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THE CROSS.



NEW

SUBSCRIPTIONS

VOL. 2.

No. 44.

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. 11.

HALIFAX, OCTOBER 31, 1846.

CALENDAR.

- NOVEMBER 1—XXII after Pentecost Solem of All Saints.
 2—Of Octave, Commemoration of all the Faithful Departed.
 3—Of Octave.
 4—St. Charles Borromæo Bishop and Confessor.
 5—Of Octave.
 6—Of Octave.
 7—Of Octave.

The erection of the immense Frame at St. Patrick's Church is completed, and contracts have been entered into for the covering of the exterior. We have heard that with this addition the length of St. Patrick's Church will exceed that of the Cathedral itself. Thank God, much has been now accomplished, but much also remains to be done.—We may say with truth, that the completion of the House of God now rests with the Collectors and the Subscribers. We hope we need not stimulate the zeal of the former, nor the generosity of the latter. The duty of the Collector is, generally speaking, both irksome and unpleasant. But he who solicits the bounty of his fellow-christian in the name of Religion, and in the name of God, discharges a most honorable duty. Who would refuse his mite to so noble an object? What Catholic could deny his assistance towards the Tabernacle of the Lord of Hosts? What Irishman could grudge his monthly offering of generous devotion at the shrine of St. Patrick?

To the worthy and indefatigable Collectors we would therefore say: Let him that is zealous be more zealous still. And to the liberal Subscribers who receive them with a smile of welcome, and offers his heart with his gifts:—"Honour the Lord with your substance! Give cheerfully to Him who loves the cheerful giver. Give still more abundantly to him from whom you have received every thing you possess.

On last Saturday the Rev. Mr. Phelan left town for the New Mission in Cumberland.

LITERATURE.

THE SOUVENIR.

TRANSLATED FROM THE FRENCH.

CHAPTER V.

RETURN OF THE COUNT.

(Continued.)

"Let us go to the parlour," said the count, "and I will relate every thing to you; but first call the coachman, that he may put the horses in the carriage, and go look for my deliverer."

The coachman soon made his appearance, followed by all the servants, intoxicated with joy to see once more their good master—they all kissed his hand with respect. The countess wept with joy, and raised from time to time a look of love towards heaven, to thank God for having restored her husband. The count gave the coachman a description

of the young man who had lent him the clothes with which he effected his escape, and ordered him to go immediately and bring his unknown deliverer to the castle. After this, he went to the parlour amidst the acclamations of the people. One would have said that he was a general returning from a triumph over the enemies of his country. The count asked for something to eat, and then related the history of his captivity and deliverance.

"I cannot," said he, "complain of my treatment in prison; I was well fed, properly served by a good servant boy, whom I could only reproach for his silence, because to every question that I asked him, sometimes about one thing, sometimes about another, he always answered, 'I know nothing about it.' But what saddened my life was my ignorance of your fate. In vain I made every effort to obtain the newspapers, and to know what was going on in the world; I could never succeed. I pass over in silence a number of things that are, as it were, episodes in my history, to come to the principal circumstance, that of my escape. For a long time I had observed, that after relieving the posts, at six o'clock in the morning, the soldiers who were on guard at the entrance, went with the sergeant to a tavern where they drank brandy. It seemed that this was customary. Then the servants of the prison swept the yards, which, as you may suppose did not take them long. They are all dressed nearly the same as I am, with short vest, green hat and blue pantaloons. My clothes began to wear out; I asked for others; and, as if in a passion, and to gratify a whim, I said, that since I was a prisoner, I ask only the dress of the servants of the prison. They thought that I ridiculed them, took me at my word, and I received the livery of the servants. I now meditated my design. During the hours of walking. I observed that the stones of the wall which surrounds the prison, were badly joined; time and rain had destroyed the cement that connected them, and I persuaded myself one day, that if I should try, it would not be difficult, with a little address and courage, to gain the top of the wall but I did not know what I would meet with on the other side of the wall, whether a ditch or a street.— I asked my servant, who answered me with his eternal 'I don't know.' I regretted that I had asked him that question, because I feared that he might tell it: it seemed, however, that he made no use of it, as I did not observe that there was any unusual precautions taken concerning me. I then began to reflect seriously on my plan of escape.— I persuaded myself that the wall was also sloping on the other side which would facilitate my descent, and my resolution was taken. The day before the execution of my plan, I told the servant that not having slept well for the last two nights, and this was true, I would request him not to come

