

other Priests of the Order of Peres Oblats. They were kindly received in Montreal, and established a Religious house at Longueil, of which Bishop Guigues was named Superior. They established several missions, and several of the brethren spent the summer among the Indians, and the winter in visiting the different Lumbering establishments throughout the Ottawa country. Several of the Order were named to the charge of Bytown by Bishop Phelan, the chief of whom (Rev. Mr. Telmon) is distinguished as a man of uncommon talent, finished education, and untiring zeal. It was supposed that the Rev. Mr. Telmon would have been named first Bishop of this Diocese; but we suppose the present Bishop being his Superior, and a man of undoubted ability and great piety, was, as a matter of course, chosen instead.

Some hopes, we believe, are entertained that in the appointment of a Vicar his Lordship will make choice of some Clergyman who, while he possesses the necessary qualifications, may be of British origin; for although we understand his Lordship speaks the English language fluently, yet a due regard for national distinction should be observed especially in a diocese where a majority are of a different origin from those who have charge of their spiritual welfare. It is said that the Rev. Messrs Malley and Ryan are to be removed immediately. Should such be the case we trust that their places which have been occupied, indeed, by the most pious and exemplary of men will be filled by some Irish Catholic Clergyman of commanding talent. There are many such in the diocese, and Bytown is the most important place in it, and the Catholic portion of the population is chiefly comprised of Irish. The Rev. Mr. Telmon, it is said, will be named superior of Oblats at Longueil. We regret much that such a determination should be arrived at, although we have merely heard it *en passant*; for his departure will be a severe loss to Bytown. There are few in whom such a combination of talents present themselves: and we feel certain that his departure will be cause of regret to all in this parish who know how to appreciate high moral and intellectual character apart from petty differences which at times intrude themselves without real cause, or which are in the least favoured by calm reason.

### The Cross;

HALIFAX, SATURDAY, NOV. 4.

#### ALL HALLOWS.

This hallowed season has arrived, and the Church of God, all over the world, is now celebrating one of her greatest—her most solemn festivals.

In her wise economy, guided by the "Spirit of Truth," she has appointed certain days to be set apart to commemorate the virtues and triumphs of her faithful children; particularly of such as have been conspicuous for extraordinary piety and fidelity, under great temptations and peculiar and trying circumstances. This wise regulation is so perfectly consonant with nature and reason, that we find no nation or people amongst whom it is not strictly observed. Even they who ridicule its practice in religion, have themselves their secular holidays and anniversaries, on which they commemorate the achievements of some national hero, or pay a tribute of respect to the memory of individuals who have merited well of their country, or of mankind. The deeds of illustrious men—of a Washington, or of a hero at Waterloo—of a Newton, or a Franklin—of those who won Magna Charta, or who declared for American Independence—are held up thro' excessive generations for our guidance as well as for our admiration.

Precisely on the same principle—with the same object in view, the Church from time to time directs the attention of her children to the memory of those illustrious individuals who were the tried and faithful friends of her Divine Founder.— Their heroic virtues, their sincerity of intention, purity of life, and simplicity of manners—their spirit of poverty, of humility and obedience—their assiduity in prayer and vigilance in resisting temptation—their mortifications of the flesh, and of their vicious appetites and inclinations—their ardent love of God and zeal for his honor—their practical love for one another, and charity and compassion for the poor, the sick, and the distressed;—in a word their fidelity in the discharge of every duty, the practice of every virtue, the suppression of every evil thought;—their triumphs over the world, the flesh and the

devil; these she presents as subjects for contemplation, and models for our imitation and practice. She pays rational and deserved honor to these holy men, and reveres their memory; and this honor can no more be said to derogate from the Supremo homage, and honor which belongs only to God, than do the gratulations offered to a successful General for his valient services on behalf of his Prince, or his Country, from the loyalty and fidelity due the Sovereign. On the contrary, it is referred to, and ultimately rests in God. It is the honor which would be entertained for the cherished friend of a beloved parent.— The Saints are honored because they were and are still the faithful friends and servants of God, and have been honored by Him. It is the triumph of His grace in their hearts—their correspondence with His inspirations—their faithful use of the "talents" which He entrusted to them, that constitute them objects of our veneration, and not any peculiar and exclusive attributes intrinsically possessed by them. Thus the respect which Catholics pay the Saints is not derogatory to God, but on the contrary, redounds to His glory and to the honor of his earthly spouse who begat them.

