

Poetry.

THE CROSS.

"Cruz tua, bono Jesu, omnium fons benedictionum omnium gratiarum causa, per quam creditibus datur virtus, de infirmate, gloria de opprobrio, vita de morte."

St. Leonis. Pap. ser. 8, de Passione.

Thy cross, sweet Jesus, is the fountain of benedictions, the cause of all graces, by which, to such as believe, is given strength for weakness, glory for shame, life for death.

St. Leo.

Hail to the Holy Cross! sweet Jesus! Hail to the loved and loving sign! From whence all sweetness comes to ease us, Whence virtue flows and might divine!

Hail to the Cross' fount of all blessings! Whence grace descends in copious floods.—Worthy alone of all carressings, Hail to thee, loved and sacred wood!

Hail to the Holy Cross! that giveth Virtue, and strength, and loving faith. Hail to the Cross that ever liveth! Singing life a triumph over death!

Hail to the Cross, from whence went raying, Athwart o'er earth love a holy flame, Thy banner o'er its heights displaying, And reaping glory from its shame!

Hail to the Holy Cross! rejected, Albeit, and scorn'd by worldly pride, Yet by Almighty Love elected To be the meek and humble's guide!

Hail to the Holy Cross' affliction Sinks to the heart, nor buds its quail; For thou, sweet fount of benediction, Art near to pour the healing balm!

Hail to thee! Holy Cross of ages! That bids attempter d sorrow fall Before thy foot, no tempest rages, No storms oppress, no passions thrall!

Hail to the Holy Cross that bringest From weakness strength, from sorrow, ease, With more than eagle power dost wingest, Thy light from earth to heavenly peace!

Hail, Ark of Peace! on thee confiding, Pierce winds may blow, wild waves may toss, For I am safe, by Thee abiding, Sweet Jesus, here, before thy cross

EDITORIAL LIFE AND TRIALS.

The "Banner of the Cross" has a communication under this head, from which we copy the following—

"Having myself conducted a weekly periodical for years, I know the severe mental labour and toil which it imposes on one who exercises his vocation with a continual consciousness of its duties and responsibilities, and how little his labours and trials are understood and appreciated by most people. It is the stone of Sisypus—an endless repetition of toil—a constant weight upon the intellect and spirits, or, as Capt. Murray observes, (who also spoke from experience, having once edited a monthly Magazine—and the remarks apply still more strongly to a weekly paper), "it is something like walking a thousand miles in a thousand hours—in itself, it appears nothing, the labour is not manifest, nor is it the labour—it is the continual attention it requires; your life becomes, as it were, the magazine, one is no sooner corrected and printed, so on comes another."

The same writer relates the following dialogue which took place between an editor out West and a visitor at his office. It is well worthy of the perusal of those Protestant editors who are ever misrepresenting the doctrines and practices of Catholics, but who "never retract."

"Sir, your journal of yesterday contained false information."

"Impossible, sir—but tell me, what do you allude to?"

"You said that Mr. M— had been tried."

"True."

"Condemned?"

"Very true."

"Hung."

"Most true."

"Now, sir, I am the gentleman himself."

"Impossible!"

"I assure you it is a fact, and now I hope you will contradict what you have alleged."

"By no means, sir."

"Hum, what do you mean? you are deranged!"

"I may be so, but I will not do it."

"I will complain to a magistrate."

"As you please, sir; I never retract. The most I can do for you is to announce that the rope broke, and that you are now in perfect health. I have my principles, sir, it is said of me that I never deceive."

EUGENE SUE'S PHILANTHROPY.—In the Boston Atlas of Tuesday there is a sketch of the famous or infamous Eugene Sue, from the pen of Mr. Pource, who has spent several years in Paris and who was during that time the correspondent of the Atlas. I will transcribe a single paragraph which illustrates the private morality of this teacher of freedom and morals. "Not many months since, Sue used to visit almost daily one of the most fashionable ladies in Paris, Madame de—, and hold forth in a very well furnished boudoir on the condition of the poor. "Do you ever relieve their distress?" asked Madame de—, at the close of the harangue. "To a trifling extent," answered Sue, "but though my gifts are small, they are always cheerfully bestowed—I give one-fourth of my income in alms." That afternoon as he left Cafe de Paris, where he had been eating a costly dinner, an apparently old woman, clad in rags, prayed for charity. "Go away," was the stern reply. "But I am starving, give me a single copper to purchase bread with." I will give you in charge to a police officer, if you thus annoy me—"You will," said the beggar, and yet Monsieur Eugene Sue, you are the man who writes about the misery of the poor—you are the working-man's champion—you are—"Who are you," exclaimed Sue, "Madame de—" was the reply, and the disguised lady stepped into her carriage which was in waiting, leaving the novelist to his reflections."

