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THE CROSS.



NEW

SERIES.

VOL. I.

No. 30.

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, AUGUST 2, 1845.

CALENDAR.

- August 3—Sunday XII after Pentecost—Vespers of the following day.
 ... 4—Monday—St Dominic, Confessor.
 ... 5—Tuesday—The dedication of the Church of the Blessed Virgin Mary.
 ... 6—Wednesday—The Transfiguration of the Lord Jesus Christ.
 ... 7—Thursday—St Casetan, Confessor.
 ... 8—Friday—Saints Cyriacus, Largays, and Smaragdus.
 ... 9—Saturday—St Emygdinus, Bishop and Martyr.

THE BISHOP.

On Monday last, deputations from the Parish, from St Mary's and St Patrick's Temperance Society and from the St Aloysius Society waited upon the Rt Rev Dr Walsh, at his house in the South End, and presented the following congratulatory Addresses to his Lordship. We have not space to add more than that the Gentlemen were received with the greatest condescension, and left the Bishop's presence deeply impressed with his kindness. We hope to be able to present His Lordship's reply next week.

To His Lordship the Right Reverend Dr. Walsh, Bishop of Maximianopolis, and Administrator Apostolic of the Diocese of Halifax.

We, the Members of the Parish of St. Mary's, deem it proper to solicit your Lordship's acceptance of our congratulatory regard upon your return to this Province.

We witnessed your departure with regret, and we hail your arrival with gladness.

The interval of time which has separated your Lordship from the more immediate cares of your spiritual subjects in this Colony—though long and protracted beyond the extent of our expectations—will cease to be remembered in our exultation at the improved health, and refreshed vigour of mind, with which we have seen your Lordship resume the exercise of your high and hallowed functions.

The Counsels of peace, charitableness, and good will, so forcibly inculcated by your Lordship from the Sanctuary, will, we trust, result in their designed usefulness. We receive them with the authority of precepts, and you may rely upon our observance of them as rules of conduct.

We feel, my Lord, more deeply indebted, if possible, in our affections to the Holy See, for its vigilant care of our interests in committing at the partition of the Diocese, this Section of the Province to your Episcopal charge, and shall not fail by our sympathies with your Lordship in all measures for the promotion of our ancient Faith, to approve ourselves a lineage not degenerate or unworthy of the solicitude thus shown for us by the Father of the Faithful.

In the arrival of your Lordship—in the admonitions of a whole-heartedness, with which you have accompanied the promulgation of

the Sacred Decretal, we witness an edifying earnest of the religious peace and happiness which awaits us under a benign and paternal Administration—and conclude by tendering to your Lordship the fervid and unfeigned assurances of the high respect, esteem, and consideration in which your Lordship is so deservedly held.
 Halifax, N.S. 25th July 1845.

To His Lordship the Right Reverend Dr. Walsh, Bishop of Maximianopolis, &c. &c.

We, the members of St. Mary's and St. Patrick's Temperance Society, beg leave to congratulate your Lordship upon your arrival. We feel proud, My Lord, at your return to resume the Supervision of our Society, as its Patron, and trust to derive many improvements in our discipline from your Lordship's experience of the action and success of Sister Associations at Home.

Having participated with the other members of our Catholic Community in a previous manifestation of respect, we feel it would be improper to trespass further upon Your Lordship's time, already so fully occupied by the solemn objects of your high Ministry and respectfully entreat your Lordship to believe that this brief testimonial of our regard and gratitude is but an imperfect expression of our feelings.

We conclude with aspirations for many years of health and happiness to your Lordship.

L. O'C. DOYLE, PRESIDENT.

TO THE RIGHT REV. DR. WALSH.

THE HUMBLY ADDRESS
 OF THE

ST. ALOYSIUS' SOCIETY.

We, the Members of the St. Aloysius' Society—comprising the Attendants at the Cathedral Altar—approach with deep gratification the performance of that duty which a long wished event has imposed. That event, my Lord, which restores a beloved Prelate to the inalienable affection of an anxious People, elicits from the lips of youth and age, the one simultaneous expression of the sentiment within.

My Lord,—with fervent thanksgiving to the Omnipotent Providence, that like the 'Pillar' and the 'Cloud,' guided and guarded the Executor of Heaven's Will, we mingle with the universal tide our humble flow of joy and exultation.

When we look back to the period of your Lordship's first arrival in our City, and contemplate the various good which accrued to Religion from your unceasing exertions; when we recur to the day of your departure for the Holy See, and reflect on the perils, the fatigues, the labours, the anxieties of that arduous journey; when we

consider that whatever your Lordship has effected, whatever your Lordship has endured, will more especially redound to the advancement of the dearest interests of the generation that is growing up; we are doubly impelled to present to your Lordship the acknowledgments which gratitude inspires.

