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THE CROSS.



NEW

SERIES.

VOL. 1.

No. 40.

Let 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. OCTOBER 11, 1845.

CALENDAR.

- Oct. 12—XXII Sunday after Pentecost and the 2d Sunday of October—Feast of the Maternity of the B. V. Mary.
13—Monday—St Edward, King and Confessor.
14—Tuesday—St Calistus, Pope and Martyr.
15—Wednesday—St Teresa, Virgin.
16—Thursday—St Patrick, Bishop and Confessor.
17—Friday—St Hedwigis, Queen and Widow.
18—Saturday—St Luke, Evangelist.

VEHEMENT EXERTIONS OF THE CATHOLICS, AT COOBERIE, NEAR FRENCHTOWN, IN COMPLETING A CHURCH.

Cooberie is a back settlement about fifteen miles from the shore, in the neighbourhood of Frenchtown, Clare. After a long interval of desolation the poor Catholics there were lately gladdened by the sight of a priest. We have seen a description of the settlement from a Catholic, who visited it some time ago, and as it conveys an idea of the state of religion there we are tempted to give an extract.

"The place is now little better than upon the morning after the deluge. Amid swamps, and lakes, and gigantic forests, you may here and there see a log-house, little superior to the worst description of mud cabins in Ireland. In many cases, huge stones, and tree-stumps, seem as if to bar up the very doorway. Even some of the poor Irish have come here within the last few years to commence a toilsome and lonely existence, but it was principally intended as a new colony for the surplus population amongst the French. On that account the late Abbe Sigogne was induced to

plant the standard of Catholicity here, by commencing a new Church. Owing to the fewness and the poverty of the people, and the declining energies of the good Abbe in the latter years of his life, the work was left unfinished. It is now in a miserable state, and another winter will leave it a heap of ruins."

Most fortunately, this sad prediction will not be verified. The settlement was lately visited from Frenchtown, by the Rev. Mr. Conolly, who addressed the people, gave them the most consoling assurances, and exhorted them to resume the building of the House of God. This had the desired effect, the people promised their hearty co-operation and a convenient day was appointed for a simultaneous movement. Meanwhile the priest returned to St. Mary's and Montegan, made an appeal to the French Catholics, and succeeded in obtaining Twenty Pounds. With this he returned to Cooberie on the appointed day. The people most punctually assembled, and after the Holy Sacrifice had been offered up by Rev. Mr. Conolly, all fell to work with the most holy eagerness. Their pious task was cheerfully continued for two days, from morning until night. The church was completed, three feet of a stone foundation were built underneath it, and thirteen and a-half window frames, containing 286 panes of glass, were glazed and put in. An entire acre of land was cleared and fenced, and such was the difficulty of clearing, that it required no less than

eight oxen and as many men, with crowbars, to roll some of the rocks which were uprooted. On the third day a High Mass of Thanksgiving was offered up, and Mr. Conolly delivered an exhortation in French and English. We sincerely congratulate those good people on the cheering results of their edifying exertions. They have not forgotten the faith of their fathers. They have built a Temple to the living God, and thereby performed a most acceptable work in his sight. It is only the children of the Faith who can exhibit such a spectacle. The blessing of heaven will assuredly reward their devotion to the House of God.

ST. MARY'S.

On the Feast of the Guardian Angels the imposing rite of Ordination was solemnized in our Cathedral, when the Rev. William McLeod received the plenitude of the priesthood. The Bishop was assisted in this sacred function by the Rev. Messrs. Phelan, Tracy, Carmody, Nugent, and McIsaac.

