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THE CROSS.



NEW

SERIES.

VOL. 2.

No. 28.

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, JULY 11, 1846.

CALENDAR.

- July 12—Sunday—VI after Pentecost, St John Gaulbert Abbot.
13—Monday—St Anacletus Pope and Martyr.
14—Tuesday—St Bonaventure, Bishop and Confessor.
15—Wednesday—St Henry Emperor and Confessor.
16—Thursday—The Commemoration of B. V. M.
17—Friday—St Leo IV. Pope and Confessor.
18—Saturday—St Camillus de Lellis, Confessor.

RIGHT REV. DR. WALSH.

His Lordship accompanied by the Rev. Mr. [Name] left town on Tuesday morning on a visitational tour through the various districts of his Diocese. We are happy to say that he sets out with every symptom of improved health, a circumstance which is so intimately interwoven with the dearest interests of religion in N. Scotia.—Thank heaven never were the prospects of our religion so gladdening in the distance, never did they promise a more speedy realization. "The unity of the spirit" which links Catholic to Catholic is spreading fast and will prevail. The soil of the Lord's vineyard is fertile to exuberance, and needs but the hand of the husbandman to yield its hundred fold—that husbandman has now entered upon the scene of his glorious labours, and may his harvest be abundant, may it be blessed. The advent of Dr. Walsh in many parts of his extensive Diocese will be the harbinger of glad tidings to the Exiled Catholic, to the thousands who through the intolerance of this country are strangers as if to the religion

of their fathers. We therefore congratulate our Fellow Catholics throughout the Province on the manifold blessings that await them—blessings which will be handed down as an heir-loom to unborn generations. May his Lordship succeed to his heart's desire on this soul-saving embassy, till he returns welcomed to the centre of his ceaseless labours. Of him, and of the work in which he is engaged we may exclaim with the Prophet—*Quam Speciosi Pedes Evangelizan tium.* "How beautiful the feet of those who bring the glad tidings of peace, the glad tidings of good things.

THE TEMPERANCE BAND.

It will be seen by a reference to the Subscription-List for the above Institution that the public are contributing with promptness and generosity. This was to be expected. Nature has implanted in all hearts the love of Music; and where there is no recreancy to her, the feeling will be practically testified. The Temperance Band has received, and, we are sure, will yet continue to receive, very general support. The individual exertions of the Members, we are also confident, will be such as to render public patronage a duty, the merited appreciation of that proficiency which even at an earlier stage was so creditably exhibited.

The Band will not lack in exertion; nor will the community fail to co-operate—there will be a reciprocal pride in consulting for the independence of

our festive board and of our many social reunions. Thus we will be saved the humiliating ordeal of bowing to military condescension.

The Band will be allowed to attend all meetings convened for Irish or religious purposes—application for such attendance being made to the President through the Chairman.

Subscriptions and donations for the Band-Fund will be thankfully received in Halifax by the Very Rev. Mr. Connolly and the clergymen of St. Mary's; at Dartmouth by the clergymen of that district.

At present there are vacancies for the following instruments—obtainable by application to the Committee of the Society: Bassoon, Clarinet, Trombone, and Tenor Drum.

In a *corps musicale* religious distinctions are naturally to be es-chewed; for they are counter to one of the noblest influences of Music—and are characteristic of a man who

'Deserves not the bliss that it breathes o'er the soul.' Persons, therefore of any denomination who are members of the Society are eligible for the Band.

In concluding this notice we need hardly add our conviction that St. Mary's and St. Patrick's Temperance Society will vigorously sustain their Band. From the Society itself must come the first impetus to public liberality. The claims of a Band on the patronage of a Temperance Society are evident; and in this instance we know they will not be forgotten. In those assemblies which bring men together for their common weal, how beautifully appropriate that presiding charm, that 'only pleasure'

"Which leaves no sting behind."

A CHARITABLE APPEAL

FROM THE HOLY SCRIPTURES

In favour of the doctrines of

The Catholic Church.

"Return back to judgment."—Dan. xiii. 49.

"To the law and to the testimony."—Isa. viii. 20.

NOTE.—The scriptural quotations by which this appeal is enforced, are taken from the Protestant Bible.

POINT VI.

Continued.

