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THE CROSS.



NEW

SERIES.

VOL. I.

No. 6.

God forbid that I should glory, save in the Cross of our Lord Jesus Christ; by whom the world is Crucified to me, and I to the world.—St. Paul, Gal. vi. 14.

HALIFAX, FEBRUARY 15, 1845.

CALENDAR.

FEBRUARY	16—Second Sunday of Lent—Vespers of the following day.
...	17—Monday, St. Lyginus, Pope and Martyr.
...	18—Tuesday, St. Raymond, of Pennafort, Confessor.
...	19—Wednesday, Feast of the Most Sacred Name of Jesus.
...	20—Thursday, St. Agnes, Virgin and Martyr.
...	21—Friday, Feast of the Winding Sheet of Our Lord Jesus Christ.
...	22—Saturday, Chair of St. Peter, at Antioch

ORIGINAL.

THE BIRTH;

A DIVINE POEM.

(Translated from the Latin of Sannazarius, by a Student.)

[Continued]

The Psill last obey the high commands,
And those that hold the Grammatian lands,
And those who plough the Cyrenian ground,
Where richest fruits, and rarest plants abound,
And those that dwell in Ayrta's sacred shades;
And those that traverse Ilasbyria's far glades;
And those that cover the Maranarian strands,
And they that stretch o'er Egypt's fertile lands,
And the inhabitants of Meros isle,
Whose fields are watered by the heavenly Nile.
Attended, also, by his virgin chaste,
The saintly Joseph moves along in haste,
To have his lineage, and his name inroll'd
Observe the law, and pay the order'd gold,
Inspecting, therefore, his ancestral strain,
And all the kingdoms subject to their reign,
In silent thought he marks the regal line,
Their splendid deeds—their origin divine,
And now, though poor and mark'd indeed no more,
With aught that signified his sines of yore,

He comes from far, and hastens to proclaim
Before the world their number and their name,
Now having pass'd, O Galilee; thy bounds,
And Carinol's vale—and Thabor's rural grounds
And fair Samaria—land of palm and flow'rs,—
He leaves behind him Solyma's high tow'rs,
Then as he looks on, from a neighbouring height,
The well known prospect that arose in sight,
Where high in air appear'd those walls and spires
That show'd at last the City of his sires,
With hands uprais'd, exclaim'd thus he cries,
While sudden tears came trickling from his eyes:—
Hail tow'rs of Bethlehem! hail lov'd domains!
O'er which my Fathers held their golden reigns;
I hail my sweet home! hail thou fair land of Kings!
From out whose bosom now a monarch springs,
Whom stars and skies shall honour at his birth,
And angels celebrate o'er heaven and earth!
Jove's fabrick crete before the low shall bow,
Fam'd Dirces walls shall lose their lustre now;
The name of Deios shall be heard no more,
By thee eclipsed her days of pride are o'er—
Vain words!—e'en Rome shall come with humbled crown,
That brilliant spot of Glory and Renown!
And bid her hills—her seven proud hills resign
Their vaunted splendor to give place to thine!
Thus spoke the sage, then moving quickly down,
Resum'd his journey to the distant town.

And now the sun descending brilliantly,
In beauty shone above th' Iberian sea,
Wherein, reflect'd, smil'd the evening skies,
With purple clouds, and brightly tinctur'd dyes;
When lo! was seen a num'rous spreading throng,
Pour through the gates, and crowding rush along,
So thick ning, vast, that he who view'd their train,
Would deem them merchants wasted o'er the main,
Or men who harass'd by the foeman's brand,
In hope of safety fled their native land.

