

THE CROSS.



NEW

STAPLES

VOL. 2.

No. 2.

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. 11.

HALIFAX, JANUARY 10, 1846.

CALENDAR.

- Jan. 11—Sunday—Within the Octavo.
- 12—Monday—Of the Octave.
- 13—Tuesday—Octavo day of Epiphany.
- 14—Wednesday—St. Hilary, Bishop and Confessor.
- 15—Thursday—St. Paul, first Hermit, Confessor.
- 16—Friday—St. Marcellus I., Pope and Martyr.
- 17—Saturday—St. Anthony, Abbot.

ST. MARY'S CATECHISTICAL SOCIETY.

On Monday evening, 29th ult., the Quarterly Meeting of this most useful Society was held in the New Vestry. The attendance of members was unusually numerous, and all present seemed to take a deep interest in the proceedings. The Rev. Mr. Conolly, Vice President of the Society, occupied the chair, and was assisted by Rev. Messrs. Tracey, Nugent, and Hennessy. On the roll of members being called, upwards of Twelve Pounds were received in quarterly dues. Mr. Peter Morrissey, the very efficient superintendent at the North End, handed in a return of the number of children in attendance there, at Catechism, for the last five months, which was highly satisfactory. Mr. Compton, the Secretary, gave in a return of the number of boys in attendance at St. Mary's for the past four months, and Miss McSweeney reported the number of girls for the same period. Several ladies and gentlemen were then proposed and admitted as members. Arrangements for the examination of the children, and for the purchase and

distribution of premiums, were also made, as well as to procure clothes at this inclement season for such poor children as could not attend Catechism. It was resolved that the Bishop should be requested to have an appeal shortly made by one of the clergymen for this pious purpose.

The Examinations at St. Mary's were directed to be made on the second Sunday of January, (tomorrow) and those at St. Patrick's, on the fourth Sunday, the distribution of premiums to take place on the Sunday after each examination. A sum of Eighteen Pounds was appropriated for the purchase of suitable premiums. All the ladies who taught Catechism at St. Mary's, for the past quarter, kindly volunteered their services for the next three months, and the gentlemen creditably followed their example, with one or two exceptions. We are delighted to be able to make the same statement concerning the Male and Female Teachers at the North End. Before the meeting separated a resolution was passed that the absent Members should be requested to pay up their arrears without delay in order to increase the fund which is to be soon devoted to such noble, charitable, and benevolent purposes.

We have always considered the Catechistical Society as second in importance to none in the parish. It is a powerful auxiliary to the Clergy in the Christian instruction of youth. Already it has achieved much good for the Catholics of Halifax,

and it seems destined to extend still wider the sphere of its useful exertions. It should never be forgotten that the Members of this Society not only devote their time and zeal on Sunday, to the instruction of children in the science of salvation, but also generously contribute to that sacred fund through which rewards, both in books and clothing, are distributed, to ensure punctual attendance, and to encourage proficiency in the knowledge of the Catechism. Such charitable deeds bring with them their own reward, even in this life, and will assuredly receive an abundant recompense in the life to come.

ST. MARY'S AND ST. PATRICK'S

TEMPERANCE SOCIETY.

This regenerating Association of sobriety has made an auspicious commencement of the new year. According to previous announcement, the Pledge was administered on Sunday evening last, after Vespers, by the President, Rev. John Nugent. Seventy-four additional members have been inscribed on the books of the Society. After the administration of the Pledge, each of the candidates, on his way to the Vestry, approached the Bishop's seat in the choir, and received his Benediction. A numerous congregation witnessed the proceedings with evident interest and pleasure. We sincerely congratulate the Society on this important addition to their number. A battalion of Temperance amounting to 74 is a noble example at the beginning of the New Year.

SUDDEN DEATH.

