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THE CROSS.



NEW

SERIES.

VOL. 3.

No. 6.

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, FEBRUARY 6, 1847.

CALENDAR.

- FEBRUARY 7—Sunday—Sexagesima Sunday.
8—Monday—St. John of Matha Conf.
9—Tuesday—Comm. of the Passion of our Lord C.
10—Wednesday—St. Scholastica V.
11—Thursday—St. Antherus P. and M.
12—Friday—St. Theophorus P. and M.
13—Saturday—St. Gregory II., P. and Co. f.

ST. MARY'S.

On Sunday last, at Vespers a Charity Sermon was preached by the Very Rev. Mr. Connolly in aid of the Fund for supplying fuel to the poor, during the rigorous season of winter. The attendance was numerous, and the pathetic and earnest appeal of the Preacher was very liberally responded to by his audience the handsome sum of Seventy Pounds having been contributed at the close of the Sermon. This charity has already effected much good amongst our suffering poor, and the proceeds of the sermon last Sunday will enable the active members of the committee, to resume their meritorious labours. "Blessed is the man who hath compassion on the needy and the poor, in the evil day, the Lord will deliver him,"

"Whilst we have time, let us do good" is the advice of the great Dr. of the gentiles, and there are many charitable souls in Halifax who seem fully alive to its importance. Several humane individuals, are still engaged with the charity that never tires, in making up articles of clothing for our female poor. The blessings and prayers of those whom they will have sheltered from the wintry blast, will assuredly plead for them at that dread tribunal before which we must all, one day, render an account of our works.—In reference to this charity, we have received another anonymous letter signed *A Catholic*. This *back-handed* scribe might have saved himself the trouble. If he have not moral courage enough to append his signature to his communication, and to subscribe his opinions with his name, his vain desire to appear in print cannot be gratified. Let him, or those lazy lumps of indolence, whose champion he is, attend regularly for the future at the

meetings of our benevolent Societies, and they will acquire every necessary information to enable them to employ to advantage some moments of that precious time which they murder without remorse. And speaking of anonymous Letters, we will say once for all, that we hold them in utter detestation.—There is too great a proneness in Halifax to grasp this cowardly weapon of the dark assassin. We have known the peace of families destroyed, domestic happiness embittered, the feelings of estimable individuals wounded, and the fair fame of some of the best Christians in our community aspersed by those vile and infamous productions. Even the clergy are sometimes sought to be made the medium of directing those covert attacks of corroding jealousy and disappointed spite. We would recommend these anonymous gentry to beware. There is a dangerous game, and the chances of detection are more numerous than they imagine. A victim to public justice is much needed in this villainous department. One has already escaped; and by means which we actually shudder to think of. The next sly fox that shall be unkenelled, will, we promise him, get a badgering which he will remember to the day of his death.

FANCY BALL AND FANCY POLITICIANS.

The Sun of Monday last, contained a letter from a Roman Catholic protesting against the introduction of persons attired in any of the Religious orders of our church, into the Ball room on Tuesday night. The writer stated that a rumour was prevalent through town that such a thing was contemplated, and he entered his protest beforehand against such a violation of good taste and the decencies of religion. We say nothing of the manner in which his sentiments were couched, but we can well conceive that any lover of his religion, who feels warmly on such a subject, will express his opinions in energetic language. With his principles however, we fully concur, because we think that every thing connected with Divine worship, or the service of the Almighty God should be respectfully treated by all christians, and never introduced, except in their proper place. Peradventure the writer was too sensitive in his apprehensions,

