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# THE CROSS.



NEW

SERIES.

VOL. 3.

No. 21.

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, MAY 22, 1847.

## CALENDAR.

- MAY 23—Sunday—Pentecost.
- 24—Monday—Whit Monday.
- 25—Tuesday—Whit Tuesday.
- 26—Wednesday—Ember Wednesday, Fast.
- 27—Thursday—Whit Thursday.
- 28—Friday—Ember Friday, Fast.
- 29—Saturday—Ember Saturday, Fast.

## THE JUBILEE.

We have been favoured with an early copy of the Bishop's Letter on the publication of the Jubilee in this Diocese, and as no doubt all our readers must be deeply interested in its contents, we republish it with much pleasure:

### PASTORAL LETTER OF THE RT. REV. DR. WALSH ON THE PROMULGATION OF THE JUBILEE IN THE DIOCESS OF HALIFAX.

William, by the Grace of God, and the favour of the Apostolic See, Bishop of Halifax.

To our Dearly Beloved Brethren in the Lord, the Clergy and Laity of the Diocese of Halifax.

Health and Benediction.

DEARLY BELOVED,

A consoling and delightful duty has devolved upon us; and our deep anxiety for your spiritual welfare, we joyfully hasten to discharge it.

It is, to announce to you by the authority of the Apostolic See, the opening, in this diocese, of the Jubilee which has been extended by our Most Holy Father Pius IX to the whole Catholic world, on the auspicious occasion of his elevation to the Papal Chair.

During the past year we solemnized the obsequies and mourned the loss of one of the most glorious and illustrious Pontiffs who ever ruled the Church of God,—a Pontiff whose memory will be justly held in eternal benediction.

In his long and memorable Pontificate the Kingdom of Christ was extended to the very extremities of the earth—the seeds of the gospel were planted by zealous missionaries in almost every part of the known world and were frequently watered with the blood of martyrs.

Very many new Sees were created, many vicariates established, and innumerable Missions opened in the four quarters of the globe, as well as in the Islands of Oceania, through the untiring vigilance, the universal solicitude, the Apostolic zeal and the Paternal care of this affectionate Father of the Faithful and Venerable Head of all the Churches. We too, Dearly Beloved Brethren, are indebted in an especial manner to his late Holiness not only for the erection of this Diocese of Halifax, but also for having imparted the Peace of Heaven with every spiritual blessing, to his dear children in Nova Scotia. Through his mature experience, and enlightened zeal tranquility has been restored, and the extensive propagation of our Holy Religion ensured in this portion of the Church.

We, ourselves, can never sufficiently express the gratitude of our heart for the truly paternal reception with which we were honored by this holy Pontiff, when, some three years since, we had the happiness to visit the Tombs of the Apostles, and the centre of Catholic Unity. For the earnest personal attention which he then paid to all the details of the spiritual condition of this Diocese, for his deep anxiety to heal all your spiritual wounds, we shall ever continue to cherish his august name in grateful recollection.

This being the first time we have addressed you since the lamented death of our late Holy Father, Gregory XVI, we felt that we could not omit the opportunity of rendering this feeble tribute of our respect, our gratitude, and our sorrow, to the hallowed memory of one whose praise is in all the Churches, and who has been a signal benefactor to you, Dearly Beloved Brethren, as well as to ourselves.

But with what hearty thanksgiving should we not offer up our prayers to "the Father of mercies, and God of all consolation" (2 Cor. i. 3) for the truly wonderful manner in which he so

speedily consoled our Holy Mother the Church for the loss of so great and so venerable a Head!

The joyful election of our present Holy Father Pius IX., (whom God long preserve!) has diffused unmingled satisfaction throughout the Universal Church. Already "in a short space, he hath fulfilled a long time," (Wisd. iv. 13.) Already is his name pronounced with hope, reverence, and affection by "every tribe, and tongue and people." The Jew and the Gentile, the Greek and the Barbarian, the Turkish follower of Mahomet, and the wandering disciple of the Reformation are equally loud in his praise, and if we may judge of the future, by the singular events of the past year, the auspicious commencement of this glorious reign of Christ's vicar on earth, would lead us to expect an extraordinary development of Catholic Truth throughout the entire world.

To draw down the blessing of Heaven on his Apostolic labours, and to promote the everlasting welfare of his innumerable and beloved flock, this illustrious successor of St. Peter has affectionately invited all his children to offer a holy violence to Heaven (Matt. xi. 12) by the exercise of wholesome mortification, fervent prayer, generous alms, and devout frequentation of the sacraments of the Church. For this purpose, he has proclaimed the Indulgence of a Universal Jubilee, and for the attainment of this precious spiritual blessing, he has prescribed conditions drawn from the immutable precepts of the Divine Law, and which, if duly fulfilled, are of themselves calculated to ensure your Peace with God.

Thus, it is ordained, that during the holy season of the Jubilee, you should visit the House of the Lord, and pray before his dread sanctuary, for yourselves and for all christian people, for the boundless diffusion of the Holy Catholic Faith, for the conversion of sinners, and the preservation of peace and true concord amongst all states and people.

You are also desired to humble your souls and mortify your bodies in a penitential fast, that our Gracious God may look down upon you in mercy, and lend a favourable ear to those supplications which from purified hearts, will, we trust, ascend, like incense before the Throne of Grace. (Ps. 140. i.)

And, as the great Precept of loving God with our whole hearts necessarily includes that of loving our neighbour as ourselves for His sake; and as we are assured by the disciple of love, that if we do not love our neighbour whom we behold with our corporal eyes, we cannot love God whom we do not see; and that the charity of God cannot abide in us, if we perceive our brother in want, and shutting up the bowels of compassion, refuse to stretch forth the hand of mercy for his relief, (John iv. 20, and iii. 17.)—our most Holy Father has appointed the duty of alms-giving as a condition of the Jubilee, and has called upon you in the name of the God of love, who, when he was rich, made himself poor for your sakes, (2 Cor. viii. 9.) to relieve by your alms, the suffering members of Jesus, to assist, according to your ability, His beloved Poor, that noble and dignified portion of his Glorious Church. From the truly generous exertions which you have already made on behalf of the famishing people of Ireland, and from the noble manner in which we have always found you to respond to the cry of suffering humanity, we are convinced, Dearly Beloved Brethren, that you will cheerfully perform this great Christian duty on the present occasion.

