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# THE CROSS.



NEW

SERIES.

VOL. 2.

No. 40.

forbid that I should glory, save in the Cross of our Lord Jesus Christ; by whom the world is Crucified to me, and I to the world.—St. Paul, Gal. vi. 14.

HALIFAX, OCTOBER 3, 1846.

## CALENDAR.

- October 4—XVIII after Pentecost I Oct. Solem. of M. Holy Rosary.  
 5—St. Galla Wid. Doub. Com. &c.  
 6—St. Bruno, C. Doub.  
 7—St. Mark, P. C. Doub. Supp. Com. &c.  
 8—St. Birgitta Wid. Doub.  
 9—SS. Denis B. and Comp. M. M. Sem.  
 10—St. Francis Borgia C. Sem.

## ST. MARY'S.

On Wednesday last, the Solemn obsequies for the repose of the late Pope, Gregory XVI. were celebrated at our Cathedral. This affecting Ceremonial was deferred until the present week, in consequence of the Bishop's absence on the Visitation of the Diocess. A lofty Catafalque surmounted by the Pontifical emblems, and wax lights, was erected in the centre of the Church. The Office of the Dead commenced at nine o'clock, and together with the Bishop and Clergy of Halifax, the Rev. Messrs. Phelan, Lyons, Doyle, Kennedy, and Hennesy, were also present. When the Three Nocturns and Lauds for the Dead were chaunted, High Mass was offered by the Very Rev. Mr. Conolly, attended by the Rev. Messrs. Doyle and McIsaac as Deacon and Sub-Deacon. The various pieces in the Requiem Mass, including the exquisitely plaintive *Dies Ira* were sung with great effect by the Organ Choir. At the conclusion of Mass, the Absolution was performed by the Bishop. A large number of the faithful came to offer up their fervent prayers in union with those of the Clergy, for the great and Holy Pontiff, who ruled the Church of God for the last sixteen years, and who, by all the acts of his

glorious and ever memorable reign, proved himself to be the affectionate Father of all his beloved Children in Jesus Christ, as well as the unshaken Defender of Ecclesiastical rights. The last inheritor of the name and virtues of Gregory the Great has passed away, but he has left a name which will never die. During the remainder of the day, the Fourth Clerical Conference for the present year, was held in the New Vestry.

A Quarterly meeting of St. Mary's Catechistical Society, was held on Wednesday evening week—the Very Rev. Mr. Connolly, V. P. in the chair, assisted by the Rev. Messrs. Nugent and McIsaac.

The proceedings of the Evening were commenced by taking up the Quarterly dues and receiving the reports of the superintendents of the classes of St. Mary's and St. Patrick's from which it appeared that a great want of Teachers was felt for the proper direction of the male classes at St. Mary's, whereupon arrangements were made to procure a more full and regular attendance of persons qualified to the discharge of that important duty.

The propriety of holding an examination of the classes was then taken up for consideration when from the representations of the Ladies and Gentle-men in charge thereof, it was not deemed proper until a better system should take place. It was then moved and seconded and passed that the examination be held in and during the season of next spring.

The Very Rev Chairman then submitted the necessity of making arrangements for the purchase of a quantity of fuel to be distributed to the poor during the approaching winter season, and stated the sum now in hands of the Treasurer available for such purpose to be about sixty pounds. Thereupon a Committee was appointed to make all the necessary arrangements of purchasing and distributing the same.

The following new members were proposed and admitted to membership:

Miss M. A. Lamasney,

Ellen Hackett,

Mr. Charles McCarthy.

P. Monahan.

A motion of adjournment was then put and carried.

P. COMPTON,

Secretary.

### COLLECTIONS FOR ST. PATRICK'S CHURCH THIS MONTH.

Continued.

By Messrs. Peter Walsh and Patrick Deegan.

