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THE CROSS.



NEW

SERIES.

VOL. I.

No. 1.

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 11, 1845.

CALENDAR.

- JANUARY 12.—Sunday within the Octave of the Epiphany.—Versers of the same.
- 13.—Monday, Octave of the Epiphany.
- 14.—Tuesday, St. Hilary, Bishop and Confessor.
- 15.—Wednesday, St. Paul, Hermit Confessor.
- 16.—Thursday, St. Marcellus, Pope and Martyr.
- 17.—Friday, St. Anthony, Abbott.
- 18.—Saturday, Feast of the Chair of St. Peter.

The bond of faith and truth that bound the poor man to the lord, cord.
When the people loved their rulers, their religion, and their laws,
And the welfare of the nation was to all a sacred cause.

There were merry days in England—there were joys we never knew
Ere our poor men were so many and our rich men were so few.*
When by honor or integrity our rich men will stand or fall,—
Before the great King MAXIM was the King that governed all!

LITERATURE.

THERE WERE MERRY DAYS IN ENGLAND.

"G—call thy sons; instruct them what a debt
They owe their ancestors; and make them swear
To pay it—by transmitting down entire
Those sacred rights to which themselves were born."

ARKWRIGHT.

There were merry days in England—and a blush is on my brow,
When I think of what our land has been and what our hopes are
now:

When our peasantry and artisans were good as well as brave,
And mildly heard the blessed truths the old religion gave.

There were merry days in England when a common lot we felt,
When at one shrine, and in one faith the peer and peasant knelt;
A faith that linked in holy bonds, the cottage and the throne,
Before a thousand priests arose—with each a creed—his own!

There were merry days in England, when on the village green,
The good old pastor that they loved, amid the flock was seen,
The parish Church, that even then, had seen an earlier day,
There only like their forefathers, the people went to pray.

There were merry days in England—now, mark the Sabbath-day,
How many ebb the faces when their good forefathers lay,
Some 'new light' glitters in their path—but let the truth be told,
And who can say he's happier now, than those who lived of old?

There were merry days in England—ere England's direst foes
By chance or forth sedition, in their wickedness arose
To riot in the scenes of which, once, Britons would recoil
To wreck a thousand hearths and homes, and—fatten on the spoil!

There were merry days in England—ere they traitors snapp'd the
*The Arkwrights of society, whose towering fortunes are built
upon the ruin of a thousand families.

LIVES OF THE SAINTS.

The following is from the pen of Mr. Newman, Pusey's celebrated associate in the great movement towards a "Union of the Churches." One feels surprised while reading such productions, that these Gentlemen do not, at once, join the Roman Catholic communion. There is so much of deep reverence and of enthusiastic admiration in their productions, that the most devoted Catholic would feel unwilling, in this sceptical age, to publish the details of ascetic history found in their books. Why do they not become Catholics? Because, "Spiritus spirat, ubi vult."—the grace of God is His gift, not of our acquiring;—and no brightness of intelligence can affect the will; until the moving power of His interposition begins to operate. There is a species of unchristian forgetfulness in reducing grace to the rules of nature, as we do by such questions as, "Why do they not become Catholics?" The time of the Almighty has not come. "Tempus meum nondum adventit. Tempus vestrum semper est parapatum."

The patrons of the following are now said to be two-thirds of the active officiating clergy of the

English Church. Under such circumstances every one may see that we are upon the eve of mighty changes.

We said, some time since, that the congregations and the clergy, the clergy and some of the bishops, and the bishops among themselves, were at issue on the propriety of the assimilation so rapidly progressing of the English Church to ours. The issue of this conflict will resolve the question of England's Ecclesiastical destiny; and, hence, the conflict becomes one of extraordinary interest and importance.

If the Puseyite clergy yield to popular influence before they can have had time to sway the popular will, they will, of course, leave the Church of England and join Rome. Their principles and those of the old Church are nearly, if not wholly, identical; and consistency, as well as will, clearly point thither. They will prefer the exercise of their ministry, or of their principles, or of both, to the cessation of them; and of course they cannot exercise either in a Church which they have stigmatised, as having abandoned all the saving practices of the saving Church of antiquity. Besides, they have been long and sedulously inculcating the union with Rome, being deterred from propounding it formally, only through the fear of popular antipathy. There can be no rational doubt that this great Body of men, then, will embrace Catholicity if they should be obliged to retire before the present great clamour.

