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THE CROSS.



NEW

SERIES.

VOL. I.

No. 22.

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, JUNE 7, 1845.

CALENDAR.

- JUNE 8—Sunday IV after Pentecost—Vespers of the following day.
- ... 9—Monday—St Alexander, Pope and Martyr.
 - ... 10—Tuesday—St Margaret, Queen of Scotland, Widow.
 - ... 11—Wednesday—St Barnabas, Apostle.
 - ... 12—Thursday—St Leo III, Pope and Confessor.
 - ... 13—Friday—St Anthony of Padua, Confessor.
 - ... 14—Saturday—St Basil, Bishop, Confessor, and Doctor.

LITERATURE.

{From the Catholic Herald}.

"And they that carried us away, said, sing ye to us a hymn of the songs of Zion."—136th Psalm.

Weest upon Euphrates' shore,
 Our country's sorrows to deplore—
 We hung our harps upon the trees,
 And looked sadness on the string,
 Which was wont upon Judæa's breeze
 Music's magic charm to fling.
 We wept, when thoughts of Israel flew
 Our anguish'd, tortured bosom's thro';
 And when Israel's flowery plains,
 In memory rose before our sight—
 When the wild harps of Israel's swains
 Brought to remembrance past delight—
 We wept, to think such pleasures gone,
 That dark had set Judæa's sun,
 That not on Israel's hills again
 The Shepherd would attend his care;
 Or curling from the lovely plain
 The incense smoke ascend in air;
 Or that the merry song should rise
 At eventide to summer skies.

And when Babel's lords, the song
 Demanded, which of erst was sung,
 Which swelled Judæa's hills along—
 Till with its heavenly sweetness rung
 The hills, the plains, the valleys low,
 And all was lost in magic glow.
 No; Israel no! thy harp so sweet
 Shall never sound on foreign hill;
 Mute are its chords, until it meet
 On Judah's plain, and then 'twill fill
 With holy joy, each Jewish heart
 That felt the foreign slavery's smart—
 Then shall its strings in accent's bland
 Reply to Judah's daughter's song,
 And stricken by a Jewish hand
 The notes of gladness float along.

Written, at an early age, by Wm. Richardson Green, a young man of great promise who fell a victim to the climate of Louisiana, in 1839.

{From the U. S. Catholic Magazine}.

A GLANCE AT THE CATHOLIC MISSIONS.

Annals of the Propagation of the Faith. May, 1844. London: printed for the institution.

From the moment that the high commission delivered by Christ to his apostles, "go teach all nations," began to be accomplished in the preaching of revealed truth, down to the period in which we live, there has always been witnessed in the Catholic church an ardent and indomitable zeal for the spiritual conquest of those who were seated in darkness and in the shadow of death. If, in the earliest and brightest days of Christianity, no threats of tyrannical persecution, no violence of

Impious hate, could extinguish this sacred fire in the breast of the minister of God, the blighting touch of time has been equally impotent in allaying its holy ardor, through the countless generations that have successively passed away. The same divine voice that gave the command to evangelize the nations of the earth, breathed into his church, which was to be the instrument of this great revolution, a spirit of heroism and charity, which has never recoiled from any undertaking, however difficult of accomplishment, when it might result in the salvation of a soul redeemed by the blood of Christ. Hence the history of the church is but the history of her glorious triumphs, over the different kingdoms and tribes which are scattered over the surface of the globe, and which have been added, one after the other, to her ranks, in proportion as her pastors could bear to them the joyful tidings of the gospel.

No sooner had the Spirit of truth and of power descended upon the apostles, than they entered upon the grand project, which would have been deemed madness by any but a heaven-born spirit, of converting the world. The sacred light is first seen in Jerusalem, and thence diffuses itself over the surrounding nations. St. Peter addressed himself particularly to the Jews, and St. Paul laboured more extensively among the gentiles. It is believed, on the strength of a respectable tradition, that St. Thomas penetrated as far as the Indies. The other apostles evangelised different countries, and so astonishing was the progress of religion that, ere they were called to their reward, St. Paul spoke of the Christian faith as having been announced throughout the whole world, and applied to the preaching of the apostles those words of the psalmist: "Their sound hath gone forth unto all the earth, and their words unto the ends of the world:"(1)

