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# THE CROSS.



NEW

SERIES.

VOL. I.

No. 14.

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, APRIL 12, 1845.

## CALENDAR.

- ANAL 13.—Third Sunday after Easter—Feast of the Patronage of St. Joseph, Confessor. Psalms of the day.  
... 14.—Monday—St. Simplicius, Pope and Confessor.  
... 15.—Tuesday—St. Thomas Aquinas, Confessor and Doctor.  
... 16.—Wednesday—St. Francesca Romana, Widow.  
... 17.—Thursday—St. Anicetus, Pope and Martyr.  
... 18.—Friday—St. Benedict, Abbot.  
... 19.—Saturday—St. Leo, Pope and Confessor.

## LITERATURE.

### TO MY MOTHER IN HEAVEN.

DEAR, sainted mother; look 'at thou down  
From thy bright residence in heaven,  
With tearful eye and earnest prayer,  
Upon these heart-strings riven!

Dost thou behold the spirit's woe,  
The agony intense and long,  
Of him thou once didst bless and soothe,  
With thy caress and song?

I fain would think so: it is balmy  
That binds the bleeding tendrils up;  
In trane's hour, this blessed thought  
Half-drains the bitter cup.

Thy image, mother, did not leave  
Its impress on my infant mind;  
They tell me thou wert young and fair—  
I feel that thou wert kind.

They tell me of thy yearning love—  
Thy frequent and impassioned prayer,  
For me thy darling, only child,  
Thy idol and thy care.

They tell me also thou didst meet  
With sweet resign, the porter Death,  
And speak of Heaven and think of me,  
With thy last lingering breath:

I knew it not perchance I slept,  
Unconscious of myself and thee,  
Or cried in childish peerishness,  
Or laughed in 'roguish' glee.

Perchance I knew my mother's kiss—  
Her eye with mortal anguish wet;  
Great God! and is this all of life,  
To know—and to forget?

My mother! hast thou watched the feet,  
Thou wouldst have lived to guard and guide?  
And hast thou seen them toiling up  
Life's rugged mountain-side?

And hast thou known when sin assailed  
And fierce the conflict raged within?  
And was it thou didst cheer me on,  
And help the field to win?

I know not but full oft I've held  
In spirit sweet commune with thee,  
Through that old blackened scroll of thine,  
Which teems with love to me.

Mother! thy hand didst pen these lines:  
Thy tears annoy and hallow them!  
A thousand fold more dear are they,  
To me, than countless gems.

I love to think, when they were penned  
I lay beneath the watchful eye;  
And often thou didst stoop to kiss—  
But kissed me with a sigh!

'Ah, who will care for thee, my boy,  
When I am low, and cold my brow?  
Will any speak to Emy then,  
As does his mother now?

Just God to thee I give him o'er—  
Fountain of power and of love!  
So teach and guide that I may meet  
My precious one above!

Most sacred relic! thou dost speak  
As from the far, far world of light.  
Attend, dull soul, my mother's call  
Dost urge thy upward flight.

## WINTRY RAIN.

BY JAMES F. JETT.

As drives the wintry rain,  
Their sad estate how many hearts deplore!  
How many, struggling with their lots in vain,  
Among the humble poor!

How many strive to fill  
Mouths wildly crying for their daily bread!  
And struggle on with penury, until  
They rest among the dead

Let not the lip be curled;  
Let not the eye be turned away in scorn;  
Minds which with culture might have graced the world  
Dwell with the lowly born:

Dark circumstance has crushed  
The germs of genius, which, if early nursed  
Had sprung to useful vigorousness and rushed  
Upward among the first.

And wisdom often glows  
In minds obscure, beneath exterior rude,  
As often blooming will be found the rose  
In the deep solitude.

Ye who in splendor roll!  
As wide to social joy is thrown the door,  
O keep one sunny corner of the soul  
Still handed for the poor!

