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# THE CROSS.



NEW

SERIES.

VOL. I.

No. 42.

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

HALIFAX. OCTOBER 25, 1845.

## CALENDAR.

Oct. 26—Sunday—St Evaristus, Pope and Martyr.  
27—Monday—St Antoninus, Bishop and Confessor.  
28—Tuesday—Sts Simon and Jude, Apostles.  
29—Wednesday—Sts Nereus, Achillens and Domitilla, Virgin and Martyr.  
30—Thursday—St Ubald, Bishop and Confessor.  
31—Friday—St Sircius, Pope and Confessor (Fast day)  
Nov. 1—Saturday—Feast of All Saints—(Holiday of strict obligation.)

## VISITATION AT CHESTER.

The Bishop, accompanied by the Rev. Mr. Doyle, arrived in Chester on Tuesday evening, the 14th instant, and the duties of the Visitation were performed on the two following days.

On Wednesday a Pontifical High Mass was celebrated, Rev. Edmond Doyle, of Prospect, assisting as Deacon, and Rev. Patrick Power, of Liverpool, as Sub-deacon.

At three o'clock the Bishop consecrated, as a Cemetery, the fine piece of ground adjoining the new Church. Nearly all the inhabitants of the town were present at this affecting ceremony. The day was so beautifully calm that the candles on the five Crosses of the grave-yard continued burning for more than an hour after the Benediction had concluded.

When the Psalms, the Litanies of the Saints, and the Preface were chaunted, the old and solemn tones of the Gregorian Psalmody, heard

for the first time in this enchanting neighbourhood, were re-echoed loud and long in the stilly atmosphere, and through the wooded islands, for which Mahone Bay is so justly celebrated. In the evening Vespers were chaunted, and night prayers recited by the Bishop, who preached from the six. Psalm, 5 verse. He also preached at the High Mass, and after the Benediction of the Cemetery. The discourses consisted of explanations of the various ceremonies, and expositions of different points of Catholic belief, such as, the Real Presence, the Mediatorship of Christ, the infinite atonement of the Sacrifice of the Cross, the nature, character, and functions of Christ's priesthood, the Sacrifice of the Mass, the doctrine of a middle state, and prayers for the dead, exclusive salvation, &c.

On Thursday, High Mass *coram Episcopo* was celebrated by the Rev. Edmond Doyle, after which the Bishop delivered an exhortation to those who were to be confirmed, and preached on the Infallibility of the Church of Christ, and the consequent obligation upon all mankind to listen to her divine teaching. The Sacrament of Confirmation was then administered to about 40 persons, some of whom were converts. Messrs. Stieverman, Mogan, Kearney, and Smith, came with the Catholic choir from Lunenburg, which added greatly to the effect of the solemnities. Confirmation being over, the Bishop exhorted those who

had the happiness to be "signed with the Holy Spirit of promise" to persevere to the end in the great grace they had received, boldly to profess on all necessary occasions "the faith once delivered to the saints" and to glory in the Cross of their Redeemer, esteeming themselves with the Apostle to know nothing, save Jesus Christ and Him crucified. A great number of religious pictures, medals, &c., were then distributed amongst the congregation.

The handsome new Church, which is so creditable to the Chester Catholics, was filled on both days with a numerous and respectable audience, the great majority of whom belonged to other communions.

In encouraging the Catholics, at the close of the Visitation, to complete their labours on the House of God, the Bishop promised to pay them another visit early next year, for the purpose of consecrating the Church. A Bishop of the Holy Catholic Church was never before seen in the town of Chester.

#### ROME.

On the 8th of September, the Feast of the Nativity of the Blessed Virgin, a *Papal Chapel* was held, according to a custom introduced by Pope Sixtus V, in the Church of *Santa Maria del Popolo*. His Holiness, Gregory XVI., attended by all his court, was present, and after High Mass, which was celebrated by Cardinal Fransoni, the Pope returned to the Quirinal Palace.

On the 11th of September a Consistory was held by his Holiness in the same palace, when the Cardinal's hat was placed with the usual solemn ceremonies on the head of his Eminence Cardinal Altieri, who has lately returned from the Nunciature at Vienna.