My Lord,—when we beheld you returned to your Episcopal Charge under circumstances that must be 'tidings of great joy' to all 'men of good will'; when that return yields us the cheering assurance that your Lordship can never again be placed in those trying positions from which true Christianity must rejoice to behold you relieved; when that return is the triumph of the sacred cause which must ever be ultimately triumphant; when that return is the unshackling of that Religion at Whose Altar we minister. Her deliverance from the afflictions of those times, when, in the words of the Psalmist, "They who sought Her harm spoke falsehood, and studied deceits all the day"; we are unable, my Lord—even on a subject outside the province of our years—to repress the avowal of our sanguine exultation. Yet, my Lord, as from the hour of your departure from our shores, our intense solicitude for your personal welfare has unremittingly occupied our minds, the happiness which we feel in but seeing you once more, is a happiness undivided by any other consideration.

Earnestly hoping that your Lordship's constitution is nothing impaired by the effects of climate and travel; ardently praying, that, in the enjoyment of health and peace, you may long live to discharge the great duties of your Station; and assuring your Lordship of our devoted attachment to your Person,

We have the honour to be,

My Lord, with the highest respect,

Your Lordship's humble Servants.

[Signed by the Officers and Members of the Society.]

THE CATHEDRAL.

"TRIDUUM."

Thursday, Friday, and Saturday, of last week, were remarkable for the holy and deeply interesting devotions of the 'Triduum.' The Right Rev. Dr. Walsh remembering that 'Every good gift cometh from above, from the Father of lights,' proclaimed a series of devotions for the three above mentioned days to implore the Divine aid and blessing upon his newly assumed administration. Crowds filled the Church each evening, at 7 o'clock. The altar was brilliantly lit up; and after Matins and Lauds had been chanted, and other devotions performed, Benediction of the Most High Sacrament was imparted by the Bishop. All the Clergymen in the City, together with Rev. Messrs. Byrne, from Windsor, and Kennedy, from Prospect, attended.

On Thursday morning the Bishop conferred the Tonsure and Minor orders upon Mr. Hennessy of Waterford, who has devoted himself to the salvation of souls on this mission. On Friday His Lordship conferred Sub-Deaconship on the same gentleman, and Deaconship upon the Rev. Messrs. Hannan and Nugent. The Church upon each occasion was attended by large congregations of pious and grateful worshippers, who thus saw the germs of that blessed perfection, to which our Ecclesiastical State, with the Divine blessing, is destined to progress.

On Saturday, the Feast of St. Anne, with his characteristic kindness to the poor Indians, Dr. Walsh proclaimed a service for themselves. They congregated in the church to the number of one hundred or more, dressed in their own gay and peculiar habiliments. The squaws had a profusion of beads and feathers, and the men wore brilliant in blue cloth, turned up with beads and quill work. They were seated along the Aisle. We have seldom heard the Indians sing so well, and never have we seen them dress more respectably.

POPE'S BENEDICTION SENT TO THE INDIANS.

After the service the Bishop addressed the Indians, and the other portion of the congregation, at considerable length. He spoke of His HOLINESS THE POPE'S solicitude for the Indian's welfare; represented the condescension and pleasure with which the Holy Father received a pair of moccasins which his simple children had sent him; exhorted them to pray for that great and kind Father beyond the Sea, who, he assured them, loved them much; besought them to keep their PLEDGE against intoxicating drink. He then according to announcement made the Sunday previous, informed them that he was

about to pronounce the PAPAL Benediction on the Indians, for, of that great favour, he was a special bearer from their GREAT FATHER. Before, however, he would proceed, he requested the Indians to take the PLEDGE *en masse* and to thus prepare themselves suitably to receive it.

A swarthy Indian stood by the Bishop upon the altar. He watched the Bishop as he delivered his sentiments, and, then, having clapped his hands together, to command attention, repeated his Lordship's words. The dark eyes of his listeners brightened as he proceeded with the happy intelligence. He pronounced the PLEDGE; and all raised their hands up—then falling upon their knees.

Dr. Walsh having now deeply impressed the importance of the PLEDGE, and of the rite which was to follow, pronounced the POPE'S benediction. Never before did children more docile and devoted receive it.

After the service, the Indians partook of a solid repast, which had been prepared for them by the Bishop. Numbers of Ladies and Gentlemen attended and waited upon them. We never saw creatures more happy: and we know of none, who deserved to be more so.

Having finished their meal, all passed in review before the Prelate. They were evidently deeply thankful, and deeply delighted. The usual stoicism of these children of nature, seemed to soften before the warmth of gentle solicitude and kindness. They felt that Catholicity made them our brethren and our friends. We saw them as they departed in a long line of joyous faces; heard them express their full-hearted thanks: and we saw the glorious equalization and charity wrought by FAITH!

THE ORDINATIONS.

The order of Priesthood was conferred on Rev. Messrs. Hannan, Nugent, Power, and Phelan, on Sunday. An immense assemblage crowded the Cathedral in every part; and the sublime ceremonies of our Ritual were exhibited in all their glory. His Lordship the Bishop appeared in a magnificent Roman 'Cappa,' the Priests in Copes, Chausables, &c.; the youthful attendants around the Altar in Surplices and bands; and every effort had been made to render the interior of the church worthy of the hallowed rite which was to be witnessed there. We have never seen more ardent interest, or more intense devotion manifested upon any occasion than on the memorable and happy one to which we allude.