*(From the New York Freeman's Journal.)*

## EVIL EFFECTS OF BAD COMPANY.

Of the many dangers to which youth are exposed, there is none, perhaps, greater than that of associating with vicious companions. The pages of revelation repeatedly declare and universal experience abundantly proves this melancholy truth. Holy David, in his first psalm, holds out to him who flies the society of the ungodly and sits not in the chair of pestilence, the cheering promise of unflading bliss. He shall be, he says, like the tree planted near the running waters which bringeth forth its fruits in due season. His leaf shall not wither and all things whatsoever he doeth shall prosper. St. Paul, writing on the same subject, declares that evil communication corrupts good manners. He who does not perceive that our conduct and principles through life are influenced, to a great extent, by the character and habits of those whose friendship we esteem and whose company we frequent, must be blind to what daily passes before him. Unhappily, this is more especially the case when we associate with those whose morals are tainted, and whose chief delight consists in pleasures of a gross and forbidden kind. He who knows himself will readily admit, that to form and preserve a virtuous disposition of mind is a work of some difficulty. Virtue, we all know, is a tender plant. It requires constant and assiduous cultivation to bring it to maturity. If neglected, it will soon droop and fade away. Vice, on the other hand, needs no such care. It grows spontaneous, and will thrive best

when most neglected. But when to its natural vigor is added the corrupting influence of evil conversation, then does it grow forth in all its rank luxuriance. Then will it, like a noxious weed, soon outtop and choke every tender flower—every pious sentiment and better feeling of the heart.— This is evident from the many sad changes we witness in the lives of those who would once abhor the thought of what was improper, and turn in disgust from aught that was evil. By mingling with dissolute companions, a change of sentiment from good to evil is gradually effected. This, aided or propelled by the powerful impulse of bad example, soon leads to a similar change of conduct. But whether it be owing to these or other causes, certain it is that the twig or chip floating along the surface of the stream is not more liable to be checked in its course, by the drooping boughs that hang before it, or be drawn into the whirlpool it has to pass, than we are to be drawn into the ways of vice and folly, by frequenting the company of the depraved. No matter in what sphere of life or circle of society we move, we have only to observe the scenes that come under our daily notice to feel that on the character, morals, &c., of those we admit to our confidence and regard as our intimate friends, will mainly depend whether our career through life shall be bright and virtuous or marked as gloomy and depraved. As well might we (especially in the days of youth) expect to breathe a wholesome air within the walls of a loathsome dungeon, or to handle pitch without having our hands stained thereby, as to live on terms of close companionship with the vicious and escape the contagion of their impurity. "That he who loves the danger shall perish therein," is a maxim that no Christian can for a moment doubt or deny. Though it holds good in all cases, in none is it more strikingly true than in that of bad company. This is a warfare in which safety can be secured only by flight. It is as the abode of the fabled Syrens. They who would pass it in safety must keep at a distance; or, like the wise Ulysses, must close their ears to its fascinating charms. Instances of the fatal influence of bad company are every where felt and acknowledged. In every age and nation, in every town and hamlet it has caused, and still causes, the growth of vice and the decay of virtue. I have myself heard many a criminal, standing on the verge of eternity, thus addressing the assembled multitude: "Fellow-Christians, if you would escape my untimely and disgraceful end, beware of bad company. I was once innocent as any among you, and might have lived and died so, had I not lent a willing ear to the poisoned breath of evil companions." It may be well to observe that while revelation and experience thus admonish us to form no close connection with the

wicked, neither forbids our free intercourse with men as they may be found in society at large.—He who would expect purity of morals from every member of the community in which he lives, and would hold no communication with those who might be less virtuous than himself, would thereby show that he was a stranger to that charity which bears the defects of others and covers besides a multitude of sins. As social beings, we have all to appear more or less frequently on the great stage of human life; nor can we well perform our respective parts thereon without meeting those whose morals are suspicious, and of whose conduct we do not approve. All this we can do and are bound to do without forming any close companionship with the ungodly. When the labors of the day are done, we are free to spend our leisure hours with whom we please, and to our own misfortune will it redound, if we make an imprudent choice. He who then frequents the society of the wicked will be apt to find when too late that his virtue was a house built on sand which will not long resist the waves of passion and temptation.—As the opening flower, nipped by the chill northern blast, droops and decays, so will his virtue sink under the withering influence of bad company—so will he find by sad experience “that evil communication corrupts good manners.”

SENEX.

