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THE CROSS.



SERIES.

VOL. 3.

No. 4.

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, JANUARY 23, 1847.

CALENDAR.

JANUARY 24—Sunday—III After the Epiphany.
 25—Monday—Conversion of St. Paul.
 26—Tuesday—St. Polycarp Bishop and Martyr.
 27—Wednesday—St. Vitalian P. and Conf.
 28—Thursday—St. John Chrysostom B. C. and Doct.
 29—Friday—St. Francis of Sales B. and Conf.
 30—Saturday—St. Felix IV, Pope and Conf.

ST. PATRICK'S.

The usual monthly meeting of the Collectors was held on the 12th inst., Very Rev. Mr. Connolly in the chair, when the following sums were handed in by the various Collectors whose names are appended.

WARD NO 1.

Messrs James Kelly and John Tuohill	£0 16 10
J. Grant and J. Holden	1 18 4
Philip and William Compton	2 3 1

WARD NO 2.

Messrs Patrick Walsh and James Wall	2 11 3
Pierce Ryan and William Walsh	2 0 4

WARD NO 3.

Messrs Edward Eustace and P. Gong	2 1 1
Peter Morrissey and Edward Barber	2 10 10

WARD NO 4.

Messrs John Barron and Patrick Magee	1 5 7
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WARD NO 5.

Denis Heffernan	5 0 0
Messrs Peter Walsh and P. Deegan	5 4 0
Timothy Linahan and Joseph Purell	5 2 2

WARD NO 6.

Messrs William Jones and John Devaney	0 19 4
Mr. Fogarty, Subscription	1 0 0

CATECHISTICAL SOCIETY.

The Committees appointed by this excellent Society to purchase and make up some comfortable clothing for poor children at this inclement season, have justified the confidence reposed in them. Their benevolent exertions have been unremitting, and the consequence is, that many a poor child will be relieved at a time like this when relief is most necessary. Last week, about seventy boys received various articles of clothing, and for nearly a fortnight, a great number of ladies have been actively engaged in making up warm dresses for the poor of their own sex. The contributions thus afforded in valuable labour alone, not to speak of the powerful influence of such edifying example, have widely extended the sphere of this charity. Some of those who attended the work room, did so at considerable inconvenience, but they looked as if they thought it an honour to be permitted to render the smallest service to Christ's "little ones." We have now arrived at the severest period of the entire year when the want of clothing is most painfully felt. Much has been done by the Catechistical Society, and by the ladies who have so generously devoted the last fortnight to the poor; but how much more might be done, and how many distressed creatures might be relieved, if all those who had it in their power attended and assisted in performing one of the plainest and most imperative duties of their religion? We do not envy the feelings of those, who through tepidity or neglect have had no share in this benevolent work. The shivering limbs and piercing moans of those whom their charity should have covered, will cry out to the mercy seat, in language not to be mistaken.

A single glance at the untiring exertions of the ladies of other communions in behalf of the poor, as well as every other object connected with their worship, ought to raise a blush on the cheek of many a "professing" Catholic in Halifax, if the grace of blushing has not already departed. The poor may suffer 'now' from their heartless neglect. But the God of Justice will "not forget his poor unto the end," He will "arise in his might, and judge his own cause, on account of the mystery of

the needy, and the groans of the poor." What answer can those make to this angry Judge, whom he will one day address in a voice of terror. "I WAS NAKED AND YOU CLOTHED ME NOT!"

AN EXAMPLE WORTHY OF GENERAL IMITATION.

The Committee of the Juvenile Irish Society have, through their Secretary Mr. P. Monahan forwarded to the Bishop the sum of Thirty Shillings to be added to the Fuel Fund at St Mary's. It is an interesting and significant sight to behold the young giving a lesson of charity to the old.

ST. PATRICK'S CHURCH—MONTHLY SUBSCRIPTIONS.

