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THE CROSS.



NEW

SERIES.

VOL. I.

No. 16.

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

HALIFAX, APRIL 26, 1845.

CALENDAR.

- APRIL 27.—Sunday V. after Easter—St Anastasius, Pope and Confessor.
 .. 28.—Monday, St Sixtus, Pope and Confessor.
 ... 29.—Tuesday, St Peter, Martyr.
 ... 30.—Wednesday, St Catharine of Sienna, Virgin.
 MAY 1.—Thursday, Holiday of Obligation—Feast of the Ascension of our Lord Jesus Christ.
 ... 2.—Friday, St Athanasius, Bishop, Confessor, and Doctor.
 ... 3.—Saturday, Finding of the Holy Cross.

PROPAGATION OF THE FAITH.

Received per Mr O'Regan, Cumberland :—

Mr J Sinnot	20	1	3
Mrs S Melanson	0	1	3
Miss Cooke	0	1	3
Mr O'Regan's self and family.	0	5	2½

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ORIGINAL.

ORIGEN.

BY A STUDENT.

To memories of old time ! ye seem like stars
 That throw bright radiance o'er the midnight deep.
 Brightening and beautifying, with their rays,
 All—all that else were dark.—

Continued from our last.

But pursue we his career. Whilst Origen was scrupulously observing the precepts of holy writ, in his chair of "Master of Catechumens," seven of his disciples were snatched away by the persecutors of the church, and condemned to death. In their dungeons he did not forsake them, but con-

soled them continuously, and encouraged them with holy hope to brave the terrors which, ere long, they should encounter. They were condemned, yet his presence was not denied them—he beheld them dragged to the place of their final sufferings, yet stood he still beside them pouring into their wounds the oil of consolation. No fear was too overpowering, no scene was too terrific for the loving Origen; chains, and glooms, and racks, were things which his high soul disdained, but on the contrary which he fain would hail as the most glorious means by which life could be terminated.

This mode of conduct contributed much to his influence, and gained over to Christianity numbers of infidels. Persecutions, however, began to surround him chiefly on the part of the Pagans, who, seeing him win away such crowds from their people, endeavoured by every means possible to put an end to his progress. This enraged multitude exerted more and more their powers, and at length watched him so narrowly, that he was constrained to remove his place of residence from site to site, without, however, having the least security that their designs were thus frustrated. He was finally apprehended and subjected to awful tortures. He was beaten, dragged publicly through the streets, and at length was compelled to assist at their idolatrie., by handing to them branches of palm with which they went to worship before their images.

Some time after, Origen conceived an ardent desire to visit Rome, on which ancient city he looked with great veneration. Having resigned the care of the Catechumens to St. Heraclius he set forward, and in his journey met with a version of the Scriptures which never yet were published. Upon this discovery he determined to collect as many versions of the sacred books as practical, and to publish them together in one volume. After visiting the "eternal city," at which he made no delay, he returned directly to Alexandria and resumed his usual position. The number of converts becoming every day greater and greater, he soon found it impossible to discharge the duties of his chair together with the work in contemplation; he, therefore, again called upon the assistance of St. Heraclius, who might instruct the younger Catechumens, and then he began his labours of collecting the Scriptures. This was to be a great work. After much labour, and extensive research, he at length completed the task which was subsequently given to the world under the title of the "Hexaply." This volume was executed with so much precision—with so strict an adherence to the Hebrew letter, that it was pronounced, even by the inimical Jews, as the most excellent edition that could be produced. Not excepting his direct enemies, the highest encomiums were passed upon Origen by all parties, for the superior merits of this work. It was looked upon by the Church as a most invaluable acquisition, and what was most wonderful, it was adopted by the heads of the Synagogue itself.

About this period Origen drew to the faith by his forcible defence of Catholicism one of the most learned and most opulent of the followers of the Marcian heresy. His name was Ambrose. It is owing to this convert principally that the world derived so much intelligence in the multitudinous writings of Origen. By him the learned Egyptian was induced to begin various works on both sacred and profane subjects, which otherwise would never have had existence.