Through every street, and lane and narrow pass
 Then might be viewed full many a varied mass
 Of men and matrons, and of shepherd boys,
 Swift rolling onward with tumultuous noise ;
 And some went dashing in their chariots by
 More gave their sails before the breeze to fly,
 In open porticos lay others 'round—

All filling all with one eternal sound—
 Whilst far and near, as far as eye might gaze,
 Great fires of Jubilee sung high their blaze !
 Around the scene the old man casts his eyes,
 And marks the multitudes with vast surprise,
 He searches, then, through every inn around,
 A place of rest, but not a place is found,
 " 'Tis, cries the sage, come be it ours to stray
 Wherever heaven shall point to us the way."'
 Without the town a little grotto stands,
 Th' uncertain work of man's or nature's hands ;
 High o'er its top huge rocks jut darkly out,
 And time-worn peaks encompass it about,—
 A grateful spot, where when his labours close,
 The weary shepherd may indulge repose !
 Led by the Lord and counsel'd from the skies,
 Thither the senior with his consort hies,
 Till having many a dreary winding pass'd,
 Far in the night they gain the grot at last.
 Then kindling first a little fire of boughs,
 The old man spreads a straw-bed for his spouse,
 Then gently placed her on that pallet cold,
 And round her body wrap'd a garment's fold.
 Within the grot there stood a manger, made
 Of willow-boughs with palmy twigs inlaid ;
 Here then he tied the cattle sheltering there,
 And with soft pattings smoothen'd down their hair—
 No longer showing Nature's stubborn will,
 But all the while remaining calm and still !

To themes of wonder never tried before
 Now would, ye Blest ! my daring Spirit soar,
 Such as ne'er issued from the muses' throne,
 And e'en to Phœbus glorious self unknown,
 Aid ye my efforts in so great a task,
 If thus deserving, I the boon may ask,
 And guide my footsteps to the care of Joy,
 The bliss of Cherubim ! the heav'nly Boy !

'Twas at that hour, when night had scarcely driven
 Her sable car o'er half the vault of heav'n ;
 When stars, exultant, shone with golden glow,
 And tranquil lay the midnight world below,
 When man o'erlabour'd sank away to rest,
 And pleasing slumber charm'd the weary breast ;
 When birds and beasts were heard no more around,
 And scaly serpents cease to crawl the ground,
 When the last spark had dwindled all away,
 And in the grot the saint reposing lay—
 Lo ! from on high there burst a beauteous light,

That, shining far around, illumined all the night,
 And dulcet voices in the radiance sung,
 And with glad strains a thousand harp-strings rung,
 Filling, with heavenly music, all the air,
 Sent forth from winged choirs of Spirits floating there !

(To be continued.)

LITERATURE.

THE HOLY SEPULCHRE.

The view from the gallery of the building is more exciting, and on looking down upon the moving mass of human beings beneath, my mind was forcibly carried back to the scene which the court of Solomon's temple must have presented when the different tribes and nations who, from various parts of the world, came up to worship in Jerusalem, were assembled within its sacred walls. I scarcely knew on what object to rest my eye, so strange and varied was the appearance and costume of the crowd assembled beneath. The diversity of manner, the flaunting of the silken banners that slowly moved to and fro from the top of the sepulchral dome, the gaudy paintings of the Greeks, the waving of censers, and the perfume of incense, the crowds of devoted pilgrims, some in attitudes of deep emotion, round each sacred spot ; the turbaned Greek ; the high-capped Persian ; the shaggy coat of the Muscovite or the Siberian ; the long beard and downcast visage of the despised Copt ; the rich dresses of the different ecclesiastics ; the mitred abbot, the venerable patriarch, and the cord-girt friar, shall never fade from my memory. But when to these I add the scenes that took place upon some of the succeeding days that are considered more important than sacred, when the devotees joined in full chorus, though to speak correctly, it was anything but chorus and harmony, the effect was indescribable. Then when the organ of the Latins was in full play, and the measured chant of their hymns rose from the vaults beneath ; with the loud nasal twanging of the Greeks ; the drum and timbrels of the Armenians ; the low, plaintive murmuring of the Copts ; the groans of the devout pilgrims, that issued forth from calvary ; the glimmering of the thousand lamps and tapers ; the long lines of the different processions ; and the " bustling busy hum" that at intervals came from the court without, as some of the pilgrims quaffed their sherbet, forms a scene that beggars all description. But even at those moments when the din and clamor of this scene, which resembled the confusion of tongues at Babel, was loudest, there was one that, like a death bell, ever rung in my ears—a sound which, eighteen centuries before, every spot in the vicinity must have heard ; a sound at which the very rocks were rent, and the earth did quake, which burst

asunder the narrow confines of the tomb, and called into life the mouldering ashes of the saint; a sound the most appalling that ever fell on human ear; a sound at which all nature, animate and inanimate, was moved to send forth one universal groan of anguish; that sound was the "Eloi, Eloi, Lama Sabacthani."—*Wilde's Narrative.*

(From the Catholic Herald)

THE USE AND ABUSE OF THE BIBLE.

