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THE CROSS.



NEW

SERIES.

VOL. 3.

No. 22.

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, MAY 29, 1847.

CALENDAR.

- MAY 30—Sunday—Trinity Sunday.
31—Monday—St. Angela of Merici.
JUNE 1—Tuesday—St. Eleutherius, P. M.
2—Wednesday—St. Eugenius, I. P. and C.
3—Thursday—Corpus Christi. Hol. of Oblig.
4—Friday—St. Francis Carracciolo, D.
5—Saturday—St. Philip Neri.

ST. MARY'S.

There was a Pontifical High Mass, at the Cathedral on the Feast of Pentecost. The Bishop was assisted by the Rev Messrs. Hannan and Daly as Deacon and Subdeacon, and V. Rev. Mr. Conolly as Master of ceremonies. During the Mass, the Pastoral for the Jubilee was read by his Lordship. A very effective Mass was sung by the choir. The Cathedral and St. Patrick's will be open every day during the Jubilee from morning, until night, in order to afford an opportunity to the faithful of making the devout visits prescribed by the Sovereign Pontiff and there will be a benediction of the Most Holy Sacrament every evening from Corpus Christi until the Feast of the Sacred Heart of Jesus.

The Confessionals will also be attended every day during the ensuing three weeks.

THE JUBILEE.

The Jubilee will open in this Diocese, on to-morrow, and continue for three weeks. We have already published the conditions for obtaining this Indulgence, viz:—to make two visits to the Church and to pray there for some space of time—to give alms to the poor; to fast on the Wednesday, Friday and Saturday, of either of the three weeks of the Jubilee, and to receive worthily the Sacraments of Penance and the Blessed Eucharist. Children not having made their first communion, are dispensed from the last condition. Confessors have power to prolong the time for Confession to any reasonable period for all

those whose spiritual wants may require it, as well as in all those cases where it is impossible for the clergyman to hear all the confessions in his District within the specified period. Those however, who wish to gain the Jubilee, should, if possible, apply for Confession within the three weeks and its completion may be then postponed at the discretion of the Confessor. Persons at sea, or on a Journey can obtain the Indulgence by performing the conditions after their return home. The two visits may be made to any Church in each District, where the Holy Sacrifice of the Mass has been offered. It would be advisable that all the other conditions should be performed before that of receiving the Holy Communion.

HIS HOLINESS POPE PIUS IX.—IRISH DISTRESS.

The spiritual subjects of His Holiness Pope Pius IX. in the Realm of Ireland were made early aware of the deep and powerful interest taken by the Sovereign Pontiff in this condition of our country, which, as a member of the Great Universal Church, is not second in interest to any other portion of the Christian fold. The evidences of the affliction of His Holiness at this terrible visitation of our land were early manifested—the energy and promptitude of his measures for the relief of our people were evinced in the very large personal contribution of his Holiness, and the sustainment, continuance, and support afforded by the Roman Government to the contributions for our relief. Our Holy Father has given new and decided proof that his interest in our condition and his holy zeal for our welfare are unabated, in the publication of the following Encyclical letter addressed to “all the Churches” and all the Faithful, recommending them to petition the Almighty to mitigate the sufferings of the stricken people of Ireland.

The consoling rewards which are offered by his Holiness to the faithful who join in supplicating the Throne of Mercy in this hour, will be gratefully appreciated by the Irish people.—We are in the earnest and hopeful trust that there is no Catholic Christian in this island who will not gladly and promptly avail himself of the spiritual advantages which are so gracious-

ly promised to the faithful, who perform the supplications for mercy and compassion to Ireland, and who approach the Sacraments with the necessary faith and dispositions.

Subjoined we give a translation of the letter together with which, in transmission to the Archbishop of Dublin, it was graciously accompanied:—

“*Pope Pius the Ninth, to the Most Rev. Doctor Murray, Archbishop of Dublin.*”

“Venerable Brother.—Health and Apostolical Benediction.

“It is sufficiently known to you, Venerable Brother, that the present calamities of Ireland have filled our heart with affliction, and excited our solicitude to relieve your suffering country.

“Accompanying this letter you will receive a new proof of our affection towards the Irish people, in a copy of our Encyclical Letter, addressed to the entire Catholic world, appointing prayers to be everywhere poured forth for the purpose of imploring the Divine Assistance for Ireland, and recommending the Faithful to contribute by their charitable donations towards the succour of the Irish people. The intensity of your sufferings, and our paternal feelings towards you, demanded so much at our hands.

“For your greater consolation we deem it right to add, that we ourselves, especially in the oblation of the Divine Sacrifice, will not fail most earnestly to implore God, who is rich in mercy, to look down from heaven, and to behold, and to visit benignly his own vineyard, so that grief and sorrow might be succeeded in Ireland by gladness and joy; and that circumstances would bring about a favorable result to those measures which her most serene Majesty the Queen had graciously designed for the good of that Kingdom. To effect this purpose with facility, and without delay, you are aware, Venerable Brother, that nothing can be of greater advantage to your country than that both Clergy and People should unite in promoting public concord, and strictly regulate their lives according to the laws of our Lord Jesus Christ and of the Catholic Church.

“We know with certainty, that you Venerable Brother, and the other Bishops of your Province, have hitherto used all diligence in this matter, and we feel persuaded you will continue to do so for the future.

“In the meantime, we impart to you most affectionately from our heart, our Apostolical Benediction.

