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# THE CROSS.



NEW

SERIES.

VOL. 3.

No. 42.

God forbid that I should glory, save in the Cross of our Lord Jesus Christ; by whom the world is Crucified to me, and I to the world.—St. Paul, Gal. vi. 11.

## HALIFAX, OCTOBER 16, 1847.

- OCTOBER 17—Sunday—XXI after Pent, III. Oct. Purity of  
B. V. M. G. Doub.  
18—Monday—St. Luke, Evan Doub II cl  
19—Tuesday—St. Peter of Alcantara C. Doub.  
20—Wednesday—St. John Cantius C. Doub com &c  
21—Thursday—St. Ubald B. C. Semid from 10th  
May.  
22—Friday—St. Bernardine of Sienna C. Semid fm.  
20th May.  
23—Saturday—Feast of the Most Holy Redeemer G  
Doub Sup

in the ascendant, the morals, the comforts, and the interests of poor, were objects of her special care and protection. It was not by force and violence that her benign sway was extended over the earth. Displaying in their own persons the heroic virtues of the earlier ages of the Church, the Missionaries of Rome brought the glad tidings of the gospel to many a distant land, and made many a barren soil productive of the holiest fruits of Catholicity. It is true that the temporal power of the Church has suffered severe shocks in some European nations, but it is equally true that selfishness, poverty, paupers and work-houses sit brooding over the ruins of its influence, and some of the ablest writers of the age look to the revival of that influence as the only remedy for the evils that surround our social condition. But quitting these speculations, it is a fact, disguise it as we may, that the Roman Catholic Church is still as young, as buoyant, and as vigorous as ever. She considers it her sacred duty to propagate the gospel to the ends of the earth; and during the last three centuries, if neither the leagues of nations nor the angry tumult of Conventicles, nor all the malice of Hell, has been able to arrest her in her triumphant course, in vain will our separated brethren look for any sign of decay—in vain will the Whistons and the Millers seek to persuade their deluded followers that the days of the Papacy are numbered. Rome possesses a vitality which will give all their prophecies the lie, and make their lucubrations appear like the ravings of madmen. In our days one of the most extraordinary agencies employed in the service of the church is the Association for the propagation of the Faith. The first idea of such a Society was proposed by a Lady at Lyons in the year 1822. For some time its operations were confined to Lyons and its immediate vicinity, but when the French Bishops became fully aware of the importance of the Society, they established Branch Associations in their various dioceses. The objects of the Society having been fully ascertained, it was gradually introduced into other countries; and at the present day there is scarcely a country in Europe that has not contributed towards the general fund in Lyons. In point of fact these Branch Associations have no limits but the ends of the earth. The Priests who are now preaching the Gospel to the Tartars beyond the walls of China may be indebted for a livelihood to the pence and half-pence of the poor servant girls in New York, and the contributions of some pious

### ASSOCIATION FOR THE PROPAGATION OF THE FAITH.

It is a trite remark that every age of the Church has its distinguishing characteristics. The promise made to St. Peter will of course be fulfilled. In despite of the powers of darkness, the Supremacy of the Church will make itself felt and known. Though the wisdom of this world leagued with its power and wickedness, may seek to degrade the Church to the level of a mere human institution, and thus sap the foundations of Christianity, every trial to which she is subjected, will only tend to confirm her divine origin, and impress upon man the futility of his efforts to enslave her.

It is enough for us to know that she is the "pillar and the ground of truth" and cannot consequently lead us into error.—but while we are thus convinced of her immortal destiny, we cannot but admire those human agencies which God has from time to time summoned to her aid. When the Church was struggling into existence in the midst of blood and slaughter, the patient suffering of the martyrs was the best test of her genuine principles. Weak, wounded, and derided, she yet became the arbitress of public opinion, and the statues of the Gods, in the most civilized nations of antiquity, were compelled to yield to the image of the crucified Redeemer. Whatever shallow babblers may say of the darkness of the middle ages, it is unquestionable that wherever the influence of the Church was

Catholics in India, may enable the Missionary in the far west to bring the good tidings of peace to the wild savage who was governed by no law but that of his passions.

But when we reflect upon the vast amount of good accomplished by the Society, we cannot but regard the idea of its formation as one inspired by Heaven. The Missions of Australia, China, and Oceania, are almost exclusively indebted to the Society for means of subsistence. Many of the struggling Bishops on our own Continent were fostered and encouraged by the Association. The vast number of Priests who are every year leaving their country for some important and dangerous mission, and who are supported by the Association must effect incalculable good. The mite which we contribute towards the funds, may, with the Divine blessing, be the means of reserving many souls from the bondage of sin and darkness, and shame upon the Catholic who would grudge the sum of one half-penny a week towards the great and glorious objects of this Association.