INFANT SCHOOL NEAR ROME.—"An infant school which the Duke Sforza Cesarini has lately founded at Genzano, near Rome, is the first that has ever been established in or near Rome, as the late Pope strictly forbade the formation of infant schools. The reigning Pope has, however, sanctioned the infant schools founded by the Duke, who has long sought to introduce them on his estates.—Christian Witness.

The above statement is another instance of the reckless system of falsehood pursued by sectarian prints that label Christianity by calling themselves Christian. No infant schools in Rome! Why there are more infant schools in Rome than in any other city in the known world. They were established in Rome while the other cities of this country were but forests and prairies. There are no less than two hundred and forty infant schools in Rome, at which are educated between six and seven thousand children from two to eight years of age. There are, besides, many other schools for the instruction of children from five to nine years. For a particular account of these schools, their numbers, discipline, method of instruction, expenses, teachers, &c. &c., we are indebted to the celebrated work of Mouchon, printed in Rome in 1835, entitled: "Institutions of Charity and of Primary Instruction in Rome."—Catholic Observer.

A PLEASANT VALEDITION.—Before the Bishop of New Zealand departed, Sidney Smith, in taking leave, said to impress on his mind the dangers of his mission. "You will find," he said, "in preaching to cannibals, that their attention, instead of being occupied by the spirit, will be concentrated on the flesh; for I am told that they never breakfast without a cold missionary on the side-board." In shaking hands with the new prelate as he was leaving the house, the reverend wit added, "Good-bye. We shall never meet again; but let us hope that you may thoroughly disagree with the savage who eats you."

DOMESTIC DUTIES.—Seeing that almost the whole of the day is devoted to business abroad, and the remainder of my time to domestic duties, there is none like to myself, that is, for my studies—for on returning home I have to talk with my wife, prattle with my children, and converse with my servants; all of which things I number, among the duties of life; since, if a man would not be a stranger to his house, he must, by every means in his power, strive to render himself agreeable to those companions of his life whom nature hath provided, chance thrown in his way, or that he hath himself chosen.—Sir Thomas Moore.

THE BISHOP OF WALA WALA.—The Melanges Religieuses announces that the Bishop of Montreal has received letters from Bishop Blanchet, dated August 2nd. That the Bishop had, at that time, accomplished about two-thirds of his journey from St. Louis to his new see of Wala Wala, and that he and his companions had been greatly distressed for want of provender for their horses, as well as by other necessities of the way.

DISTINGUISHED CHARITY.

We translate with pleasure the following article from the Aurora of the 28th ult:—"We should not fulfil our duty as a journalist did we not make known to our readers some instances of that religious charity so common in Montreal, and which was particularly prominent on the occasion of the last inundation. We do not want to compose an eulogy on the members of our clergy. Mr. Pinsonneault, priest of the Seminary (of St. Sulpice) of Montreal, above all, who in that case showed all the zeal of which the members of his house are capable, in rendering succour to the unfortunate people in the suburb of St. Anne; but we cannot fail to notice the generous activity of Mr. Franklin, an Irishman, who has with others of his countrymen collected 45 families, amounting to more than 200 souls, in one of his houses; since the commencement of December last, and assisted by his wife, has watched over the preservation of order among them, and the distribution of the provisions and such other relief as was furnished at the depot established by the Grey Nuns. During the late inundation, he, for the space of three days and nights, visited the poor from house to house, distributing provisions and fuel among them. He was compelled to pay these visits in a canoe, with the help of Messrs. McMartin, Kelly, Michael Smith, and Daniel Lenehan, who all refused any remuneration for their trouble. While we are upon this subject, we will take notice of some other services rendered to the emigrants by the religious communities of Montreal, they have provided lodging for more than eighteen Irish orphans, who are under the care of three of the Grey Nuns, who make their residence with them and who are maintained by the Irish congregations in this city. The house known by the name of the "St. Patrick's Orphan Asylum," is near the church of that name. They have also established near the farm of St. Gabriel, a sort of asylum, known under the name of the "Asylum of St. Anne," conducted by two of the Grey Nuns who reside there, and from which place more than three hundred young people have obtained situations which have been sought out for them by the Nuns. All these establishments are under the superintendance of the indefatigable priest, Mr. Pinsonneault, whom we mentioned above."—Montreal Pilot.

ORDINATION.—The Rt. Rev. Bishop of the Diocese, held an ordination in St. Patrick's Cathedral, New York, on Sunday last (Feast of the Name of Jesus.) Mr. Bernard McQuaid, of the Diocese of New York, Mr. John M. Murphy, of the diocese of Albany, (at the request of the Rt. Rev. Bishop of Albany,) and Mr. Thomas Ouellet, Scholastic of the Society of Jesus, received the Holy Order of Priesthood, the previous orders having been conferred on them by the Rt. Rev. Bishop in the Chapel of St. Joseph's Seminary, on Wednesday and Saturday of the preceding week.

