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THE CROSS.



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.

VOL. 2.

HALIFAX, FRIDAY, JANUARY 12, 1844.

No. 2.

WEEKLY CALENDAR.

- Jan. 14. Sunday II after Epiph. Feast of the Most Holy name of Jesus
15. Monday, S. Paul, First Hermit.
16. Tuesday, S. Marcellus, Pope & Mart.
17. Wednesday, S. Antony, Abbot.
18. Thursday, S. Peter's Chair at Rome.
19. Friday, S. Canute, King and Mart.
20. S. S. Fabian and Sebastian, Martyrs.

TEN GLORIOUS PRIVILEGES AND EPITHETS OF VIRGINS.

From the *Apocalypse* of St. John xiv. 1-5.

1—They stand with the Lamb upon Mount Zion.

2—They have the name of the Lamb, and the name of his Father written on their Foreheads.

3—They are the Harpers of God, whose music is sonorous as thunder, or as the voice of many waters.

4—They alone sing a New Canticle before the Throne of God, and before the four living creatures and the ancients.

5—They are purchased from the earth.

6—They are not defiled with women, for they are Virgins. (The same may be said conversely of the other sex who lead a Virgin life.)

7—They follow the Lamb whithersoever he goeth.

8—They are the first fruits to God, and to the Lamb.

9—In their mouth is found no lie.

10—They are without spot before the Throne of God.

Who would not love and cultivate a Virtue which is the harbinger of so many Glories! Who will deny the justice of the Holy Ghost's exclamation—'O how beautiful is the Chaste Generation with Glory! The memory thereof is immortal: for it is known both with God and with men!'

ANNUAL CATECHETICAL EXAMINATION AT ST. MARY'S.

According to previous notice this examination took place on Sunday last between High Mass and Vespers. A very large number of children of both sexes, together with their indefatigable teachers were present.—The Boys were examined in their own School Room, and the Girls in the Female School. They were examined in detachments of four classes, each series by four new examiners, until the whole, amounting to 82 classes, were thoroughly gone through. The Bishop anno-

eed during the proceedings that he would distribute the Premiums in the Cathedral on Sunday next after High Mass. The Examination of the children at the North End will be held in St. Patrick's Church on Sunday the 21st inst.

CHARITABLE CLOTHING FUND.

A collection in aid of this Fund was made at St. Mary's Church on Sunday last immediately after Vespers. The Bishop made an appeal on the subject at the close of High Mass, and the Rev. Mr. O'Brien made another at Vespers. The result was eminently successful, and most creditable to the charitable feelings which have always distinguished the Catholics of our City. A sum of between sixty and seventy Pounds was realized for this Institution.

A considerable number of the Catholic Ladies of our city have attended every day since Monday at the Parochial School rooms, and have charitably occupied themselves in making up the clothes that are to be distributed next week to the children of the poor. Many a child of poverty will have occasion to rejoice at the result of their pious labours. Many a naked and shivering creature will be clothed and sheltered against the inclemency of the weather before the close of the ensuing week. The funds collected from the Parishioners, together with the sum voted by the Catechetical Society have been faithfully economised by those excellent ladies, to whose meritorious exertions too much praise cannot be given. But we know they seek not the empty applause of men. The divine injunction of charity, which they have so nobly fulfilled in this instance, comes with its own consoling promise—a promise which will be realized in another

life, "Deal thy bread to the hungry, and bring the needy and the harbourless into thy house; when thou shalt see one naked, cover him, and despise not thy own flesh. Then shall thy light break forth as the morning, and thy health shall speedily arise; and thy justice shall go before thy face, and the glory of the Lord shall gather thee up! Then shalt thou call, and the Lord shall hear, thou shalt cry, and he shall say, Here I am." Isai. lviii. 9.

From St. Alphonsus Liguori.

ADMONITIONS,

NECESSARY FOR PERSONS OF EVERY STATE OF LIFE, WHO WISH TO SAVE THEIR SOULS.