The spiritual advantages we can derive from membership in the Society would be a sufficient motive to induce us to contribute, but when we see the Church exalted and the Glory of God promoted, and the salvation of innumerable souls secured, we would be unworthy children of the good old Catholic Church if we deserted a cause which she holds so dearly at heart. The Catholics of Halifax have certainly done well; but it was in their power to have done better. Upwards of two thousand francs however, have been sent to France this year, and from the spirit that animated the last meeting of our Branch Society, we know that the Collectors and Contributors will be increased in number, and that a new impetus will be given to their zeal and efficiency. We should be delighted to hear that every Mission in Nova Scotia had its Branch Association for the propagation of our holy Faith. May God grant that we shall soon witness so happy a consummation.

#### SUBSCRIPTIONS TO ST. PATRICK'S CHURCH.

COLLECTED BY MESSRS. P. L. & WILLIAM COMPTON.

John McLaughlin	£0	2	6
Mary Mahon	0	0	10½
Thomas Brennan	0	1	3
Alexander Mellono	0	0	7½
John Walsh	0	1	3
Julia Malone	0	1	3
A Friend	0	1	10½
John Dorgan	0	1	3
Mrs. Bambrio	0	0	7½
Denis Shea	0	0	7½
Thomas Sullivan	0	1	10½
William Ward	0	1	3
John Tracey	0	1	3
Richard McCarthy	0	1	3
Ellen Moylan	0	1	3
Catherine Roach	0	1	3
William Kehoe	0	2	0
James Callahan	0	0	7½
A Friend	0	0	7½

#### EXTRACT FROM THE SPEECH OF MR. LUCAS, THE TALENTED AND ABLE EDITOR OF THE TABLET, AT A MEETING OF THE CATHOLICS OF LONDON, TO PROTEST AGAINST THE AGGRESSIONS OF AUSTRIA.

"If however, this be too much for us to hope; if we cannot raise the means to equip a regiment, we may at least make a beginning. (Hear.) We may set an example. (Cheers.) Our example, I doubt not, will be followed by other parts of the metropolis. The example of the metropolis will be followed in other parts of this kingdom. The example of England will be followed by that of Ireland. (Loud cheers.) The example of Ireland will be followed in every colony of the British Crown where there is a Catholic to be found. (Cheers.) The

example of the British empire will be followed by France, by Belgium, by Spain, by every part of Catholic Europe, throughout America, and in every part of the globe. (Tremendous cheers.) We probably shall be able in our small capacity to do little towards strengthening the Holy See; but if our example rouses the world, and if to-night you act in a manner worthy of yourselves, this meeting will have a great result, and a heavy blow will be struck against the southern despot of Europe. (Cheers.) There are some persons, indeed, with whom I have spoken, who think this a slight contest—a contest in which the Holy See can have no need of support from the great Powers; that the inhabitants of Italy will be able to carry the Pope through, and save him from the power of Austria without external help. I am sorry to say that I am of no such opinion. I think we may underrate, but cannot easily overrate the power of Austria to do mischief. (Hear.) It is true that in one sense Austria is weak. She is a great agglomeration of various states, composed of different races, and combining different interests; and there is, in fact, a Repeal question silently agitated at the present moment in every province of the Austrian empire. (Cheers.) This strange aggregation of heterogeneous parts is held together by old traditions of government, old arts of policy, and, above all, by military force. It is absurd to regard Italy—the central and southern states of Italy—as otherwise than feeble when opposed to Austria. The army of Austria, even in periods of peace, is four or five times as numerous as that of England. (Hear.) The English army is little more than 100,000 men; the army of Austria, in a time of peace, when there was no thought or apprehension of war, exceeded 400,000. (Hear.) For one year of which I have had the opportunity of noting the particulars in figures, the number of Austrian soldiers on furlough very nearly reached the total strength of the British army. In the year 1830 Austria had in arms an ordinary force of 400,000 men. The French Revolution broke out, and Austria trembled; but see on that occasion what a power she possesses of augmenting almost without preparation her military strength. In that year by one act the Austrian army was raised from 400,000 men to more than 530,000; it was augmented in one year by considerably more than the entire army of this empire. A hundred and thirty thousand men were raised in one year, and that too without adding a tax or augmenting in the smallest degree the public burthens of the State. (Hear, hear.) What a power is this! If we consider this merely as a military question, how easy would it be for Austria to overrun Italy! And how is it possible for the Roman States, with their miserable force of some 20,000 men to oppose an effectual resistance to this overwhelming power! Moreover, in all mere human calculations, it is impossible—utterly, absolutely impossible—for your voluntary subscription, or voluntary subscriptions from every or any part of the world, to reach the Pope in time to prevent the subjugation of the states of the Church, should the aid of the great Powers of Europe be withheld, and Austria set seriously to work at her infernal business. (Cheers.) It is better thus to state the facts as they are, and, instead of feeding ourselves with delusions, to deal with the actual circumstances of the case. What I hope is, that Austria will be prevented by the Great Powers from perpetrating the great wickedness she contemplates. Every paper we read gives us reason to believe more and more confidentially every day that she will be so prevented. We are told that England is protesting; that France is beginning to discover