Influenced, perhaps, by the example of this remarkable personage, numerous others of as high standing sought out the abode of Origen, in order that they might ascertain by hearing all that by sword was attributed to Origen's genius. Now began, with lightning rapidity, to spread the same

of the resistless defender of the Faith. 'Twere difficult to state with language, adequate, how great was the wonderment and reverence in which, by the literary world, the name of Origen was held. It far surpassed that of the most renowned men of the age. From every quarter of civilization, philosophers and sages were seen coming to enjoy his conversation. By the Christians he was regarded almost as a prophet, and by the philosophers he was considered as an honour to their body. His reputation penetrated even to the Emperor's palaces, and Origen, in one word, was the sun of the literary system round which all the other lights in faintish lustre rolled.

Seeing the vast number of erudite by which he began to be surrounded, Origen was convinced of the necessity of preparing himself for every species of opponent; but conscious to himself of his deep knowledge in ecclesiastical matter, he thought that his best course would be to apply himself to the acquirement of Philosophy, and thus render himself enabled to defy the most sophisticated and consummate of his adversaries.

He soon met them fearlessly, and always returned victorious. So ably did he defend himself upon every occasion, that he gained their best affections, and had several of them dedicating to him their writings. His disputes, however, with the Philosophers, were nothing when compared to those of the heretics. To acquire a knowledge of their opinions was no easy labour. He was consequently forced to travel through various parts for the purpose of conversing with the leaders, and of accumulating their manuscripts. His greatest delight was in combatting the Valentiniens, Marcionites, Basilidians, the whole of whom he attacked together. Nor were these all. The Jews were his darkest foes, and were terribly envious of his great superiority. He, notwithstanding, entered the lists with them also—showed clearly their misrepresentations of the prophecies, and proved most solidly that Christ was the true "expected of the everlasting hills!"

He was engaged in matters of this kind for a considerable time, when a war, breaking out in Alexandria, compelled him to take shelter in Cæsaria. The Bishops here, entertaining a most extraordinary esteem for his character, requested of him to give instruction in their churches. This

was the beginning of some trouble. By his acceding to this request he aroused the indignation of his Bishop Demetrius, who fearing, likely, that the prelates of Cesaria might deprive him of his celebrated subject, wrote a most condemnatory letter to St. Alexander and Theotiste of Cesaria, on account of their interference. This rising storm blew over at the return home of Origen, who, soon after his arrival, began to write commentaries on the scriptures. He began these labours at the invitation of Ambrose, who furnished him with every means requisite to the undertaking. Ambrose was so ardent in his wishes to have those commentaries completed, that he kept Origen employed night and day, in preparing them; and so persevering was he too, in his reiterated demands, that Origen, who was a very small man, had frequently occasion to say that Ambrose would not give him even time to rest his "little body."

About the year 228, various heresies broke out in Acaia which loudly demanded the combative genius of Origen to retard. As he was on his way thitherward, with authority from Demetrius, he passed through Palestine, and again visited Cesaria. The prelates of this place, having, as we said above, a high regard for Origen, resolved upon raising him to the dignity of the Priesthood. He was then in his forty-third year. This movement was productive of very evil consequences—renewing all the memory of the late misunderstanding between the Bishops, and raising against the unfortunate Origen all that storm of envy, which, as we said in the beginning, so miserably darkened his otherwise sunny career. Demetrius inveighed severely against the conduct of the Cesarian bishops, and wrote to almost all the other dignitaries of the church in a strain of fearful invective regarding all those who dared to favour the cause himself opposed. But what was the reason of this? We learn from the most undoubted authority that all those gall-like outpourings on the part of Demetrius arose from nothing but the lowest spirit of envy, which, seeing the immense honours heaped by all the world upon Origen, and now finding him ordained, without his consult, by two of the most celebrated bishops of the day, discovered no other means of disgorging its venom unless by the favourable one of Origen's ordination. Notwithstanding all this tumult Origen pur-