John Punch £1 5s.; James Cunningham 5s.; John Callahan 3s 9d.; David Barry 3s 1 1-2d.; Peter Walsh, Patrick Deegan, Walter Delahunty, Mrs. Cunningham, Miss O'Neill, Mrs. Cronan, Michael Scalon, Richard Doyle, Robert Anderson, Mrs. Afflick, and Patrick Gahan 2s. 6d. each; Messrs. Ward and Condon 1s 10 1-2d.; William Dunn, James Quirk, Bart. Dunn, John Cody, Laurence Heffernan, Patrick Quinn, Mrs. Saunders, the Misses Saunders, Mrs. Croket, Michael Murphy, William Fúlce, Patrick Mulcahy, Charles Nott, John Power, William Saunders, Mrs. Shaw, George Weston, Richard Larrissy, John Vigors, Mrs. Pitts, Pierce Grace, Edward Keefe, William Fitzpatrick, James Mulloy, James O'Donnell, Francis Christopher, Wm. Dooley, Richard Anderson, Maurice Hartery, Felix Mulligan, Daniel Lonergan, John Keefe, Edward O'Donnell, and Mrs. Stapleton, 1s 3d each; Charlotte Banks, William O'Mara, Robert Estano, Daniel O'Brien, William Delany, M. Lynch, Edward Shea, Michael O'Mara, Mrs. Williams, Wm. Butler, George Noonan, and M. Shepherd 7 1-2d. each.

By Messrs. Joseph Purcell and Timothy Linnahan:

Patrick Lyons £1; Ambrose Keating, Peter Callahan and Thomas Kennedy 5s; Michael Fitz-

patrick 10s 5d; John Maher 3s 9d; Timothy Linnahan, Laurence McDonnell, Paul White, Mrs. Flinn, Michael Bohannon, M. Neill, James Mooney, Edward Metzler, William Wallace Joseph Purcell, Edward Cavanagh, Wm. Browne, Patrick Healy, William Lynch and Thomas Wyse 1s 3d each; John O'Connell, Patrick Lannigan, Michael Long 2s 6d each; James Dunn, Maurice Power, David Kiely, Michael Purcell, William Whelan, Patrick Quin, Thomas Tracy, Laurence Sproohan, M. Whelan, Mrs. Ast, Patrick Haly, William Rowley, William Carey, John Wall, Mrs. Grinnion 7 1-2d each.

By Messrs. William Jones and John Devaney:

George Butler £1; William Jones 10s; Thomas Holden 5s 3d; Silvester Kennedy, James Donnelly 5s each; John Durroon, Joseph Donnelly, Patrick Lynch 2s 6d each; John Cody, James Kenny, M. Lacy, Robert Devaney, Laurence Moran, Richard Flinn, Thomas Flinn, and Margaret Kelly, 1s 3d each; Geoffry Gibbins 1s 10 1-2d each.

### ASSOCIATION FOR THE PROPAGATION OF THE FAITH.

At the meeting of the 21st ult. the following sums were handed in by the Collectors:

Miss E. Butler	£0	9	7
Miss Brennan	1	2	8 1-2
Mrs. Boyle	0	5	2 1-2
Miss Ann Barber	0	10	0
Master E. Butler	0	5	0
Miss Johanna Butler	0	10	6
Miss Cragg	0	14	0
Mr. Philip Compton	0	15	0 1-2
Miss Cochran	0	12	0
Mrs. L. Clark	1	3	9
Miss M. Cragg	0	9	5
Miss Condon	0	11	2
Mrs. Connors	1	5	2 1-2
Miss Defreytas	0	11	3
Douney	1	5	0
Davison	1	10	7 1-2
Master Richard Dunn	0	5	1-1-2
Mrs. Ellis	0	5	0
Miss Foley	0	6	0 1-2
Kate Foley	0	10	3
Bridget Finn	0	6	10 1-2
Master Wm. Finn	0	5	0
Miss Gleeson	0	9	4 1-2