#### ST. PATRICK'S CHURCH.

From the subjoined List of Monthly subscriptions in Wards No. 5 & 6, the Parishioners will be glad to perceive that the new mode of collection is likely to be more efficient than the former. Much has already been achieved through the agency of the Building Committee, who deserve well at the hands of the Catholic community of this City. But after the experience of several years it was found, in so large a congregation, that the plan of action was not sufficiently comprehensive. In most instances the task of collecting through the several Wards was irksome to the gentlemen engaged in it, while upon the other hand the frequent omission of the usual visits in many districts had the bad effect of throwing the onus of contributing upon comparatively few. By the present system these inconveniences will be obviated in a great measure. The Collectors are released from the painful and onerous duty which many of them performed so faithfully for several years. An easier and a better system has been adopted, by which every good Catholic in the community will be enabled to contribute his mite, thus equalizing the burthen and securing a more speedy completion of the glorious edifice which is already so creditable to us.

As the person now engaged for that purpose has the entire confidence of the Clergymen of St. Mary's, it is hoped that the Parishioners will contribute and give him all the assistance in their power. Should the name of any Subscriber be omitted in the published lists, by application at the Cross Office the mistake will be corrected in a following number. Any of the Parishioners who may not be called on at their places of residence are requested to pay in their subscriptions at the Church door of St. Patrick's on the first and second Sunday of each month, and at St. Mary's on the last two Sundays. Mr. Buckley, the collector, will be in attendance for that purpose.

#### SUBSCRIPTIONS FOR ST. PATRICK'S CHURCH.

WARDS 5 AND 6.

Rev. Mr. McIsaac	£1 0 0
Michael McDermott	1 0 0
William Jones	0 10 0
Margaret Lavens	0 0 7½
M. Dwier	0 2 6
Mrs. Michael	0 0 7½
Mrs. Witham	0 5 0
P. Kenney	0 1 3
Bernard McGuire	0 1 3
Mrs. Peter Kenney	0 3 9
Andrew Doyle	0 0 7½
Mr. Fanning	0 2 6
Thomas Shaw	0 1 3
Dennis Sweeney	0 1 3
Richard Fitzgerald	0 1 3
William Delaney	0 1 3
Richard Hobin	0 1 3
Bridget Warren	0 1 3
Peter Doyle	0 1 3
Mr. Noonan	0 0 7½
Widow Stapleton	0 2 6
Catherine O'Brien	0 2 6
John Scully	0 0 7½
Mrs. Michael Cleary	0 1 3
Michael O'Neil	0 1 3
Malecum McDonald (P. E. I.)	0 1 3
Mrs. Philip Murphy	0 2 6

Patrick Hogan	0 1 3
J. Newman	0 2 6
Thomas Headin	0 1 3
William Donovan	0 2 6
Peter Devalo	0 5 0
Maurice Keating	0 1 3
Thomas Boves	0 1 3
Mrs. Edward O'Connor	0 1 3
Patrick Moriarty	0 1 3
John Kenny	0 1 3
Terrance Kelly	0 0 7½
John Moony	0 1 3
William Colbert	0 1 3
Robert Moony	0 1 3
Finton Whalen	0 1 3
Mrs. Richard Burns	0 2 6
Thomas Hennessy	0 2 6
Widow Dill	0 1 3
Widow Harris	0 1 3
Joseph Kelly	0 1 3
Richard Flinn	0 1 3
Mrs. Ann Anderson	0 3 1½
Miss Davis	0 1 3
William Davis	0 1 3
James Doherty	0 1 3
James Donnelly	0 1 3
John McDade	0 1 3
Thomas Buckley	0 1 3
Michael Scallion	0 5 0
Mrs. Scallion	0 5 0
Widow Shanihen	0 0 7½
Widow McGrath	0 0 7½
Widow Walsh	0 1 3
Widow Sanders	0 1 3
John O'Malley	0 2 6
John O'Flaheir	0 5 0
Richard O'Neil	0 2 6
John Lowry	0 1 3
Widow Cronan	0 3 1½
James Donnelly	0 3 1½
Ward & Condon	0 1 10½
Mr. Crotty	0 3 1½
Mrs. Charles Adams	0 1 3
Edmond O'Donnell	0 1 3
Mr. Kennedy	0 0 7½
Lawrence Connell	0 0 7½
Joseph Eaton	0 0 7½
William Edwards	0 1 3
Matthew White	0 3 1½
John Cantwell	0 1 3
John Collins	0 0 7½
Thomas Mengher, 1st	0 1 3
Mrs. Cornelius Dwira	0 0 7½
Widow Walsh	0 0 7½
Mrs. Fitz	0 1 3
Mrs. Crockett	0 1 3
Mrs. Pugh	0 3 9
Michael Murphy	0 12 6
Mrs. James Whalin	0 1 3
Dennis Hiffernan	0 5 0
John Tubred	0 10 0
Mrs. J. Mulroony	0 0 7½
Captain Kenedy (Labrador)	0 1 6
Daniel Cronan	0 5 2½
Thomas O'Connor	0 2 6
William Whalen	0 1 3
Mrs. Metzler	0 1 3
Mrs. J. Gleeson	0 1 3

£11 12 4

November 1st, 1848.  
Paid to the Rev. T. L. Conolly.  
W. BUCKLEY, Collector.