About 10 o'clock the ceremony commenced. Rt. Rev. Dr. Walsh celebrated a Pontifical High Mass, Rev. Mr. Tracey being Deacon, and Rev. Mr. Hennessy sub-deacon. Rev. R. B. O'Brien, Superior of St. Mary's College, officiated as Arch-deacon, and Rev. Messrs. Kennedy, Byrnes, Conolly, Lyons, and Carmody, assisted as priests. To those who have witnessed the administration of this great sacrament no description is necessary; and we declare ourselves totally unable to convey to those who were not present, even a notion of our own sensations as we beheld it. The associations, themselves, which such a rite calls to memory are sufficient to make a deep impression on the heart. There you beheld the 'Deposit' placed in the hands of those who were to 'keep the form of sound words,' for which the Apostle glorified in suffering,—the 'imposition of the hands of the Ministry,' of which he reminded his

beloved Disciple,—the formation of that Priesthood whose conserving hands are to minister to the FARRH which shall last for ever. The mind is led irresistably to the early history of the trials, sufferings, conflicts, hopes and triumphs of the Church of God. The Amphitheatre and the Dungeon, the Cauldron and the Gibbet, all rise before the soul, and the wonderful economy by which agencies so weak and lowly, conquered powers so extensive and high is adored in the humility of true pride.

A beautiful throne had been erected in the middle of the aisle, towards which the procession bent its way, at the hour already named. The Cross-bearer and Acolytes led; these were followed by the young boys, two and two; the Students of the College; the Ordinandi; Clergy in Chausables; the Rev. Mr. O'Brien in a splendid Cop2 and Stole; the Deacon and Sub-Deacon in their Dalmatiques, and finally THE BISHOP in his splendid 'Cappa.'

Arrived at the Throne 'Tierce' was chaunted, and the robing commenced. These completed and the order of Procession having again been formed, all proceeded to the Altar, the 'Ordinandi' taking the appointed places 'in plano.'

At the proper time His Lordship having taken his seat upon the Altar, with Deacon and Sub-Deacon on either side, and surrounded by the Clergy—the Rev. Mr. O'Brien, as Archdeacon, commanded the approach of the young Candidates for the Holy Ministry. The Ordination then proceeded; and many a tear fell during the prostration, while the hearts of thousands echoed to the prayers of the young Levites. 'Lord have mercy on us!—Christ have mercy on us!' The imposition of hands by each of the Clergymen in succession; and the succeeding prayer, during which, all the Clergy continue with outstretched hands and arms to make a silent appeal to God for the benefits sought by the Prelate—were beautifully solemn. Many were deeply affected while they beheld it for the first time, and by none can it easily be forgotten.

At the Post communion, Rev. Mr. O'Brien, by command of the Bishop, made publication in Latin and English of the Indulgence of Forty Days. The ordination again proceeded. The power of 'binding and loosing' was conferred: the required obedience was given; the Levites were 'Priests for ever, according to the order of Melchisedech.' When Mass had concluded the procession again proceeded to the throne. The young priests stood round his Lordship; the clergymen and attendants were ranged along on either side of the nave; the altar burned brilliantly; vases of fresh plucked flowers diffused their odour around the sanctuary; the scene and circumstances were thrillingly interesting. Thanksgiving now commenced by the

Bishop, in which he was joined by the young Priests and the devotion and grace of souls newly informed by the DIVINE SPIRIT were manifested in the countenances by the young ministers 'of the Most High!'

After the ceremony THE BISHOP announced that the great favour of the POPE'S BENEDICTION would be conferred, after Vespers, upon the Clergy and Laity of the Diocese of Halifax. This mark of his Holiness's love and regard was the special and paternal act by which he finished the labour of amelioration of the condition of the Catholics of this Country; and the announcement made by the Bishop brought an immense concourse of the Faithful at half-past three o'clock.

Precisely at that time the Bishop and Clergy re-entered the Sanctuary and chaunted solemn Vespers. After the Vespers the ordination Sermon was preached by Rev. R. B. O'Brien. The text was from the 109th Psalm. 'Thou art a Priest for ever according to the order of Melchisedech.' He dwelt particularly on the transcendent dignity of the Ecclesiastical state, entering into a truthful description of its functions and as far as might be of its ineffable nature. He took a rapid view of the text and the Scriptural testimonies to a Priesthood,—sketched some of the early trials which it bore and overcame; glanced at the obligations derivable from the example shown the Priest by his predecessors; spoke of the Mission of the Irish Church; alluded to its early zeal and recorded greatness; appealed to all the countries of Europe for a confirmation of its scholarship and its sanctity; spoke of its labours still in the propagation of true Christianity. 'Wherever English dominion' he said, 'diffused the poisonous atmosphere of English Schism, there was Irish zeal stretching forth the hand of charity to save the victim of unbelief. Whether it was on our own fresh soil or in the parched coast of Africa—the ice-bound Labrador or the plains of Southern China,—in her far Indian Realm or distant Australia,—wherever Anglican power introduced her Heresy, Irish Zeal introduced that heavenward antagonism that won for the FARRH by its triumphs more than England had lost to it by Apostacy. Ours was the glorious mastery—the mastery of Religion and intellect—the dominion of the mind and the homage of grateful hearts; things which money can never purchase—swords can never win—and the gems which shall decorate the crown of our Country's blessed ascendancy forever. And there—before him stood the men who were to perpetuate that spirit of our Fathers of old, and our great Confessors of the present day; men who like them had abandoned old home and fond friends to accomplish the work of regeneration; the successors and fellow labourers of virtue which has not been unequalled, and learning, to follow