Miss Heffernan	2	0	10
Mrs. Heffernan	0	13	3
Harney	1	1	3
Mr. J. Howley	0	16	0
Mrs. Hobin	0	10	7 1-2
Miss Hartery	0	9	0
Master W. Lannigan	1	2	6
Miss Lenihan	0	10	7 1-2
Miss Ellen Lunn	0	18	0
Mrs. Lonergan	4	2	6
Mr. George Leguare	0	3	1 1-2
Miss McSweeney	10	1	3
Mrs. John McDonnell	0	13	8
Mr. Patrick Magee	0	6	3
Miss Mooney	0	17	0
Mary Mooney	0	9	7 1-2
Master Michael Murphy	0	14	9 1-2
Mr. Kirwan	0	5	0
Mrs. Elizabeth Morrissey	0	15	0
Miss O'Dell	5	0	4 1-2
M. Anne O'Donnell	0	3	9
Miss Frances Power	0	18	10 1-2
Master P. Power	0	4	7 1-2
Miss Power	0	12	6
Catharine Power	0	5	6
Mary Ann Purcell	1	2	8
Bridget Power	0	3	0
Master James Payne	1	11	3
M. Quinn	0	13	5
Charles Reilly	0	10	3
James Taylor	0	10	2 1-2
Mr. Wall	2	17	10
FROM BERMUDA.			
Mrs. Seon	0	15	0
Miss Higgs	0	2	2
Mrs. Taggart	0	2	2
Miss Taggart	0	2	2
Jane Egan	0	2	2
Ellen Higgs	0	2	2
Mrs. McGowan	0	2	2
Sundry small Subscriptions	0	2	0

### THE PERE FRANCIS,

A Holy Missionary, whose name is well known to our readers, Capucin of the House of Lyons, has offered up his life in India, a victim of his charity and zeal. By his own request he was appointed to commence the important and perilous Mission of Lahore. At the very moment of his arrival in the

idolatrous land, and by the swords of those for whose salvation he had come, his life was taken away. We subjoin the details of his death so precious in the sight of God, as conveyed to M. L. Abder Rossat, Vicar General of Verdun.

"Pere Francis, of L'Eliemie (Loire) was sent by his Bishop to Londhiana, a city situated a short distance from the Sutledge, the Northern Boundary of the English Possessions, at that station he was to make but a temporary stay; and on the first favourable opportunity pass on to the kingdom of Lahore, the end of all his desires. A little time yet remained; he wrote word that all were ready, and that he was soon about to plant the Cross on this infidel land. He made his final preparation on the 12th of December 1845. On the next day he followed the rear of a numerous force which the Governor General was leading out to engage with the Sikhs. He had to equip himself at his own expense, and he brought with him all his little Missionary baggage, on the 18th the two armies were in sight of each other. Before the battle he had heard the Confessions of a great number of Catholic Soldiers. All received from him the words of strength and consolation, all had such confidence in his well tried virtue that they knew not how to part him. For love of them, the intrepid priest did not hesitate to throw himself into the thick of the fray, to bend an ear over the confessing penitent, to succour the wounded, to receive the last sighs of the dying. He was earnestly requested to retire; but he was deaf to everything save the voice of God. Whilst he was performing the heroic duties of his charity, a sudden and dreadful discharge of Artillery dealt destruction amongst the ranks of the Queen's 50th Regiment. This Corps was annihilated in an instant; the Cavalry of the Sikhs coming down like thunder, burst upon the broken squadron of English, & despatched with the sabre what the musketry had left undone. Amongst the number was Pere Francis. With the last absolution he was opening heaven to a departing soul, when the sabres of three Sikhs were lifted over his head; he was struck down by redoubled blows, and rendered up his last sigh by the side of the soldier whom he had just been attending. Unfortunate Sikhs! if they knew the blood they were spilling, if they knew how anxiously the good Priest wished to devote himself for them, they would themselves have guarded that life. On the

English side the voice of sorrow ran through the surrounding ranks, when they saw that Pere Francis appeared no more. Two days after this tragical event, he was found amidst heaps of bodies which covered the Plain. He was horribly disfigured, his cloven head presented wounds without number and his neck was nearly severed. His obsequies were performed with great pomp. Catholics and Protestants bewailed his loss; for he was loved by all. Those who accompanied him to the grave, all dwelt on what this zealous missionary was, they recalled to mind the examples of charity he had shown in the wars of Gwalior, whether he had already followed the army even to the field of battle to render assistance to the dying in the Hospitals of Azra, of Kurnault and Meroix where when the Cholera raged with such fury in those parts, he was for two months immured. If the people of Lahore have lost in him an Apostle we hope they have in heaven a powerful intercessor.

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### General Intelligence.

