

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manqué

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title on header taken from: /
Le titre de l'en-tête provient:

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments: /
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
								/			

THE CROSS.



NEW

SERIES.

VOL. 1.

No. 25.

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, JUNE 28, 1845.

CALENDAR.

JUNE 29—Sunday VII after Pentecost—Feast of Sts. Peter and Paul, Apostles—Vespers of the same day.
 30—Monday—Commemoration of St. Paul, Apostle.
 JULY 1—Tuesday—The Octave of St. John the Baptist.
 2—Wednesday—The Feast of the Visitation of the Blessed Virgin Mary.
 3—Thursday—St. Paul, 1st Pope and Confessor.
 4—Friday—St. Venantius, Martyr.
 5—Saturday—St. Pascal, Baysiom, Confessor.

ORIGINAL.

A GLANCE AT THE GOSPEL OF TO-MORROW, 7TH SUNDAY AFTER PENTECOST.

MATT. 7TH CH. 15 TO 21ST VERSE INCLUSIVE.

The Saviour has just given an exposition of the great moral duties of man; the Old Law has received its perfectability and emendation; the dispensations of fear and love, of exclusiveness and communion, of him who "was like a servant in his Master's House," and of him who was like "an heir in the house of his Father," have been contrasted; the great summary of charitable obligation has been made; and Jesus echoes the exclamation, which it is to be presumed, the auditors already had made when they had listened to his discourse—"How narrow is the way which leads to life!" The Saviour, then, having encouraged them to "enter by the narrow way" would guard them from some of the dangers incidental to travel, and commences the Gospel of to-morrow by telling his followers to "beware of False Prophets!"

The very difficulties of the journey are calculated to arouse the pretensions of deceit; and the important interests involved in the issue are calculated to awaken anxiety for a proper guide. In these circumstances it is of overwhelming importance to "beware of False Prophets!"—men who are seductive and blind, infatuated but destructive, and who, realizing the characters, also realize the fate of the blind leading the blind—"both fall into the ditch."

It is obvious that a caution on this subject should have been vain, without a knowledge of some characteristic, by which the "False Prophet" could be known. The first expression used by our Lord in his regard is, that he "comes." He is not sent. He has no regular mission. His are not the footsteps upon the beautiful mountains evangelising "good things, evangelising PEACE." They are these (Jer. 23, 21) of whom God says, "they ran, and I sent them not."

They come, however, "in the clothing of sheep." "Pastor" was the frequent and cherished title which our Lord bestowed upon Teachers. He said to his Disciple, "Feed my Lambs." And he calls himself a Shepherd (John 21, 17), "I am the Good Shepherd." The False Prophets will come clothed as Shepherds—pretending to an office to which they have never been appointed—discharging a function which has never been confided to their care. It becomes still more necessa-

ry to be acquainted with some *note* by which they may be discovered. The Lord says, "you shall know them from their FRUITS."

The "*works*" of the Teacher, then, are given as a criterion of his Doctrine. This is the sense in which "FRUITS" is taken in the 12 ch. of St. Mathew; and, even in what follows in the 19th verse of this chapter, "Every tree which produceth not good *Fruit* shall be cast down and cast into the fire"—*Fruit* must evidently receive a like interpretation.

The efficiency of this mark in discovering the false doctrine of a *Teacher* who *comes* is very general—it may not be universal. Such persons, being "self-condemned," and rather personifying an ideal character, than acting a real one, will generally betray themselves, by the strong impulses of unassisted nature,—the mouth speaking "from the abundance of the heart" (Matt. 12, 34) and since man is prone to evil from his youth"—when the sign of grace hath been slackened.

In the same sense our Lord continues that "a good tree cannot bring forth bad *Fruit*—nor a bad tree bring forth good *Fruit*." That is, by *natural* efficacy alone this cannot be supposed possible: and, as the Teachers alluded to, are denuded of grace, nature—perverse nature—will at some period manifest its deformity.

"Expellis naturam furca tamen usque recurrit."

The same language is applied in the same sense to the Scribes and Pharisees in the 23 ch. 23 v. of St. Matt. "How can you speak good things when you are evil?" The Saviour did not mean, that to speak "good things" was metaphysically impossible to them; for he tells us that they "sat in the chair of Moses," and that we are to "*do as they say*." Hence, he can only mean, as in the verse above explained, that *of themselves* they are incapable of speaking the "good things" alluded to.