sued his journey to Acaia, and met at Ephesus an egregious heretic, who, in a book entitled a conference between Origen and himself—an occurrence that never took place—transgressed all the laws of honour and decency, and attributed to Origen divers erroneous doctrines which were never uttered by him. This was a thing of great frequency brought about by the heretics, and which, perhaps, may be the real cause of heresy being charged upon our great author. He arrived at length at Acaia and as usual bore himself triumphantly over his adversary.

'Tis strange to say, that, after all the troubles respecting him at Alexandria; he returned once more, and resumed again the place of Master of Catechumens. How he was received by Demetrius 'tis impossible to tell; certain it is, however, that if friendship at all welcomed Origen back, it was but friendship under false guise. Enemies every hour increased—annoyances and embarrassments on every side arose—boils burst forth, till the ill-fated man was at length necessitated to fly for ever from Alexandria, and soon afterwards to hear himself accused of thousands of false charges—convicted of strange doctrines—condemned, and finally excommunicated.

Here we shall leave him, and weep that we part. He certainly deserves our praises; of our censures we are not certain. We have known him assail many a stiff-necked heretic who boasted as proudly of his orthodoxy, as those of our own fanatical days do now. Where are *those* now? They are gone to their darkness as these, their present kind, goeth shortly! And thus shall it be in times to come;—concerning those who now confront us, it, too, will be asked, as a youth of the nineteenth century now asks of them, "where are *they*?" while the Past shall answer from his Phantom-realm, "they are gone to their darkness also, as all heresies have gone, are going, and will go, till error's reign is over.

Origen has had many defenders as well as many enemies. Among his warmest admirers is Saint Jerome, who, at almost a hazard, endeavoured to free his name from the odium which men would fling around it, and if he could not recommend him as an example in all things at least presents him to us as a model of the highest perfection in many. Origen was a wonderful man from his infancy, and

the son of a martyr. He superintended the ecclesiastical college at Alexandria—he entertained the deepest horror for all kinds of pleasures—he trampled avarice under foot—he has left us more than a thousand discourses which he delivered in the churches, besides an immense number of commentaries on other matters. Who can find time to read as much as he has written? Should any traitor to the truth, envious of his glory, object to us his errors, tell him that the greatest men have had their failings—various authors, greek and latin, fell into errors contrary to faith—let us not, however, imitate him in his faults, but let us rather acknowledge that we are incapable of practising his virtues.

LITERATURE.

THE PLAIN OF THE BLESSED VIRGIN, STABAT MATER.

Near the cross in bitter anguish,
Doom'd to see him weep and languish,
Mary stood while Jesus hung.

Her soul transfix'd with sword of sorrow,
No relief from tears could borrow,
But in agony was wrung.

O how sad and interdicted!
Seeing Jesus thus afflicted,
Naked, silent, pallid, wan;
Did she sigh, and sob, and tremble!
Ne'er did mother's grief resemble
Mary's grieving for this son.

How can we with tears suspended
View her sufferings thus distended,
And soft pity's stream withhold.
Is there mortal so hard-hearted,
Who if feeling is imparted,
Fearless can this scene behold?

For his people's dire offences,
His affliction still commences:
Mary views his stripes tho' while;
Views her darling son tormented;
Views their baseness unrepented;
Views their gluffed rancour smile.

Faint, exhausted, languid, bleeding,
'Till his tortures far exceeding
Human sufferance, Lo! he dies:
Mary views him agonizing:
Feels his every pang arising:
Every wound assails her eyes.

Dearest mother plung'd in sorrow:
Let thy griefs my soul now harrow!
Let me in thy anguish share:
May I glow with fond affection:
Christ inflame my recollection!
May my heart his sufferings bear!