You are next required to approach the Sacrament of Penance and in the precious Blood of "the Lamb without spot," to "cleanse your consciences from dead works, to serve the liv-

ing God." (Heb. ix. 14.) You are required to renounce sin with all its dangerous occasions; to recal before your God, and in the bitterness of your heart, the crimes of your past years; (Levi. xxxviii. 15.) to turn, with your whole hearts to that merciful Creator whom you have so ungratefully offended; to make every reparation in your power to God and to your neighbour for the injuries you have committed against them, and in a word, to "bring forth fruits worthy of Penance." (Matt. iii. 8.) Need we remind you, Dearly Beloved Brethren that of all the conditions of the Jubilee, this destruction of sin by unfeigned repentance through the merits of Christ, is so essential and indispensable, that no Indulgence whatsoever can be gained without it! For, when an Indulgence is accorded by the Church to her children, its principal object is to inspire them with a horror of sin, and a love of virtue. She places before the sinner "the multitude of God's mercies" (Ps. L. 2) in order to cheer his fainting heart, and save his immortal soul from the horrors of eternal death. She proclaims that so long as sin reigns in that guilty soul, it can have no share in the spiritual Indulgence which is granted only to those who have died to sin, and live the life of grace. She unlocks her spiritual treasures, and displays them as the glorious and exclusive rewards of those who shall wage a deadly war with Satan, and become victorious over sin and Hell. And hence we have always seen that the season of a Jubilee, or General Indulgence, is a time of meditation and prayer, of fasting and alms-deeds, of reconciliation and forgiveness, of mortification and penance. Then are filled the courts of the Lord, and before his Sanctuary are found a vast multitude of worshippers. Then the prodigal child returns to the affectionate embraces of his Heavenly Father, and the wandering sheep is brought back by the good shepherd to the happy fold of security and peace.—The drooping heart of the sinner is then revived by the dew of Heaven, many sins are forgiven him because he loves much, (Luke vii. 47) and his entire reconciliation with his offended God is ratified and sealed in the Holy Communion, with the precious Blood of "the Lamb that taketh away the sins of the world." (John i. 29.)

This brings us to the consideration of the last condition of the Jubilee, which is, to receive worthily the adorable Sacrament of the Eucharist. For this purpose, it is necessary that we "prove" ourselves as the great Apostle of the Gentiles recommends, (1 Cor. xi. 28) that we expel the Devil with all his works and pomps from our heart, before we presume to introduce the Judge of the living and the dead; that "discerning the body of the Lord" (Ibid) from all other food we may receive it in a clean heart, and not eat and drink our own damnation.

This holy condition is an additional proof, if proof were wanted, that no Christian in the dreadful state of mortal sin, can obtain the indulgence of the Jubilee, or indeed any indulgence whatsoever. This you know, dearly beloved Brethren, as well as that great Catholic truth of which we hardly think it necessary to remind you, viz: that no power on earth could give you permission to commit the smallest offence against God.—This is the doctrine of your Church; these are the tenets of your religion which have stood the test of time and discussion, and which, when assailed, are always misrepresented, because, without misrepresentation they cannot be successfully impugned.

For, we are taught to believe, that on the commission of a grievous crime against the law of God, the sinner contracts with the Divine Justice a twofold debt—the one eternal, the other temporal; an eternal debt which if uncancelled in this life must be discharged for ever in the fire of hell—a temporal debt which is effaced either by the prayers, good works, and afflictions of the sinner in this life, or by the purgation of the middle state in the next. The former, that is, the eternal debt is never affected by an Indulgence, to the remission of the temporal debt alone, is an Indulgence applied. The eternal debt is remissible only by Sacramental absolution received with due dispositions in the Tribunal of Penance, or by perfect contrition, when a recourse to the Sacrament of Penance is impossible. Whilst the sinner is in a state of enmity with God, and this eternal debt remains unpaid, he receives no remission of the temporal debt, and hence, an Indulgence to him, is per-

feely nugatory. On the contrary an Indulgence is granted on the supposition that sin has been either removed or destroyed by the previous remission of the eternal debt. For this reason its privileges are never conceded by the Church, unless to those who are in the state of grace, and therefore one of the ordinary conditions of this spiritual favour is,—as on the present occasion—that the individual who is to gain it, shall worthily receive the sacrament of Penance. From those principles it follows, that the eternal debt due by sin can be remitted, while the temporal debt, or at least some portion of it may still remain. Of this truth we have the clearest Scriptural evidence in addition to the constant practice and teaching of the Church from the Apostolic age.

The example of David alone would be a sufficient illustration and proof. After the commission of two most grievous crimes, a Prophet is sent him by the Most High to reveal to him the enormity of his offence, and to excite him to repentance. The royal penitent is touched with remorse, his soul is filled with the grief of true compunction, and in the bitterness of an humble and contrite heart, he openly confesses that he has “sinned against the Lord.” The Prophet on the part of God replies: “The Lord also hath taken away thy sin.” Here is the remission of what we call the eternal debt. David is restored to the state of grace and friendship with God, in consideration of his sincere repentance. But immediately after the Prophet announces those temporal evils which were to befall him, and from which even fasting and prayer did not deliver him, thereby intimating that another debt contracted with the Divine Justice was still unpaid. “Nevertheless . . . the child that is born to thee shall surely die.” (2 Kings xvii. 13. 14.)

