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# THE CROSS.



NEW

SERIES.

VOL. 2.

No. 34.

God forbid that I should glory, save in the Cross of our Lord Jesus Christ; by whom the world is Crucified to me, and I to the world.—St. Paul, Gal. vi. 14.

HALIFAX, AUGUST 22, 1846.

## CALENDAR.

- Aug. 23—XII after Pentecost.  
24—St Felix.  
25—St Bartholomew Apost.  
26—St Zephyrinus.  
27—St Joseph Calasanctius.  
28—St Augustine.  
29—Decollation of Saint John Baptist.

## ADDRESS OF THE IRISHMEN OF CLARE, TO THE RIGHT REV. DR. WALSH.

*May it please your Lordship,—*

We, the undersigned, being in this instance the representatives of the feelings and wishes of the few Irishmen resident in this and the adjacent township, present ourselves thus in order to congratulate your Lordship in the sincerity of our hearts on your pastoral visit to Clare, which is now a part of your Lordship's Diocese.

We hail with satisfaction and delight the presence of a Prelate in the person of an Irish patriot in this section of the Province of Nova Scotia—a Prelate, who is undeniably the pride and ornament of the Catholic Church in the North American Colonies, whose profound erudition, sincere piety, and pure benevolence form an additional proof that Ireland, lovely Ireland, is the birth place as well as the nursery, of all virtue, and illustrious in religion,—ever sending forth faithful and unconquerable champions of her holy and unsullied faith, and disseminating from East to West, and from North to South, those salutary instructions, and spiritual consolations which impart divine light to benighted nations, and effect the conversion of the most impious idolators.

We are extremely happy to learn that the business,—the important business on which your lordship went to Rome—was adjusted in an amicable and satisfactory manner by his late Holiness Pope Gregory XVIth, who governed the Church of God with wisdom and prudence, and in “the faithful keeping of that which was committed to his trust.”

In thus addressing your Lordship, we cannot pass unnoticed our exemplary and esteemed pastors the Rev. Messrs. Byrne and McLeod, of whom the law of conscience and a due sense of the interests of religion, oblige us to make honourable mention. Since they came to this charge they have been most assiduous in the performance of their sacerdotal functions, having willingly submitted to the heavy bodily fatigue consequent on their attendance at several chapels considerably apart from each other. Our sincere conviction is, that they are worthy clergymen “rightly handling the word of truth.”

While thus alluding to the unceasing vigilance and christian demeanor of the Rev. gentlemen whom your Lordship, in the exercise of paternal charity, has placed over us, it would ill accord with that love of justice, by which true born Irishmen are distinguished in all parts of the habitable world, not to bear testimony to the pious deportment and intrinsic worth of the Rev. Messrs. Connolly, Nugent, and Hannan, who, during their special mission in Clare, evinced a zeal truly characteristic of the Minister of Christ in holding forth the lamp of God to a long neglected people.

We would now, in all earnestness, solicit permission to assure your Lordship that our orisons shall ever be most fervently offered up from the

altar of the heart of the great Author and Preserver of life to grant you fulness of days to direct the faithful in the way of salvation, and to guard the spiritual interests of the Catholic and Christian Church in this Province and its ecclesiastical dependencies.

In conclusion, we wish your lordship every blessing which heaven can bestow in time and for eternity.

MICHAEL McLAUHLIN	TERENCE SHEHAN,
MATTHEW CONWELL,	THOMAS FOLEY,
JOHN McALEER,	THOMAS BUCKLEY,
PATRICK MCGIRR,	JAMES BRANIGAN,
JAMES WALSH,	RUSSELL RICHARDS.