A melancholy accident occurred on Monday morning last. A carpenter, named Fitzgerald, was shingling a house in Creighton Street, when the scaffolding gave way, he was precipitated to the ground, and, in an instant, deprived of life. On the preceding day he had himself accompanied to the grave the remains of a fellow-creature. How little he imagined that at 9 o'clock on the following morning he should be a lifeless corpse, and that in two days his own remains should be consigned to the cold grave! What a lesson, amongst many others which we daily receive, on the uncertainty of human life! The Church, in her Litanies, teaches us to pray against a sudden

and unprovided death. *A subitanea et improvisa morte, libera nos Domine.* A sudden death is therefore not to be desired; but a sudden and unprovided death is a fearful calamity.

'Ah, fool!' says the Author of the Imitation of Christ. n. i. c. 23. 'why dost thou think to live long, when thou art not sure of one day? How often hast thou heard related, that such a one was slain by the sword; another drowned; another falling from on high, broke his neck; this man died at the table; that other came to his end when he was at play. Some have perished by fire, some by the sword, some by pestilence, and some by robbers. Thus death is the end of all, and man's life passeth suddenly like a shadow. Who will remember thee when thou art dead, and who will pray for thee? Do now all thou canst, because thou knowest not when thou shalt die; nor dost thou know what shall befall thee after death.'

ST. MARY'S.

At the High Mass on the Festival of the Epiphany, Right Rev. Dr. Walsh conferred some of the Minor Orders on Mr. Edward Daly, of St. Mary's College. When the Gospel was chanted, the Deacon made the usual announcement of the *Moveable Feasts* of the year, (which is always published on the day of the Epiphany) first in Latin, and then in English, to the following effect:

Be it known to you, Dearly Beloved Brethren, that as, through the mercy of God, we have rejoiced at the Nativity of our Lord Jesus Christ, we in like manner, publish unto you tidings of joy for the Resurrection of our same Redeemer. The eighth day of February will be Septuagesima Sunday; the twenty-fifth of February, Ash Wednesday, and the beginning of the Fast of the Most Holy Season of Lent. On the twelfth of April we will celebrate with joy the Sacred Pasch of our Lord Jesus Christ. The twenty-first of May will be the Ascension of our Lord Jesus Christ; the thirty-first of the same month will be the Feast of Pentecost, the eleventh day of June, the Feast of the Most Sacred Body of Christ. The twenty-ninth day of November, the first Sunday of the Advent of our Lord Jesus Christ, to whom is Honour and Glory for ever and ever. Amen.

After Vespers, Benediction of the Most Holy Sacrament was given by the Bishop.

ST. MARY'S COLLEGE.

"Sunt hic etiam sua premia laudi."

The College was re-opened, after the Christmas Holydays, on Wednesday last. On that day, Thursday, and yesterday, an Examination of the various classes was held by the Bishop and Clergy. We believe that premiums will be distributed on Monday next to such of the students as distinguished themselves at this Examination.

LAITY'S DIRECTORY FOR 1846.

A new Directory for the present year, for the use of the Laity in the Diocese of Halifax, has been just published at the office of the Cross. In addition to the Calendar of Festivals and Saints' Days for 1846, it contains some very useful and practical instructions on the Sacraments, &c., in the English language. This Directory is an indispensable companion to the Roman Missal, and we hope no Catholic family in the Diocese will be without a copy of the Diocesan Calendar. We may venture to promise that next year this publication will be considerably improved and enlarged.

LITERATURE.

THE WOODEN CROSS.

A RELIGIOUS TALE.

Chapter 2.

[Continued.]

The lady and Sophy had a very pleasant journey. They arrived at nightfall at the country-house, made a light supper, and departed, in order to take some repose. Sophy was lodged in a nice little room, which, besides a good bed, contained some elegant furniture, such as she had never seen in her poor parents' miserable abode. She soon fell asleep, and spent a delicious night. The crowing of the cock awoke her at early dawn. She got up without making any noise, dressed herself, said her prayers, and went to the window. What a beautiful sight was presented to her view! The sun was rising in all his splendour, and was reviving all nature—the spring was displaying all its luxuriant beauty. In the town poor Sophy lodged in a narrow and dirty street, to which the rays of the sun had never penetrated. Here, all seemed gay and smiling. At her feet she perceived a superb garden, filled with flow-

