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THE CROSS.



NEW

REVISED

VOL. 3.

No. 11.

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 9, 1847.

- OCTOBER 10—Sunday—XX after Pent, II Oct Feast of the Fraternity of B. V. . G Doub.
 11—Monday—St. Mary Magdalen of Pazzis Virg Doub from 3d June.
 12—Tuesday—St. Janarius &c., s. Doub. &c.
 13—Wednesday—St. Edward, C. & C. Semid.
 14—Thursday—St. Callistus, G. . Doub Dup
 15—Friday—St. Teresa Virg Doub.
 16—Saturday—St. Casimir King and C. Semid &.

ST. PATRICK'S CHURCH.

A Meeting of the Committee of Collectors for this Church was held on last Tuesday evening, when the very large sum of £50 was handed to the Treasurer from the different Wards.—To say that much credit is due to the Collectors for their indomitable perseverance in the holy cause of religion, would be but a slight tribute to their worth; but the fact that the Catholic people of Halifax have so ardently responded to the various calls made upon them for St. Patrick's Church, cannot but animate these Gentlemen even to renewed exertions, and is, we are quite sure, the only reward they would claim for their services.

We shall soon, we trust, have the gratification of seeing this noble edifice completed. Whilst it cannot fail to reflect honor upon the Catholic Body at large, it will be a standing and proud memorial of the zeal and efficiency of the Collectors, and of those contributors who encouraged and sustained them from the beginning.

At a public meeting recently held in the Church, it was unanimously resolved that a collection should be made every Sunday each during Mass in aid of the funds. This regulation will have the effect of enabling every Catholic in the locality, whether a householder or not, to contribute towards the completion of St. Patrick's, and we are confident that the wishes of its best friends will be amply realized.

The following is a list of Subscribers. We shall continue to insert the names in each succeeding number.

COLLECTED BY PETER MORRISCY AND C. BARBER.

James Howard	£0 2 6
Mrs. Barber	0 2 6
Mrs. Marks	0 0 7½
Mr. Laughlan	0 2 6
Mrs. Condon	0 2 6
Mary Ann Wilmer	0 0 7½
Mr. Martin	0 1 3
Mr. Kearns	0 1 3
Messie Brown & Compton	0 1 3
Mr. McCarthy	0 1 3
James Duggan	0 5 0
Mrs. Sullivan	0 1 3
Mr. O'Dwyer	0 1 3
Mrs. Vaughan	0 0 7½
Mr. Kelly	0 5 2½
Mr. Boyle	0 1 3
Andrew Hunter	0 2 6
Mrs. Keneffick	0 0 7½
Mr. Mahony	0 2 6
Mr. McGrath	0 1 3
Mr. Barry	0 1 3
Mrs. Longard	0 1 3
Mr. Gunter	0 1 3
Mrs. McGrath	0 0 7½
Mrs. Crawley	0 1 3
Mrs. Connors	0 1 3
Mr. Reardon	0 2 6
Morris Meliyan	0 1 3
Mrs. Kiely	0 1 3
Mrs. Hurley	0 0 7½
Mrs. Quirk	0 1 3
Mrs. Hoskings	0 1 3
Mr. Leasey	0 1 3
John Gilfoy	0 1 3

COLLECTED BY WILLIAM WALSH AND PIERCE RYAN.

Mr. Patrick Tobin	0 1 3
" Patrick Connor	0 0 7½
" Jeremiah Lyons	0 0 7½
" Robert Scemple	0 1 3
Miss Margaret Kelly	0 1 3
Mr. Daniel Hogan	0 2 6
" William Purney	0 1 3
Mrs. Lyons	0 1 3
" Holden	0 1 3
Mr. William Holland	0 2 6

" Alexander McLeod	0	1	3
" Timothy Driscoll	0	6	10½
" Andrew Seal	0	●	7½
Mrs. Ring	0	1	3
Mr. Goggin	0	1	3
" Mortimer Dwyer	0	1	3
" William Fitzgerald	0	1	3
" Michael Morrissy	0	1	3
Mrs. Hurley	0	0	6
Captain Cahoon	0	1	3
Mr. John Willard	0	1	3
Mrs. Carroll	0	2	6
Mr. Thomas McGee	0	2	6

DR. WISEMAN AND THE LONDON DISTRICT.

Many of our readers, even in London, will probably learn for the first time, through this announcement, that the Right Rev. Dr. Wiseman has been appointed to superintend, for a time at least, the concerns of the London District. His Lordship arrived from Rome on Saturday. The news of the decease of the late lamented Dr. Griffiths reached Rome only just before Dr. Wiseman's departure, and it was in London by letters which followed him almost on the instant that he learned this appointment of Pro-Vicar-Apostolic.