“Given at Rome, at St. Mary Major’s, in the first year of our pontificate, on the 10th of April, in the year of our Lord 1847.

(Signed)

“PIUS P. P. IX.”

“*Encyclical Letter of our Most Holy Father Pope Pius the Ninth to all Patriarchs, Primates, Archbishops, and Bishops*

—to implore Divine Assistance for the Kingdom of Ireland.

“POPE PIUS IX.

“Venerable Brethren.—Health and Apostolical Benediction.

Being fully acquainted with the history of the Church, you are well aware, Venerable Brethren, that the Sovereign Pontiffs our Predecessors, have at all times manifested the tenderest and most anxious solicitude towards these Christian nations that in anywise stood in need of aid. You are equally well aware, that this salutary and most laudable anxiety embraced not merely the spiritual necessities of such people, but, extended, besides, to the relief of those public calamities where-with they were afflicted. Hereto the records of ancient (1) and modern times, as well as the recollections of our own and preceding ages bear ample witness. But who should or ought to be more conspicuous in showing forth this paternal solicitude towards every class of Christians who may require it, than they whom Catholic Faith proclaims to be the Fathers and teachers of all Christians (2)—or to whom should the people in their

calamities more naturally fly, than to those who are appointed the supreme Pastors of the Church—and whom the experience of all ages has proved to be inflamed with the charity of Christ that has pressed them?

“Moved, therefore, by the generous example of those who have preceded us, though yielding at the same time to the dictates of our own inclination—as soon as we had been first apprized that the Kingdom of Ireland had been suffering greatly for want of food, as well as for want of means to procure it, and that the people were oppressed with a frightful mass of disease, which the famine had engendered, we took every pains without delay, as far as in our power, to come to the aid of this suffering people. On which account in the City of Rome, we appointed Public Prayers to be poured forth to God, and we exhorted the Clergy and the People of Rome, as well as all those sojourning at Rome, to contribute to the relief of the Irish People. Whereupon a sum of money (of which a part was most cheerfully contributed by ourselves, and the remainder collected at Rome,) was forwarded to our venerable Brethren, the Archbishops of Ireland, to be distributed according to the exigencies of time and place, amongst their suffering fellow countrymen.

“But we have lately received, and daily still receive, such letters and accounts from Ireland, not only announcing the continuance of these calamities, but their frightful and alarming increase, that our heart has been afflicted with unspeakable grief and our exertions imperatively called for, again to afford them assistance, And in effect what exertions could be too great towards the succour of this nation, now labouring under such distress, when we remember and know, how great and lasting has ever been the reverence of the Irish Clergy and People towards the Holy See—how conspicuous their constancy, during times of greatest difficulty, in professing the Catholic religion—how untiring the zeal and labours of the Irish Clergy in propagating the Catholic religion, even in the most distant parts of the world—and with that religious devotion and ardent piety the Irish People even in our humble person revere and venerate Saint Peter, whose dignity, (to use the words of the Great Saint Leo,) does not fail, even in his unworthy successor. (3)

“Wherefore, having maturely considered this afflicting case, and having conferred with some of our Venerable Brethren, the Cardinals, thereupon we have resolved, Venerable Brethren, to forward you this letter, and to unite with you in best providing against the calamities of the Irish nation.

“On which account we recommend, that in the diocesses or districts under your controul, you should appoint three days for Public Prayers, in Churches or other holy places (as had been done in Rome) whereon the Father of Mercies would be sought to avert this dreadful calamity from Ireland as well as from the rest of Europe. And that this may be the more cheerfully and the more advantageously effected, we hereby grant an Indulgence of seven years to all those who will have been present at these Prayers even once: but to those who will have attended on each of the three days, and within that week devoutly receive the Holy Sacrament of Penance, and the Eucharist, we, impart, in virtue of our Apostolical authority, a Plenary Indulgence

“At the same time that we recommend you, Venerable Brethren, to exercise your charity in exhorting your several flocks to contribute towards the relief of the Irish people, we feel persuaded that you have no need to learn from us the power or efficacy of alms deeds, in obtaining from God the blessings of His mercy. You have, in the writings of the Holy Fathers of the Church, and particularly in the Sermons of St. Leo (4) the Great, many learned and well timed eulogies on the virtue of alms-deeds. You are, besides, aware of the celebrated letter (5) of St. Cyprian Martyr, Bishop of Carthage, written to the Bishops of Numidia, and containing a splendid testimony of the singular zeal of his faithful people, who contributed largely towards the relief of their indigent Christian brethren. You may, in like manner, remember the letter of St. Ambrose, Bishop of Milan, (6) to St. Constantius, Bishop, in which he writes;—that the advantage of riches should not consist in

the coffers of the rich, but in the sustenance of the poor, and that Christians should learn by their wealth to seek not themselves but Christ, that Christ may seek after them. From these and the like testimonies duly considered, we make no doubt that you will be enabled to urge effectually the claims of your poor people.

"This Letter might terminate here. But whilst yielding to our wishes you will have appointed public prayers, we would not have you be unminded of ourselves, who at all times are admonished of (7) our daily instances, the solicitude for all churches. We behold the violence and severity of the storm by which the Universal Church is assailed. We perceive with alarm (8) the things that the enemy hath done wickedly in the Sanctuary. We tremble when we remember the wicked conspiracy that is now forming (9) against the Lord and against his Christ. Wherefore we most specially recommend, that on occasion of the public prayers appointed for Ireland, you would induce your several flocks, at the same time, to implore the Almighty for the welfare of the Universal Church.