ers and fruit-trees; further on, magnificent allies wound their devious way through the green tapestry, and terminated in arbours, around which were trailing the honeysuckle, and verdant ivy. Lilies, and a thousand other flowers embalmed the air with their sweet perfume. On the opposite side the eye discovered many beautiful villages, whose steeples seemed to lose themselves in the clouds, corn-fields, cheerful meadows, vine-clad hills and magnificent forests, gave this country a really enchanting aspect. This assemblage of such various beauties was more than sufficient to make a deep impression on poor Sophy's mind. Every thing was new to her, and she felt indescribable joy. She was so affected by the sight of this variety of magnificent objects, that she could do nothing but admire them more and more.

She was lost in the reflections suggested by the contrast of her present situation with her sad condition a few days before, when the door of her chamber gently opened, and she saw Madam de Linden enter. This noble lady fancied she would find her still in bed, and was much surprised to see her already on foot. "Well, Sophy," said she with great kindness "how have you passed the night in your new lodging?"

"Ah! Ma'am, it is the first time these three months that I have had a sound sleep: I seem to be in a new world. What gratitude do I not owe you, Ma'am, for having brought me here! I will from this moment strive to deserve your goodness more and more."

"Come with me, I am going to give you your breakfast. For the future, when you get up, you will go down to the kitchen to apply to the work that shall be marked out for you."

Sophy instantly obeyed, and from that moment she made it her business to study the will of her mistress, and even to anticipate her desires. She endeavoured to read her thoughts, to surprise her by a thousand little acts of kindness, and to perceive in her countenance what would be agreeable to her. Her whole conduct breathed nothing but obedience, gentleness, modesty, and (what is the necessary companion of virtuous conduct) candour. Her piety was exemplary, and animated all her actions. A fortnight had hardly elapsed, when she was perfectly acquainted with the service of the house, and made herself a favourite with every one.

Madam de Linden, who narrowly watched her entire conduct, grew fonder of her every day, and laboured to cultivate her mind and dispositions. In the neighbourhood of her mansion this estimable lady had founded a school for the children of the village. Sophy, who already knew how to read very well, was sent there to perfect herself in arithmetic and writing. She distinguished her-

self by constant application, docility, and silence, and made rapid progress in every thing she was taught. Her spare time after school hours she spent in the house, assisting in the kitchen, or working in the garden, and thus led an industrious life; her benefactress frequently brought her to her apartments, and taught her knitting, embroidery, sewing, and marking linen. There, in pious and edifying conversations she developed her understanding, directed her judgment, gave her a thousand useful advices, and instilled into her that love of propriety, management, and attention, which is so necessary to preserve a well-ordered house.

By docility to the lessons of her mistress, Sophy increased in virtue and wisdom before God and men. Innocence was her beauty, and modesty heightened the charm of her good qualities. Her fair complexion, and the graces of her whole person, never filled her with any vain thoughts, for she preserved her heart untainted and pure. She particularly shewed great compassion for the poor, and often distributed amongst them the food that was given her at table, which she kept for the relief of the miserable objects who applied every day at the house. But this bounty seemed to be of no value in her eyes, as nothing of her own was mixed up with it; she often gave them small sums of money, which Madam de Linden bestowed her for her little recreations. Instead of laying them out on trifles, as many children in her situation would have done, Sophy employed them in purchasing clothes, shoes, and linen which she distributed to the poor. As she had herself experienced the privations of want, she felt it a duty in her new position to relieve the families of the wretched, and to bring them, unknown to the world, little articles of dress, which they required, with a constant injunction to secrecy on her charities. It was long after that these acts of charity which she performed with so much ardour, and which her ingenious humility had kept secret from those around her, were discovered. These relations with her neighbour were based on the greatest simplicity, to which she united much prudence, according to the beautiful advice of our Divine Master, *to be simple as doves, and prudent as serpents*. Being always disposed to assist her neighbour, she forgot herself to hasten to the assistance of others.