There are rumours afloat touching the purpose of this temporary appointment, to which it may be proper for us to allude. The unusual step of making, on the sudden, a temporary arrangement to supply a vacancy, of itself suggests the notion of a change of system. Rumour converts this possibility into a fact, and speaks of a Hierarchy, with Dr. Wiseman for the Archbishop of Westminster or London. Whether this rumour comes to his Lordship's ears now for the first time, we cannot say, but we believe we are correct in stating that no intimation of such a design has been made to him from Rome, and that the letters which convey his appointment to this temporary function are quite silent about the ulterior purposes of the Holy See in our regard.—*London Tablet.*

ROME.

A correspondent of the *Chronicle* thus speaks of the *fete* of the 8th inst:—

"It would be useless for me to attempt to describe the enthusiasm with which the population of Rome celebrated to-day the anniversary of the amnesty for political offences granted by Pius IX.

"The *fetes* commenced yesterday evening, by a demonstration of Leopold, Grand Duke of Tuscany, and of Charles Albert, King of Sardinia. The Prince of Canino (son of Lucien Bonaparte) with his son and Dr. Masi, one of the editors of the *Contemporaneo*, all in the uniform of officers of the National Guard, preceded by persons carrying torches, and followed by some thousands of the people, went in procession to the Palazzo di Firenze, the residence of the Tuscan Minister, crying, 'Long live Leopold,' 'Honour to Tuscany,' 'Long live the Civic Guard.' The Minister presented himself on the balcony, and replied by shouting 'Long live Pius IX. and the Civic Guard.' He then addressed them in the following words:—

"I am very sensible of this spontaneous and unanimous declaration in favour of my august sovereign, the Grand Duke Leopold II., and I shall not fail to communicate to his Royal Highness the sentiments of this important assemblage." The Prince of Canino immediately cried, 'Long live Italy.' The

cry was caught up and repeated with the utmost enthusiasm by the whole assembly.

"The crowd then defiled off in the same order to the residence of the Sardinian Minister. When they had reached it, loud cries were raised of 'Long live Charles Albert,' 'Long live the ally of Pius IX., The Independence of Italy.' The hotel was immediately lighted up. The Sardinian Minister presented himself waving a white handkerchief in token of acknowledgment, for it would have been impossible for his voice to be heard by the vast multitude, who raised incessant cries of 'Long live the League of Italian States,' while the band struck up the hymn of Pius IX. Before the termination of the hymn there was a general cry of a *casa, a casa*, and the crowd quietly dispersed.

"To-day there was a grand *fete* at the Piazza del Popolo, where the statue of Pius IX. was raised. Two thousand National Guards were drawn out upon the place. It would be impossible to describe the enthusiasm of the multitude when Pius IX. presented himself. It amounted to perfect frenzy. He was hailed by repeated cries of 'Long live the President of the Italian League.' This and similar cries were repeated not only in the Piazza del Popolo, but in all the neighbouring streets. The *fete* will close this evening by a general illumination."

Cardinal Lambruschini reached Rome on the 30th. from Civita Vecchia; he was conducted into the city by Count Ferretti.

The Emperor of Austria has expressed his great regret that the affairs of Ferrara should have incurred the displeasure of the Holy See. He was but exercising his right, he said, and had not a thought of invading the land of the Holy See. He wishes to refer the matter to arbitration. The *Contemporaneo* says that the Austrian Ambassador, Count Lutzuw, presented a note to the Pope, in which the right of occupation of Ferrara is maintained, but a desire for negotiation is expressed. His Holiness replied that it was first necessary to evacuate Ferrara, that negotiations might then be entered on, not respecting the right of occupation, but on the meaning of the term place in the treaty; that if evacuation were refused, he would endeavour to compel it. Cardinal Ferretti is represented as having declared that His Holiness would first send a protest to Vienna; that he would next recall his Nuncio from that city, and deliver passports to the Austrian ambassador at Rome; that he would then publish a Bull of Excommunication, which had been already prepared; and, in the last result, he would make an appeal to the whole population of Italy.

The celebrated Groberti who prophesied before the advent of Pius IX. that the emancipation of Italy would issue from the Vatican, has been invited to Rome.

(From the London Tablet.)

If Austria has a right to extend her garrison into the town of Ferrara, it is, at least, not in exercise of that right that she has recently acted. It was not in exercise of such a right that Marshal Auerspen took hostile possession; that the Pontifical troops were displaced in "a sudden" and menacing manner, as Cardinal Ciacchi's protest describes the operation; that the troops entered the city with lighted matches and loaded guns; that they fired upon the citizens in the streets; that without any provocation, or even pretence of danger, they treated the

inhabitants as enemies, and in the midst of peace converted Ferrara into a town of war.