"In the meantime, we most affectionately impart to you, Venerable Brethren, our Apostolical benediction.

"Given in Rome, at St. Mary Major's, in the first year of our Pontificate, on the 25th of March, in the year of our Lord, 1817."

(1) See Eusebius' Ecclesiastical History, Book IV., chap. 23 (Cambridge Edition), where he speaks of a letter of Dionysius, the Bishop of the Corinthians, to Soter, the Roman Pontiff, in which he says that from the earliest days of religion the Church at Rome was accustomed to transmit the necessary support of life to Christians, and that this custom was advanced by the holy Bishop Soter. See also the same author book vii., chapter v., in which place he makes mention of the letter of Dionysius, the Bishop of Alexandria, to Pope Stephen I., who had sent necessary aid to the provinces of Syria and Arabia. There is also a letter of St. Basil to St. Damasus Pope in which he speaks of aid sent by Dionysius Pope to the Church of Caesara.—Works of St. Basil, vol iii, Edition, Maurin, Letter 70.

(2) Council of Florence in the definition of Faith.

(3) Second sermon on the anniversary of his elevation to the papal chair.

(4) Letter on the fast of the tenth month, and also upon alms.

(5) Edit. Bal. Letter 60, in which St. Cyprian speaking of money collected at Carthage, and sent to the Bishops of Numidia for the ransom of Christians, saying, "we have sent a hundred thousand sestercs, which have been collected here in the church over which by the permission of the Lord, we preside, by the subscriptions of the clergy and people amongst us, which you will distribute according to your judgement.

(6) Epistle II. to Bishop Constantine, in the second volume of the Paris Edition, 1690.

(7) Cor. II., ch. 11, 28.

(8) Ps. 73, 3.

(9) Ps. 3, 2.

WHAT POPERY IS.

In order to destroy all traces of Popery in England, (says MacDonnell,) you must raze to the ground the most venerated temples that embellish your land, together with our legislative and judicial halls—the monuments of piety, of wisdom, and of civilization. All your churches must renounce their titles of dedication; you must suppress both your universities; your churchmen must abolish their hierarchy, their creed, their liturgy, their canonical code, their bible, and, though last, perhaps not least in estimation, their tithes; your lawyers must extinguish those learned lights which in their early studies they approached with respect, and on more matured acquaintances they cherish with affectionate esteem, and must consign to the same

common ruin all their forensic forms and institutions; your senators must cancel that hallowed guarantee of British liberties, your great charter; your soldiers must expunge from their annals the names of Cressy and Agincourt; your cavaliers must deface their emblazoned banners, and erase from the rolls of heraldry the most esteemed honours and rewards of chivalrous fame; your Barons must demolish their towering domes; your citizens must abandon their best charters, abolish their proudest guilds, and prostrate their Guildhall; your Kings must repudiate the Alfreds, the Edwards and the Henrys, in whose succession they were wont to exult; your boasted constitution must be annihilated. The very name of England must be blotted out nay, all those appalling sacrifices will not suffice; you must do more—you must invite to your shores the axe and the torch of some new invader; and when he shall have cloven down every successor to the most happy and most honored ages of your ancestry, and laid waste the land of your birth, then indeed, but not till then, will the inglorious desire be accomplished, and all traces of Popery be destroyed in England.

REFRESHING HINTS FOR PROTESTANTS.

1. Protestantism is a negative, and therefore cannot be revealed. The only doctrine they (Protestants) profess, that savours of any thing positive, is the spiritual supremacy of the king; but this when placed in juxta position with the supremacy of the Pope, is evidently a negation of the latter.

2. Henry VIII., with the approbation of his reforming clergy, enacted a law, forbidding "the new Testament to be read in English, by women, apprentices, journeymen, or serving men." "In Scotland," says Chambers, "Knox, and other reformers, comprehend the Institution of schools, as well as kirks in their general scheme of renovation; but, except as regarded the tuition of young men for the clerical profession, they did not influence the progress of learning to an extent worth naming."

3. Henry VIII. has pithily, and to the life, described the first fathers of the English Reformation. "By our Lady," said he, "when the cormorants have got the garbage, they will devour the dish." "Tut man," exclaimed this head of the new church—this monster of lust and rapine—to the villain Cromwell, "the whole of my realm would not staunch their maw."

4. Elizabeth made it death, and forfeiture of estate, to doubt her spiritual supremacy.

5. Whilst the famished poor of Ireland are eating sea-weed, the law church hierarchy is living in all the pomp of eastern splendour. Sir John Newport stated in Parliament, that three Protestant Irish Bishops, within the last fifteen years, had left the enormous sum of £700,000 to their families.

6. To the everlasting shame of Protestant England, there stands on the statute book an act, making it penal to introduce from abroad the Crucifix, which is the sign of our redemption; and there is an entry on the books of the Loudon Custom House to prove that Idols made in London, have been exported to the East Indies, for the use of the Idolators!

7. Rousseau, the champion of infidelity, who was bred a Protestant, says, "that if he had been a Christian, he would have been a Catholic, and that the Reformation was in-

tolerant from its cradle, and its authors universally persecutors.