But, let it not be supposed that the virtues of this young girl were momentary acts of enthusiasm produced by accident, or the result of a happy natural disposition. They were the effect of the empire which she exercised over herself, and the fruit of her desire to please the Lord. She was continually engaged in acquiring that evenness of temper, firmness of character, and above all, that

tranquillity of soul which afterwards contributed so much to her happiness. This latter disposition of a heart in which virtue reigns supreme, is a real gift of heaven.

As Sophy advanced in years, she also increased in virtue. Her mistress seemed to redouble her love for her, and made her a friend and confidant. Sophy, on her part, repaid these attentions of Madam de Linden by increased diligence in her service; she set no bounds to her attachment. It might be said, the two hearts were made for each other; and that although the worldly rank of the one removed her at a small distance from the other, yet the goodness and condescension of the noble lady removed this wall of separation; for she did not make Sophy feel her inferiority, except in the most becoming manner. The good child never abused the happy dispositions of her benefactress; she was still modest, submissive, and obedient to the smallest desire. She never sought to overbear the other servants by the confidence which her mistress reposed in her, and what is more remarkable, she had the discretion to avoid those little jealousies that often arise in houses between servants, and cause so much evil and scandal.

Whenever Sophy reflected on her condition in the house of Madam de Linden, tears of gratitude would run down her cheeks. She often contrasted the happy care she enjoyed, with the privations she would have had to endure in the world, and would then return fresh thanks to the Lord, who had brought her to the knowledge of this virtuous lady. Thus she spent many peaceful years, and her gratitude was always increasing.

But this happiness was not to last for ever, and Sophy was again doomed to taste the chalice of afflictions. Every thing cannot always go on according to our desires here below. The Lord in his goodness knows how to mingle our days with happiness and adversity, in order to remind us of our origin, and to wean us from the earth. These trials are to a faithful soul, what storms are to the natural world. Happy are they who know how to profit by them, and to receive them with due submission from the hands of God.

To be continued.

From MAXIMS and Examples of the Saints.

PERFECTION.

Gratitude for reproof and being found fault with, is a mark that we love the virtues contrary to those failings for which we are corrected or reprov'd; and, therefore, it is a great sign of our making progress towards perfection.—S. FRANCIS SALES.

A MONK having once gone to visit the abbot Serapion, the latter begged of him that first of all they should pray together; but the monk, saying he was a sinner, and that he was not worthy to

wear the habit, excused himself; upon which the abbot began to give him this advice; "My brother if you wish to become perfect, remain working in your cell and do not discourse much, because going round to see different people is not so profitable for you." At these words the monk was not a little disturbed; which the abbot perceiving said, "What is this, my brother, you have but just said that you are so great a sinner as to be unworthy to live; and yet now that I admonish you with charity to do that which is really needful for you, you are disturbed at me! if this be the case, it would appear that your humility is not true. If, indeed, you seriously wish to become humble, learn to receive admonitions with humility." At these words the monk entered into himself, and acknowledged his fault, and went away greatly edified.

The empress Eleanor used to ask her confessor and her most intimate maids of honour, as a great favour, to tell her with perfect freedom whenever they observed in her any thing which might be corrected or improved: and whenever they did so, she used to thank them for it with great cordiality. The same too may be said of the venerable Anthony Mary Zacharia, founder of the regular clerks of S. Paul, who was no sooner admonished of a defect, however trifling, but he immediately corrected it, and never more fell into it again.

We read of S. Ambrose, that when any one reminded him of any defect, he thanked them, as having conferred upon him a singular kindness. And it is said of a Cistercian monk, that on such occasions he was overjoyed, and used to say a Pater Noster for the person who had admonished him.

Venerable Berchmans had always a great desire to be told of his faults publicly, and to be reproved for them: and whenever this happened it was a great consolation to him. To this end he wrote them down on paper, which he gave to his superiors, in order that they might read them, and admonish him for them. And not content with this, he obtained from his superior four of his companions, who were constantly to watch him, and to reprove him. And one of these attested, that, having one day reminded him of a slight omission which he had incurred, in order to perform on that occasion an act of charity, he thanked him, with joy in his countenance, and said the rosary for him three times; promising to do the same every time he pointed out to him any defect.

