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THE CROSS.



NEW

SERIES.

VOL. 2.

No. 20.

God 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, MARCH 7, 1846.

CALENDAR.

- March 8—Sunday—II of Lent.
 9—Monday—St. Francis, Roman Widow.
 10—Tuesday—The Forty Martyrs.
 11—Wednesday—St. Ilgenus, Pope and Martyr.
 12—Thursday—St. Gregory the Great, Pope, Conf. and Doctor.
 13—Friday—Holy Winding Sheet of Our Lord.
 14—Saturday—St. John of God, Confessor.

We beg our readers at a distance, not to be surprised, if for a brief space we diverge from the course which we marked out for ourselves at the establishment of the Cross. A combination of circumstances has made this imperatively necessary. There is now no other Catholic paper in the province, nor has there been for a long time past. Presuming on our wonted forbearance, some opponents, outside the Church were becoming insolent and rampant, whilst a small and contemptible knot of miscalled Catholics have been trying to disturb the repose of their brethren, to set ecclesiastical authority at defiance, and treat their clergy with disrespect. The Cross will discharge its sacred duty in checking the insolence of the one, and curbing the impiety of the other; and it will do this with unsparing determination. We will offer no enemy to fling his insults at us with impunity, nor permit those bad men who are a disgrace to the Catholic name to continue their villainies unchecked. We promise to make short work of them, for they scarcely amount to half a dozen; and we know them well.

The Quarterly Meeting of the St. Mary's and St. Patrick's Temperance Society will be held in the Parochial School Room, on Tuesday evening next, March 10, at 7 o'clock. A very numerous attendance is expected.

We read in a recent number of the *Melanges Religieux* that Monsieur Pierre Bourget, father of the highly revered Bishop of Montreal, departed this life on the 4th ult. at Point Levy, in the full possession of all his faculties, and at the patriarchal age of 91 years. His holy death was an appropriate close to an edifying life. May he rest in peace!

TO CORRESPONDENTS.

We have received a letter of complaint, in which it is stated that for two or three Sundays past, the writer and other members of the Congregation have been disturbed, and disedified, especially during the sermon by what he terms, 'the irreverent behaviour of a contemptible little abridgment of humanity in the Eastern Gallery, at St. Mary's.' If the particulars described by our correspondent, be true, we would recommend him to apply to the Sexton, and tell him the name of the offender. This scoffer in the temple would then be properly watched, and if he presume to repeat his antics, 'a Lover of Order' may be assured that he will be speedily ejected from the House of God.

A PORTRAIT.

BY AN OLD MASTER.

To match this scint, there was another,
As busy and perverse a brother,
An haberdasher of small wares
In politics and state affairs.
For he at any time would hang
For th' opportunity to harangue ;
And rather on a gibbet dangle,
Than miss his dear delight, to wrangle ,
In which his parts were so accomplish'd
That right or wrong he ne'er was nonpluss'd,
But still his tongue ran on, the less
Of weight it bore, with greater ease,
And with its everlasting clack,
Set all men's ears upon the rack.
No sooner could a hint appear
But up he started to picquer,
With volleys of eternal babble,
And clamour, more unanswerable
For though his topics, frail and weak,
Could ne'er amount above a freak,
He still maintained 'em like his faults,
Against the dosp'rates assaults,
And backed their feeble want of sense
With greater heat and confidence ;
As bones of Hectors, when they differ,
The more they're cudgel'd grow the stiffer.

ST. MARY'S CATECHISTICAL SOCIETY.

The Quarterly Meeting of the Catechistical Society will be held in the New Vestry, on Monday evening next, March 9, shortly after seven o'clock.

By order of the President,

P. J. COMPTON,

March 5, 1846.

Secretary.

THE CHARITABLE IRISH SOCIETY.

On the approaching Festival of St Patrick, March 17, the Society will assemble in Mason Hall at half-past nine o'clock, from whence they will depart in procession at 10, to attend Divine Service in St Mary's Church. On that occasion the Panegyric of the Apostle of Ireland will be delivered, and a collection will be taken in aid of the poor who are exposed to so much suffering in this inclement season. We believe it is the intention of the Society to walk in procession on St Patrick's Day, should the weather prove favourable. The members will dine together in the evening. Thus, the Great Day so dear to Irishmen, and particularly to the Exiles of Erin, will be appropriately spent—first in the important duties of religion and charity, and next in the cultivation of social harmony. We sincerely wish the Charitable Irish Society many happy returns of their proud Festival, because they will be

thus afforded many noble opportunities of giving Glory to God on high, and of promoting charity and peace on earth.