In the first century churches were founded in Judæa, Samaria, Asia Minor, Armenia, Scythia, Persia, India, Greece, Egypt, Ethiopia, Italy, Spain and Gaul. In the following age, the faith of Christ was still more widely spread in various parts of the Roman empire, and was introduced into Britain. In the third century, we find it penetrating into Arabia, the Belgic provinces, and many districts of Gaul, which were almost wholly converted. Immense numbers now flocked from the east and the west, to sit down in peace under the shadow of the cross; and such were the vast accessions to the church that contemporary writers mention its conquests even in countries which the Roman eagle had never beheld. "We are but of yesterday," says Tertullian, addressing the senate; "and we have overspread your empire. Your cities, your islands, your forts, towns, and

assemblies, your very armies, wards, companions, tribes, palaces, senate and forum, swarm with Christians."(2) During the fourth century, innumerable conversions were witnessed throughout the Roman empire, where a new impulse had been given to the progress of religion by the conversion of Constantine. Iberia and Abyssinia were also added to the faith, while it was advancing in Armenia. The fifth century saw the Irish nation converted by the labors of St. Patrick, the Scots by those of St. Palladius, the Picts by St. Ninianus, and the Franks, with King Clovis and three thousand officers of his army, by St. Remigius. In 565, St. Columkill visited Scotland, and converted the king of the northern Picts. At a later period, missionaries were sent by St. Gregory into England to instruct the Anglo-Saxons in the faith of Christ. Historians relate that St. Austin and his companions baptised no less than ten thousand persons at Canterbury on one day. "In the seventh century, St. Kilian, sent by Pope Conon, preached the gospel in Franconia; St. Swibert and others evangelised Friesland, Brabant, Holland, and Lower Germany; and St. Rupert became the apostle of Bohemia. In the eighth century, St. Boniface, sent by Pope Gregory II, 719, converted the Hessians, Thuringians, and Bavarians, and suffered martyrdom at length in Friesland, in 753, with fifty-two of his companions. In the ninth century, St. Adalbert converted Prussia; and St. Ludger became the apostle of Saxony and Westphalia; and died bishop of Munster. In the same age, St. Anscarius, archbishop of Hamburg and Bremen, preached the gospel to the Danes, and planted Christianity in Sweden, about the year 830. About the same period, the two brothers, SS. Methodius and Cyril, with the sanction of Pope John VIII. converted the Slavonians, the Russians, and the Moravians, and also Michael, king of the Bulgarians. In the tenth century, the faith was extended into Muscovy, Denmark, Gothland, Sweden and Poland. The Normans with their duke, Rollo, were converted in 912; and the Hungarians, with their king, St. Stephen, embraced Christianity about the year 1002."(3) In the twelfth century the church was increased by the conversion of the Norwegians and Livonians, chiefly through the labors of a missionary, who subsequently became pope under the name of Adrian IV. Courland was added to the faith of St. Memon, and even the distant inhabitants of Iceland bowed to the yoke of Christ. Innumerable conversions also took place in the following age, by the labours of St. Hyacinth of Poland, and of the Franciscan missionaries whom the pope sent

(2) Apol. c. xxxvii.

(3) Dr. Spalding's Review of D'Aubigné, p. 366. Milner, End of Controv. octavo-edit. p. 168, &c.

(1) Psalm xviii.