In this Consistory, one of the Consistorial advocates pleaded, for the first time, before the Holy Father, the cause of the venerable servant of God, Monsignor Vincent Mary Strambi, Bishop of Macerata and Tolentino.

On Sunday, September 7, in the Church of Santa Maria in Vallicella the imposing rite of Episcopal consecration was performed by his Emi-

nence Cardinal Fransoni, the venerable Prefect of Propaganda, assisted by Monsignor Picchi, Archbishop of Heliopolis, and Mgr. Brunelli, Archbishop of Thessalonica. The Bishop Elect was the Rev. John Luquet, priest of the Seminary of Foreign Missions in Paris. He has been consecrated under the title of Bishop of Hesebon in *partibus*, and is appointed Coadjutor to Doctor Bonnard, Bishop of Drusiparus and Vicar Apostolic at Pondicherry.

The Archbishop of Tarragona, who was obliged to leave Spain, on account of the civil wars in that unhappy country, has returned to his Diocese after an absence of ten years. The exiled prelate had been residing at Rome.

At a late festival of the Dedication, which was celebrated at the famous Benedictine Church of Notre Dame des Ermites, at Einsiedlen, in Switzerland, an immense multitude were present from Bavaria, the Tyrol and Alsace. Their number may be estimated from the extraordinary and consoling fact, that more than 20,000 communions were made in one day.

#### LITERATURE.

From Maxims and Examples of the Saints.

#### PERFECTION.

One ought not to admire the great favours which God confers upon some of his servants, as their virtues, and him amongst them, who serves our Lord with the most mortification; humility, and purity of conscience: because such a soul as this, even though without any supernatural favours, is the most holy in the sight of God.—S. THERESA.

If there were wanting any proofs of the truth of this sentiment, the single example of S. Vincent of Paul would be sufficient to confirm it; of whom we know so very few miraculous favours, and yet he really was, and was esteemed by all, as a man who attained a singular degree of sanctity. Rufinus of Aquileia relates of S. Macarius, that one day, whilst engaged at prayer, and imagining he had now made some progress in virtue, he heard an internal voice, which said to him, "Macarius, know that thou hast not yet arrived to the virtue of two certain women, who dwell in the city." S. Macarius immediately set off to find them; and after having well examined the state of their souls, he found that they were two married women; who for fifteen years had constantly lived with their husbands in perfect union and charity, without

there ever having once arisen between them the least dissension, either in word or deed, at which the saint, being filled with astonishment, confessed that they were indeed better and more perfect than he was; and this, notwithstanding that he had received from the divine goodness many great and wonderful favours.

[The following Letters may be found at the end of a work written by an Oxford Clergyman, and lately published, entitled, "The Ideal of a Christian Church." They are reprinted here, not so much for the pleasing and valuable testimony they bear to the influences of religion in Belgium, as unexceptionable confirmation of the general faithfulness of our "Letters from Belgium," and which have been so very much admired.]

Concluded.

LETTER III.

*My dear Ward,*

I will put down indistinctly, as they occur to me, some points in connexion with the Church abroad which made an impression upon me whilst in Normandy, in 1842. I saw, near Rouen, a College intended for young men of all professions, and conducted by priests, and was much struck with the religious character which seemed impressed upon every thing about it. The chapel was very pleasing and reverent in its arrangement, and bore marks of the interest which the students took in it. On the altar were flowers placed there by them; and over it a beautiful picture, which was given by them. The person who took us into it, and who was much like the porter of a College at Oxford, was very reverent in his behaviour, and spoke with much interest and intelligence of the mode of life in general, and particularly of the religious habits of the students. The grounds in which they generally take their recreation were very nicely laid out in avenues and walks, in which we were told, they often practised the hymns and other music which they used in Church. There were also little chapels here and there about the grounds, into which they might retire for private devotion. Each has a small private sleeping room. Whilst they are at dinner, one of them reads some book aloud; one which was mentioned to us was Alban Butler's Lives of the Saints; others, however, which were mentioned, were of a purely historical character.