LENT.

Our virtuous people, thanks to God, have commenced this Holy Season in a true religious spirit. The Holy Sacrifice of the Mass is daily attended by increasing numbers. Confessions are heard five times a week at the Cathedral and St Patrick's, and crowds of fervent penitents throng round the Sacred Tribunals. There are evening prayers each day at St Mary's, and twice a week, with instructions, at St Patrick's. The monthly Mass for the repose of the deceased members and friends of the Purgatorial Society was offered on Thursday by the Bishop, and on yesterday, the first Friday of the Month, Mass was offered, a *Benediction of the Most Holy Sacrament* given, and a sermon preached by him for the newly-erected Confraternity of the Sacred Heart of Jesus. Thus every thing portends the increase of true devotion amongst us.

The Rev Mr Nugent has requested us to state, that consistently with the respect which he owes to his sacred character, he could take no notice of a flippant and irrelevant letter which Joseph Quinan took the liberty of addressing him on Saturday evening through the columns of a newspaper.

In the letter alluded to, in which the Pronoun *I* occurs eleven times, though it does not contain many more lines, Joe assures the Editor of the Cross that he knows and understands his own position. He must excuse us, if we still remain incredulous on that point.

The following are extracts from the Report and Speeches published in the Morning Post, on Wednesday, Feb. 25, relative to the Meeting of the *Halifax Temperance Society* at Mason Hall, headed

"Grand Temperance Meeting, &c.—'Tremendous gathering, &c.

'Great fluttering among the Ladies!'

"An audience of about five hundred people, two thirds of whom were ladies, collected long before the hour of Meeting, &c.

"The proceedings were opened at half-past seven o'clock with a prayer offered up by the Rev Mr McGregor." When Beamish Murdoch, Esq, and the Rev Mr Smith had spoken.

"Mr Quinan rose to move the second resolution . . . In remarking on the Resolution which he had to move, he said he had no doubt that the Temperance cause in this city was retrograding . . . He would not trust himself to refer to the causes of this—they were of a peculiar kind, and reflected no

discredit upon the Halifax Temperance Society, because not the result of any apathy here . . . He adverted to the mode in which Temperance had spread by the influence of example, and the duty of Ministers of Religion to support in their own persons the total pledge, instead of inconsistently proclaiming the evils of intemperance in the pulpit and descending to join on the festive board." Report concluded by stating that "of the gentlemen present, a large proportion were blades of the city, attracted no doubt by the light which shined from Beauty's winning glances!"

N. B. The above report has not been contradicted since.

TEMPERANCE.

Declaration of the Catholic Bishops of the United States of America, in Provincial Council, assembled at Baltimore, May, 1843, and signed by the Arch-bishop and sixteen Bishops.

"The enormous evils of intemperance, which no tongue can pourtray, have given occasion to the adoption of a remedy apparently extreme. Millions in Ireland, and many thousands in this country, have publicly pledged themselves to abstain from the use of all intoxicating liquors. We cannot but approve the determination taken by such as have had the misfortune to contract this dreadful vice; for we have rarely seen the drunkard reclaimed, except by the total abandonment of the occasion of his sin. We also highly applaud the generous charity and zeal of such as through compassion for the unfortunate, have stepped forward to share with them the privation; but we deem it right to guard against the possible abuse of so excellent an institution. It must be distinctly understood and avowed, that the moderate use of wine, or of any other liquor, is of itself perfectly lawful, since 'every creature of God is good, and nothing is to be rejected which is received with thanksgiving, for it is sanctified by the word of God and prayer.' (1 Tim. iv. 4.) It would not be advisable to impose, or to assume generally the obligation of Total Abstinence, considering human frailty, it might become a snare of souls, and change a lawful act into sin, and add to the sting of conscience the terror of despair. We will, therefore, that the pledge usually made, be regarded as a resolution, which whilst it affords to those who take it, the advantages of mutual examples and prayers, imposes no new moral obligation, so that the person who should fail in its observance, sins only by excess, or by exposing himself to danger in consequence of his peculiar frailty. Let each one at the same