among the Tartars. Several tribes of these barbarians came over to the faith, with one of their emperors, as well as the Cumani on the river Danube. The fourteenth century beheld the religious enlightenment of the Lithuanians, with their prince Wladislaus, and the spread of the gospel in Great Tartary, where the archbishop of Cambula and six suffragan bishoprics were established by the pope. (4) The missionary Odoric baptised no less than twenty thousand persons. In the fifteenth century the gospel was announced with great success among the people of Congo and Angola in Africa, and those of the Canary Islands were all instructed in the faith. Five and twenty thousand Jews were also converted, and a prodigious number of schismatics reclaimed, by the preaching of St. Vincent Ferrier. At this period also a new era began to dawn, which was to be equally advantageous for the interests of commerce and the diffusion of the gospel. As the campaigns undertaken by the crusaders had prepared the way for the Dominicans, and for Franciscan fathers who have ever, since the 14th century, guarded the holy sepulchre and announced the faith to the neighbouring people, so did the maritime passage to the Indies, opened by the Portuguese merchants, and the discovery of America by Christopher Columbus and Vespucci, enlarge immensely the bounds of missionary enterprise. A few years after these memorable events in navigation, Ignatius and his companions offered their vows at Montmartre, and devoted themselves without reserve to the great work of announcing to heathen nations the saving truths of the gospel. Soon did the coast of Malabar and Coromandel resound with the joyful tidings of salvation. It is computed that St. Francis Xavier alone preached the faith in fifty-two different provinces, and baptised a million of converts with his own hands in India and Japan. Nor were they converts who could be shaken in their belief by worldly considerations. As late as the year 1590, no less than twenty thousand of the faithful suffered death for the cause of their religion. In the same century was the gospel carried into Mexico, and from the year 1520 to 1540, six millions of the inhabitants were reclaimed from idolatry. South America also saw the heralds of the gospel approach her shores, and, though at

(4) For many of the facts which we have here enumerated, we may quote the authority of a recent work, *The History of Protestant Missions*, 2 vols. 4 o., published by Gould, Kendall and Lincoln, &c., Boston; introduction, p. xviii. &c. where a brief and partial outline of missions in general has been drawn by the authors. Amongst any one of the facts which they state regarding the missions of the Catholic church would, if related in full, show greater achievements for the cause of Christianity than all the efforts of the Protestant sects. St. Francis Xavier alone converted more infidels than all the powerful and complex machinery of the Protestant missionary establishments combined.

first the blood of these devoted men flowed in torrents, their heroic perseverance ultimately realized the most splendid results. Thus was the church adding to her conquests in the new world, and doubly recruiting the numbers which were wrested from her by the Protestant reformation. Her indefatigable missionaries penetrated even into the Chinese empire. By the publication of scientific works on mathematical and astronomical subjects, Father Ricci and two other Jesuits acquired favor at the court of Peking, and succeeded by this means in converting a great number to the Catholic faith. He was succeeded by Father Schall, who was appointed to several offices of distinction, and who made his influence and learning subservient only to the glory of God, and the salvation of souls. In the seventeenth century the Jesuits were aided by other religious orders in the propagation of the faith in China, and notwithstanding the persecutions which were occasionally raised amongst them, they spread the knowledge of Christianity over every portion of the empire. The same age also witnessed the return to Catholic unity of several schismatical patriarchs and archbishops in the east, with their respective clergy, while new missionaries of the Society of Jesus were bringing over to the faith the fierce tribes of North American Indians. The most astonishing labors were performed by them in Canada or New France, which, as in other parts of the world, not only rescued thousands from the errors of idolatry, but rendered the most important services to science and literature. (5) But the most admirable achievement in the cause of modern civilization and humanity, and equally honorable to religion, was the conversion of the wild inhabitants of Paraguay in South America, who, after having put to death many of the Jesuit fathers, at length yielded to the beneficent views of those holy men, and became models of Christian piety as well as of every social virtue. The Indians converted and civilized by the Jesuits in this district amounted to three hundred thousand, and the republic which they constituted, so justly called by Muratori, 'Christendom the blest,' endured for nearly one hundred and sixty years. (6) But we cannot enter into details on this rapid outline of the missions which have been successively undertaken in the Catholic church; our object has been merely to link the past with the present, by way of introducing our readers to a view of the actual state of things.

All the missions were, as we have seen, in a most flourishing state during the eighteenth century.

(5) See Bancroft's *History of the United States*, vol. 1. Democratic Review, 1844.

(6) See Chateaubriand, *Genie du Christianisme*, vol. iv; also Muratori, *Missions du Paraguay*, for an enchanting description of the wonders achieved by the Jesuits in South America.