On Saturday, 4th instant, the Bishop established, and confirmed the Rules of a Juvenile Society, called the Society of St. Aloysius, in order to ensure regularity and decorum in the service of the Altar at St. Mary's, and to promote a spirit of devotion amongst those interesting children who perform so many duties in connection with the choir and the sanctuary. The Society is open to all the Catholic youths of the City who shall be recommended by the Clergy, and who may wish to grow up in the fear of the Lord, in the enclosure of the sanctuary. None, but members of this society, will in future be admitted to serve at the Altar. It is expected that members will approach the holy tribunal of Penance, at least once a month, and four General Communion will take place every year—viz.: on the Feast of the Annunciation of the Blessed Virgin, March 25, the Feast of St. Aloysius Gonzaga, that angelical youth who is the holy Patron of the Society, the Feast of the Guardian Angels, October 2, and the Feast of the Holy Innocents, December 28. The Bishop distributed books and various articles connected with divine service, for the use of the members. The Society is placed under the immediate superintendence of the Clergy. "It is good for a man when he has borne the yoke from his

youth." Early discipline will render the observance of the divine law comparatively easy. The saints who grew up in the shadow of the sanctuary received many precious graces from heaven. Their youth was joyful because it was spent in the company of God at his holy altar. "Introibo ad altare Dei, ad Deum qui lætificat juventutem meam." Their maturer age was happy because they found the yoke of the Lord sweet, and his burthen light.

The Bishop has also appointed St. Aloysius as the Patron of Studies at St. Mary's College. A meeting of the Trustees of the College was held on Saturday, when various regulations for the future management of the College were adopted.

A beautiful Sanctuary Lamp, which was purchased on the Continent of Europe, has been recently suspended before the Altar of the Cathedral. It burns in honour of the Most Holy and Adorable Eucharist, and intimates the presence in the Tabernacle, of Jesus, our "Hidden God," the "True Light which enlightens every man coming into this world." May the Lamp of the Sanctuary perpetually enkindle in the hearts of the faithful, the fire of divine love, and attract many fervent adorers to the God of Love residing on our Altars!

A handsome and substantial carpet for the Altar and Choir has been presented to St. Mary's, by Mr. Michael Bennett.

On Sunday last, the solemnity of the Rosary of the Blessed Virgin, an interesting ceremony performed by the Bishop immediately before High Mass. Two beautiful statues were solemnly blessed according to the rite in the Roman Pontifical. They are placed in niches, at each side of the High Altar. One of them is singularly curious and valuable for its age, its workmanship, and the material of which it is composed. It is a statue of the Blessed Virgin and the Divine Infant, of stone, as old as the thirteenth century, in excellent preservation, and repainted and gilt according to the style of that epoch. This valuable relic of the middle ages has been an object of religious veneration for at least five hundred years, and possesses the highest degree of interest not only for

Christian, but also for the antiquary and lover of arts. The drapery is most gracefully chiselled, the countenance of the Mother of God is majestic and noble, but at the same time full of sweetness. The Infant Jesus is an exquisite specimen of Christian art. Halifax is every day more and more enriched with Church treasures: but this is one of the most valuable for its rarity of which she can boast. It was obtained in France. The ceremony of its benediction being over, High Mass

After Vespers and Sermon in the evening, the Rosary of the Blessed Virgin was recited by the was celebrated by Rev. Mr. Tracy, assisted by Rev. Mr. Hennessy as Deacon, and Rev. Mr. McIsaac as Sub-deacon.

Bishop and Clergy, and the Temperance Pledge was administered to 16 persons.

LITERATURE.

LETTERS FROM BELGIUM.

Continued.

LETTER V.

Belgium, ———, 1842.

I know it is impossible to convey to you the sacred, solemn, holy, deep reverence a Roman Catholic has for the Mass. In this feeble description you will scarcely have an idea of it. If you could catch a glimpse of its awfulness and majesty, you would see at once how beautiful are the arrangements of our church in every thing, as every thing has a connexion with the Mass. You would then see why our poor are so devout, and the most unlearned equally able to unite in this reverent feeling with the best instructed. There is much said against our services being in a language the people do not understand, but you, perhaps, begin to see how unnecessary this is. The Mass is an action, which explains itself; it does not require language, nor does it need language, to join in its celebration. Some persons never have a book at all, but remain during Mass wrapt in holy devotion. I was lately told by a friend of mine, who has frequent opportunities of seeing the Queen of France at Mass, that she remains the whole time on her knees; I think she seldom has a book, but seems absorbed in mental prayer—motionless as a statue—looking, my friend says, 'as if her soul had fled for the time to heaven; so sweet, calm, and fervent is her royal countenance.' And why should a humble aged villager, too old perhaps to be able to use a book, be pitted as if she were ignorant of what was going on around. I have watched many whose demeanour there can be no mistaking, to whom nothing is necessary beyond what they possess, the thorough understanding what is the Mass.