DIGNITY OF LABOUR.—In early life David kept his father's sheep; his was a life of industry; and although foolish men think it degrading to perform any useful labour, yet in the eyes of wise men industry is truly honourable, and the most useful

man is the happiest. A life of labour is man's natural condition, and most favourable to bodily health and mental vigour. Bishop Hall says, "Sweet the destiny of all trades, whether of the brow or of the mind. God never allowed any man to do nothing." From the ranks of industry have the world's greatest men been taken. Rome was more than once saved by a man that was sent from the plough. Moses had been keeping sheep for forty years before he came forth as the deliverer of Israel. Jesus Christ himself, during the early part of his life, worked as a carpenter. His apostles were chosen from amongst the hardy and laborious fishermen. From whence I infer, that when God has any great work to perform, he selects as instruments those, who, by their previous occupation, had acquired habits of industry, skill, and perseverance; and that, in every department of society, they are the most honourable who earn their own living by their own labour.

The most important principle, perhaps, in life, is to have a pursuit—a useful one if possible, and, at all events, an innocent one.

A GOOD HOUSEWIFE.—The thrifty disposition, the regularity and neatness, the ideas of order and management, inspired by the conscious ability and successful exertion in good housewifery, cannot be too highly prized, or diligently cultivated; for the result is moral. The orderly house but reflects the orderly mind; the humble wife and mother, whose active, indefatigable hand, silently executing her careful ingenious thoughts, improves the comforts, the visible respectability, and real condition of her husband and children, is mistress of a secret for blending her best and tenderest affections with the employment of every day; she contrives judiciously what she constantly and earnestly meditates, and finds no weariness in the labour to which strength continually flows from a deep fountain in her heart.

General Intelligence.

SYMPATHY OF THE CATHOLIC POPULATIONS FOR THE CHURCH OF POLAND.

It may still be held, in the remembrance of our readers that we, a few weeks ago, laid before them, with such comments as we then deemed suitable for the subject, a most frightful detail of the harrowing sufferings inflicted on the religious ladies of a Polish convent, with the connivance, if not by the direct orders of that moral monster, the Emperor Nicholas of Russia. The nuns were of the order of St Basil. Their steady adherence to their own national faith,

that for which our own fathers exhibited so much of heroic endurance, together with the courageous resistance with which they withstood every effort of Russian proselytism exasperated the rage of the imperial tyrant, who is seized with an intemperate fury for forcing all those whom his aggressions and usurpations have brought under his infernal domination into a conformity with his own creed. The convent of these Basilian nuns consisted, it will be remembered, of forty-seven members, who were surprised at night in their peaceful retreat, rudely torn from their beds by a savage troop of Cossagues, and cruelly forced on foot a long distance of several leagues and were at last, when exhausted with extreme fatigue, thrust into a convent of Russian nuns where their feelings were incessantly outraged by scenes of outrageous irregularity and of grossest indecencies, and where they had in addition, to undergo a brutality of treatment, which in a short period of time cost over thirty of them their lives. Frequently scourged, and subjected to other most degrading and ignominious tortures, the frequent infliction of which produced mortified sores on the persons, they still continued faithful to the faith which they conscientiously deemed the true one. Even in the midst of their sore affliction they were forced to work as labourers, attendant on masons engaged in building, at the expense of the Russian treasury, a palace for an apostate Polish priest whom the emperors command invested with episcopal rank as a reward for his base conformity. And when these victims of intolerance became faint from the excess of toil, the remedy applied for their relief was to plunge them into a river. At length, after thirty of them had been martyred by these savage proceedings, the occurrence of a festival in the convent—an occasion at all times for indulging in disgusting and intemperate excesses—offered a means of escape which four of the survivors seized on and fortunately succeeded in. After numberless difficulties they contrived to enter into the Austrian territories, and then for the first time made known who and what they were, whereupon they received all the kind attention that their state demanded. One of these ladies—the mother abbess of their institution—instead of waiting to accompany her pious sisters on their journey to Rome, whither they resolved to repair for the purpose of laying a statement of the cruel wrongs they had endured at the feet of his Holiness the Pope, has made a visit to France, from the capital of which she started a few days since en route for the Eternal City. For the satisfaction of our readers we translate from the *Univers*, the following narrative of her journey, and of the reception given her in her passage through the several towns of that generous people:—