time remember that it is only through the grace of Jesus Christ that we can effectually overcome temptation, and practise virtue unto salvation, "Unless the Lord build the house, they labour in vain that build it; unless the Lord keep the city he watcheth in vain that keepeth it. (Ps. 136.) Let no man presume on the strength of his determination, or on the restraining influence of public opinion. The torrent of passion easily sweeps away those human barriers. Prayer, vigilance, the reception of the Sacraments, the flight from the occasions of sin, are necessary, in order to give effect to our good purposes, which themselves must proceed from the inspiration of divine grace, for 'we are not sufficient to think any thing of ourselves, as of ourselves, but our sufficiency is from God.' (2 Cor. iii. 5.) It is on this account we warn you against uniting in societies not based on religious principles, nor directed by the Ecclesiastical Authority, or otherwise organized in such a way as may suppose mere human influence and means."

RELIEF OF THE POOR.

An additional quantity of fuel has been procured and distributed since our last notice, and during this week the Committee have been actively engaged in this work of christian benevolence. The Bishop, on last Sunday, in alluding to the unusual severity of the season, and the consequent sufferings of the poor, implored the faithful to renew their subscriptions, and to second the charitable exertions of the Committee by every means in their power.

The following subscriptions have been received this week.

The Charitable Irish Society	£24	0	0
Mrs. McCara	9	0	0
Mr. John Maher	1	0	0
Mrs. Mary Murphy	0	7	6
Mrs. Doran	0	4	4

CONVERSION AT P. E. ISLAND.

We are much gratified to hear that Mr. Richard Gill, a respectable Mill owner at Newtown, P. E. Island, was lately converted to the True Faith by the singular mercy of God. This happy neophyte was received into the Church of Christ on Septua-

gesima Sunday at Vernon River Church, by Rev. Mr. Brady, P. P. We know that Mrs. Gill had been in the habit of receiving the *Cross*, as well as several of our excellent fellow-countrymen at Newtown and Montague, who are staunch Catholics and Teetotallers also. We can well imagine their delight in welcoming their respected neighbour into the Communion of Saints and the proud fellowship of the Glorious Catholic Church. We will be always happy to receive and to publish any details connected with the progress of our Religion in P. E. Island, or any matters which may interest our fellow-Catholics there. Our great cause is the same. It is the cause of God, and of His Holy Church on earth.

The following letter from the Rev. Mr. Conolly, in reference to that treason of irreligious rebellion—the leader in last Tuesday's Register—was published in the *Sun* of yesterday.

To the Editor of the *Sun*.

Sir,—

In the Editorial of the last Register I find the following remarks, 'Repeal is on the wane—not in Ireland (thank God) for there Prelate and Statesman—Priest and Layman—are co-operators in the great work of Repeal; but in Halifax! Repeal is on the wane. They (Irishmen) owe a duty to their God—and obedience in all things spiritual to the ministers of His holy Religion. But their Country's wrongs are not to be forgotten, her rights must be maintained, and he who would counsel them to forget the one, or to restrain the achievement of the other—whether Priest or Layman—is a foe to Civil Liberty.' &c. &c. 'The Irishman and the Catholic who is not a Repealer—or being a Repealer does not put his hand to the plough, depend upon it has reasons of state, or reasons of another kind perhaps not so praiseworthy.'

As a Priest, an Irishman, and a Repealer, I set at defiance the unworthy insinuations of the man who penned that article. At the present juncture, there could be no deadlier enemy to Repeal, or to the re-organization which he demands. If the apathy or the presumed hostility of the Priests be the reason why 'Repeal is on the wane,' well then say I, has he made this first essay to remedy the evil. If Repeal, not rancour, were the only engine at work, it would have been far better to avoid the mention of either Priest or Prelate. The unnecessary introduction of these names in a community like this, and the contrast drawn between the Priesthood of Ireland, and the Priesthood of Halifax are ill-calculated, in my opinion, to bring about the happy results which the Editor anticipates. Were it even true, that we were inimical, or apathetic in the cause, I cannot conceive how its publication to the world would add a single member to the corps of Repealers. To tell the Catholics, and the Irishmen of Halifax, even by insinuation, that their Priests were not with them, could serve no honest purpose that I know of; rather must it injure the cause. It is then, I say, widening the breach—it is making the wound deeper—nay, it is blasting every future hope of concord and unanimity, to make this uncalled for onslaught, or to allude, however remotely, to a topic so pregnant with mischief. Were the insinuations well founded, such would be their obvious tendency, but what must we say, if they are false? What must we say, if they are gross misrepresentations of our feelings, and of our character as Priests, and as Irishmen? There are Clergymen in Halifax, who are neither *false friends* to Repeal, nor indifferent spectators. I doubt if some among them have not paid more pounds, and written more articles, and made more speeches, and devoted more time, and more sincerity to the cause of Repeal, than the Editor of the Register. For aught the public know that man may be neither a Repealer, nor an Irishman, nor a Catholic—at all events, in the present instance, he is an enemy to the cause.

