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# THE CROSS



VOL. 2.

1863.

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. 11.

HALIFAX, MAY 30, 1863.

## CALENDAR.

- MAY 31—Sunday—Pentecost.
- JUNE 1—Monday—Whit Monday.
- 2—Tuesday—Whit Tuesday.
- 3—Wednesday—Ember Wednesday in Whitsuntide.—  
(Fast Day.)
- 4—Thursday—Whit Thursday.
- 5—Friday—Ember Friday. (Fast Day.)
- 6—Saturday—Ember Saturday. (Fast Day.)

## CONFIRMATION AT ST. MARY'S.

On Sunday last the Sacrament of Confirmation was administered in the Cathedral. After High Mass, at which the Bishop assisted pontifically, a sermon was preached by the Rev. Mr. Nugent, of St. Mary's College, on the nature and efficacy of the solemn rite by which the Holy Ghost is received. One hundred and four adults were then signed and sealed with the Spirit of Promise. Amongst them were several converts, some of whom had been but lately received into the bosom of the true Church. There were also two people of colour confirmed. A numerous congregation remained to witness this interesting rite, which was rendered still more edifying by the pious demeanour of those happy members of the Church, who were thus made strong and perfect christians. May He, who has begun in them the good work, confirm and establish it until the day of the coming of Christ Jesus, and may it be our proudest boast

to witness often such spectacles of devotion and faith within the hallowed walls of St. Mary's. At Vespers the Vicar-General delivered a Discourse on the Ascension of our Lord.

## THE IRISH COERCION BILL.

We have seen a private letter from a patriotic Irish Member, dated London, April 29, an extract from which will give an idea of the determined opposition with which Sir Robert Peel will be met on this unfortunate measure :

"We are hard at work here, fighting the Coercion Bill. We are to divide on the *First* reading, next Friday, after five weeks' debate. The next stage shall take, at least, five weeks more—that is, on the motion to read it a second time. After that, comes "Committee," with a fortnight's debate on each clause—the stage of "bringing up the Report." Ditto "*Third Reading*," and ditto that "*this Bill do pass*,"—each stage requiring *weeks*. So how Peel can get the Bill *through*, together with minding his other business, it is for him to say!"

We copy the following Horse Guard Circular from one of the Irish papers, and, in doing so, we must confess that it is the first time in our lives we have heard of a distribution of Catholic Bibles in the English Army. We should like to see one of the Douay Bibles referred to, as from past experi-

ence we are not without our misgivings on the subject. The Kildare Street Society of hypocritical memory, formerly made a great boast of distributing the *Douay* Testament amongst the Irish Catholic peasantry. What will our readers think when we tell them that the whole was a pious fraud, for the commission of which the Saints are, it seems, peculiarly privileged? The books distributed amongst the "benighted Irish" were the Protestant version, without a single note or comment; but the *Title page* was the title page of the *Douay* Testament, and on the back of this page were the usual Approbations of the *Douay* Catholic Theologians. Every syllable of the rest was Protestant. Who can wonder at the well merited fate of the holy tricksters of Kildare Street? But, *revoisons a nos moutons*: If the authorities at the Horse Guards are really anxious to provide for the spiritual welfare of the Catholic Soldier, let them secure for him, at home and abroad, the services of the Clergy of his religion, and deal out to him the same justice that is meted to his gallant companions in arms who belong to the Scotch Kirk and the Church of England.

#### HORSE GUARD CIRCULAR.

##### *Bibles for the use of Roman Catholic Soldiers.*

Memorandum, April 11, 1846.

In reference to the directions contained in page 219 of the Queen's Regulations and Orders for the Army, the Commander-in-Chief is pleased to direct that commanding officers of regiments and depots shall transmit, on the 1st of January in each year, under cover to the adjutant-general, for the information and guidance of the principal chaplain to the forces, a return, showing the numbers of Bibles (of the *Douay* edition) required for the use of the Roman Catholic soldiers in each regiment and depot, according to the form annexed.\*

This return is required to be furnished, in addition to the usual return of the number of Bibles and Testaments, Books of Common Prayer, &c., in possession of each regiment and depot, as prescribed in the regulations of the army above alluded to.