Collected by Messrs Joseph Purcell and Timothy Linnehan:

Daniel Creamer £2; Timothy Linahan, Joseph Purcell, James Dunn, John Power, William Elworth, Laurence McDonnell, Mrs Wm Flynn, Mr John O'Connell, Timothy Doherty, Michael Buchannan, Patrick Lanagan, Maurice Power, James Mooney, Michael Conway, Edward Kavanagh, William Brown, Patrick Healy, William Lynch, John Wall, John Maher, John Cantwell, Thomas Burkley, and William Barron 1s 3d each; Timothy Tucker 5s 2½d; Robert Truscillion 10s; Edward Metzler 2s; David Kiely, Michael Purcell, Thomas Wyse, William Whelan, Thomas Tracey, Laurence Spruhan, Mrs Ast, Patrick Healy, William Rowley, William Carey, John Grinnion, Mr Whelan, Thomas Shortal, and Jeremiah Dunphy 7½d each; Thomas Lonergan 5s; James McCloud 2s 6d.

Tom Flynn, Edward Donnelly, Richard Flynn, John Coely, Jeffrey Gibbons, Mrs Flency, G. B. and Charles McAteste 1s 3d each; William Jones 5s; James Donnelly and John Derrene 2s 6d each; Robert Devaney 7½d.

Collected by Messrs Peter Walsh and Patrick Deegan.

William Dunn, Michael Murphy, Edward Fowler, Patrick Mulcahy, David Barry, John Power, Mrs Saunders, John Dervire, Pierce Grace, James Johnson, Michael Delaney, and Mrs. Taylor 1s 3d each; Mrs Cunningham 5s; John Eliot, and Michael Scalon 2s 6d each; Mrs Sheppard, Mr McLinchy, B. Dunn, James Doyle, George Noonan, Edward Shea, Patrick Welsh, William Butler, and Mrs Delaney 7½d each; James Hogan, Patrick Quin, James Mullowney, Mrs Croket, James

O'Leary, Mrs Burns, Richard Anderson, Maurice Hartery, and Miss Dower 1s 3d each; William Dooley 3s 9d; Messrs Ward & Condon 1s 10½d; Mrs Cropan and Mrs Bridget Walsh 2s 6d each; Miss Johanna Saunders, Miss Alice Saunders, James Murphy, Mrs Murphy, Mrs Neil, Robert Estano, Patrick Deady, Patrick Ryan, Joseph Troy, Michl. McKenna, Mrs O'Mara, and Mrs Gard 7½d each; Mrs Pitts, William Findlay, Peter Welsh, Patrick Deegan, and Michael Connel 2s 6d each; Mr John Punch 15s; Daniel O'Brien 1s 10½; Mrs O'Brien, John Power, Edward O'Donnell, Thomas Stableton, William Fulse, Henry Haverstock, Joseph Cunnabell, John Vigors, Henry Cravier, William Saunders 1s 3d each; Thomas Vigors 7½d.

Collected by Messrs Peter Morrissey and Edward Barber.

John Gilfoile, Mrs Kiely, and A friend 1s 3d each; Mrs Grady 5s 2½d; Mrs Parks and Miss Roach 7½d each; Mrs Peter Laughlan 2s 6d; Patrick Sullivan, Mr Power, Cornelius O'Sullivan, Mr Kavanagh, John Tobin, Mr. Kiely, Mr Blake, Anthony Durnie, and Mrs McGrath 1s 3d each; Mrs Vaughan, and Thomas Flynn 7½ each; Andrew Hunter 2s 6d; Patrick Quinn 1s 10½d; Miss Longard, Peter Bulger, Mr Gunter, Thomas Cox, Mr Howard, Mrs Quirk, Mr Haskings, Thomas Maher, and Mr Lacey 1s 3d each; John McGrath, Maurice Mulligan, Mrs Hurley, and Mrs Whelan 7½d each; Mrs Comers 2s 6d; Mr. Howley 5s.

(From the Dublin Review.)

THE RITE OF ADMINISTRATION OF HOLY ORDERS IN THE CATHOLIC CHURCH IN ENGLISH AND LATIN EXTRACTS FROM THE ROMAN PONTIFICAL PUBLISHED BY LAWFUL AUTHORITY, DERBY, RICHARDSON AND SON.

(Continued.)