It was not to protest against a mistranslation of the word "place" in the Treaty of Vienna, nor with any reference to the extent of garrison rights, that the King of Sardinia has offered to place his army at the disposal of the Holy See; that Lord Palmerston has addressed a vigorous protest to Prince Metternich, and sent ships of war into the Adriatic; that the King of Naples has sent in his adhesion to the Pope; that Tuscany has made a proffer of its sympathy; that France—miserable France, even—has offered to send twelve thousand muskets to Rome to fortify and encourage the Holy Father.

Quite other thoughts, quite other designs, have impelled the Cabinets to these various acts of aggression and resistance. The purposes of the Austrian Government—the butchers of Galicia—have no doubt been purposes of blood. Her design—to all human appearance—was massacre and conquest. Her intent was to respect the independence of the Papal States no more than she respected the independence of Cracow, and to spare the lives of the Romans no more than she spared the lives of the Galician nobles, their wives, their daughters, and their little ones.

Not the Austrian Observer may reason as it pleases about the construction of the Treaty of Vienna; but the truth is, that Metternich the Miscreant is baffled for the present, and finds it necessary to draw in his horns a little, and to plant his cloven hoof a few paces backward. The Roman army he would have been delighted to encounter, and it would have given him great satisfaction to cut the throats of the Roman women and children. But a prospect of French muskets, English men-of-war, and Sardinian infantry, is not quite so gratifying; so the miserable assassin begins to prate about an "arbitration," and proposes to leave all differences between himself and his Holiness to any discreet person whom the latter may name!

Our correspondent thinks this offer a proof of the rectitude of the Austrian designs. We think exactly the reverse. Arms, threats, and military demonstrations are but poor evidence of a desire for peace. The show of war first, and the offer of a friendly arrangement just when the case gets too complicated for easy adjustment, has no good appearance. The plain truth is, that the Vienna murderers thought to try their Galician pranks a little too far to the South and West; Metternich a little too readily imagined himself to be a kind of German Napoleon—Pius IX. another Pius VII.—and the year 1817 an era of the same complexion as the year 1807. In what he has just attempted this diplomatist has got a little out of his reckoning both in respect to times, to places, and to persons. The world has not stood still during the last half-century, and there are possibly in store for himself, for Italy, and for Austria, issues not quite in accordance with either his wishes or his calculations.

THE LATE REV. P. DUGGAN, O. S. F.—The Solemn Office and High Mass for the late Rev. P. Duggan, were performed in the Church of the Capuchins, Church-street, on Friday, at half-past eleven o'clock. The Right Rev. Dr. O'Connor, Bishop of Salda, presided. The choir was ably directed by the Very Rev. Mr. Walsh, Provincial of the Augustines, and the Very Rev. Dr. O'Reilly P. P. of St. Audeon's. Upwards of fifty of the metropolitan clergymen attended, and gave their

presence and assistance to the sacred and imposing ceremony.—The Rev. Edmund Burke acted as High Priest; Rev. Edward Murphy, Deacon; and Rev. Mr. Maccabo, Subdeacon.—The Church, which has been latterly improved and decorated through the exertions of the Rev. Mr. Murphy, the Superior, was densely thronged by a most respectable congregation, who came to pay the last sad offices to the memory of the man, whose virtues were worthy of imitation while living, and who became the victim of pestilence, and found a premature grave like many others of the Irish clergy, who nobly fell in the pious discharge of their sacred duties.—*Freeman's Journal*.

THE O'CONNOR DON.—On Sunday (says the *Freeman*) a Solemn Office and High Mass for the repose of the soul of the late O'Connor Don, were celebrated in the Metropolitan Church, Marlborough-street. The ceremony was attended by nearly 100 of the clergy of the city and surrounding districts. A numerous and respectable congregation, including several friends of the deceased were present on the solemn occasion, and the immediate members of his family, including his two sons, his sisters and other relatives occupied the reserve tribune in front of the altar, immediately under the organ gallery of the church. The sympathy evinced on the occasion by all classes testified the respect in which the deceased was held, and warranted the fervour with which they poured forth their pious prayers for the repose of his soul. Ever since the account of his demise arrived in Ireland, the Holy Sacrifice of the Mass has been offered up every day in several churches and chapels of the country and the city, by various clergymen who have piously discharged this sacred and Christian office for the advantage of the illustrious deceased. The O'Connor Don was a descendant of the most ancient family in Ireland, who for several generations were sovereigns of this country.—*Tablet*.