Catholics have been frequently charged with hatred and opposition to the circulation of the Inspired Word, because they contend for a well regulated use of the Bible, and condemn the subjecting the deep mysteries of the Holy Volume to the unrestrained and unsound criticism of individual interpretation. Some there are, and, indeed, not a few, who either cannot, or will not, discover a difference between a judicious use of, and an open hostility to the Bible; who cannot estimate the importance of the warning of St. Peter, not to wrest the words of inspiration to our own destruction, and the commendation of St. Paul, to use them so as they may be "profitable to teach, to reprove, to correct, to instruct in justice." Experience has shown that it is almost impossible to enlighten the obtuse intellect of such persons, as to the possible existence of a medium between an unholy enmity to the Word of God, and the ultra-Protestant "dangerous, because pervertible, dogma: the Bible, and the Bible alone." Tell them that the Catholic church reverences the Word of God, and earnestly recommends it to her children; they will refer you to the Pope's letter, which ensures the Bible Societies; and what further proof can you ask for the opposition of Gregory XVI. to the Bible? Show them the letter of Pius VI. to the Archbishop of Florence, on his translation of the Bible, in which letter the Pope commends the zeal of the pious Archbishop, because he circulated the Holy Scriptures amongst his flock, and exhorted them to the reading of them, as an antidote against the "vast number of bad books, which grossly attack the Catholic Religion;" "for," continues the letter, "the Scriptures are the most abundant sources, which ought to be left open to every one, to draw from them purity of morals and of doctrine, to eradicate the errors which are so widely disseminated in these corrupt times." Show them this letter or such like testimony, and they will, perchance, tell you that the Pope was a Jesuit, or—as the Editor of the '*Christian Intelligencer*' called Bishop Hughes—a *Dominican Jesuit*,* and that it was

only policy, and that he meant quite the contrary of what he expressed.

The following extracts, from the Sermon of the Rev. T. W. McCullough, M. A., Rector of Trinity Church, Wilmington, Del., may possibly convince the advocates of "the Bible and the Bible alone," that not Catholics alone condemn the abuse of the Word of God, whilst they vindicate its use but within the proper and profitable bounds which a wise restraint on the license of private interpretation mark out. Were the sentiments contained in the extracts expressed in the work of a Catholic, they would be paraded as a damning confirmation of the antagonism of Popery to the Bible.

"The Bible is in fact the exhaustless store from which all heretics and schismatics profess to derive their respective creeds. Not that these false and pernicious creeds are really in the Bible, properly interpreted and understood; for in this blessed and truthful book, there is neither false doctrine, nor connivance at schism. But the ignorance, the pride, the presumption, the irreverence, the superstition, the prejudice, the wilfulness, and the ambition, of vain, corrupt, and self-sufficient men, instigated too often by Satan, misunderstand, pervert, and abuse the Bible, and wrest its meaning, so as to make it speak and sanction what was never intended by God, or inspired writer—by prophet, or apostle. As the best gifts of Providence, treasured up in the exuberant bosom of Nature, and poured forth for the good of all, are often perverted to the destruction of the body; so the very volume of Truth, bearing the signature and seal of Jehovah, and containing for all the light of salvation, is perverted by wicked and deluded men to the ruin of the soul. The grossest and most barefaced heretics and impostors, pretend to admire, approve, believe, and be guided by, the Bible. It is a notorious fact that when a designing, ambitious and wicked impostor, enthusiast, or fanatic, wishes to conciliate the public favor, gain followers, and form a sect, or 'a Church,' he commences by artfully denouncing and scoffing at all ancient Creeds and Liturgies, and decrying—if he has ever heard of them—the early Christian Fathers, and showing his prowess in assaults upon the walls and bulwarks of the Church, and professing great liberality, and pretending—if he has no new revelation to proclaim—to take 'the Bible and the Bible alone,' as the Rule of his faith! Where, except those cases in which immediate inspiration, or new revelation, is claimed, will you find a Christian Sect, however gross or heretical, which does not profess to derive its creed from 'the Bible and the Bible alone,' and affect to be peculiarly devoted to the Bible? This dangerous, because pervertible, dogma, erroneously supposed

