

wondering amazement; in short, we don't want and we will not have—such as we had once on a time—men without voices, ears, or taste: For *præterea nihil* will not do at any price. We don't want their "Song" at all, that is the long and short of the whole matter. Some of these lovers of the "Song" never grow tired in following. Well, and why not let them roar until they grow hoarse—only, don't come to St. George's to sing the "Song," that is all. We do very well when left to ourselves, but when these assistants come to help us, all I say is, "Differ us from our friends," I have studied the Gregorian for thirty years, and some of it—and a vast deal of it—I cherish, and would not give up for the world; but the "Song," as it is sung, is their "Song," and a sorry "Song" it is—but it is not the high, undulating, and matchless body of sound which lifts from earth to Heaven, and which I call by the ordinary term—Gregorian Music. I am sick of the word "Song"—of your "Song"—and to death at the way it is sung—murdered—at Malines, Remo, France, and almost everywhere else, when I consider how rudely and barbarously it is generally done. As I have said before, put the Gregorian music into a shape that all musical men and women can understand, do that, and then we shall come to a better understanding on the merits of your pretensions. Do this and that, and then comes this question, "Is your way of singing it the right way after all?" I want the love of a St. Bernard and the science of a Handel to take this work in hand; but to your decision how the old Gregorian is to be sung, I for one will not bow, and why should I—who are you, after all? However, put the music of the old men into modern notation; and if you cannot do it perfectly, do it in your way, and let us look at it.

FATHER THOMAS.

P. S.—This affair of music has caused more boisterous than the building of St. George's—a set of raw recruits and beardless boys coming to set us to rights! to the ruin of the sweetest and most consoling of all human things—sweet, scientific, grand, inspiring, heavenly modern music; which, after religion—and is it not its handmaid!—reconciles one for a time to this dull, heavy, and vitiated world. Oh, for the wings of the dove—oh, for the society of the Saints and the choirs of Angels—all is order there! and it is not order—not in order—for ignorant, timeless, tasteless jumps to take any part in the Church music, save and except in a general throng and rush of shouting and roaring, when the horrid sounds cannot be heard, or rather recognised.

The Cross;

HALIFAX, SATURDAY, MARCH 17.

DOMINICA LAETARE,
OR,
MID-LENT SUNDAY.

To-morrow will be Mid-Lent Sunday, called also the Sunday of *Laetare*, from the beginning of the Mass, "Rejoice, O Jerusalem," &c. (Isai. 66), and the Sunday of the *Rosa*, because on this day a Golden Rose is blessed by the Pope and sent as a present to some Catholic Sovereign. The Church moderates in some measure the austere spirit of her Penitential observance on this day, to encourage her children to persevere to the end of Lent. For this purpose she invites them to rejoice in the Lord—to pause, as it were, in the middle of their career, and refresh themselves with spiritual gladness. This is called *Mothering Sunday*, and *Refreshment Sunday*, in England, because the Gospel of the day recounts the miraculous feeding of the multitude in the desert by our Saviour. It is still customary, in many parts of England, for servants and apprentices to carry cakes or some nice eatables, as gifts to their parents, and in other places to visit their mother for a meal of firmity, or to receive cakes from her with her blessing. The custom evidently arose in the good old Catholic times, from the history in the Gospel of our Saviour's blessing and distributing the bread to the hungry multitude. When children depart on this filial and pious errand, it is called *going a mothering*. Our quaint old friend, the poet Herrick, the favorite of Washington Irving, thus alludes to the custom in Gloucestershire:

"Will to thee a simnell bring
Against thou go'st a mothering,
So that when she bleaseth thee
Half that blessing thou'lt give me."
Hesperides.

This is not the only beautiful custom that the English people have derived from their Catholic forefathers. Some derive this word from the custom of the people, in those ages of faith, of going to their *Mother Church*, i. e. the Parish Church where they were born again in Baptism, and making an offering of spices or sweet cakes on the High Altar on this day.

THE NEW BISHOP OF TORONTO.

The vacancy created in this See by the lamented death of our venerated fellow-citizen, Rt. Rev. Dr. Power, is at length filled up. Indeed it was no easy matter to find a successor for so eminent and gifted a Prelate. The choice of His Holiness has fallen on the Reverend Father Larkin, of the Society of Jesus, who has been for a considerable time residing in New York, but whose piety, zeal and extensive acquirements are well known in Canada, where he resided for many years. Dr. Larkin was chosen, we believe, some years ago, to fill another Canadian See; but nothing could overcome his reluctance to accept so formidable a charge. Upwards of a year ago he had been recommended for the See of Toronto, and would have been made Bishop but that he again strenuously resisted the appointment, and sheltered himself behind the rules of the Holy Order of St. Ignatius. But the Bishops of Canada seem to have been so fully sensible of his great merits, that this excellent appointment was urged, and the Bulls have been forwarded with the commands of the Holy See. This will prevent all further opposition, and we must sincerely congratulate the Diocese of Toronto on the nomination of Dr. Larkin. They will find in him a Prelate of most amiable and polished manners, of enlightened zeal, extensive erudition, and unaffected piety. His Lordship is justly celebrated as a Pulpit Orator, and preaches with equal facility and success in French and English. Independently of the great merits of the Bishop Elect of Toronto, this appointment affords us additional satisfaction when we reflect that it has taken place at a time when the illustrious Society of Jesus was persecuted with fiendish malice by all the enemies of religion and order. Nobody can now mistake the real sentiments of Pius IX. towards the calumniated Jesuits. Dr. Larkin is an Englishman.