The amount of temporal debt or punishment annexed to each crime is known only to Him who alone can understand the malice and enormity of sin, and determine in justice what satisfaction ought to be rendered to his outraged majesty. In the fervent ages of Christianity, when primitive discipline was in full vigour, the Catholic Church in her Penitential Canons imposed upon every sinner a course of satisfactory works proportioned to the number and enormity of his crimes. This penitential discipline was intended not only as a wholesome restraint and healing remedy, but also as a punishment of sin. The sinner was thus enabled to satisfy the offended justice of God, and to avert by his own voluntary works of penance, the temporal evils which impended over him. According to the nature of the offence, was this penitential course prolonged, or abridged by the Church. In some cases, it was mitigated either on account of the great fervour or delicate health of the penitent, the intercession of the martyrs or confessors of the faith in prison, or through some other equally religious and prudent motive. In process of time this severe discipline began to relax, until at length from the decay of morals, the tepidity of the faithful, and many other causes it almost wholly disappeared. Nevertheless, the Church continued to teach her children the necessity of appeasing God’s wrath by satisfactory works, and of removing the temporal chastisements due to their sins by voluntary practices of atonement through the merits of Christ; and in order to encourage them to sincere repentance, she changed the rigid discipline of ancient usage for other works of charity and piety, thereby imparting Indulgences to her children from the rich treasury of which she is the guardian, and dispenser, and releasing them in the sight of God from either all, or a portion of that temporal debt to which we have alluded. That she has power to absolve her children in the latter sense, we know from the universal privilege conferred upon her by Jesus Christ when he said, without any exception or limitation. “WHATSOEVER thou shalt loose upon earth, it shall be loosed also in heaven,” and again. “Amen I say unto you, WHATSOEVER you shall bind upon earth it shall be bound also in Heaven; and WHATSOEVER you shall loose upon earth shall be loosed also in heaven.” (Matt. x. i. 19. xviii. 18. See also John xx. 23.)

We thus perceive, Dearly Beloved Brethren, how rational and Scriptural is this doctrine of Indulgences in which the Divine Justice and Mercy are sweetly blended together, and by which our Holy Mother the Church succours the spiritual weakness, and promotes the eternal welfare of her beloved children.

When, therefore, you shall hear in the approaching days of the Jubilee, those “who blaspheme what they know not,” (Jude 10.) reviling the tenets of the Catholic Church, and amongst other misrepresentations, falsely asserting that an Indulgence is a license for crime, or a permission to commit sin, “do you who are spiritual, instruct,” or at least endure the taunts of “such a one in the spirit of meekness,” (Galat vi. 1.) and charity, remembering that our Lord himself was calumniated on earth, and had false testimony adduced against him, to which he replied only by an admirable and patient silence, and that he has declared in his Gospel: “Blessed are you when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake; rejoice and be exceedingly glad, because your reward is very great in heaven.” (Matt. v. 11. 12.)

Prepare yourselves Dearly Beloved Brethren, for a secure participation in the many spiritual blessings of the approaching Jubilee. For “behold now is the acceptable time; these are the days of salvation.” (2 Cor. vi. 2.) How happy shall we be if all that was prefigured by the Jubilee of Moses, shall be accomplished in us! Of the ancient Jubilee it was written: “In the year of the Jubilee all shall return to their possessions.” (Levit. xxv. 13.) Let us therefore strive to recover by sincere repentance, the possession of that eternal inheritance which we received at our Baptism, but have unhappily forfeited by sin; and accept this Indulgence of the Church with respectful gratitude and an entire obedience of faith.

We have declared to you before, that in order to gain an indulgence, you must be in the state of sanctifying grace; and that none but the just, and the friends of God can reap the advantages of the Jubilee. All obdurate and impenitent sinners are therefore excluded; and as this may be the last opportunity of conversion which many of you can enjoy, we beseech you to embrace it with all the ardour of your souls, for “it is a dreadful thing to fall into the hands of the living God.” (Hebrews x. 31.)

Wherefore “laying aside every weight and the sin that surroundeth us, by patience let us run to the fight proposed unto us; looking on Jesus the author and finisher of faith.” (Ib. xii. 1.)

Let us go up into the Tabernacle of the Lord, and adore in the place where his feet hath stood (Ps 131) “that we may see the delight of the Lord, and visit his Temple” (Ps. 26.) We “shall go over into the place of the wonderful tabernacle, even to the House of God, with the voice of joy and praise.” (Ps. 41.) “Blessed are they that dwell in thy House O Lord, they shall praise thee for ever and ever . . . for better is one day in thy courts above thousands.” (Ps. 83.) After having fulfilled this condition of the Jubilee, and offered our petitions to our Heavenly Father in the name of his Son Jesus, we will be enabled to say with the Royal Psalmist: “We have received thy mercy, O God, in the midst of thy Temple.”—(Ps. 47. v. 10.)

To the holy exercise of prayer you will add the salutary practice of fasting which is commended to us by the example of the saints in the old and new Covenant, as well as in the person of the King of Saints Himself, (Deutr. ix. 9. 18, 1 Kings vi. 6. 3 Kings xix. 8, xxi 27; 2 Paral xx. 3; Daniel x; Ezechiel xvii. 32; Joel ii. 13; Psalms passim; Matt. iv. 1; Luke ii. 37; Acts xii. 2, 3, &c.) We read in the Book of Life that when “dread and horror seized upon the minds” of “the children of Israel” on account of the apprehended invasion of the cruel Holofernes, “they did as the Priest of the Lord Eliachim had appointed them. And all the people cried to the Lord with great earnestness; and they humbled their souls in fastings and prayers . . . . and they cried to the Lord the God of Israel with one accord . . . . Then Eliachim the High Priest of the Lord went about all Israel, and spoke to them saying: Know ye that the Lord will hear your prayers, if you continue with perseverance in fastings and prayers in the sight of the Lord.” (Judith iv. 2 11.) We give you the same assurance “Dearly beloved Brethren, and promise you in the name of the Lord, that if you pour forth your souls in prayer, and humble them in fasting, “the ear of the Most High will listen even to the preparation of your hearts” (Ps. x. 17.) and the

Lord from heaven will "forgive the iniquity of his people, and cover all their sins. He will mitigate all his anger, and turn away from the wrath of his indignation." (Ib: lxxxiv. 3.)