that it will neither strengthen her Throne within nor add to her power without, to stand by and suffer Austria to absorb the states of the Pope. My hope is, that the assurances of this sort, which are registered from day to day, are well founded, and that the intervention of the great Powers will prevent Austria from overwhelming Italy in a single campaign. (Hear, hear.) But these Powers more slowly—(cheers)—and while they are thinking how little intervention will effect their own immediate purpose, and how much crime is compatible with their own interests, the Pope requires, and should receive encouragement and support from those who are not shackled by the slow progress of official arrangements. [cheers.] Meanwhile the power of Austria is at the gate; the danger is imminent; the safety of the Pope lies in delay; and he ought to be supported by every practicable means to enable him to meet Austria at the threshold; to dispute with her every inch of the territory she threatens and invades; until she herself begins to tremble at the consequences of her aggressive policy, and sees even within the circle of her empire that very spirit called forth to her own discomfiture which she now wishes to crush and to subdue. (Loud cheers.) I think there can be no doubt that if the contest be protracted even for a short time, the spirit that is now showing itself, not only in Catholic States, but in those where Catholic and Protestants are mixed together, will acquire sufficient strength to enforce good conduct on the part of the Governments, and to make even Austria recoil before the power of a just popular will. These considerations are interesting to us in common with men of whatever creed or religion who love justice and hate iniquity. (Hear, hear.) The Holy See, indeed, has peculiar claims upon our sympathy and affection, but even if this were only an ordinary case of gross and vile oppression, I am sure our hearts would burn with indignation against the wrongdoer, and with an enthusiastic desire to strike down the oppressor and the oppressor in the dust. (Cheers.) If the country in question were the most remote; if the people were wholly unconnected with us; if the cause were one about which we felt supremely indifferent; if the invaded land were the dwelling-place of our enemies and the invaders were our friends and kinsmen—to put the case as strongly as I can against us—even then we should recoil with horror from this portentous iniquity, by which Austria, without provocation, without public complaint, without declaration of war, moved only by the terrible prospect of good government and by the labours of a noble and heroic Prince to assure and perpetuate the happiness of his subjects [cheers], has basely and treacherously overstepped his frontier; with lighted matches and loaded guns—prepared as for a public butchery—has entered the gates of a peaceful city; has fired upon its unarmed citizens scattered in the full security of peace through the public streets; and has laboured with diabolical ingenuity to create disturbance in order by an after crop of blood to justify the precedent aggression. [Cheers.] But are these the only grounds of our indignation and sympathy?—Most assuredly not. [Hear, hear.] The country is not so remote; the people are not wholly unconnected with us; the cause is not a matter of indifference; the invaded land is not the abode of our enemies; nor are the invaders our friends and kinsmen. [Hear, hear.] On the contrary, the land in which this foul crime has been perpetrated—or rather, in which this foul crime is being now perpetrated—is Italy—Rome—the Eternal City—[cheers]—that City from which seven or eight hundred years ago, at the request of a British King, the first Christian monarch recorded in history, missionaries were sent to baptise the royal convert and to receive into the Church as Christians his subjects, the inhabitants of this isle; [loud cheers] that city from which, fourteen hundred years ago, St. Patrick was

sent to convert Ireland; that city from which, more than twelve hundred years ago, St. Austen was sent to Canterbury; [cheers] that city from which these islands and our whole empire have derived whatever of Christianity they at present possess [loud cheers]; that city which, in the times of persecution, preserved for us the seeds of the true Faith and saved us from being trodden down to utter annihilation; that city which at the present moment sends through our towns and villages and fields missionaries of austere lives, of saintly hearts, of apostolic zeal, inflamed and driven forth by the charity of God, to burn up the transgressions of this people and to kindle in their hearts the flames of eternal life. [Continued cheering.] Yes the country and the people are alike dear to us, for we are bound to them by ties both new and old—venerable from their extreme antiquity and strong with the freshness of perpetual youth. [Cheers.] Nor is the present case merely that of a country to which we are bound by ties of gratitude. The land which is menaced by an Austrian invasion and is polluted by the actual presence of Austrian brigands is not, to us, a foreign land—it is our own country—our own dear land, the home of our dearest affections; the seat of the highest and noblest Government to which in this world we can be subject; the metropolis of that spiritual kingdom of which, thank God, we form a part. [Great cheering.] In every country on the face of the earth men hold in reverence their homes and altars, their hearths, their firesides, and those holy places, whether of turf, brick, or of marble, in which the bodies of their dead repose. These all are sacred to them; and for these, almost as much as for their liberties, men unsophisticated by the cold, the false, the barren, the sceptical philosophy of the present day are willing cheerfully to lay down their lives. [Hear, hear.] If this be so, and if it be so worthily, I would ask what tombs, what burial-places, what altars, in these our native islands, are dearer than the tombs, the burial-places and the altars of Rome [cheers]; the tombs of the Apostles; the pavement of St. Peter's crypt, so often bedewed with the tears of the first martyrs; the catacombs in which these were buried; the bones and relics they have left behind them; the table on which St. Peter offered up his first mass in the Eternal city; the altars of that ancient temple of God, the Church of St. John Lateran, which is our parish church and the parish church of the whole world, the mother and head of all the other churches? [Loud cheers.] England, Scotland and Ireland have no memorials either of the past or of the present which we regard with more awful veneration or more affectionate attachment than these. [Cheers.] And yet these, even these, are by no means the holiest or the dearest memorials of Rome; for she contains not merely the relics of men, however saintly, but the relics of God himself;—the crib of Bethlehem, in which our infant Saviour found his first earthly resting place; the remains of the cross on which he died for our sins; the lance which pierced his side; the steps of Pilate's palace, which he twice ascended and descended twice, wetting the marble with his sacred blood and tears;—These all are at Rome—Rome, our Teacher, our Guide, our spiritual Ruler—Rome, the burial-place of our Fathers in the Faith—Rome, filled almost to overflowing with the holiest memorials of all the nations and of ours among the rest—Rome, the treasure-house of whatever men esteem most sacred upon earth—Rome, which by all the ties of spiritual birth, of gratitude, of reverence, is our—our home, our birth-place, our sacred city, the object of our loves, our hopes, our prayers, our sonnetudes, our daily benedictions—this, our home it is which Austria invades, which she threatens with the barbarian vengeance, which it designs to pluck and to wrest from us and to degrade into a German town. [Loud and continued cheers.] Against us, against us therefore, her proclamations of war are made; against us her threats are vomited forth; against us her insults are directed; and if our bodies are safe from her brutal invasion, not the less does she strive to plant the dagger in our souls. [Great cheering.] If then we be men, if we be Christians, if we have within us one spark of generous and manly feeling, let us not tamely endure this foul wrong, nor allow the Pope to struggle alone and unaided against his enemies who are ours. The help which we can give him may be small, but the example may be mighty and may spread itself over the uttermost corners of the earth.—