though we have heard that such things have occurred before in Halifax. Of one thing we are quite certain, namely, that there is no Protestant of any denomination in our city, who would purposely assume any religious dress at the Ball, which he thought would offend his Catholic fellow citizens. There is surely a wide field for the selection of characters without intruding upon the hallowed precincts of the cloister or the sanctuary. We can see no harm in preventing even an unintended insult to the feelings of a large portion of the community, and we therefore, cannot understand why the *Times* and the *Post* have waxed so wroth upon the subject. They were distinctly told before, that the *Sun* was no Catholic Organ, and that the Catholics of Halifax were not responsible for what appeared in its columns. The blustering tone of insolent defiance to Catholics, with which they allude to the subject, was totally uncalled for, and will excite only a contemptuous smile of pity at these turgid specimens of the Bombastes Furioso stile of vapouring. "Fools rush in, where angels fear to tread;" and the *ignoramus* who scribbled the insulting reply in the *Sun*, should be directed to peruse attentively the Calendar of his book of Common Prayer before he presumes to write again about Catholic Feasts or Fasts. His information about Catholic customs abroad, he seems to have derived from some of your "professing Catholics"—some sickly abortion of faith, some chattering prate-box, some rapid inanity, some low, cringing, crawling specimen of mock liberality, which slavers with adulation the hand that strikes it, which fawns upon the enemies of its religion and flatters their prejudices, and is by a just retribution, most heartily and thoroughly despised by them in return. The *Times* and *Post* may be assured that we care much less for such authorities, than we do even for their own. Instead of manifesting any displeasure, we think they ought to have been gratified that every cause of misunderstanding was removed by the publication of that letter. There were Catholics in the room who had spirit enough to eject ignominiously any one who should presume to offer an insult to their religious feelings. How much better then was prevention than cure?

The recent attempts of the *Times*, to insult our understandings and our feelings, in its celebrated skiamachy against the bugbear of Catholic ascendancy, did not produce such mighty results as to warrant a renewal of the Quixotic encounter. From the cautious manner in which it sometimes prepares its missiles, we would be led to suppose that the "willing to wound, but yet afraid to strike," was its favourite motto. But from the avidity with which this harmless Epistle on the Fancy Ball has been seized upon, we might imagine that it was meditating some new onslaught. Though this may be done for political purposes, we deem it a very short sighted and ruinous policy for the friends of the *Times*. The Catholics of Nova Scotia will endure no further insults. Forming one third of the population, and with Ten Members in the two Houses of the Legislature, they have not received one fiftieth of the patronage of the Province. In fact their just claims have been nearly overlooked altogether or if a Catholic magistrate were appointed here or there—"rari nantes in gurgite vasto"—it was trumpeted forth as a noble instance of liberality and toleration. *Toleration* forsooth! We are disgusted at the word. We want none of those condescending, patronizing airs. We will be bullied or cajoled no longer. Our Catholic constituencies have frequently returned to Parliament members of other religions, when they had power to elect Representatives of their own creed. Will the *Times*

be able to point out to us a single instance in which such practical liberality has been shewn to Catholic members! What Protestant constituency of any denomination have elected a Catholic for their Representative! "We pause for a reply."

If Catholics, therefore, are progressing, as one of those Fancy Ball scribes declares, they have to thank their own indomitable energies for their success. They have progressed and will advance still farther, in spite of him and his party. The old reign of humbug is at an end, and they will for the future, judge of all public men, not by their professions of toleration, but by their acts of justice. And as we have no desire to embitter the sweet current of social life, by polemic acrimony, we will say in conclusion, that the fewer experiments made by any party on the religious sensibilities of Catholics the better for themselves and for the peace of the Province.

Amongst the passengers by the *Hibernia* from Boston on Wednesday last, was the excellent Bishop of Toronto one of the gifted sons of whom Halifax has so much reason to be proud. Doctor Power sailed the same day for Europe on business connected with his extensive Diocese. His Lordship will return to America early in the ensuing summer. His friends will be glad to hear that he was looking in excellent health and spirits.

Dr. McDermot of the 89th Regt., whose amiable qualities had endeared him to his fellow Catholics, during his stay in our garrison, sailed in the same Packet, on his way to visit the Eternal City.

M. de Ruthyc Bellacq Sous-Commissaire de Marine in the French service also took his departure in the *Hibernia*. He was on his way to Paris, from St. Pierre and Miquelon on the Newfoundland coast, where he had been stationed for some time. This respectable and zealous Catholic has been recalled to fill an honorable post to which he has been recently appointed by Admiral Mackau, the French Minister of Marine.

Intelligence was received by the last Packet from Europe, of the deaths of his Eminence Cardinal Gaysruck, Archbishop of Milan, of the Rt. Rev. Dr Scott, Bishop of Glasgow, of the Rev. John Hearn of Waterford, the eloquent London preacher, and of Madame de Grammont Superiress of the Sacre' Coeur at Paris. May they rest in peace.

Poor Daniel French, the Poet and Controvertist with whose learned lucubrations in Greek, Latin and English the readers of Catholic periodicals for the last twenty years must be familiar, has been also released from his sorrowful pilgrimage. He composed a devout copy of Latin verses on his death-bed. We hope he has ascended to continue for ever the praises of God in Heaven.

