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THE CROSS.



NEW

SERIES.

VOL. I.

No. 3.

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, JANUARY 25, 1815.

CALENDAR.

JANUARY 26—Sexagesima Sunday—Vespers of the following day.
 ... 27—Monday, St. Vitellanus, Pope and Confessor.
 ... 28—Tuesday, Feast of the Most Sacred name of Jesus.
 ... 29—Wednesday, St. Francis DeSales, Bishop and Confessor.
 ... 30—Thursday, St. Felix, Pope and Confessor.
 ... 31—Friday, St. Peter, Nolascus, Confessor.
 February 1—St. Ignatius, Bishop and Martyr.

LITERATURE.

THE ENCLOSED GARDEN.—A TALE.

CHAPTER I.

ONCE upon a time there were three children, and they were all born of one mother. Like her, they were fair and comely, and there was a joyousness and brightness in their eyes, which showed that health and happiness was theirs, and that the buoyancy of dear childhood was fresh and brightly glowing within them.

Their mother was fair and spotless, and she loved her children with the truest love; and they loved her in return, and watched every expression of her countenance, smiling as she smiled on them, and obedient to her least commands. And she was as well worthy of their love; for she had borne them in her arms from infancy, and having clothed them in milk-white garments, she was ever with them, leading them by the hand, and pouring into their tender ears a thousand motives of love, which took root in a good soil, and gave promise that one day, good and comely fruit of virtue should flow from an so fair and early a promise. For, her great pleasure was to teach them how to walk in the paths of virtue, and how they might keep unstained.

the robe of innocence, with which she had clothed them.

Now the way she took to teach them this, was a secret way, which she had long ago learned from her Spouse, who, when He went away to heaven, had solemnly consigned to her the conduct of his dear and much loved offspring; for, in his place she was set, and her only care was to honor and fulfil his commands, by meek obedience to his words, and by honoring in these pledges of love, his beloved memory. For when he lived with her he charged her with many things which she was to do. How she was to remember his words, which were always sweet and full of most gracious kindness, and how she was to teach these to their mutual children, that so they might be like her, and come to him when death should call them away, to be happy with him for ever in heaven.

And lest at any time they should be at a loss in his absence, he gave to his beloved Spouse, a vast treasury, in which, all that was good and of value was stored up; much gold, and sweet gums, and silver, and precious stones, all of which were endowed with such virtue that whosoever used them, were saved from many dangers—nevertheless, they had this further property of communicating their gifts to the user, so that whosoever made use of his gold became refined,—whosoever used his gums became redolent of sweet incense. His silver gave purity, and his precious stones afforded to each the several properties of the gem he wore. His wealth was inexhaustible; and though his spouse was never so lavish, yet she seemed never to have come to an end of riches,—or rather, the more she gave the more rich she seemed to become. For that she gave away to her children, grew into a

valuable in their hands; and her wealth was to see them abound, and then she was rich and happy.

Now it is not to be supposed that these precious metals, rich spices, and goodly gems, were such as are used for pride and show, and bravery, such as where the crown encircles an aching head, where the diamond agraffe fixes a silk cope over a troubled heart, or where the dazzle of the bright emerald attracts the gazer's eye from the wan complexion of the wearer of the gay bauble; but to show in more striking relief, the lustreless and sickly eye of her that boasts thereof. But these precious things which she gave out of her treasury, were of infinitely greater value than the diamond that hides its lustre in the gloomy mine, or the pearl that lies in obscurity among the coral reefs of the depths of the ocean. Her jewels were fairer far than these, and her gold was seven times refined. The choicest amongst them was as the violet among flowers, whose perfume is rich, and its purple most beautiful, but both are hid behind the clustering leaves, so this sweet and lovely jewel grew low and retired; but whosoever wore it became lovely in their mother's eyes, and most dear in that of her Spouse; for it was such He loved, and wore the most, giving an example to all that should love him, that the surest road to his heart and love, was to walk as HE had walked, adorned with the sweetest gem of HUMILITY.

(To be Continued.)

THE NAVE OF THE CHURCH.