By command of Field Marshal the Duke of Wellington, Commander-in-Chief,

(Signed) JOHN MACDONALD, A. G.

\* This form has columns to be filled up—1. Number of Roman Catholic Soldiers present, who are capable of reading and desirous of possessing Bibles. 2. Number of Bibles in possession of the men. 3. Number in store. 4. Number required for hospital. 5. For individual soldiers. To be signed by the commanding officer.

The sad scene described in the following article is one of the thousand proofs of the delusive consequences of Private Judgment, and the indiscriminate perusal of the Scriptures. We were indebted to the pen of Mrs. Trollope for a graphic description of an *American Revival*; and though considerable doubt was thrown upon her narrative at the time, it is now well known that she concealed many of the horrible portions of those scandalous and indecent exhibitions. We were not, however, prepared for such an English Melodrame as that Brummagem Bunkum affords. How much better to have an ignorant multitude guided by the venerable Authority of the Church, than to be thrashed about by every wind of doctrine," the sport of silly enthusiasts or sly Pharisees? Talk to us, indeed, of "Priest-ridden Papists!" after such specimens as these. We defy all the daily and nightly gatherings at Exeter Hall, during the whole month of May, to produce from any part of the Catholic world a parallel spectacle. Oh! what a God-send it would be to find out a case in which Thirty Catholic Priests had countenanced such frantic blasphemy! Let it however excite our sympathy for the forlorn spiritual condition of once Catholic England. By a just, but terrible retribution of Providence, her people are punished for their desertion of the True Faith, and the horrible sacrileges of the Reformation, by being delivered over to a blind and stupid credulity on every thing that pertains to religion. Those who shook off the sweet yoke of Faith, now wear more galling chains. Those who rejected all that was venerable in antiquity,—Church, Councils, Fathers, Doctors, are now the sport of every mountebank who chooses to set himself up as a divinely-inspired guide. It is indeed passing strange that no people under the sun are more clever, more intelligent, or more quick-sighted in all *temporal matters* than the English; whilst in spiritual things there is more folly, weakness, and gullibility, than in all the world beside. We don't deny that the English are a Church-going people—but we repeat there are more religious dupes amongst them, and of a more extravagant kind, than any where else. In the religious department, those men, otherwise so shrewd, will gulp down any thing—no matter how ridiculous or absurd—whether a disgusting Southcote proclaim that she has conceived the Messiah, or a Thom

Canterbury, that he is, himself, the Expected of Nations, they are sure to get followers in unhappy England. May the Lord speedily take away the veil from their hearts, and cease to punish this otherwise noble nation, for the terrible apostacy of their fathers!

“REVIVALISM” AT BIRMINGHAM—EXTRAORDINARY SCENE.

(From the Correspondent of the *Morning Chron.*)

The town of Birmingham is in a state of great commotion during the last few weeks, in consequence of a series of what are termed “Revival” meetings, the scenes at which were of a most extraordinary and unprecedented character. It appears that the Rev. J. Caughey, a minister in connection with the Wesleyan Episcopal Church in America, commenced these meetings about three months ago, in one of the Wesleyan chapels, and that the effects of his preaching were such as to excite numbers of his audience, chiefly females, to an extent bordering on distraction. The notoriety of the preacher, and the scenes that occurred, drew such immense crowds, and for sixty successive nights the spacious chapel in Cherry-street was not only filled, but hundreds had to turn away from the doors for want of room within. The reverend gentleman has now changed the scene of his labours, having this week commenced another course of meetings in a different part of the town. The same results has followed as at the previous meetings, and no pen can describe what these results really are. Some idea of the character of the sermon, however, may be formed from a brief account of what occurred on Sunday. After a short sermon, in the morning, of a practical kind, but chiefly remarkable for the declamatory character of the style, those who “were seeking salvation” were incited to attend the meeting in the afternoon. At this service preparations were made to assist all who might go forward in their inquiries and aspirations by about thirty lay and clerical preachers, who had previously taken their place within the altar for that purpose.

