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THE CROSS.



NEW

SERIES.

VOL. I.

No. 13.

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

HALIFAX, APRIL 5, 1847.

CALENDAR.

- APRIL 6.—Second Sunday after Easter—St. Sixtus, Pope and Martyr. Vespers from the little Chapter of the following day.
- ... 7.—Monday—St. Colectine, Pope and Confessor.
- ... 8.—Tuesday—St. Agatho, Pope and Confessor.
- ... 9.—Wednesday—St. Gregory, Pope and Confessor.
- ... 10.—Thursday—St. Peter Damian, Bishop, Confessor, and Doctor.
- ... 11.—Friday—St. Leo, Pope, Confessor, and Doctor.
- ... 12.—Saturday—St. Gregory, Pope and Confessor.

LITERATURE.

A RECOLLECTION OF "NOTRE DAME DES VICTOIRES."

"Twas night!—the torches blazed in Notre Dame—
The solemn music of the choral psalm
Pealed through this fretted and this pillared home
Of all that are forsaken; while the dome
Shone with fair hues—anticipated scene!
Caught, as a fort taste, from the joys serene
Of that bright reign, when time shall be no more;
When the Sun's taper shall have blackened o'er
The death-bed of destruction here be'ow,
The death-bed of all earthly joy and woe.

Sweet was the ancient genius of the place,
And tears stole hotly down the pallid face
Of many a rapt believer. But there stood
Apostate, and muffled in his mantle's hood,
A profligate and spendthrift, who was there—
He scarce knew why. Perchance because the air
Of that Cathedral, as he passed the door,
Looked beautiful, and the organ thrilled him more
Than all the music of those earthly halls,
With festive seats and decorated stalls,
Where the light echo frolics in the ear,
But never moves one solitary tear;
Where sense is much addressed, and fancy warmed,
But hearts lie cold, while thoughtlessness is charmed.

Lady of Victories, a mightier pow'r
Is surely thine than in thy suff'ring hour!
Now is thy life of triumph; yet, before
That life arrived (and, what astounds us more!)
*Ere thy Son's hour for miracles was come,**
A miracle was worked amid the hunt
Of Canaan's marriage feast:—the sky
Has n'er beheld a deed so strange, so high—
The miracle of miracles—that deed!—
*Twas worked in spite of what had been decreed!!

Lady of Victories, if, in thy hour
Of trial and obscurity, this power
Belonged to thy entrannies, what must be
The favour of thy bright eternity?
If such has been the sapling, what on high
Is now the tree, transplanted to the sky?
I pity the protesting fools who deem
Our trust in thy protection but a dream;
Where'er I be, and whatso'er my lot,
Lady of Victories—forget me not!

MILES GERALD KEON.

ORIGINAL.

[For the Cross.]

ST. PAUL.

BY A STUDENT.

"La bontà della Provvidenza fece improvviso brillare un lampo di grazia attraverso lo nostre tenebre. Fermise il cielo cho il pensier primo di religione nacesse per noi dall' eccesso modestimo de nostri piaceri: così la via dell' Eterno sono inspiegabili!"

MARTINI.

SAINT PAUL, the most glorious light that ever illuminated the Church of God, was a Jew, of the sect of the Pharisees, of the stock of Abraham, and of the tribe of Benjamin. He was born at Tarsus,

* Mine hour is not yet come.—St. John's Gospel, c. ii. v. 4.

celebrated city of Cœlicia much devoted to the cause of the Cæsars—was circumcised according to the rites of his religion the eighth day after his birth, which was about two years after that of Christ, and received the name of Saul. The inhabitants of his native place were famous for their love of Science and Literature; to prosecute which, numbers flocked to Jerusalem every year, where they had a synagogue, and places of education. On this account the parents of St. Paul sent their son at a very early age to the seat of Learning, where he was instructed in the tenets of the Pharisees according to all the rigour and exactness for which that austerest of sects were renowned. Whilst he continued at his studies he proved to be a most diligent scholar; was seen daily in the synagogue with the son of his professor, whose name was Gamaliel; and arrived at such perfection in the observance of the law, that even his bitterest enemies could not alledge the slightest circumstance derogatory to his character. He knew the Greek and Hebrew languages; was acquainted with the Sciences, and had a tolerable knowledge of profane literature. He had beside these a profession, which was that of a Tent-builder, and exercised himself in the practice of it even after he was called to preach the Gospel.