How goodly and how many are the holy thoughts, like winged worshippers, unseen too as they, that throng the heart of the silent worshipper, as he kneels in meditation in the NAVE OF THE CHURCH. But to feel them aright, to lavish therein in full sweep, he must needs enter into the chancel, where the Holy of Holies dwells, and where all is redolent of Paradise. Yet even there, there is but a glimpse, a shadow, as it were, of the good things to come, in that sanctuary of sanctuaries, the chancel of the New Jerusalem, where alone is to be found that full fruition which here we love in prospect, and long for, saying, *Usquequo, Domine, usquequo.* "But Thou, O Lord, how long!"

In the porch we sow the seed, and the shoots young and tender break forth; but in the NAVE the blossoms come forth in their beauty, and form into fruit,—fruit that is ripened in the sanctuary. Hence every thing around is to be turned to the advantage of the yet frail plant. Unseen agency and quickening suggestions from heavenly guardians must needs be heedfully received; the very silence of the holy place tells of that long-suffering patience with which forbearing God holds back till we dissolve in tears, and that chair of penance

where we have so lately knelt proclaims that, to those that have wept aright, answering angels have rejoiced in heaven, and the long line of Community of Holiness is still intercessionally imploring that we may watch aright, and by humble perseverance continue in the new and better way which their much prized but common grace has begotten;—in us the tears, in them new joy, and imprecating its descent on us, that we may receive it now as they too receive it, and that in us it may beget a better assurance of our, one day, feeling the effects thereof which they now experience,—increase, namely, of holy love, and continually increasing devotion to the one end, aim, and object of their and our creation.

From the alpha of the western porch, to the brilliant omega of the chancel, from transept to transept, from pillar to pillar, from the symbolized tiles of the pavement to the golden stars that smee the azure spandrils of the lofty roof;—from the depth of the under-croft, to the watchful bird of St. Peter that crowns the cross of the massy tower's spire,—there is not an inch of ground that is not full of subjects suited to the deepest heart. God is a spirit and a Mystery; our souls also are Spirits, and they are mysteries. Therefore it is fitting that HE should be in all our thoughts, and that there should be congruity between us, by means of that which unites us with Him; albeit the union can only be that of the finite and created, with HIM the Infinite and increate,—the one and only Fountain from which all life flows. Thus also Spirit may, or rather cannot, join with Spirit, but in that communion which leads link-like towards Him; seeing that, however their degree in the order of creation, the highest as well as the lowest emanate solely from Him, who is the common source from whom all orders have sprung. Hence, in compassion to our compound nature, which is half angelic, half plastic,—of heaven and earth,—designed for ever for heaven; and moulded of earth, for earth for a time; and modified for heaven for eternity;—so, while we are in the material state of existence, there are given therein, as it were, windows, through which the soul may read, in sensible things, subjects for mysteries as deep as shall give full scope in eternity for the glorified being to contemplate, and in contemplation to rejoice.

Hence we have food for the soul in all the tangible objects that are around us, the suggestions of which we must perfect by that wondrous, tangible, and material mystery of the Incarnation, which not only our souls enjoy, but also our bodies, in the verily and indeed presence of the adorable victim, who for every want and use rests tangibly on the altar within the sanctuary. Hence, by a needful corollary, the use of sensible images, as books or landmarks of the soul, are needful and required by the

example of Him who gave the Highest Mystery of Love to us in a double form sensibly,—first, in the Incarnation, from the cradle of Bethlehem to the altar of Calvary,—and since, in his veiled humanity, under which he daily and hourly dwells in his Church, under the semblance of supersubstantial bread, on the fruits of which two mysteries we are nourished, and fed, and guided, from the cradle, through baptism, to the grave, through the last viaticum in the administration of which comfort is poured on the soul, when the light of the world is closing, but the brighter light of a better day is dawning.

WHY HAVE YOU BECOME A CATHOLIC ?

The following extract is from a tract entitled “A further answer to the Inquiry, Why have you become a Catholic ?