17. North and South America, China, the Indies, and the Levant, were crowded with men whose highest ambition was to serve their fellow-creatures and introduce among them the knowledge of Christianity. But towards the close of this age, their labours received a severe shock and considerable interruption from the political disturbances which arose at that time among many nations of Europe, and which tended at once to destroy the facilities of communication with foreign countries and curtail the resources which were necessary for the outfit of the clergy. The suppression of several of the religious orders, whose members formed the chief portion of the missionary body, was likewise the cause of serious injury to the preaching of the gospel among the heathens. The dissolution of the Society of Jesus, particularly, can never be too much lamented, for the immense detriment which religion suffered from it in this respect. From the operation of these various influences the missions generally declined, at the period to which we have alluded, and remained in their less flourishing condition for nearly thirty years.

In the Levant, comprising the countries towards the east of the Mediterranean sea, the bishopric of Babylon became vacant for twenty years. Persia no longer heard the truths of the gospel; in the Archipelago, in Syria, at Constantinople, a few priests of the Congregation of the Mission, exercised the holy ministry under many disadvantages, while the war in Greece excited the animosity of the Ottoman government against the Christians, and subjected them to a fierce persecution.

In the interior of Asia, the labours of the missionaries presented rather a brighter aspect, sustained by the zeal of the Carmelites at Malaber, of the Capuchin fathers in Thibet, and of the Oratorians in Ceylon. But the magnificent achievements of St. Francis Xavier in Madura, owing to the want of sufficient protection, had fallen considerably from their ancient splendor, and were even distracted by the efforts of a schismatical faction, headed by an illegally constituted prelate (7). Bengal had no episcopal see; but one bishop and six priests employed in the district of Pondichery; on the other hand this immense region, partly fallen under the dominion of England, Holland and Denmark, was open in many directions to the emissaries of Protestantism. The Christians of the Indo-Chinese peninsula in Siam were served by a bishop and two missionaries. In the empire of Annam religion presented a more favourable

(7) To apply a remedy to this evil, Gregory XVI, in the year 1838, suppressed the archbishopric of Cranganore, and the bishoprics of Cochin and St. Thomas of Melapour, and subjected their territories to the jurisdiction of vicars apostolic. Religion is at present resuming her former possessions in those parts.

aspect; four hundred thousand Catholics approached her altars, assisted by a numerous band of native clergy, and possessing houses of worship in all places of importance, with convents and schools for the pious education of youth. But the accession of Minh-Menh to the throne, already foreboded the dreadful persecution which the Christians in this part of the world would be doomed to suffer. Three vicars apostolic, with their co-adjutors and several European priests, saw the storm gathering over their heads, and rejoiced in the anticipation of receiving the martyr's crown.

To be continued.

MUSIC.

It says much for the native and original predominance of virtue—it may be deemed another assertion of its designed pre-eminence of the world, that our best and highest music is that which is charged with loftiest principle, whether it breathes in orisons or sacredness, or is employed to kindle the purposes, and to animate the struggles of resolved patriotism; and never does it fall with more exquisite cadence on the ear of the delighted listener than when attuned to the home sympathies of nature, it tells in accents of love or pity, of its wishes for all humanity. The power and expressiveness of music may be well regarded as a most beautiful adaptation of Eternal Nature to the Moral Condition of Man—for what can be more adapted to the moral constitution than that which is so helpful as music eminently is, to his moral culture? Its sweetest sounds are those of kind affection. Its sublimest sounds are those most expressive of moral heroism; or most fitted to solemnize the devotions of the heart, and prompt the aspirations and resolves of exalted piety.—*Chalmers.*

SPRING.

Spring has come in earnest, with her glad smiles and delicious breath. The song of the red-breast is heard, and everything conspires to rejoice the heart. Who could feel in his soul to repine and be sad on such glorious days? The man who will permit the blues to enshroud his heart, should be banished from civilized society. Rise early—drink in the sweet of nature—be active, and earth at this season of the year will be a perfect paradise to you—providing you banish ill nature, unkind feelings, and selfish propensities. Who can be otherwise than happy?

Love-labour: if you do not want it for food, you may for physic. He is indolent who might be better employed. There are few who know how to be idle and innocent.