Thus informed, St. Paul had an ardent zeal for God, which he displayed in an enthusiasm for the Jewish traditions; but the day had come when these traditions were unavailable, and served only to alienate the admirers of them from that Being whose glory they would extend. Inflamed by his pharasaical belief, St. Paul could not, of course, tolerate anything of an opposite nature, and thus arose his hostility to Christianity. His hatred for the new Religion became so great that he became a public persecutor—a tyrannical officer—in a word, a Blasphemer. His name in the Christian ear was as thunder to the timid; and oh, his presence to the rising Church was more terrible than the anaconda of the east to the unfortunate object of its fangs. He began his bloody course by being present at the murder of the first Martyr, in whose death he was the principal. In the deed, however, he did not directly concur, but most certainly he advised it. and while the perpetrators of the act were engaged in the massacre, St. Paul stood by guarding the mantles of the murderers. As days multiplied, so increased his malice, till at length, as an enemy to the Church of Christ, he far tran-

sceded all the others of his sect, for his persecution arose to a very frenzy, actuated by a spirit of cruelty and ignorance. He burst openly into the houses of the Christians, seized upon men and women, loaded them with manacles, thrust them into prison; and laughed with a heartfelt joy at seeing them expire under the fearful tortures to which he subjected them. He entered into all the synagogues, and inhumanly scourged whomsoever he found believing in Christ, dragging them to confinement, and by the most excruciating trials making them blaspheme the name of the Saviour. In a word, there was no means which vengeance and false zeal could devise that he did not use for the purpose of extirpating from the land the religion of that Cross whose standard he was ere long to rear, bright and beautiful, over the ruins of his once well-loved Judaism.

Not satisfied with the progress he had already made in his evil proceeding, he determined on a journey to Damascus, with the intention of bringing thence to Jerusalem whatever Christians he might encounter. For this purpose he obtained letters from the chief authorities, addressed to the synagogues at Damascus, and with a body of men, ferocious as himself he sets forward on his unhal-lowed embassy. This was to be his last attempt. Now was to dawn the happy hour destined for his reformation from all eternity. O day of blissful change! heretofore, Saul's was a wild and a wayward course,—a bloodstained, merciless career,—now to be a heavenly, a sublime one. The thick clouds that obscured his morning sun are going to disperse, and light and splendour are to fling their magnificence over the future day—Heaven will hover above him, and the spirit of Truth will breathe holy counsel to his soul. As the rabid Jew was drawing nigh the end of his journey, the Scripture informs us, that a radiance shone dazzlingly around him, and by the voice of God himself, he was admonished of his impieties, and commanded to seek the city where he would receive all the instruction necessary to his conversion. The Saint was immediately led by his attendants to Damascus, where he remained for three days, in a state of blindness, without eating or drinking, but solely meditating on the evils he perpetrated—begging pardon for his manifold transgressions—and anxiously awaiting the day of his consolation, when he was to become the glory of that Religion he of late so strenuously opposed. After the three days, St

Paul received the Sacrament of Baptism from Annanias, who, by a vision from heaven, was sent for that purpose, and thereupon the Apostle was restored to sight. It was about the 36th year of our Lord, when this conversion took place.—Now was the time when the Religion of Jesus was to flourish in a more eminent degree. The extraordinary mission of St. Paul; the enthusiastic nature of the man; the circumstances of the period; all conspired to achieve those immortal purposes which even miracles of the most extraordinary nature failed to advance. He was active,—zealous to the highest hope,—wise,—penetrating,—and possessed of a peculiar charm for impressing upon the mind the truths of the doctrines which he propagated. The Jews knew him to be a man of the soundest judgment, and the strongest mind; one who was universally and thoroughly acquainted with the niceties of the ancient law; and, consequently, actuated by the best of reasons in the cause he now so ardently espoused. In consequence of this belief, thousands listened to his exhortations, and enlisted themselves under his banner, until Judaeism, finding itself thinned in its ranks, became exasperated at his conduct, and laid stratagems for his life. But vain are the machinations of man against the designs of the Almighty! St. Paul escaped their perverted purpose, and went forth the favoured champion of the Gospel—"conquering and to conquer."—After remaining at Damascus and its environs for a considerable time, he departed to Jerusalem in order that he might associate himself with St. Peter, who, with the other Apostles, then resided in that city. In this he found a little disappointment.—The terrible name he had acquired by his enmity to the Church, had bred a deep horror of him in the bosom of the Lord's Disciples; who, therefore, at his appearance now among them, refused all communication with him. This fear, however, soon subsided; and St. Paul, by the influence of St. Barnabas, was at length numbered among that illustrious body. He tarried with St. Peter for five days; went then to Tarsus; thence to Cesaria; from that to Syria and Cilicia, and throughout Judea, preaching in every village as he passed along, and by that indomitable spirit which he ever evinced in his labours, and which he inculcated in his Epistles,—“of preaching in season and out of season,”—he scattered in many a city the seeds of that doctrine which supersedes all doctrines. Through perils of sea and shore he passed; with foes he