“The Catholic Church is the friend of the human race. With one hand she points to heaven, and with the other strews largely the charities of God on the earth. None can attend to her steps and not perceive it to be her daily office, to remind the children of men of the vanity of this life, of judgment, of eternity, of the evil of vice, and the beauty of piety, of God and his works and laws, and above all, of the inestimable price paid on the Cross for human redemption. Her special lesson to the great and rich is, poverty of spirit as to themselves, humility as to God, beneficence to their fellow-creatures, to the poor and mean she opens out the riches that are of faith, and the nobility of the sons of God. The patroness of the fine arts, they wither where she comes not. The nurse of science, she leads it forward, while she restrains its natural tendency to go alone and forget God.—The spouse of Christ, she seems alone to understand how to keep his earthly dwelling in discipline and due order ; and how to deck the chamber of his presence with the adorning meet for his Majesty. Her feasts and holy services gladden the most oppressed, while her vigils and fasts subdue the proudest heart. While her large and liberal almsdeeds approve her the friend of the poor, not in name only, but in deed, her advice in the privacy of the confessional assures her to be the wise and holy guide of every character and every class of life. Her religious houses afford to aged piety a retreat from the world, and a lodging at the very gate of heaven ere they are called to enter ; to mature zeal, and early singleness of dedication to God to female virtue, shrinking from the contagion of frivolous and vicious age, they give scope for the most ardent love of God to be exercised, in union with

every charity that the wants and woes of man require at the hand of the gentle and the good.

“Oh, land of our fathers, torn with political strife, yet lifted up into proud confidence of thy own strength ; impatient of any restraints, yet ready to interfere with all other nations ; burdened with an excessive, unemployed, dissatisfied population, where ignorance almost heathenish pervades the rural districts, and infidelity, disloyalty, and vice lurk in the crowded cities and manufacturing towns : what shall preserve thee safe and unscathed in these times of change and trouble,—of distress of nations with perplexity ; what restore thy beauty among the people of the earth, and give peace, plenty, cheerfulness, and contentment to thine own people ? That Church, still upheld amid thee, it may be for thy final, as it was given thee for thy earliest blessing. Thy best laws, thy free constitution, thy splendid though restricted monarchy, thy noblest fame for deeds of arms, thy most splendid edifices, thy most hospitable usages, thy thickly strewed churches thou oweest to her. What shall restrain the bold license of anarchy mingled with infidelity, that threaten, like a flood, to lay thee waste, and thy children within thee ? What shall remove from thy labouring population the thickening gloom of discontent ? or shut up the haunts of drunkenness and low vice, and open instead thereof, all day long, the houses of God ?—What shall rear again the Cross and the Crucified, through thy length and breadth, triumphant over revilers ? What and who but she, who first raised thee upon thy soil ; through whom God of old time smiled on thee ; she whose devotions made hill and valley vocal with his praise, and with whose well-being He has connected all his choicest favours ? Let England become again a portion of the Lord’s own heritage, be knit again in sincere godliness into the Catholic family, and He will bless us !—*He will exchange for us the garment of praise for the spirit of grief ; when they shall build the places that have been waste from of old, and shall raise up ancient ruins, and shall repair the desolate cities that were destroyed from generation and generation.*”

CHRYSOSTOM’S DEATH.

Early in the summer of the year A. D. 407, in the sixtieth year of his age, Chrysostom was forced to set out on foot for a new place of exile, called Pytius, upon the Euxine Sea, “the last frontier of the Roman world.” His journey was intended to be as long as the whole breadth of Asia Minor.—He had come to cross already the snowy heights and parched plains, and to traverse regions where the comforts of civilization were unknown even by name. The soldiers who had him in charge, had been promised promotion if he died on the road.—

One of his conductors secretly showed him not a little kindness, but they all agreed that their orders obliged them to make all possible haste. Their leader hurried away from every place where Chrysostom would fain refresh himself by a bath; paid no attention to the entreaties of those he met, that he would deal gently with his captive; and took a fiendish delight when he saw the bald head of his victim exposed to rain and mid-day suns. This pilgrimage had already according to Palladius, lasted three months, when the soldiers finding their prisoner unable to proceed, were one day obliged to return to a hamlet at the tomb of a martyr, where he had lodged the night before. The spot was near the city of Coman, in Pontus, and well nigh the same place where, fourteen hundred years after, Henry Martyn was to welcome death in circumstances not altogether dissimilar. The time was the 14th of September, A. D. 407. Then, and there, this much-enduring servant of Christ, having been, in conformity to the customs of the time, dressed in white robes, and uttering for the last time his favorite motto, *Doxo to Theo panton heneka*, closed his eyes in the sleep. Thus vanished from the firmament the evening star of spiritual Christianity, while so dark a night ensued, that Popery was hailed at its first appearance as an auroral radiance.