“A great number of the provincial journals, as well as those of our capital, have spoken of the ardent sympathies which the passage of the Superioress of the Basilian nuns of Miask, on her way from Paris to Rome, has excited among the Catholic

populations of the south. These relations were brief and detached; but we find ourselves to day in a position to complete them, and to present, in its ensemble, this glorious manifestation of the faith and charity which animate the clergy and the generous people of France. May the picture which we are about to retrace console, both in our own land and in every part of the entire world, all those who suffer persecution for justice sake! It must be acknowledged that, although the recital of the atrocities authorised, if not ordered by the Emperor Nicholas of Poland, has raised from the press a cry of indignation and of horror; in this affair, too, there have been deplorable exceptions, and shameful reticences. Into no one of the official journals has this recital found admission, and the entire of the legitimate publications have not considered themselves bound to cite the account even in the way of an extract.

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The Catholics of the south became acquainted, in spite of the treason of part of the press, with all that the heroic virgins of Poland have had to suffer, and they waited in patience for the passage amidst them of her whom Providence has brought off in safety, in order to make known to us the martyrdom and the glory of her sisters. At Lyons, when it became known that the venerable superioress was about to reach that city, the *elite* of its society, as well as of the clergy, assembled together by a feeling of tender piety, hastened, without delay, to the convent of the *Sacre Cœur* (the Sacred Heart), which had the honour of affording her hospitality. The greatest desire was felt to hear, in her own presence, from the lips of the Polish ecclesiastic who accompanied her, the recital of those scenes which their torturers had flattered themselves they could bury in eternal silence. But this first interview, as prolonged as the rules of discretion could permit it, had by no means satisfied the eagerness of the visitors. A second assembly, still more numerous, took place at the mansion of the *Sacre Cœur*, which is situated outside the city; it held for two hours amid increasing testimonies of supreme respect and piety. His Eminence, the Cardinal Archbishop received the humble nun with an air of paternal charity, offered to her his services, and extended to her the free entry into all the communities, whose members so ardently longed to see her, and whose prayers she was so happy to attain in favour of her persecuted brethren. The Poles, resident in Lyons, were anxious to hear mass with her at Fourviers. They then presented her with an address, expressive of their lively gratitude for the honor she had done to her religion and her native land. In getting down at Fourviers, the venerable superioress was entreated to enter the vast chapel of Mademoiselle Jaricot, foundress of the Rosary of Life. There, a numerous and fervent society implored for God's mercy on oppressed Poland, and Madlle. Jaricot, addressing the martyr, requested of her to call on

the members of the Rosary of Life, and invite them to offer up their prayers with the same intentions. This invitation, together with a French translation on the opposite, was printed and dispersed among the faithful. The like shall be done with regard to the complete narrative of the sufferings undergone by the nuns of Minsk, which shall find its fitting place in the *annals of the Propagation of the Faith*.

On the following day the Polish priest, by whom the superioress was accompanied, preached in the church of St Joseph. It was the close of the retreat of five hundred of these nuns, sixty of whom on that very day took the veil and made their vows. One of the vicars-general, encompassed by about twenty clergymen, presided at this ceremony. The auditory was immense, and crowded to fullness the galleries and the court. The emotions of this Christian throng prevailed over them so far as forcing them to tears and sobs. She continued all through to pray with incomparable fervour in presence of the holy sacrament. On that same evening a scene no less touching took place in the church of the Carmelites. When it was time to go forth from the church it became like a new martyrdom, for the good nun whom these fraternal demonstrations astonished and delighted. The crowds thronged around her, every one was anxious to see her, to speak to her, and all asked her for some kind of keepsake; some prayed for permission even to touch her beads; others recommended themselves by written notes, or *viva voce* to her to be remembered in her prayers; her veil, torn into small bits, was shared among the crowd who, for a long time, followed her carriage, and wished to receive her blessing. The pious lady continued tranquil in the midst of this triumph, offering all to God with joy, humility, and singleness of heart.