The following is from the Roman Advertiser:—

“On the 7th, His Holiness granted an audience to a large party of ladies and gentlemen, presented by the Rev. Dr. Grant Principal of the English College. It had been suggested by one of the individuals, Mr. Rydér, that the English now resident in Rome, who have had the happiness of being received, as converts, into the bosom of the Catholic Church, should go in a body to do homage to the Supreme Pastor, the object of religious veneration to them, as he must be of highest respect to persons of all persuasions, in his character of one of the most enlightened and beneficent of Princes. Though the number included in this party amounted to fifty two, it fell short of that to which the entire body of English Catholic converts, now in Rome, amounts, namely, between seventy or eighty, circumstances having prevented the attendance of the rest.

“His Holiness [speaking occasionally in French] received them with the greatest benignity addressing some words to almost every individual, even to the little children, three or four of whom had been brought by their parents, and towards whom his manner was affectionately gracious.

“Finally His Holiness, repeating his benediction upon all present, addressed them in a few words deeply impressive, though perfectly simple, to the effect that he trusted none would leave this city without having experienced holy influences and gathered subjects for remembrance within its walls, which would tend to the strengthening of their Faith even more.”

The Infante Don Enrique is at Rome with his half-married wife, in the hope of obtaining the Pope's blessing on their marriage. The negotiations with Russia have failed for the present, because the Pope insists on preserving the integrity of religion in Poland. Cardinal Gizzi has acquiesced in the Pope's wish that he should continue as Secretary of State as long as his health will allow.

RECENT CONVERSIONS.

(Concluded.)

Switzerland was the country in which this unhappy movement commenced in Germany found his earliest disciples and converts. After a perpetual declension towards a lower, and depth of negation until the very name of the Redeemer has been openly blasphemed in its high places, and a professor of theology could venture to say from his chair, “Make of Jesus Christ what you will, but don't make him God;” Switzerland has been committed by the inexhaustible patience and goodness of the Saviour whom it had denied, to send new worshippers to the temples wherein he is adored. We can name only a few. The wise and good de Haller and his two sons, were amongst the first to turn their steps towards the land of promise from which they had strayed. “You will see greater conversions than mine,” said the father to his astonished friends, and the result has fulfilled his prediction. Huber, of Bale, the son of one of the most ardent revolutionists of Switzerland, is now one of the children of St. Ignatius. Captain Nicholas de Diesbach, from a Protestant soldier is become like Huber, a Jesuit, an author, and a missionary. Berseth and Bucher of Berne, have followed their example in submitting to the Church which they had defied. Michel, of Zurich, son of the Commandant of the city, is now a humble monk in the Abbey of St. Urban.—General Ernst; Major Bernoulli, of the Swiss Guards; Paul Venassat, formerly of the Polytechnic School; and Colonel de Lentulus, are now soldiers of Holy Church. Professor Probst,

of Bale; Dr. Chevaley; Count Balthasar de Caalshbery; President of the Protestant Clergy of the Canton of the Grisons, and his son; Signer, Protestant Minister; subsequently a Priest and distinguished writer; Peter de Joux, Protestant Pastor of Geneva, and afterwards President of the Protestant Consistory of the Canton; Sarassin, a celebrated Calvinist Minister; the Chevalier Louis Constant de Rebecque, brother of Benjamin Constant; Snell, during twenty years Consul General of the Swiss Confederation at Rome; these are a few of the names which have been lately written in the immortal register of penitents restored to God and His Church.

Every other country in which the designs of the enemy had so terribly prospered, furnishes a similar catalogue of victims saved from his power—but our space warns us to be brief.

In Holland the reaction has been so rapid, and is now advancing with such giant strides, that it would be hopeless to attempt here any detailed account of its progress. The number of new churches which have been erected in that country during the last forty years, to satisfy the growing wants of the Faithful, would appear almost fabulous to those who are ignorant of the work of God's mercy in that once abandoned land. It is too, an impressive and instructive fact, that the only opinions now persecuted in Holland are those of the Synod of Dort! and that the national religion has been abolished by an act of the National Convention! The Baron Edward de Grouvensteins, of the Department of Foreign Affairs; Broeck, son and Brother of Protestant Ministers; the learned Berends, and Count William Bernard of Limbourg-Styrum, are amongst the most remarkable converts.

In Hungary by the evidence of an official report, in the course of a single year—1813—no fewer than eight hundred and eighty six Protestants and fifty one Jews were reconciled to the Catholic Church.

In the United States of America the movement is proceeding upon a scale of grandeur proportioned to the magnitude and extent of that vast country. Many Protestant travellers have avowed their opinion that, at no distant period, the whole population, or at least an immense majority, will become subjects of that Divine empire wherein the true principles of democracy have their largest and sublime development, and where liberty and equality are not delusive or treacherous words, but sacred and living truths. The Americans begin to perceive that communion with the Catholic Church, and with the Sovereign Pontiff, her ruler, can alone impart unity to her discordant masses, and strength to her counsels, blighted and enfeebled by tumult and faction.

Amongst the converts from the various States, are Thayer, Presbyterian Minister of Boston, now Priest and Missionary; the Russian Prince Demetris Gallitzen, converted in America, and now exercising the sacred ministry in diocese of Philadelphia; Ironside, Protestant Minister, and his wife and children; the two Barbers, both Ministers, of whom the latter is now a Jesuit, and his wife a religious of the order of the Visitation; Tewly, Protestant Minister, now a Priest; Dr Cleveland Hlythe and his family; Lee formerly Governor of Maryland; Washington, grandson of the founder of the Republic; the two sons of Van Buren, lately President of the United States; Dr. Harnay, now a Dominican; Drs. Brow, Dillon, and Coleman; and, finally, since it is impossible to pursue the enumeration further Mr. Peter Conelly, formerly an Episcopal Minister, now a Priest, and his wife, now a Religious of the Order of the Infant Jesus.