Cheers.) And though our offering be small, yet it will carry with it the blessing of Heaven if it be given with a cheerful heart and if it be strengthened by our prayers; and then perhaps Almighty God of his infinite mercy will vouchsafe so far to honour us as to employ even our humble instrumentality to chastise His Austrian enemies and to break their teeth to pieces within their blaspheming mouths. [Great cheering.]

Mr. Editor.

On Wednesday the 27th ult., the feast of St. Wenceslaus, a solemn High Mass was offered in the Church of St. Anne's, Merigomish, for the repose of the soul of the never sufficiently and for ever to be lamented Mr. O'Connell. The Indians in their wonted well known accurate manner of chanting the Gregorian note, gladly raised their melodious voices in singing the portions of the services which devolves upon the choir. In their anxiety to show every mark of respect to the memory of the illustrious deceased, they procured a catafalque for the occasion. High Mass and the absolution being ended, the Pastor of the Parish ascended the altar and passed a glowing eulogium upon him who is now styled by the Head of the Church, Pius IX., the Hero of Christianity, and by the Irish, the Liberator of their Country. The Preacher's remarks were chiefly taken from Fathers Ventura and Miley's celebrated Funeral Orations, and were listened to with the greatest attention. The people of St. Andrews, Merigomish, of St. Anne's, Indian Island, and of Holy Trinity, Mines, will feel much obliged at your noticing this debt so recently paid to the memory of the greatest and best of men, in consequence of their Pastor having fallen almost a victim to the now generally termed famine-fever, which he had taken from the emigrants, and which, in my opinion, if effects were traced to their true and real causes, should be named the Union or Reformation fever.

I remain, Yours, &c.  
AN O'CONNELLITE.

**POPE PIUS IX AND THE AUSTRIAN GOVERNMENT.**

The threatened invasion of the States of the Church by the Austrian Government has filled the breast of every good Catholic with mingled feelings of hope, indignation and alarm. The liberal measures introduced by the Pope into the administration of his government excited the despotic ire of Meternich, and in his apprehensions that the spirit of liberty might penetrate under the papal auspices through every portion of Italy, he has rudely seized one of the pontifical cities as a guarantee for the good behaviour of Pius the IX. It is perhaps a matter of indifference to us in Nova Scotia at least for all ecclesiastical purposes, how the supreme Pontiff may govern his own States, or what political principles he may deem it expedient to introduce; for the government of the Church, and the government of the Roman States are matters essentially different, and our concern is with the former. But we are happy to see the cause of Italian liberty advocated by the enlightened Reformer who sits on the chair of St. Peter; because he alone has the will and the power to effect those changes which the circumstances of the time require, and which the mad efforts of a few mad enthusiasts could never have accomplished. All Italy is up in arms for the Holy Father. His name is hailed with enthusiasm throughout the Peninsula, and if Austria persevere in her aggressions, the entire populace of Italy will flock to the standard of Pope Pius.—When liberty becomes the handmaid of religion it will be ever triumphant. May the God of Battles defend the Sovereign. His reign will be a glorious era in the history of the

**BOOKS, BIBLES, &c.**

A very splendid collection of books has been offered for sale during the week by M. McDonnell, in the store lately occupied by the Messrs. McKinlay. We believe there are but few Catholic houses in Halifax in which there is not a copy of the old Scriptures, and this practical refutation of the calumny we are opposed to the Bible, should induce our separated

brethren to examine our principles with care and accuracy. We have seen some beautiful Bibles in the auction-room, and with all our hearts we say to our friends—go and purchase a copy.