As another powerful means towards the remission of your sins, you will not fail to give alms to the poor during the hallo- w season of the Jubilee." This was the advice of the Pro- phet to an idolatrous King: Redeem thou thy sins with alms and thy iniquities with works of mercy to the poor." (Dan. iv. 21.) This was also the merciful admonition of the Redeemer himself to the proud Pharisee in the Gospel: "Give alms and behold all things are clean unto you" [Luko xi. 41.— Whence, as "God loves the cheerful giver," 2 Cor. ix. 7.] give alms according to your ability, "for he that hath a com- passionate understanding for the needy and the poor" is declar- ed "blessed," and the Lord will deliver him in the evil day [Prov. Ps. xl. 1] on that calamitous and dreadful day when "in great power and Majesty the Son of man shall come" (Luko xvi. 27.) to judge the world, and to admit to the ever- lasting kingdom of his Father, all those charitable souls who will have fed the hungry, given drink to the thirsty, and clothed the naked.

The Holy Ghost further assures us, Dearly Beloved Brethren that "He that hideth his sins shall not prosper: but he that shall confess and forsake them, shall obtain mercy." (Prov. xviii. 13) Prepare yourselves then by a serious examination of your lives for an humble, penitent, and sincere confession of your sins, after which you will "Go and show yourselves to the priest" (Matt viii. Luko iv) who is commissioned by God to heal the diseases of your soul; and who, if you be truly contrite, is invested with a power unknown to the Jewish priests of old. They merely declared the removal of a corporal leprosy, whereas the priest of the new Covenant can absolve you from the spiritual leprosy of sin, by virtue of the august powers entrusted by Christ to his Apostles, and their successors in the ministry, when he said to them after his resurrection: "Peace be to you. As the father hath sent me I also send you.— When he had said this, he breathed on them, and he said to them Receive ye the Holy Ghost; whose sins you shall forgive they are forgiven him; and whose sins you shall retain they are retained." (St. John xx. 21. 23. St Chrysost. de Sacerdotio Lib. iii. c. 6.) "If we confess our sins our God is faithful and just to forgive us our sins and cleanse us from all iniquity.— (1 John i. 9.)

For the other good works of the Jubilee will be all crown- ed by the devout reception of the Body and Blood of the Lord—the adorable Sacrament of the Eucharist. By eating the flesh, and drinking the Blood of the Son of Man, you will have life in you and he will raise you up at the last day. (2 John vi.) He will abide in you, and you in Him, so that you can say with the Apostle of the gentiles, "I live, now not I, but Christ abideth in me." (Ibid. Galat. ii. 20.) Thus you will no longer pray, or fast, or perform any other good work of yourselves alone; but Christ will pray in you and communicate to all your merits the meritorious efficacy of his passion, and "His Spirit will ask for you with unspeakable groanings, and for your infirmity, for we know not what we should pray for you ought." But "if Christ be in you . . . . he that raiseth up Jesus Christ from the dead, shall quicken also your mortal bodies because of his spirit dwelling in you." (Rom. viii. 11)

For this sublime and glorious act of Christianity by which the creature is closely united to its God, requires the purest and most holy preparation, we earnestly exhort you to commence your preparation without delay. "It is truly a great work, for a man preparing not for man, but for God!" (1 Par. xxix. 17) For we ask you in the language of an illustrious Doctor of the Church: "What ought not he to exceed in purity, who is a partaker of so great a sacrifice? What sun-beam should not be exceeded in brightness, which divides this Flesh? that is filled with this spiritual fire? that tongue which is kindled with this exceedingly tremendous Blood? Think how great the great honor with which thou art adorned, and how desirable of which thou dost partake. What the Angels adore with reverence, and will not dare to look upon too long a moment of its glittering splendour; that we see upon,

to that we are united, and we are thereby made one body, and one flesh with Christ!" (St. John Chrysostom Hom. 60 to the people of Antioch.)

"Wherefore," we beseech you in the words of the same elo- quent Father and deep expounder of the Scriptures "let no one approach the Holy communion with tepidity or indifference. Let all be enkindled, fervent, and excited to love. . . . Let no Judas, nor avaricious creature assist, for such are not received at this Table. Let no cruel or pitiless Christian, no unclean sinner approach; but if there be a true Disciple let him, come; for Christ has said: 'with my Disciples I celebrate the Pasch.' [Ibid.]

We have now Dearly Beloved Brethren briefly described to you the conditions on which you may obtain a relaxation of the Canonical Penances attached to your sins by the wholesome discipline of the Primitive Church, and a remission of the tempo- ral punishment due to your crimes after their eternal debt shall be forgiven. We have appointed, and we hereby ordain, and declare, that the Jubilee shall open throughout our Diocess on Sunday the 30th of May, the Feast of the Most Holy and Un- divided Trinity, and that it will terminate on Sunday the 20th of June the Fourth after Pentecost, and the Feast of St. Sil- verius Pope and Martyr, both days included.

"We are therefore, ambassadors for Christ, God as it were exhorting by us" at this season of mercy. "For Christ we beseech you, be ye reconciled to God . . . . And we helping, do exhort you, that you receive not the grace of God in vain . . . . For the rest, brethren rejoice, be perfect; take exhortation; be of one mind; have peace, and the God of peace and love will be with you. The grace of our Lord Jesus Christ, and the charity of God, and the communication of the Holy Ghost be with you all. Amen."—[2 Corinth. v. 20. vi. 1, xiii. 11, 13.]

TO THE EDITORS OF THE CROSS.

GENTLEMEN,

I beg leave to call your attention to an able article in the Ta- blet of 6th March, page 146, headed "Recent Conversions."— Though long, in my humble opinion, were you to give it inser- tion in the columns of your independent Paper, it would serve as a most appropriate reply to all the clumsy farrago of antiquated polemic lore contained for some weeks past in the pages of several of your Protestant contemporaries. The article in ques- tion portrays most happily the working of the Catholic system; it shows that education and civilization in lieu of being hostile, as Protestants would have it, are auxiliary to the progress of Catholicism.