The Manicheans derived the existence of their "Evil Principle," from this text; the Pelagians erased Original Sin; the Donatists concluded that the Sacraments followed the moral nature of their dispensers; and the Calvinists eliminated free will from the catalogue of human attributes. All seemed to forget the language of the Saviour in the 12 ch. 34 v. "Either make the tree good, and its *Fruit* good, or evil, and its *Fruit* evil;" where the power of producing the good Fruit or bad

Fruit is supposed to be possessed by the subject whom he is exhorting.

"Therefore," concludes the Redeemer, in the sense of our exposition, "from their fruits, you shall *know them*."

This text, by a childish exposition, is made to prove that *works* do not make man *good*—but only manifest his goodness; because "the *Fruit*" does not make "the *Tree*" good—but only manifests its goodness. Such commentators do not seem to have applied their interpretation to the second part of the text; otherwise, they should not have erred as they have, by applying it to the first. If "good Fruits" make not the tree "good,"—"bad Fruits" surely make not the tree "bad;" rather an inconvenient conclusion, as by it, a man may be "bad," before he has done anything to make him so. On such a principle Adam having been created "good" committed no "evil" by his fall: or, having committed "evil," he was not rendered morally "bad" by his transgression. All these conclusions lead to absurdities, which might have been avoided by remembering that the "Tree" is here the representative of a *moral*, not a physical cause. Hence the similitude should be urged only in a *moral* sense; that is, that of its own nature, "a bad tree cannot bring forth good Fruit, &c."

In another and not less important view, we are all met by False Prophets, on the journey of life. They come in the familiar garb of those, who are interested in our happiness, and with words of seductive kindness they gain an ascendancy over our souls. They are the passions and feelings of mere human nature, under the guidance of which hope has been so often awakened, and so often destroyed. Pretending to a perfect acquaintance with the path to happiness, they obtrude themselves upon the Pilgrim's way. They are radiant with the light of passion and brightened with the hues of earthly feeling. Cautious in their first advances, steady in maintaining every position they acquire, they too frequently obtain an absolute mastery. The moral intelligence becomes clouded; the moral instinct corrupt: life becomes the theatre of a universal moral deception—a realm peopled with fantasies, that mock while they allure. And it is only when the talisman of a coming futurity dissipates the vision, that we find, we have been

met by "False Prophets, who come in the vesture of sheep, but who are ravenous wolves within." Let the Christian soul avoid those "Prophet,s" and who batten on our destruction. Let him "prove every spirit." Let him flee the "Guide" who directs him to happiness by any other route than that laid down by Heaven: and it will not be his luckless fate to taste in the "Fruits" of bitterness, the punishment of cherishing the "Tree" of Corruption. Otherwise, Faith becomes folly; hope becomes presumption; the present only the presage of a Future which is a curse. "Not every one," concludes the Gospel, "who says, 'Lord, Lord,' shall enter the kingdom of Heaven, but those who do the will of my Father."

LITERATURE.

THE VESPER HOUR.

It is the twilight's holy hour,—
Mute is the bird, and closed the flower,
The heaven and earth are still and clear,
As if they listened His voice to hear!
All is hushed on the ear of night,
Save a fitful breeze, and a beetle's flight—
But hark! that knell,—to the evening star
The Vesper-bell tolls faint and far.

The heaven above, and the earth beneath,
Send up His boundless praise,
The tapers are light
On the altar bright,
And the lonely friar
And the holy choir
Their even song upraise!
The stars in the sky
Are His tapers high,
And the flowers of the field
Their incense yield,
And dew of the night,
Like drops of light.
Earth's holy water, pure and bright.

Glory to Him, who reigns in might,
Where never is bound of day or night,
And all in Heaven's eternal blaze,
Cherubs and Seraphs sing His praise.
Child of the dust, I kneel to THEE!
Angels of Heaven, pray for me.