contended; from false friends he suffered; by many temptations he was tried,—yet he arose triumphant over all, and at length became the doctor and hero of that Church, which was a star to the nations when the darkness of idolatry overshadowed our land,—*which*, while thrones crumbled, and dynasties passed away, still stood sublime on her proud eminence, beaming and glowing as she grew, like the sun in his morning march,—*which* flourished, gloriously, before the blighting influence of Luther's or Calvin's heresies attempted to tarnish her lustre,—*which* now blazes all over the hills, the eighth wonder of the world,—and *which*, undecayed and undying, shall live IMMORTALLY

General Intelligence.

(From the U. S. Catholic Magazine.)

CATHOLIC VIEWS OF THE HOLY SCRIPTURES.

- 1.—*The Written Word and the Living Witness; or the Bible Question fairly tested.* New-York: Casserly & Sons. 18mo.
- 2.—*Traite de la lecture Chretienne, par Dom Jamin.* Paris: Victor Lagier. 12mo.

(Conclude.)

Protestants have taken occasion from this rule of the Index to denounce in the most unmeasured terms the Catholic church, as the enemy of the Bible, as aiming at a tyrannical sway over the rights of conscience, as wishing to set aside the word of God and substitute in its stead the vain traditions of men. But do not Protestants themselves act upon the same principle? They do not indeed prohibit the circulation of the Scriptures among the laity; but are not the different sects which spring from the indiscriminate use of the Bible always at war with and condemning each other? In what then are they really opposed to discipline which they ascribe to the Catholic church? And which is the more consistent, to allow all persons whatever to form their faith from the Scriptures, and then to denounce them as heretics, to hold no spiritual communication with them, to consider them in deadly error; or to prevent these errors by cutting off the cause that leads to them, and directing the Christian to a more rational mode of preserving the purity and integrity of his faith? The reformers and their adherents have always virtually admitted the wisdom of the Catholic church, in their bitter denunciations of the various and extravagant systems which their own prin-

ciples engendered; and in the time of Crammer such were the disorders arising from the unrestricted use of the Bible, that even a *reformed* parliament, with the approbation of the *reformed* archbishop just mentioned, prohibited the reading of the Scriptures among those of the laity who were supposed incompetent to understand and explain it.

It must be observed also that, as the use of the Bible among the people generally is not essential for the formation of their religious belief, or for the regulation of their moral, the restriction of this use is far from depriving them of any necessary means of salvation. They still possess the true and the only sure method of acquiring the knowledge imparted by Christ and his apostles; the method of tradition, without which the Scriptures themselves would be of little or no avail. This was the method by which Christianity was originally established; and in the same way it is to be maintained among those who now profess its doctrines. The teaching of the church, or the authoritative declaration of its pastors, has always been, and still is an indispensable guide to the Christian. To set this aside would be at once the shipwreck of his faith, whatever may be his biblical knowledge; because he is at all times under the obligation of hearing the pastors of the church as the representatives of Christ himself; while on the other hand, he may not have read the inspired volume, and still receive from its duly authorised interpreters the doctrines of eternal life. Thus does the church become a living and infallible Scripture to the laity;

“A scripture distributed amongst them, in a way of all others the best adapted and proportioned to their capacities and wants. It is under the impression of these feelings that St. Austin says to the faithful, ‘attend to the Scriptures; we are your books.’ Men do indeed read the Scriptures when they listen to the voice and instructions of their pastors who explain them, and who inculcate and deliver to them those parts of the sacred volume, which are adapted to their respective duties and obligations.”