I was also much struck with the hospitals, in which the poor were served with the greatest care by Sisters of some religious Order, many of whom, we were told, had been persons of great wealth and high rank. The wards were named after different Saints, and in each of them there was, I think, an altar, and also religious pictures, and other objects of the same kind, which gave a religious air to the place, whilst the vases of fresh flowers, which were placed by them, and the airiness and cleanliness of the rooms, and pleasant

view from the widows, gave at the same time in another way an idea of joy and cheerfulness.

At Rouen, we were much struck with a person, who showed us over one of the Churches, and whom we had an opportunity of seeing frequently. He was in a very low rank of life. He gave one the idea of being a very religious person; and we obtained from him a great deal of information about the practices of the church, with which he seemed well acquainted, and he spoke of them with the greatest interest. When we were going away, he asked us to remember him in our prayers; and said he would always remember us, and tell his children to do the same; and the prayers of little children, he said, are very pleasing to Almighty God. What struck one particularly about him was an appearance of reverence and devotion and self-forgetfulness, which one so rarely meets with among persons of the same condition in England.

The appearance and devotion in the people whom we saw in the Churches was in many instances particularly striking; and in general the heartiness and joy with which they joined in the religious services of the Festivals, gave one an idea of their regarding religion as something in which they felt their happiness to be really interested.

Believe me, dear Ward,

Yours faithfully,

LETTER IV.

*My dear Ward,*

I ought to say in the way of deduction from the value of my testimony to the practical operation of the Church abroad, that I have been in two of the foreign Catholic countries only, and in each for a very short time. It is true that I have visited both these countries more than once; but it is of my latter visits that I wish to speak principally since it was in these only that I was of age and experience to form any fair idea of the state of things, or that I had sufficient interest in ecclesiastical matters to turn my attention to points of that sort.

The only countries of which I know any thing, are France and Belgium; and of France, no part but Normandy, which is generally said to be a favourable specimen. When I first visited Belgium (in 1828) it was under the disadvantages which I have just spoken; but even then (though, so far as I had any religious feelings and interests at all, they were decidedly anti-Roman) I remember to have been impressed, almost as it were against my wishes, with the exceedingly religious appearance of the Flemish towns. Of course I thought it all superstition and so on; but even then, I drew comparisons between the aspect of

things abroad and at home, to the great advantage of the former. Churches open and frequented at five or six in the morning (when I happened to be up and about, because I was travelling) and a decided air of reverence in the people, especially the females; favoured perhaps in a degree by their dress—for every third female one met was habited like a nun. Also (in another way) the state of the towns late in the evening was strikingly different from those of any of our own, greater or smaller. No ill-conditioned people about (as a general rule) and yet one could not but feel (especially as after the appearance of the Churches in the morning) that all this was the fruit of something better than mere police regulations.

To come now to my last visits. I will speak of Normandy first, because I was there first. Now, you remember my eyes are open, and my sympathies Catholic, you must allow accordingly. Yet I do not think any one could be in Normandy a week without having it forced upon him, that religion has a place in the hearts and affections, more or less, of the people, especially the poor. In England, a foreigner might certainly travel on six days in every week and consider himself in a heathen country; but you need not be abroad more than one day, and that any day, in order to find that you are among Christians! And this, after all the miserable effects of the first French Revolution, in banishing the external signs of religion—such as processions—from that country. But still there are the crucifixes, to which many pay reverence (though fewer, alas! than formerly) still all churches are open from (at least) six till twelve, and again in the evening, with a succession of edifying services, and an attendance of devout people.