Thou, who on thy sick bed lying,
Hear'st that sweet bell's blessed sound?
"Lingering, hoping,"—haply dying
Lift thy hand and wipe thy brow,
When that faint chime wakes thee now

Father and mother shall pray for thee,
And the stainless soul of infancy
Mingle its unselfish hymn.
And when that bell, and hymn, and prayer,
Rise up to Heaven from earthly air,
The Cherubim and Seraphim
Shall veil their heads in their wings, and join
Their glorious voices to succor thine.
Far away, on the ocean wide,
Where warriors end on the white wave ride,
And all unlike this evening still
The tempest is raving wild and shrill;—
Faint in the blast through the waters' roar,
When the vesper knell comes off the shore,
The hoary pilot and fainting men,
"De Paucis" shall murmur then,
And the trembling mates shall say, AHEA!
Mother of Mercies! pray for them!

Deep, in the lonely prison cell,
Where never the sun the day may tell,
And many a year of pain and dole,
The iron has entered the captive soul,
When to the dungeon's living grave,
The vesper-bell its toll shall wave,
Beside the ring-bar's steely tread,
The wasted form shall bend his knee,
And in the cold and heavy chain,
To cross his brow the fetter strain;—
It may be at that vesper's dim,
His brother and sister shall pray for him.
Blessed Apostles and Martyrs dear,
Beseech in Heaven their prayer to hear!

INTERESTING INCIDENTS, REGARDING THE APOSTLE OF THE GENTILES. SACRED ART—ST. PAUL.

BY MRS. JAMIESON.

St Paul, though called to the apostleship after the ascension of the Saviour, takes rank next to St Peter as one of the chief witnesses of the Christian faith.

The most ancient traditions describe St Paul as a man of small and meagre stature, with an aquiline nose, a high forehead, and sparkling eyes. With regard to his stature, we must observe, that as painting can only speak to us through form, it is a point not merely of propriety but of necessity to express the greatness of character, the wisdom, the energy which distinguished Paul by giving him a lofty and dignified person; and in a picture to make Paul short, and overtopped by the other figures, would be a violence of that essential truth, to which all truth of fact merely must be subservient.

In the single representations of St Paul (which are very frequent) he is a majestic figure, more elegant in feature and graceful in men than St Peter; with something of the bearing of a Greek philosopher, and in his countenance a contemplative dignity rather than activity or energy; his face is oval, his hair curling, his beard long and flowing; he bears as his attribute the sword; generally, he holds the Gospel in his right hand, and the sword in his left.

I may observe, that the sword in sacred pictures is usually an attribute significant of the kind of martyrdom suffered; but it is also emblematical of the 'good fight' fought by the faithful Christian. St Paul himself, in two places, likens the word of God to a sword. When St Paul is leaning on the sword with the point downwards, it may express his martyrdom; when he holds it aloft, it may express also his warfare in the cause of Christ—'with the sword of the spirit, which is the word of God;' when two swords are given to him, one is the attribute, the other the emblem; but this double allusion does not occur in any very ancient representations. In Raffaele's fresco of 'Attila,' both St Peter and St Paul bear swords, but obviously as weapons, not as attributes.

There must have existed effigies of St Paul in very early times; for Chrysostom alludes to one which hung in the chamber in which he wrote. The two most ancient which exist, have probably no pretensions to authenticity; one is a figure traced on the walls of the Catacombs in the cemetery of Priscilla, inscribed Paulus Pastor, Apostolus; he wears the Roman toga (Bosio, p 519): the other is in the Catacombs at Naples, wearing a plain tunic.

Pictures from the life and actions of St Paul are so common, that I shall here content myself with enumerating the subjects in their chronological order, and giving a few of the most remarkable examples of each.

We are expressly told that St Paul, before his conversion, was present at the stoning of Stephen, and he is occasionally introduced into representations of that subject; but the same feeling which prevailed with regard to St Peter's denial of our Lord has been the cause that in some of the pictures of the martyrdom of Stephen, Paul is omitted; on this point there will be more to say when treating the history of St. Stephen.