**REVIVAL OF THE SOCIETY OF JESUS IN THE U. STATES.**

THE readers of history are aware of the distinguished services which the Society of Jesus has rendered to religion and to letters since its establishment about the middle of the 16th century.—Its members had spread themselves over every part of the world, preaching and defending Christianity, sustaining piety, and converting nations to the faith, reclaiming savage tribes from ignorance and barbarism, exploring new paths in science, enriching the stores of literature, diffusing light and knowledge, "when the united entreaties of the whole house of Bourbon, coming from four potent thrones, and backed by the clamours of a dangerous and then almost universal party—the Jacobites who had procured these entreaties by intrigue and intimidation—overwhelmed the better judgement of Clement XIV, and that pontiff, with a reluctant heart, with tears, sobs, and ejaculations, yielded at last, as a mere measure of expediency, the suppression of "his throne's best prop," and, in 1773, abolished the order instituted by Ignatius of Loyola.—It was a period of mourning for all good men.

"Some time after, the Rev. Francis Karen and other secular priests, resident for many years in the vast empire of Russia earnestly solicited permission of his holiness, Pius VII, to unite in a body, for the purpose of being able to apply themselves more easily, in conformity with their institute, to the instruction of youth to religion and good morals; and to devote themselves to preaching, to confession, and the administration of the other sacraments.—This request was strongly supported and recommended by the then reigning Emperor Paul in his despatch, dated 11 Aug., 1800; in which, after setting forth his special regard for the above priests, he declared that it would be highly agreeable to him to see the *Company of Jesus* established in his empire under his (the pope's) authority.

"His holiness, after considering the many great advantages which those vast regions would thence derive, and how useful those ecclesiastics, whose morals and doctrine had been so long tried, would be to the catholic religion, thought proper to second the wish of that prince.

"In consequence, by a brief dated 7th March, 1801, power was granted to F. Karou and his colleagues residing in Russia, or who should repair thither from other countries to form themselves into a body or congregation of the *Company of Jesus*: they were at liberty to unite in one or more houses, to be pointed out by their superior, provided these houses were situated within the Russian empire.—

F. Karen was named, by his holiness, general of that company, and was authorized by him to resume and follow the rule of St. Ignatius of Loyola, approved and confirmed by the constitutions of Paul III, of happy memory.

"This power, so bountifully conceded to Russia, was, at the solicitation of several ex-Jesuits, resident in this country, equally extended to the United States. Accordingly, in 1806, permission was granted to these to unite as formerly, in a body, of which Rev. F. Robert Mcleynex was appointed superior—subject however, to the general in Russia—also to institute a novitiate agreeably to the rule of St. Ignatius, to apply to the education of youth, to preach, to administer the sacraments, &c., with the consent and approbation of the ordinary.

"The priests then exercising the ministry in this country, who availed themselves of this permission, were the following: Rev. F. Robt Molyneux, superior; Rev. F. Charles Neale, Rev. Charles Sewall, Rev. F. Silvester Boardman; all of whom had formerly belonged to the ancient society. These were soon reinforced from White Marsh, Russia, who had already been received into the congregation, conformably to the above mentioned brief of the 7th March. The following are the fathers who were successively sent hither by the general, in the order in which they came: 1. F. F. Britt & Henry; 2. F. Maleve; 3. F. F. Epinette & Anthony Kohlmann; 4. F. F. Rantzau & Malou; 5. F. Grassi; 6. F. Vanquickenborne.

"Their arrival was hailed by every friend to religion, and especially by those of the faithful, who had witnessed the happy effects of the zeal of those who had previously laboured in Pennsylvania and Maryland.

"In 1806, a novitiate was opened at Georgetown college. At the conclusion of the first year's term, others were admitted to their probationary exercises; who, though not so far advanced in their ecclesiastical studies, afforded great hopes, by their own attainments, of extensive usefulness. So that, in a very few years after its second introduction, the society was deemed upon a prosperous and solid footing. Thus did it continue to thrive, adding yearly, to its numbers, when the long wished for Bull of Pius VII, issued on the 7th August, 1814, completely re-establishing this useful congregation, made its appearance, enlarging at once the sphere of its action and insuring its durability."

In 1822, the society in this country consisted of 26 fathers, 41 scholastics, and 26 lay-brothers, of whom 14 scholastics and 4 lay-brothers were in the novitiate. At that period, they served the college at Georgetown, a theological seminary at Washington, the novitiate at White Marsh, Md., and either seven or eight missions in Maryland and in Pennsylvania.

At the present time, the society in the U. States

numbers about 120 priests, 70 scholastics, and 125 lay-brothers. They have under their charge two novitiates, one in the province of Maryland, and the other in the vice province of Missouri; two diocesan seminaries, those of Cincinnati and Fordham, in N. York, and seven colleges, as follows: Georgetown, D. C.; Fordham, N. Y.; Holy Cross, Worcester, Mass.; St. Xavier's Cincinnati; University of St. Louis, Mo.; St. Charles, Grand Coteau, La.; Springhill, Ala. In these institutions about seventy fathers are employed; the rest are engaged in different missions, chiefly in the archdiocese of Baltimore, in Missouri, and in Pennsylvania. Three fathers are charged with the mission among the Potowatomies and other tribes in the Indian territory, and ten are laboring with great zeal and success among the natives of Oregon, they have admitted into the church upwards of five thousand Indians, and fifteen thousand are under preparation for baptism. "The harvest indeed is great, but the laborers are few; pray then the Lord of the harvest that he may send labourers into his vineyard."