### THE ASSUMPTION.

On this joyous occasion the Church celebrates the most sublime of the feasts of the Mother of God—the consummation of her glories—her triumphant assumption into heaven! After a long life of the most exalted virtues—the most severe trials—the most unswerving constancy, and twelve years after the ascension of her Son, it pleased God to call her from this vale of tears to receive the reward of her fidelity and love. The Holy Fathers, speaking on this subject are enraptured. They represent the Son of God, accompanied by myriads of glorious spirits, coming to receive his Mother, and bear her off in the arms of filial and grateful love to the throne of glory, which he had prepared for her in his Father's kingdom.

Who can describe the joy—the avidity with which Jesus hastens to reward the affection of his loving Mother! Of her, who, for nine months had borne him enshrined in the tabernacle of her virgin womb—who had brought him forth in a stable at Bethlehem—presented him to the adoration of the humble Shepherds and the wise men,—and in the overflow of her maternal heart, smiled with tears of reverential joy on the adorable treasure with which she had been entrusted!—who had watched over his infancy—carressed his childhood—cherished his youth;—who had fled with him to Egypt—sought him in the Temple—accompanied him to the wedding feast, where, at her request, he performed his first miracle, even though his hour had not yet come;—who followed him to calvary—stood, in company with the virgin disciple, at the foot of the Cross, and experienced, in the intensity of her grief, all the pangs which agonized the heart of her dying Son!—who had ever participated in his feelings—rejoiced in his

joys—grieved in his sorrows—gloried in his triumphs!—Yes, it is she, his beloved mother, Mary, whom he hastens to receive, and whose ardent love and transcendent merit he is about to reward, by exalting her to a dignity higher than was ever yet attained by any created being!

Hear him, then, address her in the language of the Spouse:—"Arise, make haste, my love, my dove, my beautiful one! . . . and come for the winter is now past." Cant. ii. 10. Come, for thy winter of tribulation hath ended, and "thou shalt be crowned!" Cant. iv. 8. Come enter upon the spring of eternal, unfading beauty!

"Who is this that cometh up from the desert, flowing with delights, leaning on her beloved!" Cant. viii. 5. Who is this that cometh radiant with glory, borne on the clouds of majesty, leaning on the bosom of Heaven's King?

She is the "Daughter of Sion,"—"The glory of Jerusalem, the joy of Israel, the honour of the people." Jud. xv. 10. She is the Queen of Angels and of men—the pride of earth—the glory of Heaven! The Beloved of the Most Holy Trinity—the Daughter of the Eternal Father—the Mother of the adorable Son—the Spouse of the Holy Ghost! "Lift up your gates," therefore, "O ye Princes, be ye lifted up O ye eternal gates, and the King of Glory shall enter in," (Ps. xxiii. 7) bearing the Queen his Mother in triumph to her majestic throne!

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

Received by Very Rev. Mr Connolly:—

Mr. Maurice Fitzgerald	£0 2 6
A Friend	0 2 6
Miss Mangan	0 7 6
Mr. Bernard Kenny	1 0 0
Mr. O'Donnell	1 0 0
Mrs. Gunston	0 5 2 1-2
A Friend	0 2 6
Miss Fox	0 2 6
WARD NO. 1.	
Mr. Philip Compton	£1 15 0
Messrs. Kelly & Twopenny	1 4 0
Messrs. Holden & Grant	2 11 6 1-2
WARD NO. 2.	
Messrs. Prandy & Murphy	3 8 7
WARD NO. 3.	
Mr. P. Gowen	1 5 2 1-2

Messrs. Patrick & Son	0	10	5
Mrs. O'Neil	0	3	1 1-2
Mr. Wm. Burke	0	1	3
Messrs. Morrissey & Barber	5	18	9
WARD NO. 4			
Messrs. Barron & Magee	1	10	0
WARD NO. 5.			
Messrs. Egan & Von Malder	4	12	6
Mr. Heffernan	4	10	5
Collected by James Kelly and John Twomb for July 1846.			
Miss Rebecca Holden	£0	5	2 1-2
Mrs. Philip Purcil	0	2	6
Edmond Power	0	1	3
William Carew	0	0	7 1-2
William Foley	0	0	7 1-2
James Purvis	0	1	3
Mr. Mofett, R. Artillery	0	1	3
Arthur Bennet	0	10	5
Timothy Dullaherty	0	0	10 1-2
	£1	4	0

HALIFAX, N. S.