Mr. Caughey now invited the enquirers to come forward to the altar, and “when they were saved, others would have the opportunity of taking their place.” A good many, principally females, at once obeyed the call, and then commenced a scene of the most maniacal-like description which can possibly be conceived. The exhibition of the unknown tongues were nothing in comparison with it. Some were singing, others crying—some ejaculating scripture phrases with great violence of speech and gesture—and some, again, seemed absorbed in a rhapsody of silent devotion. As they knelt round the altar, almost every inquirer had one, if not more, of these spiritual advisers kneeling

before her, in close conversation; while others, less devotedly engaged, exclaimed, “The work goes on! the work goes on!” By and by several of the most strongly affected were removed into the vestry, where they were attended by Mr. Caughey’s assistance; but two worshippers, a man and his wife, clinging to the rails of the altar with something like a death grasp, and continued in that position for fully half an hour. Around these persons a dozen young ministers were grouped; one planted himself on his knees immediately in front of the women, and while vehemently entreating her to believe, first one, and then another, of the congregation, fell on his knees, and in a state of the greatest excitement continued in prayer; others were singing, and just as the noise began to quiet a little, the person in front of the woman stood up, and cried out, “Glory! glory! she believes,” when the whole assembly within the altar rails burst forth in a strain of the wildest acclamation—“Glory! glory! Hallelujah! Amen.” In the midst of this *melée*, Mr. Caughey, who had been quietly overlooking the exhibition from the pulpit, walked down, and taking his place by the side of the distressed woman, told the audience that she would “get saved this afternoon. The voice of God has said so to him, and as her husband has got saved last week, he was now wrestling in prayer that his wife might get saved too.” Again the young man already referred to got up, and exclaiming “She’s saved!” the whole chorus, in the most frantic-like manner, burst afresh in the exclamation “Glory! glory!” This was too much for human nature. The poor woman now completely broke down, the blood seemed dancing in every vein of her head, and when about to leave the altar she fell into the arms of her husband in an almost lifeless state. In this condition she was taken to the vestry, accompanied by the young men who surrounded her, and the door was shut. In the evening Mr. Caughey preached from the text, “This year thou shalt die;” and after assuring the audience that he had been commissioned by the Lord to warn some in that assembly that this year they must die, related the particulars of the cases which had illustrated the truth of his divine commission, when preaching on the same text before. The one was that of a gentleman, who became so alarmed under the sermon, that he told his wife “that he could stand it no longer;” went home, had just time to say he had assured his life for a thousand pounds; that he had his soul also insured in heaven—and died. The other was that of a poor man in York, who, after the service, said to his wife that he had no doubt but that year he should die as Mr. Caughey had told him; and in less than ten days he was found by a gentleman passing by the wayside, resting on a bed of chaff, and uttering the words, “God have mercy on me,”

and he died. The effect of these anecdotes, as told by the speaker, was such that but few people of weak minds could withstand them; and when the speaker had worked the feelings of his audience to the highest pitch of excitement, there was enough in the scene to drive even wise men mad. Having requested the gas-keeper not to turn on the gas till he gave orders for it, the sepulchral-like gloom, as night came down, was made a great deal of. This period was devoted to the exercise of devotion, in which the speaker called upon all who were impressed to follow him in his vow to "renounce the world, the devil, and the flesh;" and after a while the gas was turned on, when a shout of exultation, praising God that he had illumined at the same time the minds of people present, closed this service. Then followed a repetition of the scenes enacted in the afternoon, and we believe, with the same similar effects. From this description of these meetings, does it not appear remarkable that with all our boasted intelligence, there should be still so much superstition and prejudice amongst the people? It is no defence of these unnatural and unseemly exhibitions to say, that the chief actors are sincere, nor that in many instances good has thus been done. That may be quite true: but sincerity, without reason and intelligence to guide and controul it, is a motion that as readily impels to evil as to good.