There are Clergymen in Halifax who are now, what they have been long before they joined the Association: Repealers in heart, and in work; Repealers unflinching, even in the teeth of the knot who have an object in branding them. True we do not go the length of the patriotic Editor in the sweeping declaration, that 'every priest and layman, every Catholic and Irishman who is not a Repealer is a foe to civil liberty, and to the common rights of man'!!! Pooh! only a few weeks since we were told in an Editorial of the same paper, that Dr Murray, Arch-Bishop of Dublin, a *non-Repealer* in the very citadel of Repeal—yes, according to our own Correspondent, this 'foe to civil liberty was adored by the people and ruled all hearts.

'They owed obedience in all things spiritual' &c.—'and he who would counsel them (the people) to forget their country's wrongs or restrain them in the achievement of their rights,' &c. If this counselling or restraining the people be an inducement for the priests, as it manifestly is, I give it the most unqualified contradiction. For my own part I challenge any individual in Halifax, or elsewhere to say that I have counselled anything derogatory to Repeal. Rather with the lugubrious editor do I acknowledge 'with sorrow in my heart,' though not exactly like him with 'tears in my eyes' (credat Judaeus) that the late efforts to get up a repeal meeting were but too truly symptomatic that 'Repeal was on the wane.' There must be reasons for the failure, as there are reasons for all things. But I vouch for it—it was neither the Bishop nor the Priests of Halifax. No, we dare him to a single proof as to the fact of every Catholic and Irishman, not a working repealer, being restrained only by 'State reasons,' or even by more unworthy motives. May I remind the worthy editor that that mine has exploded long since. 'State reasons' have become very stale at this hour of day—this expression savours strong of the atrocious Libel on a Bishop's character, which was published in that soi-disant Catholic and Repeal paper some months since, and not copied even into any of the Protestant Journals of the country. Though the calumny was authoritatively contradicted, and refuted at the time. Yet,

Destroy the web of sophistry—In vain
The creature's at his dirty work again.'

So far upon this high sounding article of the Register, I promise my next whenever occasion requires it.

I am, Sir, yours,

THOMAS L. CONNOLLY, President,
St Mary's College, Halifax.

LITERATURE.

CONFRATERNITY OF THE SACRED HEART.

PRELIMINARY OBSERVATIONS.

Continued.

Besides the Indulgences granted by several Pontiffs to encourage various practices of devotion to the Sacred Heart of Jesus, Cardinal Somaglia, Vicar of his Holiness, for the city of Rome, permitted the secular priests of the Congregation of St. Paul, the 14th of Feb. 1801, to establish a confraternity in honour of the divine Heart in their Church, St Mary ad Pineam. Pope Pius 7th, granted many Indulgences to it, by a brief of the 7th of March, in the same year, and by another perpetual brief Jan'y the 25th, 1803, he declared this association an Arch-confraternity, and has empowered the priests of the congregation of St. Paul to aggregate to the sodality of the most Sacred Heart of Jesus, erected by them in the City of Rome, all the sodalities of the Sacred Heart throughout the world, erected or to be erected according to their association, and to communicate to them the Indulgences which have been granted to the sodality itself in

Rome. He enriched it successively by other briefs and rescripts with singular privileges of which the following are the principal.

1. He permitted the establishment of several confraternities in the same place, if the convenience of the people require it.

2. That particular confraternities could be united to a confraternity of a different kind, already affiliated to an Arch-confraternity.

3. That on the day on which one of these confraternities is established, the office of the Sacred Heart may be said, also a solemn or private Mass any day except it be a Sunday or a feast of the first or second class, or a feria or privileged vigil, but always with the consent of the Bishop.