In 1789, there was not a single Bishop in the United States; in 1844, there were—and the number has since greatly increased—an Archbishop, twenty-four Bishops, and six hundred and fifty Priests. But this is a very inadequate statement of their numerical force in the present year. If we are not mistaken, there are now several Archbishops, as well as Bishops.

In Russia, in spite of the sanguinary laws directed against the Catholic Church, by which, not a few have been induced to conceal their conversion, or to fly the country, the following have ventured to brave a ferocious despotism, in order to reconcile themselves with God. The Princess Gallitsch and her

two sons; the Princess de Garparin; the Countess de Rostophin, wife of the Governor of Moscow; the Baron de Thuyll, Ambassador; the Countess de Tolstoy; Madam de Schwitzin, a friend of the Count de Maistre; M. Luchowsky; M. Schitznaw and his two daughters; the Princess Volkonski, &c.

The Annals of the Propagation of the Faith relate the progress of the Catholic Faith in Turkey, in Syria, in Egypt, in Australia, and in Western Oceania. Eastern Oceania is almost entirely the conquest of Catholicism, and the Missionaries of France and other countries are renewing at this moment in many a far off isle, the miracles of regeneration and civilization once operated by the Jesuits in Paraguay.

Letters have been received within these three weeks from some of the Jesuit Fathers in China, where that illustrious order has numbered so many glorious martyrs during the last two centuries, which announce the harvest springing up far and wide from that seed of blood. How magnificent would be the spectacle of China united to the Holy See! and how much, if we could penetrate the secrets known only to God, has the noble Company of Jesus—that wonderful creation of his watchful Providence over the Church—accomplished towards hastening the event!

We cannot conclude without a word upon the events which are taking place in our country.

“Three countries observed a great preacher who has been more than once quoted in these columns, “have been the seat of a total revolt from Jesus Christ; England, France, and Germany. As to England, it is long since incredulity has possessed there either power or renown. If your ears have been attentive to the echoes of the British Parliament, that most elevated expression of the national thoughts, you will not have heard from the beginning of the century to the present day, a word which has been an injury or a menace against Christ—England has emancipated the Catholics; she has recalled to the tribune of her Parliament the proscribed voice of the subjects of the Papacy; she has opened her fields to the plough of the Monk, and her schools to the science of the Roman Clergy.—The ancient walls of Oxford have heard the most celebrated doctors of Anglicanism speak of Jesus Christ after the manner of the Primitive Church; they have witnessed the Retreat of many amongst them, who have passed from the chair to the humility of the cell, there to recite the Divine Office after the manner of Religions, and to supplicate at the foot of a crucifix, the return of their own soul and of their country to the faith of the Anglo-Saxons. Catholic Chapels and even cathedrals, have risen in splendour from the land of proscription, and Jesus Christ has walked forth in triumph with His Bishops and His Priests in the very streets where they were once pursued with swords and stones. England, at length is snatched from unbelief, she who was the first to shield it with the protection of her Lords and her men of wit.”—Conférences de N. Dame, Dec. 1846, par le R. P. Henri Dominique Lacordaire.

Such is the reflection of one of the most powerful minds in France upon the present state of England. Bossuet had said of her, one hundred and sixty years earlier, in a tone of mingled sorrow and hope—“When I consider the admirable piety which so long flourished in that island, once the example of the world I feel, if I may say so, my spirit moved within me, after the example of St. Paul, in beholding her wedded to heresy; and I groan to see that in abandoning the Faith of so many Saints which she produced, she should be compelled to pronounce condemnation upon them, and to lose at the same time, those glorious examples which were given to her for her enlightenment. But I hope more than ever, that God will look upon her in compassion. . . . I dare even trust in our Lord that the very excess of her aberration will become a means of recovering from it.”—Œuvres, tom. ii., pp. 95, 133, edit. Guafle.

“Oh! that I might go,” exclaimed St. Francis de Sales, “and preach the gospel to that country lying in darkness and the shadows of death!” what would these illustrious servants of God say if they could see the same country now! or rather how do they rejoice in beholding from their place of rest that work of mercy and healing for which their own prayers were so

often offered, and which, perhaps ever now owes so much to their intercessions! Yes, there is “joy in heaven,” in the contemplation of the tender ministry of that patient and wearied shepherd, who at this day is once more visiting this scattered flock, and carrying one by one upon His shoulders the sheep which had strayed from the eternal fold. He has not visited us only to quit us again, and He will complete that which he has begun. His sheep will know his voice that voice which has so long been silent amongst them, and they will gather together: at the sound; and He will “guide them into pleasant pastures.”

It is time to conclude. If we have succeeded in suggesting the thoughts with which the present aspect of Christendom fills our mind, or in persuading any to believe that mutual love and charity must be good for us at this solemn moment, when God is manifestly working amongst us; we shall have done well.—We abstain from any such enumeration of His mercies in our own land as we have briefly attempted in speaking of others.—What he has done, is known, for it has been wrought before the eyes of us all. May none offer a vain opposition to what he has yet to do!

T. W. M.

LETTER FROM ABBE DE LA MENNAIS TO A PROTESTANT,

WHICH CAUSED HIS CONVERSION TO THE CATHOLIC FAITH.