#### MORALS OF YARMOUTH, N. S.

The Yarmouth Herald of the 14th instant, gives a most favourable report of the moral condition of that county. The May term of the Supreme Court was commenced and ended on the 12th instant; Judge T. C. Halliburton congratulated the Grand Jury of the county, on the fact, that there was not a single case of those serious offences, which sometimes disturb the peace of society, to lay before them. "This is the fifth time (said his Lordship) I have visited this county in the capacity of a Judge, and during that period, only one indictment has been opened." In calling over the docket of civil causes, it was ascertained that there were none to be tried that session, and the Judge proceeded to close the Term. He said he must again congratulate the Jury, not for what they had done, but for having nothing to do. There had probably never before been such an occurrence in Nova Scotia as a Term of the Supreme Court without any business for the grand jury, or a single case to be tried; and while this happy state of things could not fail to be peculiarly gratifying to the people in general, those gentlemen (pointing to the lawyers) have some claims to commiseration. (A laugh.) Thus ended the Term in less than one hour after it was opened.—*Morning Herald.*

#### LITERATURE.

Tales from the Canon Schmid,  
AUTHOR OF THE WOODEN CROSS.

#### The Fire.

A TALE.

In five Letters addressed by Lewis May to his Mother.

#### LETTER V.

Continued.

I write to you once more, dearest mother. If my former letter affected you, you will be overjoyed by this one, for I have a very agreeable occurrence to tell you.

Yesterday morning as I walked into the breakfast-room, my master and his wife saluted me, with even more than ordinary kindness; and Amelia's features, as she bade me good morning, beamed with the tenderest affection. We breakfasted together; for, since my return to the house, I always breakfast with the family.

"I am quite out of temper with you," said Mr. von Walther, with a good-humoured look. "Why did you never say a word to us, of all that Madam Bellini told yesterday evening?"

"Indeed it was not friendly in you," said his wife, "not to tell us any thing of so noble an act."

"Oh!" said I, "our left hand should not know what our right hand does. I never spoke of it to any one. I only wrote an account of it to my mother."

"Well," said Madam von Walther, with peculiar emphasis, "you must henceforth consider me as your mother."

"And me," added her husband, "as your father!"

Hardly daring to think what joyous meaning these words might bear, I hastened away to my business. As it was a busy post-day, and as we were to have such interesting guests in the evening, I was anxious to be ready early with my letters, so as to have the evening free, and to be able to enjoy their society without interruption. I did not go to dinner, therefore, contenting myself with eating some little thing in the office.

When I went into the supper-room, in the evening, there was no one there but Signor Bellini and my master. They were earnestly engaged in conversation; and the ladies had withdrawn to another apartment. Signor Bellini immediately ran up to me, embraced me as the deliverer of his children, and expressed his thanks in brief, but strong language.

"You cannot think," added he, "what pains we took to discover your name and residence: I

went to all the hotels. At the Golden Stag, I heard that you came, late at night, with two strange gentlemen, and a strange coachman, whom nobody knew; and, that you went very very early in the morning. No one could tell me any thing further of you. We enquired in every quarter of the town, whether no one knew you. "O yes," every one said, "we well know the gentleman-like stranger, who worked at the fire engine till he was wet to the skin, and who risked his life in the flames. He is neither afraid of water nor fire." But your name or country, not one could tell. Meanwhile, they told me many circumstances about you, which pleased me very much. Your two travelling companions, who seemed to me but chance acquaintances, were of a different way of thinking from you; and both of them were quietly looking at the fire, and smoking their pipes at their ease, when you cried out indignantly to them, "I suppose, gentlemen, you have lighted your pipes at the fire! Please to give us a hand with the buckets." They felt the awkwardness of their conduct, but, not having any mind to work, they slunk away. One of the engines, in which some water had been left since the last fire, was frozen, and could not be used, nor did any one know how to set it to rights, when you called out to them to pour a little tepid water in. They did so, and it was soon fit for use. And thus you showed yourself, throughout, a noble-hearted man; and, above all, a man possessed of courage, and sense enough to tell the truth, and to give good advice to his neighbour."