the next day into my room, until eight o'clock in the morning; he promised and went away. I arose at five o'clock, and finding that the night watches had retired, I made a cord of my bed clothes, and tied it to one of the bars of my window. I had some trouble to pass through the bars, which luckily were not very close, and let myself down; then I ascended the wall; and God giving me courage, I gained without much difficulty the top. Here I was mounted on the old wall. Looking around me I perceived no one; I then descended with the same ease. Behold me once more free. You may suppose that I did not wait long to see what was going on within the prison; but having made myself certain that no one had seen me, I took the road that led to my country. However, I was not without uneasiness. The time for sweeping had not yet come when I escaped, and if I had waited till the yard had been swept, I would have exposed myself to meet with the servants. I could then have chosen only this opportunity, which was indeed favorable for me, but which also must disclose my escape, as the sweepers would necessarily see my bedclothes hanging to the bars of my cell. I made all possible speed to the frontier, and even there I did not yet think myself safe, knowing the boldness of the enemy. I seemed already to hear the tramp of the horses of the soldiers, who were, indeed, in pursuit of me, and violated a second time our territory. At that moment, I met a young man to whom I told my troubles, and whom I begged to lend me a suit of his clothes. He drew from his Portmanteau this wig and morning gown, gave me his hat and cane, and said as he left me: "May God be your helper and guide." His prayer was heard, for the Lord has evidently protected me; the soldiers coming up with me soon after.— I sat down under a tree, and, leaning my head on the palm of my hands, I began to cough; they were completely deceived, and beginning to fear for themselves, they turned back without seizing me. Having arrived at the village of Baldenheim, I related everything to the burgomaster, who collected the peasants, and I hastened in this carriage to come hither and throw myself into the arms of my wife and children."

The children lovingly kissed their good father, and the countess at length pressed him to take off the livery of his disgrace, and dress himself according to his rank. The count assented. "To-morrow," said he, "we shall go to the capital; I wish to announce my escape in person, and to present myself to the prince in the same dress in which you saw me on my arrival."

"But will he receive you?" asked the countess, laughing.

"I hope so, my dear."

POETRY.

A. M. D. G.

To A SEAGULL.

(BY GERALD GRIFFIN.)

White bird of the tempest! oh beautiful thing,
 With the bosom of snow, and the motionless wing,
 Now sweeping the billow, now floating on high,
 Now bathing thy plumes in the light of the sky;
 Now poising o'er ocean thy delicate form,
 Now breasting the surge with thy bosom so warm;
 Now darting aloft, with a heavenly scorn,
 Now shooting along like a ray of the morn—
 Now lost in the folds of the cloud curtained dome,
 Now floating abroad like the flake of the foam—
 Now silently poised o'er the war of the main,
 Like the spirit of charity brooding o'er pain.—
 Now gliding with pinion all silently furled,
 Like an angel descending to comfort the world;
 Thou seem'st to my spirits, as upwards I gaze,
 And see thee now clothed in mellowest rays—
 Now lost in the storm driven vapours, that fly—
 Like hosts that are routed—across the broad sky,
 Like a pure spirit, true to its virtue and faith,
 Mid the tempest of nature, and passion, and death
 Rise, beautiful emblem of purity, rise!
 On the sweet winds of Heaven to thy own brilliant
 skies!

Still higher! still higher! till lost to our sight,
 Thou hidest thy wings in a mantle of light;
 And I think how a pure spirit gazing on thee,
 Must long for the moment, the joyous and free,
 When the soul disembodied from nature shall spring
 Unfettered at once to her Maker and King;
 When the bright day of service and suffering past,
 Shapes, fairer than thine shall shine round her at
 last—

While the standard of battle triumphantly fur'd,
 She smiles like a victor, serene on the world!

L. D. S.

EDUCATION OF THE DAY.

It has lately been ascertained that in Lambeth, and the five adjoining parishes, there are no less than 20,000 children without the means of education; and as this is no new evil, the parents, in a vast number of cases are as untaught as the children—*Rev. Mr. Kingscote to the Archbishop of Canterbury.*

A CHARITABLE APPEAL

FROM THE HOLY SCRIPTURES

In favour of the doctrines of

The Catholic Church.

"Return back to judgment."—*DAN. xiii. 40.*"To the law and to the testimony."—*ISA. viii. 20.*

NOTE.—The scriptural quotations by which this appeal is enforced, are taken from the Protestant Bible.