* We suppose it will be news to the *Intelligencer* to learn that no one before himself heard of a Dominican being a Jesuit, or Jesuit a bishop!

to be the only safeguard against Romanism, has been so long current, and so long identified in the public mind with orthodoxy, that none of the Protestant Sects can now either gainsay or resist it. And it is lamentable that even good men in the bosom of our own Church—a Church never committed to this bald proposition—alarmed by the dread of Popery, misguided by erroneous notions, or influenced by the Sectarian spirit, imported or flowing in from without, should indirectly and unintentionally encourage these impostures and delusions, while they even imagine that they are honoring the Bible, and doing God service.—Alas! there is nothing which, in the end, tends more to the disadvantage of truth and the discredit of the Bible, than this dogma carried out to its natural and legitimate results. The very strongest and most effective argument which Romanists can bring against Protestantism, is the fearful fruits of this dangerous principle. Under the shadow of high authority and example, and acting in accordance with this license, Protestant Christendom is filled with heresy and schism in a thousand forms; and imposture and fanaticism walk abroad with an unblushing front, claiming all the truth and piety in the world!"

Here we have a condemnation given from a Protestant pulpit, of the false and dangerous principle of unrestrained private interpretation, than which, we might defy even Italian or Germanico-Italian apostates to point out a severer, either in Pope's encyclical or Bishop's pastoral.

The next extract from the second part of the Sermon, is no less strong than the foregoing; and if it excite not the anger and misrepresentation of the favorers of private interpretation, against Mr. McCullough, it must not be because he has not condemned their principles as openly, and unequivocally, as needs be.

"Where, then, lies the origin of the evil?—What is the prolific source of these bitter and poisonous waters? How comes it that such innumerable and dangerous errors and heresies, and such wide departures from Apostolic and primitive institutions, have sprung up under the auspices, and been patronized by the authority, of men who profess to be instructed and guided by 'the Bible and the Bible alone?' Must Eternal Truth itself be regarded as the source and spring, the parent and guardian, of all theological falsehood? If not, who, or what, must be held responsible for that hateful and pestilent brood of

'Gorgons, and Hydras, and Chimæras dire,'

which in these latter days swarm over the earth like the 'locusts' engendered in the 'smoke of

the bottomless pit,' and to whom 'was given power, as the scorpions of the earth have power?' The answer to this question, as regards Protestant Christendom, is simple, obvious, and incontrovertible,—It is *the false and dangerous principle of unrestrained private interpretation of the Scriptures*. This principle is acted upon, and carried out, when each individual, regardless of the light, the testimony, and the authority of the Primitive and Universal Church, and the well-known Catholic Faith of all ages and nations, goes directly to the Bible and interprets it for himself, and according to his own preconceived notions, his prejudices, his interest, or his theological system, making it speak according to his own private judgment, thus biassed and perverted. The same principle is substantial' acted upon when the systems of particular men, or classes of men, or sects, are adopted, and individuals, with the rule and square, the rack and crucible, thus furnished, torture, garble, dilute, and wrest the Holy Scriptures so as to make them support their private opinions, or sectarian creeds. The Bible is thus used like a musical instrument of great compass and power, upon which every man plays his favorite tune. And if the result be bad, the Bible is no more responsible than such a musical instrument for the discords produced by the performers.