His remains were at first interred near the place of his death. Thirty-one years afterwards they were transferred to Constantinople, with almost as much *eclat* as marked the recent removal of Napoleon's ashes from St. Helena to Paris. The young Emperor Theodosius kissed the coffin, and prayed for his parents that the *manes* of the saint would forgive them, and accept these late honors as the only possible atonement for his sufferings at their hands. At a later period, the bones of Chrysostom were carried as relics to Rome, and about two centuries ago were deposited by Pope Urban VIII in their present resting-place, within the walls of St. Peter's.

THE MONKS OF ST. BERNARD.

We find the monks pleasant and agreeable men. After a very comfortable meal and an hour's chat by the fire, we were shown to our chambers, and slept well, after a fatiguing day, on the clean beds of the convent. Next morning we rose early, in time to attend mass in the chapel. Within, the tones of the organ were sounding sweetly; while without the wind was howling over the snow-clad mountains, as it does on the wild December nights at home. How beautiful it was—the worship of God on this dreary mountain top! I felt its beauty as I listened to those deep organ notes, and heard the solemn chant of the priests in the mass, and I honored in my heart these holy men, who

devote themselves to this monotonous and self-denying life, in order to do good, in the spirit of their master, to the bodies and souls of men. Nor did I honor them the less that they were Romanists, and monks of St. Augustine; for well I knew that for a thousand years Romanists and monks of St. Augustine had done the good deeds they were doing, and that when none else could do them.—A man must be blinded, indeed, by prejudice, or bigotry, that cannot see the monuments of Catholic virtue, and the evidence of Catholic piety in every country in Europe; and worse than blind must he be who will not acknowledge and honor them when he does see them.—*Dr. Durbin's Observations in Europe.*

THE POSITION OF THE CHURCH.

By this phrase we mean, of course, the earthly or visible state of prosperity or depression, in which the great Catholic Communion finds itself, on the arrival of a new era in the long dominion of time. There has never been more Catholics on earth, at any one time, than there now is. There was seldom so active a spirit animating their missionaries, or so determined an opposition manifested by their opponents, as there is at this day. We behold the most anomalous combination; Italian Revolutionists and French Conservatives, the government of Russia and the clerical ministers of the United States; all, are equally bent on arresting the re-establishment of Christendom on a basis of order, durability, and harmony. The Greek church, an old species of Protestantism, has joined with our modern Puritanism in a priest-hunting game amongst the mountains of northern Persia. The unjust and reckless spirits of Italy have combined in puny presumption to strike at the head, while others maim the members. In France, infidelity blended with the first lesson of youth, is the weapon of attack, most in use. In Ireland, a sly, sycophantic and serpent-like attempt is made to turn mitre against mitre, and thus to spread confusion amongst the tenacious hierarchy of western Europe.

'Forty-four has been a busy year not only with the foes, but also with the friends of Catholicism, and the future historian will record, many great successes of the latter, within the twelve months we have just passed.

Within the past year, the annals of Catholic Propagation are wonderful, varied, and extensive records. For every portion of this vast sphere, something of importance has been effected. The African Missions are, for the first time within several centuries, replaced on a basis inevitably prosperous, and that ancient, venerable continent, on which Augustine preached and Anthony and Paul meditated, promises ere long to be entirely

Catholic. In Asia, the birthland of the Prophets and of the Saviour, the spirit of the Apostolic Church struggles on conquering and to conquer. The missions of China—the land for which the soul of the dying St. Francis Xavier sighed—is the greatest feature in the Asiatic missions, and the day must come when Paganism, driven beyond the great wall, shall shelter itself in the Tartar wilderness, with the wild horse, and men scarce less wild. In the Pacific, in the Oceanica, Polynesia, vast bodies of zealous religious have arrived, and the cross there, as with America, is the precursor of civilization.