Protestants maintain, that the whole Church of Christ not only may err, but also that it hath erred in fact; and with *damnable errors, idolatry, and superstition*, for many ages before their reformation for which reason, they pretend, they were obliged,

in conscience to depart from this Church, and 'to go out,' as they usually term it, 'of the midst of Babylon.'

Contrary to innumerable texts of their Bible. 1. "And in the days of these kings shall the God of heaven set up a kingdom which will never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." Dan. ii. 44.

All I ask of Protestants here, is to grant what the prophet in plain terms foretold: that the spiritual kingdom, or Church of Christ, is never to be destroyed, but to *stand for ever*.

2. "I saw in the night visions, and behold one like the Son of Man came with the clouds of heaven, and came the Ancient of Days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Dan. vii. 13, 14.

Here again the same thing is foretold, in terms as plain as before, that the spiritual kingdom of Christ, 'is that which shall not be destroyed.'

3. "He shall be great, and called the Son of the Highest; and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end. Luke i. 32, 33.

This text is so plain and full, that, I suppose, more need not be produced from the *written word*, to convince the most obstinate Protestant, that the Church of Christ, which, according to the style and phrase of Scripture is his spiritual kingdom, was, after its first establishment, to stand for ever, and can never be overthrown.

To this they reply that we are mistaken, if we think they maintain that the Church of Christ was ever overthrown: they on the contrary profess that the Church was never entirely ruined, but even in the ages foregoing the reformation, they even, there was a *Christian Church*, which taught *Christianity*; though it was impure, and corrupted with damnable errors, idolatry, and superstition.—But I shall prove that this idea, which Protestants would give the world of a *corrupted Church of Christ*, is a mere *ens rationis*, a mere chimera, a contradiction in terms.

To make this clearly out, we must consider that the Church of Christ is different from all other moral or political bodies of men, in as much as the Church is a mystical or spiritual body, which essentially consists of true believers and adorers of Christ; now, nothing but the profession of the true faith of Christ makes true believers: consequently that Church which has apostatised from the faith and doctrine of Christ into *damnable errors and*

idolatry, and is thereby become *impure* and *corrupted*; I say, that Church after such apostacy, is no longer the Church of Christ, or any part of his Church, but the synagogue of Satan. If any one single person, formerly professing the true faith, falls afterwards into some damnable heresy, whatever that person was before his fall, he is, however, after it no longer a member of the Church of Christ in like manner, if a whole nation of people, formerly professing the faith and worship of Christ, does afterwards apostatize from the faith and doctrine of Christ, to *Arianism*; for example, *Nestorianism*, or some other damnable heresy or idolatry, that nation after its apostacy, is no longer any part of the church of Christ, then, by a parity of reason, if the whole Church, as Protestants pretend, did in fact apostatize from the faith and doctrine of Christ into damnable errors, idolatry, and superstition, for many ages before their reformation, it might much more properly be called a synagogue of Satan, than the Church of Christ; which essentially consisting of his true believers and worshippers, cannot admit of those impure qualities of damnable errors, heresy, idolatry, and superstition. If Protestants, therefore, will defend their reformation, which is built upon a supposal that the whole Church was corrupted with damnable errors, they must also maintain, that during those dark ages of Popery, there was no Church of Christ at all upon earth, there being no one nation, country, or city, that professed his true faith and worship for many ages; and consequently his Church or spiritual kingdom was entirely overthrown, which is a direct contradiction to their Bible where we read that this spiritual kingdom of Christ was, after its first establishment, never more to be destroyed, but to stand forever, and to see the downfall of other earthly kingdoms.

Secondly, This charge of *idolatry*, *superstition*, and *damnable errors*, against the Church of Christ, is also contrary to all those texts of the Bible, where we are clearly taught, that the Church of Christ is, by the grace and favour of God, for ever established in holiness.

1. "They shall fear thee as long as the sun and moon endure, throughout all generations." Psalm lxxii. 5.

"In his days shall the righteous flourish: and abundance of peace so long as the moon endureth." ver. 7.

According to the title prefixed to this psalm, in the English Protestant translation, David here speaks of the kingdom or Church of Christ. Now here we read, that the prosperity of the reign and the holiness of the people, that adore him in all nations shall last as long as the sun and moon shall run their courses in the heavens; which takes in all ages to the end of the world.