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#### GERMAN INFIDELITY.

“BERLIN, July 27.—We have news of the result of the synod of the congregation professing the apostolical faith, which has been held at Seli-  
neidemuhl; and it is most afflicting. So unblushing was the denial of the saving truths of the gospel, manifested at this meeting, that Dr Jettmar and his lady coadjutor withdrew in disgust before its sitting terminated. They represented the apostolical flock in this city, and in spite of all the persuasions and exhortations which Christian love and faithfulness could urge, were unable to prevent the meeting from repudiating the confession of the Holy Trinity, the divinity of Jesus Christ, and the personality of the Holy Ghost. Not only did the members protest against the adoption of the three ecumenical creeds, but treated even the Apostles' Creed with slight. The God-head of the Saviour having become the subject of discussion, the Rev. Mr. Port, of Posen, who acted as president, asked whether any one present really believed that Jesus Christ was very God? And upon one of the Berlin deputies replying that he believed it, and was as fully convinced as as he was of his own existence, the president treated the asseveration with scorn and contempt. Again, when the Berlin deputies earnestly besought the assembly not to reject the Apostles' Creed, and to abstain from abbreviating it, the same individual observed, that it contains ‘arrant

nonsense.’ One of the deputies called upon Czerski to discountenance so unscriptural and unbenefitting a remark, and to support the opposition raised by them in behalf of the apostolical symbol. He answered, that he saw nothing objectionable in the remark: and, for himself, was averse to all confessions (symbolicism), and should vote for doing away with all creeds, and the adoption of the Bible as the only standard. Dr Thirnen was also present, and proposed a confession for the congregations of the Grand Duchy of Posen, which is of so equivocal a character as to suit almost every shade of belief, and the meeting adopted it. Czerski, I am told, has been invited to attend a meeting of the Evangelical Alliance in London; but how can he show his face in so Christian an Assembly, after consenting to the unchristian proceedings which were transacted at Schneidemuhl?”

In the foregoing correspondence, mankind, can judge of the terrific consequences of rejecting church authority, and being led away by unrestrained latitudinarianism into the dismal precipices of thrilling infidelity. A town council puts the question to the vote to learn whether Christ is God, and whether the Holy Ghost has any real existence as a being, or whether his adorable person is a mere abstract idea, such as Goodness, Inspirations, &c., so that if the president of the council have a majority of votes in Germany against the Divinity of Christ, and the personality of the Holy Spirit, it follows then that Christ is a mere creature, and the Holy Ghost has no existence!! The majority of the votes in Germany settles the divinity of the one and the existence of the other! This appalling conduct we call the logic of infidelity, and the behaviour of the Rev. Mr. Port, of Posen proves more of the awful results of private judgement than the most brilliant arguments that could be written in favor of authority. One is the logic of principles and conclusions in books, no doubt very convincing of course but the other is the palpable development of abstract principles exhibited in human action and published in human facts. To hold the doctrine of murder as legitimate, is a terrific proposition, and the man who holds it will kill in fact when the proper circumstances are presented; and the actual and the abstract murderer are not two different men, but different stages of the same awful man; hence, the doctrine of “private judgment,” though a mere abstract proposition, contains all the strife that has disturbed the world these last 1800 years,—contains all the blood that has been spilled in ten thousand red fields of warfare, and comprehends, with its vast and desolating conclusion, all the mournful creeds which have robbed

Christ of his glory on earth, corrupted the heart and deranged the intellect of men and nations; and, destroying the *identity of mind* (faith) which the creature must have with God in order to be united to him—to be one with him—has separated millions from this principle of eternal union, and deprived them of the lot of the saints.

This melancholy state of religion in Germany, is a great lesson in church history,—it is a clear commentary to the Scriptures; and if Luther could now rise from his grave, he could never dream that the rejection of the Pope's authority could have ended amongst his own disciples within the short space of 330 years, in the rejecting of the Apostles' Creed, the denial of the Trinity, and the denunciation of the Divinity of Christ.—Above all, he would be surprised to see his disciples reject the authority of the Pope and his general council and adopt the majority of votes at a village conference, in order to settle the question of the existence of God! This decidedly is a great lesson—it is a sort (if we may be allowed to say so) of supplement to the Scriptures, and clearly explains that passage in the New Testament, where our Lord declares that he has other sheep outside his fold, but that, not hearing his voice, he must bring them to the one great fold, where they will hear the shepherd. Alas! how true that when Germany placed herself outside the fold, she has ceased to hear the voice of Christ. Hence she does not she cannot know him, nor the holy Spirit who proceeds from him; and hence the town council of a German village, by a majority of votes, rejects both!!