This would produce a moral influence beyond appreciation on the portion of the Church remaining.—Independent of the hundreds of clergymen who may be supposed to conform, that portion of the laity which is attached to them should assuredly follow; and the example of both would ultimately produce an effect almost equal to the triumph of their views.

But we believe there is little reason to apprehend the discomfiture of the Puseyites. They have great worldly influence, and the appearance of right.—Speaking, humanly, it will be found that Puseyism will acquire the ascendant. If it should, the day of its arrival at Rome is not distant, and the malcontents will, likely enough, attach themselves to some body of Dissenters.

We have heard of a convocation of the Clergy, headed by the head of the English Church—Queen Victoria. We do not imagine a convocation likely; but should such a thing take place, the effects upon the English Church we imagine, will not be more favourable to her permanency. The assembling of the

Clergy, it is said, would manifest a Puseyite majority—and the settlement of religious practice or Dogma, would end in Puseyite supremacy. Rome seems the end of every conclusion—the only resolution of every difficulty.

Some seem to believe that Messrs. Pusey, Newman, &c., have a secret understanding, with the “Sacred Congregation,” regarding their continuance in a position of present estrangement from Rome.—It is a mere worldly-minded view of the matter; and very likely to influence a great number. The immense utility they are in pointing “the way they go not” is obvious to any and to every one. The name of Protestant procures hearers for their preachings, and readers for their works. The principles themselves and the works themselves “lead inevitably to Rome. In a mere worldly view of the matter then, nothing can be more useful to Rome than their position; but the notion that such a position is approved by Rome is unjust to Rome and to them.

To save England and the world from Heresy, no man could profess error for one day. Indeed, it is specially absurd to suppose a man pleasing God by a voluntary falsification of God's Truth—pleasing God by declaring him to have revealed what he has not—and not to have revealed what he has. This would be supposing God to need our agency very much indeed, to purchase it at the expense of Truth.

“The judgment of the Council of Whitby was a great step towards the consummation of Wilfrid's hopes. In his speech he had laid open the true disease of England, the disease which was then drawing it onward to the brink of schism, which clung to it more or less, succouring the evil and baffling the good, even up to the primacy of Archbishop Warham; which plunged it into that depth of sacrilege, heresy, and libertinism, in which it has lain since the time of Henry VIII., and has hitherto retarded its penitence and self-abasement.

He referred the stubborn non-conformity of his times to that narrow temper of self-praise fostered by our insular position, leading the great mass of common minds to overlook with a bigoted superciliousness almost the very existence of the Universal Church, and to disesteem the privileges of communion with it. A particular church, priding itself upon its separate rights and independent jurisdiction, must end at last in arrogating to itself an inward purity, a liberty of change, and an empire over the individual conscience far more

stringent and tyrannous than was ever claimed by the Universal Church. *In other words, nationalism must result in the meanest form of bigotry, and, as being essentially demoralizing, must be a fearful heresy in theology.* Meanwhile it should not be forgotten that much is to be said, very much indeed, for the pertinacity of St. Colman, and his retirement from his see. A controversy and a separation where both parties were holy men, and both at this day venerated by the Church—this is a fact which nothing but the Catholic Church can display, a noble phenomenon not rare in her miraculous history.

These being the writer's opinions, what clue does this volume afford as to the reasons which keep him from acting upon them? We can find no clue except that which is contained in the following passage:—

In short, he made it a condition of his acceptance of the bishopric of Lindisfarne, that he should be sent into France to receive an undeniably canonical consecration.