#### LETTER OF MR. OXLEY TO THE CATHOLICS OF LEEDS, WHERE HE WAS ONCE A PASTOR.

Hinckley, Festival of the Assumption of the Blessed Virgin Mary, August 15, 1847.

My dear and respected Friends in Jesus Christ—My unhappy fall some years ago from the Church of God is a fact but too well known to you all—by my apostacy from the truth I became a subject of scandal and sorrow to many. I am fully sensible I can never sufficiently atone or make reparation for the scandal I have given, but I trust that my return to the path of duty, will at least in some measure, compensate for the great sorrow I have caused you by my perverse and unjustifiable perseverance in a course of opposition and disobedience to my lawful superiors.

My dear friends, in leaving the Communion of the Holy Catholic Church, I became like the poor unfortunate man of whom mention is made in the Gospel of this Sunday, or rather more wretched than he, because I deliberately cast myself in the way of robbers, the powers of darkness, who took from me all I possessed, even my dearest treasure, my innocence, and, with it, my peace of mind, for there is no peace for the wicked. In this sad state I wandered through thorny and rough paths, seeking rest everywhere, and finding none; thus I lived, an object of mistrust to Protestant and Catholic—Prayers without number were put up for me by pious Catholics, and many clergymen of the church of England (who, if only these were so happy as to possess that *pearl of great price*, the true and saving faith of the Catholic Church, would be bright and shining lights to the people of God) sought to do

me good but in vain. Having thrown far from me the yoke of obedience, I gradually became insensible to the voice of Religion, neglected the observance of any form of worship, and avoided as much as possible the society of those who were anxious for my welfare. Hence, my friends, I alone am responsible for my past misconduct. Ungovernable pride, a revengeful spirit, and disappointed ambition, have been the fatal cause of my ruin, and I have no reason to complain that when I left the fold of the Good Shepherd, my friends, neighbours and brethren, should abandon me. It was only just that when I had broken the vows of fidelity, which I had pledged to the Lord of Heaven and earth, it was only just, I say, that I should be regarded by the people of God as one unclean and loathsome; as, in fine, one struck by a fearful anathema. But, as I had sown so, by God's providence, I was destined to reap the bitter fruits of crime. I became indeed, and in truth, a castaway. Determined to live without constraint, and entirely regardless of the means of grace, I laboured, indeed, and foolishly confiding in my own strength, and taking a false view of my own resources, I flattered myself that the evil day would never come. But, my friends, woe to the sinner! the work of his hands shall perish. Thus it was with me; the hand of the Lord was heavy upon me, or rather the Almighty became in my regard as a wall of brass or adamant. He would not permit that the feast of my works should prosper—and then, humbled to the very dust, and reduced to the lowest degree of misery, deserted by all; bereft of those earthly goods in which I had trusted as a never-failing resource; brought down even to the gates of the grave and surrounded by the sorrows of death, and placed as it were on the brink of a frightful precipice, can you wonder (reflecting that despair naturally arises from a long continuance in a state of sin) that I should have been tempted to cry out "My sin is too great that I may deserve pardon." But at this trying hour, God, rich in mercy, inspired a kind Samaritan, in the person of a Catholic priest, to come to my assistance. With gentle words he bid me hope for mercy; he spoke of Him, one drop of whose precious blood is more than sufficient to wash away the sins of the world; he pointed to Mount Calvary and reminded me of this consoling truth, that Jesus is the saviour of sinners. My friends, I might perhaps have perished in my sins had not this good priest to whom, under God, I am greatly indebted for my present happiness, interested himself for my soul's welfare. He would not leave his work unfinished; he witnessed the triumph of grace over passion, and then accompanied me to my long forsaken home; he led the trembling prodigal to his father's house, and he saw and can bear testimony to the affectionate kindness with which I was received by that good father, and by my brethren, and by the community in general;

he heard how my superior sought to cheer my drooping spirits and to encourage me in my good resolutions by saying that *all should be forgiven and forgotten.*

I cannot express my thankfulness to Almighty God for his goodness to me. I am once more safe within the Holy Ark or Church of Christ. To use the words made use of by the church in the Office of this Festival, I may say "The winter is past, yes! the winter of sin and sorrow is at an end, the flowers have appeared in our land;" the consolations of religion are once more mine, and I feel an humble assurance of obtaining mercy at my last hour.