At Avignon the testimonies of veneration and of sympathy were the same, and perhaps even still more lively. His lordship, the archbishop, received, with perfect courtesy and benevolent respect, the illustrious traveller and her companion. He implored of the latter to preach, and of the lady abbess to be present at the scene of conferring confirmation which he was occupied in bestowing at the establishment of *Le Bon Pasteur* (the Good Shepherd). An assemblage of five thousand persons took place in the church of the Carmelites. There were seen among them the professors of the seminary, several ecclesiastics besides, and every one of the Poles who inhabited in the city united with the citizens of best and highest repute in this great and Catholic city. The eagerness of the people reached even to enthusiasm. Four times the veils of the abbess were borne off by the crowd, and rent into small pieces and shared among thousands of hands. In Avignon, as in Lyons, his lordship, the archbishop, offered to authorise collections among the faithful; but the Polish clergymen, the faithful interpreters of the sentiments of the lady abbess of

Minsk, replied that they would not wish to be suspected of seeking to sell the blood of their martyrs—that they but looked for the edification of souls, and confined themselves to implore prayers alone in favour of their desolate and deplorable church. Nevertheless the travellers were forced to accept of a chalice and complete ornaments for the altar and the priest, which the ladies of the *Sacre-Cœur* offered for their acceptance.

His lordship, the Archbishop of Aix, expressed the regret he felt at not having received information on the Sunday of the approach of the Polish pilgrims, for in that case he would have announced a great assembly in his cathedral. Notwithstanding, a choice auditory assembled in haste at the convent of the *Sacre-Cœur*, and three communities were enabled to satisfy their pious wishes. His lordship has given his promise that the prayers for Poland shall be published. On their arrival at Marseilles, the Lady Abbess of Minsk and her clerical guide repaired to the residence of his lordship, the bishop. By a happy encounter four parish priests of the city happened to be there at the moment. The worthy prelate engaged them on the spot, to avail themselves of the advantage which the occasion afforded for edifying their respective parishes. At once an invitation was given and published. Whilst waiting for the meeting to assemble the pilgrims visited various monasteries of women. "Oh! what sainted spirits!" exclaimed the Polish clergyman in a letter which we have, at this moment, under our eyes. "How greatly we would have desired to prolong those brief interviews! but our time was pressingly short, and we were forced to tear ourselves away from their blessings and their prayers. If our pretended philosophers could behold them, and appreciate them, they would say with us that these women, whom they regard as idle and worthless, are the true guardian angels of guilty nations; they, it is, who shield them against God's wrath beneath the wings of prayers and of penitence." The people of Marseilles, informed of their presence, came thronging in compact masses of the churches named. His lordship was desirous of being present at the first ceremony. After the benediction of the most holy sacrament and the prayers for Poland, his Greatness, having retired to the sacristy caused the humble servant of God to be placed by his side. The faithful then came to kiss the pastoral ring and the crozier of the abbess. The procession continued during an hour and a half, with a recollection and piety worthy of those august scenes of early times which it represented, on the following day, being Sunday, the churches were densely crowded. The fervour of the Marseilles population is one of those spectacles which no words can form an idea of it; it must be

seen and felt by oneself. On that day it was the wish of his lordship that the Superioress of Munich should come and seat herself at his table. He asked of her in a most touching manner to unite with him in a communion of prayer, and accompanied by another bishop, who was his guest, he then conducted her to the great seminary which their retreat had prevented from being present at the exercises in the parish churches. She therein found hearts disposed to second the mission which Providence had committed to her to fulfil, and full surely, as long as they shall continue in life, these young men, called by their sublime vocation to the happiness of incessantly praying for the oppressed and for the poor will recommend to God that martyr nation which confesses him on the cross.