In thy sorrow's sympathising
In th' attachment thence arising
While I draw the vital air.
Near the Cross with thee dejected

Be thy soul from mine reflected,
Be thy plaint my anxious care.

Virgin above all recorded
By thy prayers be it awarded,
O propitious to my vow,
That this death be deep imprinted
On my heart, nor feeling stinted
'Till I quit this world of woe.

With his stripes let me be torn,
By love's sweet stupor charm'd ^{borne}.
While drench'd in grief I swoon ^{ay}.
These sublunar scenes once ended,
By thee, Virgin, then defended,
Let me meet th' accounting day.

When grim death shall sternly call me,
When his terrors shall appal me,
Let me thy protection prove:

When my clay entomb'd shall moulder
May I, rais'd on pinions bolder,
Urge my flight to realms above. Amen.

LITERARY NOTICES.

Lectures on the Invocation of Saints, &c. By the
Rev. Charles Constantine Pise, D. D. H.G.
Daggers, 30 Ann-Street.

The effects of misrepresentation have been seen and felt among us to a deplorable extent: some are passing away, and some remain—a silent but not the less significant evidence to how fearful a height the passions of men will rise when subjected to its influences. It is never utterly quiescent: and though at times a temporary lull—the result in some measure of a reaction in public sentiment—takes place, the mischief-brewers have not therefore sickened of their work. The silence on such occasions is a sign, not, we grieve to say, that misrepresentation manifests any symptom of regret for the past, or of amendment for the future, but that, pushing its doctrines to their conclusions with incautious eagerness, it feels the rebuke of an offended community.

Nevertheless, these are favourable moments for the parties misrepresented to interpose, even an "edgeways" remonstrance against the charges and combinations brought to bear on them. The "still small voice" may then address itself, without fear of failure in the infernal din, to the good sense and moderation that after all, if they cannot shut out, are a stubborn barrier against illiberal encroachments. And there is every reason to suppose that this barrier is acquiring additional strength, and gradually, though slowly, attracting such a proportion of public opinion as will render it hereafter a Chinese wall that misrepresentation will vainly try to overtop.

As an efficacious agency in hastening so desirable a consummation, we hail the publication of the lectures of Dr. Pise. They have already, both during and subsequent to their delivery, from the pulpit and through the press, obtained a reception of which the character cannot be enhanced by any

remarks of ours. Yet, do we feel that a mere "literary notice" will be doing but scant justice to their merits. Comprehensive in their arrangement, accurate in their detail, and not deficient in power, they present themselves to the Protestant reader in that familiar and attractive guise that so peculiarly distinguishes the productions of their author. And while specially designed for the stray members of the fold, they may be read with profit by many a one within its precincts who would give a reason for the faith that is in him.

Premising that we may again refer to these lectures, we content ourselves for the present with the following pertinent extract:—

"So much for the first part—sectarian intolerance. What shall I say of the second—popular prejudice, which bases itself in a great measure on the falsehood that the Roman Catholic people are prohibited the use of the sacred scriptures? Now how often, in the course of the last winter, in lecturing upon these subjects, did I not insist upon the fallacy of this assertion? Over and over again do the ministers of the Catholic religion contend and declare that the use of the sacred scriptures never was forbidden—that the abuse of the sacred scriptures was and is forbidden. And here is the great distinction. If you use the sacred scriptures properly, then are you entitled to an indiscriminate perusal of them. If you abuse them then it is evident to any man of common sense that the Bible should be closed against your abuse. And this is the wise system of the Catholic religion which has brought upon us so much abuse; and in the language of the author of the Acts of the Apostles, has "caused people to throw dust into the air." But it is said—"you will not allow the Bible to go into the hands of the people without note and comment." Well, we do not allow the Bible to go into the hands of the people without note and comment, because we believe that they cannot understand it unless they have an explanation. Recollect that there is no book more difficult to be understood than the sacred scriptures. Now, if I place in the hands of a youth the works of an ancient classic writer, he may perfectly understand the words—he may comprehend the substance—therefore, I might argue it is utterly unnecessary for any classic critic to annex notes and comments to such a work. We have notes and comments to the sacred scriptures on the very same principle. And if you take the trouble to enter on a dispassionate examination of the necessity of such notes and comments, I believe that you will all, whether Catholics or otherwise, agree with me that as far as an indiscriminate perusal of the Bible goes, it would be proper that people should be guided by landmarks, as it were—by notes and comments. Let me give you a few