4. That the annual feast of the Sacred Heart which is fixed on the first Friday after the octave of Corpus Christi, can be transferred with the plenary Indulgence to any other day in the year, with liberty to say all the masses of the feast, but always with the approbation of the Bishop.

5. That it can be united to all the confraternities of the Sacred Heart lawfully established all over the world. By a rescript of the 16th of July, and the 12th of December, 1814.

RULES.

1. To promote more effectually and more extensively this devotion among all classes of people, it is strictly forbidden to receive any money for the enrolment of Individuals or to require any yearly subscriptions.

2. Among the statutes of this sodality it is ordained that three masses should be celebrated in Rome every month for the deceased members of this congregation.

3. It is most earnestly recommended that all the associates (without however imposing it as an obligation) will approach the holy communion once a month, and that they will occasionally offer up a communion or say the third part of the Rosary, or perform some other work of devotion for the eternal repose of the deceased members of the sodality.

4. It is a commendable practice that, wherever the sodality is erected throughout Ireland and England, one Mass in each establishment should be offered for the spiritual and temporal welfare of the associates, and of their relatives and friends, as also for the eternal repose of the deceased members of this sodality, on the first Friday of every month.

5. To effect this the Rectors of all the sodalities of the Sacred Heart in this kingdom should provide that Mass be punctually celebrated, as above, on the first Friday of each month.

6. It is recommended that there should be a picture suspended or placed over the altar in the chapel where the sodality is erected, representing the Sacred Heart of Jesus, which the faithful should frequently visit, if circumstances permit, to honor and venerate this Most Sacred Heart,

They may recite the prayer called, *The little Crown, or Rosary of the Heart of Jesus*, or such other prayers and devotions as may seem best calculated to inflame their hearts with love for their dearest Redeemer.

These visits and other devotions here mentioned, even the daily recital of the Lord's prayer, Hail Mary, Credo and Verse, are not obligatory, but mere acts of supererogation. The only fault or rather loss sustained, is, that when through negligence these devotions are omitted, they do not receive the Indulgence and spiritual blessings annexed. There is no prescribed hour of prayer enjoined on the members of this recent association of the Sacred Heart.

To become a member of this Sodality, to gain the Indulgences annexed, and to partake of the good works performed by the associates, it is required (besides the spiritual conditions) to have the name enrolled in the register, where this pious association is established by the authority and grant of the priests of the Congregation of St Paul at Rome.

The mode of establishing the Confraternity of the Sacred Heart and admission of Members.

A Parish Priest who wishes to establish this Confraternity in his parish, ought in the first instance to obtain the consent of his Bishop *in writing*; which he will transmit to the Secretary of the Arch-confraternity at Rome, with his own application, assigning the motives. When he receives the diploma of erection and affiliation, he will present it to the Bishop, who will ascertain its authenticity; he will also permit its use, and will name the directors of this new institution, who will proceed to the execution of this diploma in the following manner:

1. He will appoint a day with the advice of the Bishop to proceed to the inauguration of this confraternity, for which there will be a novena, or at least three days prayer, attended with a sermon in honour of the Sacred Heart.

2. On this day all the priests will read the Office of the Sacred Heart, privately as well as publicly.

3. On this day the diploma of the association will be read publicly: the new members will go to communion, afterwards, each will get a picture of the Sacred Heart, and a certificate of admission. However this certificate is not absolutely necessary.

When the Bishop has the power of establishing this confraternity, it is to him the priests of his Diocese who wish to obtain this favour should write: the confraternity being canonically established by him, in accordance with his delegated powers, the members gain all the following Indulgences, but they cannot participate in the spiritual advantages of the other confraternities of the world, until they will be legitimately associated with that of Rome.

His present Holiness, Pope Gregory XVI, by an Indult of the 26th of June, 1831, granted to the

Bishops of Ireland the extension of those Indulgences to the Sodalties of the Sacred Heart, which were and would be established in their respective Dioceses. He extends also to these sodalties all the spiritual favours and privileges conferred on the Arch confraternity in Rome.

Each of those particular sodalties ought to keep a Register given in charge to the directory or to a Secretary, in which all the names of the members will be inscribed, according to the order of admission.

