

THE CROSS.

Having lately made an appeal, on behalf of this Journal, to our Catholic readers in general, we will now respectfully address a few words to all the zealous missionaries of our Church in this and the neighboring Provinces. To many of them are we indebted for most valuable co-operation and support. Our Subscription List has been often increased by their kind recommendation, and our columns have sometimes been adorned by their interesting favours. To each and all we offer our sincerest thanks, and we beg for a continuance of a co-operation which is so essential to our success. In our enlarged sheet, we hope to merit their patronage still more, and to introduce into our columns those subjects in which they would feel a deeper interest. In this department we have been promised some useful aid; and unless our expectations be deceived, we think the Cross, for the future, will be found peculiarly interesting to the Clergy. We need not say that we shall gratefully receive contributions from our Clerical friends as well as advice, and that authenticated accounts of local religious affairs will meet with instant attention. We have long been anxious to obtain some accurate information on the original establishment of Catholicity in this Province, and its subsequent history. We have already made some collections relative to the history of the Church in Nova Scotia, but these *disjecta membra* are not sufficiently connected, nor numerous enough to form a regular narrative. Still we think it would be useful hereafter to print any documents that we can obtain, and thereby add to the stock from which the future historian of our infant Church may draw his materials. We will therefore feel infinitely obliged to any of the Clergy or laity who would be kind enough to afford us information on this important subject. The biographies and correspondences of all the early missionaries in Nova Scotia, and of the priests their successors, down to the present day, would be highly interesting to our readers. The erection of Churches, the establishment of missions, the various benefactors of our religion, the confessors of our faith—all these would be worthy of everlasting record. The early history of the Nova Scotian Church is inseparably connected with the simplicity and piety, the fate and fortunes of the Acadian French. The archives of the French marine, and the *Bibliothèque du Roi* at Paris, as well as those of the See of Quebec, to which Nova Scotia formerly belonged, would no doubt supply many valuable details. Indeed we are convinced that a rich harvest might be gleaned in those quarters, and perhaps our humble attempts at investigating the early annals of Catholic Nova Scotia might call some useful labourers into the field. Any communication, therefore, which bears remotely or directly on the history of the Church of Nova Scotia, will be received by us with gratitude and pleasure. Every thing that we can collect of the events of the present century, we will print without delay. Even the current events which have been published in this Journal since its establishment in March, 1845, will be read with intense interest by those who shall come after us in another century.

"Hæc olim meminisse juvabit."

We would esteem it as a particular favour if any one competent to the task would send us an account of the Rt. Rev. Dr. Burke, the First Vicar Apostolic, the place of his birth, studies, ordination, first missions, consecration, &c. &c. We believe he came to Halifax in 1802, that he was appointed Bishop in 1818, and died in 1820. Some say he was a native of the County Kildare, others of the Queen's County, but on this point, as well as on every thing else connected with his eventful life, we should like to obtain the most accurate information.

ST. PATRICK'S DAY.

The Festival of the Glorious Apostle of Ireland, was celebrated in his own Church, at the North End, on Saturday last. This being the first time that Mass was offered in the New Church of St. Patrick's on the 17th of March, a great concourse of the Faithful assembled to do honor to the occasion. As the hour of High Mass approached, all the streets leading to Dartmouth were filled with multitudes who wished to be present at the Holy Sacrifice in

this beautiful Church. A great gathering of the Faithful took place in the vicinity of St. Mary's and Mason Hall, to witness and accompany the very imposing procession of the Irish Society, headed by the worthy President of the year, Mr Peter Morrissey, and enlivened by the soul-stirring strains of the fine Band of the 97th Regt., which was kindly given by Colonel Lockyer for the occasion. The crowd increased to such a degree, that every corner of the Church was filled to suffocation in a moment after the arrival of the Procession, and hundreds were unable to get admittance. Every one was struck with astonishment at the very extensive and beautiful decorations of the Church, which was festooned in every part with evergreens and flowers. The large, magnificent picture of St. Patrick, the finest in America, was encircled with shamrocks and flowers, and the disposition of the various lights and ornaments reflected the highest credit on the piety and taste of the Choral Society of St. Cecilia (annexed to the Church under the presidency of the Rev. Mr. McIsaac), and Mr D. Van Malder, who was the principal designer of the various devices, &c. &c. About eleven o'clock the High Mass *Coram Episcopo* was commenced by Rev. Denis Geary of Dartmouth, as Celebrant, Rev. Messrs. Maddean and McIsaac as Deacon and Sub-Deacon, and Very Rev. Mr. Conolly, Master of Ceremonies. The Rt. Rev. Dr. Walsh, for whom a very beautiful throne was prepared at the Gospel side of the Altar, assisted pontifically, and gave the Benediction at the close of Mass. The Members of the Choir of St. Cecilia chanted the various parts of the Mass in a very creditable style, and whilst the collection was being made by the Irish Society for the relief of the poor, they sang a very beautiful anthem of St. Patrick. On the whole, St. Patrick's Day in Halifax was kept in a manner truly religious and well worthy of the Great Hibernian Apostle and his grateful spiritual children of the Green Isle. The Collection amounted to upwards of forty-two pounds.