which, has been triumph. The Roman Historian had said the glory of ancestry was a light to their posterity revealing their degeneracy as well as brightening their virtue. The greatest difficulty of the young missionary would be to be worthy of his Irish descent, and his greatest glory an effort to equal it. In your heart of hearts—in your soul of souls—in your being's depth of depths, cherish the pride of your Irish lineage and resolve to be like your great Fathers in the Faith. Thus shall you render your life good and glorious, and your death such as the illustrious and holy only die. Yours shall be a zeal without tiring—a virtue without shade—an independence that never bows to mean expediency—and a sincerity that disdains the mean subterfuges of deceit. You shall live as your Fathers lived—die as your Fathers died—and the hearts of the people whom you loved shall embalm your memory as it has that of your ancestors—"forever." We regret that we cannot give a report of the Discourse as it might be productive of some good. Rev'd. Mr. O'Brien does not speak from notes—and no Reporter was present.

After the sermon the Right Rev. Dr. Walsh ascended the Altar, and having alluded to the ceremonies of the day, and in a complimentary manner, to the discourse of the Rev. Mr. O'Brien, proceeded to pronounce that he was about to give the Pope's benediction. He spoke in glowing terms of the Holy Father's solicitude for the universal church, and his kindly feeling towards the Church of Halifax. He impressed deeply upon the minds of the Flock the immense obligations under which they were to the Father of the Faithful for all his kindness, and called on them to offer their most fervent prayers to God, for his Holiness's well-being spiritual and temporal. The Right Rev. Prelate then imparted the Benediction with all the customary solemnity.

Thus ended a day remarkable for the improved state of the Holy Church in Halifax, and we hope abundant in the graces which God has poured upon his faithful people. No people deserve more—and none have been more blessed in the facilities for spiritual advancement. May nothing ever interrupt the sweet reign of grace and charity which has now commenced.

OBITUARY.

We learn by the Irish Papers that Mrs. Walsh, the Mother of our esteemed and pious Prelate, departed this life on the 22nd of June, just large days after his Lordship's departure. If any thing could soften the pang of bereavement attending such a loss, it would be the many graces which shone around her death bed and crowned her departure as a safe passage from Earth to Heaven. The attention of the Clergyman was unintermitting. Over thirty Priests stood round her remains, which were brought into the great church in Waterford; and the concurrence of people which followed her to the tomb, showed the social impression which a long and actively religious life had made.—R. I. P.

ORDINATION SERVICE.

[Concluded from our last.]

ing divine judgment, and the highest reason, are able, their lives we duly esteem. But Thee, O Lord, what things are to us unknown, do not escape, Thee, hidden things do not deceive. Thou art the Knower of secrets, the Searcher of hearts. Thou canst examine their lives with heavenly judgment, in which Thou always excellest. Thou canst cleanse their faults, and grant them to perform what things it becometh them to accomplish.

Here the Bishop alone stretching out his hand places it on the head of each of them who are to be ordained: and no one else with him: because they are not consecrated for the Priesthood, but for the Ministry, saying to each,

Receive the Holy Ghost, for strength, and for resisting the devil, and his temptations: In the name of the Lord.

Then he proceeds in his first tone of voice to the end of the Preface, holding his hand stretched out,

Send forth, on them, we beseech Thee, Lord, the Holy Ghost, by Whom, for the work of faithfully performing Thy ministry, may they be strengthened with the gift of Thy sevenfold grace. May the form of all virtue abound in them, modest authority, constant chasteness, the fruits of innocence, and the observance of spiritual discipline. In their manners may Thy precepts shine, that by the example of their chastity the people may learn to imitate them, and bearing before them the testimony of a good conscience, may they persevere firm and stable in Christ, and may they deserve through Thy grace to obtain higher things by worthy progress in gradual succession from the lower degree.

What follows, he says in a lower tone, so that, however, it may be heard by those who stand around him:

Through the same Jesus Christ our Lord, Thy Son: Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. R. Amen.

After this, the Bishop sitting with his mitre, places on each of those to be ordained, while they kneel before him, the Stole which they have in their hands; he places it on them on the left shoulder successively, saying to each of them,

Receive the white stole from the hand of God, fulfil thy ministry; for God is powerful to increase in Thee His grace; Who liveth and reigneth, world without end. R. Amen.