*Saint Patrick's Church,*

1846

*In Account with Michael Egan.*

APRIL 5—By Cash Received	£0	15	0
12 " "	0	16	3 1-2
19 " "	0	15	6
26 " "	0	16	9
MAY 3 " "	0	15	3
10 " "	0	15	0
17 " "	0	14	1 1-2
24 " "	0	15	10
JUNE 1 " "	0	16	5
8 " "	0	17	0
15 " "	1	0	1 1-2
22 " "	0	12	0
29 " "	0	14	3

**MELANCHOLY OCCURRENCE.**

It becomes our sad duty to announce the death of the Right Reverend Bishop Fenwick, Roman Catholic Bishop of this diocese. He died yesterday at 12 o'clock, of a disorder known as the enlargement of the heart. Christians of all denominations will mourn the death of this truly good and venerable man, and to our fellow citizens of the Catholic faith the loss of his sage counsel, and his

bright example of piety and devotion will be a most severe calamity. But his memory will be deeply cherished by them, and his good influence thus perpetuated as a noble monument of his exalted worth.—*Boston Daily Times.*

**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 XI.**

Protestants hold, That the holy relics of our Saviour as the cross whereon he died, &c. or the bodies and relics of the saints, ought not to be honored; and that God does not work miracles by them.

Contrary to the gospel. 1. "And lo a woman that had a bloody flux for twelve years came behind him, and touched the hem of his garment. For she said to herself: If I only touch the hem of his garment, I shall be cured. And Jesus turning back and seeing her, said: Be of good heart daughter, thy faith had made thee whole. And from that time the woman was cured. *Matt. ix. 20, 21, &c.*

Here a miracle is wrought in favour of a woman for devoutly touching a relic, to wit, the hem of our Saviour's garment; at the same time he expressly commends her faith for so doing. Now it is impossible that Christ who is truth himself, should work a miracle in favour of an error or that he should commend a person's faith, if it were vain and superstitious, and not true faith. Then the faith which Roman Catholics have in holy relics, is true faith.

2. "And Elisha died, and they buried him, and the bands of the Moabites invaded the land at the coming in of the year. And it came to pass that as they were burying a man, that behold they spied a band of men. And they cast the man into the sepulchre of Elisha, and when the man was let down, and touched the bones of Elisha, he revived and stood up on his feet." *2 Kings xiii. 20, 21.*

Does not God then work miracles by the relics and dead bodies of the saints? But this text needs no comment; it is, I hope, sufficiently clear of itself to open the eyes of the Protestants, and make

them sensible of their folly in laughing at the saints' relics.

3. "And believers were the more added to the Lord, multitudes of both men and women. Inso-much, that they brought forth the sick into the streets and laid them on beds and couches; that, at the least, the shadow of Peter passing by, might overshadow some of them." *Acts*. v. 14, 15.

The holy Scripture here remarks, that the primitive Christians had a singular veneration for the very shadow of St Peter's body; may not Roman Catholics then, without superstition or idolatry, have as much veneration for the body itself of St Peter, now his soul is in glory, as those primitive Christians had for the shadow of it?

4. "And God wrought special miracles by the hands of Paul, so that from his body were brought unto the sick, handkerchiefs and aprons; and the diseases departed from them, and the evil spirits went out of them." *Acts* xix. 11, 12.