The idea that every individual should study the sacred volume as a matter of necessity or obligation, has no foundation in the constitutional form which Christ gave to his church; but entirely subverts it. When he commissioned his apostles to preach the gospel, he appointed them teachers of mankind: “Go, teach all nations;” he established them and their successors in the ministry, witnesses of the truth which he had revealed: “You shall be witnesses unto me in Jerusalem, and in all Judea and Samaria, and even to the uttermost part of the earth;” or, in other language, their office is to watch over the deposit of faith, to guard it from error, and this testimony to which they are bound to give in reference to the doctrines of Christianity,

necessarily supposes in them a judicial authority. But this authority vanishes at once; it has no meaning, if the laity are also to be judges of the faith. This hypothesis, is not only opposed to the express declarations of the Scripture, it is at variance with the practice of the Christian church from its very origin to the present day. Hence, even were the inspired volume possessed or read by few individuals, they would still be amply provided with the sources of religious knowledge, and with all that is necessary for the purity of faith and of morals. These means are furnished in the teachings of the church, and it is therefore plain that, although for prudential reasons she were to restrict the use of the Holy Scriptures among the laity, she could never be justly charged with hostility to the word of God, or with a design to keep the people in ignorance of the Bible. It might, with equal reason, be alledged against the construction of our country, that it is tyrannical in its character, because it does not suffer every man to interpret the law according to his own views. The explanation of the law belongs to the judicial authorities; so in the church of God does the interpretation of Scripture devolve upon its duly appointed pastors; and as the body of the people consider it perfectly unnecessary that they should go through a course of legal study, so in the church which Christ has established, the study of the inspired volume is by no means essential to the laity, though it may be very beneficial.

We have thought it useful to place before our readers some remarks in relation to the prohibition of the church regarding the indiscriminate use of the sacred writings, though this discipline no longer exists. At a time when the storm of religious innovation threatened a serious injury to the faith of Christendom, by the diffusion of false versions of the Bible, and the proclamation of principles diametrically opposed to the conservative authority of the church, she raised her voice in defence of the sacred deposit confided to her keeping, and regulated the use of the Scriptures among the laity by a salutary restriction; but as it was only a disciplinary enactment, and designed to take effect under particular circumstances, it was not universally adopted; and now, there being comparatively little cause for apprehending the evil consequences which gave rise to this discipline, it has become obsolete in the church, and the faithful are no where prevented from using the authorized translation of the sacred books. The enemies of Catholicity have, indeed, discovered in the recent encyclical letter of the pope, sufficient matter for the indulgence of their hostile feeling, and have not failed to sound the alarm, as if a new assault had been made upon the Bible by the chief pastor of Christendom. But as usual, it turned out that the only real ground of

apprehension lay in their own misrepresentations. The sovereign pontiff, has merely guarded the faithful against the efforts of certain Bible societies whose editions of the Scripture are not acknowledged by the Catholic world, and has directed their attention to the great principles of Christian orthodoxy, which must always serve as the protection of their faith.

From the observations we have made, it follows, in the first place, that the Catholic church has always desired to see the Holy Scriptures in the hands of her children. Secondly, she has placed no restriction upon the use of the Bible among the laity, if we except a short period subsequent to the reformation, when the circumstances of the times imperiously demanded some such regulation.—Thirdly, this disciplinary restriction was only adopted in some countries, and at the present day it no longer exists. The only requirement now on this point is, that the version used by the people be approved, and illustrated by commentaries from the fathers and other Catholic writers.