I spent a Sunday at Bayeux, where I was fortunate enough to come in for the Festival of the first Bishop and Patron of the place, St. Exuperius. It is difficult to conceive a more interesting circumstance than that of a whole town engaged in the religious celebration of a holiday. It did one's heart good to hear the glee with which the people joined in the hymns descriptive of their Saint's christian achievements. The noble Cathedral was filled both at the First and Second Vespers on the Saturday and Sunday, and on the Mass on the Sunday morning. The Service was most magnificent and most edifying even to those who could not well follow it, which was our case; the chanting of the psalms was alternate (as is common in France) between the choir and the congregation; there must have been many hundreds in the nave, who took the alternate verses, and it quite reminded one of the "war" of voices, which one of the Fathers, I think, speaks of in describing the psalmody of ancient times. I do not mean that there were

not points in the service which some might lament; i. e. a lighter strain of music than was always suitable, and what seemed to us like an occasional cutting off of the verses, and substituting for them a showy organ accompaniment. I speak but of the general effect upon a stranger, which was doubtless most highly impressive; indeed the delight of being permitted, though but for one hour, to join in this psalmody, with the feeling that one was so far in active communion with the holy church throughout all the world, was in the act, and is in the retrospect, of the most inspiring kind—a momentary but absolutely transporting foretaste of that union-of hearts and voices for which we all pray, and the signs of which seem to grow brighter and brighter.

My recollections of Normandy are simply favourable. The French church suffers a grievous loss in lacking the full Roman offices; and their Service labours under the farther disadvantage of diocesan varieties. Still the general features of Catholic worship are preserved; and to a stranger the celebrations are not visibly affected by these peculiarities.

I must not forget a scene at Caen. We witnessed the funeral of a person who was one of the poorest in the town, perhaps a tradesman on the smallest scale, or less. It was most pleasing to see the exceeding care with which the ceremony was conducted; both procession and service. The latter occupied nearly two hours, and seemed to consist in the full office for the dead, chanted with the utmost solemnity. The procession was every where received with great marks of reverence; all persons on foot baring their head as it passed; all vehicles stopping or slackening their pace. It might, no doubt, have been some person who was peculiarly respected; but it struck us as presenting a remarkable contrast to the funerals of the poor in this country, especially in towns. I should add, that it was at a time when some public gaieties were going on in the town.

As to the clergy, we understood that they were very strict in conduct, and generally respected. They never appear at public places of amusement, and rarely if ever dine out, except with their Bishop. This we heard at Rouen. Of course, in judging of the service abroad, an Englishman is frequently called upon to make large allowance for the peculiarity of foreign tastes and habits. I am not speaking of the dressed figures, of which however I will say, that in the present state of the popular taste, I think the authorities would be very wrong in discontinuing them; but of practices, which come quite naturally to Frenchmen, but which are exceedingly, and very properly, disgusting to us. Yet it ought to be considered, that since Frenchmen of the rank out of which the

priesthood is very commonly supplied, give in to these practices even in furnished rooms and before all companies, they cannot intend any disrespect by them. One ought not to complain if they are as decorous in church as in other places, though one would wish them to be more decent every where. At St. Paul's Cathedral I have seen people walking about when Divine Service was going on, in their hats. This, the same people would not have done in the presence of their betters in ordinary society. We are apt, with our English notions, to expect gentleman-like habits in the foreign Catholic Priests, I mean in external points; forgetting how much the "efficiency" of these ministrations often depends upon their belonging to a rank short of the highest. Not, however, that I would seem to undervalue the temper of mind which the word "gentleman-like" expresses better than any other; or to deny that this temper when combined with more obviously christian qualities, is of very essential use to a clergyman in mixing with the poor.

Now for Belgium. I thought the appearance of the people less satisfactory in 1842 than in 1828. The towns are evidently more flourishing in a worldly point of view since the Revolution; at least there is a great advance in civilization. As they have become more commercial, they have of course so far become less religious, and I believe this is fully acknowledged by Catholics. An infidel spirit has sprung up, which the Church sets herself vigorously to counteract, and I understand with increasing effect. The king, too, professes impartiality in religious matters, which is another trial to the Church. Still it is undoubtedly making immense way. Comparing Belgium and France, the Church gives greater signs of power in the former country than in the latter. It had a great hold on the people before the changes, and this it still retains with whatever drawbacks from circumstances which it cannot control. The Services are more fully carried out and more splendidly conducted; the government does not seem, as in France, to attempt restrictions as to the number of Festivals, &c.; more priests appear in the streets; and processions are not (as in France) commonly interdicted.