2. "And it shall come to pass in the last days, that the mountain of the Lord's house shall be

established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it." Isiah ii. 2. "And the idols he shall utterly abolish." ver. 18.

The Eucharist: a Poem.

(For the Cross.)

TESTIMONIES OF THE HOLY FATHERS, &c.

(Continued)

In chains or free, in war or peace, the Spouse
Of Christ preserved this greatest of her gifts
And faithfully ador'd it; Priests and Doctors
Prelates and Pontiffs, Greece, Imperial Rome
The East and West with one accord have join'd
In this deep adoration all bow'd down
Before their common Saviour, as we read
In ev'ry page of Faith's bright history.

At length in days of darkness two proud spirits,
Ambassadors from Hell, assail'd the Church
On this grand mystery; their feeble reason
Their only weapon 'gainst the rock of ages.
In different ways they wound the Lamb of God
One turns him to a phantom, and the other
Joins Bread of earth to the True Bread from
Heav'n.

Unhappy! who in evil hour forsook
The Fount of living waters, and imbibed
Most ven'rous poison from their broken cisterns
Adored a lying Idol which their hearts
And not their hands erected; form'd a Creed
Till then unknown, and by Satanic wiles
Allured a credulous people. O! disciples
Of Hell's proud Master, him who fain would know
Against supreme command both good and evil
O bend your necks beneath the yoke of Faith
Submit your stubborn spirit unto Him,
Infinite Wisdom, Truth and boundless Power
Whose gift is life, and faculty of thought
Are you his Counsellors? Where was your
reason

Before all time, when by his single word
A world, from nothing, started into life
When from his ancient and enrapturing Beauty
He cloth'd the Heav'ns, earth, and sea with Glory
And wrote his Majesty on all his works
In characters of Wisdom? Shall you dare
To measure his immensity? Must you sound
His fathomless depths? Or will you not adore
Unless you see Him, that invisible Spirit
Whose unseen but perpetual influence
Extends o'er all creation?—

Stop, vain man!

Ashes and dust bow down, confess, adore!

A List of Subscriptions in aid of the Temperance Band, subscribed at the last Quarterly Meeting, will appear in our next.

THE DEATH OF POPE GREGORY XVI.

From the Tablet.

Pope Gregory XVI. is dead: God rest his soul! After a life of great labours and unspotted sanctity this excellent Pontiff has passed away to his reward, and has left behind him the memory of his virtues and the greatness of his example. The heart of every Catholic who reveres the Head of the Church and the Majesty of Christ in the person of his Vicar, must be struck with the news of his great event. No matter though it had often been prematurely announced and was familiar in the expectations of most of us. No matter that he died full of years as of honors, and that his span of life had extended considerably beyond the average of human existence. There is a solemnity in the death of such a man which derives but little of its impressiveness from surprise. It is not a rushlight of human manufacture that has been extinguished, but a sun that has set in the heavens. The lips that are closed were the keepers of God's revelations; were by him guided and preserved from error; and were the fountains from which the streams of Christian Doctrine were appointed to flow upon the earth. Infalible but not impeccable, the tongue which *could not* falsify the truths of religion, has gone to render an account of those things in which it could err; and like the lowest air of mortality and immortal life or death, to plead for mercy at the bar of an omniscient Judge who is no respecter of persons; who weighs in impartial balance the sins of Pope and beggar; who rigidly exacts a stricter account from him to whom more has been given; but rewards with an infinite munificence the good works of those who under the weight of the frailties of their nature have earnestly and sincerely struggled to fulfil the duties of their stewardship. From so merciful a God with what reward may we not hope that this holy Pontiff will be glorified! And if in the course of nature some taint of sin or of weakness stained his soul, who is there of the flock of which he was the Supreme Pastor, that will not raise his heart and voice in prayer to God for him who for sixteen years kept such heedful watch over the spiritual interests committed to his charge.

Yes; the Pope is dead. A great Prince of the Church has fallen into the clutches of Death.—The light of the world set by God upon a hill has been extinguished. Rome is without a Bishop. The company of the Faithful is without a ruler on this earth. Christ, our Redeemer, is without a Vicar among the sons of men. Truly, this death is not like the death of common men. The calm extinction of this Servant of Servants is a shock felt deeply by every true member of that Mystical

Body of which he was the Head. It is not a soul that has passed away; it is the whole body that has suffered a disruption. The living representative of that Unity which is the Spouse of Christ has departed and for a time every member of that Unity must feel himself maimed, and shorn of some portion of his life. Let us pray fervently that God, in his unspeakable goodness, may be pleased soon to restore us to our former condition, and to place us under the rule of a Pontiff—if so it may be—even more devout, more capable, more full of zeal, of masculine energy, of intrepid and undaunted resolution, than the great and holy Priest who has just been severed from us.