With ourselves in America the great tree has flourished apace. In every new diocese have been formed, new colleges opened, and new advances made; and while the ability of Bishop Hughes, and the eloquence of Dr. Pise, fill the minds of the Empire State, the tramp of the Missionary is heard on the heaths of Oregon. Protestantism is aroused here; so it is in Russia, so in France, and so in England; a hard struggle in the older realms of Christendom is inevitable, and a few who read the signs of the times, can doubt but that in favor of the old faith, this will eventually end. We can at least exclaim—"Let Truth and Falsehood grapple, and God defend the Right!"—*Boston Pilot*.

[For the Cross.]
DIRGE OF SAUL.

BY A STUDENT.

"And on the morrow the Philistines came to strip the slain, and they found Saul and his three sons lying in mount Gilboa."

The hills of Gilboa are crimsoned in gore,
And the valiant, O Israel! adorn thee no more!
Yet tell not the sorrowful tale to the foe,
Lest they joy at their triumph, and smile at our woe.

Accursed be the heights where the mighty are slain,
May they ne'er more blossom to soft dews or rain:—
Saul—Saul is laid low by the Philistine's sword,—
The monarch of Israel! the loved of the Lord!:

The arrows of Jonathan ne'er flew in vain,
And the falcon of Saul strew'd with slaughter the plain,
Ever lovely and comely, illustrious and brave,
United in life—nor disjoined by the grave!

O they were like eagles when soaring in light,
And like unto lions in glory and might,
The hills of Gilboa now blush with their gore,
And they are like eagles and lions no more!

Ye daughters of Juda! then wait for the bold,
Who clad you in scarlet—who deck'd you in gold,
And bade from your footsteps all perils depart,
And filled with enjoyments the home and the heart.

Farewell perished warriors! I weep for your fall,
Because in my sight you were beautiful o'er all,
And sweeter than honey to my soul—and more dear
Than the son whom the mother bewails on his bier!

Halifax, January 15, 1845.

An English Protestant lady has been received into the Catholic Church at Brussels.

MISREPRESENTATION.

The strange diversity of human judgment is peculiarly observable in the present state of Protestantism in England. While the most learned, and what was considered the most Evangelical portion of it, seems to live in the glories of its Catholic history, and to dwell with ecstasy on an anticipated re-union; another portion can behold nothing in the Catholic Church but the hideous deformity which misrepresentation has painted, and therefore unwittingly and zealously endeavours to perpetuate the falsehoods of the malicious. These things, however, are passing away; and the bygone "merry days of England" will return when diversity of religious opinion can no longer dissipate her energy, nor mutual distrust paralyse her strength. "Amen, amen dico vobis, non præteribit generatio hæc donec omnia fient," we believe might be adopted as the motto of the year forty-five.

By the following it will be seen that however we may be misrepresented, impunity no longer favors the calumniator:

At a meeting of the Committee of the Catholic Institute, held on the 20th of September, 1844,

The Hon. Edward Petre in the chair,

The Committee of the Catholic Institute having observed the following statement in a speech attributed to Sir Culling Eardley Smith, at a meeting of the London Missionary Society held at Exeter Hall, on Wednesday last, as reported in the *Morning Chronicle* of Thursday:

"In proof of its ('Papery's') wretched superstition, shameful impositions, and miserable cupidity, he need but state that in 1842, the Pope had received upwards of £10,000 from the King of Naples to make a certain woman a saint. Some persons in Italy were exhibiting a letter, which they said had been written by the Devil, in Messina. The Priests pretended to have a letter which they said was written by the Virgin Mary in Paradise, accepting the patronage of that city. The Pope had recently received an enormous sum of money to say a single Mass for the soul of an English Catholic. A physician had been imprisoned in Rome for recommending his patients not to fast; and certain students had been similarly punished for having protestant books in their possession"—

Resolved—That the secretary be directed to draw the attention of Sir Culling Eardley Smith to the foregoing extract, and request that he will do them the favour of informing them through him if it be correct, and if so his authority for the assertions contained in it. (Signed) EDWARD PETRE.