I have purposely omitted explaining any prayer of the Mass which has reference to it only as a sacrament, as I hope to have the pleasure of going over it again with you, solely referring to this its second meaning. It will be there I will tell you all about our people receiving it as a sacrament: try to understand it, however, first as a sacrifice, in order to get clear ideas about it. It is the mixing up and confusing one thing with another, which prevents so many persons understanding our holy institutions and customs.

I have also omitted every thing which has reference to some other doctrines which your church does not receive, as I could not have explained them without drawing your attention to the one point, towards which I had proposed directing you, viz. the Mass as a sacrifice.

I ought to tell you that I have only explained the Mass to you as it is offered in its most simple form—a Low Mass, as it is called, without music, incense, or any of its ceremonies, except those by which it is usual always to accompany it. I have only described our daily, quiet, morning, village service, in order that you may see what the Mass is, and not mistake the Mass itself for the ceremonies which accompany the Mass, as is too often the case with those who are unacquainted with its nature. These ceremonies are more or less grand and imposing according to the occasion on which the Mass is offered; varying and changing to every circumstance, and are as an open book to us, in which to read and learn the sort and degree of devotion our Holy Mother demands of us—whether joy, or sorrow, or contrition, is the feeling she would awaken in us. Whether it be the most sacred festivals of the mysteries of our Lord Jesus Christ, or the lesser holiday of some other day of rejoicing, we read it all as soon as we look within our church's walls, and see the degree of ceremony which is prepared for the celebration of the Mass. All have, however, but one and the same end, the honouring and arousing attention to the sacrifice of the Mass.

I must draw my long letter to a conclusion, but I should not do so in accordance with true Catholic regulation, did I not endeavour to give you some recreation after the deep and solemn attention which I have demanded of you to the profoundly sacred subject of the Mass; for one of the wise ordinations of our church is, to give repose and agreeable recreation to mind and body after either has been healthfully fatigued and excited. This is carried out into every regulation among Roman Catholics. In spiritual things our church guides us in our relaxation, and, in a great measure, she guides us in our worldly recreation also. Where the priesthood have sufficient influence, all goes on in the most beautiful order in our hours of mirth and cheerfulness; and where they cannot influence in private, they do what they can by rendering the church services attractive at such seasons, so that at least some portion of our time may be given to God.

I shall make you understand this by giving you some account of our past week, which was our annual village fete.

Each village has its annual fete, which is kept on the anniversary of the consecration of the church, and lasts the week. England preserved for many years the remnants of this Catholic custom in her annual fairs. These were originally the anniversaries of the consecration of the several churches of the parishes in which they were held. When England became Protestant, the good custom of having church services and other devotional practices mingled with recreation, modifying and regulating it, passed away; and recreation unaided by religion, and unguided by the clergy, became soon but a scene of riot, confusion, and sin, obliging the law to take in hand to suppress the village fairs altogether, which was quite necessary. But the poor were thus left without any fixed season of recreation, and must each seek it for himself, in good or in bad occasions, as his disposition and chance led him. And the English poor are not happy: no one can be happy who requires the guidance and support of superiors, and is neglected and abandoned by those superiors. Here no one is neglected, much less abandoned; the church provides, as far as she has power, for every thing her children require, and one thing every human heart requires, viz. to be rendered cheerful by kindness, and to have seasonable recreation.