But, in sanctioning the reading of the sacred volume by the faithful in general, the Church has at all times expressly avowed, and acted upon the principle, that the Scriptures, independently of an unerring guide, are not adapted to the discovery or the preservation of religious truth; and she might appeal, for the accuracy of this principle, to the admissions of Protestants themselves.—They have, ever since the period of the reformation, deplored the lamentable divisions which the liberty of private interpretation produced; but in vain have they endeavoured to remedy the evil, which will always be exhibited amongst the sects consisting of as many judges of the faith as there members belonging to them. When Luther had once opened the flood-gates of error, he contemplated with dismay, but he could not check the ravages of the impetuous torrent. “Men are now come to such a pitch of disorder,” he says, “that they stand no longer in need of any teachers. Every man now gives the law to himself.” Mosheim relates that, in certain parts of Germany, fanaticism had been carried to such an extreme as to invoke the interference of the civil power, which forbade the reading of the Scriptures.—Melancthon acknowledged that, “the whole Elb could not supply water enough to bewail the dissensions of the reformation.” Such was the language, too, of Calvin, Dudith, and all the leading men who contributed to the religious revolution of the sixteenth century. Many of the most distinguished Protestant writers have gone much farther than this, and with a strange inconsistency, have acknowledged the impracticability of discovering revealed truth or maintaining it in its purity, without resorting to the Catholic rule of faith.—

“The ignorant and the simple,” says Jurieu, “are not only incapable of finding out the truth by reading the Bible, but I allow that such means of finding out the truth is absurd and impossible, and utterly beyond the reach of the public.”—The celebrated Claude has expressed the same opinion. As to the use of the Scriptures without a guide, Archbishop Bramhall observes that, “the unrestricted liberty of reading the Bible is more injurious to religion than all the restraints of the Catholics.” The learned Seldon declares that “those two words *srutamina Scripturas*’ (search the Scriptures) have undone the world;” and for the same reason have several learned members of the Anglican church avowed their unequivocal opposition to the efforts of our modern Bible societies, convinced, as Dr. Norris remarks, that they are “fraught with danger to the best interests of truth and unity, throughout the world.” We shall conclude these hasty observations with the following extracts, one of which is from a distinguished Protestant minister, and the other from one of the brightest luminaries of the primitive Church:

“If it be the wish of men that the Bible should not become useless and ever dangerous; if on the contrary it ought to be a fixed rule of faith and conduct; it ought then essentially to be accompanied by a tribunal, established to fix and decide its sense. And this tribunal, in order to perform such office, should be invested with an **INFALLIBLE** authority. Such has, in all ages, been the opinion of the most eminent and distinguished members of the Church of Christ.”

“Disputes must necessarily be endless, where men appeal only to the Scriptures to decide them. In this case each party may grant and deny, and deny and grant for ever. The victory in all such contests must remain always doubtful; and the effect will be that each side will claim it equally, and even continue each the more fixed in its own opinion. And what therefore is the method which, on the occasion of such contests, men ought in their prudence to adopt? Why, let them look for that **AUTHORITY**—for those pastors to whom the depositum of faith has been confided, and to whom the Scriptures themselves belong. It is from these that we receive both the true Scriptures and the true sense of the Scriptures.”

W.

At Ventry Chapel, on Sunday last, Hugh Connor and Wife, two of the deluded votaries of the Irish Society, appeared in the garb of public penitents, for their defection from the Faith.—Newry Examiner.

VERVIERS AND LUCERNE.

(Extract of a Letter from Rome.)

I have been commissioned by a high and holy personage to ask you to insert the following statement from a correspondent of undoubted veracity and good authority:—

At the meeting of the Lodges of Freemasons in Belgium last year, the question was considered what they should do to put a stop to the progress of the Jesuits, which was found to injure their views so much; and it was resolved that the only effectual steps they could adopt would be to get up disturbances wherever the Jesuits were established, or likely to come, and throwing upon them the credit of creating disaffection and disturbance. The insurrections at Verviers and Lucerne were in consequence of this decision. Strangers poured into the towns, made disturbances, attacked those who were known to be friends, &c.,—but in their ultimate object they failed.