The first great event in the life of Paul is his Conversion; an incident so important, and in all its accessories so picturesque and dramatic, that we cannot wonder at its frequent recurrence. In general, there are many figures. Paul is seen in the act of falling or already thrown from his horse, and lying stunned or amazed on the earth: the horse is either rearing with terror or rolling on the ground and of the attendants and soldiers, some are flying in all directions, others gazing up in affright; above is seen the figure of Christ in a glory, alone, or attended by angels and saints. The treatment admits, of course, of endless variety, in the disposition and number of the figures, in the attitudes and expression. But the moment chosen is generally the same. The most famous example of this subject, is Michael Angelo's fresco in the Capella Paolina, where it forms the pendant to the Crucifixion of St Peter. It is an immense composition, said to be his last work. A long train of soldiers is seen ascending in the back ground; Christ appears as if rushing down from heaven surrounded by a host of angels;

Paul, a noble figure though prostrate, appears to be struck motionless; in the whole arrangement there is a certain dignity not to be found in the usual treatment of this subject. Raffaelle's cartoon of this subject for the tapestries of the Vatican is lost, but the composition is well known; it is not equal to that of Michael Angelo. Hardly less celebrated is the fine picture of Rubens; but the fallen saint expresses, in his attitude, the most helpless and grovelling prostration, and the grey horse, snorting and rearing behind, is the finest part of the picture.

In Albert Durer's print, a shower of stones is falling from heaven on St Paul and his company.

There is a very curious and unusual version of this subject by Lucas Van Leyden. It is a composition of numerous figures. St Paul is seen, blind and bewildered, led between two men; another man leads his frightened charger; several warriors and horsemen follow, and the whole procession seems proceeding slowly to the right. In the far distance is represented the previous moment—Paul struck down and silenced by the celestial vision. This print, which is extremely rare, is in the British Museum.

Cuyp has given us a Conversion of St Paul, apparently for the sole purpose of introducing horses in different attitudes. The favorite dapple grey charger is seen bounding off in terror.

St Paul, after his conversion, restored to sight by Ananias (Acts, ix 17.) is a subject not often treated; but it has been painted by Vassari, by P Cortona, and by Cavalucci.

The Jews flagellate Paul and Silas, by Nicolo Poussin: the council of the elders, who have condemned them, is seen behind. We have Paul and Barnabas before Sergius, by the same great painter (Acts, xiii 7); and the ecstatic vision of St Paul, in which he is borne up by angels (2 Cor xii 3), twice over, and quite differently each time.

But it is in the cartoons of Raffaelle that St Paul appears most worthily represented. In the story of Elymas the sorcerer—in Paul and Barnabas at Lystra (Acts, xiv 8)—in that noblest of all, Paul preaching in the Areopagus (Acts xvii 22,) we have the same figure varied in attitude and expression, but full of dignity and energy. In the head, Raffaelle has departed from the ancient traditional type, for the busy hair covers the brow, and the nose is not aquiline.

Underneath the large compositions from the life of Paul, contained in the Tapestries, Raffaelle introduced a series of six smaller compositions, equally fine; but the cartoons are lost;—1. Saul making havoc of the church; 2. Mark taking leave of Paul; 3. Paul addressing the Jews at Antioch (Acts, xiii 16); 4. Paul engaged in tent making (Acts, xviii 3); 5. Paul mocked by the Jews; 6. Paul lays his hands on the converts; 7. Paul before Gallio.

St Paul preaching to the converts at Ephesus (Acts, xviii 19) has been beautifully treated by Perin del Vaga (engraved by Bonasone) and by Lo

Seur; in the latter picture the magicians bring their books of sorcery, and burn them publicly at the feet of the Apostle.

Paul after his conversion is assisted in his escape from Damascus (Acts, ix 25), by Perin del Vaga, in the series of subjects from the life of St Paul. He is seen let down from the window in a basket. 'St Paul putting the Dragon to flight,' (i. e. vanquishing Sin, the arch-enemy) is another of the same series.

'Paul before Felix' was painted by Hogarth for Lincoln's-inn Hall. It is a picture curiously characteristic, not of the scene or the subject, but of the painter. St. Paul loaded with chains, and his accuser Tertullus, stand in front, and Felix, with his wife Drusilla are seated on a raised tribunal in the back-ground; near Felix, the high priest Ananias. The composition is good. The heads are full of vivid expression—wrath, terror, doubt, fixed attention; but the conception of character most ignoble and commonplace.

'St. Paul's shipwreck,' and 'St. Paul shaking the viper from his hand,' have often been painted. The latter subject, beautifully, by Le Seur.

Not to dwell longer on the infinity of pictures from the life of Paul, I must express my astonishment that one subject, affording apparently the finest capabilities, has never been adequately treated—Paul before Agrippa. It is one of the eight subjects from the life of the Apostle, painted by Thornhill on the dome of St. Paul's, in London.