POINT XVI.

The reply once more, from the sixth of St John, Verily, verily I say unto you, except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. *John vi. 53.* Here, they think is a positive command to all, both clergy and laity, to the whole church in general, to receive in both kinds.

Now, in answer to this, we say, That if here is a precept of communion delivered to the whole Church in general, no wonder if communion in both kinds be mentioned; because, in the whole Church the priests are included as the principal part whose office it is to consecrate, and receive in both kinds, as often as they consecrate. But much more probable it is, that our Saviour, in the place above cited, had no intention to deliver any precept at all to the Caphernaites, concerning the manner of receiving this Sacrament, whether in one kind or in both; but only concerning the substance of it. For as to communion in both kinds, that was not the dispute between him and them: but concerning the substance of the sacrament; the real presence of his body and blood was their strife. They strove among themselves, saying; how can this man give us his flesh to eat? To whom he immediately replied: Verily, verily, I say unto you, except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you. A command, indeed, here is, to the Caphernaites, and if you will to the whole Church, clergy and laity, to receive the body and blood of Christ in the eucharist, and to believe the real presence too of his body and blood, which, being the very point by the Caphernaites denied, is consequently, the point by our Saviour affirmed, not the communion in both kinds which, only regarding the manner of receiving this sacrament, and not being the point disputed, we have no reason that was what our Saviour here intended to determine. Now, as the precept here given to the Caphernaites, to communicate of the body and blood of Christ, and to believe the real presence of the body and blood, in this sacrament by whom is the precept fulfilled? By Catholics who believe, that the body and blood of Christ, Christ himself God and Man, is really present and received entire, under each kind; or by Protestants

who, by the principles of their religion, are taught to believe that the body and blood of Christ are neither really present nor received either in one kind or both?

But why does Scripture, in so many places (John vi. 53, 54, 55, 56. 1 Cor. x. 16; xi. 29), mention both the bread and the cup together? Is not this a good argument that both are to be received?

"A most weak and insufficient argument. As if mentioning a thing was commanding it. And, how easily might this logic of Protestants be turned against themselves; for both several other places of Scripture mention the bread alone, and that very chapter of St Paul, (1 Cor. xi.) which mention both kinds so often, mentions also, in verse the twenty-seventh, either the bread or the cup: a plain argument according to the Protestant's way of arguing, that the bread alone, or either the bread or the cup, is to be received. The truth is that from the places of Scripture, which mention both kinds, it is neither a consequence that there is a command for every one to receive both; nor is it a consequence from the places of Scripture which mention but one, that there is a command of receiving but one. But whereas, the Scripture mentions sometimes both, and sometimes one, the only natural consequence is, that this sacrament may be taken sometimes in one kind, sometimes in both, and it seems proper and expedient to the Church, which is certainly left at liberty to order and dispose such matters (as to the manner of receiving or administering sacraments) whensoever the Scripture or God himself does not otherwise determine." (See Catholic answer to Mr. Barrett's Sermon, sec. 15, p. 38. Acts ii. 42. Acts xx. 7. Luke xxiv. 30. John vi. 51, 58). And hence we may gather that the holy Eucharist was received sometimes in one kind, sometimes in both, in the times of the apostles; which is the true reason why the Scripture sometimes mentions only one kind sometimes both, in speaking of this sacrament; it being usual for writers to mention things according to the custom when they write. That sometimes even in the age of the apostles, this sacrament was received in one kind, may also be gathered from these words of St Paul: "Wherefore, whosoever shall eat this bread, or drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord." 1 Cor. xi. 27. Which proves that the faithful then might receive either the bread or the cup. The same truth may be gathered from the Acts: "And they continued steadfastly in the apostle's doctrine and fellowship, and breaking of bread and in prayers." Acts ii. 42. As also from chap. xx. ver. 7; "And upon the first day of the week (Sunday) when the disciples came together to break bread, Paul preached unto them, ready to depart on the

morrow, and continued his speech until midnight." It is highly probable that this breaking of bread was no other than the eucharistical bread; otherwise, why is it joined with preaching and prayer, and said to be done in the religious assemblies of the primitive Christians, on a Sunday? From these texts then it is more than probable that the faithful even when the apostles were living, did sometimes communicate in one kind. And certain it is, and a thing well known to all learned Protestants, that in the second and third age of the church, the holy Eucharist was frequently given to the sick and others in one kind only.