A PERVERT.—George M'Namara, late a priest in the diocese of Killala, and, we understand, suspended by the Right Rev. Dr. Feeney, for refusing to account for the revenues of a parish of which he was administrator in the absence of the parish priest, read his recantation in the Protestant church of this town on Sunday last, preparatory to becoming a minister of the Church by law established.—*Tuam Herald.*

RECONVERSIONS.—The enemies of Catholicity have triumphed in the apostacy of the Rev. Mr. Brosbie. Their triumph, however, has been a short one. Conscience has triumphed in the bosom of the Rev. Mr. Brosbie, and he has thrown himself upon the mercies of that Church he betrayed, ready to receive any sentence it may pronounce, and undergo any penitential course she may assign him, to atone for his awful dereliction, and for the enormous scandal he has given by his rash and inconsistent conduct. To the functions of a priest, we believe, he cannot be re-admitted, at least under ordinary circumstances, but as a repenting sinner he will be received with open arms.—*Kerry Examiner.*

HACKNEY CATHOLIC CHAPEL.—Ash Wednesday.—Mr. Editor,—It must a source of congratulation to all the sincere Catholics in the London District to learn of the progress which is being made in the furtherance of our holy religion in its various localities; and certainly, if one more than another can give such satisfaction, the Hackney Mission will, I think, be most interesting to them. This day the solemn Blessing of the Ashes and High Mass was celebrated, after which a most appropriately affecting sermon was preached, with an edi-

fyng explanation of the ceremony of the day.—To those who have been used to the London Circuit only, this was truly a devotional day, and awakened their minds to the happiness which our forefathers must have enjoyed before what is mis-called the Reformation. It is surely much to be lamented that the new church (or chapel) which has been so long talked of for this mission, has not been proceeded with; I know that the Bishop's authority has been given for the purpose.—*Tablet.*

ROMAN CATHOLIC FUNERAL.—An exhibition of a novel description took place at Chelsea on Friday last, which caused considerable curiosity and excitement in the neighbourhood. Mrs. Knight, the lady of the eminent botanist in the King's Road, is deceased lately, and it was on the occasion of her funeral. It appears that it was the wish of Mrs Knight that her remains should be deposited under the altar of the chapel of an extensive building recently erected in the Road leading from Cadogan-terrace into the Marlborough-road, Chelsea, consisting of a convent for an order of Sisters of Charity, schools, &c., which have been built with funds left for the purpose by the late Abbe Voyaux Franons, the chief clergyman for many years at the Catholic chapel, and who was, we believe, the tutor of Sir Robert Peel, by whom he was greatly esteemed and remembered up to the time of his death. A solemn dirge and requiem was performed on the occasion alluded to over the body, and in the present Catholic chapel in Cadogan-terrace, which was attended by nearly all the Roman Catholic bishops and priests in London and its suburbs, to the number of upwards of fifty, with a large number of the usual attendants; after which the whole of the clergy, in full canonical costume, accompanied the body through the public streets to the place of burial, the acolytes, or boys, carrying candles, &c., the whole forming a sight which, though of every day occurrence on the continent, was certainly a novelty to the inhabitants of England, and which would not have been attempted some years ago.—*London Morning Advertiser.*

At Athium, in the palatinate of the Rhine, there lived for many years a Protestant, who had contracted a mixed marriage. As long as his wife lived he regularly went with her to the Catholic church; but after her death he frequented only the Protestant place of worship. During the exposition of the holy robe of Treves he resolved, although seventy years of age, to make that pilgrimage in the company of his children, and accordingly he went; but at his return to his own parish he made the utmost haste to announce to his pastor his firm resolution to embrace the Catholic faith. The minister supplicated him to allow time for more mature re-

fection; but he answered—"There is here no need of reflection, I have seen things at Treves which I might seek for in vain in the Protestant church;" and faithful to the divine vocation he made no delay in giving joy to his fellow citizens by a public adjuration.—*Ami de la Religion.*

The celebrated sceptic Diderot gives the following striking testimony in favor of religious ceremonies. In his work entitled *D's Essais sur la peinture*, is this remarkable passage:—

"Absurd rigorists have never known the impressive effect of exterior ceremonies upon the people: they have never beheld the adoration of the Cross on Good Friday, or witnessed the enthusiasm of thousands at the procession of the Fete de Dieu, an enthusiasm which has frequently even deeply impressed me. That vast multitude with foreheads bowed in the dust, that long line of priests clothed in their sacerdotal vestments, those young acolytes robed in spotless white and scattering flowers before the holy sacrament, that breathless crowd which proceeds and follows in religious silence, fills the mind with an indescribable awe. 'No, I have never,' he exclaims, 'heard those solemn and pathetic hymns, intoned by the priest and re-echoed by their infinity of voices of all sexes and ages, without feeling in my soul an irresistible emotion, which melted me to tears.' 'Suppress'—writes the philosopher—"suppress the ceremonials, abolish the sensible symbols of religion, and the rest becomes metaphysical folly, which embodies itself in a thousand ridiculous forms."