THINGS LOST FOR EVER.—Lost wealth may be restored by industry—wreck of health regained by temperance—forgotten knowledge restored by study—alienated friendship smoothed into forgetfulness—even forfeited reputation won back by penitence and virtue. But who ever again looked upon his vanquished honor—recalled his slighted years, stamped them with wisdom—or effaced from Heaven's record the fearful blot of wasted life?— [Mrs. Sigourney.]

### WINCHESTER CATHEDRAL.

We were much struck by the annexed sketch, from a Protestant pen, of one of the few remaining old Catholic structures of England, which have survived the *barbarism of sects* and the destructive fanaticism of Calvinist, Puritan and Roundhead, WINCHESTER CATHEDRAL. We take the sketch from the ‘Protestant Churchman’ We have given the descriptive part entire, and have only shorn off a few collateral observations which, rather distinguished for *Protestant* luxuriance, might be offensive to *Catholic* readers, and added in no manner to the force or beauty of the description. We have certainly added to the *character*

of the sketch by curtailing *suspicious* redundancies, but at the same time are conscious of our duty to apologise for the *liberty* taken. The old Cathedral is described as it was together with some of its *modern* additions.—N. F. Freeman.

### INTERIOR OF WINCHESTER CATHEDRAL—ANTIQUE FONT—THE CHOIR—THE MONUMENTS OF THE OLD BISHOPS—THE CHURCH OF WAKELIN.—

“Old temple, thy vast center-piece seen, last years—  
Where sages, Kings, and spirits, lie & orish’d!  
Our hearts are full, our souls are occupied,  
And piety has birth in quiet tears.”

RICHARD HOWITT.

I noticed in my last number, the impression produced by the first view of the interior of the grand old Cathedral of Winchester. The *impression* is all that I dare notice. To attempt a description of this view, as a whole, would be fruitless, and end in disappointment. No language of men could describe it.

Mine must be the humbler task of noticing merely the striking objects which presented themselves during a somewhat protracted stay, and on repeated visits.

The first object which arrests our attention as we advance towards the choir, is the font. This is of black marble, square in form, supported by a plain stone pedestal. It is supposed to have been erected in the time of the Saxons. The sides are adorned with curious antique sculptures in basso relievo, intended, most probably, to represent the doings of some saint belonging to this Church.

At this point, the attention is arrested by the numerous monuments of prelates, noblemen and gentlemen, which are dispersed upon the walls around.

But let us approach the choir. The ascent to it is by a noble flight of stone steps, which extend across the whole breadth of the middle aisle.—From the top of this ascent arises a Gothic screen, exquisitely carved, which has been made to take the place of one of the composite order, which Inigo Jones, in violation of all the principles of taste, erected here. The screen is now beautifully in keeping with the architecture of the building, and is in itself one of the most elaborate specimens of art in the kingdom. It contains in its niches two fine statues, in copper, of James the First and Charles the First.

A door in the screen admits us into the choir and the view of it as we enter is inconceivably fine. To one who is familiar with the minute and highly-wrought description of the old chroniclers of the Cathedral, a feeling of disappointment will

come from the absence of the splendor which once shone here. Milner thus describes the changes that have been made in the locality of the high altar. "The nether part, or antependium, consisted of plated gold, garnished with precious stones. Upon it stood the tabernacle and steps of embroidered work, ornamented with pearls, as also six silver candlesticks gilt, intermixed with reliquaries wrought in gold and jewels. Behind these was a table of small images, standing in their respective niches, made of silver adorned with gold and precious stones. Still higher was seen a large crucifix with its attendant images, those of the Virgin and St. John, composed of the purest gold, garnished with jewels, the gift of Henry de Blois, king Stephen's brother. Over this appears to have been suspended from the exquisite stone canopy, the crown of King Canute, which he placed there in homage to the Lord of the Universe, after the famous scene of commanding the sea to retire from his feet, which took place near Southampton."