—

*Act of Dedication to the Sacred Heart of Jesus,
or Form of Certificate to be signed by each
associate.*

To promote the glory of Jesus, who for us was nailed to the Cross, and of his divine Heart, glowing with love for mankind in the most blessed Eucharist; and at the same time to make reparation for the offences which are committed against his divine Majesty in this sacrament of love. 'I, N N do freely and willingly associate myself to this pious sodality, hoping thereby to participate in the Indulgences and other spiritual benefits annexed thereto, for the expiation of my sins, and the relief of the suffering souls in purgatory. O sweetest Jesus, may the members of this Sodality abide in thy Sacred Heart, that, observing thy saving precepts, and faithfully discharging our respective duties, we may be daily more and more inflamed with the fire of thy divine love. Amen.'

Concluded in our next.

General Intelligence.

PERSECUTION IN RUSSIA.

To the Editor of the Tablet.

PARIS, Jan. 21, 1846.

My dear Sir—A few words about the document I now send you, that your readers may know how far to rely upon the following narrative. Some friends in Rome have been kind enough to forward to the directors of the *Correspondant* a copy of the narrative made by the Abbess Mieczyslawska, concerning her own sufferings and those of her sister nuns in Lithuania. This copy is authentic, being signed by the venerable Abbess and by the members of the Commission. It is from that same copy that I have made the present translation, which you will print on the very same day that the document will be published, for the first time, by the French Catholic Review. The bulk of my present communication requires no apology, and I trust you will make room for it. Besides, as some Protestant papers in France and Germany have dared to doubt the reality of the horrid persecution you are going to read, it is

necessary that I should take every precaution to make this narrative as well known as can be.

—

The narrative of Makrena Mieczyslawka, Basilian Abbess of Minsk, or the History of a Seven Years' Persecution, suffered by her and her Nuns; written from her own words, and under the orders of our Most Holy Father the Pope, Gregory XVI., by the Rev. Father Maximilian Rylto, Rector of the Propaganda in Rome; the Abbe Alexander Jelowski, Rector of St. Claudius, in Rome; the Abbe Aloys Leitner, Theologian of the Propaganda, in Rome. Beginning on the 6th of November and ending on the 6th of December, 1845, at Rome.

I.

Expulsion from Minsk, Imprisonment and Persecution at Witebsk.

(1838—1840.)

During the year 1838, Siemaszko, an apostate Bishop, invited us three different times, and in writing, to embrace the schism. In his impious diatribes, he called St. Basil a schismatic, pretending that the rule of the Basilians was nothing but a gross error, which he had abjured through the grace of God; and that, after finding that truth was in the sole orthodox (Greek) religion, he exhorted us, as a pastor to his flock, to abandon the Roman Church, together with the Basilian rules.

These blasphemies of Siemaszko against St. Basil and his rule, appeared to us the more extraordinary as the schismatics themselves venerate St. Basil as a saint, and observe his discipline in their Monasteries, though disfigured by numerous errors. A circumstance that may serve to explain Siemaszko's hatred against St. Basil, and the fury so openly manifested against the United Greeks during the whole of the persecutions is, that the Catholics make use of that Father's doctrines and rules, as an invulnerable shield against the schismatics' doctrines and rules, which the Basilians of both sexes observed in their primitive integrity.

Siemaszko required that at the bottom of the fatal invitation he had sent us we should write, *We have read it*; words equivalent in his mind to these: *We have accepted it*. After a first and second refusal on our part, he insisted very strongly; after a third, he began to threaten.

He then came himself, and, for the first time after his apostacy, he addressed us in an angry tone:

Why did you not sign the writing I sent you three successive times?—Because in that writing I have discovered the most infamous lies.

What do you mean by that?—I mean that if, after becoming a Basilian, you have been misera-

ble enough to apostatise, it is a proof that St. Basil, distinguishing the chaff from the corn, has thrown the former away; or again, that, knowing inwardly how very unworthy you were to remain among his children, you abandoned them through a double apostasy!

At these words he gnashed his teeth, and cried, Hold your tongue, you hellish fiend!

Cail me not a hellish fiend, but rather a fiend of truth.

Who makes you audacious enough to address me in such language?—God Himself.

Who told you that?—The Holy Ghost.

Do you know whom you are speaking to?—To an apostate.

Know you not that I was formerly your Bishop, your pastor, and that now I am more than Bishop, more than pastor?—True, indeed, you were our pastor; but now you are a wolf, devouring your own flock.