To many persons in our days these scruples will seem so unreal as to be unintelligible; while to others, and those not a few, they will have a distressing reality. Of course those who do not believe in the divine institution of the Visible Church and the mysteriousness of her privileges, will perceive in St. Wilfrid's hesitation, nothing but a superstitious and judaizing spirit; more especially when, through long disesteem of apostolical order, they have learned to look on jealousy for Catholic doctrines, and the high-minded anathemas of Holy Church as bigotry, ignorance, or at best, great uncharitableness. It is quite impossible for any one to sustain for long an affectionate jealousy about the doctrines which concern the Divine Person and Two Natures of our Lord, who is not likewise exceedingly jealous for the divine forms, unity, ritual, and succession of the visible church. The preservation of true saving doctrine is tied to the true formal constitution of the visible Church just as much, and with as infrequent exceptions, as the gift of regeneration is tied to the form of Baptism, or the Justifying Presence of Christ consigned to the Sacrifice of the Altar. The word *assumes* the divine forms of the Church to be mere externals, and arguing from its own unwarrantable premiss, condemns the Saints as verbal

disputants and sticklers for empty ceremonial. No wonder, then, that in these days, St. Wilfrid's scruples should be matter of derision. But there are others who find the present state of things only too fruitful in similar perplexities, and the danger is not slight of their putting themselves into a false position in consequence of their distress. Under any circumstances the office of ecclesiastical rulers, teachers, and priests, is full of difficulty from its double nature. They who bear it have not only the government and discipline of themselves to look to, their growth, mutations, lapses, as lay Christians have, but to this they superadd another entire second life, through their solemn and sacramental relations to others. Is it not then, a very fearful thing for them to have a doubt cast on the efficacy of their priesthood, the reality of those tremendous acts which they have performed in the name of priests, and the truthfulness of their absolutions and consecrations; and if we further assume the possible cases of ailing health and broken spirits, what a burden must it be for reason to bear and not give way? Indeed, it is hardly right to go on dwelling upon it. Enough has been said to suggest more: there is *some* support in seeing that so great a saint as Wilfrid keenly felt a somewhat similar position, and did not hesitate to act at much cost upon these feelings. *But farther than this, is there not almost incalculable comfort in reflecting on the actual history?* Wilfrid stood, as all men stand in their generation, amidst the blinding battle which the present always is: he was oppressed with doubts about the system of his church, because of the relation in which it stood to the chief bishop: he was able at once, though with some pains, to clear up his position. This latter mercy may be denied to us; but we, looking at Wilfrid's days as part of the past, are permitted to see the Church whose system he doubted of recognised as an integral part of the Body Catholic, the prelates whose consecration he distrusted canonised as saints, his own rival, whose ordination was indisputably uncanonical, now revered as one of our holiest English bishops. When we naturally couple together, almost without thought, St. Wilfrid and St. Chad, we read ourselves a lesson, which, if we would only receive it, is full of deepest consolation, and most effectual incentives to strictness and holiness of life, and a quiet occupying of ourselves with present duties.

[From a Correspondent of the London Tablet.]

REASONS FOR BECOMING A CATHOLIC.

SIR—The following document, though not modern, will, I hope, be useful to our Anglican friends, many of whom seem eager to peruse the TABLET. The document contains the "Reasons" given by the Duchess of York for joining Rome, in the time of Charles II. From its perusal your readers will see that almost the same motives which converted this illustrious lady do, in our days, also, produce the like blessed effect amongst many. But her motives were misrepresented or ridiculed, just the same as those of modern converts are now. Stillingfleet, who was then the great champion of the Anglican church, undertook to prove "that she had no right to leave the Church wherein she was born," &c. Is not this exactly the argument which is used now to prevent people "from straggling towards Rome?" But Dryden, himself also a convert, replied to Stillingfleet in a very able pamphlet, showing that her adversary, "not being able to answer plain matter of fact, endeavored to evade it by suppositions, circumstances, and conjectures; not being satisfied unless he question the integrity of her proceedings and the truth of her plain relations."