West's painting of the raising of Lazarus now fills the space occupied by the high altar. The great east window still remains, emblazoned with pictures in the richest colors, representing the trial and passion of our Saviour. As the light fell through the colored glass upon the floor of the choir, I could not help repeating to myself the familiar lines of Milton :

"O let my dus feet never fail  
To walk the studious cloister's pale,  
And love the high, embow'ered roof,  
With antique pillars mossy proof,  
And ston'd windows richly dight,  
Casting a dim religious light,  
There let the pealing organ blow  
To the full-voic'd choir below,  
In service high and anthems clear,  
As may with sweetness through mine ear  
Dissolve me into ecstasies,  
And bring all heaven before mine eyes."

On the floor of the sacpuary a plain stone of dark marble covers the tomb of William Rufus. His coffin, it is said, was opened by the soldiers in the civil wars of the rebellion under Charles the First, who speedily despoiled the corpse of its only ornament, a gold ring set with a ruby, on the thumb.

On the south side of the choir are ranged six coffins, which are said to contain the remains of several of the Saxon kings. These were deposited in this place by Bishop Fox, in order to save them from the desecration to which they had hitherto been exposed in the successive repairs and alterations of the building. These coffins are carved, gilt, and surmounted with crowns, with the names and epitaphs in Latin verse and black letters inscribed upon them. Beneath them, also, the motto EST DEO GRACIA, in black letter ; in Roman

character, IN DOMINO CONFIDO, and SIT LAUS DEO. The remains thus preserved are those of Kenegils, Ethelwolph, here called Adolphus, the father of Alfred ; Kenevalch, here called Kenelph ; Egbert, Rufus, Queen Emma, Edmund, the son of Alfred ; Edred, the youngest son of Edward the Confessor, with those of the Bishops Wina and Alevin ; and one chest contains the mingled fragments of such princes and prelates as were scattered about by what is styled on the chest itself "the sacrilegious barbarism of 1642."

But by far the most interesting objects in Winchester Cathedral, next to the choir, are the beautiful monumental structures erected over the remains of several distinguished prelates, who in times past administered the see. That which belongs to William of Wyckeham, first claims the attention. It is in the south aisle. It presents the appearance of a perfect chapel in miniature, with its columns, panels, arches, roof and canopy finished in the most unique and harmonious style. Within it, we are told, daily masses were said in the old times, for the repose of the soul of him whose ashes rested before its shrine. The shrine has long since been torn away, and the images which rose around it are no more to be seen. But the tomb still remains. It is of white marble, carved, and richly gilt. On it, William of Wyckeham is represented, adorned with the ensigns of the order of the garter, of which he was the first prelate, joined with his official robes, painted in their proper colors.

The remaining structures of this kind contain the tombs of Edington, Fox, Cardinal Beaufort, Waynflete, and Cardiner. That of Fox, the Prime Minister of England, and the patron of Woolsey in the commencement of Henry the Eighth, is next to the one we have mentioned in the elegance of its design, and the beauty of its execution.

There they rest, and their ashes have been undisturbed, during the flight of ages. Old William of Wyckeham, the virtuous and ardent patron of learning, has, indeed, a noble memorial, in the college near by, which bears his name, yet his character and career accord well with the cloister-like solemnity of the long dim aisle in which his effigy reposes.

In a certain division of the edifice, called Lady Chapel, the marriage of Queen Mary with Philip of Spain was solemnized, and the chair in which she sat during the ceremony is shown to the visitor.

The northern transept particularly arrests the attention. This is entirely in the Norman style, and is, in fact, the original edifice erected by Bishop Walkelin, in the reign of William the Conqueror. The rude paintings upon the walls, the entire finishing of the roof, wainscots and arches, remind one of the remote antiquity to which they

are ascribed. Beneath the organ stairs in this transept is a dark Chapel, called the Chapel of the Sepulchre, formerly used in Holy Week for the celebration of the Mass of the Passion of Christ.

I feel how far all I have said, in attempting to describe the Cathedral of Winchester, falls short of my design. To the mere glimpse which I have been able to give, I would add what is said of the reflections it suggests by William Howitt:—

“When we walk in a fabric like this, venerable with the flight of nearly a thousand years, and build up again in imagination its jewelled shrines, rear aloft its glittering roof, replace all its statues of gold and silver and chiselled stone, and see once more with the mind's eye, there assembled the stately kings and queens, mighty prelates, and throngs of proud warriors and nobles of past times, amidst the magic tide of music, and the imposing high masses, we must confess that if the people were superstitious, it was not without great temptation, for never did human wit achieve so fair temples, or animate them with a pageantry of worship so seducing to the imagination. To conceive what must have been the effect of this gorgeous scene, thus raised and adorned by all the arts, aided by the full pomp of the ritual ceremony, on an audience of those days, we have only to complete the picture by a passage from a modern poet.