instances. On reading the Acts of the Apostles, you find in the xxii. chap. and 19th v., this passage: "And they that were with me, saw, indeed, the light, but heard not the voice of him that spoke with me." Then pass to the ix. chap. and 7th v. of the same book, and you read—"And the Lord said unto him, arise, and go into the city, and there it will be told thou what thou must do:—now the men stood amazed, hearing, indeed, a voice, but seeing no man." Now, here is apparently a flat contradiction which would puzzle any young reader of the Bible. What, then, does the church do? The church says, publish the Bible in the language of the people, but give notes, so that the young mind may not be perplexed—explain these apparent contradictions, so that they may not give up Christianity altogether, on the ground of contradictions in the sacred scriptures. We have, then, in our Bible, a note on the passage just quoted, and we recur to it as we would to the explanatory comment appended to the text of a classic writer, and we find this explanation—"They heard not the voice, that is, they distinguished not the words, though they heard the voice." This at once reconciles the apparent contradiction. In another place—the 5th chapter of Romans, 20th v.—a young man reading the chapter falls upon this text, which to him must appear very contradictory—"Now the law entered in that sin might abound." When the young mind pauses on this text, it will naturally become bewildered. What! was the law given in order that we might commit more sin? He would present it to his neighbour and find him equally bewildered, but the church has foreseen and provided for this difficulty. The reader finds an explanatory note, appended to the text—"not as if the law were given on purpose that sin might abound, but that it so happened, through man's perversity, taking occasion to sin more from the prohibition of sin." I merely adduce these texts, with the accompanying comment, to show you the character of the notes, and to show you at the same time the propriety, as we conceive, of having these notes and comments for the explanation and understanding of those otherwise difficult and obscure passages.

"But is it true—as our enemies assert—that the Catholic church has ever proscribed the proper use of the Bible? Was not the Bible permitted to be read by the people after the reformation? Was not this the spring of liberty in England? Was not this the cause of the discovery of the "errors, superstitions, and abominations of Popery?" Was it not in consequence of this universal indulgence, that all the heresies which preceded that event were discovered? It is indeed generally believed by those who have not investigated

this matter, that as Henry VIII. declared himself head of the church, the Bible was opened to the perusal of every body indiscriminately. But this is by no means the case. I quote from the History of England by Dr. Lingard, 4th chap. 6th vol. : "Some years had passed since William Tyndall, a tutor in a family in Gloucestershire, but of suspicious orthodoxy, fled into the Netherlands, and there printed a translation of the Holy Scriptures which speedily attracted the attention of the Archbishop of Canterbury, who ordered all copies of it to be seized and burned, on the ground that it was a false translation, interpolated with all sorts of heresies. This only increased the sale. The King interposed, having previously consulted the Bishops and a deputation of divines from each university, and issued a proclamation advising all persons to give up their Bibles, declaring that in respect of the malignity of the times, it was better that the scriptures should be explained by the learned, than be exposed to the misapprehension of the vulgar, promising that after the false and corrupt translation had been destroyed, there would be one produced by the joint labors of several Catholic and learned persons." Thus we find that on the ground of error in the translation, England, immediately after the Reformation, prohibited the general and indiscriminate use of the Bible. And it was in the same spirit that the Catholic church in the Council of Trent assembled, finding that the Christian world was torn into pieces by the Bible, that is to say, by the abuse of it, declared that it was necessary that there should be some restriction upon the reading of it: and Henry VIII. issued a similar decree with regard to the translation of Tyndall. The promise of another translation was not forgotten. It was urged by Cranmer, and finally on a petition of the convocation, a translation composed partly of that by Tyndall and others was issued under the fictitious name of "Thomas Matthew," as printer, by the royal license. An injunction was issued ordering a copy to be placed in every church, and allowing permission to all to consult it provided they did not disturb the preacher during service. This was after the permission was extended to private houses. "But again," says Dr. Lingard, "he had formerly sanctioned the publication of an English version, and gave permission of all his subjects to read it; but on its being represented to him that even this authorised version was filled with corrupt readings calculated to mislead the unwary, and had thus not only generated false teachers, but led to angry discussions among the vulgar in ale-houses, which had often ended in blows and breaches of the peace. To remedy the first of these evils, it was recommended that the version of Tyndall be condemned altogether as crafty, false

