brotherhood has been formed in Birmingham, under the patronage of the Right Rev. Dr. Wiseman, whose evidence on the value of the Christian schools proves the high estimation in which his Lordship holds them. Various other applications for Christian Brothers have been made; but they cannot for some time be supplied until additional Brothers are duly received and professed.

The 'Register' and 'Cross'

Can be had at the London Book Store, and of Mr. James Donohoe.

NOTICE.—All persons having demands against the Subscriber, will please render their Accounts; and all persons indebted to him, will please make immediate payment to JAMES DONOHOE, to whom all debts due him have been assigned.
Halifax, 9th Jan., 1845. JOHN P. WALSH.

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

Halifax, 9th January, 1845.

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