The Baronet replied and authenticated his oration. Called on for proofs, however, he refused to give them, from the severity with which his informants might be punished in the Roman States. The

necessity of proving the negation of them,—the difficulty of which every one must acknowledge, considering the latitude of the charges,—or at least the necessity of explaining how prejudice may distort simple and legitimate actions devolved upon the Committee. Thus Mr. Smith, the Secretary, accomplishes this task :

Catholic Institute, 14, Soho Square, London,
23d October, 1844.

Sir—The Committee of the Catholic Institute have directed me to acknowledge your letter of the 9th inst., and to inform you that an accident has delayed the present reply. They desire me to convey to you in the first place their thanks for the openness and candour with which you have met them, and while they do most strenuously protest against some of the opinions you express, they are not without hope that a little reasonable explanation will tend considerably, if not altogether, to remove the points that are at issue between you and them.

At the outset they cannot but demur to the reason you assign for not making known to them the evidence on which some of your statements are founded. More than one member of the committee has resided in Rome, and conceives himself to be tolerably well acquainted with the usages and practices of the Holy City, and they desire me to say they believe you are misinformed in this particular. They know, indeed, that there are classes of persons in that city who notoriously make a trade of imposture upon the English visitors by whom Rome is thronged; who, believing Englishmen to be *prima facie* Protestants, and bitter haters of the Holy See, take advantage of their credulity, and palm off upon them for gold the most unblushing and impossible inventions. The Committee are aware that the characters and calling of these wretches are of public notoriety in Rome, and they know of instances in which by mistake they have vented their lies upon Catholics instead of upon Protestants; but they never yet heard of any punishment inflicted for this wickedness. Knowing these facts to be both true and notorious, they feel perfectly certainly that you have been egregiously deceived, as have many other well-meaning persons before you. But, in the present instance, they hardly conceive it needful for them to rely even on this explanation, or at all to press this matter further; because they are persuaded that your candour will co-operate with your endeavours in rendering any actual enquiry unnecessary.

(1) First : as to the letters from the Devil and the Virgin Mary. The committee wish to draw your attention to the plain distinction between the *system* of the Catholic Church and *abuses* of its system.—That abuses exist in the Church as well as in every other institution of which men are the members, the committee have no difficulty in admitting; and they are equally willing to admit that a community numbering 150 millions of souls, scattered over nations

of all degrees of civilisation, morals and intelligence; a Church whose discipline is often paralysed by State control and secular ambition, may contain in its bosom some instances of profligate priests, and deplorable crowds upon whom unprincipled teachers may practise their powers of Jeception. The Committee do not feel themselves called upon either to dispute or to inquire into any instance of mere abuse which may be cited within their Church; any more than they would think it charitable to create a controversy out of the irregularities of the clergy of the Established Church or dissenting ministers. Cases of this kind may often be charitably mentioned to procure correction by the interference of authority, or to produce amendment by shame; and if the Committee thought that either of these was your object in detailing the supposed facts in question, they would not quarrel with your intention. But it can never be charitable or candid to use as argument against the being of a Church instances of abuse which her whole system condemns and labours to eradicate. In conformity, then, with this distinction the Committee beg to inquire of you whether you charge the letters now in question as specimens of the essential *system* of Catholicity, or speak of them as some of those unfortunate *abuses* which (for aught you know) the Church may wish to eradicate, but which the frailty of man prevents her from entirely destroying? In the former event they beg you, on the supposition (made only for the sake of argument) that the *facts* are true, and are not susceptible of any reasonable explanation, to furnish them with some proof that such facts as these are parts of our Church system; and when you attempt to bring such proof they are prepared most fully to rebut it. Until this point is settled it would obviously be a mere waste of time to inquire into the truth of the facts. If, on the other hand, you mean to treat these letters only as abuses, unsanctioned by our Church system, the committee beg to say that they feel no particular motive for entering into any discussion in their regard. The fall of Judas, the prevarication of Peter, were not grounds for refusing obedience to the Apostolic College; neither will abuses at Girgenti or at Messina shake the rightful authority of the successors of the apostles.