Permit me, in conclusion, respectfully to remind you that my conversion should prove a subject of joy and instruction to others,—of joy, because a brother was lost and is found, he was dead and liveth; one of instruction, because from my example you may learn the value of humility and the duty of obeying those whom Almighty God has placed over us and who watch as having to give an account of our souls. Obedience is better than sacrifice, and if by humble obedience we become as little children, we shall be really and truly great in the sight of God, who humbles the proud and delights in exalting the lowly-minded, whose ambition is to secure His love, friendship, and protection, and we shall all become truly happy, because the truly humble seek God alone in all things. Finally, I am fully aware of the many and weighty obligations I have to fulfil, and hope, with the blessing of God, to satisfy all in due time,—if time be allowed me, and patience taken with me. Requesting a share in your daily prayers to Almighty God, I remain, my dear friends, your affectionate servant in Jesus Christ,

HENRY LEWIS OXLEY.

## APPROXIMATION OF HERESY TO THE CHURCH.

TO THE EDITOR OF THE TABLET.

Dear Sir—I know not whether as a convert, I am right to address you on a subject which was wont in the days of my ignorance to strike my soul with astonishment, and which probably was one of the reasons of her submitting sooner to the guidance of St. Peter—the approximation, or rather I should say, the imitation of every sect in its infancy to the Catholic Church. This truth, for such I feel constrained to call it, seemed to me so apparent that I often marvelled how any could deny the fact of Rome being the "Mater Ecclesiarum" and the Sponsa Christi." For example of what I mean (for I shall give but a simple sketch, hoping that your able correspondent, "T. W. M., of Tours," will fill up the skeleton.) I should refer, first, to the Laudean movement. Men at that time infatuated with fanatic zeal, were wont so exclaim that

Laud, with his unfortunate sovereign, Charles Stuart, and his equally unfortunate minister, Strafford, were Papists in disguise, and many, we know, found rest at that period in the Ark of Jesus. But to what could this grace have been attributed?—The same also at the commencement of the Wesleyan sect. It was a current *on dit*, before John Wesley went to America, and was converted to some new doctrine, that he was leading his people into the arms of Rome; indeed, an Anglican (*soi-disant*) prelate (Lavington) published a huge 8vo. volume to prove the similarity between Methodism and the Church! In our own days also, what manifold approaches did "Puseyism" once make to the Church! You will observe, Mr. Editor, that I say "did make," for from its fresh developement, referred to by you lately, we may say with justice, and, at the same time, with fear, that they are diverging from their principles, and falling, the one section into Quietism, or rather a species of Fatalism, the other into the full swing of Neoligan principles. Indeed, the "Oxford tactics" of the present day seem to demand deep consideration on the part of the "Puseyites," lest by blindly following their leaders they should take a single step, the retracing of which will cost them many a painful hour, and many a watchful night. They acknowledge, if I am to judge from private letters received from those who are still enamoured with the mockery of Catholicism—who still love to play at Mass, Confession, and other holy things—that their souls are in want of an indefinable something which they cannot find in Anglicanism; in a word, that they are ill at ease in their new position. With regard to another sect, how rapid is their growth in Catholicity! how near do they approach, I speak of Irvingism. Surely, we may expect a yet richer harvest from this body of devoted men. Yet they are not perfectly at home; they feel an internal conviction that their labours to restore the Faith are vain, and that they must at last submit to the teaching of the Church that they must acknowledge the power of the representative of St. Peter. Now, Mr. Editor, do not these facts, taken on the whole, prove that our Holy Mother is the Church of God, and that the mighty work now going on in our own dear land is the work of that Spirit, "qui, ubi vult, spirat"?—May not the various sects which are daily springing up since the Reformation, be regarded as so many attempts to restore the unity of the Church, but frustrated by the pride of our heart? What, then, can we do to overcome this melancholy state of affairs? There is only one path open before us, and that is prayer. I'm a layman, many of your readers are Priests of the most High; to them, with due and submissive deference, would I appeal, and by them, for the love of God, to recommend daily prayers for the conversion of England. I feel convinced that Protestantism will be extinct in England

and that the Church will once again triumph in that land formerly the *Insula Sanctorum*. Perhaps our lukewarmness, our indifference is the cause of that happy, aye, joyful day being deferred. Let us bear in mind the message to the angel of the church of Laodicea: *Scio opera tua; quia neque frigidus es, neque calidus; utinam frigidus esses aut calidus! sed quia tepidus es, et nec frigidus nec calidus, incipiam te evomere ex ore meo,*"\* and apply these awful words to ourselves. As Catholics, we are acquainted with the power of the mother of God; we know that she is the "Queen of Mercy," the advocate of sinners, and that salvation is obtainable by her prayers. Let us remember that the divine Mary is our Mother—an affectionate and fond parent, and that she never denies those anything who have recourse to her. Let us then, with an Italian penitent, say, "Mi volsi a voi, come alla Stella, del Mattino; v'impegnai a salvarmi, e voi mi salvaste," and such shall be our experience. We shall be saved; and not only we, but England also. Let us remember the words of another Italian (Orsini).—Oh, would to God that we had the devotion of generous, pious Italy in our hearts, and recollect that the Virgin is now hovering over our island home, *anxious to take up her residence among us, but only waiting to be asked*. And shall we, dear Sir, allow this Divine guest, she, who is none other than the Mother of God, to continue sitting over our island, and not beg of her to descend to take up her abode. Shall we, I say, forget the wonders which she once performed at her shrine at Walsingham and Worcester? Oh no! Let us, then, show that we are not ungrateful, by daily and unceasingly exclaiming "Mater admirabilis, ora pro Anglia," or, to use the motto of the house, of which I am an unworthy member, say, "Nostra Patrona singularis, ora pro Anglia."—I am, dear Sir, yours, faithfully,

I. K. B.

\* "I know thy works; that thou art neither cold nor hot. I would that thou wert cold or hot. But because thou art lukewarm, and neither cold nor hot, I will begin to spue thee out of my mouth."