When God works miracles at the shrines of the saints, either by their dead bodies, in the cure of diseases in the resurrection of the dead, &c., as he did at the sepulchre of the prophet Elizeus; or when he works a miracle in their dead bodies, by preserving them uncorrupted, we Catholics think such miracles to be a divine attestation of their sanctity and any part or particle of the saints' body, or what has touched the body, we esteem a relic. Now, whether those handkerchiefs and aprons which had touched the body of St Paul, mentioned in the text now cited, were not of this kind, and how far such relics may have a virtue against disease and evil spirits, let the plain words of the texts inform Protestants. And withal, let them consider well, whether their holy religion, which teaches them to scoff at the relics of saints, does, in this particular, agree with the written word of God?

#### POINT XII.

Many Protestants hold, that it is not lawful to keep graven images or pictures of Christ, or of the saints and angels in our churches: all Protestants maintain, that to have a veneration for such holy images for the sake of the prototypes or parties who are thereby represented, is absolutely unlawful: nay, that such veneration of holy images is idolatry.

Contrary to their Bible. 1. "And thou shalt make two cherubims of gold: of beaten work shalt thou make them, in the two ends of the mercy seat." *Exod.* xxv. 18.

2 "And within the oracle, he made two cherubims of olive tree, each ten cubits high." *I Kings* vi. 23.

3. "And he carved all the walls of the house round about with carved figures of cherubims," &c. *ver.* 29.

4. "All this the Lord made me understand in writing, by his hand upon me, even all the works of this pattern." *1 Chron.* xxviii. 19.

These texts, which inform us that there were holy images (and that by a pattern from God himself) as well in the *Mosaic* tabernacle as in *Solomon's* temple, are a sufficient justification of *Roman Catholics* retaining and keeping holy images in their churches, oratories, and houses; which pious practice, we see, is clearly grounded on the *written word of God*.

From the same texts we may gather, that these words: "Thou shalt not make to thyself any graven image, nor the likeness of any thing, that is in heaven above, or in the earth beneath, or in the waters under the earth. Thou shalt not bow down nor worship them:" (*Exod.* xx. 4.)—I say, it is plain, from the texts above cited, that these words, in their true meaning, did only forbid the making and worshipping of idols, or images of false gods, such as were adored at that time by the heathens; but the use of holy images was not forbidden, otherwise the carved cherubims had never been set up in the very temple of God by his own command.

The doctrine of the *Roman Catholic Church* concerning holy images, consists in two points, and is fully expressed in the words of the Council of *Trent*. *Sess.* xxv. *De Invocat.* &c.

First—"That the images of Christ, of the Virgin *Mary* Mother of God, and of other saints, are to be kept, especially in Churches."

Secondly—"That due honour and veneration is to be given them."

As to the first point: that holy images may be kept, especially in churches; this, from the written word is already fully proved.

As to the second point: *That due honour and veneration is to be given them*, will be no hard task to demonstrate; since all sides allow, that persons may be affronted or honoured in their images, and that the honour or affront which is done to images redounds naturally upon the prototypes or originals which are represented by them. For, the very being of images being relative, consequently, the honour, or respect, which is shewn to them, does not stop at the images themselves, but is referred to the parties they relate to, and is, therefore, by Catholics, called a relative honour. For instance, when we treat an image of our Saviour Christ with due respect, our thoughts do not stop at the image, but go higher; for no sooner have we his image before our eyes, but we have the thought or imagination of him in our mind; and to him the honour is done.

When the primitive Christians, as is related in the *Acts* (*Aets* v. 15) shewed a respect and veneration for the shadow of St *Peter*, as he walked the streets of *Jerusalem*, did the honour and respect they shewed, stop at his shadow, at his image and likeness, or was it referred to his person? And when we