Protestants themselves, notwithstanding their exclamations against communion in one kind, are conscious that it is the true and entire sacrament and by no means contrary to the institution and command of Christ. For there are decrees in the reformed churches abroad, that the holy communion may be administered in one kind, in cases of necessity, when any person through sickness, or antipathy to wine, is incapable of receiving both kinds. And, as to the Church of England, by a statute of Edward the Sixth (1 Ed. VI. c. 1.), which was confirmed by another of Queen Elizabeth, it is enacted, that the holy communion shall be commonly administered to the people in both kinds, with this exception, unless necessity do otherwise require. A very fair confession, that communion in one kind is an entire sacrament; or else, in every case, it would be an entire sacrilege; nor can it be said by Protestants, to be contrary to the institution and command of Christ, unless it be said too, that the Protestant parliament of England, with the supreme governess of the Church of England, the glorious Queen Elizabeth at the head of them, did, by a solemn act, dispense with the people of England to receive the communion, in some cases, in one kind, contrary to the institution and command of Christ; which, I really believe, every English Protestant will be ashamed to own.

General Intelligence.

ITALY.

The popularity of his Holiness appears to be on the increase, if that be possible.

(Private Correspondence of the *Universe*.)

"Rome Sept. 8: 1846.

"During three days an extraordinary excitement has manifested itself on all the routes in the environs of Rome. Albano, Frascati, Tivoli, Civita, Vecchia, Viterbo, and all the neighbouring villages had no more vehicles to convey to the capital the curious who were anxious to assist at the triumph which Rome was preparing for Pius IX. The feast of the Nativity was never celebrated with so much pomp.

"Yesterday evening, after the first Vespers, the town was illuminated. On all sides, the workmen had fixed up magnificent canopies around the Madonnas. During the night the grand triumphal arch of which I have before spoken, was completed, and at almost all the windows were placed transparencies and inscriptions in honour of the Holy Virgin and of the Pope.

"The morning was unclouded; the first rays of the sun saluted one of the finest days of Rome; and an immense crowd admired the magnificent decorations which adorned the houses and the palaces of the Corso.

"All emulated each other in zeal, enthusiasm, and magnificence. I am unable to picture to you the long street of the Corso; the decorations that are seen therein on grand festival days, give no idea of what called forth admiration on this occasion. The yellow and white canopies, ornamented with fringes of gold, the damask, the garlands of flowers, arranged with inimitable art, formed from the Piazza Veneziana to Palazzo del Popolo, a spectacle impossible to be described. Vases ornamented with leaves of laurel, and bearing crowns and banners with the Pope's arms emblazoned on them, were erected at intervals of six feet the whole length of the street. At nine o'clock a squadron of Dragoons cleared the road of carriages, and half an hour after the huzzas proclaimed the approach of the Pope by the Piazza di Santi Apostoli and the street of Romuald. Immediately after His Holiness entered the Corso a shower of flowers and wreaths fell on his carriage. From all the windows and from every story the Holy Father was saluted with the most endearing epithets, and the most filial acclamations. A troop of young persons bearing branches of olive, and preceded by a white banner, on which was written—'Justitia et Pax,' joined the cortege on the Piazza Quirinal, and walked before. The horses went at a foot pace. (The Holy Father before he accepted this demonstration, had stipulated that the horses should not be taken out of his carriage.) The carriage could scarcely move on, so great was the crowd. The venerable Pontiff whom it conveyed bowed on the right and left, giving with a tenderness full of calm and serenity his benediction, which every Catholic received on his knees. The Cardinals Ferretti and Falconieri were in the carriage of His Holiness. In the meantime, the cortege approached the Palazzo del Popolo, receiving everywhere the same testimonies of love, of enthusiasm, and of devotedness.

"The Pope alone passed under the triumphal arch. I will tell you to-morrow of this impromptu monument.

"After having heard Mass in the church of Santa Maria del Popolo, the holy Father returned to

his Palace in the same order, and in the midst of demonstrations ever the same and ever new. The people followed him to the Quirinal, and immediately entering his apartment, the Pope came to the grand balcony, and thanked in the most gracious manner his children, bowing condescendingly to them. All responded to him with the loudest acclamations of joy; but a waive of his hand, and there was instant silence. Then the Pope, lifting his eyes to heaven, pronounced with a voice strong and full of emotion, these sacred words—'Adjutorium nostrum in nomine Domini.' And the crowd with one voice—'Qui fecit cœlum et terram!'—and the Holy Father continuing—'Benedicat nos Omnipotens Deus Pater et Filius et Spiritus Sanctus,' the whole people answered, 'Amen,' and retired peaceably, returning thanks to God.