The first of the sacred orders is the sub-diaconate. The Church marks the transition from the Sanctuary to the first step of the Altar by circumstances of immense solemnity in the rite. At the opening of it she reminds the candidate that he is on the point of surrendering his liberty, and bids him take heed to the seriousness of the action. She calls upon him to observe that the engagements he is about to contract are final and irrevocable; and that they involve the sacrifice of all, even the closest and most sacred of human ties. "Hactenus liber es," are her solemn words of admonition, "licetque tibi pro arbitrio ad sæcularia vota tran-

sire ; quod si hunc Ordinem suscipis, amplius non licebit a proposito resiliire ; sed Deo, cui servire regnare est, perpetuo famulari, et castitatem, illo adjuvante, servare oportebit. Perinde, dum tempus est, cogitato." What consequence to individuals and to the Church of God are wrapped up in that next onward step ! What arts may not the Enemy be expected to employ with the view of diverting that steady eye and causing that devoted heart to fail ! But more powerful than all his crafty seductions is the memory of the words, " Omnis qui reliquerit domum, vel fratres, aut sorores, aut patrem, aut matrem, aut auxorem, aut filios, aut agros propter nomen Meum, centuplum accipiet, et vitam eternam possidebit."

Angels who have been witnesses of the conflict are now heralds of the victory. The court of heaven has ratified the choice ; meanwhile the Church on earth is calling all her glorified fellow-citizens of the heavenly Jerusalem to mingle their prayers with her own, that " He who has begun a good work, may carry it on" to perfection.— Then when they come up, the archdeacon places them in order. Those to be ordained deacons, he puts on the epistle side, those to be ordained priests before the middle of the altar, with their faces turned towards it ; which done, the Bishop kneels down against the faldstool, and all that are to be ordained prostrate themselves on the ground. The assistants and others standing by kneel down, and the Cantors begin the Litany, the choir answering " Kyrie eisdion," &c. Just before the close of the petitions in the Litany, " the Bishop rises with his mitre, and turning himself to those to be ordained, and holding in his left hand his pastoral staff, while they remain prostrate, says, " Ut hos electos benedicere digneris ; Te Rogamus audi nos." He repeats this prayer thrice, adding the second time " sanctificare," and the third, " consecrare." The sacred vessels which are given to the Sub-deacons to be touched, are the chalice and paten, empty, and the cruets filled. The cruets having been delivered (empty) at the ordination of acolyte, are now re-delivered without any form of words. In the words used on giving the chalice and paten, there is an exquisite touch of reverence. When the symbols of inferior orders were given, their names were expressed at the time of delivery. " Accipe urceolos," " Accipe ceroferarium," &c. The names of the vessels, however, which are to be consecrated by the Sacramental Presence are suppressed, as if through awe ; and in lieu of any more definite specification there are these words : " See Whereof the ministry is delivered unto you ; therefore, I admonish you that you so demean yourselves as to please God." Or as it is, still more awfully, in the sa-

cred language of the Church ; " Videte Cujus ministerium vobis traditur ; ideo vos admo- neo, ut ita vos exhibeatis, ut Deo placere possitis."

The ordination of deacon differs less from that of sub-deacon than the latter from the minor orders and than all from the priesthood. The sub-deacon (so far like the cleric,) enters upon a new state, but while the cleric contracts no more than contingent, he binds himself up by irrevocable obligations.

The priesthood is only more than this order in that it is the highest grade, and in that it conveys that power over the Real, and over the Mystical Body of our Lord, to which the other orders are, though in different degrees but introductory and subservient. But even the sub-deacon acquires, by anticipation, some of the privileges, and enters upon some of the duties of the highest among sacred orders. He first bears, of right, the title of " Reverend ;" he is bound under pain of sin, to recite the Divine Office ; more than all, he becomes irrevocably pledged to the state of continency.— What more than all this is the deacon ? 1. He is the immediate assistant of the Priest at the Holy Sacrifice. 2. He has the plenitude of the Lectors as well as of the Acolyte's Office ; he can sing the Holy Gospel. 3. He acquires the power of preaching by the express permission of the Bishop.— 4. Also under a similar condition, of baptizing.— 5. In parts of the Church where the chalice is allowed to the laity it is his Office to dispense it.— Moreover, unlike the Sub-deacon, he receives his commission by the imposition of hands and the conveyance of the Holy Spirit. Hence the order is unquestionably, although not " de fide," sacramental. The badge of the Diaconate is the Stole, worn across the left shoulder ; his proper vestment the Dalmatic. He receives the volume of the Gospels with power to read them " In the Church of God, as well for the Living as for the Dead."— But it is in conferring the priesthood, that the Church comes forth in the plenitude of her greatness. What earthly power shall presume to vie with that which St. John Chrysostom rates above the dignity of angels ? The angels indeed see their Lord face to face, but to them is not given, as to the priest, the control of His Very Body.