One of the many scenes in which St. Peter and St. Paul are introduced together is the dispute at Antioch, alluded to by St. Paul (Gal. xi. 11): 'But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.' This is the subject of a celebrated picture, by Guido, now in the Brera, at Milan. St. Peter is seated, and St. Paul, in an attitude of rebuke, stands over against him. I presume the same subject to be represented by Lucas van Leyden, in an exquisite little print, in which St. Peter and St. Paul are seen together in earnest conversation. They are both seated on the ground. St. Peter holds a key in his right hand, and points with the other to a book which lies on his knees. St. Paul is about to turn the leaf, and his right hand appears to rebuke St. Peter. His left foot is on the sword which lies at his feet.

The martyrdom of St. Paul took place at Rome, in the twelfth year of the reign of Nero. He was beheaded by the sword. Being born a Roman citizen, he escaped the ignominy of the torture and crucifixion, though he would probably, like St. Peter, have considered the latter death too great an honour. The decollation of St. Paul is, I know not why, uncommon as a separate subject. Giotto has painted it in the Vatican. According to the received tradition, the two apostles suffered at the

same time. In the picture of Nicolo dell'Abate (Dresden Gallery), St. Peter is present at the death of Paul. The latter kneels before a block, and the headsman stands with sword uplifted in act to strike: in the back-ground, two other executioners grasp St. Peter, who is kneeling on his cross, and praying fervently; above, in a glory, is seen the Virgin; in her arms the infant Christ, who delivers to two angels palm branches for the martyred saints. Though the genius of Nicolo was precisely fitted for this class of subjects, the story is well told, and the whole composition full of poetical expression. The parting of Peter and Paul, when led to death outside the Ostian Gate, was painted by Lanfranco.

During the imprisonment of Peter and Paul in the Mamertine dungeons, the two keepers of the prison, named Processus and Martinian, were so struck by the piety and fervent teaching of the Apostles, that they were converted, baptized, and publicly declared themselves Christians; and, persisting in their faith, they also suffered martyrdom. Valentin has painted this subject; the mosaic is in St. Peter's.

The arrangement of the hair and the length of the beard vary in some instances, but the characteristic type of countenance never, in any example worthy of being cited as authority.—*Athenæum*.

St. Mary Magdalen of Pazzi used frequently to say, that she never could have resolved to do even the most trifling action, such as to go from one room to another, if she had not thought that it was in conformity to the divine will, and that she would never omit doing any thing which she believed was pleasing to the Divine Majesty; and that if, having begun any action the thought should have suggested itself to her, while she was about it, that it was contrary to the will of our Lord, in that same instant she would have immediately abandoned it, even though the not accomplishing it should have cost her her life.

Thaulerius makes mention of a certain learned and holy man, who being at the point of death was begged by his friends to leave them some good piece of advice; his answer was this, 'The summary and the substance of all doctrine is, to take all things that happen, from the hand of God and not to desire aught but to accomplish in all things his divine will.'

To be perfect in our vocation is nothing else than to fulfil the duties and offices which our condition and state of life obligeth us to perform and to accomplish them well, and only for the honour and love of G. d. referring them all to his glory. He who thus acteth, may be said to be perfect in his state of life, and a man according to the heart and the will of God.

General Intelligence.

LITTLE REFORMATION IN GERMANY.

Many stray paragraphs, and now and then an extract from the letter of some European correspondent, have gone the rounds of the papers, and announced the fact that a priest, named Ronge, whom, bye the bye, his bishop was forced to punish with suspension, some six years ago, raised his voice last autumn against the corruptions of that church, which would not wink at his little irregularities, nor pass over his immorality without censure. It appears too that he found some other fallen priest, of the same mind as himself, and they two have set up a "German Catholic Church," more pure than the Roman Catholic Church, whose rules of morality they found too strict.

Dean Swift once said, that he wished the Pope would not throw the weeds he dug up from his garden over the wall into the garden of the Protestants. Others, however, are not of the same mind. For the weeds are eagerly grasped as god-sends, and carefully planted out again.