The clergy impress one with the idea of being a most devoted body. The amount of work which they go through is prodigious. They rise generally at five (the Belgians are universally early risers) and seem to have their days fully occupied with devotional and charitable works. I remained some little time at Mechlin where I was most kindly treated, and had an opportunity of going over all the principal institutions of the place, in company with a priest. The schools for the poor seem to be admirable; the teaches are, I believe,

for the most part members of the Society of *freres Chretiens*, and the clergy of the place superintend and occasionally take part in the teaching. One establishment was especially striking; a sort of Sunday School for young maid-servants. The demeanour of these poor girls towards their priest was most pleasing; when he entered they begged his blessing, which he gave them in the usual forms. I must not forget to add, that at one of the boys' schools which I visited, I had an opportunity of examining some of the boys whom I took quite at random, upon the distinction between reverence and worship. I may say that they (almost indignantly) repudiated the idea of paying Divine honours to the blessed Saints.

The churches in Belgium are open generally at six, and many persons both assist and communicate at the earliest Mass. There cannot be a greater mistake than to suppose that the Mass is used exclusively or generally as a source for contemplation only. Nothing apparently can exceed the devotion of those who so use it; but there is a series of Lower Masses from six or ten every day, at which I think there are always some communicants, and often many. This is a point in which we thought Belgium superior to France.

At Antwerp we fell in with one of the boys who officiated at Mass in the Cathedral. Considering that he was a mere chance specimen of his class, I cannot but augur very favourably of the attention paid to young persons in the Belgian Church. I had a great deal of conversation with him on two separate occasions, and was struck and pleased beyond measure by his general tone and demeanour. We learned that he was in the habit of confessing every fortnight. He was between twelve and thirteen. He spoke with delight of his duties in the church, and of his hope of one day attaining to the dignity of the Priesthood. It was impossible to see that boy even for a few hours and doubt, from his conversation and general deportment, that he had been most carefully and religiously brought up.

I had the good fortune to come in for a confirmation at Brussels. It was a most beautiful sight, carrying one back in thought to the days of St. Ambrose. The present Primate of Belgium bears the highest character, and sustains his dignity with most especial majesty and sweetness. Every child and young person knelt during the service, and had his, or her, sponsor standing behind, and the demeanour of the whole assemblage was reverent and devout. The children were arranged in the nave; the choir was reserved for the service. On entering, the Archbishop proceeded to the Altar, and the *Veni Creator* was entoned to a simple Gregorian Chant. There was no noise nor confusion of any sort; the children did not move

from their places; but the Archbishop and attendant priests came round, and administered the rite to each. The Archbishop delivered a most affectionate and paternal address.

The Bishops of Belgium meet every year at Mechlin to confer on the affairs of the Church, and remain there one week. They are received and entertained by the Primate; the days are taken up with alternate devotions and business, and the evenings passed in receiving the Clergy at dinner. The Archbishop exercises constant hospitality among his Clergy; he receives them at dinner, but his occupations are so numerous and constant that he is generally obliged to quit his table as soon as dinner is over, or even earlier, leaving his Chaplain to do the honours to his guests.

I cannot think of any thing else to tell you, but as you ask for my impressions, I gladly give them, with the grounds of them.

I remain, &c.

### A TALE OF SUNDAY.

"The sabbath was made for man, and not man for the sabbath."—ST. MARK II. 27.

How beautifully do these words of our blessed Saviour present to us the 'Lord's day,' as an institution for man's benefit; not as a hard law to which man must bend: as a day of rest, not one of weariness: as a cheerful day, not a gloomy one! It seems indeed to show forth the power and goodness of God united in one purpose, as much as does the appointment of sun, and moon, and stars, to direct and form times and seasons. For wherever the knowledge of the true God has been received, whether among Jews or Gentiles, in the old or in the new law, the seventh day seems as naturally to bring with it a period of rest, as the appearance of the stars gives hours of repose, or the change of position of the earth and sun restores summer or spring. That seventh day differs not in the calendar from the day which goes before it, or which comes after it, otherwise than any other day of the week may differ from that next to it; and yet every one feels that it is different from the rest. It seems as if the period of a week was exactly suited to our constitutions, and to man's nature. What would he do without his Sunday? Work, work, work, every day of the month, and of the year! a life without a holiday, without a day of repose! No, surely we should break down before long, and get tired of life, or we should be taking our day of rest just when it suited each of our fancies, one one day, another another, to the great inconvenience of all. But by having a stated period, a fixed day, coming at short intervals, when all rest together, we gain order and regularity in what is quite necessary for us, just as we do by all sleeping at night, and labouring by day. Even the very beasts of the field, that toil for man, seem to know the day, and to expect its rest