and untrue, and that there should be an authorised translation, without note or comment:—to stop the second, a permission to read others was recommended to be conferred on lords and gentlemen, but only in secret to their households, and to females of noble and gentle birth. (And now bear the next sentence in your minds!) Any other woman, or any artificer, apprentice, or journeyman, or laborer, if found guilty of opening the Bible was liable to one month's imprisonment." This was the Reformation in England!"

(WRITTEN FOR THE 'CROSS.')

EXILES.

Exiles, the proverb says, subsist by hope. If in this valley of tears, where time is fast gathering all that is good, great, and beautiful, into the grave of oblivion, an exile from his home and country, he said to subsist by hope; if the mere thought of returning to the roof of his childhood, the green fields of his playful innocence, and all that gave life and gladness to his young spirits, be dearer to him than food and raiment—nay, even life itself—what must be the efficacy of that hope by which the just man lives; which has for its end the home of the soul, where reigns eternal joy and felicity. The just man alone can tell; he alone is in constant friendship with God; he alone is convinced of the shortness of time and the vanities of the world. Seek him then and he will tell you the pleasures of his hope; How sweet it is to be one day carried by angels to Heaven! How sweet it is to enjoy the beatific vision of God! How sweet it is to adore and praise him eternally with the choirs of angels and seraphims! How sweet it is to bask in the sunshine of an eternity of bliss! How sweet it is nevermore to labour, hunger, and thirst. It was such hopes that in all ages and in all countries filled the deserts with holy monks and hermits, made the recluses and solitudes of the earth resound with the hallelujahs of tender virgins, invited kings and princes to quit their palaces and exchange the crown of royalty for the friar's hood—the splendour and pomp of courts for extreme poverty, fasting, and prayer. This pious hope, even in life, gives infinitely more consolation than worldly hope. In the far, far off eternity, we seem to behold its bright and steady beams shining upon our destinies here below, brightening our footsteps, dispelling from them every shade of darkness. In crosses and tribulations it cheers and delights us, makes the dim eye of sorrow sparkle with beams of pleasure, and the cheek of sickness wear the flush of confidence; in a word it enables us to go through life with cheerfulness, and at its close, makes us triumph over death and all its terrors. Such is not worldly hope. It seldom or never gives what it promises. From the dark sky of futurity it allures by its fair promises, but often, before we reach its height, it disappears in the gloom that encompasses it, and we lose sight of it for ever.