God wishes the salvation of all. "Who will have all men to be saved." Tim. ii. 4. And he wishes to give to all, the help necessary for their salvation; but according to St Augustine, he gives it only to those who ask it from him. "*Non dat nisi petentibus.*" In Ps. c. Hence, it is the common opinion of theologians and of the holy fathers, that for adults, prayer is necessary as a means of salvation; that is, that he who does not pray, or who neglects to ask of God, the helps necessary to conquer temptations, and to preserve the grace received, cannot be saved.

On the other hand the Lord cannot refuse to grant his graces to those who ask them from him; for he has promised to hear all who call upon him. "Cry to me, and I will hear thee." Jer. xxxiii. 3. "You shall ask whatever you will, and it shall be done unto you." John xv. 7. "Ask and it shall be given you." Matt. vii. 7. These promises are not to be understood of temporal goods; for God gives temporal blessings only when they are profitable to the soul. But, he has promised spiritual graces absolutely to all who ask them; and, having pro-

mised them to us he is bound to give them, if we pray for them. "By promising," says St. Augustin, "God has made himself a debtor." De verb Dom. ser. 2.

It is necessary, then, to know that God has promised to hear our prayers, and that we are commanded, under pain of mortal sin, to pray. "Ask, and it shall be given you." Mat. vii. 7. "We ought always to pray." Luc. xviii. 1. These words, "ask," "we ought to pray," as St. Thomas teaches, imply a grievous precept, which obliges us, during our whole lives, but particularly when we are in danger of death, or of falling into mortal sin; for, unless we have recourse to God on these occasions, we shall be certainly conquered. And they who find that they have fallen into mortal sin are guilty of a new sin, if they neglect to ask of God help to rise from their miserable condition. But you will ask, how can God hear those whom he knows to be his enemies; God hears sinners who pray for pardon with an humble heart; for it is written in the gospel, that "every one that asketh receiveth." Luc. xi. 10. The words "every one" include all, whether just or unjust: by these words, God has promised to hear all who pray to him, whether they are saints or sinners. In another place God says: "Call upon me.....and I will deliver thee." Ps. xlix. 15. Call upon me and I will deliver you from hell, to which you have been condemned.

On the day of judgment there shall be no excuse for those who die in sin. It will be useless for them to say that they had not strength to resist the temptation by which they were molested; for Jesus Christ shall answer: if you had not strength, why did you not ask it? if you had prayed for it, I should cer-

tainly had given it to you. And if you had already fallen into sin, why did you not come to me, and I would have freed you from it?

If, dear reader, you wish to be saved, and to preserve your soul in the grace of God, you must frequently beg of him to keep his hand over you. The Council of Trent has declared (sess. 6. c. 18, can. 23) that, to persevere in the grace of God, the common help which he gives to all, is not sufficient, but that a special grace, which is obtained only by prayer, is necessary. Hence, all theologians teach that every one is bound, under pain of mortal sin, to recommend himself often to God by asking of him holy-perseverance, at least once in the month. And they who are exposed to many dangerous occasions are bound to pray more frequently for the grace of perseverance.

To obtain this grace, it is very useful to cherish a particular devotion to the mother of God, who is called the mother of perseverance. They who have not this special devotion shall scarcely obtain the gift of perseverance. For St. Bernard says that all graces, and particularly the gift of perseverance, which is the greatest of all, come to us through the hands of Mary.

O would to God that preachers were more careful to inculcate to their hearers, the necessity of this great means of prayer. Although it is the duty of preachers to preach frequently on prayer, and in almost all their instructions to exhort the faithful to the practice of it, there are some who, in the whole course of their Lenten sermons, scarcely ever speak of prayer, except, perhaps, once or twice in a passing way. They who are guilty of such neglect of duty, shall have to render a great account to God. There are so many

confessors who attend only to the purpose of their penitents never more to offend God, but take very little trouble to exhort them to have recourse to God by prayer whenever they shall be tempted to sin again. Confessors should be persuaded that when a penitent is strongly tempted all his purposes and resolutions will be of little use unless he ask of God help to resist the temptation; prayer alone save him. It is certain that they who pray are saved, and that they who do not pray are damned.