"One of our honorable friends, M. Gaultier de Claby, member of the Academy of Sciences, has sent us some more complete details, which we hasten to publish. It will not be thought that we give too much space to the account of this grand manifestation of the Roman people. It is not only a religious and popular *fete*, but it is a political event of the highest importance, and no one can be mistaken in it. We thank the illustrious *savant* for the communication with which he has been so kind as to favour us. His Catholic heart has not been mistaken in the joy with which the whole Church of France will receive such consolating news.

"Sir—Your excellent journal should not be the last to publish the news of the splendid *fete* which has collected together countless masses of every tongue and of every nation, celebrating with emulation the *fete*, that may well be called the people's festival. Annually, on the 8th of September, the festival of the Piazza del Popolo, a congregation of the Cardinals always collects a large concourse of people.

"Two years since I saw there that venerable old man whom death has so suddenly struck down, and whose recollections and piety were the objects of veneration and respect; that old man whose memory it pains me to see too little respected. If the political system which he pursued has left anything to be desired, Catholics should not forget all that this Sovereign Pontiff did for the extension of the faith; the Church of France above all as Cardinal Bonald so eloquently proclaimed, should regret him more than any other Church.

"This year the Festival of the Blessed Virgin assumed a peculiar character. The great city was desirous of feting on this occasion the new head of the church. The city bore the whole expenses each family pays his share, four paoli per house

(about fifteen pence), and from this offering of the spirit of association has arisen a festival, the like of which every age will not see. The arch of triumph of Constantine was raised as it were by enchantment on the Piazza del Popolo. On the top is placed a colossal group representing the clemency of the Pope; eight statues representing the eight Pontifical provinces adorn it, and complete its majestic whole. The skill of the talented sculptor, Tenerani, was visible throughout.

"Few cities can offer anything analogous to the scene on this occasion; women of the highest ranks of society, dressed in the height of Parisian fashion; other women of the great city with their graceful costumes; others from the Roman Campagna, with those costumes of which painters have availed themselves with such effect in many of their masterpieces; others in dresses of the most brilliant hues, with their charming children on their arms; mountaineers, fishermen, with those fine heads that have furnished studies for the most eminent painters; religious of their various orders in their habits of forms and colours so varied and austere; the humble Capuchin, the Dominican, attracting the eye by the whiteness of his mantle; the poor christian Brother known by his simplicity and amiable demeanor, which make him everywhere the friend of the people: there numerous pupils of colleges, dressed in red and violet: there young orphans in white; there priests in soutaines there children of St Ignatius, whose sober cloak recalls so many services rendered to religion, so many martyrs of the Faith, so much science and so much virtue, and whose appellation so simple and so expressive, given them by the savages of North America, characterises their action in that world; those black gowns, who strike such terror in the bosom of certain folk of France—and whom M. Dupin cannot see without crossing himself with both hands.

"In the midst of all these masses numerous military uniforms moved peaceably about, but there is not the slightest display of force, no interference of the police, and everywhere breathes tranquillity, and beams an expression of joy and happiness." * * * (Here the letter enters on a discussion of the progress and return of the Pope similar to what has been given above. It then proceeds)—

"The rumour had spread that, though not usual the Pope would at the Quirinal, give the Solemn Benediction. Every one hastens to obtain a favourable position. The dense masses accumulated in consequence near the Quirinal scarcely allowed room for the carriage of the Pope. The emotion of feeling that the Sovereign Pontiff had so long suppressed now became evident to every one

For some time there was an anxiety of suspense as to the probability of the rumoured Benediction. At length, a movement among the military reanimated the hopes of the people; all eyes are turned towards the palace; a window opens, a carpet of velvet is rapidly thrown on the balustrade; some body-guards arrange themselves in groups, with several prelates on the balcony; loud cheers had the appearance of the Maestro di Camera; a moment after the Sovereign Pontiff appears; one tremendous shout is heard; it continues notwithstanding the repeated signals of the Cardinals. The Pope extends his hand to impose silence; in a moment all is hushed, a silence more expressive than any language prevails. * * *

"Nothing is heard but a voice from the Quirinal, it is that of the Servant of the Servants of God, who praising the Most High, imploring then his Sovereign power, casts at length, *urbi et orbi*, that benediction which extends over all those who inhabit the world.