NEW CATHOLIC PAPER IN BOSTON.

We are happy to welcome amongst our fellow-labourers at the Catholic press of America the Editor of the *Boston Catholic Observer* the first number of which appeared on the 16th ult. In an Editorial address, it is stated that "the Editor is a Clergyman, and will act under the authority, and by the advice and counsel of the Bishop of the Diocese. He has also promise of assistance from some of his clerical brethren, and from some talented writers amongst the laity. This is cheering; and we have no doubt that a most extensive career of usefulness lies before the *Catholic Observer*. When what is called the Fourth estate, has such a potent influence on the destinies of mankind,

a great and glorious mission is to be accomplished through the Press, and certainly in no part of the world more, than in America. The newspaper will make its way, where the voice of the preacher can never reach, and the audience of the Press will be as myriads when compared with the audience of the pulpit. In a journal like this, conducted under the distinguished patronage, and vigilant care of the zealous Bishop Fitzpatrick, our separated brethren may look with confidence for genuine expositions of Catholic Faith and practice. The Paper too, is to be exclusively devoted to religious matters, or at least no comment will be made on the political occurrences of the day. This is a wise and salutary precaution. The things of earth are seldom found in graceful juxtaposition with the things of heaven. Moreover, if the *Observer* were double its present size, it would not be too large for the important interests of religion, and the local wants of so respectable a Diocese as Boston. The first number, (from which we may hereafter give some extracts) is full of original matter, printed with excellent type, and in a convenient form. The terms are only a Dollar a year, and we earnestly hope that every Catholic family in New England will provide themselves with so cheap, so instructive, and so entertaining a Miscellany. The Epigraph of the *Observer* is from the Nicene Creed. "I believe in One, Holy, Catholic and Apostolic Church. May that saving belief extend to the extremities of the earth, embracing every tribe, and tongue and people, so that according to the affectionate prayer of the Prince of Pastors, we may be all one sheep-fold, under one shepherd."

TO CORRESPONDENTS.

We have received a Communication on the propriety of Fancy Balls and Masquerades, which, though well-written, we must hold over for further consideration. Though the sentiments are those of an austere moralist, we shrewdly suspect from occasional scintillations of envy, that if the writer were provided with a ticket and a suitable costume himself, he would have figured away at the Ball, as gaily as any of the grand personages who strutted their little hour, on the occasion. He is so very good, that we are sure he will pardon us if we be in error.

(From the Dublin Review.)

THE RITE OF ADMINISTRATION OF HOLY ORDERS
IN THE CATHOLIC CHURCH IN ENGLISH AND
LATIN EXTRACTS FROM THE ROMAN PONTIFI-
CAL PUBLISHED BY LAWFUL AUTHORITY, DER-
BY, RICHARDSON AND SON.

(Continued)

If then it be here in his act of Sovereign pity, that our Redeemer suffers the greatest indignities, here also it is, that those injuries are most extensively, compensated by the devotion of His Church. O, why will not those humble and affectionate spirits (for such there are) whom an envious schism still keeps apart from us, why will they not break their chains and disengage themselves from the ranks of our Lord's enemies, and help us to praise and to serve him with a fuller acclamation and a more copious love! The Church then would impress on us her sense of the majesty of those func-

tions with which her priests are charged, by the character of the rite through which she conveys them. It is the longest of all the ordination offices the most varied in its features, the most arresting in its tone, and the most awful in its accompaniments.

"It appertaineth to the office of a 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, irreproachable morals, and a long continuance of well doing."

Such are the words in which the candidates are addressed by the chief pastor; and the whole rite is constructed upon this high and mysterious view of the sacerdotal dignity. It differs from the others 1st. in the double, or rather triple, imposition of hands, that is to say, once when he imposes his hands in silence: then when he extends his hands together with the priests who are present, saying at the same time, an appointed prayer; and lastly in the bestowal of the Keys at the end; 2nd. in the consecration of the hands; 3rd. in the delivery of the sacred vessels duly prepared for the Holy Sacrifice; 4th. in the investiture with the stole and chasuble; 5th, in the profession of faith; 6th, in the promise of obedience; 7th, in the act of celebration with the Bishop.