Hence, my dear reader, I say again, if you wish to save your soul, pray continually to give you light and strength not to fall into sin. In asking this grace, it is necessary to be importunate with God. St. Jerom says, that "such importunity with the Lord is seasonable." Do not omit to entreat him every morning to preserve you from sin during the day. And when any bad thought or dangerous occasion occurs to you, do not pay a moment's attention to the temptation, but turn instantly to Jesus Christ, and to the Holy Virgin, and say: "My Jesus, assist me; most Holy Mary, pray for me." To banish the temptation, it will then be sufficient to pronounce the names of Jesus and Mary; but should it continue, be careful to continue to call on Jesus and Mary for aid, and you shall never be conquered.

DEVOTIONS TO THE SACRED NAME OF THE INFANCY OF JESUS.

INVOCATION OF THE MOST SACRED NAME OF JESUS.

The name of Jesus signifies a Saviour, and expresses what the Redeemer has done for our souls, by shedding the last drop of his most sacred blood, and giving his life for us on the cross.

It should remind us of our strict obligation to be grateful to him, and to make the best return in our power for this immense benefit of our redemption; at the same time it should animate our confidence of being saved through his infinite merits: For, *There is no other name under Heaven, given to men, whereby they may be saved.* Act, iv, 12.

Pope Sixtus, V. penetrated with these reflections, and desirous that every christian should frequently entertain in his heart, and express with his tongue the most holy name of Jesus and also that of Mary, more especially at the approach of death; by a brief, dated July 15, 1587, granted 100 days of Indulgence to the faithful, each time that, saluting each other, one should say: *Praise to Jesus Christ, and the other should answer: For ever, or Amen, or May he be always praised.*

Moreover to those who devoutly invoke the sacred name of Jesus and Mary, the aforesaid Pope granted for each time an Indulgence of 25 days; and if they should have practised the pious custom of saluting or answering, as a Love, or of invoking frequently, during life, these holy Names, he granted to them, at the time of death, a plenary Indulgence, provided they call on Jesus at that awful hour, at least with a contrite heart, if their tongue be unable to express this most hallowed and all-saving Name.

Finally, he granted the above-mentioned Indulgences to Preachers, and to all others, who exhort the faithful to salute each other in this manner, and to invoke frequently the most august names of Jesus and Mary, which were confirmed anew by Benedict XIII in a decree of the sacred Congregation of Indulgences, dated 12th Jan. 1728.

TWELVE MYSTERIES OF THE SACRED INFANCY OF JESUS.

In order that Christians may often meditate on the Incarnation and Birth of our divine Redeemer, and on the other mysteries, which regard his sacred infancy, and that they may render him devout thanksgiving, and imitate the virtues which this divine Infant has taught us by his example, Pius VII, by a Decree of the 23d, November, 1819, granted for ever a plenary Indulgence on the 23d day of every month, to those who with sincere repentance confess, and communicate, and assist in some church or public oratory, where the pious exercises in honour of the Infant Jesus, are performed, provided they recite, in memory of the twelve mysteries of his sacred infancy, the following devotions, and pray according to the intentions of the Sovereign Pontiff.

He granted likewise, a perpetual indulgence of 300 days, which may be gained once a day by those, who in private, devoutly and with contrite heart, perform this pious exercise. These indulgences are applicable by way of suffrage to the holy souls detained in Purgatory.

V. O God, come to my aid. R. O Lord make haste to help me.

V. Glory be to the Father, and to the Son, and to the Holy Ghost. R. As it was in the beginning, is now and for ever shall be, world without end. Amen.

Our Father, &c.

First Mystery.—The Incarnation.