shew the like respect and veneration to his picture, is this any more idolatry in us than it was in them? Let Protestants consider well whether this very thing, which they so loudly condemn, is not daily done by themselves, without reflection: mere natural reason teaching them to honour the prototypes or originals in their images. For, when they erect statues to the memory of their kings and great men, who have done service to their country, and procure the pictures of their ancestors to be made and kept with honour and respect, I suppose they do not pretend that the honour is done to those inanimate figures, but to the parties who are thereby represented; so that their true meaning is to honour those persons in their images. Now, if natural reason has taught all men, even Protestants, to honour great and illustrious persons in their images, why we may not shew this mark of honour and respect to Christ and his saints, why we may not honour Christ in his image as well as they do their earthly kings, let them give a good reason if they can. In the mean time, let them know that no divine honor is by us given either to images, or to any creature, but to God alone. Let them know this from the express decree of our seventh General Council, held *anno Domini* 787, and long ago received by both *Greek* and *Latin* Church, where we are taught, "That to the figure of the holy cross, as also to other images of Christ, and of our Lady his mother of angels and saints, may be given an honorary respect and veneration; but by no means that supreme worship or true *Latria* which becomes only the Divine nature." Tom. 7. Con. Lab. Action 7. Col. 555.

#### POINT XIII.

Many Protestants hold, that it is absolutely unlawful to make and keep in our churches images or pictures of God; because God is a spiritual and invisible nature which no man has seen in any form.

Contrary to their Bible.—1. "In the year that king *Uzziah* died, I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple." Isai. vi. 1. "For mine eyes have seen the King, the *Lord* of hosts." Ver. 5.

2. "I beheld till the thrones were cast down, and the Ancient of Days did sit, whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire." Dan. vii. 9.

3. "I saw the Lord sitting on his throne, and all the host of heaven standing by him, on his right hand and on his left." 1 Kings xxii. 19,

If God appeared in a vision to the prophets in this form, then he may be pictured in the same form: for, why the historians of Holy Scripture may not be pictured, no good reason, surely, can be given. Especially, since Catholics do not pretend that such paintings represent God in his true nature (which we know is purely spiritual, invisible, incomprehen-

sible, not to be expressed in lines and colours,) but only in the visions in which he has appeared.

## TENETS OF THE ROMAN CATHOLIC CHURCH FAIRLY EXPLAINED.

### CHAPTER IV.

#### ON THE INVOCATION OF ANGELS AND SAINTS.

"*The Saints, who reign with Jesus Christ, offer up their prayers to God for men; it is good and useful, humbly to invoke them, and recur to their prayers and assistance, in order to obtain benefit from God, through Jesus Christ his only Son our Lord, who alone is our Redeemer and Saviour.*"  
Con. Trid. de Invoc. ss. The above is the language of the Council of Trent, the authorized and supreme organ of Catholic doctrine; for no other source than the universal belief of the faithful expressed in general councils, or tacitly admitted over the Catholic world, does Catholics infallibly learn the true meaning of scripture, or, in other words, the tenets of his faith. Let not our adversaries, then, form any other creed for us, and tell us that it is Catholic faith. We admit no other than the above tenet on the subject of this chapter, we defend no other; and we disclaim with feelings allied to those of misrepresented faith and insulted honesty, any other than this manner of invoking angels and saints. And how can Catholicity be identified with idolatry, because its professors invoke angels and saints?

We do not derogate from the mediatorship of Jesus Christ, when we invoke the angels and saints, and beg their prayers. We can do as much to our brethren on earth, and hence the Roman catechism infers, as we invoke our brethren in this world without injuring the mediatorship of the Redeemer, so do we invoke the celestial inhabitants without insulting this mediatorship; since our invocations proceed from the same spirit and principle. St Paul asked his brethren to pray for him, and the request is frequently made among ourselves, even in these days. When the virtuous character, whose intercession the apostles or ourselves invoked, leaves this world, and becomes an inmate of heaven, we may still continue to invoke him. Or if we cannot, the reason must obviously be, because he will not or cannot then pray for us, as he could in this world. He must have the will to do so; for having charity enough even here, to wish to pray for his neighbour, he must at least, have charity enough in heaven, to entertain the same wish. There both "faith and hope are absorbed in perfect charity," and certainly with increased powers of charity, he can effect an object which he could accomplish with less capacity.