"There is something extremely touching in the material, accessible, and poetical characters of Catholicism; and the soul finds a constant asylum in her quiet chapels, before the Christmas candles, in the soft purifying atmosphere of incense, in the outstretched arms of the heavenly mother, while it sinks down before her in humility, filial meekness, and contemplation of the Saviour's love. The Catholic Churches with their ever opened portals, their ever burning lamps, the ever-resounding voices of their thanksgiving, with their masses, their ever-recurring festivals and days of commemoration, declare with touching truth, that here the arms of a mother are ever open, ready to refresh every one who is troubled and heavy laden; that here the sweet repast of love is prepared for all, and a refuge is found by day and by night. When we consider this constant occupation of priests, this carrying in and out of the Holy of Holies, the fulness of emblems, the ornaments varying every day, like the changing leaves of the flower; the Catholic Church will appear like a deep, copious well in the midst of a city, which collects around it all the

inhabitants, and whose waters, perpetually cool, refresh, bless, and pervade all around."—*Count Isidore, von Loben, Lotosblatter, 1817. Part I.*

CONVERSIONS IN PHILADELPHIA.

We take the following from the Philadelphia correspondence of the Pittsburg Catholic:—

'Among the many conversions to our faith, consequent upon the prominence given to it by the recent outrageous attacks upon it by the 'Friends of an open Bible,' in this city; there is one of so striking a character as to have excited no little astonishment. It is that of a very wealthy and respectable gentleman of this city, who had imbibed such erroneous views and such bitter enmity towards the Catholic religion, (from the misrepresentations of it by the Protestant Association lectures,) as to have made himself quite conspicuous upon the occasion of St. Augustine's conflagration, by huzzinga vigorously at the downfall of the beautiful cross which surmounted that church. His excessive gratification at that event was, however, followed by a sober second-thought, which led him to reproach himself for having thus rejoiced in the triumph of brutal violence and bigoted intolerance over the holy sign of man's redemption, the sacred emblem of that atonement, the sole source of his everlasting hopes; further reflections led him to enquire into the true nature of that faith, which it was manifested by that outrage, had gained the hostility of the vile, disorderly, and infamous rabble: and, as was shown by the unprecedented forbearance of the Catholics on that occasion, had imbued its adherents with Christian meekness, and magnanimity. The result of this enquiry has been seen in the generous candour with which he has since acknowledged his grievous error, and petitioned for admission into that very fold of which he was so envenomed an adversary, and in the edifying fervour with which he joins in the public exercise of our religion, thus publicly making amends for his public transgression.

I may be here permitted to refer to another instance of indennifying zeal in a convert, which reflects credit not only upon the character of the individual, but upon the genius of the religion to which he had united himself. Jonah Smith, a distinguished merchant of this city, connected with the Baptist church, became, some years since, dissatisfied with the grounds upon which the peculiar tenets of that sect are attempted to be sustained. After some years spent in an investigation of the claims set forth by the various religious denominations, he ultimately recognized the truths of that of the Catholic church, and was received into its communion. Having once embraced the truth, he laboured earnestly in an effort to communicate it to those still enveloped in the darkness of error, and gave in his death which recently occurred in the State of Delaware, (his native State, and to which he had

recently removed,) a powerful and irresistible argument of the supernatural graces to be derived from a practical belief in the doctrine of Catholicity. The disease of which he died was one of a very virulent and contagious nature, which he had contracted by personal attendance upon a poor family of his neighbourhood, which was suffering from it, and which had been abandoned to their fate by all in the vicinity, in dread of being infected with the disease—something of the nature of the Black Tongue. Mr Smith, though himself the father of a family, persevered in his attentions to this desolate family, and nursed them with his own hands, until having contracted the disease, he by it lost his life—thus exhibiting to the world the noblest character of Catholic faith, disinterested and self-denying love of our fellow-men.—*Requiescat in pace.*”

The ‘Limerick Chronicle’ reports that at Wells Chapel, in the county of Clare, the Right Rev. Dr. Kennedy, entering the chapel, interrupting the ceremonial, addressed the congregation, complaining of the desecration of the chapel, and defending the bill. His lordship was heard with murmurs, and desired the disobedient to return, when a large part of the congregation quitted the chapel. The account is a very improbable one.