Truly, then, the sabbath was made for man, and not man for the sabbath: that is, violence is not to be done to man's nature, and his real good is not to be sacrificed in the observance of the day. If he toils hard six days, it is a bad way of honouring the seventh, to toil harder still on it; it is a bad compliment to 'the day of rest,' for sabbath means thus, to turn it into a day of fatigue of mind, into a heavy, cull, dreary day. Yet in modern times this has been the case.

Formerly Sunday was a cheerful, happy day; every one went to church when the church was Catholic, in the morning and evening, and spent the leisure hours in rustic exercises, and sturdy games, and pleasant talk, or in walking out in the green lanes and fields in summer, or reading or conversing merrily by the fire in winter. But, then, there came what is called the Reformation, and a pretty reformation it made of poor Sunday! It turned it into the hardest and dullest day of all the seven: it took away all that used to draw men pleasantly to church, and make them fond of public worship; it divided the people into sects or various religions, and so made them more churlish and ill-tempered with one another on that day than any other, because on it they felt their differences more; it forbade all innocent pastimes and good-natured sport, and sent people gloomy to bed, unrefreshed by cheerful talk, or else drove them first, in sheer desperation, to the ale-house or beer-shop, to get stupified and dull, or quarrelsome and brawling. O for the good old Catholic Sundays again, the blithe, joyful, happy Sundays! O for the holidays of old England, merry England, once more! Shall we not try to get them back? Yes, to be sure we will: for the country never will be happy till they return. But it must be Catholic England before they come back. However, I am telling you I fear straightforward, what I intended to tell you by a Sunday tale.

The doctrine about keeping Sunday (or as those who spoil it would call it, the sabbath) gloomily and austere came from the disciples of Calvin, whose chief seat was Switzerland. There some of the reformers learnt it, and brought it into England and Scotland; and it soon acted in both, but more in the latter, like a poisonous breeze passing over fertile fields; for it blighted the good humour and natural gaiety of the people, and soured their tempers most frightfully. It never did any one good. On the contrary, there never were stricter sabbath-keepers than the brutal soldiers of Cromwell, who butchered the poor Irish, or English either, and then sat down to sing psalms. Well, it is in this country of Switzerland that the scene of my tale is laid. The country is divided into several states or cantons, some Catholic, some Protestant. These are often next to one another, as in the case with Lucerne and Berne. The first of these is Catholic, and the second Protestant. At the time when we suppose our story to have occurred, each was strict in its

religious principles and observances. the Protestant religion in that country had not come down, as it since has, into mere infidelity, but the severe principles of Calvinism were strictly in force.

Just at the confines of the two, in one place, were two villages, one on either side. The boundary line ran along the side of a hill, or rather, mountain, the Lucerne or Catholic territory occupying the higher or upper side. Upon this was situated the little village of Lichten, and a bright, cheery little place it was, looking straight up into the face of heaven, without any thing above it, while its clean and handsome church stood the highest of all, and its tall wooden spire shot clear up into the sky, and could be seen by all the country round for miles. And when they set the bell a-ringing in its little turret, though it was not large, it sent such a free and joyful peal across the valleys on every side, and rung so clear and sharp through the pure air, that every one knew it, and people used to say, 'there is some good thing or other now going on at Lichten.' But that little bell, what sad havoc it used to make on a Sunday morning with the good people of Dunkel, a village deep in the valley below, on the Protestant side of the frontier. It was surrounded by a pine wood, and looked very dismal from the sunny, laughing heights of Lichten. Its inhabitants were very strict in their religious observances; most particularly so in their keeping of the sabbath. They allowed no noise whatever to be made on it; but that piercing, noisy little bell of Lichten, which began early in the morning, and continued to ring at intervals through the day, could not be kept out. The inhabitants hated it, and the church it swung upon, and all who obeyed it. Hence, never was an inhabitant of one village known to visit the other; there was no intercourse between them. The good curate of Lichten used to tell his people to have nothing to say to their neighbours, beyond what kindness and civility might require, lest they might hear, and become corrupted by pernicious doctrines, and exhorted all to pray for them, that they might be brought to the truth; the minister of Dunkel was constantly preaching against the superstitions of popery, described the horrible practices which he said were performed in its churches, and bade his people fly from all intercourse with the idolators (as he called them) lest they should become partakers in their plagues.