The following are the words of the Duchess: "It is so reasonable to expect that a person always bred up in the Church of England, and as well instructed in the doctrine of it as the best divines and her capacity could make her, should be liable to many censures for leaving that Church and making herself a member of the Roman Catholic Church, to which, I confess, I was one of the greatest enemies it ever had. But I rather choose to satisfy my friends by this paper than to have the trouble to answer all the questions that may be daily asked me. And first, I do protest, in the presence of Almighty God, that no person, man or woman, directly or indirectly, ever said anything to me since I came into England, or used the least endeavour to make me change my religion.—It is a blessing I wholly owe to Almighty God, and I hope the hearing of a prayer I daily made Him ever since I was in France and Flanders, where, seeing much of the devotion of the Catholics (though I had very little myself), I made it my continual request to Almighty God that if I were not, I might, before I died, be in the true religion.

I did not in the least doubt but that I was so, and never had any scruple till November last, when reading a book called 'The History of the Reformation,' by Dr. Heylin, which I had heard very much commended, and have been told if ever I had any doubt of my religion that would settle me; instead of which, I found it the description of the horridest sacrileges in the world, and could find no reason why we left the Church but for 'Three, the most abominable ones that were ever heard of among Christians. First, Henry VIII. renounces the Pope's authority because he would not give him leave to part with his wife and marry another in her lifetime. Secondly, Edward VI. was a child and governed by his uncle, who made his estate out of church lands; and then Queen Elizabeth, who being no lawful heiress to the Crown, could have no other way to keep it but by renouncing a Church that could never suffer so unlawful a thing to be done by one of her children. I confess, I cannot think the Holy Ghost could ever be in such counsels; and it is very strange that if the bishops had no design (as they say) but restoring to us the doctrines of the primitive Church, they could never think upon it till Henry VIII. made the breach upon so unlawful a pretence. These scruples being raised, I began to consider of the difference between the Catholics and us, and examined them as well as I could by Holy Scriptures, which though I do not pretend to be able to understand, yet there are some things I found so easy that I cannot but wonder I had been so long without finding them out: as the real Presence in the Blessed Sacrament, the infallibility of the Church, Confession, and Praying for the Dead. After this, I spoke severally to two of the Bishops (Sheldon and Morley) we have in England, who both told me 'there were many things in the Romish Church which were very much to be wished we had kept: as Confession, which was no doubt commanded by God; that praying for the dead was one of the ancient things in Christianity; that, for their parts, they did it daily, though they would not own it.' And afterwards, pressing one of them very much upon the other points, he told me 'that if he had been a Catholic, he would not change his religion, but that being of another Church (wherein he was sure were all things necessary for salvation), he thought

it very ill to give that scandal as to leave that Church wherein he received his baptism.'

"All these discourses did but add more to the desire I had to be a Catholic, and gave me the most terrible agonies in the world within myself; for all this, fearing to be rash in a matter of that weight, I did all I could to satisfy myself; made it my daily prayer to God to settle me in the right; and so went on Christmas Day to 'receive' in the King's Chapel; after which I was more troubled than ever, and could never be quiet till I had told my design to a Catholic, who brought a priest to me, and that was the first I ever did converse with, upon my word. The more I spoke to him the more I was confirmed in my design: and it is impossible for me to doubt the words of my Blessed Saviour, who says, 'This is my body;' so that I cannot believe that He, who is the author of all truth, and has promised to be with 'His Church to the end of the world,' would permit it to give that holy mystery to the laity in one kind, if it were not lawful so to do.

"I am not able, nor if I were, would I enter into disputes with any. I only, in short, say this for the changing of my religion, which I take God to witness I would never have done if I had thought it possible to save my soul otherwise. I think I need not say it is not any interest in this world that leads me to it. It will be plain enough to everybody, that I must lose all my friends and credit I have here by it, and have very well weighed which I could best part with—my share in this world or in the next—I thank God I found no difficulty in the choice. My only prayer is, that the poor Catholics of this nation may not suffer for my being of their religion; that God would but give me patience to bear them, and then send me my afflictions in this world, so I may enjoy a blessed eternity hereafter.—St. James's, Aug. 20, 1670."

This document was published by James II. under the following title, "Copies of two papers written by the late King Charles II., together with a copy of a Paper written by the late Duchess of York." London, 1686. (See Dryden's "Works," Vol. XVII., p. 187, Ed. London, 1808.)