He vouchsafes, of His abundant condescension to obey the bidding of His creatures ; to descend, at their word upon our altars ; to contract himself within the limits of space. He the Incomprehensible and infinite to be handled by human hands, and to dispense Himself among His people. This is the climax of His charity, the lowest depth of His humiliation. In the Incarnation He verified His Deity ; " at hic latet" as the hymn hath it,

“*simul et Humanitas.*” And as if it were not enough to disrobe himself of power and of beauty, did all for love of us; as if it were a small thing to repose so meekly upon our altars, it is in this Sacrament more than any other part of His dispensation to mankind, that He sustains an almost ceaseless infliction of affront and blasphemy.—The sufferings of the Cross are perpetuated from age to age in the mystery which gives men the proof and relish of its blessedness.

But, no! there is still a difference. When the Cross was endured, no man stood with the Redeemer to comfort Him, none was there to sympathise with his sorrows, but Blessed Mary His Mother, and faithful John His friend, and loving Magdalen his Disciple; and even they were debarred the privilege of ministering unto him, and soothing his griefs. It is not so in what he suffers now. The Blessed Sacrament though fit be the provocative of the keenest insults, is also the incentive to the tenderest affection that avert permits. Has it not been thus from the first? Was not St Ignatius the contemporary of Luther and Cranmer? and where has the Blessed Eucharist found a more faithful testimony, and a more loving devotion—where have its glories been more signally avenged against the blasphemous heresies of modern days, than by that illustrious order which venerates St Ignatius as its human founder, though bear no human name?

(To be continued.)

A PROTESTANT CONVERTED TO CATHOLICITY

BY HER

BIBLE AND PRAYER BOOK.

(Concluded.)

Now, although I cannot exactly agree with you there, for I never saw him, yet I will suppose the case that you did see him, Christ says, blessed are they who having seen shall believe. Besides, supposing you did see him, it was only the man Jesus you saw; but of what avail would believing in Christ's manhood be, unless you added his Godhead also? Is it therefore, according to reason, I would ask you, that God was born man in a stable, of a Virgin, and suffered death to redeem man? If it be, your reasoning powers must differ from all your fellow men; if it is not then you believe it not according to reason, or what is still more probable not believe it at all.

“But I would ask you once more, is the doctrine of the Blessed Trinity according to reason? I am sure you cannot say yes, and yet, I know you dare not say you do not believe. It cannot be that you

will say as in the case of Christ, that yet you have seen the Blessed Trinity. Do you, sir, believe this doctrine? If so, it is not according to reason you believe—thousands I know, think it contrary to reason, but they are consistent for holding your argument, they reject it from their creed for its unreasonableness. It therefore follows, either you are inconsistent, or you believe not according to reason. I would also ask you, if reason were our only rule in the reception of Scripture, what man in his senses could proceed farther than the first page of either Testament?

“Once more you asked me to explain how this change could be effected—I will promise to tell you, if you will first explain to me how five loaves and three small fishes, after feeding five thousand persons, were more than would fill twelve baskets. Oh! sir, indeed to be free of your Lord, I must tell you such reasoning is not of God. I may say so, from the authority of Scripture, for it tells us, it is by faith we must be saved, and faith is the evidence of things not seen, whereas, you condemn me because I believe, without being able to see, feel and taste