He can pray for us then, for having power to do so here, he has at least sufficient power to do it there, and surely it is lawful to request a saint or an angel to pray for us, when they have both the will and the power to do it.

Nor is this invocation idolatrous: for if idolatry be attached to it, Catholics must attribute to the saints and angels one or more of the perfections, which, exclusively belong to the divine Essence: for idolatry is to adore any thing as God, or to give any created object the honour, which is exclusive right. When we address the saints, we only request them, as more virtuous and consequently more favoured and more powerful petitioners than ourselves, to pray for us to God, and to obtain blessings for us. Our petitions are addressed to subaltern beings; the language which we employ, denotes that we consider them as such, and the nature of these petitions does not infer any other, than subaltern powers. If they grant our petitions, then they pray for us; if their prayers be heard, our final request is obtained from God. And is this idolatry: or is it unreasonable? A prudent man would employ the most powerful agents to assist him, when he requests a favour from a sovereign power.

It is true, that we suppose the Saints and Angels capable of hearing, or becoming acquainted with our prayers. In supposing this, we do not act without scriptural authority. "There shall be joy in heaven," says Jesus Christ, "when one sinner does penance." St. Luke xv. 5, 10. Penance infers interior acts; and, consequently, the inmates of the heavenly Jerusalem must be acquainted even with the thoughts of men, or they could never rejoice when a sinner does penance. But we do not attribute divine omniscience to them; this knowledge of our thoughts is given them by the Almighty, and it is limited and dependent. That such knowledge may and has been given, is controvertible from the example of the prophets. God discovered even the secrets of futurity to them, although the knowledge of future events seems more peculiarly reserved to the Deity, than the knowledge of present occurrences. The knowledge then of things in this world, which we suppose the saints to possess, is scriptural: nor does it infringe on the divine perfection of omniscience. And is this idolatry? I hope sufficient has been said to justify the Catholic invocation of Angels and Saints, or at least to convince our dissenting brethren, that our faith on this subject is neither idolatrous nor scriptural. In concluding I must observe, that we are not commanded to invoke these angelic spirits, but only informed by the church that this invocation is good and useful.

The council of Trent declares, that the Angels and Saints deserve honour. Our adversaries say, that the honour which we pay them, is supreme honour; and consequently idolatrous. But if we invoke them only as inferior and subaltern beings,

how can we honour them as gods? In fact the Council condemns all those, who pay any other than subaltern respect to them. From this, and not from interested lucubrations of angry polemics, are Catholics to receive their faith, or dissenting Christians to discover the nature of that faith.

Reason and common sense dictate, that honour is due to superior beings, and that the nature of that honour should correspond to the nature of the deserving object. The Angels and Saints are superior beings; they are impeccable, they enjoy the beatific vision; they are the tried, and the approved, and the chosen friends of the Almighty. They have an inherent right then to be honoured by inferior beings. And we are those inferior beings: for we are sinners, we have not finished our career of trial, nor are we certain of gaining the ultimate object of our existence. Men in this world then ought to honour the angels and saints. The excellence, which these chosen spirits possess, and which entitles them to our honour, is of a supernatural nature, and consequently, the honour which we give them must transcend the honour which is due only to natural excellence. The saints and angels are, nevertheless, created and imperfect beings, and therefore the supernatural honour, which we ought to pay them, must be inferior to sovereign adoration, since adoration properly so called, is the exclusive right of the omnipotent Creator. The angels and saints then deserve from men a limited honour, which is nevertheless supernatural. This is precisely the doctrine and practice of the Catholic church.