MERIT is often an obstacle to a person's rise in the world, because it is always productive of two bad effects, viz; envy and fear. Envy in those who cannot rise: and Fear in those who are established, and who dread to advance a person possessed of greater ability and merit than themselves lest he should supplant them. Therefore a man's being neglected is no mark of demerit.

DISCOVERY OF ANCIENT TREASURE.—A large deposit of silver coin was discovered about two weeks since on the East bank of the Altamaha River, about five miles below the junction of the Ocmulgee and Oconee, in Tatul County, Georgia. The place is called Milligan's Bluff near Hall's Ferry. The circumstances related are that a man by the name of John Mazo, discovered three dollars, which had become exposed by the blowing up of a tree. He commenced examining the earth below and the coin continued to appear, until he had exhumed the handsome amount of Forty five thousand Spanish Dollars. They appeared to have been deposited in canvass bags, and at some remote period, as the latest date on the coin was over 190 years since.

The place where they were found had the appearance of an ancient fortification such as are common in many parts of Georgia, several of which may be seen in this vicinity. When, or by whom this deposit was made, does not admit of a reasonable conjecture. It is undoubtedly, from the date of coin, more recent than the expeditions of De Soto and others, of which we have some authentic account.

The money, we understand, was found on the land of Mrs. Gray a widow, in needy circumstances, and a relative of the fortunate discoverer who has shared it with her.

General Intelligence.

MILLERITE EXTRAVAGANCES.

The Bangor Whig gives the following account of some of the developments of the Millerite Fanaticism in the State of Maine.

There are a few leaders among the Millerites in this vicinity who devote themselves to the cause by going about from place to place, proclaiming the absolute certainty, according to the word of God, of the destruction of the world on a particular day, within a short period. They resort to the most extravagant means for producing excitement, and strongly advise all who wish to meet the Lord in peace to refrain from all labor, and give themselves up to the work of preparation.

In one of their exercises some of them get on their hands and knees on the floor, while others sit astride their backs. Washing each other's feet, kissing and

embracing each other, are other forms. They have an exercise called 'holy rolling,' and another 'slam of the Lord,' when they fall upon the floor apparently helpless. In this state some of them give warnings and relate visions, and recite doggerel rhymes. They have a method of expressing joy by snouting and swinging of the arms, and clapping of the hands. There is the holy dance practised, and the holy laugh. Frequent baptisms are observed; some at midnight and some personal. The latter has been recently performed by certain worthy and highly accomplished young women, by jumping and rolling in pools of water by the road-side. Little children have been seized and carried out into the night air and plunged into a neighbouring brook. Various means are resorted to for the purpose of making sacrifices. One woman took her china tea-set and broke it into small pieces. As a general thing they refrain from labor, and dispose of their property apparently without a thought of its value or labor and pains-taking it demanded to collect it. They consume their fences for fuel—have no regard to regular hours of refreshment or rest. And for all these things they think that they have the command of God. One of their preachers reasoned in our hearing thus: 'There is the dancing; we have the Bible for that.' He then read several passages from the third chapter of Ecclesiastes in proof. The first eight verses of this chapter seem to be mainly relied upon for the sanction of most of their forms.

We have endeavoured to give a fair and impartial view of Millerism as actually existing in this vicinity, and it seems to us that the whole matter furnishes a full and complete justification of the recent legal action, and for the commitment of some of those engaged to the retirement and sober pursuits of the House of Correction.

We have seen other accounts of the proceedings of some of the Millerites, so revolting and immoral that we cannot pollute our columns with their insertion. The Philadelphia Christian Observer of the 2d inst., says on this subject:

MILLERITE EXTRAVAGANCES.—If you were to read of such scenes among the heathen, as are noticed in the account of the Millerite extravagances in Maine, you would regard them as deluded and lost sinners, and consider it the duty of Christians to send them the gospel of Christ in its purity. That duty is not lessened, but rendered more imperative, by the circumstance that the victims of this delusion dwell in this land of Bibles.