“My dear sir, pardon me, but I must return your own words upon you, and remind you we shall all three have to account for what passed the morning I saw you. I now humble myself before God, and entreat he will give me grace to profit by what passed, and pardon all that I was deficient in. You sir, if you are a sincere man, will do the same, but I tremble when I think of how you deceived my parent, and of the account you will have to render for those words you uttered. Such words and such reasoning from a Protestant minister, ought to have sounded as a trumpet in his ear, telling him all was not right, that he was reared to believe a lie. It should at least have stirred him up to search and to arouse himself, for if such should be the case, the time is little enough to repair the error of a whole life. He is sincere, sir, I pray God, so may you be; but for him, I am as importunate with God as ever Dives was to Abraham for his five brethren. I pray also for you, sir, although faith that is not strong, can hope nothing for you; for, as it is hard for a camel to go through the eye of a needle, so hard is it for a rich man or one who derives his riches from preaching a false faith to be converted. But with God, nothing is impossible. Faith is His especial gift, and I know full well, unless He bestow it, one would rise from the dead in vain to produce it. Christ said himself, “no man can come unto me unless my Father draw him,” oh then, sir, if ever it be your lot to be thus drawn and I hope it may, as you told me your own mother had been a Catholic, and she now, I trust, pleads for you in heaven, oh, forget not then to undo by your testimony, what you did that morning

to keep my father in the darkness of unbelief. I commit you both to God, who is merciful and just, and remain most respectfully,

Your humble Servant,

FANNY MARIA PITTAR.

To this letter I never received an answer. One would have thought this zealous man would have thought it worth his while to make one effort by way of reply, to recover the sheep that had strayed, but no—a soul who could believe such an absurdity, as that a part of a thing could ever become a whole, (as in the case of each host becoming a whole Christ,) was not worth a thought. This was another of his arguments against our receiving Christ whole and entire in the sacrament. Oh folly, folly such reasoning indeed should be sufficient to awake one out of their slumber—but, alas! it is not.—Fancy a reasonable mind on all other subjects being able to say, “my children, I wish you to be read and fully instructed on all subjects, save one, and on that subject I command you never to hear or read a line—that subject the Catholic faith—and fancy children arrived at the years of discretion satisfied, because a secret voice tells them, that to examine into Catholicity they must embrace it. But I will forbear while I am in the land of prayer, I will pray and hope for the parent, who issued the command, and for the sisters and brothers who quietly assented to it.

One word more, and then I conclude. To you who still condemn me, I would simply ask, will you answer for my soul at the great and final day of judgement, or think it will avail you, to hear the great judge declare, I had saved my soul by becoming a Catholic—think you, I say, it will avail you to urge, you thought I was wrong? No, you know such an excuse will not avail you then, and you also know you will not be responsible for me—therefore, my word to you is to take heed to yourselves.

But to those, who may be more just and reasonable, and who allow I had just cause for this change even to them I leave my last charge, search for yourselves—for if I had reason to change, so is there reason you should do so also. See what this religion is, that is so universally despised and abused, and still has power, as with the strength of iron to hold and retain those, who enrol themselves on her lists, and those firmest, who once were most clamorous against her.—Search, I say, for yourselves, and think not you overcome the truth, when you commit it to the flames; no if it meets no better defeat than this, it is consumed, to rise up in judgement against you.

Search, therefore, from the only source you can depend upon.—Would you condemn a Protestant, for his belief, on the testimony of an infidel? No,

you would not, then refuse not to Catholics, what you would demand yourself. Go then to those, to whom the Church's faith is confided, to her clergymen who are devoted to her interests, though other motives are charged upon them. Go then to them I say again, who have given up all for their Master's service, they are public property, the poor man's friend as well as the rich, and whose reward is, to win souls into Christ's fold. Speak not ill of these men, until you have been eye witness to their evil deeds, and when you witness these remember there was a Judas! Go, and may God deal with you as graciously and generously as He has with me; and give you but an equal share of joy and peace, and your soul will be more than satisfied—more than rewarded for all it may have suffered, in the trials unavoidable in changing any faith, be it what it may, for Catholicity.

FANNY MARIA PITTAR.

March, 1842.

POETRY.

SONNET FROM VICENZIO DA FILICAJA.

See a fond mother and her offspring round,
Her soft soul melting with maternal love,
Some to her breast she clasps, and others prove
By kisses her affection, on the ground
Her ready foot affords a rest for one;
Another smiling sits upon her knee;
By their desiring eyes and actions free,
And lisping words their little wants are known—
To those she gives a smile, a frown to these,
But all in love. Thus awful Providence
Watches and helps us—oft denies our sense
But to invite more earnest prayer and praise,
Or by withholding that which we implore,
In the refusal gives a blessing more.