One of the richest men in the village of Dunkel was Gottlob Stein, like all the other inhabitants of the district, and his father before him, a possessor and cultivator of land. He had been left a widower with two sons: the eldest had received the name of John, out of veneration for Calvin, of whom Gottlob was a great admirer, and was generally called by the familiar German form of that name, Hans, by which we likewise will call him. He was, at the time of which we write, about fifteen years old, but had a spirit and activity fit for a youth at least three

years older. He could run against any boy of his age or size; he joined in the chase of the chamois or wild goat, bounding after it from crag to crag as nimbly as it, and bringing it down with infallible aim. He loved to roam over the fields, and would sing as blithely as the lark in the sky. He was quite the little hero of Dunkel, loved by every one; for he was a fine tempered, gay, and kind-hearted boy, with a cheerful open look and bright eyes. But no one loved him like his little brother, five years younger than he, a sweet gentle child, of weak frame and delicate health, who seldom left the house, unless Hans on a fine day led him, or rather carried him, to some green spot, where he would weave garlands of meadow-flowers, while Hans sung for him, or frolicked about him: for if with men he seemed a man, with little Wilhelm he was a very child. And it was well for Hans that he had a brother at home to love; for his father was a severe stern man; a religionist of a dark school; just in his dealings, but not often merciful; respected consequently, but not much loved. He ruled his little household with austere rule; only upon his younger child was he seen to smile, or heard to lavish soft words. The principal visitor and only guest at his house was the clergyman, or as he was called, Pastor Grabstimme, a young man, tall and gaunt, with pale face and hard features, eloquent and fluent in words, which were generally employed upon gloomy and fearful themes.

It is customary in Switzerland, when the snow melts, to send the cattle to the hills, and lower mountains; and wooden huts called 'chalis' are erected for their accommodation, in the various pasture-grounds. The fine weather was now come, and Gottlob and the pastor, who never liked Hans much, agreed that he was now old enough to look after the cattle at pasture, and announced to him that after next sabbath he must be prepared to undertake this duty. How delighted was the poor boy at the news! Now he should be at liberty to stroll about the fields, and sing at pleasure without any one to chide him and churl him at every turn. And when the day came, right merrily did he run, frisking and gamboling up the mountain's side, to his father's pasture-ground. This went up just to the boundary of the canton, touching on that belonging to the village of Lichten. But after he had amused himself for some time, he began to think that it would be rather lonely to stay there all day, and the next, without some playmate or companion. While thus engaged in thought, he heard a clear, but soft and gentle voice singing at a little distance. He listened, and the words sounded more like a hymn, than like his own wild mountain or patriotic songs. He looked, and he saw that the strain proceeded from a boy of apparently his own age, from the village of Lichten, who sat on a mossy piece of rock, with a book on his knees, from which he looked up as he sang. Nothing could be gentler



and milder than his countenance, it was truly angelic, and seemed to harmonize with the mellow sweetness of his notes.

To be continued.

