

means by which sanctification is accomplished—the sacraments. But truth and faith must go first. None of the early disciples of the Christian church partook of the communion till they were taught and believed. The Saviour died once for the human race; but they did not all live then—some lived before and some since. Those who lived before, and had faith in him, were sanctified by contemplation of the merits of his future passion; and those who lived after, by looking back to the great event on Calvary. Thus by a peculiar economy, the sanctification of the Christian world proceeds from a single luminous point. Nor is this a small benefit, when we consider the fallen grovelling condition of man, and that, from this ruined, darkened earth, God raises beings of the same order with the bright intelligences that surrounded his throne. The third treasure of the Christian Church, is the perfect adoration of the Supreme Being in the Holy Sacrifice of the mass. The Jewish sacrifices were imperfect; they were but the introduction to the offering of Christ, who as a high priest, sacrificed himself, and thus enriched the church with the glory or privilege of supreme worship. If you take away sacrifice, from the Christian religion, you leave it more empty than even the Jewish. If you take away sacrifice, what remains? Prayer? Why, that is common privilege, and does not indicate supreme worship. Neither does praise, for we praise heroes. Music and poetry, too, are applied to other objects as well as to God. It is sacrifice alone that indicates the supremacy of worship—sacrifice no longer of the blood of goats, but of the precious blood of the Lamb of God. These treasures, then, are to be found as fully on the rude altar in the lonely glen, where the persecuted followers of Christ have worshipped him while they watched their enemies, as in the glorious minsters, with their long drawn aisles and elevated arches, and turrets pointing upwards, and almost touching the clouds, which our pious forefathers erected to God, or even in that great wonder of the earth, St. Peter's itself. With all its unspeakable majesty, and all the gorgeous circumstances that attend divine worship within its walls, it does not contain more of the substantial treasures of Christianity than this humble shrine.

After some further observations, the Bishop concluded his eloquent discourse by a reference to the pious pastor who successfully struggled with difficulties that might well deter persons of a weaker faith and less ardent hope.

Rev. Mr. KELLY, of Jersey City after announcing the preaching of Bishop McCloskey, at 3 o'clock, and of Rev. Mr. O'Hara, in the evening, instead, of Father Mathew, stated that the idea had been suggested and approved of, that a St. Bridget's offering should be commenced that day by every family in the city in which was the name of St. Bridget, contributing, and those contributions to go on during the advent.

The Bishop then pronounced the benediction, and the congregation separated.

The Turkish clergyman, on leaving the church, put on his red turban, which attracted much attention.

#### AUSTRIAN BARBARITY.

(From the Tablet.)

A respected correspondent has sent us letters on the present condition of the Continent, from which we are glad to make the following extract. Our readers will remember the tale recently told of certain barbarous acts said to have been done by Austrian officers. Of this story we have been chroniclers on the authority only of our contemporaries. Our valued correspondent, too, tells us in another letter that he, "having some little acquaintance with the names of Austrian and Hungarian estates, feels very sceptical about the existence of the Rusky estate." That being the name of the estate where resided the lady who is said to have been publicly flogged.

"I have read with attention, both last night and this morning, the article headed 'LETTER FROM THE LADY WHOM THE AUSTRIANS FLOGGED,' which begins with these words:—

'The Vienna Correspondent of the *Daily News*, writing on the 5th inst., says—and those very words alone strongly confirm me in my opinion, that the romance of 'Madame de Maderspach,' as it has appeared in the *Times* and *Daily News*, London newspapers, and as it appears in p. 547, col. 2 of the *TABLET* of 13th October, 1849, reprinted from the *Daily News*, has been composed in London by the *Contemporaneo* party there; and has been sent from London to the *Wanderer* in order that it might appear in the German language in that paper, to be afterwards translated into English for appearance in the London newspapers. The foundation of this romance is a plagiarism from a very interesting novel, entitled 'The Knout,' which appeared in the *Feuilleton*, or lower part of the pages of a succession of numbers of the *Univers* newspaper, beginning with the 2nd Dec., 1846, and extending into January, 1847.