One of our chief seasons of recreation is, then, our Kermes, or Kerk-mass, Church-mass, Mass in remembrance of the consecration of our church. As each village has its own, these annual fetes bring us a large share of recreation. Every family, however poor, must go to visit its relatives in the neighbouring parishes at their Kermes, and receive in return those relatives at its own Kermes. Thus a great deal of friendly intercourse is kept up, and much pleasant amusement procured for each individual. I have told you how careful they are of their clothes, and how cleanly and respectable they always appear. Against Kermes a little money has invariably been laid up to replace some article of dress grown shabby, that they may be quite spruce and gay at this visiting time, to go to the Masses and other services. Every family must have additional provisions, and many of our economical Belgians, who rarely taste meat at any other time, have a good morsel of beef on Kermes Sunday; then a cake must be made—no one could get through Kermes without a cake. Those who cannot afford to buy the ingredients, go and glean the corn to make one with. The whole village smells of cake on the Saturday, and the bakers' shops are literally filled with cakes; every shelf, and even the floor, has cakes piled upon it. Then the cleaning of houses, and scrubbing of brass and copper utensils, of which we Belgians possess an extraordinary assortment for our cookery; the washing of windows, and stone pavements, the place is one universal flood of

water; and the Church—our most scrupulously clean old Mary, washes even the pillars, and many a warning must she receive to prevent her washing off every atom of varnish on the wood work about the church. The poor spiders never live to see Kermes, her long brooms search into their most secret hiding places. Then comes the clerk, so soon as her washings are ended, with all his best decorations for the altars, with his carpets and chair-covers, and hangings, and by Saturday evening every thing is finished and quiet, people have again opportunity to go into the church to pray. The Sunday passes over quietly, the church services are beautiful, and those who receive their friends on that day do so with decorum. The Monday is the grand day: the morning begins with ringing of bells, and an early mass. This is the day on which the Pastor begins to receive his friends. The Rectors of the surrounding parishes—twelve or more—are generally invited. Some of these usually come early enough to assist at the high Mass, which is at ten o'clock, there having been more or less Masses between this and the early Mass, accordingly as there have been priests to say them. I should have told you, that it is a great point amongst our people to have the masses of Kermes week for themselves, as the members of their families are then assembled; each family likes to have a Mass at that time for their own family. It is announced on the Sunday for whom the Mass is to be offered, that we may unite in praying for that family. Our ten-o'clock Mass on the Monday is sometimes most beautiful, several priests assisting. The church is crowded, and every one in their best, it looks very gay and lively indeed. The Mass over, they return home to dine at twelve; the priests going to the rectory, where a very handsome dinner is prepared for them by the Pastor. At half-past two are the afternoon services, or Vespers and Benedictio, as we call them; at these most of the priests assist who have dined at the rectory, and the chanting is sometimes very fine. By the time these services end we are all rather tired: the priests never remain late from home. They, therefore, now return, and many persons' friends go home also: those who remain enjoy their evening together. The children visit the stalls which are erected in large parishes, as at our fairs in England—ours is too small for these things. In some parishes very good things are sold at this time, clothing, and cutlery, &c.—Persons, therefore, go round to make purchases. There are also amusements for children, as in fairs in England. Tuesday is a less gay day, but it is still Kermes, even in small parishes like ours. Masses are again offered for different families; and the pastor receives on this day the curates of the parishes whose rectors he had received the day before. On the Wednesday it is usual not to receive company—but a stray friend or two drops in generally, and open house is kept—coffee and cake, ever ready at whatever time they fall in. Thursday is again a company day: at the priest's