Of the early life of his late Holiness; of the circumstances that have attended or are expected to follow his death; and of the opinions entertained about him both within and without the Church we have given such particulars as at a short notice were within our reach, in another part of this journal. At the end of the present remarks will be found an article we have translated from a paper sent us by a valued correspondent, which draws an accurate picture of the Pope's personal character. His public character, or rather—for every man's character is one, and that division into public and private is a crafty invention to cover the wickedness of the great criminals of the earth—his public career is as yet, not susceptible of a very accurate delineation; except, indeed, by those who have enjoyed the benefit of a much nearer view of him than can be gained in this country. The principal events of that career are, in the main, tolerably fresh in the minds of most of our readers; but it would be presumptuous in us to attempt a more elaborate sketch without far ampler materials, than we, at present possess.

It is known to all that the Pontificate of Gregory XVI. has been placed at a most eventful time. It commenced at the beginning of a new social and political era in Europe; and if we could now behold the future distinctly, it would, we little doubt, be found to end just as Europe is about to enter on another phase of its existence, that will one day admit of being marked off with tolerable distinctness from that which has preceded it.

Not less remarkable has been the past Pontificate in a religious point of view. It has been a period of great hopes, great triumphs, great disasters, great developements, great strength and some weakness. It has been a period in which the expansive power of the Church has been wonderfully displayed. The number, zeal, and heroism of the missionaries who have carried the Faith to distant countries, have been great and consoling. The martyrdoms have brought to

mind the fervour and undaunted intrepidity of the early church. Abroad, new missions, new Bishopricks, new Vicariates without number have been erected. Throughout the entire world a spirit of fraternal sympathy and union has been wonderfully revived. Every part of the Church has felt for every part; has borne its sorrows, rejoiced in its triumphs, blushed over its weakness and strengthened it by its prayers. To the dweller on the Missouri, Tonquin has been at St Louis, and the dweller amongst the Red men of Northern America, while his alms have furnished food and clothing to the Apostles who have preached the Faith amidst the cultivated Heathenism or Atheism of China, has in spirit visited the footsteps of the martyrs, and become familiar with the spots where their blood consecrated and hallowed the Asiatic soil.

In almost every direction has this expansive power been greatly manifested. The numerous missions among barbarous tribes or Pagan nations are instances of this. A free passage open to religion in China, after numerous martyrs had attested the sacredness of our Faith; the islands of the Pacific brought into subjection to the law of Peace; the East overrun with zealous missionaries sowing everywhere the seeds of a new life; Africa—North, South, East and West—made partaker of the heavenly message; in America, colleges founded; provinces redeemed from spiritual slavery; Councils assembled; Canons enacted; Churches erected; Priests multiplied; flocks made more; the shepherd filled with a holier zeal; and the most fertile and illimitable plains of the New World made nursing-mothers to the time-honoured Faith of the Old; in Europe such changes as we see—religion everywhere trampled on, everywhere growing under the feet of its oppressors; the sap rising in the old dead trunks of Christendom, as vigorously as in its younger shoots; apathy slowly but surely giving way to zeal; holiness of life superseding indifference or unbelief; the accents of prayer where once were heard blasphemies and cursing; a higher spirit; a clearer insight into the claims and special prerogatives of the Church; a loftier resolution to combat temporal exaction and oppression and a lively feeling of popular enthusiasm sustaining the cause of God, which but lately was everywhere trodden under the heel by the awful excesses of popular fanaticism—these are things which cannot but fill us with great hopes and glorious expectations.

THE PERSONAL CHARACTER OF HIS LATE HOLINESS.

Gregory XVI, before known by the name of Mauro Cappellari, a Benedictine Camaldolese

Monk, was born at Belluno on the 15th of September, 1756, was raised to the Pontificate the 2nd of February, 1831, crowned on the 6th of the same month, and took solemn possession of the Sovereign Pontificate on the 31st of May, 1832.