In fact if Catholicism be such a rude, unscriptural, and absurd congeries of human inventions, as your cotemporaries would make it, the conversion of so many amid the light and civiliza- tion of the 19th century, from every grade of society in the Pro- testant ranks, forms a most inexplicable moral phenomenon.— Nevertheless, strange as it may appear to many, this phenom- non so unaccountable on the principles of our adversaries, was daily being manifested to the world since the establishment of Christianity. The history of the christian church especially during the first five hundred years of her existence, giving up this incontrovertible fact, viz: that while thousands and tens of thousands of the poor, the humble, and the unlearned were an- nually added to the membership of the Church, while also, many of the great and learned of Greece and Rome, enlightened by the grace of God, yielding to the force of truth, threw away their idols, became true believers in, and undaunted ap- ologists of, the religion established by the man-God crucified, yet the proud and haughty philosophers of the age, who would be only learned men of the world looked upon Christianity as a gross superstition, they charged it with the foulest crimes and consi-

dered it altogether beneath the light and intellect of their age. This fact, so manifest in the history of the first centuries of the christian church is equally conspicuous in our days. There is, therefore, a marked similarity between the prima facie view of early christianity and the attitude in which Catholicism stands to day in the eyes of the generality of its religious opponents.

In fact our renowned convert Mr. Newman in his admirable essay on the development of christian doctrine, in applying his first test of a true development, viz: Preservation of type or idea—after having shown from the most authentic documents of christian or pagan antiquity the attitude of the Church of God during the first three hundred years of her existence amid Pagan Philosophers and sciolists. Let us take it—to use the learned authors own words—viz: the church—as the world now views it in its age, and let us take it as the world once viewed it in its youth, and let us see whether there be any great difference between the early and the late description of it—the result of this most learned comparative view of the primitive Church and the Catholic Church of the 19th century is contained in the following momentous conclusion:—

“If there is a form of christianity now in the world which is accused of gross superstition, of borrowing its rites and customs from the heathen, and of ascribing to forms and ceremonies an occult virtue; a religion which is considered to burden and enslave the mind by its requisitions to address itself to the weak-minded and ignorant, to be supported by sophistry and imposture and to contradict reason, and exalt more irrational faith;—a religion which impresses on the serious mind very distressing views of the guilt and consequences of sin, sets upon the minutest acts of the day, one by one, their definite value for praise or blame, and thus casts a gray shadow over the future;—a religion which holds up to admiration the surrender of wealth and disables serious persons from enjoying it if they would;—a religion the doctrines of which, be they good or bad are to the generality of men unknown, which is considered to bear on its very surface signs of folly and falsehood so distinct that a glance suffices to judge of it, and careful examination is preposterous; which is felt to be so simply bad, that it may be calumniated, at hazard and at pleasure, it being nothing but absurdity to stand upon the accurate distribution of its guilt among its particular arts, painfully to determine how far this or that story is literally true, what must be allowed in candour, or what is improbable, or what cuts two ways, or what is not proved, or what may be plausibly defended; a religion such that men look at a convert to it with a feeling which no other sect raises except Judaism, Socialism or Mormonism, with curiosity, suspicion, fear, disgust, as the case may be, as if something strange had befallen him, as if he had an initiation into a mystery, and had come into communion under dreadful influences as if he were now one of a confederacy which claimed him, absorbed him, stripped him of his personality, reduced him to a mere organ or instrument of a whole;—a religion which men hate as proselytizing, anti social, revolutionary, as dividing families separating chief friends, corrupting the maxims of Government, making a mockery of law, dissolving the empire, the enemy of human nature, and a “Conspirator against its rights and privileges,”—a religion which they consider a champion and instrument of darkness, and a pollution calling down upon the land the anger of Heaven, a religion which they asso

with intrigue and conspiracy, which they speak about in whispering, which they detect by anticipation in whatever goes wrong, and to which they impute whatever is unaccountable;—a religion the very name of which they cast out as evil, and one simply as a bad epithet, and which, from the impulse of self preservation, they would persecute if they could;—if there be such a religion now in the world. It is not unlike Christianity as that same world viewed it when first it came from its Divine Author.”

Again continuing the same comparative view of the Catholic Church of the fourth century combatted and most furiously opposed by the many powerful heresies of that era, and the Catholic Church of his own day the same learned Author thus graphically concludes. “On the whole, then, we have reason to say, that if there be a form of Christianity at this day distinguished for its careful organisation, and its consequent power; if it is spread over the world; if it is conspicuous for zealous maintenance of its own creed; if it is intolerant towards what it considers error; if it is engaged in ceaseless war with all other bodies called christian; if it, and it alone, is called Catholic by the world, nay, by those very bodies, and if it makes much of the bible; if it names them heretics, and warns them of coming love, and calls upon them one by one to come over to itself, overlooking every other lie; and if they, on the other hand, call it seducer, harlot, apostate, Antichrist, devil—if however, they differ one with another, they consider it their common enemy; if they strive to unite together against it and convert; if they are but local; if they continually subdivide, and it remains one; if they fall one after another, and make way for new sects and it remains the same; such a form of religion is not unlike the christianity of the Nicene era.

Who will not perceive in the above descriptive portraiture of the well known lineaments of the mother Church, the Church of all ages and nations? Yes, the world opposed her from the beginning, it continues still to wage war against her, and most likely shall continue to do so, till the end of time. The identity of type so visibly marking the leading characteristics of the Catholic Church at two periods so far apart as the first three centuries and the 19th hundred year of her existence, reveals two truths of the most momentary consequences, First, the same omnipotent Lord that laid her foundation promising that the gates of hell should not prevail against her, supports her still; hence, as the Divine Spirit by which the Church is guarded, is one, the Church's also one—the same in the 19th century as what she may in the beginning. We see the second place that the gates of hell which strove so hard in days of yore to prevail against the Church of God, continue the same cruel warfare even in our days. Hence it is, that when we see the very identical arms which have been of old brandished by the world and the powers of darkness against the Catholic Church put in requisition anew in our days we conclude they are but weapons from the same infernal armory.