And as Catholicity is the same all over the world, through all ages and peoples, so is infidelity the same wherever it has raised its poisoned head; the same hatred of authority; the same scorn of piety; the same malignity against virtue; the same scepticism in all the historical monuments of Catholic antiquity; the same ridicule of sacred things; the same unappeasable hostility, and unconquerable malice to the clergy; the same audacious familiarity with God's name, and the tremendous mysteries of salvation,—tempting perdition, walking over precipices where angels are afraid to tread, insulting God at his own gates, and sporting with damnation. Yes, deciding by a majority of votes in a village vestry, whether the Trinity has a real existence! In ninety-nine cases out of one hundred, this iniquity is performed in order to seek renown for extravagant bravery in blasphemy; to redeem an anti-Christian pledge before a few profligate companions; to seek an infamous celebrity by standing before the world in defiance of human opinion, and God's anger; and taking an insane pride in flinging themselves, like suicides from the most elevated point of hu-

man honour down on earth, to be dashed to pieces before society in the mad execution of their infidel defiance of God and man. This was precisely the character of Voltaire, who acknowledged that his whole life was "a boasted iniquity; a satanic renown in blasphemy; a mad revenge against the priesthood;" and, we will 'd, all arising from an immoral life, and a want of faith.

Germany, we should say, is one of the most interesting parts of the world for a learned Biblical scholar and true church historian. There he will behold, if he may so speak; the Scripture teaching blasphemy; and the same volume that teaches Catholic doctrine, and worship of the Redeemer in Rome, publishing in Germany the "arrant nonsense" of the Apostles' Creed and the delusion of the Divinity of Christ. This is the country where one can see the full growth of private judgement, and the awful vagaries of license to choose a faith. This is the country best fitted to make one understand the value of 'Peter's chair,' and to prove the power of the ministry of the Catholic Church. She is wholly a church of Ministry—ministry in sacraments—ministry in sacrifice—ministry in forming the canon of the Scriptures—ministry in authority—ministry in teaching—ministry in confining faith to the defined boundary of general councils, the authenticated and accredited assembly, where the Holy Ghost resides, directs, and speaks to the world, through the voice of Peter, the commissioned shepherd of the one fold.

All who believe in original sin, and the free atonement of our Lord, know that man's redemption was the free act of Christ's gratuitous boundless mercy. When he, therefore, bestowed heaven on man freely, he could give it on any conditions he pleased, consistent with his own perfection and man's nature.—Submission to God's will, a union of our spirit with his, an agreement of mind a resignation of the intellect to his infinite wisdom in all things, were the first conditions which he must have imposed in justice to heaven's power, dominion, sanctity, and wisdom; or, in other words, a unity of creed, identity of worship, humble submission to authority, must have been the very basis of Christ's Church. What a pitch of wicked principles the German philosophy has arrived at, is evident therefore from the above extract, where all creeds are to be rejected, and every one is at liberty to believe as he pleases; from whence it will follow that the doctrine which is true faith in one man, is blasphemy in another—that *identity of mind* with God is not necessary for salvation; and hence it follows as a matter of course, that salvation can be attained by belief in Erlington's 'Euclid,' or La-Croix's 'Algebra,' as

In the Gospel of Christ. May Heaven protect Ireland from the philosophy of the German schools and preserve our rising generation from the sopor of being considered learned by reading the insane rhapsody and wild profanation of modern German religious literature!—*Dublin Irish Advocate.*