Am I not to blame, dearest mother, for writing so much that redounds to my own praise? But, I assure you, that I detest self-praise; and that I have written all this, solely because I wish to gratify you; and because I know you will read this letter with pleasure.

The two matrons and Amelia now came in, all in full dress.

"I am very angry with you, Signor Bellini," said Madam von Walther. "Why did you not bring your dear little boys with you?"

"Oh," said Bellini, "children do not always behave well in the society of grown people. They either interrupt serious conversation, or they get tired of it themselves. I need not speak here (for here they would hear nothing but what is good) of the injury which they often sustain, from the jests and anecdotes of mixed society; still, even here, they would hardly be quite at home."

"Oh, pardon me," said von Walther; "the little fellows must come here, for a while, at least. They must try the cakes and tarts which Amelia has been baking for them. As it is already dark, I shall order the carriage for them in a moment."

I offered my services, and brought them with

me. They were quite delighted with the well-stored table, the brilliant wax lights, the glittering plate and the well-filled fruit-baskets. After grace had been said, when we were going to sit down, Mr. von Walther asked them where they would sit. They both called out, "Beside Mr. May."

During supper the conversation returned to the fire. Madam Bellini told us that it was supposed the fire arose from the negligence of a maid, who, though she had already been expressly cautioned and warned against it, had put hot ashes into a wooden vessel, and, to save herself the trouble of a walk, instead of carrying it to the cellar, which was fire-proof, had left in the nearest room. Others supposed the fire was malicious.

"How is it possible," asked Amelia, "that Providence would permit so good a family to be terrified and deprived of their home through the negligence of a servant, or even the malice of a bad man? I would be tempted to punish a mischievous boy who would rob a bird's nest, and carry away the old birds and their young. Why does not God, to whom we are infinitely more dear than the birds are to us, prevent the wicked from doing such evil as this?"

Concluded in our next.

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### General Intelligence.

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#### LONDON.

##### FUNERAL OF THE LATE MRS. PAGLIANO.

On Monday, at the Bavarian chapel, in Warwick-street, a Solemn Dirge and Requiem were performed for the repose of the soul of this honoured and lamented lady. The chapel was crowded much more than is usual on an ordinary Sunday, or high festival, and the solemnity of the service did very deeply impress the mind and the heart of every one present. The Brethren of the Guild of the Holy Family had volunteered to receive the body of their departed Sister on the Sunday evening, at the house of her mother, in Jermyn-street, St. James's, and bear it to the chapel there to watch it, with prayer, till morning. This pious office, so offered, was with equal piety accepted, and the body having been brought solemnly to the chapel, of which the altar and its reredos, the pulpit and the tribunes, were hung with black, was placed in the nave, and the Brethren of the Holy Guild watched in parties of six, and by alternations of two hours reading solemnly the Office of the Dead throughout the hours of the night. They were not, till a very late hour, without the presence of other mourners, and good Christians who came in to breathe a prayer for a benefactress or remembered friend. There were some strangers present also, who appeared highly