[For the Cross.]

#### THE CATHEMERINON OF PRUDENTIUS No. 8.

HYMNUS POST CIBUM.

Now rising refreshed from the bountiful board,  
Fulfilling the law by which strength is restor'd,  
Come let us sing praise to our Father on high,  
Who sitteth supremely and ruleth alone  
High o'er the cherub's and seraph's bright throne,  
And stretches his sway o'er the earth and the sky.

Him the Mighty Lord God of Sabaoth we call,  
The Maker of earth—the Creator of all,  
With whom no beginning—no end hath a place;  
Bright fountains of light flowing down from above,  
The Giver of hope and of joy and of love,  
The conqueror of death and the author of grace.

From Him all we are—is, with all we can boast—  
From Him and the Son, and from that Holy Ghost,  
Who proceeds, at the same time, from Father and Son.

That Spirit descendeth in Purity's breast,  
Which quietly becomes His bright temple of rest,  
Rejoiced in the beautiful guest it has won.

If ought of impure, or if ought of profane,  
Shall dim the soul's lustre with mischievous stain,  
Then swiftly He flies from that desolate shrine.

For the terrible darkness that frowneth thereon,  
With natural fondness embraces the sin,  
And scatters afar every radiance divine.

Yet never hath chastity solely sufficed  
To merit a temple for ever to Christ,  
Within the pure dwelling that hallows the heart,

The appetite's craving we too must repress,  
Which ever, evermore, when indulged to excess,  
Will lessen man's fervour, and make it depart.

With slender refection the disengaged breast  
Much better receiveth the Lord for its guest,  
The meat and the drink and the life of the soul.

Do Thou, O my God, in Thy goodness renew  
Not only my body's, but spirit's strength, too,  
And keep it still under thy loving control.

Thus did Thy kind providence comfort, of yore,  
With many a solace, and plentiful store,  
The Prophet that lay in the lion's deep den,

Dispising the image which mortal had made  
And deeming it heinous that worship be paid  
To brass thus embellished and polished by men.

Proud Babylon's people and cruel king gave  
The just man to death in a lion's dread cave  
Rejoicing to see his weak limbs wildly riven:

O Faith ever saving! O Love still the same!  
The wild beasts all mildly fawn down on his  
frank, &  
And tremble to injure the servant of Heaven.

The menials around bear the food all away,  
Yet hunger no greater the lion's display,  
But fondle the Prophet with warmest good will.

Thus fasting, confined, while a week had gone by,  
He lifted his hands, supplicating, on high,  
And called on his God who was guarding him still!

Suddenly darting adown the glad skies,  
To find food for him whom adversity tries,  
A messenger swiftly descends to the plain.

For he had beheld from afar the slight fare  
Which Habaccuc, the good Prophet's kindest  
care,  
Bore forth to enliven the labourer's pain.

And seizing the wanderer fast by the hair,  
He bore him on, swift, thro' the depth of the air,  
E'en thus as he was, with his full baskets  
fraught:

The kind Prophet, wasted thus gently away,  
Soon stood o'er the place where the huge lions  
lay,  
And offered to Daniel the burden he brought.

"O take," he exclaimed, "take thou, joyful and  
frec,  
The gifts which have come thro' this danger to  
thee,  
Which God by his minist'ring angel hath  
given."

Then Daniel rose, eating, and when he had  
ceased,  
Refreshed and restored by the wonderful feast,  
He lifted his eyes, and gave thanks to high  
Heaven.

Thou bountiful giver of all that is good!  
Thus with thy sweet blessings we also endued,  
Give thanks unto Thee and pour forth a glad  
lay;

Enclosed, as we are, in this prison below,  
And ever beset by the treacherous foe,  
Still guide us, and drive—drive the dragon  
away,

Who goeth about in the guile of his power,  
Still seeking whom he in his wrath may devour,  
Since only to Thee, Lord! our breathings  
ascend.

We are harassed, pursued, we are sunk in dis-  
tress,  
They hate us—consume us, oppress and oppress,  
Thus virtue must ever with trials contend.

Yet, is this a balm for our bruises, at length,  
Heaven showers down a food to restore us our  
strength!  
And the lion no longer is seen in his ire;

Whoever may wish to partake of that meat,  
May never feel want, but may sumptuously eat,  
And satisfy every craving desire.

Refreshed by the true Prophet's bountiful hand,  
They shall take of the food by that doubtful band,  
Who reap the glad harvest of bliss with their  
Lord.

\*The Saviour.