"Oh, that those pigmies who imagine that their mouth and their pen have annihilated the Church, could have been present at that solemn moment!" * * *

"On the 2d of September," says the *Diario di Roma*, "the pupils of the Roman College held a most solemn academic sitting in the church of St. Ignatius. The object of this meeting was to celebrate the act of clemency by which His Holiness Pope Pius IX. inaugurated his Pontificate. The studious youth of the Roman College desired to express in their own the feelings of gratitude and joy with which that magnanimous act had inspired them; and in very beautiful verses, Latin and Italian, they sang: 1. The triumph of clemency in the heart of the Sovereign Pontiff; 2. The triumph of clemency in the hearts of his subjects; and 3. The triumph of clemency of the hearts of sovereigns."

The *Diario di Roma* of the 1st of September announces in the following terms the arrival in Rome of the Prince de Joinville:—

"On the night of Sunday last arrived from Naples at Rome by Civita Vecchia, the Prince de Joinville, specially charged by the King of the French his Father, to compliment His Holiness Pope Pius IX. His Royal Highness, accompanied by the Count Rossi, the French Ambassador, went on Sunday morning to pay his homage to the Sovereign Pontiff. His Holiness received the illustrious traveller with lively demonstrations of paternal affection and the respect due to his rank.

"In the evening the Prince departed in order to rejoin his squadron, at anchor in the Bay of Naples, after having visited many of the remarkable monuments of Rome, the Basilica of the Vatican

and its cupola, the Vatican Museum, the Sistine Chapel, the Flavian Amphitheatre, the Forum, and the Obelisks."

Other accounts say that the object of the Prince was to remain till the 6th; but as his presence at Rome caused some sensation, and a demonstration in his favour by the young Romans, he thought it advisable to leave sooner. In the evening the Prince dined at the French embassy, in company of many noble Romans, among others Cardinal Gizzi. The Prince left on the Sunday evening for Naples by land. A number of his officers remained at Rome to see the "lions."

The Pope gave the Prince a complete collection of the large engravings of the Pontifical Geography, representing all the ancient and modern monuments of Rome. That collection is estimated at 6,000 francs. His Holiness also gave him two alabaster vases which had attracted the attention of his Royal Highness, and which were made with the beautiful alabaster sent to Gregory XVI., by Mehemet Ali. The holy father also presented him with corone, or beads, for the Queen and the Princess. Those of the Queen are articles of great value, and the Prince took charge himself of the box containing those objects, which he carried to the embassy. The Prince made presents, which surpassed in magnificence those of the Duke of Aumale. The family of the Pope, as His household is called, received from him a thousand Roman scudi (£250). All the Roman personages who waited on the Prince during his short visit obtained the appropriate souvenirs. The presents were diamonds set in gold, and estimated at upwards of 40,000 francs. He produced on the Pope and all the persons who saw him, the most favourable impression. The Austrian Ambassador (adds a letter from Rome in the *Semaphore de Marseilles*) will be dumbstruck for a month in consequence.

It is said that a short time since—some day at the beginning of this month—the inhabitants of Ancona assembled in the square before the Palace of the delegate of the Province, and presented him with an address by deputation, demanding—first, the permission to erect a monument to Pius IX; second, a convocation of new provincial councils, which would efficiently represent the wishes and wants of the provinces, and endowed with the power of proposing the necessary measures for the welfare of the people. The news of this popular demonstration soon spread through the different legations, and caused a great sensation. It has been remarked with pleasure that the censorship at Bologna has greatly diminished. The daily journals of that town, *Le Strade Ferrate*, the *Tarfalla*, *Il Ponero*, and especially the *Tessinco*, contain articles in the spirit of reform."

They write from Rome, under date of the 25th August (says the *Journal des Villes et des Campagnes* of the 13th Sept.) that the Chevalier Sylviani, President, and the Commander J. de Fabris Vice-President, of the Academy of St. Luke, repaired to the Palace of the Sovereign Pontiff and presented him with the Doctor's Cap, the Medal, and the Statutes of the Academy. The Holy Father appeared to be much flattered by this honour, and promised the Academy his special protection.

The successor of His Holiness in the Bishopric of Imola is Mgr. Batuffi, Archbishop of Pigi, Secretary of the congregation of Bishops and Regular Priests, advantageously known by his mission to New Grenada, where he resided many years as Internuncio, and was named Bishop of Imola by the Pope immediately on his own election to the Holy See. This prelate, it is very probable will receive the Purple.