This is but a dry and technical enumeration of privileges; but in such a case minute criticism might seem almost to savour of irreverence. Shall we transgress the bounds of this due religious decorum in drawing attention to one or two of those "exquisite touches," as we have already called them, of graceful and tender devotion, which are so characteristic of the Rites of our Holy Religion? Such then appear to us to be the following 1. When to the Bishop's enquiry at the opening, "Scis illos dignos esse?" the Archdeacon answers, "Quantum humana fragilitas nosse sinit, et scis et testificor," &c, the Bishop rejoins, "Deo gratias." 2nd, When he places the stole round the neck it is with these words, "Accipo jugum Domini; jugum enim Ejus Suave est, et onus Ejus leve." After the new priests have been ordained, and have received communion at the hands of the Bishop, he gives the following Responsory, which is continued by the choir: "Now shall I no longer call ye servants but friends, since ye know what I have wrought in you." (St John xv. 15.) "Ye are my friends if ye will do what I command you. Alleluia."

4th, "Then the Bishop shall say to each priest kneeling before him, while holding his hands, "Dost thou promise me and my successors reverence and obedience?" And he shall answer, "I do." Then the Bishop holding the hands of each

between his own, kisses him, saying, "the peace of our Lord be ever with thee." And he shall reply, "Amen."

And such were the rites of religion, upon which Kings and Parliaments have felt themselves at liberty to lay their rude and sacrilegious hands! But in truth it is much more than grace and sweetness and vividness and unction, which our offices have lost in the course of their transmutation into the barren and lifeless forms, which Protestantism has substituted for them. Into the question of Anglican ordinations, indeed, we have no present wish to enter; yet one or two considerations there are, arising immediately out of the subject before us to which we may be allowed to bespeak regard without venturing too far on the province of controversy.

The ordination service of the Anglican Church contains not one syllable from beginning to end about the power and duty of Sacrifice as an integral part of the priestly functions. We do not determine whether this omission be in itself fatal; most serious it undoubtedly is, and a very significant evidence of the intentions of the Church of England; a proof, that, whether or not she means, or ever did mean, to give power over the "Corpus Reale" at ordination, (a question which we have no difficulty in determining in the negative,) at least she is, as one may say, ashamed of any such intentions, let us then contrast with this most suspicious reserve, the fullness and richness of the Catholic rite. Let us remark how repeatedly in the course of it the Church insists upon the power of Sacrifice, as the very "differentia" of the priestly office.

First, in the address of the Bishop to the newly ordained, the Church says, in so many words, "Sacerdotem oportet offerre." Next in the proper preface, there is the following allusion to the priesthood under the law, "Sic et in Eleazarum et Ithamarum filios Aaron paternæ plenitudinis abundantiam transfudisti, ut ad hostias salutaris, et frequentioris officii Sacramenta ministerium sufficeret sacerdotum." The words on giving the sacred vessels are: "Accipe potestatem offerre sacrificium Deo." And lastly in the final benediction the bishop says: "Ut sis benedicti in ordine Sacerdotali et offeratis placabiles Hostias pro peccatis atque offensionibus populi omnipotenti Deo." The only power which the Church of England explicitly and specifically gives to her priests, is that over the "corpus mysticum" or in other words the power of absolution. Now it is very remarkable that in the Catholic Church this power is given the very last, and subsequently to the exercise of the priestly gifts of consecration and sacrifice which have already been performed by the new priest in conjunction with the bishop.

THE GARLAND OF HOPS.

TRANSLATED FROM THE FRENCH.

CHAPTER III.

THE FAMILY OF THE HERMANS.

The newly married couple led a tranquil and happy life at Rochemont, and were distinguished for the practice of all Christian virtues. They had but one heart and will; mutually edifying and encouraging each other in piety, loving God with their whole soul, and by due forbearance and consideration securing concord and harmony. They made it a point to avoid everything which might lead to a misunderstanding; and for this purpose they endeavored to repress the sallies of temper, and forgave each other with frankness the little faults which, from surprise or suddenness, might have been committed. They did not incur extravagant and useless expenses; they were content with small gains; and even out of the little they made they found themselves able to assist the unfortunate and necessitous. Their economy and sobriety were so great, that notwithstanding they were always ready to practise hospitality, they might have laid up something in reserve for the days of trial which might probably fall to their lot, such as are often seen to come unexpectedly upon the best regulated and most virtuous families.