HOLYDAY OF ST. PATRICK.

We have been asked why St. Patrick's Day was made a Holyday in the Diocese of Halifax. The reason is, as far as we can ascertain, that the Catholics of this Diocese are principally of Irish and French origin, the latter not being near as numerous as the former. According to the opinion of the most judicious critics, St. Patrick was a Frenchman, a native of Boulogne-sur-mer in Picardy. It is well known that his mother was niece to St. Martin, the celebrated Bishop of Tours—a circumstance which strongly confirms the belief that he was born in France. The celebrated Godfrey or Godefroi of Bouillon, the King of Jerusalem in the time of the Crusades, was born in the same town as the Great Irish Apostle, and received his surname from it. Thus both Irish and French are equally concerned in the due commemoration of the virtues, labours and zeal of their Apostle and their Countryman. To confirm the "poor Exiles of Erin" in their faith, and to perpetuate in this hemisphere the undying recollection of so great a Champion of the Catholic Church, the Bishop applied to his late Holiness Gregory XVI. of happy memory, for permission to establish this Festival as one of the First Class, with the obligation of hearing Mass, but without the usual obligation of abstaining from servile work. This was granted by His Holiness at his Audience of the 23d of February, 1845.

ECCLESIASTICAL RITES.

No. 1.

To perform a promise which we have recently made, we intend to publish, from time to time, a few notes on the Rubrics of festivals and other observances of the Church. In doing so, we shall avoid as much as possible those things which are generally known; and by confining ourselves, as we go along, to the current Festivals, &c. we hope to accumulate, during the year, a mass of useful information.

We have already said that on Mid-Lent Sunday a Golden Rose is blessed by the Pope. This is performed with great solemnity at Rome. The day is more joyful than the other Sundays in Lent, the Deacon and Subdeacon use the Dalmatic and Tunic, the Altars are adorned with flowers, images and Relics, the Organ is permitted to play. The Rose is filled with musk and balsam, and the Cardinals who assist at its benediction are attired in rose-coloured vestments. The Pope carries this Rose in his hand, as an

emblem of joy, on going to, and returning from the Church of *Santa Croce in Gerusalemme*. The Rose excels all other flowers in its colour, smell and savour, and aptly represents the exultation of the Church rejoicing on this day on having accomplished the half of her penitential course, and resting, as it were, to recruit her strength for the performance of the remainder, according to the advice of the poet:—"Interponitur interdum gaudia curis." The custom of presenting the Golden Rose to Sovereigns and Nobles is very ancient; but the first account we have of its being blessed occurs in the Life of Pope Innocent IV., who gave a Blessed Rose to the Canons of St. Justus at Lyons, whose hospitality he then enjoyed.

Fulk, Count of Anjou, relates how he received the Rose from Pope Urban II., and decreed that it should be carried in the solemn procession of the *Osanna* (Palm Sunday) by himself and his successors.

Pope Eugenius III. sent the Rose to Alphonsus, King of Spain, with a Letter (Epist. 73) in which he thus writes:—

"As a proof of our good will and favour towards your Majesty, we have taken care to send you by our Venerable Brother, the Bishop of Segovia, the Golden Rose which as an emblem of the Passion and Resurrection of Christ our Lord, the Roman Pontiff is accustomed to carry every year on the Sunday when *Lactare Jerusalem* is sung, in order that being influenced by the memory of this Rose, you may strive with the Lord's assistance to fill up in your body those things which are wanting of the Passion of Christ, and that thus through his compassionate clemency you may deserve to attain to the glory of his Resurrection."

We have similar accounts of the manner in which the Golden Rose was given by Pope Alexander III. to Louis VII. of France; by the same Pope, in 1177, to the Doge of Venice; by Innocent IV. to Raymond, Count of Provence; by Urban V. to Waldemar, King of Denmark, who was at Rome in 1364; by the same Pope to Joan, Queen of Sicily; by Sixtus IV. to Ernest, the Elector of Germany, &c. &c.

We copy the following brief account of the Ceremony from the Abbe Geramb's *Journey to Rome*, p. 155.

"On the fourth Sunday of Lent, called by the Church the joyful Sunday *Lactare*, the Pope, dressed in his pontifical habits, blessed a golden rose adorned with precious stones, pronouncing over it these beautiful and touching words: 'O God whose power has made all things, and whose power governs and sustains all; O God, who art the happiness and joy of the faithful, vouchsafe to bless and sanctify this brilliant and odoriferous rose. Thy people, delivered from the slavery of Babylon by the grace of thy word, who, by taking flesh, became the glory and joy of Israel, the king of the heavenly Jerusalem, our happy country; thy people will carry this rose as a sign of happiness and joy, as the symbol of that mystic root of Jesse, of that flower of the field, of that lily of the valleys, which thy prophets announced and sung, and under the image of which they predicted and typified the Saviour. He is that eternal Rose, engendered in thy bosom, who has gladdened and embalmed the world.' After this the Pope anoints it with balm, sprinkles on it some musk powder and holy water, incenses it and deposits it on the altar, where it remains exposed during the holy sacrifice. Formerly the Prefect of Rome received this rose, in return for the homages which he rendered to the Holy Father; at present the Pope sends it to some Christian King or Queen, unless some Monarch or other distinguished personage should be at Rome on this day, to whom it would be thought suitable to present it. What touching recollections are recalled by this Rose! how many pious allegories does it suggest! Thus, my dear Charles, religion can bless every thing: there is nothing in nature which does not lead us to the Creator."