As he saw that all our sisters were fired with the same courage, he continued:—

Now, do stop and become again what I knew you ever to be, as good and kind as an angel, though now you appear to be like a devil.—As long as you were yourself an angel, I treated you like an angel; but since you have become a demon, I treated you as I ought to do a demon.

I pardon you in favour of the Emperor's benignity, who grants you three months for reflection. If you acknowledge truth, you may still enjoy your property and deserve the favour of his Majesty; but if you persist in your obstinate resistance, I foretell that you must expect the most shocking treatment.—Out of the most shocking treatment we will choose the very worst, in order to suffer the more; but we will never abandon our Catholic, apostolic, and Roman Faith.

When Siemaszko left us, we inquired whether the neighbouring convents had been exposed to the same trial. We learned that he had sent similar written invitations, even to Nuns belonging to the Latin rite.

The third day after the above scene had hardly begun, when Siemaszko, in company with Uszakkoff, the Civil Governor of Minsk, and an armed troop, forced open the doors of the convent, at five o'clock in the morning, and came in at the very moment when we were issuing forth from our cells to proceed to the choir. The soldiers immediately thrust themselves into the doors of our rooms to prevent our retreat. Upon seeing this danger all the sisters flocked around me (it was on Friday.)

Where are you going to? cried out Siemaszko, in an abrupt tone.—To the Meditation.

To the Meditation, to the Meditation, indeed, repeated he, with a sneer, and then added: By the order of his Majesty, I had granted you three

months, but I return on the third day, for the evil might increase. This is the last moment of freedom left you: you are still at liberty to choose between the riches you now possess, added to those you would obtain from our magnanimous Emperor, if you embrace the orthodox religion, or convicts' labour and Siberia, should you persist in your refusal.

Of these two things we choose the best, or convicts' labour with a hundred Siberias, rather than abandon Jesus Christ and his Vicar.

We shall see that in time, when I shall have whipped you out of the skin in which you were born, and a new one will have grown over your bones, you will then become more tractable.

All my sisters uttered a general cry of indignation, and I distinctly heard my sister Wawrzecka say: Flay us alive, cut our flesh to pieces, break our bones;—we shall ever remain faithful to Jesus Christ and his Vicar.

On hearing these words, Siemaszko ordered the soldiers to expel us from the house; he swore in a most horrid manner, and, infuriated against me, he exclaimed: O blood of a Polish hound! Blood of a Warsaw hound! I'll pull your tongue out of your throat!

When we were near the church-door, I threw myself at the feet, not indeed of Siemaszko, but of the Governor, asking him in a tone of ineffable grief for the permission to bid farewell to our Lord Jesus Christ in the Holy Sacrament. Siemaszko taunted me with some new insult, but the Governor granted my request. We all rushed into the church, sobbing, and bathed in tears; for a few minutes we remained prostrate before the Sacrament, and wrapped in prayer! O Lord! did we say, thy will is our will: accompany us, strengthen us, teach us the mysteries of thy Passion, that we may have both desire and courage to die for thee.

We were thirty-five nuns, and when the soldiers were ordered to expel us from the church, only thirty-four arose; the thirty-fifth had remained a corpse before the Blessed Sacrament; her very heart burst with grief and divine love. This good sister was named Rosalia Lanszecka, she had been a nun for thirty years, and was fifty-seven years old.

As soon as we came out of the church, I once more threw myself at the Governor's feet, begging him to let us carry away with us a crucifix, that the sight of our crucified Saviour might teach us to bear our own cross. Siemaszko contended for not giving the permission, and a silver crucifix, containing relics of St. Basil, was even taken from us through violence; however, the Governor allowed us to take a wooden crucifix which used to serve for our processions. I bore it all along the road, resting it on my left shoulder. What

consolation we derived from its presence during our forced march from Minsk to Witebsk! To be sure, I found it very heavy, but it was still kinder than heavy. We had thus before our eyes the whole passion of our Lord. Ah! deep, indeed, was the wound of the left shoulder, on which our Saviour rested his cross as he bore it along!* Three of his bones had pierced the skin, and were covered with the blood which saved the world!

To be continued.

*In Germany, and in Slavonic countries, pious Catholics have a particular devotion, the wound which they suppose was inflicted upon our Saviour's shoulder when his persecutors obliged him to carry it up previous to his crucifixion.