O Jesus, sweetest Infant, who for our salvation, didst descend from the bosom of the Father into the womb of the Virgin Mary, where, conceived of the Holy Ghost, thou the Incarnate Word, didst take the form of a servant. Have mercy on us.

R. Have mercy on us, O Lord have mercy on us. Hail Mary, &c.

Second Mystery.—The Visitation.

O Jesus, sweetest Infant, who by means of the Virgin Mother, didst visit Saint Elizabeth, and, fulfilling St. John, the Baptist, thy precursor, with the Holy Ghost, didst sanctify him in the womb of his Mother, have mercy on us.

R. Have Mercy on us, O Lord have mercy on us. Hail Mary, &c.

Third Mystery.—The expectation of his Birth.

O Jesus, sweetest Infant, who for 9 months confined in thy Mother's womb; didst wait for the time of thy birth, and didst inflame the heart of the Virgin Mary and of St. Joseph, with the most ardent desire for that happy moment, and who was offered by God the Father, for the salvation of the world, have mercy on us.

R. Have mercy on us, O Lord have mercy on us. Hail Mary, &c.

Fourth Mystery.—The Nativity.

O Jesus, sweetest Infant, born in Bethlehem of the Virgin Mary, wrapped up in swathing clothes, laid in a manger, announced and glorified by Angels, and visited by shepherds, have mercy on us.

R. Have mercy on us, O Lord have mercy on us. Hail Mary &c.

To thee, O Jesus, be glory given,

Who wast of a Virgin born,

To the Father and Holy Ghost the

same,

For all eternity. Amen.

V. O Jesus is nigh unto us. R. come let us adore him. &c.

Fifth Mystery.—The Circumcision.

O Jesus, sweetest Infant, circumcised when eight days old, and called by the

glorious Name of Jesus, by which name together with thy blood, shed in this mystery, thou wast recognized as Saviour of the world, have mercy on us.

R. Have mercy on us, O Lord have mercy on us. Hail Mary, &c.

Sixth Mystery.—The adoration of the Wise men.

O Jesus, sweetest Infant, manifested to the three Wise men, by the appearance of a star, adored in the arms of thy Mother, and presented with mystic offerings, gold, frankincense, and myrrh, have mercy on us.

R. Have mercy on us, O Lord, have mercy on us. Hail Mary, &c.

Seventh Mystery.—The Presentation in the Temple.

O Jesus, sweetest Infant, presented in the Temple by thy Virgin Mother, taken into the arms of the holy Simeon and made known to Israel by the prophetess, Anna, have mercy on us.

R. Have mercy on us, O Lord have mercy on us. Hail Mary, &c.

Eighth Mystery.—Flight into Egypt.

O Jesus, sweetest Infant, sought for by the wicked Herod, that he might put thee to death, carried by St. Joseph into Egypt with thy Virgin Mother, rescued from cruel slaughter, and glorified by the cries and blood of the martyred innocents, have mercy on us.

R. Have mercy on us, O Lord, have mercy on us. Hail Mary, &c.

To thee, O Jesus, be glory given,

Who wast of a Virgin born,

To the Father and Holy Ghost the same.

For all eternity. Amen.

Our Father, &c.

Ninth Mystery.—The dwelling in Egypt.

O Jesus, sweetest Infant, sojourning

in Egypt with thy holy Mother Mary, and the Patriarch St. Joseph, prostrating the Idols by thy sacred presence, and remaining in exile until the death of Herod, have mercy on us.

R. Have mercy on us, O Lord, have mercy on us. Hail Mary, &c.

Tenth Mystery.—The return from Egypt.

O Jesus, sweetest Infant, who, after the death of Herod, wast called back from Egypt into the land of Israel, didst suffer many labours in thy journey, and didst settle with Mary and Joseph in the city of Nazareth, have mercy on us.

R. Have mercy on us, O Lord, have on us. Hail Mary &c.

Eleventh Mystery.—The holy deportment of the Child Jesus.