Hermann fulfilled with scrupulous exactness the duties of his profession, and devoted his leisure moments to the cultivation of his garden. There he kept the house with great neatness; not a thing was allowed to be out of its place in the rooms.—She attended to the washing and mending of the linen, which she kept white as the snow, and in every department she exhibited the skill and economy of a perfect housewife. After school was over she was wont to assemble all the most intelligent young girls around her, in order to teach them how to embroider, to knit and to sew; during the hours, she related to them some edifying narrative or assisted them in singing some pious canticle.—Her skill was soon known throughout the village; from all parts works were sent to her; and by the end of the month she always had a little store of money, the fruits of her industry, which she could either lay up or employ for the use of her family.

The teacher also made his garden labor useful to his pupils; for when he went forth to cut or graft his trees, he generally took with him some of the boys, and instructed them concerning the measures which should be taken in order successfully to transplant these young plants. He showed them how vegetables were to be cultivated, how preserve

during winter, how to preserve fruit, and a thousand other points of practical agriculture, which might one day prove to them of great service. The union of these virtuous spouses were blessed by God with several children. The oldest of the daughters whose name was Catharine, bore a striking resemblance to the mother; Sophia, the second daughter, was a child of great docility and sweetness of temper; then came Frederic, a sprightly and intelligent little boy; at a later period they had other children.

Theresa was too well acquainted with the duties of a Christian mother to be neglectful of the education of her children. She tried early to inspire them, above all, with the fear and love of God, and with a ready and prompt obedience to parental authority. Brought up under an affectionate vigilance which noted the peculiarities of their disposition, and was skilful to encourage traits that were good, and correct those which were bad, these children soon became the consolation and joy of their parents, and by their docility fully compensated for the expense and trouble which they caused. They were early formed and inured to labour, and, at an early age, when many other children are still grovelling in ignorance, they were already well instructed. One day, during a beautiful spring-morning, Theresa was seated on a bench under an apple tree; her husband was engaged in his room reading, and her children, sporting and romping on the grass, came now and again to ask her different questions. The good mother beholding all so happy around her felt her bosom glow with a rapture, which none but a virtuous mother, with children who correspond with her endeavors, can ever know and yielding to the impulse of her feeling, told Catharine to bring her the book which contained those beautiful caeticles recommended by the venerable curate, and which were sung at the beginning and termination of the catechism. Catharine obeyed, and the mother surrounded by the grateful children began to sing :

“ Oh God ! who from thy beam’g throne,
Does wide creation sway,
Sovereign supreme ! by thee alone
We live or pass away.
Life’s morn shines brightly o’er me now,
I feel its earliest breath ;
I tender thee my heart’s first vow—
A vow to love till death.”

When the first couplet was ended, Hermann, who had glided into the garden with his guitar surprised the singers, and accompanied them. Great was the pleasure of the children when they heard they heard the melodious sounds of this instrument they ran to seek their father and entreated him to come and take a seat with them. The father

yielded to their wishes and after a short prelude, he took up the tonic, and they continued the canticle :—

“ Oh Lord ! with eye propitious, deign
To guard my fragile strife,
And shield my breast from grief and pain,
From bitterness of spite ;
But chief I pray, that on the flood
Of life’s dark, troubled sea,
No wrecks of guilt, no stains of blood,
Claim vengeance, Lord, from thee.

My many toils and anxious care,
Not blessed by thee, are vain ;
The ploughman idly guides the share,
If heaven denies its rain :
Their lives, the Saints, to thee resigned,
Convinced thou wouldst provide ;
Oh ! might I know their peace of mind !
And die as they have died !

And Virgin, queen of the starry sphere,
Bring aid to thy trusting child ;
For tempests are raging madly here,
And waters are dashing wild ;
And when death’s spectre forms appear
Before my fading eye ;
Be thou, oh ! Mary, mother, near
To teach thy child to die.”

The children were in ecstasies of pleasure with this singing beneath the shades of the apple-tree which was then in bloom, and amid whose branches the birds were fluttering and chirping, as if desirous to take part in the concert. “ Never,” they exclaimed, “ have we passed a more delightful morning.”