In various parts of the sacred writings, we read of a certain species of religious veneration, which was justly paid to holy personages, on account of some supernatural excellence. When the Babylonian tyrant had ordered all the wise men of the city to be put to death, because they were unable to interpret his dream, the prophet Daniel appeared before him, and expounded the vision. "Nabneodonazzar was delighted with the interpretation, and falling on his face adored him." Dan. 2. That the king's conduct was correct is evident, because the virtuous prophet received this species of religious veneration, and took advantage of the king's good will to procure for his three companions "the superintendance of the works of Babylon." We also read that Abraham, Jossu, and Balaam paid religious honour to angels. (See Gen. xviii. Josu. v. Numb. xxii.) *Saul adored the spirit of Samuel*; Adias paid the same honour to Elias; and the sons of the prophets, when they had heard that the spirit of Elias had been imparted to Elisens, came to adore him. (See 1 Kings, xxviii. 3 Kings, xviii. 4 Kings, 11.) If we cannot accuse an Abraham, a Josu, or the college of prophets of idolatry, so neither can our dissenting brethren attribute that crime to the professors of Catholicity; for the honor which they give to saints and angels, is precisely the same as

that which it recorded with approbation in the holy pages of the Bible.

Such is the invocation of angels and saints which is taught and practised in the Catholic church, and such the honour and veneration which we give them. We invoke them as subaltern beings, but as chosen friends of God, and more powerful intercessors than ourselves; whatever may be the external signs of this respect, or whatever the words employed to convey this honour, it must be remembered, that these signs mean just as much, and no more, as those, who employ them, intend they should mean: and the language employed is well understood by those who use it.

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## LITERATURE.

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### Fruits of a Good Education.

#### LETTER VII.

*To the Curate of Thannenburg.*

REVEREND SIR,

My heart tells me that I should take the liberty of writing to you in order to return you my sincere thanks; but I am fully convinced that I could not find words to express my gratitude. You have drawn my sister from great wretchedness; you have made her happy:

God, who sees the bottom of my heart, knows what my feelings are for you. He, Reverend Sir, who has promised a reward for a drop of water given in his name, will never forget your generous conduct: He who listens to the cries of the young birds, will not reject the prayers of a poor shepherd—the supplications of the poor orphan, whom you have protected, will draw down blessings on your head.

I would wish to write to that kind lady the Countess, but I am afraid to take so much liberty. Allow me then, Reverend Sir, to hope that you will present my thanks to her. Who can do so, better than you, who knew our misery well and were the first to solace it? Have the kindness to tell her, that although I am not so happy as to know her, still her kindness penetrates me with the most sincere respect. I love her, although I never saw her. When the sun rises my prayer ascends to ask for her a tranquil and happy day; and when evening arrives I beg the Lord to shelter her under the wings of his mercy, and send her sweet and pleasant slumbers.

The man who brought me my sister's letter, told me that the young lords of the castle would be much pleased with some beautiful butterflies.—When my flock is feeding in the meadow, I will have time to look for some, which I will send them. Our kind Chaplain shewed me some which he has preserved in a case covered with

glass. I have nothing better to send them at present, but I will try to find something pretty for them. If the brilliant colors of the butterflies can make our young lords admire the bounty and power of God, and shew them the desire which I have to please them I will be satisfied.

Deign then, Reverend Sir, to accept my profound respect, and the lively acknowledgements with which I have the honor to be

Your obedient child in Christ,

JOHN MULLER.

#### LETTER VIII.

*John to his Sister.*

MY DEAR SISTER,

It is now my turn to have some happiness and hope. I lately drove my flock to pasture on the bank of the river, whilst I was looking for some beautiful shells, which I wished to send to the young folks at the castle. I was admiring in those shells the goodness and magnificence of our Creator, when suddenly I saw something which shone with extraordinary lustre. It was a gold ring, ornamented with precious stones. I immediately thought it was of great value, and danced with joy.

At that moment, two Jews were passing. I showed them the ring. "Ho!" says one, "this is something rare; but it can be of no use to you if you give it to me I will give you ten sous for it." "I will not give you the ring;" I replied, "no doubt, some person lost it, and I ought to return it to the owner." "But," replied the Jew, "you don't know to whom it belongs. I will give you a crown for it. Look here," said he, showing me the money which sparkled in the sun. "Will you take it?" "No, no," said I, shaking my head "not for a thousand crowns, for I do not wish to commit a sin."