Ronge and his followers have been praised—extolled to the skies, and his movement trumpeted abroad as a second *Reformation* in Germany. It does not become us to show the disparity between the two heroes, Luther and Ronge. Doubtless there are some points of similarity,—that especially of holding vows before the altar of God, in utter contempt.

Great have been the boasts of the triumphant success of this party; and the approaching downfall or conversion of the Catholic Church of Germany *en masse* has been confidently predicted. The Presbyterian has copied from some paper, a letter of a correspondent from Antwerp on this subject. He writes:

"The priests Ronge and Czernski are at the head of the new church in Germany, and their progress within the space of three months is truly wonderful. They have formed congregations in Breslau, Leipsic, Berlin, Koningsberg, Frankfort, and thirty or forty others, though they and their followers have been formally excommunicated by the Pope, and their doctrines pronounced as heresies. Their avowed object is to render the Catholic Church of Germany, a German national institution, "independent of an Italian sovereign."

This statement, would, perhaps, be very appalling, did he not unwittingly add:—

"But it cannot be denied that, as yet, the greatest number of their followers are Protestants."

The Puseyites are charged with being Jesuits in disguise, because they endeavour to lead Protestants to the outer edge, as it were, of Popery. Ronge it appears is doing still more. He is con-

verting Protestants by the whole sale to his new fangled "German Catholicism" in which though leave is given them to rail at the Pope and at Confession,—other Catholic doctrines which they have hitherto denied, are held sacred. We give his American trumpeters the hint in all kindness, that Ronge too must be one of those mysterious personages, so numerous in our days, *Jesuits in disguise*. For this we have two reasons. The Jesuits are accused of holding it lawful to disregard and violate vows to God. Read what the above letter says of Ronge:

"At a great public dinner, which was given to Ronge by the "German Catholics" of Berlin, and at which the Burgomaster, several of the highest officers of State, many officers of the army, and other persons of distinction assisted, a committee on behalf of the society of Protestant and Catholic ladies of Berlin presented him with a ring, the exact *fac simile* of the one Martin Luther presented to his bride. The priest Ronge took it, and very modestly remarked that he was fully aware of the high present, that his gratitude was commensurate with the magnitude of the gift, but that he thought best to answer *by deed* the inestimable hint. His marriage is about to be celebrated in a few weeks."

Our second reason is drawn from the charge that the Jesuits ever struggle to obtain the aid and then the controul of the civil power. Hear the correspondent again:—

"The Prince of Prussia, and perhaps the Prussian government generally, are favouring the new movement, which must be looked on as the natural continuation of the quarrel of the late king with the Archbishop of Cologne."

SWITZERLAND.

The Swiss Diet on the 22d April, prorogued its sittings indefinitely. The whole of the diplomatic corps Zurich for Berne after the day's proceedings. The following closing address was delivered on the occasion by M. Furrer, the President of the Diet: "Gentlemen—The extraordinary Diet this day terminates its labors by testifying its confidence in the Directory, which it has every reason to be well pleased with. It has charged that body with the ulterior execution of the decrees which it has passed, and with the duty of providing generally for such matters as press most. It is under the immediate impression of the most afflicting events, and in the midst of the most active fermentation, that the Diet met for the purpose of devising the best means of arriving at the pacification of the country; and for that purpose it judged the aid of imposing military forces absolutely necessary. Now that the moment of separation is come, what regards does it cast on the past—with what senti-

ments will it look to the future? This high assembly has, undoubtedly done but little according to the views of a great number of persons, who, animated with a noble enthusiasm, overleaping the limits of the existing law, would desire to obey only the inspiration of their own heart, and unjustly consider the Diet as an individuality, to which they attribute not only sentiments and sympathies like their own, but still more, an entire liberty of will. The Diet has, however, performed much, if the real and not imaginary sphere of its possible action be borne in mind, and if it be admitted, in all confidence, that it will find submission and support where it may demand it, and a friendly and confederal attention where it has interceded in a pressing manner for the benefit of a great number of unfortunate men, and for the pacification of the whole country. The horizon at present is far from being free from those clouds which are the precursors of a tempest; the waves that have been lashed into fury by the storm of passions which has burst over the Confederation, are not yet calmed down. However, the salutary influence of time has contributed, in the short interval during which the Diet has been sitting to diminish men's anxieties; it will still continue to exercise its influence, if the authorities and citizens are animated with the firm determination energetically to oppose all violence directed against legal order, and if the hearts of the confederate bodies show an inclination to alleviate as much as possible the disquieting condition of so many wretched men. If, as is my firm opinion, the members of this high assembly, composed of influential magistrates of all the cantons, share in this conviction, and separate with the intention of using every exertions for the purposes I have just stated, I can then venture to hope the most dangerous crisis is past, and that at the opening of the ordinary Diet, we shall be able to regard the future with greater security. Thanking you, gentlemen, for the indulgence with which you have greeted my entrance on the eminent functions with which my fellow-citizens have invested me, I now declare the Diet to be prorogued indefinitely."