### MANCHESTER.

**ST. IGNATIUS' SICK AND BURIAL SOCIETY.**—The annual dinner of this the oldest Catholic Sick and Burial Society in Manchester took place on the 4th instant. It was established by the never-to-be-forgotten Father Broomhead, who formed the rules and regulations by which the Society is governed on purely Catholic principles. No one can be admitted member unless he produce a certificate that he is in the Church, and he must satisfy the members that he continues so by producing a certificate every year of having complied with his Easter duty upon failure of which he is excluded the society, and not permitted to be present at the annual Feast. Grace was said by the Rev. J. Boardman, the President of the society; and, dinner being over, the first toast was "His Holiness Pope Pius IX.," the next that of "the Queen," and "Prince Albert, and the rest of the Royal Family resident in England" followed.—Dr. Eager, the medical adviser of the society, proposed "the Health of the Bishops and Clergy of the Lancashire District," which was drunk with rapturous applause, and three cheers for the Bishops and Clergy. The Rev. J. F. Whitaker of Saint Wilfrid's, returned thanks. The President next gave "Daniel O'Connell." His heart and soul (he said) were with O'Connell, the moral force regenerator of his country, and though politics were no part of his profession, yet (he said) he should always adhere to moral force, and made no hesitation in saying that he belonged to the Old Ireland School; that it was a calumny to say that he bore no sympathy for the sister country. It was true he took no public part in politics but nevertheless he was a Repealer, and as far as his means would permit he would be behind none in assisting O'Connell to achieve the great object of his wishes—the Repeal of the Union, and trusted that Providence would spare that great man to see his work completed—the Parliament restored to Ireland,"—drunk with rapturous applause. "The Health of the Rev. J. F. Whitaker," having been drunk with three times three, he returned thanks, and proposed 'the health of Dr. Eager,' whom he had known for many years in a foreign country; he was happy to call him his intimate friend, and was rejoiced to meet with him in Manchester. The Doctor returned thanks, "The Health of Mr Boden and family," having been

drunk and responded to by him, the Clergy left the room amidst hearty cheers, and the rest of the evening was spent by the members, their wives, and friends, in the greatest mirth and conviviality.—*Correspondent.*—At Saint Augustin's Catholic Church the Festival of the glorious Assumption of the Blessed Virgin was kept on Sunday last, Aug. 16, with a solemnity and religious grandeur surpassing all former occasions since the Protestant era. The members of the Guild of the Blessed Sacrament connected with St Augustin's evinced their devotion to our Blessed Redeemer in the Holy Sacrament, on this festival, by procuring flowers and handsomely decorating the sanctuary and the pulpit, and forming triumphal arches, covered with a profusion of fragrant flowers across the side and the centre aisles. Through these the Blessed Sacrament was carried in solemn procession on Sunday evening. On Sunday morning the members of the guild in their guild dresses attended first Mass at eight o'clock, and devoutly and edifyingly received the Holy Communion. They also attended last Mass, and heard an excellent sermon from the Rev Mr Rimmer on the Life and Virtues of the Blessed Virgin Mary, her dignity in Heaven, and on the interest she takes in the spiritual welfare of her clients. An additional altar was erected for the service of the evening. It was against the wall by the west door, nearly opposite the high altar. The service began at half-past six. The guild and a crowded congregation were assembled. A solemn procession of the Blessed Sacrament commenced from the vestry and went along the side aisle, passing through three of the flowery arches to the temporal altar, where Benediction was given. The procession then moved up the centre aisle, passing under four other arches, to the high altar, from which Benediction was again given, and the evening service concluded.—*Correspondent.*

### IRELAND.

**THE ARCHBISHOP OF DUBLIN.**—On Tuesday last his Grace the Most Rev Dr Murray completed the annual visitation of the extensive archdiocese of Dublin, after having made the circuit of the counties of Dublin, Wicklow, and part of the county of Kildare. In the course of this visitation his Grace administered the holy Sacrament of Confirmation to upwards of fifteen thousand six hundred persons, preached an eloquent and instructive discourse before and after the ceremony in each parish, and went through the laborious duties of his ministry with all the spirit of youthful energy and vigour.—*Freeman.*