Whilst he makes on each of them the sign of the Cross, the assistants turn back the ends of the Stole, and tie them under the right arm.

After this, the Bishop taking the Dalmatic, he puts it on each of them, saying,

May the Lord clothe thee with this garment of salvation and the vestment of gladness, and may he always encompass thee with the Dalmatic of justice. R. Amen.

Lastly, the Bishop takes and gives to all the book of Gospels, which they touch with their right hands, whilst he says,

Receive, the power of reading the Gospel in the Church of God, as well for the living as for the dead in the name of the Lord. R. Amen.

Which done, the Bishop, standing, turned towards the Altar without his mitre, says,

Let us pray.

Assistants,

Let us bend the knee.

R. Arise.

And turning to those ordained, he says,

Hear, O Lord, our prayers, and send forth the Spirit of Thy benediction upon these Thy servants; that, enriched by Thy heavenly gift, they may both obtain the grace of Thy Majesty, and may afford an example of good living to others. Through our Lord Jesus Christ Thy Son: Who with Thee liveth and reigneth in the unity of the same Holy Spirit, God, world without end. R. Amen.

Let us pray.

Holy Lord, Father of faith, hope, and grace, and the Rewarder of all growth in virtue, Who in the heavenly and earthly ministrations of Angels every where appointed, disperst the effect of Thy will through all the elements, be pleased to enlighten these Thy servants with spiritual love, that ready in their attendance on Thee, they may grow pure ministers at Thy holy Altars, and purer through Thy pardon, they may be worthy of the order of them whose leader and chief was Stephen, and whom Thy Apostles chose, under the direction of the Holy Ghost; that instructed in all the virtues in which it behoveth them to serve Thee; they may please Thee; Through our Lord Jesus Christ Thy Son, Who liveth and reigneth in the unity of the same Holy Ghost, God, world, without end. R. Amen.

Afterwards, at the proper time, one of the newly ordained vested in the Dalmatic, reads the Gospel. But the ordained immediately, directed by the Archdeacon, return to their places.

OF THE ORDINATION OF PRIESTS.

The Deacons being ordained, the Bishop proceeds to his throne or the faldstool on the Epistle side of the Altar, and the Tract is sung to the last verse, exclusively. Meanwhile, two Chaplains come with candle and book to the Bishop, who reads the Tract and Sequence, to the last verse, exclusively. Then the Bishop with his mitre, comes to the front of the Altar, where he sits upon the faldstool.

Then the Archdeacon calls upon such as are to be ordained with an audible voice, saying,

Let them draw near who are to be ordained to the Order of the Priesthood.

Then are their names severally read out by the Notary, no mention being made of their title. Then they being habited as Deacons, with Amice, Alb, Girdle, Stole and Maniple, holding on their left arms their Chasubles, and having candles in their right hands, come to the Bishop stand before him. Then the Archdeacon presents those to be ordained to the Bishop, saying,

Right Rev. Father, Holy Mother the Catholic Church prayeth that you would ordain the Deacons here present to the charge of the Priesthood,

The Bishop enquires, saying,

Knowest thou that they are worthy?

The Archdeacon answers,

As far as human weakness alloweth me to know, I both know and bear witness that they be worthy of the charge of such a duty.

The Bishop,

Thanks be to God,

And he charges the clergy and people, saying,

Whereas, dearly beloved brethren, the master of a ship, and they who sail in it, have common

motives for security or fear; it is meet that all who share in a common cause should agree in opinion. Nor was it, therefore, decreed in vain by our Fathers, that even the people should be consulted touching the choice of them who should be employed in the service of the Altar, forasmuch as in what regards the life and conversation of him to be presented that is often unknown to the many, which is known to the few; and, besides, all necessarily yield a more willing obedience to him to whose ordination they have given their consent. Now the conversation of these Deacons who are with God's assistance, about to be ordained Priests is, as far as we can see, approved and well pleasing to God, and worthy, as we think, of the increase of Ecclesiastical honour. But lest favour or affection should deceive one individual or a few in number, the opinion of the many should be sought for. Wherefore do ye with a free voice set forth what ye know of their actions, manners, or merit, and give to these the witness of the Priesthood, rather according to their deserts than any feeling of affection towards them. If any one, therefore, have anything to say against them, in God's name and for God's sake let him come forth, and say it. Howbeit let him be mindful of his own estate.