### General Intelligence.

#### SEVENTH ANNIVERSARY OF THE SOCIETY IN IRELAND FOR THE PROPAGATION OF THE FAITH.

Yesterday being the seventh anniversary of the establishment in this country of the Society for the Propagation of the Faith, a Pontifical High Mass, was celebrated in the Church of the Conception, Marlborough-street. The Most Rev. Dr. Murray, with the Venerable Archdeacon Hamilton, assisted at the ceremonies. The Rev. Dr. O'Connell, P P of SS Michael and John's, was the officiating priest. The Rev Dr Ford acted as deacon, and the Rev Dr. Doyle, as sub-deacon. The Rev. Dr. Laphan assisted as master of the ceremonies. Most of the clergy of Dublin and the surrounding districts were present. Among others we noticed the following:—Very Rev Dr. Meyler, V. G.; Very Rev Dr Yore, V G; Very Rev Dr Spratt, Very Rev C. Stuart, Rev Dr Doyle, PP; Rev J. Dunne, P.P; Rev Dr Flinn, P.P: Rev A Roach, PP; Rev P Dunne, PP; Rev J Smyth, PP; Very Rev Dr Smyth, V G, of the Swan River; Rev Mr Stafford, PP; Rev James Young, PP; Rev Dr Dixon, R C C, Maynooth; Rev Dr Callan, R C C, Maynooth; Rev. Dr. O'Reilly, R. C C, Maynooth; Rev P Brennan, PP, Kildare; Rev J Cainan, PP; Rev J Murtagh, PP; Rev J Daly, PP; Rev J Boyle, PP; Rev J McKenna, PP; Rev J McCann, Rev C Aylmer, Rev Mr Farrell, Rev J Murray, A D M, Crosslough; Rev Mr Lonergan, Rev Mathew Kcogh, Rev J Mullock, P O S F; Rev P Cooper, Rev Mr Murphy, Rev Mr Moore, Rev H Young, Rev Dr P Murphy, Rev James Young, Rev A Doyle, Rev P Woods, &c. &c.

The Right Rev Dr O'Connor advocated the claims of the Society on the faithful for support in an able and eloquent discourse, taking as his text the First Epistle of St John, c. 5, verse 4—"And this is the victory which overcometh the world, one faith." The preacher expounded the nature which believers have in the Lord Jesus who died to redeem them. With that faith came charity, which inspired the human heart to diffuse the knowledge of salvation in every region of the globe. The right rev. gentleman then depicted the state of those countries where the Redeemer was not known, but particularly in India. There the mind of man was lost in the gloom of superstition, and his worship debased him to the dominion

of his passions and his vices. It was the high and bounden duty of Christians, then, to send amongst their benighted fellow-creatures in every land the truths of that Gospel on whose revelations they themselves grounded their hopes of everlasting life. Let them, as they valued their religion, redouble their exertions in behalf of that holy undertaking whose anniversary they that day met to celebrate. The funds of their society had increased tenfold during the last seven years, the date of its institution in Ireland; and he firmly trusted that their resources would continue to increase until they had spread the inestimable blessings of Christianity throughout the whole world, and among every tribe of the human family.

After the sermon the Most Rev. Dr. Murray granted an indulgence of forty days, after the form of the Christian church, to all present, they being truly penitent for their transgressions.

The musical department was conducted by Mr. Corri; and Haydn's Mass, No. 16, was performed by the choir, consisting of Mrs. H. Corri, Mrs. H. Dulang, Messrs. Morrison, Coleman, Glover and Shean, with great power and feeling.

#### ANOTHER CONVERT TO THE CATHOLIC FAITH.

The Rev. W. F. Wingfield, said to be a relative of Mr. Ward's, has announced his withdrawal from the ministry of the Established Church.—*Morning Herald of Friday.*

BRIDGEWATER.—It is in contemplation to erect a college for Roman Catholics in this town, and the Rev. Mr. Capes has proffered his services as the professor of mathematics.—*Somerset County Herald.*

#### CONVERSIONS TO THE ROMAN CATHOLIC CHURCH.

The Rev. Charles Bridges, late of Oriel College, Oxford, has been received into the Roman Catholic Church. Roscombe Poole, Esq, churchwarden of Bridgewater, with his lady, three sisters, and the members of his establishment, has also seceded from the Established Church and entered the Roman communion. One of the ladies is, we understand, Mrs Anstice, widow of the late Professor Anstice, of King's College, London. Other secessions from the establishment are expected to take place in a short time.—[*Morning Chronicle.*]

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