Some hope in friendship ; others in the incertitude of riches ; others in arms and strength of soldiers ; others in the esteem and veneration of the world. In their advancement towards the attainment of the gift which it holds out, each of these meets with a thousand intricacies to embarrass them ; a thousand slips to throw them back ; a thousand pit-falls to impede their progress. And if after much difficulty and labour, they chance to arrive at the summit of their hopes they are not satisfied. They are not yet without hope ; still, like alps on alps, new hopes arise. He who hopes to gain himself friends, and gathers to his costly board revellers from far and near—after lavishing upon them his whole fortune—finds that they were only flatterers of the festive hour, heartless parasites of present cheer. He who hopes in riches, and makes gold his God, ever counts and recounts his glittering heaps ; still digs the mines for silver ; for hoards are wanting still. The warrior who puts his hope in conquests and chained monarchs ; who beholds his conquering eagles flying over a prostrate universe, still seeks for the triumphal wreath ; still sighs for other worlds to conquer. Nor does he who hopes in fame osterer behold the realization of hope—and if he does, he must almost regret the labour it cost, and feel in his success the regret of disappointment. The verdure of the literary garland is obnoxious to every blast of accident, and must ultimately fade by time. Oh, yes, in vain the marble column seeks the skies ; in vain the canvas glows even beyond nature warm ; in vain learned records teem with adulations ; volume, pillar, pile, cannot defy the all-destroying scythe of time, or secure an immortality of fame ! Let us then turn our gaze from worldly hope, and fondly cherish in our bosoms religious hope. Let us hope and rejoice in God alone, who will strengthen our hopes and bless them with reality. “ Mihi adherere Deo donum est, ponere in Domino spem meam.” P. 72.

General Intelligence.

PORTUGAL.

LISBON, FEB. 4.—On Sunday last a Pontifical High Mass was celebrated in the Italian church of the Loretto, by his Excellency the Internuncio, in honour of the election of his present Holiness. After the loathsome abuse that, in public and private has been heaped on the Holy See, since the commencement of the revolutionary vertigo, it was gratifying to witness this public mark of respect towards the common Father of Christendom. The solemnity was attended by the Princess D. Isabel Maria, the Ministers of State, the diplomatic body, and most of the principal nobility. Lady Howard de Walden was present, and evinced that becoming respect in the temple of God which is by no means remarkable in the conduct of many English

Protestant ladies on the Continent. Lord Howard himself very judiciously kept away. Had he appeared there, no doubt, as the *fete* was on a Sunday, he would have been charged with doing for a Catholic church what he never does for a Protestant one—that is, of crossing the threshold. —*Correspondent of the Tablet.*

FRANCE.

CONVERSION OF AN ARAB CHIEF.—The *Revue de Paris* announces that the marriage of the celebrated Arab Chief, Russuff-Bey, Colonel of the Spahis, with Miss Weyer, grand-niece of General Guilleminot, is to be celebrated in Paris on the 27th inst. Last week he abjured Islamism, and embraced the Catholic religion at St. Thomas d'Aquin, in presence of the relatives of his wife and of a few friends. On Friday he received the sacrament of baptism, and had for his godfather M. Gentz de Bussy, former civil intendant of Algiers, and for his godmother, Madame Gentz de Bussy. Yussuff is a Turk by birth, and thirty-six years of age. After his marriage he is to be promoted to the rank of Major-General, and invested with the military command of Oran.

In the course of the year 1844 there were so many as 124 abjurations of Protestants embracing Catholicism in the single diocese of Cambrai, France.

The city of Paris has just voted a sum of 41,600 francs for the execution of painted glass, to be placed in the churches of St Germain L'Auxerrois, St Gervais, St Eustache, and St Laurent.

For the third time within the two last months (says the *Ami de la Religion*) the Barnabite Fathers of the Mouclari, near Turin, have received men of great merit into the church. On the 5th of January, the prior of that house received the abjuration of a Methodist of high rank, Mr Wesley, and conferred on him a conditional baptism—his Royal Highness the Duke of Savoy acting as godfather.

INCREASE OF CATHOLICITY IN LIVERPOOL.—Notwithstanding the opposition that has been offered in various quarters to the extension of Catholicity in Liverpool we regret to hear that it is sadly on the increase. In addition to the introduction of a nunnery and the erection of additional chapels in the town and neighbourhood, three others are now in the course of construction, viz.: St Mary's, St Anne's, and St Francis Xavier's. St Joseph's (late All Saints) was dedicated, with the customary ceremonies, on Thursday, and mass was performed there for the first time.—*Liverpool Mail*, (Tory paper).