O Jesus, sweetest Infant, who wast subject to thy Parents in the holy house at Nazareth, and spending thy youth in perfect sanctity, didst endure poverty and hardships, and didst advance in wisdom, and age, and grace, before God and men, have mercy on us.

R. Have mercy on us, O Lord, have mercy on us. Hail Mary, &c.

Twelfth Mystery.—The finding of Jesus in the Temple.

O Jesus, sweetest Infant, at the age of Twelve years brought into Jerusalem, sought with grief by thy Parents, and after three days found by them with joy, amidst the Doctors in the Temple, have mercy on us.

R. Have mercy on us, O Lord, have mercy on us. Hail Mary, &c.

To thee, O Jesus be glory given,

Who wast of a Virgin born,

To the Father and Holy Ghost the same,

For all eternity. Amen.

Versicle for Christmas-day and its Octave.

V. The Word was made Flesh, alleluia.

R. And dwelt amongst us, alleluia. *During the year the alleluia is omitted.*

Versicle for the Epiphany and its Octave.

V. Christ manifested himself to us alleluia.

R. Come, let us adore him, Alleluia.
Let us pray,

O Almighty and Eternal God, Lord of heaven and earth, who revealest thyself to little ones; grant, we beseech thee, that commemorating with due veneration, the sacred mysteries of the Infancy of Jesus, thy beloved Son, and faithfully following his blessed footsteps we may arrive to the kingdom of Heaven, promised to those who become as little children:—Through the same Christ our Lord. Amen.

Extracts from the Private Letters of Fenelon, Archbishop of Cambray.

45.

I think you ought entirely to abstain from your imaginary conversations. Though they may sometimes excite pious feelings, I believe the habit is bad for you. From these thoughts you are led on insensibly to others, which nourish your troubles, or flatter your taste: it is better to suppress them all. Not that it is so well to arrest them violently, which would be like an endeavour to stop a torrent; it is sufficient not voluntarily to employ yourself with them. When you observe imagination begin her work, then quietly turn towards God, without undertaking violent opposition to these speculations: let them drop by turning to some useful occupation. If it is the time of prayer, look upon these vain thoughts as dis-

tractions, and gently come back to God as soon as you perceive them: but do this without disturbance or scruples, without an interruption of peace. If, on the contrary, they come when you are busied about some outward employment, that will help to draw you from your reveries. It would even be better in the beginning, to go and find some person, or apply yourself to something difficult, by way of breaking the course of your thoughts, and this habit.

46.

You must really suppress this imaginary discourse: it is pure loss of time; it is a very dangerous occupation; it is a temptation of your own procuring. You are never obliged voluntarily to entertain it. Perhaps habit will still occasionally annoy you with these chimeras in despite of yourself; but you must not yield to it, but quietly bid them depart when you perceive them. The best means of self-defence is always to employ yourselves with prayer, and some exterior work, if prayer cannot arrest your excited imagination.

47.

I am sincerely sorry for the circumstance which prevented my seeing you. Meanwhile do you follow faithfully the light which God has given to assist you in annihilating the refinements and sensibility of your self-love. When we are completely resigned to the designs of God, we are content to be deprived of tasting the comforts of them. A privation, indeed, which thus humbles and disconcerts us, may be more useful than an abundance of sensible comforts.

Why may it not be useful to be deprived of my presence and weak counsels, since it is sometimes salutary to be deprived of the sensible presence and

consoling him of his own? God is very near when he appears real from us; when we bear that approach distance in the spirit of love toward him, and forgetful of ourselves. Do yourself then a little to fatigue. Children, as they grow, leave behind the mother's bosom, and the milk which has nourished them, and learn to walk alone and to eat dry bread.

From the Register.

SAINT MARY'S AND SAINT PATRICK'S TEMPERANCE SOCIETY.

An adjourned Quarterly Meeting of this Society was held on Tuesday Evening, January 2,

The President, Lawrence O'Connor Doyle Esquire, MPP, in the chair.