From the facts already considered the reader must have observed that while during the first centuries of the christian name, the widely extended Roman Empire resounded with the foulest accusations against the followers of christianity, while the world reduced them as the declared enemies of human nature, as the fomenters of a superstition so gross that it seemed calculated to call upon the empire the anger of heaven, while in consequence of these atrocious falsehoods the pagan war whoop

"Christi. os ad leones" re-echoed through the length and the breadth of the civilized world, nevertheless, besides the thousands and tens of thousands of the common people, who, during those years of horrid persecution flocked to be enrolled under the saving banner of the Cross, homage was paid to the cause of truth by the noblest geniuses of the Grecian and Roman name. The conversion in those days of a Justin, Tertullian, Cyprian, Lactantius, Augustine, to pass over a crowd of illustrious names so deservedly known to fame—to the humble and despised religion of the crucified Jesus, to a system of worship called by the enlightened world "Malesica Superstitio" formed on the worldly principles of the day, a phenomenon equally unaccountable with the one which is a leading characteristic of our age.

Yes,—deny it, who can!—it is a leading characteristic of the present age, that while Catholicism is viewed by the world as a gross superstition quite degrading to the dignity of freemen, beneath the light and intellect of the age, while the followers of the ancient creed are daily exposed to the humiliations so wantonly heaped upon their primitive brethren, who would believe it the cause of truth triumphs, public homage is daily being rendered to the divinity of Catholicism by a crowd of the most pious, learned, and enlightened men in the ranks of our adversaries. When therefore, we see the Newmans, and Wards of enlightened England, the Hammons and Schlegels of learned Germany, the Brownsons and Majors of calculating America,—not to mention a host of other illustrious converts in these countries,—whom we see, I say so many princes, nobles, philosophers, poets, scholars, and historians, renowned for piety and learning embrace Catholicism and become its most zealous advocates—we may, with reason smile at the puny efforts of rampant Sociologists to stigmatize as erroneous a system of credence to the truth of which the leading minds even of their own ranks, bear ample testimony.

#### SCOTUS.

#### RECENT CONVERSIONS.

"More than ever," said a celebrated Christian philosopher, in the early part of the present century, "ought we to be occupied with holy thoughts upon the mysteries of grace, and of the goodness of God; for it behoves us to keep ourselves prepared for an immense event in the order of Divine Providence, towards which we are advancing with a rapidity which must be obvious to every thoughtful observer." In these words the illustrious writer announced that profound conviction of an approaching return to Unity which so many of his most distinguished contemporaries shared with him, and the justice of which the progressive course events has signally confirmed.

It may be interesting at this remarkable epoch, when the whole world seems to be gradually ranging itself into two classes—those who seek to unite themselves with God by communion with the See of his chief Apostle, and those who make war against Him by rejecting truths which that See is commissioned to attest—to contemplate for a moment the march of this momentous movement under its most cheerful and consoling aspect.

It is natural, indeed, that our attention should be mainly occupied in such a crisis with the consideration of the religious destinies of our own country, and the events which perpetually crowding one upon another, provoke even the most indifferent to speculate upon their final issue. But directly we begin to look abroad, and cast our eyes around hither and thither to examine the phenomena upon which our judgement is to be formed, we find ourselves compelled to enter upon a wider investigation than the contemplation of a single and isolated people will satisfy.

The whole circle of the horizon present us with the same unwonted signs whichever way we turn our glance. Like men

who stand by the shore of some wide sea, and bend down over its waters, we seem to catch the low mysterious sound which comes stealing into the ear from a thousand directions at once. In vain we shift our position, or attempt to distract ourselves with other sights and sounds. We may close our eyes, but it is only to see more clearly the object which we endeavour to exclude; we may shut our ears, but a moment after we hear again the same solemn murmur, like that which comes up from the ocean, and seems like a voice from another world. Everything announces—if we may trust an almost universal impression—an epoch memorable in the annals of the human race.—We must take our part in its events whether we will or not.—We may refuse to co-operate with the stupendous designs of our Creator—for he has left us this freedom—but we cannot stay their execution one hour. The prophetic instinct of mankind gives warning of their approach, and it is the most sublime act of our intelligence to contemplate them with attentive awe as they gradually unfold themselves before our eyes.

There is one phenomona of the age in which we live so palpable to every eye and presenting itself so unobtrusively at every turn, that we have only to name it, and men find themselves straightway in the face of a thought with which they are familiar. Some have confronted it in one mood and some in another; some with exultation, some with dismay, some with hope, and some with fear; some only with a half-pleased, half-terrified curiosity, and some with deep-intense, deliberate hate: but with one or other of these emotions every reflecting mind, at the moment at which we write, scrutinises the great phenomenon of our epoch—the constant conversion of souls to the Catholic religion from every class of Society, and in every part of the world.

We call this the great phenomenon of our epoch. The expression is not exaggerated—and they who would fain prove it so, are themselves the reluctant witnesses of its truth, for they are precisely the men who have most loudly acknowledged the presence of the dreaded and unwelcome apparition, by the paroxysms of anger and mortification with which they have attempted to deny it.

Perhaps, some of our readers, accustomed to confine their observations to the sphere within which their daily course is run, are not aware, or have only an imperfect and confused idea of the silent revolution which is being accomplished in every other territory of Christendom, simultaneously with that which now excites, so much attention in England. Everywhere the same long-expected change has been in operation since the commencement of the present century; on the one hand, an appalling de-voilement of all the anti-Catholic religions towards their ultimate form, and a frightfully accelerated advance towards the negation of all the positive dogmas of Christianity, till in some cases nothing remains to be denied; and on the other, an almost tumultuous rushing and crowding of families and of individuals into the Communion of the One Eternal Fold.