“Thus from the altar's base, intoning prayers,  
Mid white-robb'd youths, then mounting up the stairs,  
A friar of orders grey, the service said;  
Out-bent his knee, oft bowed his shaven head;  
Oft crossed him thrice; oft smote upon his breast,  
Now turning, hailed the multitude and blest,  
Choire answered him with anthems soaring loud,  
Incense curled up and wreathed on high a cloud.  
In choral ranks the palled procession rood,  
Hymned every saint and chanted praise to God;  
While through each aisle the faithful gazing strolled,  
Or reading knelt, and signed the holy rood,  
Till heard the warning of a silvery bell,  
To earth all prostrate bowed the face and fell.  
Then pealed hosannas, hallelujahs rung,  
Deep organs shouted with a trumpet's tongue,  
Through nave and transept rolled the billow sound,  
And swelled and flooded aisles and arches round;  
Each pillar trembles, kneeling statues nod,  
And walls with men re-echo—thanks to God.”

### General Intelligence.

#### CATHOLIC INSTITUTE OF GREAT BRITAIN

##### MEETING OF THE GENERAL COMMITTEE.

(Lord Camoys in the Chair.)

The Hon. Mr. Langdale said, in consequence of a communication from the Hon. Edward Petre, as Chairman of a meeting of the committee which had taken place last October, he had attended a meeting in London in November. A few gentlemen, himself included, were appointed to look into the state of the Institute, and the result was, that finding the funds were exhausted, and a debt contracted with the Joint-Stock Bank, a resolution was passed to recommend to the General Committee to put an immediate stop to all further outgoings; to give the secretary notice that his services would cease

after a certain period, and that the house should also be given up. It was judged expedient to take these preliminary steps, though, as Mr. Petre would inform them, a new organisation of the Institute, in conformity with the recommendation of the Bishops, was at the same time in contemplation. This plan which had been proposed at a meeting over which Mr. Petre presided, and which had been forwarded to him in the country, that gentleman would himself detail. He had, however, further to say, that in case of the new organisation of the Catholic Institute, being carried into effect, one principal object would be a more constant communication on all matters between the branches in the country and the secretary in London. But as this communication must be principally carried on with and through the clergy; it would, under the new arrangement, be advisable that a clerical secretary be appointed. It was supposed that through him a more confidential correspondence could be carried on with the clergy throughout the country than would be possible with a lay secretary, however otherwise qualified. He was also authorised to state that abstractedly considered, layman or clergyman for secretary, the Bishops, with one exception, had expressed their opinions in favor of a clergyman, and that one Bishop considered this point immaterial. He wished most explicitly to be understood as not by this expressing anything unfavourable on the part of their Lordships towards Mr. Smith, but simply that a clerical was preferable to a lay secretary. He must say that he concurred fully in that opinion, and that on many occasions as well as by tracts as by other replies in answer to attacks on our religion, such a secretary would be a valuable addition to the powers of the Institute. He should simply conclude by moving that all current expenses should for the present cease, and that a committee be appointed to examine all the accounts, and to give such notice to the secretary regarding the period of terminating his services as may be judged fair and honourable.

Mr. Petre began by stating that in compliance with the wishes of the Bishops several gentlemen met to acknowledge the receipt of the resolution adopted by them, and which appeared in the Tablet in the month of November last, and to assure their lordships that they, as members of the committee, would use their best exertions to carry out their lordships' wishes and intentions, in maintaining and upholding the institute, and it appeared to them that the best mode of carrying out so desirable an object, was to have an acting committee, composed of a permanent chairman and a deputy chairman, two clergymen and five laymen, and that application should be made to the Hon. C. Langdale to undertake the duties of chairman. Mr. Petre likewise added that in case no more efficient person

could be found, he would be willing to undertake the duty of vice-chairman, at whatever personal inconvenience he might be put to. Mr. Petre then entered more fully into the wants of Catholics, and the necessity of having a body ready at all times to undertake whatever might conduce to the benefit of those who had it not in their power to assist themselves; he instanced such as were in workhouses and prisons, who are in a manner isolated from their fellow-Catholics, yet in a state which of all others requires their assistance and best services.