They would be glad every day to assemble thus and sing the praises of the Creator. Hermann profited by this enthusiasm to say to them, “ If this little concert transports you with such joy, and fills your soul with so much rapture, a concert undoubtedly very innocent but also very imperfect, what will you feel when one day you shall find yourselves in heaven, before the throne of God, and when you shall hear the angels upon their harps chaunting the greatness and love of their divine Master? What will you feel when united to the choirs of the blessed, you shall assist at those canticles of joy, which resound through the heavenly Sion? If the holy book says many things to stimulate our curiosity concerning that bright abode, it also teaches us that to get there we must make constant efforts, and lead a Christian life. Therefore, if you wish one day, to possess the happiness which the elect enjoy, you must practise virtue, avoid sin, flee from evil, constantly invoke the assistance, and use your best endeavors to become worthy of his favors. Do not then forget, my little friends, that heaven will be opened only to

such as shall have combatted their evil propensities, and with courage and perseverance, fulfilled all their duties.

It was by means like these, that Hermann and his wife skilfully inspired their young family with sentiments of piety, profiting by circumstances to lead them to love and practise virtue.

Hence these children were distinguished throughout the village, for their innocence, their meekness their amiable manners, and their good conduct. As their parents presented the example of a happy marriage, so the children were soon remarkable for their precocious virtues.

The curate often said to his parishoners, "I do not know a more estimable family than the school-master's; and the reason is, because it seeks its happiness in religion."

(To be continued.)

POETRY.

ADDRESS TO THE BLESSED VIRGIN.

ON THE DAY OF HER GLORIOUS ASSUMPTION,

For the Conversion of my Children.

Angels trooped in bright succession,
Seraphs singing in the sky,
Odours sweet in heaven's possession
Bear "the Mystic Rose" on high.

Eyes of Mary! near whose beaming
Stars of glory dimly shine;
Planetary brightness seeming
Lost in radiance so divine.

Eyes of Mary! looking softer
Than the moon in evening mild;
Turn those rays of liquid lustro
On her supplicating child.

Mother hear me now beseeching
For my captive children pray;
Compassionate my grief and weeping,
On this joyous festal day.

By the joy of that saluting,
Bright archangel Gabriel's "Hail!"
Hear me for thy aid invoking—
For thy prayers which never fail.

By that heaven directed meeting,
When St. Elizabeth exclaimed—
"Mother of our Lord! Thee greeting
Thus thy blessedness proclaimed

By the sword of grief which pierced thee,
While the prophet Simeon spake
Look benignly now upon me,
On my children pity take.

By delicious joys which filled thee,
When God [an infant] on thee smiled;
Look with clemency upon me,
"Help of Christians!" Virgin mild!

By the poignant grief which seized thee,
When Herod sought thy Jesus' life;
Oh! avert my children's danger,
[Unarmed to meet the demon's strife.]

By the joy thy soul delighting,
When eastern sovereigns adored
Thy Jesus—humbly made their offering,
Owning him their Sovereign Lord.

By the grief your heart assailing
When, in vain, you sought your child!
Oh! assist my children wandering
All bewildered and beguiled.

By the grateful joy which blest thee,
When on the temples hallowed ground,
'Midst th' astonished throng which press'd thee,
Jesus preaching there you found,

By the bitter woe and anguish,
Afflicted Mother! at His side
Thou beheld'st thy Jesus languish;
Pity those for whom he died.

By thy desolating sadness
At the closed sarcophagus sight,
Mother! let my children's darkness
Pass away!—oh! give them light.

By thy blessed Son's appearing
Triumphant over Death and Hell,
Offer prayers thy Jesus hearing,
Will succour those He loves so well.

By the joys so far surpassing
Thought e'er reach'd or eye hath seen,
Hear me now, my grief outpouring,
Virgin Mother! Heavenly Queen!

M. E. I. W.

General Intelligence.

THE CATHOLIC CHURCH.

ROME, Dec. 8.

Rome, receives at this moment, with a pious avidity, the spiritual treasures which the common father of the faithful has just opened to the entire world. Since the first day of the Jubilee, the Roman people have repaired in crowds, either to visit the Holy Basilicas, or to listen to the discourses which are delivered towards evening in the various churches appointed by the Cardinal-Vicar. The well known piety of the Romans seems to have received a new impulse from the holy exhortations and touching example of Pius IX. In the midst of the grave anxieties which the temporal affairs of his government impose, the Sovereign Pontiff never for a moment loses sight of the more sacred duties of his divine mission.—With an activity truly indefatigable in the study of his subject's wants, he occupies himself with