THE NEW VICAR-APOSTOLIC.—The Right Rev. Dr. Wiseman had an interview with Lord John Russell on Tuesday, at his official residence in Downing Street.—*Tablet*.

MISCELLANEOUS.

AN HOUR AT THE CATHOLIC CHURCH IN FRANKLIN STREET.

To a Protestant unaccustomed to such sights the scene presented at the Catholic Church in Franklin street, about the time when the regular morning service commences, is one of peculiar interest.

For an hour before service-time, you will see long lines of trimly dressed Irish maids, buxom old ladies, with troops of white headed boys and girls wending their way from all parts of the city to the scene of their devotions. As they enter the church you will see them bend reverently towards the altar, dip their fingers in the holy water contained in a bowl near the door, cross themselves, and probably kneel and utter a short prayer. As they pass up the aisle, you will see them bend or kneel again, before they enter their pew, and again repeat a prayer. If this is done with any sort of feeling or comprehension of the devotion which it signifies,

then are these Catholics the most devout people in America.

See how they pour in! Hundreds upon hundreds, until the huge church is crammed to suffocation with the crowded mass of people, aisles, galleries, and all. There is not another congregation in Boston of anything like the same number. They not only occupy every inch of standing place within doors, but they also cover the outer steps, and even the sidewalks all round the building, men, women, and children, kneeling upon the bricks and stones, with uncovered heads, devoutly reading the prayer book, or muttering such portions of the service as they may be able to recollect. There they kneel, rain or shine, for a good hour or more, with a zeal and pertinacity which astonishes persons of a moderate belief.

Hark! how the organ sends forth its solemn thunderings, and the well trained choir begin the chant. How that rich and peculiar strain thrills through the frame of the unaccustomed listener.—The Latin words seem to have a peculiar solemnity about them, quite unlike the most solemn of our every day language—it sounds more like the language of the dead! a requiem sung by the departed. You feel that you are treading upon new and strange ground—that you are among a people whose ways are not like your ways. The frequent changes in the service—which you are unable to follow the strange spectacle of the altar, with its burning candles, its images, and decorations—the motions of the priest and his attendants—the burning incense—the change of garments—and all the pomp and circumstance of the Catholic Church—impresses you with a mingled train of emotions, solemn, sad, mysterious, doubtful, such as you have never felt while bending before the altar in your accustomed place of worship. You feel that either these people must be mistaken, or you are far from the true path to Heaven; or that, if you are right, these people must be wrong; that if this be devotion, your exercise of reason is audacious presumption, or, if you are right, this is superstition. Such thoughts will arise in every reflecting mind.

But, of course, a moment's thought sets all right. You regain your liberality of feeling. You perceive that any religion which has the effect to draw together such a congregation as this, so orderly, so cleanly, so neatly and carefully dressed, so devout, must have a good influence upon their lives, conduct, and heart, and is a thing not to be despised, however much your own religion may be superior to it. For our own part, we think the Catholic religion an excellent thing for millions of its professors—and we doubt whether Protestantism exercises such a mighty power over the hearts of its followers, in the same class of society.

Those who know how rigidly the Catholics, of the lower order, adhere to their religious instruc-

tions, which in the main are good, cannot surely desire to rob him of such a safe guide through life, if they cannot furnish a better one.

We think it would be a good thing, for those who so rave about Catholicism, to spend an hour at the Catholic Church on Sunday morning—and see which is the most devout, and apparently sincere, a Protestant or a Catholic congregation.—*Boston Herald.*

MODERN RELIG-WORSHIP.

That Protestantism is a system of inconsistencies is one of those palpable facts which needs no proof. It exists upon self-contradictions. Its breath is to say one thing, and its actions is to do that which is utterly opposed to its words. It is also philosophically as shallow as it is in fact inconsistent. It treats human nature as if it were made up of qualities of which in reality it has little or no share. It has less than the acuteness of a child when it attempts to deal with the better portion of our inward being. It appeals with penetration and force enough to the evil propensities of the heart, but it is powerless when it would elicit and controul the affections and yearnings of the regenerate spirit.

There are few points in which this mingled self-inconsistency and philosophical shallowness are more manifest than in the common Protestant notions and talk about the Catholic veneration of relics. Were we to judge by the virtuous denunciations against idolatry which are incessantly poured forth upon those who are so foolish as to pay honor to a fragment of the bones of a departed saint, or who tread with reverence the spot which has been consecrated by the footsteps of an apostle, we should suppose that the minds of Englishmen were so constituted as to be destitute of the slightest emotion of regard for the remains or the possessions of any human being, whether living or dead, whether notorious for his crimes or renowned for his greatness. We should imagine that when not deceived by the juggle of an interested priesthood, they would treat the pictures of those departed ones whom once they loved, or the relics of the habitations of great men of other days, or their inanimate bodies themselves, with the same cool, undisturbed indifference with which they would handle, lay up, or cast away the contents of the wardrobe of a perfect stranger, or the rubbish of a ruined cottage by the roadside. Such would be the practice of Protestants, were their own conduct consistent with their professions.