"The heroine in 'The Knout,' a really heroic daughter of a Polish nobleman, is flogged as 'Madame de Maderspach' is represented to have been, by order of a Russian officer; and the author of the novel assures his readers, that the novel in all its principle incidents is founded on 'undoubted facts of his own knowledge.' The purport of the novel is to excite 'public opinion' against Russia. I have the files of the *Univers* now before me.

"Now, I beg you to observe, that the conduct of the officers of the Austrian army is *eminently uniform* and squared according to *uniform* instructions from the Aulic Council at Vienna. Consider what took place at Milan. The men condemned to the bastinado on a late occasion underwent their sentence (as published) *privately* within the prison. It is of the utmost importance to Austria, at the present moment, to *appear before the public* as little as possible, as acting under the influence of Russia. It seems to me highly improbable, that any Austrian officer, unless he were a traitor and wished to bring odium on his Government, would dare to substitute Russian for Austrian modes of punishment, especially of females *at the present moment*. Give this point your serious attention.

"Next I beg you to observe the difference, not merely in expression but in more than one instance, *in substance*, in the translation from the *Wanderer* of the letter of 'Madame de Maderspach' to her correspondent or friend who sends a copy of her letter to the *Wanderer*, which is published in the *Daily News*, from which the *TABLET* has reprinted the Maderspach romance, and the translation printed in the *Times* of 'Madame de Maderspach's' letter.

"I cannot too strongly draw your attention to the danger, at the present moment, of leading the Catholics of England astray, by preferring the version of an alleged fact, as given in the *Daily News*, to a different version of the same alleged fact as given in any other London newspapers, as, for instance, the *Times*. The *Daily News* is evidently the 'illuminé' organ among the London newspapers."

#### The Cross;

HALIFAX, SATURDAY, DECEMBER 15.

REMEMBER THE BAZAAR, ON TUESDAY NEXT.

FEAST OF THE CONCEPTION.

On Saturday last this Festival was solemnized in our city, and by special permission of his late Holiness the words *Et te in Immaculata Conceptione* were recited in the Preface of the Mass. The Bishop officiated in the morning at the Convent of the SS. of Charity, as the annual renewal of the Vows takes place on the Feast of the Conception throughout this most useful order. This solemn dedication of their lives and services to

the poor, and the sick and to the various duties of Charity took place during the Holy Sacrifice of the Mass.

At the Convent of the Sacred Heart the day was also distinguished in a particular manner. There was a solemn renewal of Baptismal Vows, a First Communion, a Confirmation, and an enrolment of the Young Ladies in various little societies which are calculated to promote the increase of piety and virtues. The whole of the Pupils were beautifully attired in white with graceful veils, and those who had the happiness to make their First Communion wore chaplets entwined with white flowers. The Bishop who was assisted by three Clergymen addressed them at some length on the solemn nature of the Baptismal engagements; on the august dignity to which they had been elevated in receiving for the first time the Adorable Body and Blood of Jesus Christ, and on the nature and obligations of the Sacrament of Confirmation. After this the *Veni Creator* was sung, and the youthful candidates for the Sacrament of the Holy Ghost were confirmed. It was a touching sight to behold those graceful children, with their hands on the Sacred Scriptures renewing before the altar the promises made for them by their sponsors at holy Baptism, to renounce the Devil, and all his works and pomps, previously to the imposition of the Bishop's hands; and the signing of their foreheads with the consecrated Chrism. Those who had made their First Communion then advanced before the altar with lighted wax tapers, and one of them in the name of the rest, read the following act of Consecration to the Immaculate Mother of God:—

"Queen of Angels and of men! Pure Virgin Mother! On this most precious day of our lives, when thy Divine Son has deigned to bless our hearts by his sacred presence—we come to offer thee the homage of our love, and to claim thy powerful protection. Be ever, O Blessed Mary! Our Queen, our Advocate, our Tender Mother! Receive us into the number of thy children; shield us from the empoisoned shafts of vice. Never permit that we should sully this robe of innocence which has been purified in the Blood of thy Divine Son. Holy Mother! Engrave profoundly on our hearts a horror of sin, a contempt of the world's vanities, and an ardent love of Jesus Christ. We beseech thee in favor of all who have contributed to our happiness. We conjure thee in a special manner to protect our beloved parents. Intercede for their salvation, and obtain for them every blessing, so that both parents and children may have the happiness of beholding thee in heaven, where they will bless for ever the mercies of thy Adorable Son, who with the Father and the Holy Ghost," &c.