Before his elevation to the Popedom, he had already given to the world a learned and widely-applauded work, entitled, "The Triumph of the Holy See and of the Church," which has gone through several editions. He was one of the most learned Cardinals of his time, and Prefect of the learned Congregation de Propaganda Fide.—His learning shone more brightly, because accompanied by great humility.

Elevated to the Pontifical Throne he only changed the form of his dress, pursuing in private his usual mode of life, and retaining in his bed-chamber the pallet and furniture of the simple Monk. The splendour of the throne so far from inflating this humble soul with pride, served but to render his virtue more evident. His affability and goodness of heart, felt by all, even by the lowest of his subjects, was an evident proof of it.—So disinterested and liberal was he that he gave so to speak, all that he had, either in money or in objects of value, in favour of the Missions, of needy churches, and of the poor; and to give was his greatest delight. He was accessible to all, and received visitors at almost all hours—in the morning, in the evening, and at night. Foreigners whether Catholics or not, were received with equal goodness and tenderness, so much so that they all left his presence astonished and affected.

Towards English Travellers he manifested a peculiar interest, and the religious affairs of the English Church he had particularly at heart. In winter he gave audience to as many as sixty foreigners and upwards in a day, of whatsoever creed they might be. He rose at an early hour in the morning, and having said Mass, the Divine Office, and performed the other daily duties, he was ready at the first notice to treat on business and to give receptions. He wished always to be thoroughly informed of all affairs, transacted them with the maturest consideration, and took them up in such a manner that he would often require the Prelates of the Church and the Ministers of State to leave with him all the papers and documents regarding important or doubtful affairs in order that he might look into them himself, and give them mature consideration. He was always self possessed, and his memory was so happy that he easily remembered if any affair proposed to him had been under consideration or treated on before. He was an imitator of the firmness of St.

Gregory, VII. in maintaining the rights of the Church, proof of which he gave on several occasions, and particularly on that of the well known visit of the Emperor of Russia. In proportion to his readiness to grant temporal favours was his reserve and economy in granting indulgences, matrimonial dispensations, privileges, and other spiritual favours lest he should be prodigal of the treasures confided to him by God. When he felt himself called upon to refuse a favour he refused it equally to all even though the postulants might be persons of great eminence. He was great even as a temporal sovereign. Endowed as he was with much talent and penetration, his reign was ever the reign of equity and of justice, and therefore he was beloved by his people. At the moment a revolution was about to break out in Rome in the beginning of his Pontificate, he by a simple notification, well conceived, and affixed to the corners of the streets, dissipated in an instant all the plots of the revolt. The people of Rome wishing to give to the Holy Father a proof of their fidelity and attachment, when the city was considered in danger, whilst he was passing with his usual suite of carriages through the streets of the city, in the midst of their heartfelt acclamations stopped his carriage, and, taking out the horses, proceeded to draw it with their own hands and all the leaders of the people turning towards him exclaimed that they were ready to give their lives and shed their blood for their Sovereign.

He was the protector of science and the arts.—He built a new wing to the museum of the Vatican, and was engaged in the construction of a new museum in the place of the Lateran. A large double tunnel, constructed through the hill of Tivoli, to give a different direction to the River Anio, and thus free that city from threatened ruin, will be a perpetual monument of his munificence. He beautified Rome with various edifices and embellishments of marble; he gave to the School of Fine Arts attached to the Pontifical Academy of St Luke a new and magnificent site; he opened in the neighbourhood near the capital, one of the celebrated sea ports of Ancient Rome; he promoted the interests of agriculture, and particularly had determined that a part of the youths of the Asylum of Sta. Maria degli Angeli should apply themselves to pasturage and agriculture. His life was always innocent, spotless, and regular. He had a strong constitution and drank a great deal of coffee. His person was tall, his aspect venerable. In short, he was pious, learned, clement, and liberal—the Mæcenas of the arts and sciences—the firm defender of ecclesiastical rights, full of faith, who, during fifteen years, ruled the Church with the charity

of an Apostle, and governed the State with the heart of a father.

(From the Journal de Bruxelles.)