SIR,—Your very polite letter of the 27th ult. informs me of your being a member of the Protestant Church, and though not a little shaken in your opinions by a perusal of my reply to Mr. Vincent of Nismes, in defence of my work on religious indifference, an objection to the doctrine of the real presence, you tell me, still withholds you from considering the Church of Rome as the sole and only depository of truth in the Christian world; to which you add (having reasons for concealing your name) a request, that I may reply to you through the medium of the periodical print called the *Defender*. With true and heartfelt joy do I embrace, Sir, the opportunity you offer, in order to remove, as far as I can, this last and only impediment to your conversion to the only true Church of God; happy, indeed, if He, from whom all light and every good descends, will but aid my feeble efforts in enlightening your understanding, so as to discover truths so indispensable to your eternal welfare, and sought after by you with so much uprightness of mind, and purity of intention. Before we proceed further, allow me, however, to direct your attention, Sir, to a great incongruity in the method which you seem to have adopted.

The point at issue is simply this: To know, to a certainty, the doctrine once taught by Christ, and in what church it is taught and professed.

The Catholic reasons thus:—“The Catholic Church, the depository of revealed truth, must of necessity be known by some exterior marks, all being called to her communion, and the greater part of mankind being utterly incapable of an examination into matters of controversy. I find all these marks united in the Catholic communion alone; I have, then, according to the command of Christ, but to hear her voice, knowing that, founded on his divine word, she will teach truth to the end of the world.”

“On the contrary,” say you, after having examined the peculiar doctrines of each communion, “that alone shall be the true Church, which teaches what I shall consider reasonable, and that alone.”

Now, do you not perceive, Sir, that you begin with a downright supposition of your own infallibility? that is, you put yourself personally in the place of the very Church you sought. And, in God’s name, what would you want her for, if without her, you were yourself incapable of error? “Oh! but,” say you, “with all the boasted inferracy of the Catholic Church, if I can prove but one error in her doctrines, she certainly cannot be the Church of Christ?” Very true. But, Sir, how can you be assured, that what seems to you to be an error, is one in reality? Who, in such a chaos of opinions, is to decide between you and the Catholic Church? For example, you think that you see a manifest contradiction in the doctrine of the real pre-

ence; the Catholic Church denies the existence of such a contradiction. Which is wrong—you or she? If you say that she errs, you assume the very infallibility you refuse to her. If you remain still in a state of uncertainty, you must necessarily, with the Catholic, return to examine the question of the Church's authority, which is decisive of every other.

Difficulties from mere reason, in regard of mysteries solidly proved in any other way, must be ever most weak and inconclusive. People speak of *unanswerable* objections, now, Sir, let us suppose that such do exist, what signifies, in the present case, the mighty word *unanswerable*? That the reason of such or such a one, or of all mankind put together, has not been able to reconcile two truths of an order superior to their actual intelligence! And allow me to ask you, what can you conclude from thence? Again, there is no objection of the kind that has not been answered. "Admitted," say you, "but these answers have not satisfied all." They have satisfied the Catholics and the Lutherans, and are they not endowed with reason? You tell the Church that her doctrine is not demonstrated by reason; she avows it, and tells you that it is on revelation, and not on reason alone, that her doctrines are founded.

If you still persist to maintain, against numbers who deny it that the contradiction is proved, then your private reason becomes an universal and an infallible Judge, and whosoever thinks not with you is a fool and a blockhead. Alas! is anything more evident than the weakness of the human mind? In the sciences themselves, and mathematics in particular, how many demonstrations have been discovered in the course of time! In matters concerning religion, Sir, it is always wiser to say, I do not comprehend, than to pronounce dogmatically that it is not so.

Now to your objections. "God," say you "with all his omnipotence, cannot establish contradictions, that is, a thing to be and not to be at the same time; the same person to be sick and in health, at the same moment. But God would have framed a contradiction, had Christ, on the eve of his passion, changed bread and wine into his body and blood, because in consequence of that change, his body would have been in the same instant, both in a natural and supernatural state. Possible, and impossible, visible and invisible, to those present, which implies a plain contradiction. Therefore, I say, that Christ did not, at his last supper, change bread and wine into his body and blood." This objection of yours, sir, supposes you to be perfectly instructed first, as to the essence and nature of bodies, and as to what that essence and nature consists; secondly, with all the different states in which bodies may be placed, so that you may with truth pronounce one to be incompatible with the other. Catholics, Sir, do certainly believe Christ to be truly and substantially present in the Eucharist; but if you interrogate Leo XII. as to the mode or manner of the presence, he will reply in the words of St. Augustine, "Demus Deum aliquid posse quod nos fateamur investigare, non posse." By a necessary consequence you tell me of the change of the bread and wine into the body and blood—"the body of Christ must have been at one and the same moment, in a natural and supernatural state, visible and invisible," &c. In other words, that the very same essential body of Christ would have been modified in two different ways, the one conformably to the present state of nature, the other not; which jointly constitute what you term the natural and supernatural state of the body of Christ. The one you know, Sir, but in a very imperfect way, the other not at all. How then can you term their co-existence a contradiction? According to one of those modifications, Christ's body was possible; according to the other it was not. According to the one it was visible; to the other, it was the very reverse to the beholders. In the two cases what is either denied or affirmed of the body of Christ belonging to two different states, there is not a shadow of a contradiction—all you can call it with any kind of reason, is a mystery, and, as such, far above our comprehension. But to make it still clearer, as a Christian, Sir, you admit of revelation. Open then your Bible, and read in the 29th chapter of St. John the solemn appearance of our Saviour after his resurrection to St. Thomas and other apostles, and there you will find a most striking example of a twofold modification of the very same body at one and the same time. Our Saviour enters an apartment