ON HUMILITY.

Sweet flower! Humility! of growth divine,
Shed forth thy fragrance o'er this heart of mine,
Thy root was fixed in Clives' hallow'd round,
With lowly self abasement fenced around,
Thy stem was nourished by our Saviour's tears,
Thy leaves expanded with His sighs and tears,
Thy blossom cherished in His sacred breast;
Belov'd of Jesus! in my bosom rest,
Unprais'd, unseen, one self complacent thought
Will make thy tender beauties fall to naught.

M. E. T. W.

A plan is under the consideration of the Board of National Education, for the establishment of marine and fishing schools in Ireland.

LITERATURE.

THE GARLAND OF HOPS.

TRANSLATED FROM THE FRENCH.

CHAPTER I.

THE TEACHER.

The modest and virtuous Frederick Hermann, teacher in the Commune of Rochemont, passed a happy and tranquil life in the faithful discharge of the meritorious duties of his profession. He was much delighted with the children, and took great pleasure in trying to instil into their young hearts a love for virtue and religion, at the same time that he instructed them in all things suited to their capacities. Content with scanty emoluments, he would not have exchanged his humble dwelling for a palace; everything around him told of the benevolence of his heart; and his zeal for the progress of his pupils knew no bounds.

The village of Rochemont is situated in a gorge, between two lofty, noble looking mountains.—When the virtuous teacher first came to the place, and from afar off beheld the blackened spire of the Church rise sadly into the sky, out of the midst of rocks, trees, and scattered cottages, he experienced a very painful sensation; but his surprise was increased, when he beheld the school house, which was in a dilapidated and ruinous condition, with a pond before the door, through which those who would enter, must pass on stepping-stones.

The interior of the building was in perfect keeping with the outside; the ceiling was blackened with smoke, the floor dirty and disgusting; numerous spider-webs tapestried the walls; the window-glass had not been washed for years, and now scarcely admitted the struggling day-light; a mephitic odor reigned throughout the apartments, and seemed to repel any who might enter with a view of taking up their abode in this abandoned dwelling. The garden, which surrounded the house, had also been neglected, and its poor soil, producing only some useless weeds, scarcely furnished nurture to a few old fruit trees, which stood here and there, with shattered branches, covered with moss and worm-eaten.

At the aspect of a house so filthy and dilapidated, Hermann recoiled with disgust; but nevertheless, he was not entirely discouraged. He exhibited so much prudence and zeal in the discharge of his duties, and in his relations with the inhabitants of the commune, that in a short time he won their affections; the children particularly cherished him as a father. The people were soon able to institute a comparison between his method and that of his

predecessor, and with unanimity they resolved to rebuild the school-house.

Touched by this proof of their approbation and kindness, the teacher redoubled his exertions, and devoted himself still to his labors, with a view to the progress of the children and content of the parents. In his leisure moments, he occupied himself in the garden; he cut down the old trees, planted others of a better kind, dug up the ground, sowed flowers and vegetables, and thus derived advantage from the whole enclosure. He drained away the waters of the pond, and converted the ground into parterres, where, in a short time, the eye was charmed by a carpet of green verdure, and a variety of beautiful flowers. The work of this industrious man was crowned with great success. Being the son of a gardener, he had acquired some knowledge of that profession, and consequently, succeeded far better than he could have done under any other circumstances.

Three years had glided by since his arrival at Rochemont, when, at the time of the vintage, he went back to the city, in order to unite his fortunes with a young woman, by name of Theresa Hilmer, who was virtuous, intelligent, and had a good trade. Her father was employed in some public service, and had been able to confer a useful education upon his daughter. The marriage, for which both parties had prepared themselves by confession and a devout reception of holy communion, was blessed by the curate of the city, and after the religious ceremony, Hermann and his young bride went to partake of a frugal but cheerful repast at the house of Theresa's uncle, who was first singer of the parish church. They did not give way to any extravagant display, deeming it more prudent to keep their money for future use, than to spend it for a costly supper and a dance.

The young wife, who remembered to have seen the old school-house at Rochemont in which her husband lived, felt some repugnance at the idea of departing to shut herself up in that unhealthy and filthy dwelling; but when she beheld it, she was filled with surprise and delight.