**WATERFORD.—RECEPTION AT ST. MARY'S CONVENT.**—On the 11th instant, Miss Purcell, daugh-

of Dr Purcell, of Carrick-on-Suir, Physician in Ordinary to his Excellency, the Earl of Besborough, received the White Veil from the hands of the Right Rev. Dr. Foran, in the presence of a great number of the clergy of the diocese.—Several of Dr. Purcell's personal friends, Catholic and Protestant, were present to witness the imposing ceremony.—*Waterford Chronicle.*

### THE IRISH ADVOCATE.

The above is the title of a Weekly paper established in Ireland, and devoted heart and soul to everything Irish. The talented editor, Rev. Dr. Cahill, one of the best scholars in Ireland, does every justice to his country in the excellent effusions which he makes of its antiquities, religion, and language. The *Irish Advocate* deserves the support of Irish Catholics wherever they reside. It is a paper upon which they can depend. We have given some articles from it in this day's number, with which our readers must be greatly delighted. The Editor has our most grateful acknowledgements for sending the *Advocate* to this office.—*Liberator.*

### LITERATURE.

#### THE SOUVENIR.

TRANSLATED FROM THE FRENCH.

#### CHAPTER III.

THE DEATH OF MALTAIN—THE SOUVENIR.

Several years had elapsed since Frederic had gone to college. At the end of each, the good and diligent student bore off many prizes. But notwithstanding these flattering testimonials of his application and improvement, his father's house was shut against him; he was obliged to spend the six weeks of vacation within the college walls. His father's severity often drew tears from him; still he bore it with Christian fortitude, and it became the means of attaching him more and more to God, that true father, who never deserts those that trust in him.

At length his studies at college were completed. His father, who knew that he wished to study surgery, wrote to him to tell him that he had made arrangements with a professor of the University, with whom he should lodge, to commence his surgical studies. This letter brought to Frederick heart-breaking news; for in it he was forbidden, in express terms, to visit his family, for fear, it was said, that his presence might disturb their domestic tranquillity. This was an artifice of Sophia's who thus removed this pious young man, lest her dear Ely should lose any of the affection of Mr. Maltain.

Frederic could not refrain from tears, at reading this painful command of his father. He submitted to it, however, without a murmur, repaired to the university, and was lodged in the house of the professor, who had been a fellow student of the aged Mr. Maltain. This professor had orders to keep him very strictly, and to watch all his actions. Poor Frederic was at first more constrained in his new situation than he had been even at college. There, at least, he had a yard to walk in during recreation—there he had friends: but now he was confined to his room, from which he could not go out, except during the public lectures: he took his meals with the professor. Every Sunday and Thursday, he was permitted to go to church, and in the evening to walk with the aged instructor. These were the only relaxations he was permitted to enjoy.

The first three months passed sadly enough for Frederic; but the professor, coming by degrees to know the merit of his student, relaxed a little his former severity, and granted him more liberty.

Frederic at the university, kept up his former reputation of a diligent student. He frequented, with the greatest assiduity, all the lectures, and made rapid progress in medical knowledge. The first examinations that he passed through, were entirely to his advantage, and elicited the praises of the professors. Far from being elated with his success, he found in the praises which his application had so well deserved, a new means of meriting others. His religious sentiments made him proof against the temptations to which youth is exposed, when left to itself. He remained free from the contagion of vicious habits, and preserved peace of mind in the midst of dangers that might have destroyed it. He wrote frequently to his father; gave him an account of his occupations, and sometimes moved the old man so far as to be on the point of recalling him home to his embraces—but Sophia, like an evil genius, was always there, preventing a reconciliation by her calumnies, and continually fanning the flame of discord. The better to succeed, she often related to her husband reports that she pretended to have heard, and which were by no means flattering to Frederick. The old man always believed them, and became more and more credulous as he advanced in years.

Frederic was nearly twenty-two years old. He had been eight years separated from his father. He was preparing for his last examination, before graduating; when he received a letter from Ely, which announced to him that his father was sick, and that his sickness might be long and perhaps mortal. Frederic arranged his affairs, completed his thesis, and received his diploma, with the power of practising wherever he should think proper. On returning to his lodging, towards evening, he found a letter on his table. At the sight of the black seal he trembled, and had hardly courage to open it. It

was from Ely, who informed him, coldly, that his father was dead, and requested him to return home, as soon as possible, to be present at the opening of the will.