"Now, the experience of many centuries, especially of the last three, is amply sufficient to demonstrate that this is a dangerous, and often fatal, and therefore a false principle. The present state of the Ultra-Protestant portion of Christendom, and its evident tendencies to the opposite and discordant results of superstition, fanaticism, transcendentalism, and infidelity, clearly prove the earthly (if not worse) origin of this doctrine of private interpretation. There have always been men—sometimes of no little talent and ingenuity, eloquence and address—who if allowed to assume the office of teachers, and frame their own creeds from the Bible as interpreted by themselves, or men of like character and tendencies, would, like the 'unlearned and unstable' of old, 'wrest the Scriptures to their own destruction.' And there have always been, still are, and will always be, multitudes of ignorant, weak, credulous, and fanatical persons, who furnish ample and pliant materials for the plastic powers of these religious system-mongers and demagogues. While this is the case, what can be fraught with more danger to truth, order, and the interests of religion, than the encouragement of this principle? If all who undertake to teach were themselves taught of God if all were guided by the Holy Spirit: if all were intelligent, wise, and holy, and free from pride, passion, prejudice and ambition—if all were com-

petent to interpret the written word of God, there would be little or no danger in allowing, or recommending, private interpretation to the fullest extent. But that this is *not* the case, is too evident to require proof; and so long as this use is made of the Bible, it will be perverted; and heresies and schisms will continue to multiply from year to year."

General Intelligence.

(From the Boston Pilot.)

PASTORAL LETTER OF THE BISHOP OF TORONTO.

We have been favored with a copy of the Pastoral Letter of the learned and zealous Bishop of Toronto, Upper Canada, the Rt. Rev. Dr. Michael Power. It is addressed to the clergy and faithful of his Diocese, on the occasion of the organization of the Ecclesiastical province of Canada, in connection with the Metropolitan See of Quebec, whose Bishop, by a recent brief of the Holy See has been raised to the rank of Archbishop, and as such received the Pallium from his Holiness, Gregory the 16th.

We copy the following remarks on this subject, from the Pastoral of Bishop Power :

"As far back as the year eighteen hundred and nineteen, Pius VII. of glorious memory, expressed the desire of effecting in the British Provinces of North America this regular Ecclesiastical organization, so conformable to the spirit of the Church and to the practice of Antiquity, but obstacles which at that time appeared almost insuperable prevented that immortal Pontiff from carrying out the measures which he then contemplated and thereby assimilating these dioceses to the more regularly organized churches of the Christian world. These obstacles having at length been removed, the illustrious Pontiff, who now occupies with such renown the Chair of Peter, by Apostolical Letters under the Ring of the Fisherman, bearing date the 12th of last July, a copy of which we have, this day, caused to be published in our Cathedral Church, in Toronto, has been graciously pleased to unite the four dioceses of Quebec, Montreal, Kingston and Toronto, into one ecclesiastical province, under the name and title of the Metropolitan Province of Quebec, without including in this arrangement the other dioceses of British North America, which will probably receive, at no distant day, a similar organization. His Holiness has likewise appointed the venerable prelate who now so worthily fills the See of Quebec, first Archbishop of the new province, and as a mark of his metropolitan jurisdiction and pre-eminence, he has transmitted to him the *Pallium*, the badge of his new dignity, with which

he was solemnly and canonically invested in the Cathedral Church of Quebec, on the twenty-fourth day of last November."

We rejoice with the venerable prelate and with our Catholic brethren of Canada, at this evidence of the progress of religion in that province, and at the distinguished evidence by which it is acknowledged and approved by the Holy See.—Looking on the course of events in Canada, as we have done from a distance, for the past eight or ten years, we cannot but regard it as auspicious of good, that distinguished Bishops are thus brought into a more intimate union of deliberation and council, for all things appertaining to piety and the more perfect organization of the Church in its external discipline. The changes that are progressive in the civil relations of Canada, evidently require a corresponding vigilance on the part of the authorities of the Church. The happy results that may be anticipated from the organization of the several dioceses into one metropolitan province, will be as it has been in the United States, the opportunity for wise and united deliberation, the increase of ecclesiastical discipline in the direction of uniformity, and imparting to the Church wherever it may not yet have received them in that extensive province, those laws and regulations which will bring it most into harmony with universal and canonical rules.

We have not been unconcerned spectators of what seemed to us at various times the manifestations of deep hostility against the rights of the Catholic population, especially of Lower Canada. And we rejoice in the happy intelligence conveyed by this Pastoral Letter. That the means for detecting the evil designs of its enemies, and of defeating their efforts, are increased by organizing its estimable Bishops into a regular hierarchy in conjunction with the Metropolitan See of Quebec.