On Friday thirteen converts were publicly received into the Roman Catholic communion, by the Rev. Mr. Cunningham. The ceremony, which is

is very imposing one, occupied about two hours. Since Mr. Cunningham's arrival in the island (about six years) he has received into his church very nearly two hundred converts. There was a person in the congregation, Capt. Black, who not many years ago was the only British Catholic in Jersey. Mr. Plumtre should lose no time.—*Jersey Chronicle*.

DEATH OF THE REV. PATRICK KENNY.

The Church has lost a young, talented, and virtuous priest in the person of the Rev. PATRICK KENNY; but those very virtues and the edifying circumstances of his death, afford a great consolation, in the hope that he has passed to partake of the new chalice with Christ in the kingdom of his heavenly father, Rev Mr K was a native and resident of New York, from childhood. He was left an orphan with two brothers and two sisters, among whom he was the youngest, and all of them have been so united and bore so unexceptionable a character, that they have always been considered as an exemplary family.

The Rev Mr K was sent to the College of the Propaganda by the Right Rev Bishop Dubois, and there he was remarkable for his conduct, discovered great talents, and was beloved by all the professors. Unfortunately, he was taken very ill, and the Right Rev. Bishop Hughes, who was then at Rome, told him that he should return to New York, and promised to receive him in his Seminary. The promise was, of course, faithfully performed, and under the paternal protection of our Rt Rev Bishop, he displayed his talents, not only as a student, but afterwards as a professor in St John's College;—and last year he was ordained by the Right Rev Bishop McCloskey. Immediately after his ordination he was appointed pastor of the Church of Madison, N. J. Scarcely had a month elapsed before the members of that congregation were edified with the virtues and zeal of their young pastor and expressed their satisfaction. A school was immediately established by the Rev Mr K., and several steps taken towards the improvement of that church, when the Lord visited his servant with the serious sickness of consumption. By the advice of his physicians he went to Charleston highly recommended by our Right Rev Bishop, and there he met with the Rev Dr Lynch whom he knew at the College of the Propaganda, and who did for him all that a brother clergyman and a good friend could do in similar circumstances. He was not able to say mass in Charleston, but he received, several times, the Holy Eucharist, the last being on Holy Thursday, with great piety and calmness of spirit. He had received the Extreme Unction a few days before. The Right Rev Bishop of Charleston and his clergy, the Sisters of Mercy, and several ladies and gentlemen of that city paid every attention and care, with the greatest kindness, to the young suffering priest till his death

—that happened on Good Friday, when we hope that the blood of our Redeemer purified the soul of his servant so as to enter the eternal kingdom of glory.

CHURCH BURNING.—The beautiful new church of the Ascension, at East Liverpool, in this diocese, was destroyed by fire between the hours of seven and ten o'clock in the evening of Passion Sunday. It was, doubtless, the work of an incendiary. Besides the loss of the church, which cost the pastor and the flock so much expense, and so many trials to erect, we regret to say that the builder, Mr Bagley, a poor, honest, and hard working man, with a large family, lost a chest of tools worth \$300.—*Catholic Telegraph*.

CHARITABLE BEQUESTS BILL.—A petition containing nearly two thousand signatures, praying for a Repeal of the Charitable Bequests Bill, has been forwarded from the parish of Kilbannon and Kilconly, to D. O'Connell, Esq., M.P., for presentation to the House of Commons.—[*Tuam Herald*].

We understand that a petition of the Catholic clergy of this diocese against the above obnoxious bill, has been forwarded to the House of Commons immediately after the recess. It is signed by 76 of the officiating clergy, including those of the religious orders.—[*Cork Examiner*].

NOTICE TO SUBSCRIBERS.

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Halifax, 9th Jan., 1846. 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.

Halifax, 9th January, 1846. JAMES DONOHOE, No. 25, Hollis St.

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