edified by the solemnity of the scene, and the touching character of the service. At ten o'clock in the morning a Mass was said, and the Dirge chaunted by the priests of the District, led by the Rev. W. O'Connor, of the Sardinian chapel, and the Rev. P. Collingridge, of Bermondsey. The actions being read by the Rev. T. Sisk, and the solemn function was performed with the deepest feeling on the part of the priests who formed the choir, and with sensibility on the part of the people that often found its issue in sighs and tears, and grief of the heart, consoled by Christian hope and faith. The second Mass was celebrated by the Very Rev. Dr. Maguire, assisted by the Rev. Mr. Smith and the Rev. J. Bamber, as Deacons. In this High Mass the organ was heard accompanying the chaunt, and again the solemnity and effect of the service were powerful beyond expression. Neither the narrowness of the space, nor the unfitness of the style, nor all the much-lamented deficiencies of the church, could detract from the solemnity, the dignity, the heart-touching character of the service; and although, no doubt, the function might have been performed with more outward grandeur in our hoped-for St. George's, and with more magnificence and appropriate accompaniments at St. Chad's, in Birmingham, or in the noble churches of the continent, yet nowhere could a more deeply affected audience have been collected; nowhere could more Christian sorrow mixed with Catholic joy for the birth of a soul to heaven; more unfeigned respect on one side, more unaffected gratitude on the other, more genuine sympathy on all sides, have been experienced than in the chapel at Warwick-street, on Monday. And the interest and sympathy of the occasion were not confined to the congregation within the chapel, as was shown in the removal of the body to the hearse. The funeral train proceeded to Bermondsey, entered the Church of the Holy Trinity attached to the Convent of Our Lady of Mercy, crossed the nave, and preceded by a procession of Priests and Deacons, attended by boys wearing surplices, with black scapularies bearing torches, and passing through the burying-ground on the north side of the church, descended to the vaults, where the final Service of the Dead was recited in English. The mourners, the Priests, and those whom piety and gratitude had assembled, were very numerous in those spacious vaults, which form the crypt of the church. Never was funeral service conducted with more affecting solemnity and simplicity. The honoured lady was laid in her last earthly resting-place and the coffins of her children, gone before her, but which had been removed to dig her grave, were laid to rest upon her bosom.—May they rest in peace. The Brothers and Sisters of the Guild of the Holy

Family, and the Brothers of St. Vincent of Paul were present at the Dirge, the former in their cloaks without collar or badges, the latter without any distinctive costume. If every token of deep and profound regret, reverence, respect and attachment to the dead can carry consolation to the survivors, there never certainly were more unequivocal manifestations of these feelings than were evinced at the funeral of Mrs. Pagliano.

## BELGIUM.

### BRUSSELS.

The other day, the vault under the sacristy of St. John's Church, now in the course of demolition, was opened with great solemnity in the presence of several clergymen and nuns. The bodies of six priests and forty-nine nuns were discovered, which crumbled into dust almost as soon as they were touched. The remains of the nuns (Sisters of Hospitality) will be re-interred in the vault belonging to their order.—*Brussels Herald*.

*The English Sermon at St. Gudule's.*—On Good Friday, the majority of the respectable English residents of this city, including one of the Protestant clergymen, attended the English sermon, which was preached by the Abbe Edgeworth, in the Collegiate Church of Saint Michael and Saint Gudule. Amongst the congregation were the Hon. Mr. Browne, Sir E. and Miss Haggerstone, Sir H. Bedingfield, and other Roman Catholics. The worthy Abbe's sermon, as might be expected, turned upon the great solemnity of the day, and appeared to make a considerable impression. Without widely deviating from the principal topic of his discourse, the preacher referred in dispassionate language to some of the leading doctrines and observances of the Roman Catholic Church, particularly with regard to the Real Presence, and the homage paid to the "Mater Dei." We understand that the rev. gentleman is permanently attached to the collegiate church. It is probable, therefore, that he will occasionally preach in English.—*Ib.*

A royal decree has just authorised the outlay of 8,000 francs for the construction of a sacristy for the Church of Notre Dame des Victoires, in the Sablon. It is in this Church the Abbe Donet officiates, a clergyman who is well known to, and much respected by, numerous English families, (Protestant as well as Catholic,) in this city.—*Ib.*

LOUVAIN.—It is asserted in well-informed circles that the Catholic University of Louvain is about to issue a literary review in order to combat the doctrines of the *Literary Journal* of Liege. There are already nine literary reviews in this country.—*Ib.*

## COLONIAL CALUMNIES AGAINST CATHOLICS.

LETTER OF MR. CLIFFORD,

"To the Editor of the *Cook's Straits Guardian*, and *New Zealand Spectator*, of November 15, 1845.

"Wellington, November 12, 1845.