Then the Bishop, after a pause, addresses those who are to be ordained, and admonishes them, saying,

Dearly beloved children, we exhort you who dare to be consecrated to the Office of the Priesthood, to see that you both worthily receive it, and faithfully fulfil its duties when you have received it. For it appertaineth to the office of the Priest, to offer Sacrifice, to bless, to preside, to preach and to baptize. With great fear then is so high a dignity to be approached, and care must be taken that those who are chosen thereunto should be recommended by divine wisdom, reproachless morals and a long observance of righteous conduct.—Wherefore, when the Lord commanded Moses to select seventy men from all Israel to be an assistance unto him, and to whom He might distribute the gifts of the Holy Spirit, He added, Those whom Thou knowest to be the elders of the people. And you, indeed, are prefigured in the seventy men and elders, if ye through the sevenfold Spirit will keep the ten commandments of the Law and be blameless and ripe in knowledge and in action. Under the same mystery and the same figure did the Lord in the New Testament choose seventy-two men, and send them forth two and two to preach before Him; that He might teach both by word and deed that the ministers of His Church ought to be perfect in faith and works; or based on the virtue of a two-fold love, that namely, towards God, and that towards their neighbour. Do ye, therefore, strive to be worthily chosen, by the grace of God, as assistants to Moses and the

twelve Apostles, that is to say, of the Catholic Bishops who are prefigured in Moses and the Apostles. By this wonderful variety is Holy Church encompassed, adorned and governed, wherein men of different degrees are consecrated, some Bishops, and others of a lower degree, Priests, Deacons, and Subdeacons; so that out of many members and varying dignities One Body of Christ is composed. Wherefore, dearly beloved children, whom the judgment of our brethren hath chosen to be consecrated as our assistants, do ye preserve in your conduct the integrity of a chaste and holy life.— Bear in mind what you do; be conformed in your lives to your ministry; and as you celebrate the mystery of the Lord's death, take heed that ye mortify your memoers from all vices and lusts.— Let your teaching be a spiritual medicine to the people of God; let the odour of your life be a delight to the Church of Christ, that by your preaching and example you may build up the house, that is the family of God: so that neither we may deserve to be condemned of God for promoting you to so high an office, nor you for receiving it, but rather be rewarded. And may He grant this to us by His Grace. R. Amen.

Here, if no Subdeacons or Deacons have been ordained, follows the Litany, as in the ordination of Subdeacons. Then all rise, and those who are to be ordained kneel, two by two, successively before the Bishop, who standing before the faldstool with his mitre on, silently lay both his hands upon the head of each of these to be ordained. The same is done by all the Priests who are present, of whom three or more should, if possible, be habited in Chasubles, or at least have their Stoles upon him.

Then the Bishops and the Priests hold their right hands extended over them. And the Bishop, standing with his mitre, says,

Dearly beloved Brethren, let us pray God, the Father Almighty, that He would multiply His Heavenly gifts upon these His servants, whom He has chosen for the charge of the Priesthood; and that they may persevere by His help in the office which they receive through His mercy; through Christ our Lord. R. Amen.

The Bishop having put down his mitre, turns to the Altar, and says,

Let us pray.

Assistants,

Let us bend the knee.

R. Arise.

Then turning towards those who are to be ordained, he says, Hear us, we beseech Thee, O Lord, our God, and shed upon these Thy servants the blessing of Thy Holy Spirit, and the virtue of the Priestly grace, that Thou wouldst be pleased to accompany with Thy constant favour those whom we present before the eyes of Thy mercy to be consecrated; Through Jesus Christ, Thy Son, our Lord, Who liveth and reigneth with Thee, in the unity of the same Holy Spirit, God.

Then with his hands extended before his breast, he says,

World without end. R. Amen.

V. The Lord be with you.

R. And with Thy Spirit.

V. Lift up your hearts.

R. We have lifted them up to the Lord.

V. Let us give thanks to the Lord our God.

R. It is meet and just.

It is truly meet and right, just and salutary, that we should always and in all places give thanks to Thee, O Holy Lord, Father Almighty, eternal God. Author of honours, and Giver of all dignities, through Whom all things grow up and are strengthened, and the improvement of the rational nature ever maketh progress for the better, according to a suitably disposed order. Whence the priestly degrees and offices of the Levites have been instituted in mystical sacraments, that as Thou hadst set Bishops as supreme rulers over Thy people, so Thou didst choose as their companions and assistants men of an inferior degree and dignity. So in the desert Thou didst extend the spirit of Moses through the minds of seventy wise men, by means of whom he did easily govern countless multitudes. So, also, didst Thou transfuse into Eleazer and Ithamar, the sons of Aaron, the fullness of their father's grace, that there might be a sufficient ministry of priests for the salutary Sacrifices and Sacraments of more frequent ministering. By this Providence didst Thou, O Lord, add to the Apostles of Thy Son new teachers of the Faith, by means of whom they filled the whole world with their preaching. Wherefore, do Thou, we beseech Thee, O Lord, grant this assistance to our weakness, who need the more in proportion to our frailty. Grant, we beseech Thee, Almighty Father, the dignity of the Priesthood to these Thy servants, and renew within them the spirit of holiness; that they may obtain from Thee, O God, the second rank in Thy ministry, and by the example of their conversation may afford a pattern of holy living. May they be careful helpers of our order, and may the beauty of righteousness shine forth in them that they may hereafter give a good account of their stewardship, and enjoy the reward of eternal felicity.