Mr. Silvertop addressed the meeting, and showed the very extensive objects to which the Catholic Institute, if organised, might be most beneficially applied.

Lord Stourton agreed with Mr. Silvertop, and pointed out the great necessity of some organisation for the purpose of the education of the poor.—Adjourned.

### DR. BAGGS,

In his Pastoral Letter to the Clergy and Laity of the Western Diocese in England, says:—

Dear! Beloved in our Lord Jesus Christ—While we have great reason to be thankful to our bountiful God for the abundant temporal blessings which he has imparted to this our beloved country, we should not cease to mourn for the spiritual evils with which this land is inundated. During three centuries the great majority of its inhabitants have been unhappily separated from the Apostolic See, the centre of Catholic unity, and they have consequently been estranged from the communion of the entire Catholic world. While their religious position is thus isolated, they are divided among themselves by endless varieties of opinion and communion. These were all unknown to our Catholic forefathers, as they were to the Apostles and the other teachers of truth in the first ages of Christianity. Some of our dear but separated brethren, men of research and candour, have, with God's help, attained a knowledge of the truth of our holy religion; yet they allow their consciences to be imposed upon by specious but hollow pretences, and thus expose their immortal souls to imminent danger, by neglecting to join the communion of that one, holy, Catholic and Apostolic Church, in which they profess to believe. Let us not cease to pray for them and for all our beloved fellow-countrymen, that they may not only know but also embrace the truth, and thus be admitted to participate in the graces of the Sacraments, for the sanctification and salvation of their souls, which were purchased by the precious blood of Jesus Christ, our Lord and Saviour.

Whence arise the evils to which we have alluded? From the rejection of the authority of the Church which our ancestors acknowledged, and which, with

God's blessing, preserved them from heresies and sects; from the adoption of the private interpretation of the Holy Scriptures, in which, as St. Peter, inspired by the Holy Ghost, teaches "there are some things hard to be understood, which the learned and unstable wrest to their own destruction." (2 Pet. iii. 16.) The Catholic Church has sedulously laboured to prevent this fatal abuse of the written word of God, by which the follies and prejudices of erring individuals are falsely attributed to the God of all truth. Yet, as you well know, she not only allows the Scriptures to be read in translations approved by her, and in the original tongues, but she has ever been solicitous to promote the true knowledge of the Holy Scriptures, as well as of those Divine traditions, which were originally received by the Apostles from Christ our Lord or from the Holy Ghost. It is, therefore, a manifest calumny against the Catholic Church, and the Apostolic See, as our most holy Father Pope Gregory XVI. observes, in his encyclical letter (dated May 8, 1844), to pretend that she has wished to deprive the faithful of the knowledge of the holy books. In this country in particular, where the calumny is daily repeated that the Catholic laity are not allowed to read the Scriptures, it is a fact well known to you all, that the English Douay version of the Old Testament, and the English Rheims version of the New Testament, are approved by the Catholic Bishops, and are in general circulation among the Catholic laity, with the full approbation of their pastors. Nevertheless, as attempts are often made to seduce Catholics from the faith ("once delivered to the Saints," Jude 3, and ever preserved in the Church, according to the promises of Christ, by the successors of St. Peter), by distributing among them certain translations of the Scriptures, in which some of the Sacred books of the Old Testament are either omitted or falsely declared to be apocryphal, and in which some important passages are incorrectly translated, which, besides, contain no notes to prevent the abuse spoken of by St. Peter, and which are otherwise not approved by the Church. Our most holy Father Pope Gregory XVI., in the above-mentioned Apostolical letter, directs all Bishops to warn their flocks, as circumstances may permit, against these endeavours of the enemies of the Church; and we, accordingly, in obedience to the injunctions of the venerated successor of St. Peter, caution you in the Lord against the use of versions of Scripture unauthorized by the Church, and, in general, against all books which may endanger the purity of your faith or morals.