The author of "The Life, the Works, and the Conversion of Frederick Hurter," the celebrated historian, and formerly President of the Protestant Consistory of Schaffhausen—has given in the second chapter of his work, some interesting information in illustration of the latter fact. It is impossible to follow him in his enumeration of the innumerable miracles of conversion—and what miracle so great?—during the course of the present century, without mingled feelings of admiration and of awe. Beginning with Germany—the birth-place of the most fatal calamity which, after the Fall, ever afflicted our race—M. de Saint-Cheron observes, that the conversion of Winkelmann, "the illustrious author of the 'History of Art amongst the Ancients,' was as it were the signal for that general movement which has since absorbed into itself such vast numbers of persons eminent both for dignity of rank and elevation of mind." Amongst the German converts of this century are:—the Duke of Saxe-Gotha and his family, the Prince Henry Edward of Schöenbourg; the Count d'Ingenheim, brother of the King of Prussia; the Duke Adolphus Frederick of Mecklenburg-Schwerin; the Prince Frederic Augustus Charles, third son of the Grand-Duke of Hesse-Darmstadt; the Duke and Duchess of Anhalt-Cöthen; the Countess Frederica Wilhelmina Louisa of Solms-Bareuth; the Princess Charlotte Frederica, daughter



of the Grand-Duke of Mecklenbourg-Schwerin, the Count Stolberg, the well-known author of the "History of the Religion of Jesus Christ," &c., &c.,

These are some amongst "the great ones of the earth," who, within a brief period, have heard and obeyed the call to "cast away their idols," and bow down before the unchangeable Institution of God.

These are amongst the elect and favoured souls who have fulfilled, once again, the sublime declaration of the Prophet to the Church. "Lift up thine eyes round about and see all these are gathered together, they are come to thee; as I live, saith the Lord, thou shalt be clothed with all these as with an ornament, and as a Bride thou shalt put them about thee. . . . And Kings shall be thy nursing fathers, and Queens thy nursing mothers; they shall worship thee with their face toward the earth, and they shall lick up the dust of thy feet." They had seen with their own eyes, the truth of that eternal promise to the Church, that terrible denunciation against her foes—"No weapon that is formed against thee shall prosper, and every tongue that resisteth thee in judgment thou shalt condemn;" and they have adored the truth which they had seen.

Amongst the ranks of another order of nobility—the learned and scientific—M. de Saint-Cheron mentions the following, also converts to the Catholic Church within the same period, from the various sects of Germany—Werner, the celebrated writer and preacher; George Hamann, poet, Philosopher, and orientalist; George Zoega, an Archæologist of European reputation; John Augustus Starck, author of the "Triumph of Philosophy, &c.;" Frederick Schlegel, one of the most distinguished ornaments of Germany; the two brothers Hardenberg, of whom one Ambassador of the King of Hanover of Berlin, purchased the glory of his conversion at the price of destitution; the Doctors Christian and Frederic Schlosser, both eminent in literature; Doctor Nicholas Moeller, at this day Professor of the University of Louvain; Adam Muller, Publicist and Consul; Freudenfeld, the Protestant preacher, now Professor at Bonn; Voltz, also a preacher, now Priest and Professor; Ernest de Gagern, since become a Franciscan Monk; Stadel, the banker of Mayence; Bekendorf, Director of Public Instruction in Prussia; Arendt, Protestant Professor at the University of Bonn, now Catholic Professor of that of Louvain; the Doctors Herbst and Hugues; Doctor Eisenbach, Protestant Professor at the University of Tübingen; Frederick Muller, the painter of Cassel; Professor Brandis; Professor Louis de l'Or; Count Frederic William de Gœrtz; Maurice Muglich, Doctor in Philosophy; Charles Gustavus Rintel, Publicist and Referendary of the Regency of Königsberg; Louis Zandt, the architect; Lawrence Mosheim, Protestant minister, nephew of the celebrated historian; Doctor Phillips, Professor at the University of Berlin, author of several distinguished works, and at this day Professor at Munich; Dr. Jarke, of Berlin, author of the "Manual of Criminal Law;" Baron de Rumohr, of Lubeck; the President de Schardt, of Weimar; Professor Charles Vogel, of Dresden; Dr. Koelher, of Wurtzbourg; Kædel, Counsellor of the Regency of Erfurt; Professor Romy, of Hungary, Count Hohental, of Dresden; Professor Valentine Schmidt, of Berlin; Augustine Theiner, the well-known author of "Sweden and the Holy See," "History of Institutions of Ecclesiastical Education, &c.;" and lastly, not to speak of a crowd of Protestant ministers, and other persons of private station, the illustrious friends *Overbeck* and *Harter*, the painter and the historian, whose interview at Rome, after the conversion of the latter, when they rushed into each other's arms in a transport of gratitude and joy, is said to have presented a scene worthy of the pencil of the former.

We have no space for any comments upon this extraordinary series of conversions. It may well be left to tell its own tale. Let us only ask, before passing on to similar marvels in other countries, whether any other doctrine, principle, or institutions which now claims the admiration of mankind, can make even the most distant pretension to the unsuspecting and magnificent homage which has thus been rendered by a large body of the most thoughtful, learned, and enlightened men of our age, to the Catholic Church and religion? What other system or polity can appeal to the vanquished prejudices, the profound,

convictions, and the generous and heroic testimony of so illustrious an army of princes, nobles, philosophers, poets, scholars, and historians, except the system which was founded by Jesus Christ, and the polity of which His Vicar is the earthly ruler and chief?

To be continued.

#### IRISH RELIEF ASSOCIATION.

It will gratify the members of this Charitable Association to hear that the amount of their first monthly subscription which was transmitted to Ireland on the 3rd of April has safely reached its destination. The receipt of this money as well as of £25 stg. from the St. Mary's Catechetical Society has been acknowledged by that distinguished ornament of the Irish hierarchy, the Archbishop of Dublin in the following Letter, addressed by his Grace, to Bishop Walsh:—

DUBLIN, 20th April, 1817.