MIRACLES WILL NEVER CEASE.—CONFESSION.—The Oxford and Cambridge Review for this month says—"Already Confession is practised to a considerable extent in our Church. It now prevails in a great number of parishes. A vast body of the Clergy are impressed with a sense of its importance; many, probably, are convinced of its necessity. It is not often urged in sermons, but it is recommended privately to the most religious of the parishioners, and it is accepted by them in numerous instances thankfully."

SWITZERLAND.—Among the many sad incidents that accompanied the fall of Fribourg it is pleasant to record the following:—One of the chaplains of the Sonderbund found on the field, after the engagement that took place previous to the capture of the town, a Vaudois soldier, grievously wounded. He spoke to him, found that he was a Protestant, but desired earnestly to become a Catholic. Finding him already sufficiently instructed, the priest went a little distance to get some water, returned and baptised him, when immediately he fell back and expired.

PRUSSIA.—The King of Prussia is daily growing more liberal to the Catholics of his Kingdom. He has set about complying with certain old promises of remuneration for the Clergy, and is acting honorably in the matter. He has also shown the unprecedented liberality of permitting foreign Priests to enter and officiate in his realm. The Redemptorists from Switzerland were at last allowed to conduct a retreat at Treves.

PROTESTANT ACCOUNT OF CATHOLICITY IN CHINA.

"The R. Catholic missionaries in Hong Kong continually vary in number. They hold services in their public chapel for the Roman Catholic members of the community, and regularly visit the patients in their military hospitals. A gentleman with whom the author is acquainted lately attended a service in their chapel, on which occasion the congregation amounted to 800 persons, including nearly all the Portuguese residents in Hong Kong. A bishop from Shanghai was assisted by fifteen European and four Chinese priests, all richly clad in their vestments, the whole service being of the most gorgeous and theatrical character. The priests, with the exception of one or two, are only temporary residents at Hong Kong, where they await the arrival of couriers from the different provinces, and soon take their departure to the interior of China, with the native conductors, leaving their places to be rapidly supplied by new arrivals from Europe. About this time application was made by one of the priests to the agent of the Peninsular and Oriental Steam Navigation Company, to contract for the passage to China, via Egypt and Ceylon, of thirty Papish missionaries during the present year. There were at the same time twenty priests in the Italian Mission House.

"And with these local signs of activity among the professors of a corrupted form of Christianity rigorously pouring their emissaries into the breach opened into the heart of this heathen continent, what have we to contrast in the present operations of Protestant churches, and especially of our own church! While public buildings, of almost palace-like structure have been reared at a munificent outlay of expenditure, no sign of the building a suitable edifice for the public worship of God according to the forms and ritual of the Church of England meet the eye in any direction. Hospitals, forts, batteries, barracks, a jail, and even a Mohammedan mosque, already stand as speaking monuments of the priority in the scale of importance of secular undertakings over religious duties. One solitary missionary at Shanghai is the only representative of the missionary zeal of the Church of England. The writer leaves China with the melancholy reflection that this is all that can be truly deemed missionary work among the Chinese, either in present or in immediate prospect, in which we can claim any part."—Narrative of a visit to China, by Rev. George Smith, M. A., pp. 456-457.

AUSTRALIA.—THE BISHOPRIC OF Maitland.—The friends of the Rev. R. Burchell, O.S.B. Prior of the English College at Douay, will be happy to learn that his Holiness has been pleased to cancel his nomination to the dignity of Bishop of Maitland, and Coadjutor to the Most Rev. Dr. Polding, Archbishop of Sydney, in Australia; he is in consequence to remain Superior of St. Edmund's, to the very great satisfaction of the inmates of the establishment, and also of his numerous friends in France and England. We learn that the Rev. C. Davis, O.S.B. of Downside, near Bath, is appointed to fulfil the important functions of Bishop, which the Rev. R. Burchell has declined.—Correspondent of the Tablet.

Births.

- FEBRUARY 18—Mrs. Raleigh, of a son.
18—Mrs. Ferns, of a daughter.
18—Mrs. Troy, of a daughter.
18—Mrs. Ingreham, of a daughter.
19—Mrs. Gardner, of a son.
19—Mrs. Donovan, of a son.
21—Mrs. Shelly, of a son.
22—Mrs. Kelly, of a son.
22—Mrs. Reardon, of a son.
22—Mrs. Hoben, of a son.

Married.

FEBRUARY 22—Mr. Andrew Phelan to Miss Elizabeth Cookley.

Died.

On Thursday morning, Helen, infant daughter of Patrick Whall, aged 6 months and 18 days.

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