Without chaunt but in a voice audible to the bystanders,

Through Jesus Christ, our Lord, Who liveth and reigneth with Thee in the unity of the same Holy Spirit, God, world without end. R. Amen.

The Bishop here sits, and puts the Stole on each of those who are to be ordained, saying,

Receive the yoke of the Lord, for His yoke is easy and His burden is light.

And on giving the Chasuble,

Receive the Priestly vestment, by which charity is signified; for God is able to increase in thee charity and a perfect work.

R. Thanks be to God.

The Bishop rises, and all the others kneel, while he says,

O God the Author of all sanctification, to Whom belong true consecration and the fulness of blessing; do Thou, O Lord, pour down upon these Thy servants the grace of Thy blessing that by the gravity of their actions and the example of their lives they may prove themselves elders, based upon the teaching which Paul taught to Titus and Timothy; that meditating on Thy law by day and night they may believe what they read, teach what they believe, and imitate what they teach; that they may shew in themselves an example of justice, constancy, and mercy, and the other virtues; by their admonishing may confirm others in the same; that they may preserve pure and unspotted the gift of their ministry, and for the good of Thy people may their immaculate blessing change bread and wine into the Body and Blood of Thy Son; and that by their unshaken charity they may rise with a pure conscience, a lively faith and full of the Holy Ghost in the day of the just and eternal judgment of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. Through the same Jesus Christ Thy Son our Lord, Who liveth and reigneth in the Unity of the Holy Ghost, God, world without end. R. Amen.

Then the Bishop, without his mitre, turns to the Altar, and begins the following hymn, which is continued by the Choir,

Come, Holy Ghost, Creator come,

From Thy celestial Throne :

Come, take possession of our souls,

And make them all thine own.

Thou Who art call'd the Paraclete,

The Gift of God above ;

The living Spring, the Heavenly Fire,

Sweet Uncction, Light, and Love.

Thou Who art sevenfold in Thy grace ;

Finger of God's right hand ;

His Promise, teaching little ones

To speak and understand.

Oh ! guide our minds with Thy blest light,

With love our hearts inflame,

And with Thy strength, which ne'er decays,

Confirm our mortal frame.

Grant us Thy peace from Ghostly foes,

Thy servants, Lord, defend ;

And lest from Thee our steps should stray,

Thy saving guidance lend.

Through Thee may we the Father know,

Through Thee the eternal Son,

And Thee the Spirit of Them both,

Thrice blessed Three in One.

All glory to the Father be,

And to His risen Son,

The like to Thee, great Paraclete,

While endless ages run.

Amen.

While the last six verses are being sung the Bishop anoints the hands of all those to be ordained, while they kneel before him in the form of a cross, saying,

Vouchsafe, O Lord, to consecrate and sanctify this unction and our blessing. R. Amen.

Then making the sign of the cross upon the hands of each one, he says,

That whatsoever they shall bless, may be blessed ; and whatsoever they shall consecrate may be consecrated and sanctified, in the name of our Lord Jesus Christ. R. Amen.

The Bishop now closes the hands of each, which are tied with white linen by one of his attendants.

On giving the Chalice with wine and water, and the Paten with a host therein, the Bishop says,

Receive thou the power of offering sacrifice to God, and of celebrating Mass, as well for the living as for the dead. R. Amen.

Here the Bishop washes his hands, after which he returns to his throne, or the faldstool at the Epistle side of the Altar, where, sitting with his mitre on, he reads the last verse of the Tract, Sequence, or Alleluia, which is also sung by the Choir. The Gospel is sung by one of the newly ordained Deacons, and the Mass proceeds according to the customary order. After the offertory the Bishop sitting at the faldstool receives of each of the newly ordained Priests, Deacons, and others, according to their order, the offering of lighted candles, which they present to him, two and two, humbly kneeling upon their knees. The faldstool is now removed, and the Bishop proceeds with the Mass. And those who have been ordained Priests, kneeling before the Altar, repeat the service of the Mass after the Bishop, who recites it in a voice sufficiently audible to be heard by them.

The Secret for the ordained, which is said with the Secret of the day, is,

Do Thou, O Lord, we beseech Thee, so work in Thy mysteries, that we may offer unto Thee these gifts with worthy minds. Through Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. R. Amen.

After the prayer ' Domine Jesu Christe,' the Bishop kisses the Altar, and gives the Pax to one of them who have been ordained, saying, Pax tecum. He replies, Et cum spiritu tuo, and then gives the Pax to the next of those who have been ordained, who again gives it to the next, and so on till all have received it.

After the Bishop has communicated himself, but before he has received the ablutions, the Priests, Deacons, and Subdeacons come and kneel before the Altar. Then the Bishop after having made a reverence to the Sacrament, turns to them from the Gospel side, while the Deacons and Subdeacons say with a humble voice,

I confess to God, &c.

The Bishop,

May Almighty God be merciful unto you, forgive your sins, and bring you to life everlasting. R. Amen.

May the Almighty and merciful Lord grant you pardon and absolution and remission of all your sins. R. Amen.