perfectly closed, the doors locked, and probably secured in every possible way, for fear of the Jews; and having passed through mediums impenetrable both to air and the light of heaven, which must suppose that divine body endowed with such a degree of tenuity as was incompatible with every species of tangibility. Christ nevertheless invites St. Thomas to touch him. "Put thy finger here (said he), and behold my hands. Place your hand here and put it in my side." In a precedent apparition, we find him eating honey, (Luko xxiv. 34, &c.) and, in word, doing what could not have occurred but with a body like our own. Either deny these facts, Sir, or acknowledge that the same body may admit of different modifications, which however true in themselves, often appear to our limited understanding, not only extraordinary, but as implying a contradiction.

I am, Sir, perfectly convinced of the solidity of the above observations; and I have proved, I trust to your satisfaction, that there is no kind of contradiction in the doctrine of the real presence. Supposing now that I have not done so, who is to be umpire between us? You cannot expect that I will yield my conviction to you, nor are you compelled to give up your opinion to me. Here we are then, at issue upon a matter of the highest import, (on which the learned of your communion tell you, your eternal lot depends,) and must remain as we are, if there be no authority superior to your own to decide between us; it is the same on every other point. Each will believe whatever he chooses; it is the inevitable consequence of the Protestant principle, and what are its fruits? The destruction of truth, the triumph of impiety, a total indifference to religion, or rather no religion at all. Indeed, Sir, it is high time that we should unite, in order to arrest the progress of so dreadful a malady; it is time that the voice of the common shepherd should be heard; that the principle of all evil and error should be abandoned; and that, humbly acknowledging our own weakness and fallibility, we listen with all docility to the voice of that ancient and great Church which Jesus Christ has commanded us to hear, and to the immutable doctrine of those pastors to whom the Son of God, previous to his ascension, addressed these words never to pass away: "Go teach all nations: behold, I am with you to the end of the world."

I have the honour, &c., &c.

F. DE LA MENNAIS.

ST. TERESA'S VISION OF HELL.

(The following extract is taken from Mr. Abraham Woodhead's translation of the Life of Saint Teresa, written by herself in Spanish.)

"After our Lord had done me many of those favours which I have related, as well as many others which were very great, he was pleased that one day, whilst I was in prayer, I should find myself, (although I could not tell how) in a sudden lodged in a place of hell. I understood that our Lord was pleased to let me see there, the place which the devils had prepared for me, and which I had deserved by my sins. This lasted but a very short space of time; and yet if I should live many years, I hold it impossible to forget it. The entrance seemed to be a long close alley, or rather like a low, dark and narrow oven. The ground seemed to be like mire, exceeding filthy, stinking insupportably, and full of a multitude of loathsome vermine. At the end of it there was a certain hollow place, as if it had been a kind of little press in a wall, into which I found myself thrust, and close

pent up. Now, though all this which I have here said, was far more terrible in itself than I have described it, yet it might pass for delightful, in comparison with that which I felt in the press.—For this torment was so dreadful, that no words can express the least part of it. I felt a certain fire in my soul which I am not able to describe.—Those almost insupportable torments which I have endured, by the shrinking up of all my sinews and by other ways, and some a's, which were caused by the devil—were all nothing in comparison to what I suffered there, joined with the dismal thought that all this was to be without end or intermission. And even this itself is still little, if compared with that continual agony the soul is in; that pressing, that stifling—that anguish so exceedingly sensible, together with such desperate torturing, discontent, and disgust, that cannot be expressed. To say it is butchering or rending of the soul, is to say too little: for this would seem to express a violence used by some other agent, to despatch and destroy her; but here she is her own executioner, and even tears herself in pieces. I saw not who it was that tormented me; but me though I found myself both burnt and cut to pieces all at once. And so dreadful a place, there was no room for the least hope of a possibility of once meeting with any comfort or ease; neither was there any such thing as sitting or lying down.—Thus was I thrust into this place like a hole in the wall; and these walls which are also most horrible to the sight, press in upon their prisoner, as that every thing there choaks and stifles. There is nothing but gross darkness, without the least glimpse of light; and yet I know not how it is, though there be no light, yet one sees all that can afflict the sight.

Our Lord was not pleased that I should see any more of hell at that time. But afterwards I had another vision of most terrible things, as punishments inflicted for certain particular vices; which, as much as I could judge of them by the sight, seemed to be more hideous than the former. But as I felt not the pain they did not give me so much fear. But in this other vision, our Lord was pleased that I should really feel those torments, and that affliction of spirit, as if my very body had been suffering them. I knew not how all this could be; but I understand well enough that it was a very great favour, and that our Lord was pleased that I should discern, by the light of my own eyes, from what place his great mercy had delivered me. For it is nothing to have heard talk of heaven; nor to have meditated on several sorts of torments, &c.; all is nothing to this, since it is quite another kind of thing; and, in short, the torments of this world are no more than a mere picture; and the burning which is felt in this world, but a trifle in

respect of the fire there. I remained so astonished and amazed at it, (and so I am even now whilst I am writing, though it happened six years ago,) that at the thought of it my blood seems to chill in my veins through fear. And whatever troubles or pains I now suffer, if I do but call to my remembrance what I then endured, presently all that can be suffered in this world, seems to be nothing at all.—And therefore I say again, that this was one of the greatest favours which the Lord has ever done me; for it hath been of a very great benefit to me, both in making me lose all fear with regard to the tribulations and contradictions of this life, and giving me strength for the enduring of them; and also in teaching me to render thanks to our Lord for delivering me (as now I may hope) from those dreadful and never ending torments.