A SAILOR'S VOW.—The *Ouisitte*, Capt. Regnault, which lately arrived at Havre, from Haite, while off the Azores, was caught in a hurricane, which carried away all her masts and placed her in the most imminent danger of foundering, and being afterwards for 94 days reduced to the utmost distress for want of provisions, the crew made a vow that if they reached their destined port, they would go in a body to the church and render thanks to God for their deliverance. The solemnity was duly performed on Monday morning. The whole crew, composed of seven men, headed by their captain, all dressed in white pantaloons and shirts, went bareheaded and barefooted to the church of Notre Dame, each carrying a white taper, which, after a service of thanksgiving, they deposited on the altar of the Blessed Virgin Mary. This done, they retired in the same order.—*Galignani's Messenger*.

CONSECRATION OF THE RIGHT REV. DR. MAGINN.

This interesting and most important ceremony of the Catholic Church took place on Sunday last, in the Roman Catholic Cathedral of Londonderry, upon which occasion his Grace Archbishop Crolly presided as consecrating prelate, assisted by their Lordships the Bishops of Meath and Clogher, with their Chuplains, Rev Mr Stephens, Raphoe, and Mr M'Bride, Omagh. His Grace the Primate was assisted by the Rev Mr Browne, P P, Strabane. The duty of reading the Bulls devolved upon Rev Mr Devlin, Buncrana. The Right Rev Dr Denvir, and about 45 of the Clergy of Derry, were present during the ceremonies. The front benches of the galleries were filled with respectable Protestants and Presbyterians of the City, who expressed themselves delighted with the impressive and beautiful solemnities of the day. The Rev Dr Murray, of Maynooth College, preached the consecration Sermon; his text was taken from xvi chapter Saint Mathew; 'Thou art Peter, and upon this Rock I will build my Church, and the gates of hell shall

not prevail against it.' At the close of the ceremonies, the newly-consecrated prelate imparted his benediction to the people. Throughout the day the vessels in the harbour were decked out in holiday attire, with flags and streamers gaily floating in the breeze.

THE DINNER.

In the evening Dr Maginn entertained the Bishops and Clergy at a sumptuous banquet, prepared with great elegance and taste, in the Episcopal residence, Pump-street; including among its other luxuries, venison of the first quality. The wines, which were in profusion, comprised Champagne, Claret, Port and Sherry, of the choicest vintage. The following toasts were given from the chair, beautifully and elegantly prefaced by Dr Maginn: 'His Holiness the Pope, the Queen, Daniel O'Connell, his Grace the Primate; the Bishops, Right Rev Dr Cantwell, Right Rev Dr Denvir, and Right Rev Dr McNally. After the distinguished Members of the Hierarchy followed in succession the healths of the Rev Dr Murray, Maynooth College; Rev Mr McGarry, Diocese of Down Connor, Rev Mr O'Neill, Archdeacon and Rev Mr Stephens of Raphoe. The Very Rev the Deans and Clergy of Derry, to which last the Rev Alexander M Carron and the Rev Mr O'Leighlen, adly responded. Then was given the health of the Stewards who so much contributed to the elegance and splendour of the entertainment, after which the company separated. We understand that arrangements are going to be made by the Citizens of Derry to entertain Dr Maginn at a public dinner, a tribute of respect we consider richly merited by so distinguished a dignitary of the Irish Church, whose eminent qualities are so well calculated to throw dignity, honour and lustre around the mitre.

BIRTHS RECORDED.

AT ST. MARY'S.

- MARCH 2—Mrs Ellen Keefe, of a Son.
3—Mrs Catherine Dalton, of a Daughter.
5—Mrs Catherine Browner, of a Daughter.
" Mrs Mary Reddy, of a Daughter.
" Mrs Anne Barron, of a Daughter.
6—Mrs Susan Mackey, of a Daughter.
" Mrs Mary Vaughan, of a Daughter.

INTERMENTS.

AT THE CEMETERY OF THE HOLY CROSS.

- MARCH 3—Lawrence, son of James and Mary Doyle, aged 14 months.
6—Michael Archer, native of Thomastown, Kilkenny, aged 67 years.
" Margaret, daughter of William and Catherine Flynn, aged 3 years and 6 months.

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