We are rather puzzled to know what is meant here by 'the Gospel of Christ in its purity.' Is it the Bible? The Millerites are already supplied with Bibles. Would the Christian Observer have missionaries sent among them to teach the true meaning of the Bible? Your interpretation, or the one which we give? Have we not read the Bible as attentively as you have? And is it not the fundamental principle of Protestantism that every man is to understand the scriptures for himself? What right

have you to require us to yield to your authority and teaching as to their meaning? What more does the Catholic Church do? No, sirs, if you be Protestants, consistent and true, you must admit that we are but exercising our undoubted privilege, and that no one has any right to condemn us. If you assume authority, and pretend to be safer guides and better instructors than the Bibles which we have, and from which we have learned our doctrines and practices, what are you but ROMANISTS IN DISGUISE? Is not the Bible and the Bible alone sufficient? Or is the authority and teaching of fallible men like you, likewise necessary to teach us the Revelation of God?

We would like to hear the answer of the missionaries to such a remonstrance.

[From the Catholic Telegraph].

THE SECOND COMMANDMENT.

We Catholics are the biggest fools in all creation for taking so much to heart the abuse so often heaped on us from Sectarian pulpits. We know of one who was converted to our holy faith by reading the 'Master, key to Popery;' we know of several who discovered the first trait of resemblance between our church and the Saviour in the fact that all the sects agree only in disparaging us, as all parties among the Jews, Scribes, Pharisees, Saducees, Doctors of the law, agreed only in persecuting Jesus Christ. We therefore, knowing the result, should not for our own sake, desire to see this abuse discontinued, however much we may pray for the conversion of its authors. Take the following instance of the good it does us.

(COMMUNICATED)

In a certain town, not an hundred miles from Lower Sandusky, dwells a very devout, it is sure, a very zealous, Presbyterian Minister, who, in order to increase and edify his congregation, heartily abused the Catholics. Nevertheless, his triumph did not last long. Such declamations and insults may please some narrow minds, and help a bad cause, they excite disgust and indignation in a liberal and Christian heart. Doctor R. who is not a member of any church, having heard the 'holy man' so often accuse the Catholics and denounce them for their ignorance, idolatry and superstition, could not stand it any longer, and he therefore requested the rev preacher to specify and prove any charge against them. The Catholics, said the minister, have expunged from the Bible the Second Commandment, in order to adore images. I have a Catholic Bible and a Protestant one, and they are all the same on that point. Not all, answered the disciple of Calvin. Let us see the two Bibles. They sent for the Bibles, and to the confusion of the Puritan minister, the Second Commandment was read, whole and entire, in the Catholic Bible. But a good fencer don't give

up so easily. This Bible is of a new printing, the old Bible is not the same. I know an aged Catholic lady, replied Dr R, that has an old Catholic Bible; let us send for it and we shall see. Cruel disappointment! The old Bible, printed eighty years ago, contained the Second Commandment as fully as the new Catholic or Protestant one. But your Catholic priests do not teach the children so. Their Catechism does not speak about the Second Commandment. A Catechism is produced. But alas! The Catechism is as hard as the Bible against the proud preacher. It bears in it the divine Commandment and his condemnation. But your Catholics are so ignorant. Who told you that they are ignorant? What is ignorance? I will introduce to you an old Catholic Canadian, who does not read or write, but who knows more than those who could teach him to do both, and you will see if he do not know the Commandments and his prayers. And my old Canadian Frenchman repeated the Commandments as a Doctor of Sorbonne. Do you know your prayers? Oh! yes, said this ignorant Catholic, both in Latin and in French. Is it possible? And how do they know their Decalogue, they don't read the Bible? I will tell you, said the Doctor. The Catholic priests do not waste their time to belie their neighbors. They teach the youth that without which all other knowledge, call it what you please, is useless and sometimes hurtful. Try to do the same, get rid of your own ignorance of the Catholic Bible, the Catholic intelligence, and the Catholic morality. It is a shame to run down their doctrine, when it is found out, in the end, that you do not even know what it is. The Doctor then touched his hat to the preacher and left him to his reflections. The Canadian shrugged his shoulders and felt, sans doute, that the reverend preacher come off 'second best' in the controversy.

A. R.

FRANCE.