table the company is not allowed to the clergy, as it is generally on the Monday and Tuesday, but some of his parishioners or other lay friends are received. Thursday ends the feasting, but the Masses continue all the week, and are always fully attended—thus are their recreations sanctified by religion. The children are taught in the weekly catechism, the meaning of their rejoicing, that they may be early accustomed to make their religion the foundation of their mirth. You would have much enjoyed the Pastor's "story" yesterday, "of the meaning of Kermes;" how a holy man many hundred years ago came among their forefathers when they were all wild men, living in huts, and eating herbs; and how he persuaded them to become christians; but they had no church to hear Mass in, or to pray in. And how they collected materials, and the holy man taught them to build a church: and how glad they were when they had a church: and how the holy man consecrated the church, for he was a Bishop, and how on the day their church was consecrated, they invited all their relations to come and hear the first Mass in their own church. And how as the year came about, they wished to keep up the memory of that happy day, and invited their friends to come again to help them to thank God for his goodness in having sent a missionary to them. And how this day had been kept up ever since, and with the same intention, namely, as a day of thanksgiving for having sent that holy man among them. And how, farther, to keep up the remembrance of this great mercy of God, in sending His saintly servant to them, his statue had been carved in stone, and placed as they saw it over the High Altar. And then he told them to look upon it, and remember how good God had been to them in sending them a missionary to teach their forefathers to be Christians, and in preserving them in the true faith for so many hundred years. And to remember that keeping Kermes was not to visit their grandmothers and aunts, to eat cake and drink coffee alone, but to pray to God earnestly and with all their heart, that He would preserve them in the same faith, and in the same hope, and in the same charity as that holy bishop had taught. And that all the joy and pleasure they had at Kermes, they must offer to God as a thanksgiving, and that all the week when they rose in the morning, and when they went to bed at night, they must add another Lord's Prayer to their devotions, to ask God's blessing to preserve them in the true faith which St. Omer had taught them—sent by God.

Concluded in our next.

From Maxims and Examples of the Saints.

PERFECTION.

There are two errors which I very commonly find amongst

spiritual persons. One is, that they measure for the most part their devotion by the sensible consolations and satisfactions which they enjoy in the service of God, so that if at any time they happen to fall in the way, forthwith they imagine that they have lost all their devotion. No, this is nothing more than a sensible devotion. True and substantial devotion consisteth not in these things, but in having a will as duty moved, active, ready, and constantly determined, without fear and change, not to offend Almighty God, and to accomplish all that which belongeth to his service. The other mistake is, that if ever they happen to perform any action with repugnance, and with a natural feeling of disgust, they straightway conclude that they have no merit in it, although at that very moment the merit is considerably greater than at other times: so much so that the only ounce (so to speak) of good works, performed with the determination of the mind at a moment of apparent darkness, which he derives not only no pleasure but even disgust from the action, is of more weight than a hundred pounds done with great ease and internal delight: and for this reason, because in the former case the action is performed with a stronger and a purer motive of love. Let us remember, then, however great may be our natural dryness and apparent feeling of disgust for what is good, we ought never to lose courage, but to follow the beaten track, just as travellers do when they hear the barking of dogs.—S. FRANCIS OF SALES.

A pious matron lady desired on a certain occasion to know who were the saints most acceptable to our Lord. Jesus Christ favoured her with the following vision: One morning as she was hearing mass, after the elevation, she beheld Jesus in the form of a most lovely child standing upon the altar, when all at once he came down upon the pavement, where there were kneeling three devout nuns: he took one of them by the hand, and caressed her most affectionately; then he went to the next, and lifting up the veil from before her face, gave her a blow, going away from her as if he was angry; and finding her grieved and afflicted, he endeavoured to console her with a thousand sweet accents of love. At last he came to the third, and looking at her very disdainfully, seizing her by the arm he drove her with blows from the altar; whilst she meanwhile endured it all with great peace, humbling herself, and blessing our Lord. Upon this, Jesus returned to the devout lady before named, and said to her, Know, daughter, that the first of these nuns is very weak in the spiritual life, and very changeable; and therefore, to confirm her in the good way, I show myself all kindness and affection towards her, otherwise she would leave it. The second is stronger, and more perfect, therefore it is necessary for her only now and then to feel an internal sweetness of spirit: but the third is so firm, and so well grounded in my service, that, come what will to her, she will never allow herself to be distracted from it: and this is my best beloved of the three.

The glorious S. Philip Neri, in order to deliver his penitents from the first of these mistakes, used to say to them, that in the spiritual life there are three degrees. The first may be called the animal life; and belongs to those who follow the impulse of sensible devotion, which Almighty God is wont to bestow upon beginners, to the end that being induced by this feeling of devotion, (as animals are moved at the sight of a bait,) they may begin

to enter upon the spiritual life. The second degree may be called the human life; and is that of those, who, being deprived of all sensible consolation, contend for virtue, in opposition to their predominant passions. The third degree may be called an angelical life; and this is the state to which those have attained, who having been exercised for a long time in overcoming their predominant passions, are blessed by God at length with a quiet and tranquil, and as it were quite angelical life, although in this world. And to him who persevereth in the second, Almighty God in his good time will not fail to grant to enter into this third and blessed state.