Were it also true that the mind which venerates a fragment of the true Cross, or preserves with scrupulous care a minute portion of the body of a saint, or looks for possible miraculous assistance communicated by the Almighty through the medium of a relic,—were it true that such a mind must at least be in great danger of idolatry, and ge-

ven to worship other gods beside the Lord, we should conclude that the human heart could pay no honor to departed heroes and statesmen, to poets and philosophers, even viewed as mere men, without trenching upon the worship of the Almighty, and become neither more or less than Polytheists.—

We should wander through the dull, cold aisles of St. Paul's Cathedral, as through the Protestant Pantheon, in amazement at the singular religion of the Londoners of the 19th century, and think what an astonishing want of taste and sentiment (to say the least) they displayed in worshipping Dr. Johnson and Lord Howe, and a whole host of soldiers and sailors in marble cocked-hats and breeches, in preference to the classical gods of Greece and Rome. That these stone images were John Bull's divinities, we should not doubt for a moment, if we were to take him at his own word, and believe that when a man venerates, or to use the plain, old English word, *worships* a relic or a figure, he is necessarily making it into a god, and falling into idolatry.

Yet what are the facts of the case, both as to the real conduct of mankind and the tendencies of the human heart? Is it not so plain a fact that it were absurd to attempt to prove it, that none but the most hardened souls are insensible to the influence of the remains of the departed great and good, and that the habitations and possessions of those whom we have loved when living, become tenfold dearer when they are taken away from us by the hand of death? Is it not true that the tendency to relic-worship is so intensely powerful in human nature that men who have no legitimate, innocent object on which to fix these peculiar feelings, will attach themselves to things most loathsome and abhorrent to every person of pure and refined mind? And is all this idolatry? Is there any difference between the Catholic's regard for the threshold of the Apostles, for the house of Loreto, for the wood of the true Cross, and all those remains of saints which a canting philosophy designates as "trumpery;"—is there any difference between these feelings and that which sober, calm, and business-like and sceptical people are perpetually displaying for the relics of those whom the world has delighted to honor? Is there any difference except this, that in the one case the devout soul venerates all that has been connected with those who have been high in the favour of God, while in the other the mind worships the remains of those who stood high in the favour of man?

Such, indeed, are the facts and the philosophy of the case, when viewed by an eye not distorted by the most blinding prejudice. From the entire French nation, which a short time ago went almost frantic with delight at possessing a few bones because they had once been animated by the soul of Napoleon; to the low, base-minded being who gives his two and three guineas for an inch of the rope

on which a Thurtell or a Burke had been hung; from the gallant sailor, who wipes the tear from his eye as he stands in the hall of Greenwich Hospital and looks upon the coat in which Nelson died; to the lover of literary curiosities who bids his score or half-hundred of pounds for the inkstand or chair of a renowned poet or philosopher, all mankind are relic-worshippers, all have their consecrated remains, their hallowed remnants of departed eminence.

We have been led to put these thoughts upon paper by observing the sudden and general excitement aroused in the literary, if not the universal world by the announcement of the sale of Shakspeare's house at Stratford-upon-Avon. The great poet's habitation having come into the market, men of all ranks and professions have taken the alarm lest the time-honoured walls and beams should be consigned to the mercies of a surveyor bent upon improving his town, or to be transported across the Atlantic to furnish a theme of exultation over English folly in the mouths of vaunting Americans. Societies of all kinds have taken up the matter; archaeologists and actors, poets and peers, lawyers and historians, the prince and the churchwarden have met together in various ways, making speeches, moving resolutions, appointing committees, raising subscriptions, and estimating expenses, and all with a view of securing the poet's home as a national monument to be preserved and honoured as one of the proudest of the nation's possessions. Henceforth it is proposed that it shall be the private property of no man, but be consecrated as a shrine, towards which the pilgrim's foot shall never cease to move, and guarded by a "custos reliquiarum" for the benefit of an affectionate posterity.