If we turn our attention to ourselves, while we find cause for thankfulness and consolation in the faith and fervour of many Catholics of this country, yet we deplore the unhappy state of others, who live habitually in grievous sin, and who are, therefore, in imminent danger of dying in sin, and suffering eternal torments. Some, too, there are, who are lukewarm and indifferent, and who do not appreci-

ate the inestimable blessings of our holy faith, which has become an object of envy and admiration to many who are separated from Catholic communion. Who among us has not sinned exceedingly in thought, word, and deed? "If we say that we have no sin, we deceive ourselves, and the truth is not in us." (1 John i. 8.)

### THE PASSIONISTS.

Str.—It is now three or four years since I published a letter in the *Catholic Magazine*, to solicit contributions for paying the expenses of the first party of Passionists who came to settle in this country. I have been requested to be once more the medium of recommending their wants to the public, and I beg you will kindly contribute your part to this charitable work by allowing my letter a place in your columns. On the former occasion abundant contributions for their aid were the result of my appeal, and so to England they came, and have now been settled more than three years in the Central District Aston Hall, near Stone in Staffordshire—a house which was formerly a family residence of the Welds, and having been given by them to the Church, has been inhabited by Brigittine nuns and by Franciscan friars. Father Dominic, the Superior of this first colony of his first order in England, had for twenty-eight years, before he was appointed to this mission, been sighing to devote his life to the salvation of England. This holy desire had sprung within him before he joined the Order; but it was strengthened and cherished, when, after having done so, he found that a devotion to the cause of England had been received by the whole body of the Passionists as a holy bequest from the heart of the venerable Paul of the Cross, founder of their institute, who for fifty years of his life was incessantly mourning over the fallen state of our people, and praying for their recovery.

When first he settled with his brethren at Aston, he was engaged wholly in the work of the mission connected with the place, and although he was just beginning to speak English, nearly eighty converts, old and young, had been received into the Church at the end of a year, and a new mission had been opened at Stone, where a school-house has been built, which serves at present for a chapel. But doing the work of parish priests is not the proper calling of these religious; and during the last year they have been entering vigorously on the performance of what is considered, in Italy, the leading purpose of the institute; that is, going from one congregation to another, at the invitation of the pastor, and preaching missions, or giving a course of spiritual exercises from Sunday to Sunday, preaching two or three times every day. They go, for this purpose, wherever they are called, and

have, since last March, given twenty-two courses of sermons or missions as they are called; and, in several instances, I know the effect has been most salutary in awakening the fervour of the best among the Catholics, in calling back the negligent to the practice of their duties, and in deciding the conversions of many Protestants. Last Sunday, the first Sunday in Lent, Father Dominic commenced a mission in Liverpool, and follows this up with another in the same town next Sunday. This is being done without anyways interrupting their zealous attention to the wants of their own congregation, where they are greatly beloved. I have given some detail of the proceedings of the Passionists, in order to interest your readers in the consolidation of their establishment in England. At present they have four priests, three or four clerical students, and four or five lay brothers in their house. These are by no means sufficient for meeting all the calls made upon them, and keeping up worthily, at the same time, the regular observance of their rule at home. The general of the Order, accordingly, has promised them two more priests from Italy; but the means for their journey must be sent from hence, and as they are allowed by their rule to possess no property, they are quite unable to meet this expense. It is for this purpose that I have taken upon myself to state their case publicly, and hope that I may meet with the same success as on former occasions. The sum wanted is 30*l.* to convey these two priests from Rome. Should more than this be contributed it will go to a purpose for which it is greatly wanted; towards paying a considerable debt still due for the school, which they have built at Stone. Contributions will be received and gratefully acknowledged by the Rev. Mr. Dominic, Aston Hall Stone, or by myself at St. Mary's College, near Birmingham, I am, Sir, your obedient servant,

GEORGE SPENCER.

St. Mary's College, Feb. 6, 1845.

(From the *Catholic Miscella*.)