Then the other Jew, an old man, whose hair and beard were white with age, said to me: "You are an honest boy, and I am an honest Jew. Keep the ring, and endeavour to find the owner, but if no person claims it, come to the village in which you see that high tower, inquire for old Samuel, and you will receive for the ring a hundred crowns which is its real value."

Thus you see, sister, there are honest people among Jews as well as among Christians.

When evening came, I went to see the Chaplain and related to him what had happened. He told me that the ring belonged to the Chevalier, who lost it when he was shooting ducks.—"He has offered a reward of ten crowns to the person who would restore it to him. Write to the Chevalier and in the meantime, leave the ring with me.—I will send it to him with your letter. He is an excellent man, and a gentleman."

The thought then came to my mind that God had his particular designs in permitting me to find

the ring, and I am now firmly persuaded that some good will arise from it.

Farewell, my dear sister.

I am still your affectionate brother,  
JOHN.

### LETTER IX.

*John to the Chevalier.*

MY LORD,

A poor shepherd takes the liberty of writing to you. Yesterday I found the ring which accompanies this letter; our good chaplain having informed me that it belongs to you, I think myself happy to be the means of returning it.

Your kindness has prompted you to offer ten crowns as a reward to the person that would find it. Such generosity, my Lord, encourages me to ask another favour. My parents lost everything during the war. They are dead, and poverty has forced me to become a keeper of sheep. I acquit myself of this duty with pleasure; but I must also think of the future, since I have to gain a livelihood by the labor of my own hands. I have the greatest desire to learn the carpenter trade, and am now sufficiently strong to commence, if you would deign to assist me.

If you hear the orphan's prayer kindly, and assist him, God will certainly recompense you. And this ring, with its precious and beautiful stones, will have a new value in your eyes, because it will have been for your lordship the occasion of a good action.

It is with this hope, so soothing to my heart, that I dare hope your highness will deign to accept the sentiments of the most profound respect of his humble, obedient, and

Very devoted servant,  
JOHN MULLER.

### NOTICE TO SUBSCRIBERS.

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A. J. RITCHIE.

### MARRIAGE RECORD.

August 15—Daniel Sullivan to Mary Ann Warren.  
19—Edward Leslie to Bridgett Murray.

### BIRTHS RECORDED.

AT ST. MARY'S.

August 17—Mrs. Morarty of a Son.  
17—Mrs. Purcell of a Son.  
18—Mrs. Stafford of a Son.  
18—Mrs. Schahan of a Daughter.  
18—Mrs. Geore of a Daughter.  
19—Mrs. Maloney of a Daughter.  
19—Mrs. Parker of a Daughter.  
19—Mrs. Flanigan of a Daughter.  
20—Mrs. Elison of a Son.  
20—Mrs. Tintou of a Daughter.  
20—Mrs. Redmond of a Daughter.  
20—Mrs. Williams of a Son.

### INTERMENTS.

AT THE CEMETERY OF THE HOLY CROSS.

August 16.—William Doyle, native of the County Wexford, Ireland, aged 61 years.  
17—Michael Jordan, native of the County Kilkenny, Ireland, aged 38 years.  
18—James M. Campbell, son of John and Mary Campbell aged 14 months.  
19—Thomas son of Thomas and Johanna Buckley, aged 11 months.  
“—Thomas son of Peter and Mary Callahan, aged 2 years and 8 months.  
“—Julia, Daughter of John and Ellen Punch, aged 2 years and 2 months.  
20—Alice, Daughter of Peter and Catharine Walsh, aged 1 year and 10 months.  
21—Thomas son of Michael and Catha-McKenna aged 2 years and 8 months.

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