"Sir—In a despatch from our Governor, Fitzroy, to Lord Stanley, dated—Government House, 16th September, 1844, and printed in the *Sydney Herald*, and *Nelson Examiner*, there is the following paragraph, attacking the Ministers of religion to which I have the honour to belong, but whom I should not feel called upon to notice, had not Captain Fitzroy, a short time previous to the date of that despatch, assured me personally that he held a totally different opinion.

"I should be sorry, indeed, to find that any Roman Catholic missionaries have contributed to excite such a feeling. \* \* \* They have circulated small books in the native language, printed at their own expense, the contents of which are considered very objectionable, and though confined, it may be said, to religious questions, there are passages which, in my opinion, have a direct tendency to cause bad feelings towards the English generally."

"Now, Sir, such an assertion as the above, made in a public document, and printed throughout these colonies, may be calculated to create erroneous impressions if uncontradicted, I beg, through the medium of your widely-circulated journal, to give you an account of two interviews I had with Captain Fitzroy on the subject.

"During a private interview I had with the Governor on the 10th of June, 1844, while attending my duties at Auckland as a member of the Legislative Council, he took occasion to remark that he had been informed certain pamphlets had been published at the Catholic Missionary press containing sentiments of very dangerous tendency. I said I could not believe such to be the fact, but that I would endeavour to obtain the works in question, and lay them before his excellency in order that he might judge for himself.

"A few days afterwards I did obtain the works, both in the native and English languages, being all that had, or, up to this time, have been issued from the Catholic Press. At the same time I obtained, from a person with whom it had been left, a tract issued by a society of ladies, who, under the auspices of Mrs. Fitzroy, were in the habit of meeting weekly at Government House for the promotion of charitable objects, and, among others, that of superintending the distribution of tracts to the neighbourhood. The tract brought to me had the name of one of the ladies on the title-page, and contained the most absurd and virulent

abuse or the Catholics. I can only just now remember one of the various assertions it contained, but which will tend to show the tendency of the work. It was putting the readers on their guard against those horrible people called Papists, and informed them that they must not be lulled into a false security from the present quiet demeanour of that body, as they were only quiet for want of power to work mischief, but if they were once allowed to get a-head it would be no uncommon sight to see them hanging to the branches of trees by the roadside as thick as acorns on an oak.

"This interesting and peace-inspiring little book I laid before his Excellency at the same time as the works from the Catholic Press, requesting that, at his leisure, he would have the goodness to peruse them.

"On the 3d of July, 1844, having had occasion to call upon the Governor on matters of business, he informed me that he had carefully read over the Catholic works previously complained of, and that he was happy to say he found nothing in them that could be objected to. The Governor also informed me that he had given the other tract to Mrs. Fitzroy, who had laid it before the committee of ladies, and he had been requested to state that they had not been at all aware that it contained the passage I had pointed out, or they would never have issued it, which they had only done on the faith of the author's name, and, moreover, that they would take immediate measures for calling in any copies that may be still in circulation.

"I refrain, Mr. Editor, from making any comments on the above, as I leave it to your readers to decide which class of works is more likely to have a direct tendency to cause a bad feeling among the English generally, being proud to consider that, though a Catholic, I am still an Englishman, and I should be sorry to belong to any religion whose doctrine would allow its professors to endeavour to excite bad feelings amongst my countrymen, be they of what persuasion they may.—I am, sir, your most obedient, humble servant;

"C. CLIFFORD."