Would it not be very useful to our Oxford brethren, or the readers of the *English Churchman*, to peruse this document carefully? If they "made a continual request to Almighty God that if they

were not they might, before they died, be in the true religion," might they not confidently hope their prayer would be heard?" If they would not consider the *tempora* losses that might befall them on a change of faith, but only ponder on the "eternal loss" they expose themselves to by remaining in schism, perchance their eyes would be opened; neither would they then characterise our endeavors to make them see their danger and misery, as "insolent, sneering, and contemptuous."—Yours, dear Sir, very sincerely,
SACERDOS.

[From the Same]

THE ANTI CATHOLIC SYSTEM OF PRUSSIA.

SIR—Among the numerous artifices to which the enemies of the Catholic faith in England have recourse—jealous of the progress which the religion of their forefathers is making in every part of Great Britain—there is one which, at the present moment, seems to demand no inconsiderable degree of attention. I allude to the eulogies so frequently given in Society, as well as in the public journals, to the system of government now established in the dominions of his Majesty the King of Prussia. It is well known that large sums of money have been paid from the royal treasury to assist in the reparation, now in progress, of the ancient Cathedral of Cologne, an object of so much curiosity to so many of our countrymen who travel southwards, and this may have contributed much to give additional influence and force to these eulogies. Certain, at least it is, that a large portion of the public in general seem persuaded that in those happy countries bigoted fanaticism is no longer heard of; that the liberality of his mind has rendered the King favourable to his subjects who adhere to the Catholic religion; that it is all sunshine and flowers; and one might be almost tempted to think that the fabled song of the "Sirens," which heretofore stilled the waves on the shores of Italy, is now to be heard on the banks of the Rhine. To you, Sir, the fearless advocate of truth, and the resolute and uncompromising opposer of humbug, both in politics and religion, who have supported real Catholic principles by long-continued exertions, to which England had hitherto been a stranger, I wish to transmit a short and authentic statement of some leading facts, explanatory of the present position of Catholic affairs in that country, to the accuracy of which I

can assert that the most implicit confidence may be given.

The donations of the King, so much adverted to, in furtherance of the repairs of Cologne Cathedral, have been, and are, munificent. He gives every year, for that purpose, 50,000 thalers, (£7,500), and moreover the decoration of one of the aisles is to be entirely at his own expense. But, what is all this? This apparent liberality is but a specious apology for the injustice and oppression by which it is accompanied. It is the glove of velvet drawn over the hand of Iron by which that country is governed. The King has suppressed two hundred and twenty Catholic churches (parishes) in the province of Silesia alone! He has now declared himself "Protector"—as he is also the promoter—of the Association of Protestant Propagandism, the avowed principles of which may be inferred from this fact, that the name of "Gustavus Adolphus" has, by authority, been given to it, a name most odious to the Catholics of that country, that monarch having, as it is well known, been called by the German Lutherans to assist them in the unhallowed contest in which they were engaged with their Catholic fellow-subjects, and which inflicted so many evils on Germany during the long course of thirty years.

In the meanwhile, Hermesianism, in the Prussian dominions, is assuming a higher tone than it has done at any former period. The hopes which had at first been entertained from the appointment, by the present Coadjutor, of two worthy and distinguished characters to Theological Professorships in the University of Bonn, have proved delusive. The doctrines of Hermes are publicly advocated in pamphlets and in sermons, and not in one single instance has preference been given to any one of the avowed partizans of the Venerable Archbishop of Cologne.

Such, Sir, are the facts which have come to my knowledge. The statement I have received proceeds from one to whom peculiar facilities have been given for ascertaining the truth; and the melancholy interest which must be attached to such a narrative may, perhaps, induce you to permit the insertion of it in your columns. It is really lamentable to think how so many well-regulated minds are deceived by the reports in circulation relative to the state of Catholicity in some parts of

the Continent. In the present instance, much seems to have been done in the way of deception by the address and popular manners of his Prussian Majesty. His Ministers are, no doubt, well acquainted with the maxim, that "Gracious acts and courtly smiles have ever been of wondrous utility to those who combine hypocrisy with despotism;" and who, in the words of one of our best English writers, have "entered into a joint partnership to do the devil's business, without mentioning his name in the firm."