PROVERBS.—The following are among the Proverbs selected by the excellent George Herbert, and entitled by him “*Jacula Prudentum; or, Outlandish Proverbs and Sentences.*” This selection was first published in 1640.

Old men go to death; death comes to young men.
 Man prospereth, God disposeth.
 A handful of good life is better than a hushel of learning.
 Every day brings its bread with it.
 The horse shows the owner.
 He that gets out of debt grows rich.
 A cold mouth, and warm feet, live long.

The greater expense one is at for happiness and pleasure, the less one enjoys them.

Even kindness requires to be accompanied by obliging manners.

Nothing is more opposed to decorum, than to be over scrupulously attentive to it.

To chastise when one is angry, is no longer correction, it is revenge.

We are born at home, we live at home and we must die at home, so that the comforts and economy of home are more deep, heartfelt, and of personal interest to us than the public affairs of all the nations the world.

General Intelligence.

THE JESUITS.

We (*Tablet*) have from the first number of the *Oxford and Cambridge Review* (a periodical of the “Young England” party) expected that much good would mark the progress of this periodical, and we have not been disappointed. The spirit is sustained, and in this third monthly portion we find papers equal to the best of those which have

enriched the preceding numbers; one indeed of greater value, to which we especially call the attention of our readers. It is an article suggested by Le Juiff Errant of M. Sue, and its infectious popularity; but with a more direct view to the history of the company of Jesus, by M. J. Cretineau Joly, from which some of its statements are we believe taken. It gives us the highest gratification to see a subject so important justly and impartially treated in a professedly Protestant work; a work addressed, as it is, to the educated youth of England, the statesmen and the patriots, the men of learned and liberal professions, and the defenders of the England of our children. It is gratifying, also, to find that an argument so deeply thought should be so ably expressed as is this eulogium of the company of Jesus, from which we will not longer detain the reader.

Having glanced at Sue, and the extravagant figures that fill his canvass, the writer passes to the history of the men whom he has libelled, and says of them:

“Statesmen and courtiers, men of letters of pure taste and of extraordinary eloquence, preachers of an eloquence more extraordinary still, diplomats of a tact the most refined and the most consummate; in fact, master-minds in every department of intellectual exertion, sages, saints, and martyrs, pass in shadowy procession before the eye of an historian of the Jesuits charming him out of his prejudices by the imposing majesty of their characters and of their deeds.

He then proceeds to compare the two great Reformers of the sixteenth century in their lives.

“To know the children, let us know the parent. Ignatius Loyola and Luther were Oromasdes and Arimanes of the sixteenth century. Luther was, indeed, an extraordinary man, but he was full of animal instincts. He represented them, acted on them, inculcated them, and died reeking with them. He was the true materialist, the true sensualist, the standard-bearer of the flesh.

“Don Ignatius de Loyola was more extraordinary still. He was, perhaps, the most extraordinary man of the sixteenth century. The Jesuits have been called the great “Spiritualists.” In a corrupt age their founder made a soul of his body for the last thirty-five years of his angelical life.

“On the one hand what Luther often said, in the pulpit, as a doctrine, we would not dare to place on these pages, even as a quotation; no, not though the three hundred intervening years might now impart a curious, an antique, a whimsical, and a rare air to sentiments so profligate. His moral sermons on matrimony teem with instances of this terrible bent.

“On the other hand many a casual saying of Don Ignatius de Loyola in the streets, in an hospi-

tal, to friend, to foe, to scoffer, was almost too sublime for the pulpit—so few are the minds ‘wound to the height of that great argument.’”

He contrasts them also in their deaths.