the zeal of an Apostle, and the fervour of a saint, with every matter which relates to the spiritual well-being of the flock of Christ. Nothing is more edifying than to behold him, as within the last few days, assisting at the Forty Hours' Prayer at the Pauline chapel, or at St. Mary Major, prostrated in a profound meditation before the Holy Sacrament. Yesterday, at three o'clock, p.m., he repaired to the Church of the Holy Apostles, to unite in the public prayers of the Triduo—(Three Days), which had been celebrated therein, preparatory to the solemnity of to-day. Despite the torrents of rain, and the thunder claps of a most violent storm, the Piazza was covered by a multitude of Roman citizens and strangers, who, on the arrival of His Holiness, as at his departure, saluted him with the most enthusiastic and respectful acclamations. The interior of the Church was similarly crowded with the faithful eager to behold the august Pontiff, and happy to receive at his hands the benediction of the Most Holy Sacrament. His Holiness was accompanied by the members of the Sacred College; and the Prelates of his establishment.

On this day the feast of the Immaculate Conception was celebrated with greater pomp and more general devotion than at any former time.—By virtue of a recent decree of the Sacred Congregation of Rites, a particular office has been added to the Breviary, and the obligation of reciting it has been imposed upon all priests. All the shops of the city are closed, as on the most solemn occasion. The rain alone, which has not ceased to fall for the last three days, somewhat a little saddens the pious joy of this glorious festivity.—*Correspondence of the "Ami de la Religion."*

A Correspondent sends us the following list of some of the converts of 1846:—

Rev. G. D. Ryder, Vicar of Easton, Winton	
Rev. E. H. Thompson, Curate of Ramsgate	
Rev. D. Lewis, Jesus College, Oxford	
Rev. T. Milner, Queen's College, Oxford	
Rev. H. Formby, Vicar of Ruardean	
Rev. J. Plumer, Balliol College, Oxford	
Rev. J. S. Northcote	Lady G. Fullarton
Rev. T. G. Wenham	Hon Mrs Heneage and daughter
Rev. W. H. Lyod	
Rev. T. Wells	Mrs. S. Northcote
Rev. H. Lauriston	Miss G R Ryder
Rev. E. Rushton	Miss Munro
Rev. T. Rodwell	Mrs Alstice
Rev. T. Jephson	Miss Harriet Bache
S N Stokes, Esq.	Miss Tenyson D'Eyncourt
W Hutchison, Esq.	
H Bacchus, Esq.	Miss Bridges

T F Knox, Esq.	Miss Laura Bouchier
H Mills, Esq.	Mrs Monteith
T Twycross, Esq.	Miss Browne
T B. Walford, Esq.	Miss Browne
H Anstey, Esq.	Mrs Ticehurst
E T Hood, Esq.	Miss E Angew
J H Blgrave, Esq.	Miss Granville
R Poole, Esq.	Miss Emmeline Seymour
Capt G Wood, R.N.	
— Pownal, Esq.	Miss Helen Montague

—*Tablet.*

DEATH OF THE REVEREND JOHN HEARN.

It is our melancholy duty to record the death of that ornament of the London Priesthood, the Rev. J A Hearn, which event took place at Penzance on Wednesday, the 16th instant. It is now about two years since the declining state of his health obliged him to retire from the duties of his Mission. From that period to the time of his decease he had resided partly on the Continent and partly in this country, but no change of air or climate tended to restore his shattered constitution. On Sunday, finding himself much worse, he was obliged to confine himself to his bed. On the same day he received the Holy Viaticum and Extreme Unction, and on the Wednesday following he calmly expired.

Mr Hearn was a native of Waterford, in which city, at St John's College, he received the first elements of his education. Having determined to choose the Ecclesiastical state, and to give himself to the English Mission, in 1823 he entered St Edmund's College, Old Hall Green, where he studied Rhetoric, Philosophy, and Theology. In 1828 he was ordained Priest, and placed on the London Mission; first at St Patrick's and afterwards at the Sardinian Chapel, Lincoln's Inn-fields. Few Priests have laboured more strenuously for the glory of God and the salvation of his fellow man, than this worthy ecclesiastic. The poor people, amongst whom for sixteen years he laboured, know best how entirely devoted he was to their welfare; how night and day he was ready at their call; and even when disease was making its premature ravages on his frame, he would not relax his labours for the souls committed to his care, thinking well that his health and strength could not be spent in a nobler cause than in serving God in the persons of His poor. The world often sees examples of irksome service undergone by individuals with the prospect of earning for themselves wealth or honours, but we seldom see now-a-days that disinterestedness and self-sacrifice, which cheerfully give up all, even life, for the good of others. His Charity was par-