(2) “The Pope received recently from the King of Naples sums amounting to £10,000 for making a woman a Saint.” On this point also the Committee request a little explanation. It is very possible you may not be aware of what “making a woman a Saint” really is. If you wish, however, for the most authentic information on the subject, the Committee can refer you to a well-known treatise by one of the most learned Popes that ever occupied the Holy See—the treatise “*De Canonizatione*,” by Pope Benedict XIV. In that treatise, or in the French abridgment of it by Beaudeau, you will see the entire process of “making a person a Saint” described, and you will there find that this process is in reality a very long and expensive lawsuit, protracted through a considerable series

of years. Counsel employed for and against the "Saint," written depositions, lengthened investigations, and to crown all a gorgeous ceremony, when the whole inquiry is complete. Those who know anything of the expenses of an English Chancery suit, or who have watched the late Irish State Trials, will not wonder that such an enquiry, conducted by the instrumentality of lawyers, and perhaps with something of the tardy pedantry of legal forms, is attended with considerable expense. Expense necessarily follows completeness of investigation; but this very completeness of investigation is a great and wholesome preservative against deception. In the treatise of Pope Benedict XIV. you will find a scale of the various fees payable on this enquiry, and also an estimate of the whole expense of "making a Saint." It is a curious coincidence that the sum at which Pope Benedict estimates the cost of this spiritual lawsuit, tallies almost exactly with the sum you have named as paid by the King of Naples on the present occasion. Fifty thousand crowns, the sum named by the Pope, is very nearly the same as ten thousand pounds sterling.

To be Continued.

BERLIN, 21ST OCT.—The work by the court and garrison chaplain, Sydon, "On the Character of Church Matters in Great Britain," makes a great noise. It is well known that Sydon was sent by the King to England for the purpose of learning accurately the actual state of the Anglican church. In this publication Sydon declares that it is not advisable to adopt the ceremonies of the Anglican church in the Protestant church service. The author is of opinion that it cannot be called a Protestant church in the proper sense of the word, and that in this respect people should not deceive themselves. That this is the reason why Protestantism, as opposed to Catholicism, stands at so great a disadvantage. That Catholicism is continually enlarging its dominion cannot be denied. That all this, however, is a warning to think seriously upon the foundation of a Protestant church.

It was to be expected that Sydon should express himself freely. That Sydon should express himself freely it was to be expected, as it was understood that it was his frankness of speech in his sermons which had attracted the attention of his Majesty towards him.

D. M. D.

ENGLISH MINISTER AT ROME.—The English Government have applied, through some nobleman at Rome, to Cardinal Acton, in the hope of obtaining his interest with the Pope, in favour of a renewal of diplomatic intercourse between the Vatican and St. James's. His eminence replied that before such a measure can be entertained by his holiness, all the penal laws against Popery must be repealed in parliament; and, when that is done, it will be a sine qua non in any convention that may be offered by the Pope that there shall be a nuncio at St. James's. Bitter experience in Russia has shown to the holy

see the worse than valuelessness of a diplomatic intercourse of which reciprocity is not the basis.

THE TEMPLE CHURCH.—A writer in the Morning Herald asks: "Can you, or any of your correspondents, inform me why four immense candles, similar to those used in Roman Catholic Churches, are kept burning at the four corners of either enclosure round the eight monumental effigies of the Temple Church? I was very much struck with this novelty in a Protestant Church, as well as with that of four being burnt at the altar, two, I particularly observed, directly facing the table itself!"

A letter from Brussels calls our attention to the Brussels Gazette, which describes the confusion created in an Anglican congregation at that place, by the preaching of a sermon on purgatory. The cry of 'Puseyism' was immediately raised, and a parson hunt got up, which is affording special amusement to the lookers-on.

EXETER.—A rural-decanal meeting of the clergy of the deanery of Aylesbeare was held on Monday, at the parish church of Ottery St. Mary, after Divine service, and was numerously attended. The Bishop's letter was read, and met with an unanimous and cordial approval. It was resolved by a majority of those present, that the Bishop, in his letter, had ruled three points:—

1. The use of the prayer for the Church militant.
2. The use of the surplice at all times.
3. The use of the Bidding Prayer, or a Collect, before the afternoon service.