Every thing was changed; the windows, increased in number and enlarged, shone with the brightness of crystal; the walls white as snow, were ornamented with several pictures, of which one represented Jesus Christ blessing a group of children, another St Cecilia patroness of music, a third the holy family. The floor had been well washed and covered with a fine yellow sand.—Against the wall and between the two windows, stood a secretary surmounted with a glass book-case, and containing the little library of the teacher. In front, stood a beautiful piano, made like the secretary, of walnut wood, a table covered with a cloth, six straw bottomed chairs, and other objects,

the fruits of Hermann's industry, completed the furniture of the house. Each window was ornamented with pots of flowers, which spread around an agreeable fragrance, and scented the room.

Theresa contemplated all this with an admiration which increased every instant. The pictures particularly struck her fancy; she approved the selection. "The Saviour blessing children," she said, "was calculated to remind the teacher of his duties towards the youths of his school. That of the holy family teaches us of the union and piety, which should reign in a Christian household; and that of St. Cecilia lifting up her eyes to heaven while she sings the praises of the Lord, instructs us to sanctify the art of music and not to degrade it to profane uses."

Herrman struck and pleased with these reflections conducted his wife into the garden. At first a ravishing scene was presented by the parterres, with the green turf, flowers, and well loaded fruit trees, where formerly lay the stagnant waters of the pond; then, from the entry door to the limits of the enclosure, which was surrounded by a green hedge of Hawthorn, stretched along the broad path, with a beautiful border garnished with shrubs and flowers. The garden was laid off in several squares; in some, vegetables were cultivated; in others, converted into an orchard, were some fine fruit trees, beneath which the grass was allowed to grow for the nourishment of Herrman's cows. Hives around which the bees were humming, were placed in one corner of the garden, where Hermann had sown some aromatic plants, on which the honey makers came to rest their wings, and gather the sweet materials of their labor; and on a neighbouring hill were trained upon long poles the creeping hops, which waved their leafy honors in the breeze. No inch of earth in this little domain was left to waste, but all was cultivated.

On seeing all these wonderful creations of the intelligent industry of the teacher, the young wife smiled, and seating herself on a bench beneath an apple-tree, she said to her husband:

"How happy you must be here, my dear Frederic, when surveying your beautiful garden!—Three years ago, and this enclosure was a desert waste; to-day, it is a little paradise. This is the result of labor and perseverance. I trust that we shall live happily in this commune, where I perceive that you have already many friends."

"Yes, you are right," replied the husband; "for it was by the assistance I received from several of the laborers of the village, that I was able to transform this sterile land into a fertile garden. But come, I have something else to show you."

And he guided her to the school room, where most of the children were assembled.

At the approach of the master with his wife, these good children arose, saluted the teacher and his wife, and presented the latter with several rural presents; one gave a lamb, another a couple of pigeons, a chicken, eggs, fruit, honey, butter, linen, a ham of bacon, and different vessels of household use. Theresa could not restrain her tears, at the sight of so many touching proofs of friendship, and above all, at beholding the joy and pleasure that shone in the faces of these innocent children. She thanked them in the most affable and grateful manner.

While still amid the little group, the door of the room was opened, and the respectable curate of the parish made his appearance. Hermann lifted up his hand, and the children simultaneously cried out, "May Jesus reign."

"Tis well, my children," began the pastor; "You must ever love the Saviour Jesus, who is the particular friend of little children; obey his holy law and you will be happy. To-morrow I shall commence my seventieth year, and during my long career, I have experienced how sweet it is to serve so good a Master. My life has been crossed by many misfortunes, and yet I have never been in want, because I always put my trust in him."

Then turning to Hermann, he added:—"Do you my friend, who, for three years, have given this commune the example of piety and virtue, do you continue to cherish these children, the most interesting portion of the flock entrusted to my charge; ever inspire them with a love of religion and of labor, and you will one day obtain a reward proportioned to your zeal, and to the good which you shall have performed; what do I say?—the blessings of heaven will even in this life descend upon you, and upon your companion; for God is graciously pleased to visit in his mercy those who tenderly love him, and who, with all their hearts, affectionately, faithfully and perseveringly serve him here below.

(To be Continued.)