“When Luther had seen the first sittings of the Council of Trent (having previously swept from the confessions of the Protestants all those temperate clauses which Melancton had introduced, in the distant hope of some accommodation) he poured forth many a mad manifesto, and many a desperate volley of declamation, against that learned and venerable Christian assembly. He wrote, he spoke, he gesticulated, he raved, he barked—like that dog which he loved to represent himself, and then suddenly, in 1546, he fell ill, and slept in the spirit in which he had lived.

“Just ten years afterwards, when Don Ignatius de Loyola had seen his establishments and lieutenantancies arise in Constantinople, in Jerusalem (where the Provincial of the Franciscans had once forbidden him to dwell) in the Isle of Cyprus, in America, and in various places far and near, his eye was grown less bright, and his brave heart throbbled more feebly than of yore. He had seen Laynez, the glory of his order, sway the Council of Trent by the authority of genius, of learning, and of virtue. He had seen his society respected, honoured, venerated, exalted in every land and in every clime. He had beheld many triumphs in his old age crown the many labours of his youth; but his eyes were now drowsy with the approach of the last sleep. Many fatigues and many ailments were preying relentlessly upon Ignatius de Loyola. It was a Friday, the last day of July, in the year 1556, when in the capital of the Christian world, about an hour before sunrise, the noble Spaniard, who was stretched upon a bed of anguish, pronounced the name of Jesus, and died as he had lived.”

How were they respectively estimated by their immediate disciples?—

“Among the most remarkable features of the sixteenth century are the respective sentiments which the followers of Ignatius and of Luther evinced towards their two leaders. Luther was styled in express terms, ‘a worse Pope,’ by his pious disciples; and he returned the compliment by informing that they were in-devilled, per-devilled, and trans-devilled; thereby proving that he was indeed a worse Pope, inasmuch as no pontifical censure ever said so much, or spoke so coarsely.

“On the other hand Ignatius was regarded as a saint even during life, by his pure and zealous spiritual children; while the feelings with which they viewed his death lay too deep for tears, and were too holy for despondency.

“On the morning when he expired, people stopped each other in the streets, in the public places, in the state chambers of the great, in the hospital, in the lazar house, to announce in mournful accents that ‘the saint was dead!’ Where could he cease who should undertake to give an adequate account of the attestations which spontaneously arose concerning the merits and the virtues of Don Ignatius de Loyola?

“We dwell with complacency near the death-bed of a man like Loyola, because we know that it was but the gate of an immortal life; a life into which many of his associates entered like their leaders. Aloysius de Gonzaga—with the blood of a prince in his veins and the character of an angel in his soul—Francis Borgia, Francis Xavier, and another Francis, led a band sacred indeed, and not scanty, up the steep and narrow way.”

In their works, too, the Catholic and Protestant Reformers might be no less strongly contrasted. We must find space on some future occasion for the able description here given of the spiritual exercises, “the mould out of which these men were cast, and out of which they came with the startling and giant proportions which distinguished them from the other characters of the sixteenth century,” and passing over the able defence of the name of the society, proceed to its composition:—

“Holiness and purity of life have distinguished the Society of Jesus in an eminent degree; while a bold, flexible and tenacious intellect—bold in its conceptions, flexible in its choice of means, and most tenacious in its purpose—has, if possible, as signally marked out that society.

“Their generals and chief officers are, and always have been, very eminent characters; prudent, but with more boldness than the men of the world usually possess; of the coolest and clearest heads, yet with hearts to which hardness has never been imputed; to be implicitly relied on in business, which they generally transact in a large spirit, the opposite of the pennywise spirit. Under these admirable leaders, in the high cause of virtue, on the arduous battle grounds of morality, of purity, and of order, both civil and religious, moves the great army of the Jesuits—not in numbers but in efficacy, great; persuasive preachers; well-mannered, yet truly hard-working missionaries; men of letters of a pure, yet not cold taste; men of science of an eager, yet not dreamy devotion to study; men of the world, yet not worldly. Such are the Jesuits.”

The author defends the Jesuits from the ordinary charge against them that they are intriguers.