### PROTESTANT MISSIONS.

Since the beginning of the present century, Protestants have generally thought themselves bound to endeavour to convert all men to some one or other of their many creeds. Accordingly, the Church of England, or rather, some of its members, have sent out Anglican missionaries. The Protestant Episcopalians here have sent out their missionaries likewise. The Presbyterians, the Baptists, and the Methodists, each contribute their quota of men and money. Scarcely a month passes by, that we do not see a notice of the departure of the Rev. Mr. and Mrs. A. and of the Rev. Mr. and Mrs. B., missionaries about to enter "*tu and tuq*," into some chosen field of labour. At times it is among the



breathens; at times, among the equally benighted Mahomedans, Nestorians, Greeks, or Pagists, that they are about to introduce the Gospel. Considering the immense sums contributed yearly in England, the United States, and other countries; and the vast number of missionaries spread throughout the world, teaching, preaching, and scattering millions of Bibles and Tracts, what vast effects might be looked for? Indeed, the most extravagant expectations were held forth and entertained by Protestants themselves.—However those hopes were soon thwarted, and according to Malcome's Travels (vol 2. p. 217.) "many of the best friends of the missions avow feelings of disappointment, in regard to the measure of success which has attended the enterprise." This has been the case in almost every instance. We find in the Observer of last Saturday a letter from the Rev. J. S. Merrick, who is, we presume, a Presbyterian clergyman, and a missionary in Persia, giving an account of their success in that field—Which we extract:—"You have probably read and heard much of the Nestorians and what a glorious missionary field is open among them; would that all the church's hopes at home respecting this people were more than realized here among them. In many respects they are certainly a people demanding deep interest, and sympathy, and loud calls for men and means in their behalf have been made, and in no small degree met. But at this very time, after about ten years of labor for them, operations are suspended, and this people for whom so much has been done, especially the principal ecclesiastics, are dissatisfied because the mission does not give salaries to certain brothers of the Nestorian patriarch, Mar Shinon, when we have nothing for them to do, and they really wish to do nothing. These brothers of the patriarch on whom the mission has bestowed much in charity, have forbidden the Nestorians to receive instruction from us, and there is much reason to believe that Mar Johanna, who was so well received in America, and has had more opportunity than any of his people to become enlightened, is covertly abetting the hostility of the patriarch's brothers with all his influence. We have evidence for this several months past that Mar Johanna has been slandering the members of this mission in a scandalous manner, and has again and again told his people that he would go to England and bring out Episcopal Missionaries, of whom, by asking, he could get one hundred to supplant us. And yet I read in a New York Observer that came to hand yesterday, that this Bishop was a great comfort and help to us.—When he returned from America he seemed a changed man, and he appears to have changed again since, because the mission did not pay him an unreasonable claim. He still outwardly professes to be our friend, but I stand in doubt of him."

**CONVERSION.**—Miss Maria Bennett, daughter of James Bennett, Esq. Bruff, was received into the Catholic Church by the Rev. Thomas Blake, V.P. This truly amiable and excellent young lady evinced the most marked and sincere piety, on so imposing and interesting an occasion. She was subsequently married to Patrick Coll Carey, Esq. solicitor.—Limerick Reporter.

**Increase of Catholicity in England and Wales during the last ten years:—**In 1835 there were 4 Bishops, 441 priests, 411 chapels, 6 colleges, 18 convents. Since which time there has been an increase of 4 Bishops, 222 priests, 91 churches and chapels, 6 colleges, 3 monasteries, 14 convents. "Veritas magna est et prevalebit." Truth is great and will prevail.—Tablet.

### ADVANCE PAYMENTS.

*During the present week we have sent to our Subscribers in Town their respective Accounts for subscriptions to this Paper, due—according to our TERMS—on the receipt of the FIRST NUMBER,—in ADVANCE. Surely no one among our Subscribers who values this Publication, will refuse to comply with the Terms.*

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Halifax, 9th Jan., 1845. JOHN P. WALSH.

**NOTICE.**—Mr. JOHN PARMER 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.

JAMES DONOHOE.

Halifax, 9th January, 1845.

No. 26, Hollis St.

Published by A. J. RICHIE, No. 37, Sackville Street, Halifax.  
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