ticularly exerted in behalf of poor children. In order to support the schools established for their education, he devoted whatever he could spare from his limited income, and at one time when there was question of giving them up, he offered to dispose of certain testimonials of regard which had been presented to him, rather than that the good work should cease for want of temporal means. As a preacher, Mr Hearn's talents were of the first order, and no one could hear him without being as much delighted by the elegance of his language as moved by the truths which he so forcibly displayed. His last public act was one of piety and charity. He committed to verse some reflections upon the passion of Christ, composed, as he says in the dedication, during hours of suffering: the profits arising from the sale of which he devoted to the relief of the poor. His death was happy, as his life had been devoted to charity; full of faith and hope of soon receiving the crown laid up by the Almighty, for those who have fought the good fight, he gave his soul into the hands of his Creator.—R.I.P.—*Correspondent of Tablet.*

ROME.—DEATH OF THE ABBE MAC- HERSON.

This gentleman died at Rome lately, aged eighty-eight. He was for many years rector of the Scotch College on the Quirinal Hill. The most remarkable passage in his varied career was when he was selected by the British Government in 1797, as their agent in one of the boldest moves on the European chess-board ever imagined, and yet scarcely known to the historian of the period. In that year the British Cabinet received a suggestion as to the practicability of rescuing from the gripe of France, and placing under the protection of England, the person of Pope Pius VI., then a prisoner in the maritime town of Savona, on the Genoese coast. An English frigate was ordered to cruise off the land, and the Abbe was sent from London with ample funds to accomplish the object. It would have been successful in every arrangement had not a communication been made by parties in the pay of the Directory, from the neighbourhood of Downing Street, disclosing the plan to our friend in Paris. Macpherson was arrested and plundered on the frontier, and Pius died in the interior of France, whither he was instantly removed. Up to his death the Abbe had a liberal pension from the Papal Treasury.—*Edinburgh Express.*

THE LATE RIGHT REVEREND DOCTOR CROTTY.

The Dublin Gazette contains a notice to the Commissioners of Charitable Donations and Be-

quests, from Revds. Morgan O'Brien and David Walsh, executors to the late Rt Rev Dr Crotty, stating that he had bequeathed the following legacies:—"The sum of £500 to his executors in trust for the charity denominated the Fund for Sick and Superannuated Roman Catholic Curates of the diocese of Cloyne and Ross: the sum of £1,500 sterling to his executors in trust for the parishes of Cove, Skibbereen, and Clonakilty, in equal portions of £500 to each parish, to be applied for the relief of the poor of each parish; the sum of £60 to each of the Lady Superiories of the six different convents in the towns of Doneraile, Youghal, Middleton, Fermoy, Charleville, and Mallow, to be by each of them, with the advice of her assistant, applied in such a way as they shall consider most conducive to the religious and literary improvement of the poor children of the parish the sum of £2 to each parish priest in the diocese of Cloyne and Ross, and to the Roman Catholic clergymen officiating in the Islands of Cape Clear and Sherkin, to be handed in shares of £1 each to three most deserving and indigent householders of their respective parishes: and the sum of £20 to the Roman Catholic clergymen of the Parish of Cove to be distributed by them amongst the most indigent or meritorious men or women of the said parish of Cove." The motion states that the will bears date of the 23rd of September, 1816, probate of which was granted on the 24th of November, in the Prerogative Court.

MARRIAGE RECORD.

At St Peter's Church, Ketch Harbour, on the 1st Inst, by the Rev. Edmund Doyle, Mr. Bernard Gallagher, to Miss Mary Keefe, both of that place.

At Chester, on Wednesday, 27th ult., by the Rev. T. Lyons, Mr. William Heneberry, to Miss Mary Dorothea Thompson, both of Chester.

INTERMENTS.

AT THE CEMETERY OF THE HOLY CROSS

FEB. 3, Ellen, daughter of Thomas and Mary McEgan, aged 5 years.

" 5, Mary, wife of Georga Cooke, native of Westmeath, Ireland, aged 84 years.

" 5, James, son of James and Sarah Stuart, aged 1 year.

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