(From the Tablet)

THE PUSEYITES, ANGLICANS, &c.

THE CASE OF THE REV. MR. WARD.—The following was published in Oxford, on Tuesday :—
 "Balliol College, Dec. 3, 1844.—Mr. Vice-Chancellor—False impressions seem to have gone abroad as to what passed on Saturday, when I appeared before you on the subject of a work entitled, 'The Ideal of a Christian Church considered,' &c., which bears my name in its title-page; and as impressions equally false may possibly prevail in respect to the proceedings of this day on the same subject, it seems the simple and right course to address you thus publicly at once. I was summoned on Saturday, not as before a tribunal which claimed the power of authoritatively putting questions, but merely that I might have the

opportunity, if I wished, of disavowing certain opinions, previously to the Hebdomadal Board proceeding further against me. The questions I was asked accordingly were these:—1. Whether I wished to disavow the authorship of the above mentioned work; secondly, whether I wished to disavow the sentiments contained in certain propositions, selected from it, which were then read to me. My answer was that in a matter so important to myself, I wished to take no step whatever without the advantage of consulting with my friends, and taking, if necessary, legal advice. Accordingly I asked to postpone my answer until to-day. You replied that nothing could be more reasonable than such a request, and kindly suggested that even a later day might be preferable, an offer, however, of which I did not wish to avail myself. On appearing before you to-day, I stated that, acting under legal advice, I must decline answering any questions whatever, until I should know more definitely the course which it was intended to adopt against me. From this statement it will appear, I think, that I have adopted no unworthy subterfuge, but rather proceeded on the acknowledged principles of justice. Whenever I am authoritatively informed of the *whole* method of proceeding which it is intended to pursue against me, there shall be no want of perfect openness on my side also; but nothing, surely, could be more unreasonable than to expect that, so long as strict *secrecy* is preserved on that head, I should volunteer any statement, however unimportant, or make any admission, however apparently insignificant. I should not do justice to my own feelings if I did not conclude by expressing my strong sense of the courtesy with which I was treated on each occasion of appearing before you. I remain, Mr. Vice-Chancellor, your faithful servant, W. G. WARD.—OXFORD, Dec. 4.—Yesterday the Rev. Mr. Ward again appeared before the University authorities, and positively refused to admit himself to be the author of the “Ideal Church,” or to entertain the principles and opinions contained in it. A committee of the Hebdomadal Board is now sitting, with a view to further proceedings.

THE OFFERTORY AND THE SURPLICE.—From a Pastoral of the Bishop of Exeter:—I advise a very cautious and forbearing tone in all that respects the duty of the laity as laid down in the rubric. For instance—you are bound to read, at least, one sentence of the offertory whenever the communion service shall be read. But it is left to your discretion whether you shall read more—in other words, whether you shall enforce a collection. Now, in every church in which the congregation in general is prepared to regard the

collection as the exercise of a high Christian privilege—the privilege of offering to God—of giving to him of his own—there I advise that a collection be always made. But wherever the pervading tone and feeling is not yet of this high order, be patient, strive, but strive gently, and with prayer to God, to raise your people to a better mind; and till they have attained to it, shock not their prejudices, irritate not their selfishness, it may be their worldly mindedness. Only let them not deceive themselves; let them see and feel that you “seek not theirs, but them.” Tell them the truth in love, and leave the rest to God. There is one “diversity,” “for the quieting and appeasing of which,” I will now “take order.”—This I feel myself called upon to do, because, unhappily, the “diversity” to which I refer is regarded by many of the people as exhibiting the badges of party, on one side at least, if not on both. It cannot, therefore, too soon be settled. I refer to the use of the surplice in preaching; a matter so inconsiderable, that it could not, of itself, excite any strong feeling in any reasonable man. But the more unimportant it is in itself, the more manifest is the necessity of stripping it of that factitious importance which is given to it by its being made the symbol of disunion. This can be done only by requiring that there be no longer any “diversity;” that all either use or disuse the surplice when they preach. If there were no law, one way or the other, there might be difficulty in deciding which to require. But the law, on due investigation, is clear; however complicated may be the inquiry which is necessary to ascertain it. The law, beyond all question which can now arise, requires that the surplice be always used in the sermon, which is part of the communion service; and as to all other times, whenever a sermon is part of the ministration of the parochial clergy, there is so little reason for question, that I resolve the doubt, by requiring (as it was required in the diocese in which my own ministerial life was passed, the diocese of Durham, and there by the order of one of its most distinguished prelates, and of our most eminent ritualists—Bishop Cosin) that the surplice be always used.