Do we then find fault with all this zeal and devotion for that which was once the dwelling-place of one of the most wonderful men whom the world has ever seen? Do we count it all mere excitement, or hypocrisy, or humbug, or jobbing? Far from it. We rejoice to see any symptoms of a hearty, loving, unselfish reverence that is not connected with rank and riches. Such a movement is a token of a more healthy state of mind than has been the lot of this country for many an age. Hitherto, we have only worshipped coronets, and titles, and well filled purses; or if we have found a soul to honor any beside the high-born and the wealthy, we have showered our rewards upon conquerors in war, or successful leaders of mere political parties. Here and there a solitary monument has been raised to the man of intellectual greatness, or eminent benevolence, or a poor pittance has been allotted to a few who have toiled for the enlightenment of myriads. But there is probably no previous example of the spirit now shown to secure from destruction the house of him who is without an equal in the annals of poetry.

Of all the illustrious names in our literature, there is, also, not one who is so free from the national taint of anti-Catholic prejudice as Shakespeare.— If he writes for a moment as a Protestant, or to the disparagement of religion and virtue, it is but for a moment only; for the whole current of his thoughts is noble, pure, religious and Catholic; and whatsoever is immoral, grovelling, earthly or puritanical, is but accidental and a superficial adjunct. Though living under Elizabeth, and writing on all kinds of historical and foreign subjects in which it would have been easy to pay court to the dominant anti-Catholic spirit of the day, he seems unconsciously of the very existence of Protestantism as a religious theory or as a power competent to guide the consciences of honest, and true hearted and unaffected men.

Cordially, therefore, we sympathise with all that is doing to preserve his house from ruin, and anticipate from it a growing sense of the shallowness and hypocrisy of those who denounce the whole Catholic system of the veneration of relics. Such movements in the public mind tend to do away with a host of prejudices, and prepare it to admit the same principles of conduct when applied to the purposes of religion. Men who begin with a pilgrimage to Stratford, may end with a pilgrimage to Loretto; or at any rate, they will be little disposed, if they are a people of any degree of fairness and candour, to join in the foolish, unmeaning tirades against Catholic superstition, which go far to keep alive the spirit of hostility to the true Faith still far too prevalent with high and low amongst us.

General Intelligence.

[From Correspondence of the N. Y. Freeman's Journal:]

Sir—I am able to redoem the promise I made of sending you some more items of Roman news, selected from letters written in the Eternal City.

It is generally known that Monsignor Brunelli, formerly Secretary of the S Congregation De Propaganda Fide, is now in Madrid as the Nuncio Extraordinary to the Court of Spain. He retains the title of Secretary of the Propaganda, but his office is filled in Rome by Monsignor Barnabo Silorata, appointed Pro-Secretary by the Holy Father. All communications addressed to the Congregation should be directed to Monsignor Barnabo or to the Cardinal Prefect, Franzoni.

Cardinal Micara left 18,000 dollars to the Congregation.

Rev. Patk. Madden, of the diocese of Kingston, a student of the College of Propaganda, was ordained Priest in the Church of the Institution on the 1st of August. He is now on his way home, having left Rome on the 20th of the same month.

Dr Newman, and Mr. St. John, were ordained on Trinity Sunday, and said their first Mass the day of Corpus Christi. They have already donned the honored garb of St Phillip Neri, and taken possession of the ancient Convent of Santa Croce in Gerusalemme, with seven companions. They will return to England after finishing the Noviciate in Rome. Their aim is to establish a branch of the Phillipines adapted to the English Mission. May Heaven crown their undertaking with its blessings, and Oxford yield many new sons to St Phillip.

The mission of Father Ryllo to Central Africa, has finally assumed a more definite form. The Bishop of Mauricaster, Monsignor Casolani, with whom the idea of such an enterprise originated, will stop for the present in the last city bordering on the desert upon the frontiers of Egypt, while F. Ryllo and his two companions, Rev. Angello Vinco and Rev. Ignatius Knobler, will push boldly on to those countries of the interior which have so long remained unvisited by a Catholic Priest. They will thus have a resting place point between their mission and Rome. The region of the new Vicariate begins where the Abyssinian Prefecture Apostolic terminates, so that the first country subject to it is Nubia. The three gentlemen last named departed from Alexandria for the interior on the 21st day of July. It is a mission of discovery for the present, encouraged by reports from different sources of the nations in the interior towards Christianity.— These reports were confirmed by all the Missionaries of the coast who were consulted, and by merchants from the nations themselves. A more resolute little band of explorers than the three whose names are mentioned above, could not easily be found. They are prepared for the undertaking by having learned different languages, especially the Arabic, in which they are all three proficient, by acquiring some knowledge of medicine, purchasing instruments for taking observations, making charts, &c., and their character is such as to leave no doubt that they will either succeed or perish in the undertaking. May the writer as a personal friend of those missionaries earnestly request the faithful of this country to aid them by their prayers? Their self-devotion in so noble a cause would do honor to the earliest ages of the Church. J. C.