The virtuous Frederic, who did not expect so severe a blow, burst into a flood of tears. O! how it grieved him that he had not been present during the last moments of his aged father, to remove the prejudices which he knew existed against him.—What a misfortune, not to have received the last blessing of his father whom he loved so tenderly!

Without loss of time, he packed up his books, engaged his passage, took leave of his good professors, who were as proud of having raised such a student, as he was happy in having had them for his masters, and set out for his native city.

With tears in his eyes, he directed his course towards his father's dwelling. Sophia and Ely gave him a cold reception. Ely was now a man, six feet high; Frederic would not have recognised him, had he met him elsewhere. He had learned nothing; because his mother pretended that he could not be made to apply, on account of his rapid growth. His father had procured him a situation in the city, which did not require an extensive knowledge, and furnished him with a salary sufficient for his support, without obliging him to labour much.

Frederic immediately inquired about the last moments of his dear father.

"He died as a true Christian," replied Ely, "and generously pardoned all those who had offended him:" and he laid a stress on these last words, as much as to say that he meant him.

"How I should have rejoiced to be present at his death, to do away the prejudices which he harbored against me, and to tell him that Frederic was not what jealousy and intrigue have represented him."

"You would have some trouble to gain anything from him, and I fear——"

"What do you fear?"

"I wish to speak of the will—for he was very baldly disposed towards you when he made it: Mother and I found it impossible to destroy this ill-feeling. He wrote his will with his own hand—but I am totally ignorant of its contents." The impostor knew very well the contents of the will, and it was to mask his hypocrisy, that he made this show of affection and pretended ignorance.

When the will was opened, it was found that he had left Ely sole heir of all his fortune: below was this clause—"As to my son Frederic, his capacity and fine talents will supply him with the means of livelihood. I leave him my old wig and morning gown, which he once suspended on the lightning-rod. They will be a memento of me." \*

Frederic remained motionless, as if struck with a thunder-bolt, at hearing the will of his father. It was not so much the thought of being deprived of his

inheritance, as the bitter derision of the dying man, that affected him. He behaved himself, in this trying circumstance, with a dignity and nobleness that covered his spectators with shame. Without uttering a single word, he took his hat and cane, and repaired to the cemetery, where he knelt on the tomb of his father.

"The words which I have read were not dictated by your heart," said he, in a voice interrupted by sighs. "They deceived you, O my father! they took advantage of a moment of weakness, to make you say what you certainly did not think; for a dying father cannot harbour resentment against his son, although he were the most wicked of men; at that moment, he pardons all, because every mortal stands in need of mercy. Had you known the truth, you would not have acted thus; but you were deceived about me. It matters not! I thank you for what you have spent for my education. I thank you also for your old wig and morning gown. If your benediction is attached to them, they will be for me a more valuable inheritance than anything else you could have bequeathed me. I will never part with them: I will remember that this gown once covered your body. I here promise you to live always as a true Christian, and never to dishonor the name that I bear."

He could say no more—tears prevented utterance. He prayed a long time at the grave, in silence, and then retired to his lodgings in a hotel.

Until this time, Frederic had entertained a better opinion of his brother and step-mother; but now he became acquainted with their perfidy. He was troubled the whole day by a thousand different thoughts, and found it a difficult struggle to contend against himself. But at length religion triumphed over nature. Frederic imposed silence on the voice of revenge, and generously pardoned those who had robbed him of his rights. He placed his confidence more than ever in the Protector of persecuted innocence, and, without thinking of the future, lay himself down tranquil and consoled.—His sleep was that of the just, calm and undisturbed, and no one would have thought that that day had proved so unfortunate for him.

#### INTERMENTS.

AT THE CEMETERY OF THE HOLY CROSS.

SEPT 26—Philip Tobin, Private 23rd Fusiliers, a native of Ireland, aged 43 years.

30—John, infant son of Thomas and Mary Callanan, aged 3 months and 15 days.

OCT 1—James McAnalley, Private 52nd Regt., a native of Ireland, aged 37 years.

All communications for the Editors of the Cross are to be addressed (if by letter post paid,) to No. 2, Upper Water street Halifax.