The Archbishop of Tuam, in reply to a recent address from Dublin, says:—“The necessity of their meeting would be spared by the three episcopal commissioners resigning an office which has already excited such general dissatisfaction, and which they have undertaken in opposition to the well-known and recorded sentiments of the great body of their brethren, regarding the uncanonical and penal provisions of that bill. It is only by resigning an office which encroaches on the apostolical right of their brethren, that there can be hope of restoring peace and confidence among the people and healing the evils of division. Were the difference among the prelates at present to regard only speculative opinions regarding local discipline, such as sometimes divided Bishops, this difference might not create such alarm. But the present difference involves practical invasions of canonical rights, and encroachments on ecclesiastical jurisdiction, which no Bishop can surrender to the agents of any secular power. It was to be hoped that the beautiful address of the venerable Bishop of Meath, seconded by the strong and earnest prayers of the good Bishop and clergy of Derry, which expressed, I am sure, the respectful feelings of the Catholics of Ireland towards the three venerated prelates, would have induced them to resign an office which cannot be viewed but with alarm and distrust, and restore themselves

again to the confidence of the Catholic Bishops, the clergy, and the people of Ireland.—*Tablet.*

LIMERICK.—The French and Swiss nuns, who had been in treaty for Ashbourne with James Harvey, Esq, to institute a convent seminary for young ladies, have finally taken a large house in the Crescent, which is to be opened immediately for the purpose.—*Limerick Chronicle.*

THE FRANCISCANS.—At the Triennial Chapter of the Franciscan Order, held on Wednesday last, Very Rev E Hogan presiding, the Rev Wm. Cunningham was elected Superior of the Franciscan Convent in this city.—*Cork Examiner.*

THURLES.—On Sunday last, in the Cathedral of Thurles, which for some time past has been undergoing extensive alterations and improvements, and which has been beautifully painted and decorated, the altar was dedicated by his Grace the Archbishop of the Diocese of Cashel and Emly. The day was saddened by the sudden death of Sister Catherine, of the Ursuline Convent, the sister of the Rev Mr Morris, P.P., Borrisoleigh (the clergyman by whom the Mass had been celebrated in the Morning,) and of the most devoted and exemplary religieuse of the community.

THE LEVEE.—We perceive by the *Drogheda Journal* that the Most Rev Dr Crolly was not at the levee on Wednesday last, though his Grace’s name appeared in all the published accounts. We have great and sincere pleasure in correcting this mistake.—*Pilot.*—Dr Denvir was not at the levee, though we have reason to believe he was impertinently to attend.—*Newry Examiner.*

The ‘Register’ and ‘Cross’

Can be had at the London Book Store, and of Mr. James Donohoe.

NOTICE.—All persons having demands against the Subscriber, will please render their Accounts; and all persons indebted to him, will please make immediate payment to JAMES DONOHOE, to whom all debts due him have been assigned.
Halifax, 9th Jan., 1845. JOHN P. WALSH.

NOTICE.—Mr. JOHN PATRICK WALSH, of the City of Halifax, Printer, having by Deed of Assignment, dated the 8th day of January, instant, appointed the Subscriber his Assignee, and having Assigned to him his books, debts, and all other personal property whatsoever, for the benefit of those to whom he is indebted, such of his creditors as reside within this Province becoming parties to the said Deed of Assignment within three months from its date, and such as reside out of it in six months therefrom, it being provided by the said Assignment, that all parties who shall not exercise the same within the said times shall be excluded from all benefit and advantage to be derived therefrom. All persons indebted to the said John P. Walsh are requested to make immediate payment to the Subscriber he having been duly authorized to receive the same and to give discharges therefor, and all the creditors of the said John P. Walsh are requested to call at the Store of the Subscriber and execute the said Deed of Assignment.

JAMES DONOHOE,

Halifax, 9th January, 1845.

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