UNITED STATES.

ALBANY.—On Sunday last, the Rt. Rev John McClosky, late Coadjutor of the Bishop of New York, took possession of his newly erected see, and for the first time celebrated Pontifical High Mass in St. Mary's which henceforth is to be the Cathedral. The Rt. Rev. Dr. Hughes delivered on the occasion a discourse such as few who heard it, had heard the like before.

TROY.—On the afternoon of the same day, Bish-

op McCloskey laid the corner stone of a third Catholic church in Troy, under the invoc'ion and title of St. Joseph.

DEPARTURE FROM NEW YORK.—In the last French steamer from New York, the Very Rev. Father Stark, C. S. R. of Vienna, took his departure, having finished the visitation of the houses of his order in this country, in which he has been most arduously engaged for the last three months. He expressed himself as greatly comforted in finding them so strict in the observance of their severe rule, and so fervent in all the duties of missionaries. Father Stark is more than sixty years of age, but to the last day of his fatiguing visitation he displayed the vigor and fearlessness that might be expected from a man of thirty. The Redemptorists in this country have the hope of seeing him again in the spring in a more permanent capacity than that of a visitor.

In the Catholic Herald we read the details of eleven places which the Bishop of Philadelphia has visited from the 14th Aug. to 17th September, and in which he confirmed more than seven hundred and forty-four persons.

OHIO.—There were fifty-three persons confirmed in St. Vincent's Church, Akron, Summit co., on the first Sunday of September; and forty the following morning, in St. Joseph's (a new church not yet dedicated) in Randolph, Portage co., Ohio.—*Cath. Telegraph.*

MILWAUKEE.—St. Mary's (German) Church.—This beautiful edifice was consecrated on the 12th September, with all the impressive ceremonies of the Catholic Church. Bishop Henni, in full canonicals officiated. The sermon was delivered in English, by the Rev. Michael Shaw, of Indiana, who left a most favorable impression on the audience, not less from the piety of his sentiments, than from his ability and earnest eloquence. The rich and solemn music added impressiveness to the ceremonies of the consecration.

The attendance was very large, and we understand that not less than 1800 persons passed the doors during the morning. The Germans are justly proud of St. Mary's, as an evidence not only of their religious character, but of good taste in erecting a temple to the Deity.

Mr. C. J. Shaw of this city was ordained sub-deacon on Wednesday last, deacon yesterday.—The Bishop this (Saturday) morning conferred the holy order of priesthood on the same gentleman and on Mr. John O'Donnell.—*Cath Observer.*

The Bishop of Montreal accompanied by his private Secretary, the Rev. A. W. Mountain, embarked in the Trinity House steamer St. George; his Lordship's destination being the district of Gaspe,

where he is about to visit the missions and to hold confirmations. His return is expected in about a month.—*Quebec Gazette.*

HUDSON'S BAY.

We made mention at the time of the departure of some missionaries from Montreal, in May last, for the Indian missions of the far north. The Rev. Fathers Garvin and Laverlochere, after making thus their annual visit to the poor Indians at Abbittibi, Temiskaming, &c, have returned, and the *Melanges Religieux*, gives an account of their laborious operations.

They extended their excursion to Moore Factory at the mouth of the Hudson's Bay. This is the first time that Catholic priests have visited this spot, where the savages are in great number. Their appearance made a great impression on the Indians, who were astonished to hear the Black Gowns talk, and sing songs in their language, and especially they were moved by the order and beauty of the religious ceremonies. Many of them also had been already partially prepared for Baptism by some neophytes from Abbittibi, with whom they had intercourse, and who had inspired them with a great desire to become Christians. They had made already their greatest efforts to instruct themselves in the unknown faith. The missionaries had thus the happiness to baptise large numbers of them. This happened to be at the time that very many of the converted Indians from places heretofore visited by the missionaries were at this place with the skins that the annuity bring to the Bay. So the Fathers were able to open a mission in regular form amongst them, and this made the deepest impression the other Indians. Some of the Indians from other places had heretofore been the recipients of Protestant missionary attentions, and now with earnestness demanded to have at their respective places the true Black Gowns to teach them "*the Prayer.*"*

The missionaries acknowledge the reception of great kindness from the authorities of the Hudson's Bay Company, and in every respect rejoice over the success of their mission. The Rev. Father Bourrassa has also returned from St. Maurice.