The Lady Superioress of Munich had received in Marseilles very pressing invitations to pay a visit to Montpellier and to some other cities; with all the delicacy of a Christian conscience, and all the modesty of a true nun, she refused to go thither, in order, as she said, that nothing human or premeditated should occur to attach itself to the spontaneous manifestations of Catholic sympathy. Happy in the interest testified towards her in the cities which she has been obliged to pass through she would fear that, were she to turn aside from her journey, she would have the air of courting them still more, and of accepting for herself the homage which she refers completely to God.

This holy nun should have embarked for Rome on the 27th of October; according to all appearance she has already prostrated herself on the threshold of the holy apostles. Poor and simple woman, who escaped all bruised against the bars of her torturers, she kneels in presence of that aged man unarmed as herself, and asks of him for justice on the monarch most mighty and most haughty in the world.

To the testimony which the lady abbess of Minsk is bearing against the Emperor of Russia will be added the testimonies of her three sisters, who escaped with her from the martyrdom of many years which utterly destroyed the community whereof they are the sole remainder. We have learned from a certain source that these three nuns have left Austria, and have, perhaps, already reached the Eternal City. If the Czar, as it is affirmed and as there is room to believe, has dared to visit Rome, he shall there find himself in presence of his victims. This meeting, if it take place, will not be the event the least extraordinary, or the least solemn in the times wherein we live. It will be a spectacle worthy of Rome and worthy of history, to see the successor of Nero turn pale beneath the glance of the successor of Peter. He who doth condemn the Christians to his mines—who doth tear asunder the wedded pair, and forceth

away from the bosoms of their mothers infant children, for the purpose of forcing their apostacy, which vilely cheats, by schemes of dastard cunning, the ignorance of the people abuses the weakness of orphans, and delivers to the brutality of his soldiers the modesty of maidens, what answer will he make to the complaints and tears of the Father of all these oppressed ones—of him whose heart, the living incarnation of that faith which he persecutes, bleeds at every wound which his tormentors inflict? He will strive to excuse himself—he will throw back the infamy and the atrocity of his deeds on some subaltern agents whom he will promise to punish. This man who commands so many millions of other men—this arrogant master of so many peoples—of such immense riches, and of so many armies, shall be heard to stammer and to lie like a vile criminal, such as he in reality is.

BIRTHS RECORDED.

AT ST. MARY'S.

- JAN. 3—Mrs. Johanna Griffin, of Twins—Daughters.
- “ Mrs. Mary Ann Murphy, of a Daughter.
- “ Mrs. Johanna Lynch, of a Daughter.
- 5—Mrs. Ellen White, of a Daughter.
- “ Mrs. Johanna Mahar, of a Son.
- “ Mrs. Flora McLeod, of a Daughter.
- 6—Mrs. Honora Moynihan, of a Daughter.
- “ Mrs. Bridget Hunt, of a Daughter.
- “ Mrs. Margaret Doyle, of a Son.
- “ Mrs. Ann Purcell, of a Son.
- “ Mrs. Ann McCarthy, of a Daughter.
- “ Mrs. Susanna Donovan, of a Son.
- 7—Mrs. Ann Kennedy, of a Son.
- 9—Mrs. Catherine Farrell, of a Son.

INTERMENTS.

AT THE CEMETERY OF THE HOLY CROSS.

- JAN. 3—Johanna, daughter of Patrick and Johanna Griffin, aged 1 day.
- 4—Catherine, wife of Michael O'Neil, a native of county Waterford, aged 36 years.
- 5—Mathew, son of Christopher and Johanna Joynt, aged 4 years.
- 6—Honora, daughter of Patrick and Johanna Griffin, aged 3 days.
- “ James Fitzgerald, a native of county Tipperary, aged 46 years.
- 8—Ann, daughter of Thomas and Ann Shortis, aged 2 years and 6 months.
- 9—Mary Coughlin, aged 24 years, a native of Ireland.