#### UNITED STATES.

We are glad to have it in our power to inform our readers that the Rev. Father Timon has accepted the Bishopric of Buffalo. As we had heard nothing in regard to the matter since the news of his appointment arrived, we had begun to fear that he might feel himself obliged to refuse it, on account of the important charge he occupied at present—We know that the fact of the acceptance will be pleasant news to all, and to none more than to those whose chief pastor he will be in future. He will probably be consecrated in St. Patrick's Cathedral on the 3rd Sunday of October.



There has been an *emulo* at Lucca of a somewhat serious character. The *Times* of yesterday in a second edition, stated that the Duke had been deposed. It appears, however, from later information, that he yielded to the demands of the people, consented to the liberty of the press, the formation of a National Guard, and promised to aid in all things as the Grand Duke of Tuscany has done. The *emulo* arose out of the arbitrary arrest of some Liberal citizens, and the generally inpolitic and illiberal measures of the Duke. Instructions have been sent from Rome to the different Generals in command of troops, directing their conduct in case of an expected invasion. It is now stated that the King of Naples will not support the Pope. It seems he has enough to do in Calabria, where 27,000 men are in arms against him.

The (Protestant) Clergy of the Archdeaconry of London met on Tuesday at St. Sepulchre's to appoint Procurators to represent them in the Convocation (!) Dr. Worthington made an effort, first to reform and then to expose the flagrant absurdity of such a meeting. The other clergy present were quiescent spectators of his indignation at being made, with all his brethren, the tools of the Episcopacy in such a fool's play as that meeting, and the Surrogate of the Arch-deacon, who presided, spoke not at all. It was found that of the present Procurators one was absent, and the other illegally chosen, and the proposal to re-elect them was not seconded, in fact, no representatives were chosen.

The Romagna is still in a state of ferment on account of the occupation of Ferrara. The Pope has given the Austrians notice to evacuate the city before the end of the month.

Prince Metternich, seeing that Italy is allied against Austria, has determined to disavow the occupation of Ferrara, and to lay the blame on Radetzky. Sardinia, Naples, and Tuscany leagued with Rome against Austria, and the indirect assurance of the sympathy of England with the Pope, have produced a wonderful effect at Vienna.

Cardinal Lambruschini, having received the direction of His Holiness to remove from Civita Vecchia to some City or place in the interior, his Eminence has departed for Rome.

The King of Naples and the Grand Duke of Tuscany have, like the King of Sardinia, placed their troops, and all the aid in their power, at the command of the Pope.

Eight waggons loaded with muskets, left Turin on the 23d, for Genoa, where the arms were to be shipped for Rome.—The *Alba* of Florence.

Letters from Rome of the 31st ult., state that the unexpected arrival of Cardinal Lambruschini had produced considerable sensation in that capital. The greatest unanimity prevailed amongst all classes of the population in favour of the Pope. The Clergy, generally, had joined the movement, and this fact was regarded as more advantageous than if a pitched battle had been gained against the Austrians.

The matrons of Rome, of the highest rank, are working scarfs as prizes for the best marksmen of the national guard, and ball practice is going on where the grove of the Sallust's gardens were, now the villa Ludovizi; and in the Courts of the Vatican the Trasteverini are firing away within ear-shot of the Apollo Belvidere.

The Monks of Parugia (Capucins) have declared themselves ready to take arms against the invaders of their country, and to prove how basely they are calumniated by those who say they are not devoted to Pius IX. and Italy.

The Grand Cross of St. Maurice and Lazarus, a Sardinian order, has been conferred on Cardinal Feretti.

## BIRTHS RECORDED,

AT ST. MARY'S.

October 9—Mrs. Whelan of a daughter. 11—Mrs. Murphy of a son; Mrs. Phelan of a son; Mrs. Roche of a daughter. 12—Mrs. Hanrahan of a son, Mrs. Bower of a daughter. 13—Mr. Hurley of a daughter. 14—Mrs. Nugent of a daughter; Mrs. Murphy of a son.

## MARRIAGES RECORDED,

AT ST. MARY'S.

October 11—Edward Fowler, to Catherine Keating; Jacob Kidston, to Ellen Durney.

## INTERMENTS.

AT THE CEMETERY OF THE HOLY CROSS

October 6—Margaret, daughter of James and Catharine Walsh, aged 2 years and 13 days. 12—James Kennedy, native of Ireland, aged 58 years. 13—Michael, son of Michael and Mary Ellis, aged 7 years. 15th—Henry Clark, native of Ireland, aged 78 years.

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