I trust that they among your numerous readers who may honour the above communication with their perusal will be cautious in not permitting themselves to be deceived by the eulogies so frequently given to the Government of the Rhenish provinces. I am, Sir, your very obedient servant,

C. B.

Rome, Piazza SS. Apostoli, Nov. 4, 1844.

CHURCH OF ST. LOUIS—GRAND PROCESSION OF THE CLERGY.

To-morrow, the Solemn Procession of the Clergy into the ancient and venerable Church of St. Louis, (commonly called the Cathedral) will be observed with the rituals and ceremonies of the olden times, when men were nearer heaven than they now are. At half-past 7 in the morning, High Mass will be celebrated with the appropriate rites of the solemn entry. At ten o'clock Monseigneur Bishop Blanc will preach a sermon—after which the glory-freighted service of "Te Deum" will be performed. On this day the Rev. Cure Meenhaut assumes once more the pastoral charge! The whole service of the morning, appropriately impressive, solemn, yet joyful, is a peace offering laid upon the altar of forgiveness—that memory no more should harrow up the dissensions of the past, and the whole Church, without spot, blemish or division may henceforth be partakers of an undivided blessing, and walk in an unbroken brotherhood.

The interior of this ancient edifice has been vastly brightened up and improved. The dust of two generations has been swept from its walls, and the sombre hues that lent gloom and monastic severity to the dim twilight of the nave, have been painted anew, and now give forth the air of contentment and peaceful repose. A Church edifice that has come down as this has from one generation to another, from those who have lived and are now

dead as a sacred legacy to the living, must be doubly dear to those who may enter its solemn courts. Beneath that arching roof are memorials of sacred import. There are the names of the honored servants of the church, the odour of whose sanctity not even death could awaken—and over the memory of whose piety and virtues, no flight of time can throw the dim eclipse of oblivion.

Now, indeed, a brighter looking arch "gathers and rolls back the sound of anthems;" the paintings of the sacred passion and of the deeds of ancient saints look forth from a livelier background; but still, with singular good taste, no renovation, or rather desecration of venerable antiquity has been attempted with the exterior of that old sacramented pile. Thus let it ever remain colored by thousands of dashing storms, black with the rust of defacing years and crusted with the black corrosions of elemental decay.—Its look of age, its three towers, its long gone-by style of architecture, all have a voice, and teach the giddy, the modern, and the fashionable that religion builds for all ages, going back to far distant antiquity and reaching forward to the equally distant future—connecting generation after generation and earth to heaven!

Still let that old and respectable congregation assemble beneath those time hallowed walls!—Still let them watch over the flower-bedecked graves of their beautiful and unparalleled burial grounds! Still let them, as the Catholic church ever has, cherish the orphan, endow and furnish the hospital, and watch over the sick, and relieve the poor, until translated from the Church of St. Louis they shall enter the Temple not made with hands.—*New Orleans paper.*

HOLIDAY THOUGHTS.

Merry Christmas—happy New Year! Alas! alas! how few hearts respond to those gay greetings! The child, indeed, may hail the approach of "the holiday" with gladness, for childhood is ever joyous—but who, that has passed life's spring-time, does not at this festal period feel his spirit clouded by sad retrospections? How many of the bright eyes and warm hearts which graced childhood's love-bound circle are dimmed and cold beneath Death's icy spell! New friends may have risen, but the lost loved ones of our early and purest years can never

be replaced—the tie which bound our spirit to theirs is severed indeed, but may not be removed—and in Heaven will it be re-united. Oh! who, were it for this hope alone, would not strive to win an eternal abode in that realm of brightness and of bliss? But there are earthly partings more bitter than those caused by Death's unrelenting, but not always merciless hand—where coldness and estrangement have grown upon between hearts once united by ties of the purest affection. Alas! shall that union ever be restored? And there are others, still dear to our hearts, who shared the Christmas gambols of our infancy, but who now dwell far away—the fathomless ocean rolls between us and those who once received our fondest caresses. How, at this time, do not we yearn to behold again those loved lineaments—and the thought that on earth we may meet no more, comes with almost overpowering sadness.