THE COLLEGES.

On this vexed question we publish the following as a useful hint to our Collective Wisdom from their Republican neighbours:

A Bill has just passed the Legislature of New York, granting \$2,500, for two years, to the Geneva College, the Madison University, the Hamilton College, and the University of New York—and \$1000 to the College of Physicians and Surgeons, New York—and a like sum to the Medical Faculty of the New York University. The Speaker of the Assembly declared he placed these Institutions of learning among the objects of high and general utility, as he would the Canals, and that as such they were entitled to the utmost favor of the Legislature.

ECCLESIASTICAL CONFERENCE.

The First Conference for the Halifax District, in 1849, will be held at St. Mary's, on Tuesday, the 2d of April next, at 11 o'clock in the morning. The subjects to be treated of will be the Sacraments in general, and the first four chapters of the second Epistle of St. Paul to the Corinthians.

CONVERSION AT AMHERST.

TO THE EDITORS OF THE CROSS.

I wish to inform you of an auspicious event, which has been a subject of great consolation to the Catholics of this remote district; and which, no doubt, our brethren in the faith throughout the Province would be delighted to read in your columns. I allude to the conversion of Benjamin Page, Esq., M. D., of Amherst, to the Holy Catholic Church. Dr. Page has been for some time seriously engaged in examining the tenets of our Holy Religion, and comparing them with the various other religious systems. Duly considering the great affair of Salvation to be the "one thing necessary," and knowing from the Sacred Scriptures that "without Faith it is impossible to please God," and that "he who does not believe shall be condemned," he resolved to find out where that precious Faith, that saving Belief, was to be found—and, having made this important search with the necessary dispositions, he has, with God's grace, succeeded in discovering the Truth, where alone it is to be found—in the bosom of the Holy Catholic Church. Our worthy Missionary, the Rev. Mr. Lyons, had the happiness a short time since of baptising Dr. Page and receiving him into the Church. This is the third Conversion in Amherst since the Bishop and Vicar General were here (see August), and I am happy to inform you that a great number of conversions

was made at that Visitation on the minds of various worthy individuals, in our neighbourhood, respecting the Catholic Religion—and that they would be very glad to hear some further explications of the doctrines of our Church, of which before they had no correct notion. In justice to our worthy neighbours here, of other persuasions, I ought to mention that they are very kindly disposed to their Catholic brethren—and that, in my opinion, all they require to follow Dr. Page's noble example is a clear explanation of what Roman Catholics really believe, and not the imaginary Creed which their opponents would fasten upon them. The Catholics of this neighbourhood are living on the best terms with their Protestant neighbours; and indeed, I believe I can truly say the same of every other part of the county of Cumberland. Hoping you will excuse this trouble, I remain, Gentlemen, Your obed't. servant,

A CUMBERLAND CATHOLIC.

We insert our Correspondent's Letter with great pleasure—nay, we are much obliged to him for writing us a Letter so Catholic in its tone and spirit. We very seldom publish conversations that take place in the Diocese, though they are of constant occurrence, especially in Halifax. Not long since we heard of the conversion of a very worthy family in Petite, who were received into the Church by the Rev. Mr. Walsh—but as we always found our Clergy themselves not anxious to publish those accounts, we abstained from doing so. We do not believe, however, that such things are ever published by Catholics by way of boast or ostentation. In England it has been generally done at the express desire of the Converts themselves. When, by a miracle of God's grace, one of our separated brethren is brought unto the true fold, the Convert himself is the principal gainer. If a million of men became Catholics in one day, or apostatized from the true Faith, it would not add to, nor detract from the Divine Truth of Catholicity. However, the knowledge of such conversions is sometimes most useful. It excites Catholics to adore and praise God's unspeakable mercies—to welcome into the fold with pure religious affection their dear, but too long separated, brother—and it stimulates those "other sheep" of Christ, "who do not belong to this fold" of his to reflect on their dangerous position, and to "hear the voice" of this good Pastor, so that we may all "become one sheepfold under one shepherd." (John x. 16.)

EDITORIAL AMENITIES.