Since that time all seems easy to me, in comparison of one moment of such suffering as I endured there. I wondered that having so often read books which give an account of some part of the torments of hell, I yet feared them so little, and regarded them not as I ought; and considering in what state I then was, how it was possible for me to take satisfaction in any thing, that was like to bring me at last to so bad a place. Be thou eternally blessed O my God! For how well hast thou made it appear that thou lovedst me in comparison better than I did myself! How often, O Lord, hast thou delivered me from that dark and dreadful dungeon, and how often have I returned to cast myself in thither again, even against thy will! Hence, also I come to be in very great pain for the many souls which are condemned, especially of the Lutherans because they had once been members of the church by their baptism. This was followed by strong impulses to do good to souls; so that it seems to me very certain that for the saving of any one of them from so excessive torments, I could suffer many deaths with a very good will. I consider that if we see a person in this world whom we dearly love in a great pain or affliction, it seems that even our natural disposition invites us to compassion. And therefore to see a soul which is for ever to endure that supreme affliction and misery of all miseries, who shall be able to bear it? Surely no heart can endure it, without great grief. And since we are moved here to so much compassion for those whose misery at the farthest, is to end with their lives; I know not how we can be at rest, considering what a vast number of souls the devil daily carries with him to hell."—Chap. xxii.

RELIEF FOR IRELAND.—FLORENCE.—Notwithstanding the heavy distress prevailing in this city, eight hundred pounds is said to be forthcoming—the result of a ball.—*Morning Chronicle*.

General Intelligence.

CONVERSIONS.

THE REV. R. W. SIBTHORPE.—With the highest gratitude and thankfulness to Almighty God, we announce the reconciliation of Mr. Sibthorpe to the communion of the Catholic Church. This event, we need not add, does not involve his restoration to the exercise of the sacred ministry, from which the discipline of the Church not less than his own good feeling, will suggest and demand that he should be precluded, at least for a length of time.—*Tablet.*

Samuel Francis Reader, Esq., was publicly baptised in the Catholic Chapel at Falmouth on Sunday last with all the ceremonies of the Church.—*Id.*

RELIEF COMMISSION.—The Report of the Commissioners has been published. To give a notion of their labours, it may be stated that the relief documents of one sort or other, comprised upwards of 10,000 books, 80,000 sheets, and 3,000,000 card tickets, and weighed not less than fourteen tons!

THE CONVICT'S MITE FOR THE RELIEF OF IRELAND.—The convicts of the warrior hulk, at Woolwich, begged to be allowed to contribute something in aid of the distress. The amount subscribed was seventeen shillings, which has been duly forwarded.

FAMINE RELIEF FUND.—On Friday the Committee of the British Association for the Relief of the Distress in Ireland and Scotland, made a Report of the sums received by them, which amounts to £315,000 of which £165,000 has been received from the Secretary of State for the Home Department, being part of a collection under the Queen's letter. Amongst the donations received during the past week are liberal sums from Nova Scotia, Guiana, Newfoundland, New Brunswick, the Hague, and from the Dutch and English gentlemen at Rotterdam.—*Frieman.*

FAMINE IN THE SOUTH.—The Cork Reporter of the 22nd contains most appalling accounts of the progress of famine in that city, and generally throughout the County of Cork. It is asserted that "a conspiracy has been entered into amongst the owners and representatives of landed and other property in the southwest of Cork county against the very existence of the labouring classes, inasmuch as they will neither allow their admission to

the workhouse, collect a rate for their support, employ them extensively, nor carry into effect the temporary Relief Act." Under such circumstances meetings have been held to entreat the Government not to stop the public works, until, at least, the new relief measures shall be in operation.—Destitution and death from starvation are still increasing in Cork, pestilence is spreading, and that city is crowded with paupers from the rural districts.

TIME.—Time is like a creditor who allows an ample space to make up accounts; but is inexorable at last. Time is like a verb that can only be used in the present tense. Time well employed gives that health and vigor to the soul which rest and retirement afford to the body. Time never sits heavily on us, but when it is badly employed. Time is a grateful friend; use it well, and it never fails to make a suitable requital.

Self-deception leads us to consider sin as a trifle and a mere weakness of human nature. Self-deception induces us to be partial and blind to those faults of our own, which we are ever ready to condemn and punish in others. Self-deception inculcates the false idea that sin hath no growth, and that we never can commit crimes of great consequence—an opinion held at one time by great criminals. Self-deception produces procrastination of our repentance, whispering, " 'tis time enough when you are older." Self-deception will encourage a dependance on our own strength. Self-deception blunts a prickling conscience, and tells us it is very easy to turn to God. Self-deception often whispers peace, where there is no peace. Self-deception nurses pride, and starves humility.

INTERMENTS.

AT THE CEMETERY OF THE HOLY CROSS

- MAY 21—Bridget Maher, Native of Ireland, aged 18 years.
 25—Mary, Wife of John Hollahan, Native of the County Kerry, Ireland, aged 24 years.
 26—Bridget, Infant Daughter of Patrick and Johanna aged 3 months.
 27—Mary, Daughter of Roger and Ellen Sullivan aged 6 years and 8 months.

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