ANGLICAN AND FRENCH EPISCOPACY.—Setting aside the mere formal part of the question so well known under the denomination of 'surplice question,' let us at once strike at the real object of this quarrel. From the very beginning up to this day matters of faith have been placed under the eyes of the bishops of England. From the very beginning up to the present hour hardly a single day has elapsed without some serious attack being made upon the church, or some terrible objection being made to the dogmas of the Establishment. If ever unity, if ever strength, if ever devotedness were necessary, surely the day for such qualifications is now at hand. And yet we view with astonishment the episcopacy constantly waiving the questions on which they are called to decide: one right reverend proposes to wait for better times; a third maintains them all 'in globo;' a fourth vainly endeavors to enforce his

authority over his factious flock ; while a fifth is afraid of removing a clergyman who decidedly supports doctrines alien from the church of England ; or, as a shift, appeals to the state as the paramount judge of spiritual dogmas. A Brougham, a Peel, a Graham, the umpires of Christian faith, and scriptural doctrine ! At a juncture, when Christianity in England appears cast on one single die, dependent upon the most accidental turn up, bishops, yea, bishops, place their very all at the feet of a set of politicians, who care not a rush for staunch morality, or Christian principles, if those Christian principles or tenets should stand in the way of their own wily cobwebs !

The system upheld in France for national education is one deeply mixed up with the manners and habits of the people. It is the offspring of an incendiary revolution on one hand—the tool of imperial despotism on the other. From the former it has inherited those loose principles of morality, graced with the name of eclecticism as a proper substitute for Voltarianism ; from the latter the system has received an iron organization, destined to mould and model future generations for slavery.

Now let us go one step further : supposing the French episcopacy to have connived at this sort of national education, would they not have secured at once the favor of government, and a firm, a durable influence over the nation for years to come ? Before 1830, the Liberals pleaded high and loud for a free education system ; have they been the losers, since that period, and in that worldly sense, by abjuring their former principles ? Had, therefore, the French clergy kicked likewise away the tenets of their church, in a question even less vital in *prima facie*, than the one which now agitates England, would that body have lost in the worldly sense ? I think every man, who has any tolerable knowledge of France, will soon answer : no.

But the conduct of the bishops has precisely been the very reverse. In the new constitution a solitary article was introduced, a kind of momentary forgetfulness or want of foresight, we may say, an article was introduced in favor of liberty. Standing steadfastly on this firm ground, the good bishops sometimes one by one, sometimes all together, have rallied round the cause of religious freedom ! inch by inch, foot by foot, they have won the vantage ground, sword in hand, with the gospel for a target, they dared the enemy, and fought incessantly for Christian faith, Christian youth, and—out with the word—for Christian civilization. The laws of the country are so warily woven that the prelates cannot move a limb from place to place without the high permission of government ; they set at defiance the law by having recourse to the press. No charge was left unanswered, no accusation allowed to pass unnoticed, and those men who were supposed to be nothing but old dotard

preachers, have been found very keen dialecticians, excellent spokesmen, and no indifferent philosophers. The faithful, in their turn, began to rely fully in their pastors ; a sort of electric action and reaction seemed to play between one body and the other ; or rather, the whole appeared to breathe, to move, to live, but as one body.—*Tablct.*

DIEN.—At the Parochial House, King's Cove, on Friday, the 25th April, at three o'clock, A. M., after a prolonged and painful illness, through which he was sustained by the memory of a long life marked with many virtues, and by the pious resignation of a truly Christian spirit, the Reverend Nicholas Deverex, P. P., King's Cove. The Reverend Gentleman was a native of the County of Wexford, in Ireland. He immigrated to this Country in the year 1817, and, having previously entered the Holy Order of Deaconship, he was, shortly after his arrival, ordained Priest by the Right Rev. Dr. Scanlan, and wherever he was led by the duties of his ministry, he won the esteem of all classes, by the amiability of his disposition and the sauvity of his manners, while his unaffected unostentatious piety endeared him in an especial degree to his Congregation. After labouring twenty-eight years in the Lord's Vineyard, fourteen of which were devoted to his Cure of the District of Bonavista, he was called from this life, in the 67th year of his age, full of years, full of virtues, and full of hope in the promises of a merciful Redeemer. His remains were, on Monday, the 28th, removed from the Chapel where they had laid during the previous days, to the adjoining Cemetry, attended by the whole population of King's Cove and the Neighbouring Harbour, without distinction of Creed,—*Requiem Eternam dona mieí Done.*