The editor of the Star Spangled Banner, published at Trenton, Tennessee, writes out his opinion of Bennett, of the Herald, thus:

"This Mr. Editor Bennett is certainly the greatest prostitute, if we may use the term, of the high and honorable aims and purposes of the press, in the world. He is a villain at heart, and makes honesty, principle—everything bend to his inordinate thirst for gain. He is said to be rich—he is certainly talented and it is the more unfortunate for society that he is. He is a robber, a pirate, a scoundrel, a coward, a liar, a traitor—he unites the most sinful, the most odious, the most villainous, the most infernal of human sentiments, and passions, and faculties in his character, conduct and life. He is a man of liberal education, and has a mind of the first order for shrewdness, tact, ingenuity and cunning, and the more worse and dangerous is he for all these."

The editor of the Banner has certainly made one mistake. We never knew before that Bennett was a man of "liberal education." This is not the fact, though the Banner may be right in every other specification.—*N. York Paper.*

CHANGE IN PUBLIC FEELING IN PARIS.

The following interesting information is from the correspondent of the Times:—

"A number of pious ecclesiastics, whose lives are devoted to practical piety, have succeeded in rescuing from the infamy of the clubs and secret societies a considerable number of workmen who not long since formed a part of the applauding audience of the orators of those places. I know of more than four hundred of this class of persons who perhaps never entered a place of worship in their lives, and who never pronounced the name of the Deity but in blasphemy, who are now listening to the exhortations of these pious men, and preparing for their first communion. To this number may be added about three hundred of the soldiers of the garrison, who attended punctually the evening lectures. There is, besides, a congregation of young priests, who are preparing for the pulpit, and who are under the guidance of an Irish

Priest named Cruice, one of the most distinguished pulpit orators, after Lacordaire, in the French Church. The congregation was instituted by one whose name is not unknown to the Socialists—the martyred Archbishop Affre.—These meetings are held in the Church des Carmes, in whose garden the chapel is still standing where multitudes of helpless Priests and Nuns were massacred in 1792 by those who have become the idols of Socialist worship. That this site should recall unpleasant feelings in those who declare that statues should be erected to Robespierre and Marat in every street of Paris is not surprising."

NEW COLLEGE OF APOSTLES IN ENGLAND!

The Ecclesiastical Commission has authorized the expediture, on episcopal residences, of the following sums:—Palace of Ripon, £13,689; purchase of land and house for the Bishop of Gloucester, £11,000; alteration of house for him, £11,897; purchase of estate and house for Bishop of Lincoln, £32,400; alteration of house for him, £13,302; purchase of estate and house for Bishop of Rochester, £25,557; alteration of residence of Bishop of Worcester, £7,000; alteration of residence of Bishop of Oxford, £6,469.

PASSION FLOWER.—The New Haven Herald gives the following interpretations of this curious and much admired flower, which will not be uninteresting to the devotees of Flora:—

"The leaves resemble the spear that pierced our Saviour's side, the tendrils, the cords that bound his hands, or the whips with which he was scourged; the ten petals, the Apostles—Judas having betrayed, and Peter deserted; the pillars in the centre, the cross or tree; the stamens, the hammer; the styles, the nails, the inner circle around the centre pillar, the crown of thorns; the radiance, the white, the flower, the emblem of purity; and the blue, the type of heaven. On one species, the *passiflora siliqua*, drops of blood even are seen upon the cross or tree. The flower continues three days open, and then disappears, thus denoting the resurrection."

VAIN GLORY.—Our Lord washed the feet of the Holy Apostles after they had been engaged in preaching, to show, thereby, that often times the dust of sin is contracted in the performance of a good work, and the footsteps of the preachers are defiled, whilst the hearts of their hearers are cleansed. For some, whilst exhorting others to virtue, become slightly elated, because they are the instruments of conversion, and whilst, by their discourse, they cleanse the sins of others, they take thence occasion of evil thoughts, as it were gathering dust in their journey.—St. Gregory, Mor. l. i. in c. i. Job 31.

TEXAS.—The Catholic Missionaries in the Diocese of Galveston, appear to be very zealously engaged in their great field of labor. Wherever they visit, the faithful manifest the greatest joy. We doubt not that in a few years, Texas will have a large Catholic population.

CHARLESTON, S. C.—The Orphan Asylum under the care of the Sisters of Mercy, in Charleston, appears to be in a flourishing condition. There are thirty-three children in the Institution, but it is intended, when the house is enlarged, to accommodate a greater number. The expenses of the Asylum during the past year amounted to \$1,815.

OLD SAWS AND PROVERBS.

Pride goes before, shame follows after.
The used key is always bright.
If you love life don't waste time.
The sleeping fox catches no poultry.
Plough deep while sluggards sleep.
And you'll have corn to sell and keep.
He that lives upon hope will die fasting.
Small strokes fell great oaks.
He that rises late must trot all day and will not overtake his business at night.
A fat kitchen makes a lean will.
If you would have a faithful servant, serve yourself.
A small leak sinks a large ship.
The cat in gloves can catch no mice.
Diligence is the mother of good luck.
Let not the sun look down and say,
I glorious hero he lies to-day.
He that by the plough would thrive,
Himself must either hold or drive.
When woman gad the house runs mad,
He who makes an idol of his interest makes a martyr of his integrity.