PROGRESS OF ROMANISM IN AND AROUND BRISTOL.

The new Roman Catholic Bishop, Doctor Ullathorne, has come to reside in Bristol; he has taken one of the largest houses in King square.—The Bishop's Private Secretary is the Rev Mr. Estcourt, late curate of Cirencester, and one of those who went over in the recent secessions to Rome. Harford house in Deighton street, has been taken by the Sisters of Mercy, whose number has been somewhat increased. There are some reports that Bristol is about to be raised into a separate bishopric, under Dr. Ullathorne, and that Mr. Newman has gone to Rome to qualify himself for being the actual successor to Dr. Baggs at Prior Park. In the upper part of the county energetic movement in favour of Romanism is being made—Mr. Lee (a Roman Catholic gentleman, who purchased Woodchester Park, late the property of Lord Ducie) having built an establishment for seven priests there, and also instituted an asylum for Sisters of Mercy. On Sunday the Bishop preached twice to crowded congregations at the Roman Catholic Chapel.—*Bristol (Eng.) Paper.*

INTELLECT OF THE DAY.

At Tiverton a Mr. Burgess, who announces himself as a Prophet, was sent to gaol for a breach of the peace. His converts waited round the prison expecting that the doors would fly open to him as they did to St. Peter!—*Church and State Gazette.*

CHRISTIANITY IN THE CELESTIAL EMPIRE.

Rev. Dr. Bridgeman, of Canton, in a recent letter says: "The missionaries in the Northern ports are much encouraged by what they see around them. It is reported that a few are about to be baptized both at Shanghai and Amoy." In the same letter he says: "The Roman Catholics are coming in clouds. You have perhaps heard of the Bishop of Nanking. Though his bishopric includes only three provinces, he has seventy-six thousand Christians under his care, five hundred of whom have been added this year. In the steamer which arrived at Aongkong last month, with the overland Mail, there were ten Italian priests. The Bishop is himself an Italian, and he has come to the north to receive and direct to their labors, these ten and also ten others who have recently arrived, all for his mission. It is said that one hundred Roman Catholic missionaries will enter the country this year."

RELIGIOUS PROVISION FOR THE POOR.

We exchanged a few words with a clergyman who was just departing to a living in a large town in the centre of England. He said:—"I shall have an herculean task to go through:—The church I am about to take possession of is the parish church of sixty thousand people, and the accommodation provided in it for the working classes consists of two hundred free seats!"—*Morning Herald.*

DOING WELL.

The venerable Mr. Jay, the great dissenting preacher of Bath, at the age of 77, has just led to the hymeneal altar a lady with a fortune of thirty thousand pounds.—"*Church and State Gazette.*"

A certain devout man named Pascasius used to say that for twenty years he had never begged of God anything but humility, and even yet he had but little of it.

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A. J. RITCHIE.

BIRTHS RECORDED.

AT ST. MARY'S.

OCTOBER 23—Mrs. Nette of a Daughter.
24—Mrs. Laboy of a Son.
24—Mrs. Barry of a Son.
24—Mrs. Phleben of a Son.
26—Mrs. McKenna of a Daughter
26—Mrs. Elleneor of a Daughter.
27—Mrs. Murphy of a Daughter.
27—Mrs. Caler of a Son.
28—Mrs. Lawrence of a Son.
28—Mrs. Walsh of a Daughter.
28—Mrs. Colman of a Son.
28—Mrs. Power of a Son.
28—Mrs. Donohoe of a Son.
28—Mrs. Adams of a Daughter.

MARRIAGE RECORD.

OCTOBER 20—James Reynolds to Helen Hurly.
26—Corasius Morgan to Ellen Howitt.
27—Thomas Murphy to Margaret Bulger.
30—Edward Gall to Ellen Kehoe.

INTERMENTS.

AT THE CEMETERY OF THE HOLY CROSS.

OCTOBER 25—John Whelan, native of the County Kilkenny, Ireland, aged 78 years.
26—Harriet, Daughter of John and Mary Jones, aged 11 years.
28—Bridget, Daughter of Thomas and Bridget Buttomore, aged 4 years.
28—Mary Sampson, Native of Arichat, N. S. aged 25 years.
29—Charles, Son of Edward and Mary Ann Rodes, aged 12 months.

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