General Intelligence.

ALL HALLOWS COLLEGE.

THE BISHOPS.—The Catholic Archbishops of Ireland have marked, by a very emphatic resolution, their interest in the Missionary College of All Hallows. The Annual Report of the College was read by his Grace the Most Rev. Dr. Murray, at the Synodal meeting of the 10th instant; and we understand that when his Grace had concluded, the

assembled Prelates manifested deep satisfaction at the state and prospects of this valuable institution. The Right Rev. Dr. Cantwell, whose diocese had supplied the lamented founder, the late Rev. John Hand, then proposed the resolution which we subjoin. It was seconded by the Right Rev. Dr. McNally, and unanimously apobted:—"That the assembled Prelates feel much gratified at the progress of the Missionary College of All Hallows, and that they wish the establishment continued success.—*D. MERRAY.*" We are much gratified at the prospects which are afforded by this establishment supplying the Irish emigrant with the consolations of his Faith. We understand that there are eighty students at present pursuing their studies in All Hallows, and destined for almost every part of the world. It might naturally be expected, that the hierarchy of Ireland, proverbial for their devotedness to the people, should express solicitude for an institution which is destined to exercise a mighty influence upon the social and religious condition of so many of our countrymen abroad.

A MIRACULOUS MESSAGE FOR MANCHESTER.

We thought that the "Evangelical" objection to modern miracles, was a matter of principle; we find however, that it is of party. No objection at all, it appears, is entertained towards miracles by the Evangelical Alliance provided that it is on their side; for instance, the following narrative is given by a Manchester correspondent of the Liverpool Courier, evidently a devout believer:—"On Friday the 6th, just as dinner was over our attention was drawn by a sudden simultaneous clapping of hands at the upper part of the room to an open window in that direction, whereon it was observed that a beautiful dove had at that instant alighted. Dr. Raffles's voice was then heard calling on the assembly to desist from clapping, lest they should drive away the little 'messenger of peace' by their noise; instead of which he called upon them to express their joy by joining in singing Cowper's sweet hymn, 'Oh, for a closer walk with God!'—the fourth verse of which has a direct reference to the heavenly 'dove.' The hymn was sung accordingly by the whole company of between two hundred and three hundred persons, standing; the fearless bird still retaining its position at the window, regardless of the noise, and appearing, by the movements of its head, to participate in the pleasure of the sacred song. But what was our astonishment, as soon as the fourth verse was commenced—

"Return, O holy Dove return,
Sweet messenger of rest,"

—to see the little visitor actually fly into the room, and take its seat on the top of a cupboard over

looking the assembly, where it remained stationary until the hymn was concluded; after which it quietly took its departure by the same window through which it had originally found an entrance. What our feelings were, on the occasion of this very extraordinary and auspicious occurrence, I cannot describe to you. Dear Mr. Stewart, in his farewell address (as he was about to return home that evening), made a suitable scriptural allusion to the circumstance, and, after observing that as 'the very hairs of our head are all numbered,' and 'there is not a sparrow that falls on the ground without our Heavenly Father,' he asked, who could be bold enough to say that that beautiful bird had not then come to us by His direction, to strengthen our hands, as an emblem of peace, just as he sent 'the dove' with 'the olive branch' to 'Noah in the ark,' to which as we know, our blessed Alliance has been frequently contemptuously assimilated, in derision, by some of our adversaries. As then it was our undoubted privilege to realise the spiritual presence of 'the Comforter' in our hearts, as on all former occasions in answer to our prayers, and as our Lord has promised 'to manifest himself' to his people 'as he does not to the world,' why should we hesitate gratefully to acknowledge this visible sign of His own appropriate emblem, and to 'thank God, and take courage' from it, as a token for further good to our cause?"

The Pope has issued a decree by which convicts are no longer to be permitted to work for tradesmen, to the injury of free and honest workmen, who are unable to manufacture articles at the low rate which is charged for them by prisoners.

A meeting has been held at Belfast, for the purpose of urging upon the Government the expediency of prohibiting the use of grain in distilleries, &c.

Published by RITCHIE & NOBERT, No. 2, Upper Water Street, Halifax.—Terms—FIVE SHILLINGS IN ADVANCE, exclusive postage.

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