DIOCES OF NEW ORLEANS.—The legislature has passed a bill granting to the Roman Catholic Orphan Asylum of New Orleans \$3,000 annually for two years. This institution now contains one hundred and forty-one little orphans, with no other resource for their maintenance than the precarious one of private donations, and the zeal and devotedness of the Sisters of Charity. The sole mission of those ladies seems to be to assist the helpless and destitute, to nurse the sick, and to assume on behalf of the orphans, the tender care of the parents of whom it has pleased Providence to deprive them.

NEW CHURCH.—On the 16th of February, Mgr. Blanc, bishop of this see, with the usual ceremonies, laid the corner stone of a new church, to be

erected in the immediate vicinity of the present St Mary's Church, which, being formerly the chapel of the Ursulines, it is destined to replace. — *Catholic Cabinet*.

CONFIRMATION.—On Sunday, 6th of April, in the afternoon, Bishop Blanc confirmed sixty seven persons at St. Mary's church, New Orleans, most of whom had made their first communion on the morning of that day.

DIocese of Nashville.—DEDICATION.—On the 8th of December, 1844, the Right Rev. Dr. Miles, assisted by Rev. Messrs. Maguire and Schact, dedicated a new church at Clarksville, under the title of the Immaculate Conception of the B. V. Mary. The Bishop and Rev. Mr. Maguire preached on the occasion. In the evening the Bishop administered confirmation. On Easter Sunday, the Rev. Mr. Schact blessed another new church, in Humphrey's co., nine miles from Waverly.— *Catholic Advocate*.

DIocese of Cincinnati.—NEW CHURCHES.—The *Catholic Telegraph* contains a very interesting description of a ceremony which took place in Cincinnati on the 25th of March, and which consisted in the solemn blessing of the corner-stone of a new church for the German Catholics of that city. The ceremony was performed by the Right Rev. Bishop Purcell, assisted by the clergy of the place, and surrounded by an immense concourse of persons. At least twelve thousand Catholics were present. This will be the third church erected by the German Catholics in Cincinnati. We learn from the same source that a lot has been secured for a new church, St. Peter's, at Cleveland. It is 108 by 212 feet, on Main-street, in the very best and most enchanting spot, and bordered by the best buildings in the city.

At Canton a similar unanimity prevails for the building of the new church.

At Circleville the church is hastening towards completion, and at Chilicothe a beautiful lot has been secured for a church, the corner-stone of which will probably be laid on Ascension day.

DR. MORIARTY.—Dr. Moriarty has written a letter to a gentleman in this city, in which he denies the accuracy of the various reports of his speech at Conciliation Hall, Dublin. He complains of the language there put into his mouth as erroneous and injurious.— *Philadelphia Spirit of the Times*.

OREGON.—"By intelligence received at New York from Oregon territory," says the *Catholic Herald*, "it appears that the residents have organised a government, and appointed executive officers. The climate is said to be mild, and the soil rich and adapted to agricultural pursuits. On the 1st of August last, a Belgian brig arrived at Oregon city, with several Catholic missionaries, and Sisters of Charity, from Belgium. It is stated that the Methodist mission has been abandoned, and their mills and other property divided or sold, and the members secured for themselves suitable places in the colony."

DEATH OF A CENTENARIAN COUPLE.—It is but three or four weeks since we gave an account of the extraordinary age of Mr. and Mrs. Plaisance, then living in Redmoor-fen, in the Isle of Ely, the husband of the age of 107, the wife 105. On Wednesday, strange to relate, after a short affliction, both expired on the same day. They have left one daughter, who lived with them, of the age of 84.— *Bury Post*.

NOTICE TO SUBSCRIBERS.

Our Subscribers in Town and Country are again reminded that the terms of the 'Cross' are **ADVANCE**, —and the publisher respectfully requests their attention to them.

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Halifax, 9th Jan., 1845.

JOHN P. WALSH.

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

Halifax, 9th January, 1845.

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