* We are deeply touched by the propriety of this term of the Indians for the true religion. Protestant missionaries, when they happen to be zealous, talk to the Indians, and even repeat to them several Catholic truths—of a future life—a heaven, a hell—sin, and of the justice, or perhaps in some way of the love of God. All this may excite and trouble the poor savage, as it may the civilized Protestant, but "*teach us to pray*"—this will be their first and most natural demand. And when they have been taught—"*let us pray*" will be their desire. So it is, that they turn away from the Protestant missionaries, more simply, but for the same reason as does the doctor of philosophy. "*Give us the true Black Gowns to teach us the prayer—Give us the true Black Gowns that can say for us the TRUE PRAYER, the* MISSA, THE MASS.

SEE OF ROTTENBURG.—God is working for his Church in Wurtemberg, as elsewhere. The royal commissary who has hitherto assisted at all the sittings of the Episcopal court in Rottenburg amongst the vicar general and canons is just dead. Of course Mgr. Lipp, who has just accepted the See, and whose Bulls are daily expected, will display his known firmness in refusing to admit of a successor to so sinister an office. The direction of the orphans' houses, their confession, &c., will henceforth be in far other hands than it has been.

SWITZERLAND.—FRIBURG.—All Catholic hearts must swell at the mere mention of these words.—Friburg is still in arms—still in prayer. A nation of heroes because they are faithful to their religion. Recently they were collected to the number of 7000 at the chapel of Obermontack, a famous pilgrimage of the servants of MARY. While gathered there from ten parishes, Mr. Bertschy, dean and curate of Guin, addressed them, exhorting them to the love at once of their religion and their country. It is true they are far inferior to their enemies in number but it is not numbers that procure victory—they are cut off entirely from their allies, and their frontiers are miserably fortified, but the God of Battles is with them.

CHARITY.—The following appears in the reports made to the Chamber of Peers of France, by Mr. C. Dauphin, on certain affairs of Algiers.—“Our Sisters of Charity who keep a school at Constantine, have also there a dispensary to distribute medicines to poor Arabs. They do more—they dress the sores of poor Mussulmen. So widely famous is their beneficence that needy sufferers come from the very confines of the desert to beg care of the Sisters. The mean number thus succoured amounts to a *hundred* a day. More than *six thousand* a year.”

GRAND DUCHY OF BADEN.—The pious people of this most unfortunate part of Germany, have had the consolation of an entire provincial visitation by the aged and pious Archbishop of Friburg. He has spent three arduous months in the mission but returns full of joy and religious comfort at the good he has been able to effect.

A OTHER CONVERT PRIEST.—A letter appeared in the *Tablet* from the Rev. H. L. Oxley to his former Provincial, S. A. Proctor, O. S. A. Mr. Oxley has returned to his convent with sentiments of deep humility and contrition for the scandalous course of his life for some years past—he has mixed himself up with Protestants as an apostate from the faith.

This is another to add to the account of Dr. Beatty of Dublin—to the misguided Priest in France who fell for years into the snare of Protestantism—to that unhappy German Priest—who after running a short time after Ronge, at length acknowledged the delusion of his course, and his persuasion that he had been misled—but who alas! was suddenly called to his awful account before he had reconciled himself with the Church he had deserted. It is indeed hard to fight against the truth in these days. It is yet harder to keep the eyes closed to the position of truth and error.

The Catholics of Liverpool propose to erect a new church in that town by way of monument to, or memorial of, the Rev. Pastors who have fallen victims to their charitable efforts amongst the poor during the late period of poverty and fever.

§ A valuable collection of Catholic Books, from Messrs. Sadliers', New York, will be offered for sale by M. McDonnell, on Monday evening next.

BIRTHS RECORDED,

AT ST. MARY'S.

SEPTEMBER 31—Mrs. Sutton of a Son.
 OCTOBER 1—Mrs. Bailey of a Son. 2—Mrs. Walsh of a Son; Mrs. Mulcahy of a Daughter. 3—Mrs. Gear of a Daughter. 4—Mrs. Burns of a Son, Mrs. Flail of Son; Mrs. Walsh of a Daughter.

MARRIAGES RECORDED,

AT ST. MARY'S.

7 OCTOBER 2—Aloysius Anderson to Ellen Downey. Thomas Haekney to Eliza Numan. 3—John Smith to Rosanna Kelly. James Donnell to Ann Shea. 5—Michael Kelly to Catharine Hanley.

INTERMENTS.

AT THE CEMETERY OF THE HOLY CROSS

OCTOBER 2—Denis, Son of Timothy and Catharine Shea, aged 14 months. 1—George, Son of Marun and Ellen Falment, aged 18 months; David, Son of Thomas and Ellen Griffin, aged 18 months; Richard Chasty, native of the County Waterford, Ireland, aged 53 years. 5—Walter Anthony, native of the County Waterford, Ireland, aged 58 years; Margaret, infant Daughter of John Callahan, aged 1 month.

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