The only discussion on these points was as to the time they should be carried into effect, all agreeing that these three points were ruled. It was, however, resolved by a majority, that they should be carried into effect on or before the first Sunday in January, 1845. It was determined also to arrange a future meeting, in which the other points in the letter should be discussed, with a view to promoting Rubrical uniformity, and ascertaining the existing opinion and practices previous to his lordship's next visitation.—*Times*.

HURST.—The Rev. Mr. Cameron, has sent a letter to his Dean and afterwards to his Bishop (Oxford) explaining the course he has taken with respect to the offertory (to give up the collection) and the sermon (to say the bidding prayer after it). The Bishop approves his course, but the parishioners differ from Bishop and minister, and, at a large meeting, have resolved—"That the chairman of this meeting, which comprises nearly the whole of the male inhabitants of this parish, do write a respectful letter to the Lord Bishop of the diocese, requesting him to depute some person, on whose judgment he can rely to make full enquiry as to the wishes and opinions of the inhabitants and proprietors of this parish, and be thereby enabled to judge of the true nature of the matter in dispute."

THE IRISH PRAYER-BOOK.—To Thomas Steele, Esq.—Sir—I beg to return you, and the Liberator, and my friend, W. J. O'Connell, Esq., my sincere thanks for the many kind things you have all been pleased to say of me at the Conciliation Hall, on a late occasion, and assure you it shall be my most anxious desire at all times to assist in furthering the amelioration and prosperity of our country. I am led to reply to you, my dear friend, especially, as if the report in the *Pilot* be accurate, you have made a mistake with regard to me, which I feel it necessary to rectify—namely, that I was settled in London. This, my dear friend, is not the case; I have been here for the last two years on the mere sufferance of my bishop, to effect the object you kindly alluded to—viz: that of publishing my Irish Prayer-Book. This object is now, thank God and my friends, effected; and accordingly I hope to see the green hills of old Ireland in a few days after the holidays. I am happy to be able to add that my Irish Prayer-Book, which was the principal object of my desires, is brought out in a manner commensurate with my ambition; and that, if my subscribers have been detained longer than they expected, I hope they will admit on seeing the work that the time was devoted to its improvement; and I am quite sure that their kind consideration will make every allowance for the delay, when they are reminded that it is purely a *new work*, the workman a novice at book-making, and that he had no capital to commence with, but what was derivable from the monies kindly advanced by subscribers. It has been a tedious piece of work, but I hope it will please those who are the best judges of its merits. But I must tell you a story—under the reign of terror in '98, it happened, one fine morning, that a Limerick man was running from his pursuers, who were two Dragoons; he gave them a chace of two miles through fields and ditches, &c., leaving them far behind; at length he came to a height by which flowed a river some ten or twelve feet wide; he lost no time in bounding over it, and alighted safely on his feet at the other side, near a woman bottling clothes. She rose up amazed, and exclaimed, "Lord, Sir! that was a great leap you made!" "Och! ma'me," says he, "you would'nt wonder at it if you knew the long run I had to it." His modesty was admirable and worthy of imitation; and therefore I must not praise my work nor allow it to be praised too much, for certainly if I have made a great leap it must be confessed I had a long run to it.—I remain, sincerely yours, JONATHAN FURLONG.—9, Denmark-street, Dec. 4th.

ROME—A NEW CARDINAL.

A letter from Bologna says that a report is current there that M. Cappacini will be made a cardinal in the consistory which is to be held next month, and

appointed Secretary of State, in place of Cardinal Lambruschini.

On the 18th ult. was celebrated at Rome with great solemnity, the anniversary of the dedication of the basilica of St. Peter's, which took place for the first time in the fourth century, and was renewed by Pope Urban VIII in 1626, when that illustrious pontiff concluded the works that have rendered the new basilica the most august of the wonders of the world. Cardinal Matti officiated at the solemn Mass, at which his Holiness, surrounded by the cardinals and pontifical court, was present.

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Halifax, 9th Jan., 1845.

JOHN P. WALSH.

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JAMES DONOHOE

Halifax, 9th January, 1845.

No. 26, Hollis St.

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