On the Wednesday after the *Dominica Lactare*, the solemn scrutiny of those Catechumens who were to be baptised at Easter, was formerly held in the Church. The Four Gospels were read for them, and the Lord's Prayer and Creed were delivered to them. Muratori has published this ancient rite, with all the accompanying prayers and the portions of the Gospels which were read. The admonitions delivered on the occasion show the profound respect of the Church for the Word of God, and her anxiety that the faithful should diligently meditate upon it. This ancient rite was long preserved, and is probably kept up to

the present day in the Church of Vienne in Dauphiny.

On the Friday after the 4th Sunday of Lent, the History of the raising of Lazarus is read in the Gospel at Mass. This was formerly a day of great ceremony in Vendome. A culprit was publicly pardoned by the Supremo Magistrato of the City, and delivered over to the Prior of the Monastery with a rope about his neck and a large wax taper in his hand. After hearing the Sermon, he was brought before the Altar to the Prior, who made him a short exhortation to amend his life, took the rope off his neck, and dismissed him after enjoining some penance, such as a pilgrimage to St. Martin's tomb. This privilege was granted to the Citizens by Louis Bourbon, Count of Vendome, who having escaped from an English prison, as he supposed, through God's merciful assistance, made a vow to that effect in token of his gratitude, as may be seen in the Charter containing the Privilege.

The Saturday before Passion Sunday, called *Sabbatum ad Sicutes*, from the first word of the Introit of the Mass, is one of the extra days, like Holy Saturday, on which permission is given by the Church to confer Holy Orders. The ordinary seasons are the Ember Days in each of the Four Quarters of the year. It sometimes happened that additional clerical assistance was required in the Churches for the celebration of the rites of Holy Week and Easter, and hence the concession of the privilege.

Before Vespers on this Saturday, the *Crosses*, Images, &c. on the Altar are veiled, and so continue until Good Friday. This is done to excite the penitential sorrow of the faithful at the Passion of our Lord, which is now about to commence, and to show how Christ hid himself after his Passion, drew nigh, because his hour was not yet come, as we read in the Gospel of Passion Sunday: *But Jesus hid himself and went out of the temple.*

The proper color of these veils is violet. But at the High Mass on Holy Thursday, the veil of the Cross on the Altar should be white, and that of the processional Cross violet (Sac. Cong. of rites, 20th Dec. 1783)

On this Saturday the Passion-tide Hymn *Vexilla Regis prodeunt* is sung at Vespers. The author of this beautiful hymn is uncertain. Some ascribe it to Venantius Fortunatus, an Italian Priest or bishop of Poitiers, who died in 609; others to Theodolph, bishop of the same see, who was promoted by Charlemagne, and died in 821; and some to St. Ambrose and our Irish poet, Sedulius, the author of the *Carmen Paschale*, and of several Church Hymns.

In this Hymn the author quotes David, as having said "Regnavit a ligno Deus"—God hath reigned from the tree, or wood.

These exact words are not now found in the Scriptures. Genebrardus says they were never contained in the Hebrew text, but were added by the Seventy-two Interpreters, and that prophetically, about 300 years before Christ. Tertullian, St. Augustine, and other Fathers, in commenting on this text of the 96th Psalm, "The Lord hath reigned"—*add, from the tree*, a ligno, as the explanation. The pious author of the Hymn would therefore seem to give the sense and not the exact words of the Scriptural passage. David's prophecy of the reign of Christ was fulfilled on the Cross, for there Jesus reigned in triumph as the King of Love, the victor of death and hell, and there was placed over him and not without a mystery, the Kingly superscription which denoted his royalty, "Jesus of Nazareth, King of the Jews."

Quæ vulnerata lanceæ.

The pronoun 'quæ' in this line, refers to 'Vita' in the first strophe of the hymn. At the words

O Crux ave! spes unica,

All hail, O Cross, our only Hope!

all kneel down whenever they are sung in this hymn during the Passion-tide.

From this Saturday until the Monday after the Octave of Pentecost, the Commemorations of the B. Virgin, the Apostles, Patron Saint, &c. which are in the Roman Psalter, are all omitted, the Church, no doubt, wishing to direct the undivided attention and devotion of her children, during this holy season, to Christ our only Mediator and Refuge, and to His Great Attonement and triumph.

In all Masses of the *Passion-tide* the Psalm *Judica me Deus* is omitted by the Priest, together with the Doxology. The *Gloria Patri* is also omitted at the Introit and *Lectio*. This reduces the Mass to its ancient simplicity, so suitable to this time of mourning, when the