The Priests do not say the Confession or receive the Absolution as they celebrate with the Bishop.

Those who have been ordained new go to the highest step

of the Altar, where they kneel while the Bishop communicates them, saying,

The Body of our Lord Jesus Christ preserve thee to life everlasting. R. Amen.

Before receiving Communion each one kisses the hand of the Bishop which contains the Host.

One of the Bishop's attendants now gives to each of the newly ordained Priests the Chalice containing wine, where-with they purify themselves, and the Bishop having himself received the oblations, puts on his mitre and washes his hands.

Then standing at the Gospel side of the Altar, without his mitre, he begins the following Responsory, which is continued by the Choir.

Now shall I no longer call you servants, but my friends, since ye know what I have wrought in the minds of you. Alleluia. Receive the Holy Ghost, the Paraclete, within you; He it is, Whom the Father will send to you. Alleluia. Ye are my friends, if ye do what I command you. Receive. Glory be to the Father, and the Son, and the Holy Ghost. He it is.

The Bishop after having begun this Responsory, receives his mitre and turns to the Priests just ordained, who stand before the Altar and thus profess their faith:

I believe in God, the Father Almighty, Creator of heaven and earth. And in Jesus Christ, His only Son, our Lord. Who was conceived of the Holy Ghost, born of the Virgin Mary. Suffered under Pontius Pilate, was crucified, dead and buried. He descended into Hell, on the third day He rose again from the dead. He ascendeth into heaven, and sitteth at the right hand of God the Father Almighty. From thence He shall come to judge the living and the dead. I believe in the Holy Ghost, the Holy Catholic Church, the communion of Saints, the forgiveness of Sins, the resurrection of the body, and life everlasting. Amen.

Then the Bishop sitting on the faldstool before the middle of the Altar, places both his hands on the head of each newly ordained Priest kneeling before him, to whom he saith,

Receive the Holy Ghost, whose sins thou shalt forgive, they are forgiven; and whose sins thou shalt retain, they are retained.

He then unfolds the Chasuble which each has folded upon his shoulders, and putting it upon each, saith to him,

May the Lord clothe thee with the Stole of innocency.

Each Priest now goes to the Bishop, and kneeling before him, places his own hand joined between those of the Bishop, if he be his Ordinary. Who saith to him,

Dost thou promise to me, and to my successors, reverence and obedience? R. I do.

If the Bishop be not the Ordinary, he saith as follows,

Dost thou promise to the Bishop or Prelate who is thine Ordinary for the time being reverence and obedience. R. I do.

Then the Bishop holding the hands of each between his own, kisses him, saying,

The peace of the Lord be ever with thee. R. Amen.

When they have returned to their places, the Bishop sitting with his mitre and staff, admonishes them,

Dearly beloved children, as the ministry of that which ye have to handle is indeed full of danger, I admonish you that ye do diligently learn from other learned priests the whole Order of the Mass and touching the Consecration, the Breaking and the Communion of the Host, before ye draw nigh to celebrate the Mass.

Then rising with mitre and staff, he blesses them in an audible voice, saying,

The Blessing of God Almighty, the Father, the and Son, the Holy Ghost descend upon you, that and ye may be blessed in the priestly order; and offer acceptable sacrifices for the sins and offences of His people unto God Almighty, to Whom be honour and glory for ever and ever. R. Amen.

He then turns to the Altar and goes on with the Mass. In addition to the Postcommunion of the day, the following one is said,

Do Thou, O Lord, mercifully further with Thy continual help those whom Thou refreshest with Thy Sacraments, that we may enjoy the fruits of Thy Redemption both in Thy mysteries and in our lives. Through Thy Son, Jesus Christ, our Lord. Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

Then is said 'Benedicamus Domino,' or 'Ite Missa est,' as the time requires.

Then the Bishop with mitre and staff gives the accustomed Blessing. After this he sits down and thus addresses those who have been ordained, saying,

Dearly beloved children; consider diligently the dignity ye have received, and the burden placed upon your shoulders. Endeavour to live a holy and religious life, and to please God Almighty, that you may obtain His grace, which He will mercifully vouchsafe to grant you. Do ye all who have been raised to the first Tonsure, & to the four minor Orders, say once the seven Penitential Psalms, with the Litany, Versicles, and Prayers. Those who have been raised to the Subdiaconate or to the Diaconate, do ye say the Nocturn of such a day. And those who have been ordained to the Priesthood, after their first Mass shall say three other Masses, to wit, one of the Holy Ghost, one of the Blessed Mary Ever Virgin, and a third for the faithful departed, not omitting to pray to Almighty God for me also.

To this address the ordained reverently give their attention, and at the conclusion reply:

Willingly.

The service concludes by the Bishop reading the Gospel according to St John, as is prescribed in the Ordinary of the Mass, the newly ordained Priests repeating the same in their several places.

NB.—Erratum in the Ordination of Exorcists, see page 3—for dele possessed Bodies' omit the word *dele*.

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