As soon as the reigning Pope had ceased to breathe, the Cardinal Camerlingua, followed by the Clerks of the Apostolic Chamber, is introduced, and approaches the bed of the defunct Pontiff. He takes cognisance of his mortal remains, and receives from the hands of the Maestro della Camera the Fisherman's Ring. Three days afterwards this ring and the seal for Bulls, called the leaden Seal, are broken by the First Master of the Ceremonies in presence of all the Cardinals. The Cardinal Camerlingua then holds a congregation with the same Clerks as before, and at this meeting he appoints to all the offices of the Chamber.

Twenty-four hours after the death of the Pope, his body is embalmed. In the evening of the third day it is carried into the Church of Saint Peter with the same pomp that surrounded the Sovereign Pontiff in Solemn Ceremonies, but with a detachment of Artillery forming part of the cortege. The body, thus embalmed, remains for three days exposed in the Chapel of the Holy Sacrament, the head turned towards the altar, and the feet touching the grille, or iron gate, which closes the chapel. The people approach, and offer the last homage of respect and sorrow before the mortal remains of the Pope, kissing his feet through the bars of the grating.

A lofty and rich catafalque is, during this time elevated in the middle of the principal nave of the Basilica of the Vatican. The portrait of the deceased Pope, and the most memorable events of his reign painted in distemper, adorn the different sides of the mausoleum.

The obsequies commence on the evening of the third day by the Ceremony of Coffining, which is done with the assistance of the Cardinal Camerlingua, the Cardinals appointed for that purpose by the deceased Pope, and the Clerks of the Chamber. The body, enclosed in a triple coffin, is then deposited near the choir of the chapel, and remains there until the time of sepulture.

The funeral ceremonies continue nine days; the Prelates the Magistrates of Rome, the Officers of the Pontifical Palace; all those who constantly attend the Papal Chapels at Present. Before the Funeral Mass the Sacred College meets in the sacristy of St. Peter's to distribute the public employments and offices, as well for the Government of Rome and the Affairs of State, as for the Conclave. In every assembly all orders are given by the Cardinals, who take all the measures, circumstances, and the maintenance of the public peace requires.

On the tenth day after the Pope's death, the Dean of the Sacred College sings the Solemn Mass of the Holy Spirit in the same chapel of the choir wherein the Funeral Mass was celebrated. After the Gospel, a preacher, previously appointed by a Pontifical Brief, ascends the pulpit, and addresses a grave and solemn allocution to the Cardinals, to exhort them to give promptly a holy and zealous pastor to the Church of Jesus Christ. At the end of the Mass, the Cardinals meet again in the sacristy, in order to take the last steps. From that meeting they pass in procession to the place of the Conclave. They shut themselves up in the chapel of the palace, with no assistants but the Masters of Ceremonies, and the Secretary of the Sacred College. The Apostolical Constitutions and the Laws of the Conclave for the election of the Pope are read, and all the Cardinals swear obedience to them.

TENETS OF THE ROMAN CATHOLIC CHURCH FAIRLY EXPLAINED.

The author of the following pages claims no other than the merit of compilation. To attempt any thing original in point of Christian Faith, would soon lead to falsehood and heresy; for the tenets of faith are not like the principles of any natural science, which being essentially imperfect are always subject to improvement, and therefore to change. Religion with its principles, came pure and perfect from the hands of God; improvement is consequently impossible, and the greatest and highest authorized exertion which man can make is to explain, defend, or enforce the principles of this divine dispensation. What is perfect cannot be improved.

The object of the author is two-fold: He wishes that this little treatise may be useful to his Catholic and to his dissenting brethren. The former may perhaps in some degree, be instructed in their religion, they may see that the tenets of their faith rest on solid grounds, that they are not real objects of ridicule; that they have often been misrepresented, and that from their reasonableness they merit not only their theoretical, but their practical assent. Interested polemics, and interested ministers, have frequently misrepresented these tenets. Learning the real nature of our creed from this fair and unbiassed exposition, our dissenting brethren may perhaps throw away some of their prejudices, and view Catholicity through a purer medium. The following pages treat of those tenets which are most odious in the eyes of those who dissent from us. Hence the author calls them 'the most important tenets of the Catholic Church' without wishing however to insinuate, that in themselves they are more important than the other articles of our creed. All are equally important in

themselves, because they are all revealed truths but the disagreement of the different Christian societies in regard to those, which form the subject of this tract, attaches a superiority of relative importance to those which are here discussed.