(‘*Universal Register*.’)

THE ASSOCIATION
FOR THE
PROPAGATION OF THE FAITH.

“The earth is filled with the knowledge of the Lord, as the covering waters of the sea. In that day the root of Jesse, who standeth for an ensign of people, him the Gentiles shall beseech, and his sepulchre shall be glorious. And it shall come to

pass in that day, that the Lord shall set his hand the second time to possess the remnant of his people, which shall be left from the Assyrians, and from Egypt, and from Phetros, and from Ethiopia, and from Elam, and from Sennaar, and from Emath, and from the islands of the the sea. And he shall set up a standard unto the nations, and shall assemble the fugitives of Israel, and shall gather together the dispersed of Juda from the four quarters of the earth. And the envy of Ephraim shall be taken away, and the enemies of Judu shall perish; Ephraim shall not envy Juda, and Juda shall not fight against Ephraim.—*Isaiah xi. 9—13.*

Where is the Catholic who is not overpowered with joy at the success of this noblest of all institutes—that for the Propagation of the Faith? Where is the town, parish, diocese or district, which will not send forth its contributions to sustain this greatest of all works, and this most stupendous of all undertakings?

Before we proceed to give—from the Annals and other authentic sources—an account of the labours, sufferings, and triumphs of Catholic Missionaries, we here give from the 27th Number the following preliminary remarks.

“According as our Association adds to the number of its years, by the divine blessing, it adds to its progress; it is like a river, which spreads the more, the farther it departs from its source; and thus, as the receipts of 1810 exceeded those of the preceding year, the receipts of the present year surpass those of the last. And, as heretofore, it is to solemn recommendations, that, after God, we should be grateful for this increase. To the accents which we recently heard from the august voice of Peter—this voice whose sound is heard so far—the benevolence of the episcopacy has not ceased to respond; and the words of the pastors have not reached in vain the ears of their flocks. Not only have they produced now subscriptions in those dioceses already included within the circle of the Association; but they have procured the adhesion of provinces, which had remained until lately, strangers to our society, and hence it is, that at the moment that Spain, impoverished by her misfortunes, reluctantly withdrew its co-operation, Lombardy, moved by another Ambrose, has come to offer us its valuable co-operation. Where the zeal of the Bishops has not been able to make conquests, it has at least kept up the generosity of the members. At the present moment, as hitherto, offerings are transmitted to us from all parts of the world. Our new Christian congregations continue to mingle their tribute with that of our own ancient Churches, and still the glory of our humble treasury, that it receives its contributions even from those whom it assists,

and that, while distributing relief to our different missions, it often exchanges amongst them fraternal alms.

“But however consoling may be our success, we must still admit that we are far from the ultimate state to which we ought to attain. All that we have received, forms as yet but a drop of dew in our hands, and the future requires of us still greater efforts. Never, perhaps, did the Propagation of the Faith, of which we are happily the humble auxiliaries, demand greater generosity, and present higher expectations. Not only because the missions, already the object our care, are becoming every day more in need of our support, from becoming more faithful; that in the cities of the Levant the Church requires temples to contain her new converts, and institutions, to receive the children confided to her care; that on both sides of its vast mountains, upon the banks of the Columbia, as on the banks of the Mississippi, America multiplies its bishoprics and apostolic stations, that in the far distant archipelagoes of Polynesia, the harvests are continually ripening beneath the labor of the missionaries; that, in fine, to every shore, where the cross is planted, the billows of every sea, bear, at every instant, to toil and martyrdom, generous priests, or heroic virgins; but because to these countries, where the seeds of faith are growing with such vigor, new fields to cultivate are added.