Happy children who are thus guided to holiness, who have chosen so holy a model! And happy parents who are blessed with the pure prayers of such innocent intercessors before the throne of heaven!

A group of very small children who belong to the Society of the Infant Jesus, then approached the Altar, and one of them in the most touching manner read the following Act of Consecration to

THE CHILD JESUS.

"Divine Child! the delight of heaven and the hope of the earth, encouraged by the infinite condescension of thy Majesty, veiled under the sweet charms of Infancy, we come to prostrate ourselves before thy cradle, which has become the throne of thy love, we unite our adoration to that of the august Mary, Thy blessed mother, and under her protection we dare to place ourselves before thee. It is then impossible that thou shouldst receive us otherwise than with kindness when deprived of all the marks of thy Majesty, thou dost appear clothed only with mercy and indulgence and surrounded with our miseries and

grief. We consecrate our minds to the study of thy greatness, our hearts to the purest love for thee, all our actions to the service of thy Infinite Majesty. From henceforth our sweetest employments shall be to think of thee, and our greatest desire to imitate the example thou hast given us in thy Adorable Childhood, engrave on our souls the image of all the virtues to prepare ourselves for the ineffable happiness of being closely united to thee upon the sacred day of our First communion which we so ardently desire to make. May this solemn engagement, O Child Jesus! which we now enter into at thy feet be the pledge of the particular grace, which we hope to receive from thy goodness during our lives, and of the mercy which we trust thou wilt show us at the hour of our death.—AMEN."

Next approached the members of the Congregation of the Holy Angels, in whose name one of the number read the following

ACT OF CONSECRATION TO THE HOLY ANGELS.

"Blessed Spirits of the celestial court, zealous defenders of the glory and interest of God, tender and charitable friends, I in presence of the Immaculate Virgin Mary and of all the Saints, choose you this day for my patrons and advocates, I consecrate to you my body and soul, all that I am for the glory of God, and your greater honor at the foot of the altar, and calling to witness my resolution, those to whom I unite myself in this congregation, I firmly determine to observe better than I have hitherto done, the promises which I now renew to prove to you, in a particular manner the sincerity of my resolutions and devotedness, I will endeavour by the grace of God to imitate your virtues, particularly your humility, obedience, purity, and zeal for the glory of God. Teach me, I implore you to merit by the happiness of perseverance with which you have inspired me, that when I leave this asylum to enter into the world, I may be defended against the snares of the devil, the maxims of a corrupt world preserved from falling into sin, and if I have this misfortune, help me to rise that in the company of the Saints, I may praise the God who has loved me so much and glorify him with them throughout eternity.—AMEN."

These were followed by the pious little band who compose the Society of St. Aloysius, that Angelical youth, the model of Purity and Penance, who has been appointed by the Holy See the special Patron of Catholic young pupils. The dedication of themselves to God and to those virtues which are specially dear to Jesus Christ, under the invocation of this great Saint, was made as follows:

"O most glorious and amiable St. Aloysius, humbly prostrate before thy august throne in presence of all the heavenly court, we choose thee for our special patron. We consecrate ourselves to thee in thy congregation, and place ourselves entirely under thy powerful protection, beseeching thee to receive us in the number of thy faithful and devoted servants. Yes most amiable saint, look on us kindly and consider us as belonging to thee entirely. Under this title, guard and protect us in a particular manner. Take our hearts and offer them to Jesus and Mary, that they may reign in them. Preserve in us the precious flower of innocence, and render it continually more and more perfect. Obtain that from our earliest years we may imitate thy virtues, and as we advance in the career of life, we may walk with ardour in the way of perfection to the end that we may praise our God eternally with thee in Heaven.—AMEN."

Several beautiful silver medals appropriated to those different Societies, were blessed by the Bishop, and before the little groupes retired the members were severally invested by his Lordship.

When these interesting rites, which deeply interested all present had concluded, the Bishop intoned the *Te Deum*, and thus closed one of the most beautiful, impressive, and solemn ceremonies that have been ever witnessed in our city.