MY DEAR LORD.—I have the honor to acknowledge Your Lordship's kind letter of the 1st inst., enclosing a cheque for One Hundred Pounds stg., for the relief of our suffering Poor. This sum I at once divided, according to directions, in equal portions between our four Arch-Bishops. The same Packet brought me also another letter of your Lordship's, containing the pious gift of your Catechetical Society, amounting to £25, intended for the same charitable purposes. As I had no particular directions regarding that sum, I placed it for distribution at the disposal of our Central General Relief Committee for all Ireland, of which I am a humble member. The sympathy which is thus so cordially felt for our afflictions, the patience with which they are endured, and the extensive sacrifices which are daily and hourly made for their relief, afford us at least the consolation of believing that our present trials, heavy as they are, will not pass away without leaving in their train abundant fruits of the sublimest virtue, and raising from among both the Sufferers and their Benefactors many a soul to the bliss of heaven.

Accept the assurance of my perfect esteem.

Yours, most truly,

✠ D. MURRAY.

To the Right Rev. Dr. WALSH.

#### General Intelligence.

##### ROME.

The Roman Advertiser of the 13th comes as if purposely to continue our history, brought down (by letter) to the 12th. There is a vivid account of an audience which the Pope granted to the committee formed in Rome for the purpose of collecting subscriptions for the relief of the distress in Scotland and in Ireland. They presented themselves to the Pope in order to thank His Holiness for his contribution of 1,000 scudi to the fund, voluntarily offered, and to acknowledge the interest His Holiness had taken in the matter. The Pope received the deputation with dignified courtesy.—They were introduced generally, and afterwards individually, by the Rev. Dr. Cullen, President of the Irish College. In reply to the address of acknowledgement, the Pope said:—

"I feel much obliged to you for the sentiments you have manifested towards me. It affords me great consolation to see so many benevolent gentlemen from every part of the United Kingdom engaged in so excellent a work of charity, exerting themselves to arrest the progress of famine, and



striving to alleviate the dreadful distress of their brethren in Ireland. Were the means at my command more extensive, I should not limit myself to the little I have done in a cause in which I feel the warmest sympathy. To supply the want of a larger contribution, I shall pray with fervour to the Almighty beseeching Him to look with mercy on his people, to remove the scourge that afflicts them, and to give peace, happiness, and abundance to the country."

Mr Harford presented the members of the committee individually to His Holiness, who received courteously the respectful salutation of each.—When Mr. Whiteside was introduced, Dr. Cullen mentioned to His Holiness that this gentleman was distinguished for eloquence at the Bar. The Pope instantly observed, that eloquence was a faculty bestowed by God. "You have received," said his Holiness to Mr. Whiteside, "one of the choicest gifts of Heaven. It may be improved by cultivation, but as a gift, what can be compared with the wonderful power by which an individual sways the minds of thousands? The art of persuasion is indeed a noble art when well employed.

The Pope also observed, on the concluding words of Mr Harford's address that the British was indeed an extensive empire, reaching to all parts of the world, as he had lately received three English Catholic Bishops in Rome, whose Diocesses were under the British Crown, and in the most remote parts of the globe.

His Holiness evinced a great readiness in making happy and suitable observations on whatever subject was touched upon. The committee were highly gratified by their gracious reception.

Fifteen Catholic Churches will be opened this year in the diocess of Pittsburgh; ten more will be commenced with the next year.

A cathedral Church of ten altars, 120 feet broad in its west front, and 200 feet long with a roof 75 feet from the ground, is to be built in Philadelphia to be completed ready for the Catholic service in five years. Its cost will be 150,000 dollars. Bishop Kenrick blessed the first stone in the presence of 10,000 persons.

DUBLIN, MARCH 20.—All the provincial Journals received, express the most serious alarm respecting the discharge of a fifth part of the army of labourers employed on the public works, amounting to 140,000 persons, which is to be carried into effect to-day, in accordance with the instruction issued by the Government to the officers of the Board of Works in the various counties. If the new relief measures were fully in operation, this transition would be far less perilous.

Sir Montagu Chapman, Bart., has fitted out, at his own expense, 120 emigrants from Clonmellon and its neighbourhood, and has procured them a free passage to Australia, where he purposes to colonise them on his estate near Port Adelaide. It is, we learn, his intention to send out a similar number in the beginning of May.—*Westmeath Guardian*.

TENANT RIGHT—MEETING IN COLERAINE.—On Saturday a meeting was held in the Town Hall of Coleraine, for the purpose of taking into consideration the subject of the state of tenure of land in Ireland. Several resolutions were passed with reference to the unsettled state of the tenure of land.

NEW RELIEF ACT—THE RATIONS.—We have now to state the rations allowed under the order. They are as follows:—"One ration may consist either of 1lb of bread, or 1lb of biscuit, or 1lb of meal or flour or any other grain, or one quart of soup, thickened with a portion of meal, according to any known receipts, and one quarter ration of bread, or biscuit or meal, in addition. Persons above nine years of age to have one ration—under nine years a half ration in the day.

AMERICAN SUBSCRIPTIONS.—The Remittances from America, received within three days by the Central Relief Committee of the Society of Friends in this City, amount to nearly Nine Thousand Pounds, and very large consignments of provisions, as free offerings, are on their way.—*Tablet*.

## INTERMENTS.

### AT THE CEMETERY OF THE HOLY CROSS

- MAY 15—Bernard, Son of John and Elizabeth Garrity, aged 6 years and 8 months.
- 16—Mr. Michael Egan, Native of the Connty Tipperary, Ireland, aged 38 years.
- 18—Mr. Michael Bennet, Native of the County Tipperary Ireland, aged 84 years.
- 18—Catharine Daughter of David and Mary Horagan, Native of the County Cork, Ireland, aged 18 years.
- 19—Margaret, infant Daughter of Patrick and Mary Mannigan aged 6 days.

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