The Right Reverend the Patron of the Society was also present and administered the pledge during the evening.

The Secretary, Mr Gleason, read the proceedings of the Committee who were appointed at the last meeting. Their report was received and confirmed.

A general conversation then took place relative to the establishment of a Band in the Society. After which it was moved by Mr Patrick Walsh, seconded by Mr Thomas Ring, and carried unanimously, That a Committee be appointed to organize the establishment of a musical Band in this Society, that a subscription list be now opened for that purpose, and that the Committee be empowered to solicit and receive subscriptions not only from the Members of the Society, but from the citizens at large.

Committee :

President, Lawrence O'Connor Doyle, Esquire, Messrs James Wallace, Thomas Ring, Patrick Walsh, John Compton, Philip Compton, James P Hagerly, John Crotty, James Bennett, Patrick Power, Patrick Donohoe, Patrick Gorman, John English, Edward Ryan, Michael Harney, Patrick Kelly, Patrick Wall, Thomas Donohoe, James Monahan, Thomas McGee, Michael Maloney, Denis Heffernan, Roger Cunningham, Michael Doyle, John Gilfoy, and the Secretary.

A subscription was then entered into and upwards of Thirty Pounds were collected.

It was then moved, seconded, and after an address from the President, carried by acclamation. That the especial gratitude of the Society was due to their benefactor, the Patron, for the kind promptitude with which he had responded to the call of the Society, and for the valuable co-operation which he had afforded them — a co-operation

whose cheering results have presented the happy omen of future prosperity.

The above is an abridgement from a more lengthy report, by Mr Gleason.

Additional subscriptions received for the Church of St. Patrick at North End, by Rt. Rev. Dr. Doyle.

Mr. Edward Bustace, Ward No. 3,	£2 1 0
Mr. Roland Bustace, No. 5, 2d half,	2 10 0
Mr. Hennessy,	1 6 3
Mr. Patrick Lynch,	2 1 0
Mr. William Mahan,	1 1 0
Mr. Flattery, Master, Rifle Brigade,	2 10 0
Mr. James Kelly, No. 4,	1 0 0

Total amount of Subscriptions received to this date. £136 12 5d.

January 8, 1844.

To the Public.

The subscription to the Register for the future will only amount to Fifteen shillings in the country and in the city. Any person sending us eighteen shillings, in advance, free of postage, will be entitled to "The Register" and "The Cross" for one year. "The Cross" will appear off Dublin next, in a new form, and as we have gone to some expense, by getting a neat heading, we hope that the Catholics of the city and its vicinity, as well as those of the Province at large, will exert themselves for the circulation of the above weekly publications. Canada, New Brunswick, Prince Edward Island, or Nova Scotia, cannot compete with this. "The Register" is not inferior to any weekly newspaper published in Nova Scotia — "The Cross" is considered, with much ability and judgment, to be every where wanted, for there are few persons in the lower Provinces who cannot afford to subscribe for "The Cross." It affords religious instruction, and an explanation of every feast in the year; while "The Register" stands in defence of Ireland and her National creed.

We think we are justified in saying, that the Register has proved itself worthy of the support of the Nation in Nova Scotia, and now that we have commenced to publish in conjunction with it, "The Cross," a work so useful to the parent and the child, we expect a very great increase in our subscription list, the increase is absolutely necessary to enable us to continue the publication of the Register, as the commercial support extended to us has been very limited. We have had fewer advertisements than any other newspaper published in Nova Scotia.

Persons wishing to receive "The Register" and "The Cross" for one year, at the rate of eighteen shillings, must pay the subscription in advance, on no other conditions will we send the papers to any person. The price of "The Cross" is 5s. in advance when taken by itself.

Printed at the Register Office, No. 7, Hollis Street, Halifax, Nova Scotia. Terms — Five Shillings per annum — in advance. In consequence of there being a postage of one half-penny upon "The Cross" when sent to the country — the subscription will only be 4s. 4d. in advance. All letters must be post paid.