The *New Zurich Gazette* announces that a treaty was concluded at Lucerne on the 23d ult. between the Commissioners of the Government of Lucerne, and those of the cantons of Berne, Soleure, Basle Campagne, and Argau, relative to the setting at liberty the prisoners. The indemnity to be paid for their release is stipulated at 350,500f., of which Berne is to pay 70,000f., Soleure 20,000f., Basle Campagne 35,000f., Argau 200,000f., and the other cantons 25,000f. The contracting parties expect that the Diet will pay 130,000f., so that Lucerne will receive in all 500,000f. In return, Lucerne promises a full and complete amnesty.

The indemnity granted to Lucerne is perfectly legitimate; it is just that the governments of Berne, Argovia, and Basle Campagne, should pay the penalty either of their connivance, if they have favored the expedition of the Corps-franc, or of their weakness if they have not been able to hinder it.—*Journal des Bruxelles, April 30.*

The Lucerne government have determined that their faithful allies of the small cantons shall share with them the eight pieces of artillery taken from the refugees and free corps, and that each canton shall have one. I saw those guns at Lucerne. There are four howitzers and four small guns, of which four pieces came from Argau, two from Basle country, one from Soleure, and a very small one from Berne, but the last two were private property, and do not come from the state arsenals, like the others.—*Correspondence of the Tablet.*

PROTESTANTISM IN GERMANY.—The University of Tubingen was the theatre of the irreligious teaching of the well-known Strauss. He was a Protestant Theological Professor, and in that capacity he published a work scarcely surpassed for its blasphemous teaching,—‘*The life of Jesus.*’ In this compendium of his lectures he not only denied the facts narrated of the Saviour’s life, but very his own existence. The New Testament he declared to be a mere moral and philosophical compilation, teaching by allegories and precepts the doctrines which about that time commenced to prevail in the heathen schools of the Greek and Roman World. The Saviour himself he pronounced to be purely a fictitious personage, invented to give the authority of a name to doctrines which otherwise could not have so easily been propagated. From this work arose the question in the German Schools, concerning the historical or the mythical Christ. Lutheranism was sufficiently strong in Wurtemberg to expel Strauss from his professorship. He was subsequently called by the Infidel party in Zurich to be Professor of Theology in the College of that Canton, but was again soon expelled by the people of the surrounding country who were not yet ready to give up their faith.

Little more than ten years have elapsed since Lutheranism, or it was then called, Wurtemberg Jesuitism, expelled Strauss from Tubingen. His party seem now triumphant. Vischer an intimate friend of Strauss, and professor of Aesthetics in that university, pronounced the opening discourse of the scholastic session. The character of the discourse may be judged from the very first sentence which he addressed to his pupils. ‘I pre-suppose, gentlemen, that every one of you has long since cast behind him, all hope, all thought of Immortality.’ The phrenzied applause of the students which at once burst forth told how much they were flattered in being thought above the shackles and prejudices of Religion. He went on to deny explicitly the Provi-

ence of God, and the truth of any supernatural Revelation. He condemned the Catholic Church for enslaving the mind, and Protestantism for its barbarity and contradiction in violating its own principles, by stopping short ere it came as far as the Rationalism which he taught. That evening the enthusiastic students were only prevented by the police from honouring their professor with a torch light procession. Is any further reformation necessary?

[From the Dublin Freeman's Journal.]
ACADEMICAL EDUCATION.

THE MEMORIAL OF THE IRISH PRELATES.