## MEETING OF SUNDAY EVENING LAST.

As we anticipated, there was a numerous meeting of the friends of Education and Temperance, on Sunday evening, in the new Hall. Although the time of receiving subscriptions was very late, owing to the length of time the different speakers took in delivering their addresses, nearly Forty-Pounds were laid on the table. We can truly say those who did contribute did so cheerfully. There is no one who parts with his mibily for charitable purposes so freely as the humble Irish Catholic. It is a pleasure to be dealing with them, and the willing sacrifices which they make



is a sufficient encouragement to make one exert himself to contribute to their happiness. Would to God those would imitate their example who fancy themselves above them. Here is the great, the crying evil among the Irish Catholics of St. John. Here is the solution of the difficulty of supporting and procuring those institutions requisite to advance their interests. Those who, for their own and their children's sake, ought to feel the greatest interest in promoting the welfare of society—those who would gain most by their name as Irishmen, and their religion being respected, do not mix as much among the people at their assemblages as they ought. If only those whom God has made more fortunate than their neighbours, and who possess influence among them, would, as they are bound, attend our public meetings and encourage by their conversation, example, and contributions their brethren, nothing would be too difficult for the Irish Catholics of St. John to accomplish; they would soon and easily possess those literary and religious institutions in the same abundance in which they are found in any other Catholic congregation in America. Hitherto those persons to whom we allude have been guilty of gross injustice to themselves, their children, and to the community in general.

They must know that union and perseverance, with very slight individual means, have enabled their fellow-countrymen and co-religionists to perform many a wonder; but that disunion—which they sow and keep alive by remaining away from their neighbours—frustrates all attempts to accomplish any thing, though only arduous in a very moderate degree.

It is to be hoped that the conduct of all such persons in future will be such as not to leave their neighbours, or any body else, any reason to complain of them.—*St. John Liberator.*

**THE REV. LUKE WALSH'S CASE.**—Victory again baulks the grasp of the prosecutors of the Rev. Mr. Walsh. Mr. Nelson obtained, on Thursday, in the Court of Queen's Bench, Dublin, an order in arrest of judgment in his case. The important questions raised at the late trial in Carrickfergus, will be argued at length, and it is to be hoped that justice will yet be done to this much-injured, exemplary, heroic clergyman.—*Belfast Vindicator.*

**CORK.**—The Magdalen Asylum—that resource of the unfortunate and the repentant—the refuge to which they can fly from vice and wretchedness, and be sure of reception, is about to be transferred to the management of the Sisters of Charity. Six of the Sisterhood, who have had experience in Dublin, of the mode of conducting a similar esta-

blishment, have arrived in Cork, and under their especial care the local institution will be conducted.—*Cork Southern Reporter.*

**WATERFORD.**—High Mass of Thanksgiving to God for the blessings of Temperance bestowed on the people of Waterford.—On Sunday last, in the Cathedral, a High Mass was celebrated in honour of the cause of total abstinence. The Rev. Roger Power officiated as High Priest: the Rev. J. Ryan acted as Deacon; the Rev. Edmund O'Donnell, Sub-deacon; and the Very Rev. Dr. O'Brien, Master of the Ceremonies. The sermon was preached by the distinguished Father Cooke, D. D., who delivered an admirable discourse.—*Waterford Chronicle.*

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### DEATHS RECORDED.

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AT ST. MARY'S.

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- MAY 20.—Mrs. Anne Hogan, of a Son.  
 25.—Mrs. Margaret O'Donnell, of a Daughter.  
 “ Mrs. Johanna Connor, of a Son.  
 “ Mrs. Margaret West, of a Son.  
 “ Mrs. Ellen Griffin, of a Son.  
 “ Mrs. Margaret Falvin, of a Son.  
 26.—Mrs. Johanna McCarthy, of a Son.  
 27.—Mrs. Sarah Horen, of a Son.  
 29.—Mrs. Jelina Keefe, of a Son.  
 “ Mrs. Mary Donlcary, of a Daughter.

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### INTERMENTS.

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AT THE CEMETERY OF THE HOLY CROSS.

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- MAY 24.—Mary, daughter of Michael and Honora Rawley, aged 2 years.  
 25.—Mary, daughter of Martin and Ellen Greare, aged 2 years and 4 months.  
 “ Mary Anne, infant daughter of William and Margaret Kennedy, aged 6 weeks.  
 27.—Michael Murphy, native of county Cork, Ireland, aged 28 years.  
 29.—John Milhan, native of county Donegall, Ireland, aged 42 years.

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