Memories, too, of blighted hopes and ruined fortunes will arise in our Christmas musings. Friends, on whose early path the sun of prosperity shone with undimmed splendor, now overshadowed by adversity's darkest clouds—high and noble hearts bowed down by disappointment and sorrow—the aspirings of youthful genius crushed beneath the world's indifference and neglect—forms, once blooming and beautiful, withering away beneath the blighting hand of Disease—thoughts of all these, will come to sadden what was the "merry Christmas" of our early years. But the mercy and love of Him, who gave his only Son for the redemption of fallen and sinful man, are manifested even in the melancholy reflections which the anniversary of that Son's earthly advent calls forth—for we then feel that the ties which bind us to earth are being loosened—that our pilgrim feet are drawing nearer our eternal home—and in that contemplation, are directed heavenward our hopes and aspirations for the future. Truly, whom the Lord loveth he chastiseth!—S.E.A.—*N. Y. Freeman's Journal.*

HOPE writes the poetry of the boy, but memory that of the man. Man looks forward with smiles, but backward with sighs. Such is the wise providence of God. The cup of life is sweetest at the brim, the flavor is impaired as we drink deeper and the dregs are made bitter, that we may not struggle when it is taken from our lips.

THE CATHOLIC CHURCH.

The American Catholic Church has much reason to rejoice in the rapid progress of his holy religion throughout the States and Territories of our Republic. At first the progress of the American Church was slow; so many causes existed to check her onward course.

A few years since, and the Catholic Church of the United States, consisted of but one Bishopric, a few weak and scattered Catholic settlements, and a mere handful of ecclesiastical laborers to supply the pressing wants of an immense section of country; she was without revenues and destitute of resources except a firm reliance upon the protecting and fostering hand of her Divine founder. In this helpless state she became dependent upon foreign zeal and liberality, and had it not been for the apostolic spirit of the Catholic ministry of other lands; her widely extended fields had been, almost, if not entirely, without laborers..

Those who *then* had the direction of the infant American church despaired not, but hoped and laboured on, and truly not in vain, if we regard the lofty and comely edifice which has sprung from such small beginnings.

The Catholic Church, or that portion of the Church universal which lies within this province, now includes a Catholic population of, at least, 1,300,000 souls, comprised within 22 Bishoprics, and governed by a Hierarchy of 26 Bishops, including the Titular with their coadjutor Prelates. The number of her Churches is 675, and of her Priests 709. Her Ecclesiastical Seminaries already number 22, and her chartered Universities and Colleges 15. We do not here enumerate her societies of religious ladies engaged in every good and useful work, besides her numerous other institutions of charity and benevolence. Improvements, too, in all other respects, keep even pace with the vast increase of her Prelates, Clergy and Temples of worship. The additions, which the last ten years have made to this goodly summary, are peculiarly a ground of encouragement and hope for the future.

Within that period nine new dioceses have been formed, and twelve additional prelates consecrated, in accordance with the wants of the American church. The number of her Priestly laborers has been increased by 382, and 403 additional Temples of worship invite the attendance of her children.

We might extend this brief summary of the glorious progress of the Catholic cause throughout our free and happy country. Our object, however, is not so much to exult over the past as to remind

our Catholic readers of the great causes of thankfulness, to which it seems appropriate to recur at this period of entrance upon the events of the new year

That reliance upon Providence, so manifest in the hopeful endurance and patient labour of the pioneers of the present ecclesiastical body, taken in connexion with the great progress of the Church, teaches us a salutary lesson. From a zealous continuance of the same efforts and labours, new fruits will spring and the great Catholic cause advance among us with mightier and more rapid strides, by virtue of the promise, *Behold, I am with you all days, even to the consummation of the world.*—*N. Y. Freeman's Journal.*

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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 execute 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 DONOHUE,
Halifax, 9th January, 1845. No. 26, Hollis St.

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