“Once more,” he asks, “what have they to intrigue for? Is it in order to induce some prodigal son to return to his father? Is it in order to

reconcile a husband with his wife? Is it in order to make a congregation weep at one of their sermons? Is it in order to persuade the public of every civilized country, that their books are written with Attic purity, and yet with something of the warmth of their eloquent founder? to convince men of science that they are scientific, men of lore that they are learned, men of letters that they are literary? Is it in order to lull their cheated creditors into the notion that they have paid them, and that in money matters men never lived of a more matchless punctuality than the Jesuits? Is it in order to force from spies, actuated by hate and envy, the admission that the purity of their life is above impeachment, above suspicion? Are these objects to be intruded for? Can intrigue compass such ends? Or, rather, must they not be the result of signal superiority and of consistent merit? Must not envy itself be the result of merit, when envy attaches itself to men bereft of power and invested merely with their own deceivings? when it follows them into adversity, and, like the coat of Hercules, clings to them amid torture and persecution, with pauseless, respiteless, pitiless perseverance?"

The Jesuits made great men:—

"Great themselves, they have also been ever the educators of great men; and this is the real cause of the envious hate borne towards the Society of Jesus by the Parisian University. Few are aware what a proportion of the illustrious characters of the last three hundred years have been the pupils of the Jesuits. To enumerate the mere names of those pupils would literally require a volume.

CONVERTS TO CATHOLICITY.

The Statesman presents its readers with the following list, which it designates as "corrected," of the recent converts to Catholicity, consequent upon the movement of the "Anglican church."—

1. Rev. Waldo Sibthorpe, M. A., fellow of Magdalene College (returned.)
2. Rev. Bernard Smith, M. A., fellow of Magdalene College.
3. Scott Murray, Esq., B. A., gentleman commoner of Christ Church, and M. P. for Buckinghamshire.
4. J. Douglas, Esq., B. A., gentleman commoner of Christ Church.
5. Rev. Goodenough Penny, M. A., student of Christ Church, and University mathematical scholar—second class in *Literæ Humaniores*.
6. Rev. Daniel Parsons, M. A., Oriel College.
7. Rev. Brook Bridges, M. A., Oriel College and Littlemore.

8. Rev. George Talbot, M. A., Baliol College
9. Rev. W. Moore Capes, M. A., Baliol College.
10. George Tickell, Esq., M. A., scholar of Baliol College, and Stowell law fellow of University—first class in *Literæ Humaniores*.
11. W. Lockhart, Esq., Exeter College, and Littlemore.
12. J. King, Esq., Exeter College, and Littlemore.
13. Rev. Charles Seagar, M. A., Worcester College, assistant Hebrew lecturer to Dr. Pusey.
14. Rev. T. Meyrick, M. A., scholar of Corpus Christi College—first class in *Literæ Humaniores*.
15. Peter Renoff, Esq., a scholar of Pembroke College.
16. J. Grant, Esq., commoner of St. John's College.

The above are all of Oxford. To these must be added the Rev. J. Montgomery, of Trinity College, Dublin; then of Professor Sewell's College of St. Columba, Stackallen; then of Littlemore and now of Oscott. There are also the following:—

- Rev. Campbell Smith, Cambridge.
 Rev. Jones Burton, Cambridge.
 W. Leigh, Esq.
 — Badden, Esq.
 Rev. J. Wackerbath.

MORE CONVERSIONS TO THE CATHOLIC CHURCH.
 —We hear with sorrow that during the last week Mr. Ruscombe Poole, of Bridgewater, second son of the late Joseph Ruscombe Poole, Esq., with his wife, and three of his sisters, and his servants, have seceded from the English church, and entered into the communion of that of Rome. Mr. R. Poole, who is one of the churchwardens of Bridgewater, has publicly announced this to the vicar, the Rev. D. Nihil.—*Western Luminary*.

The Killarney new Catholic cathedral, a most splendid edifice, commands an extensive view of the Lower Lake from the town. The ascent is by 127 stone steps, and the dome is to be 150 feet high over the tower. The edifice has cost already over £12,000, and will not be finished for two years.

Loosen yourself from the ties that bind you to the world, that fortune and death may not break them painfully.

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