We published on Saturday the resolutions adopted at the Irish Synod in reference to academical education, and stated the substance of the memorial founded on those resolutions—On Saturday the memorial was presented to his Excellency at the Viceregal Lodge, by a deputation of the bishops, consisting of the Most Rev Dr Crolly (Primate), the Most Rev Dr Murray, the Most Rev Dr MacHale, and the Very Rev Dr French.

Being enabled to-day to present our readers with a copy of this important document, we reprint the resolutions on which it was based.

"At a meeting of the Prelates of Ireland, convened in the Presbytery House, Marlborough-street, Dublin, 23d May, 1845, his Grace the Most Rev Dr MURRAY, in the Chair, the following resolutions were unanimously adopted—

Moved by the Most Rev Lt Slattery, seconded by the Most Rev Dr MacHale:

Resolved—That having maturely considered the bill now pending before Parliament for the extension of Academical Education in Ireland, and giving credit to her Majesty's Government for their kind and generous intentions, manifested in the endowment of the College of Maynooth, we find ourselves compelled by a sense of duty to declare that, anxious as we are to extend the advantages of education, we cannot give our approbation to the proposed system, as we deem it dangerous to the faith and morals of Catholic pupils.

Moved by the Most Rev Dr Crolly; seconded by the Right Rev Dr Ryan

Resolved—That, therefore, a respectful memorial, suggesting and soliciting such amendments in the said bill, as may be calculated to secure the faith and morals of the students, be presented to his Excellency the Lord Lieutenant, praying his Excellency to forward the same to her Majesty's government, and support us prayer with the weight of his influence.

The following is the memorial prepared in pursuance of the foregoing resolutions:

TO HIS EXCELLENCY LORD HEYTESBURY, LORD LIEUTENANT GENERAL AND GENERAL GOVERNOR OF IRELAND

The Memorial of the Roman Catholic Archbishops and Bishops of Ireland,

Humbly Sheweth—That Memorialists are disposed to co-operate on fair and reasonable terms with her Majesty's Government and the Legislature, in establishing a system for the further extension of academical education in Ireland.

That the circumstances of the present population of Ireland afford plain evidence that a large majority of the students belonging to the middle classes will be Roman Catholics, and Memorialists, as their spiritual pastors, consider it their indispensable duty to secure to the utmost of their power the most effectual means of protecting the faith and morals of the students in the new Colleges, which are to be erected for their better education.

That a fair proportion of the professors, and other office bearers in the new colleges, should be members of the Ro-

man Catholic Church, whose moral conduct shall have been properly certified by testimonials of character, signed by their respective Prelates. And that all the office bearers in those colleges should be appointed by a board of trustees, of which the Roman Catholic Prelates of the province, in which any of those colleges shall be erected, shall be members.

That the Roman Catholic pupils could not attend the lectures on history, logic, metaphysics, moral philosophy, geology, or anatomy, without exposing their faith or morals to imminent unless a danger, Roman Catholic professor will be appointed for each of those chairs.

That if any president, vice-president, professor, or office-bearer in any of the new colleges shall be convicted before the Board of Trustees, of attempting to undermine the faith, or injure the morals of any student in those institutions, he shall be immediately removed from his office by the same board.

That as it is not contemplated that the students shall be provided with lodging in the new colleges, there shall be a Roman Catholic chaplain to superintend the moral and religious instruction of the Roman Catholic students belonging to each of those colleges, that the appointment of each chaplain with a suitable salary shall be made on the recommendation of the Roman Catholic bishop of the diocese in which the college is situate, and that the same prelate shall have full power and authority to remove such Roman Catholic chaplain from his situation.

Signed on behalf of the meeting,

✠ D. MURRAY, Chairman.

Dublin, 23d May, 1845.

This memorial will be found to be what we led our readers to expect. It evinces the strong desire of the prelate to extend and foster education, while the conditions on which they proffer to co-operate with the legislature in establishing the new colleges, are such as must secure for their lordships the esteem and respect of every man who values integrity and liberality.

NOTICE TO SUBSCRIBERS.

Our Subscribers in Town and Country are again reminded that the terms of the 'Cross' are ADVANCE, —and the publisher respectfully requests their attention to them.

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 DONOHUE, 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 thereafter, 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.

Published by A. J. RICHIE, No. 2, Upper Water Street, Halifax. Terms—FIVE SHILLINGS IN ADVANCE, exclusive of postage. All Letters addressed to the Publisher must be post paid.