The well known exposition of Catholic faith by the eminent French Divine, Bossuet, Bishop of Meaux, has been of great service to the author. His plan is nearly the same, and his object identical with those of that very able and very eminent man. It is recorded of this exposition, that when it made its appearance in France, the Calvinists immediately charged the author with having betrayed his church. They said that when Rome saw his work, the thunders of the Vatican would be levelled against him. But how great was their surprise, when the Pope approved of the work, and complimented the author in two successive briefs, when Cardinals and Bishops vied with each other in applauding the author and his work.

Bossuet's exposition was principally intended for the Calvinists—the author of these sheets thinks that the plan might be extended. Bossuet's object was not to prove the expounded tenet—the author of the following pages thinks, that a succinct proof would often be useful. So far he attempts to gain the same ends by different means. But he is very far from intending to insinuate, that the following is an improvement of Bossuet's exposition. He has not such presumption—he would be willing to move within the penumbra even of a theologian of inferior merit to that of the great Bishop of Meaux.

The eminent modern controvertist, Lingard, has also been of service to him, and he deems it honourable to be indebted to such a character; for he considers it honourable to have derived any advantages from a model of theological knowledge eloquent diction, and superior acquirements. Having premised these observations, he commits the rest to the public, believing that he can claim at least one merit, that attaches with such peculiar grace to the two Divines mentioned above, to wit, that of having fairly explained the Catholic tenets and of not having betrayed the principles of his Church.

CHAPTER I.

OF EXCLUSIVE SALVATION.

The belief of the Catholic Church on the subject of exclusive salvation has been much and frequently misrepresented by the enemies of her creed.—They have long believed that this church in the plenitude of her uncharitableness has doomed, and still dooms to certain reprobation, all those who do not profess her code of faith.

Without averting, in support of this tenet, to

the creed of the reformed churches, which were once as peremptory and unrelenting as ~~over~~ our enemies have deemed the Church of Rome, it must be understood, that the Catholic Church, in matters of faith condemns those only whom she calls heretics. These she always condemned, and these she still condemns. But what does she mean by a heretic? For from this meaning alone are we to discover the justice or injustice of her condemnation and pronounce whether she be charitable or uncharitable. A heretic, according to all sound divines, the definition of general councils, and particularly the Catechism of the Council of Trent, is "One, who despising the authority of the church which he has sufficient reason to believe is the true church of Christ, contrary to its decision obstinately adheres to false and impious opinion." (Cat. Council. Trid Ar ix. part I.) As St Paul pronounces heresy to be a crime, Titus, chap. iii. v. 10, it must be a voluntary act, and the Catholic church has always deemed it so. Obstinacy in known errors, or in rejecting the known truth of revealed faith, is an essential requisite to form a heretic; and it is only against characters of this nature, that the church levels her anathemas of condemnation. And what thinking and reasonable man will refuse to condemn them? If the truths, which the Son of God disclosed to men, merit their assent, their veneration, and their obedience, certainly the man who obstinately, and therefore, knowingly and willingly, disbelieves and rejects them deserves the condemnation of every consistent Christian.

I need hardly remark, that the Church does not consider him a heretic, who sincerely professes another creed, in regard to the falsity of which he does not entertain a fear and is disposed, if he did discover its falsity and the divine authenticity of another creed, instantly to reject his own, and embrace the true one. Catholic moralists even pronounce it to be eminently sinful in a man, who professes a different creed, and is in his own mind convinced that it is the true one, to reject it and embrace Catholicity. If a man entertain rational doubts of the veracity of his own creed, the importance of religion and self-charity require, that he should attempt to resolve those doubts; if he do not make this essay, but remain contented, from any prejudicial motive in the profession of this doubtful creed, then he is a traitor to his own salvation, and must stand condemned by every man of sense. Although those who sincerely profess dissenting creeds, containing the essentials of Christianity, do not belong to the Catholic church in the eyes of men, they do nevertheless belong to her in the sight of God, and, as such, are real members of the church. By baptism, by whomsoever or wheresoever it be given, they are initiated into the Church

of Christ, (and the Catholic church deems herself that church,) and as by the supposition, they have never wilfully and obstinately rejected any known tenet of divine faith, they still remain members of that church.

To be continued.

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A. J. RITCHIE.

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