“Five Vicariates-Apostolic will shortly be established in Australia, or throughout the rest of Oceanica. At one and the same time, Africa, which is already pressed on several different points by the efforts of the Church, will be soon visited on its other shores; and whilst the occupation of Caffraria will complete the missions of the Cape, other angels of peace will carry the divine word to the black children of Guinea. Such are the views of Providence; and what is worthy of remark, almost everything appears arranged for their accomplishment. Grace holds its dews suspended over the ways which it opens to us: the people are filled with expectation; apostles are ready to set out; Rome has already appointed them to cast their net: and who knows but that the winds and waves, aware of the will of their Master, are murmuring with impatience, to waft these messengers of salvation to the shores to which they are called? But one thing is wanted; the co-operation of charity. We await it, in order to supply the missionary with the vessel which is to bear him to his destination; the bread which will feed him in the desert; the cross, which is to be the lever by which he will elevate mankind: such is our humble task. And hence an additional necessity, which, independently of every other want, is sufficient to require of us an increase of our bounty. And what will be the consequence if we refuse to relieve this necessity by adding to our alms? We shall be obliged, in order to accomplish our designs, either to encroach on our former resources; and

then the other missions, now slightly assisted, will become exceedingly impoverished; or we may, for this purpose, stop other projects which are, perhaps at present, in preparation; in which case our indifference would be an unworthy economy. Each of us might possess some peace the more, but a great plan of God's would be interrupted, and we should deprive the Church of a great consolation, and perhaps of a sublime triumph; the sovereign Pontiff, disappointed in his great expectation, would repent of having believed us generous; and finally, thousands of souls would still sleep in error until that day, when awaking in wrath, they would come to accuse our selfishness, in the face of the assembled world. Would not this be to pay too dear for our insensibility and for a miserable saving?

"Moreover, we ought not to forget that charity does not flow like a wave, which returns no more: it flows back to those who dispense it; and hence to make sacrifices to assist our missions, is rather to lend with interest, than to act with generosity. Besides, heaven is more abundantly gained by our gifts than by the cup of cold water, which may, however, acquire it. Besides the share which we have in the merits of the apostles and their neophytes; besides the salutary encouragements which we receive by the recital of their combats, and from the accounts of their virtues, we find a sublime recompense for our exertions in the religious gratitude and fraternal prayers of the new congregations. The conquests of the cross are far from resembling those of the sword; force overpowers and subdues nations, but it knows not how to unite them; it may create subjects but it does not make friends: thus we often see the people which the sword has brought together by its power, continue separated by hatred, and tearing by their divisions the state under which they live. The Church on the contrary, not less powerful, but more mild than the sword, conquers by its word and unites by affection; to multiply its family is for the Church to augment a society of brethren; it never fails to give one soul to the people that it mingles in the same belief; and from the moment that it has united them in the singleness of the same heart, it establishes amongst all, in spite of the distance of places and the difference of civilization, which separate them, a pious interchange of prayers or benefits, which are the fruit of a holy community of affection."

"The same spirit which suggested these thoughts will, we trust, render them agreeable to the readers of our Annals, and each one will say, in a new feeling of generosity: "I am resolved, O holy Church of God, to contribute more than ever, by my alms, to the extending of your empire. I will do so, because Heaven invites me; I will do so, because I am jealous of your glory; I wish to do so, because I desire to see the blood of Jesus Christ, which is to save us all, flow upon the heads of all mankind; I wish to do so, because I am afflicted to think that hell devours so many victims; I will do so in fine, because it is our interest that your family be aug-

mented. Yes; I will always remember, that as long as the apostles, sustained by your aid, shall bring to you new children, so long do they procure for us new intercessors; and that since these mediators enjoy a great influence with God, since kneeling at the foot of an humble altar, in the hollow of their rocks, or the depths of their forests, they can, in this world where I dwell, decide on the safety of a family, city, or even an entire people, no sacrifice shall be too much for me in favour of the missions that produce them?"

To be Continued.

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JAMES DONOHOE

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