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THE CROSS.



NEW

SERIES.

VOL. 2.

No. 1.

God forbid that I should glory, save in the Cross of our Lord Jesus Christ; by whom the world is Crucified to me, and I to the world.—St. Paul, Gal. vi. 11.

HALIFAX, JANUARY 21, 1846.

CALENDAR.

- JAN. 25—Sunday—Conversion of St. Paul.
 26—Monday—St. Polycarp, Bishop and Martyr.
 27—Tuesday—St. Vitalian, Pope and Confessor.
 28—Wednesday—St. Chrysostom, Bishop, Conf. and Doctor.
 29—Thursday—St. Francis of Sales, Bishop and Confessor.
 30—Friday—St. Felix, IV., Pope and Confessor.
 31—Saturday—St. Peter Nolasc, Confessor.

We feel much pleasure in giving insertion to the following Formula of Admission into one of the most important Religious Societies which has been founded in latter years, as it may prove useful to the clergy of this, and the neighbouring Diocesses, where the Confraternity is established. In the year 1812, the Rev. Mr. Walsh obtained, for Nova Scotia, six Letters of Association from the zealous Abbe Desgenettes, the founder of this devotion, and on the 2d of March, 1813, he received Powers from his Holiness to establish the pious devotion for the Conversion of Sinners in every part of the Diocess of Halifax. We are exceedingly gratified to hear that our fellow-Catholics in the neighbouring Diocess of Arichat are about to engage in this holy Association of charitable prayer, and that the Right Rev. Dr. Fraser is determined to promote the blessed work by every means in his power. We have no doubt that the piety of the faithful will fervently respond to the zealous desires of their Bishop.

ARCH CONFRATERNITY OF THE MOST HOLY AND IMMACULATE HEART OF MARY.

Refuge of Sinners pray for us.

Certificate of Admission

INTO

THE ARCH-CONFRATERNITY

of

THE MOST HOLY AND IMMACULATE HEART OF MARY,

Established

IN THE CHURCH OF NOTRE DAME DES VICTOIRES AT PARIS,

TO IMPLORE THE CONVERSION OF SINNERS.

AN EXTRACT OF THE STATUTES.

Art. II. Catholics of every age, sex, and nation, are invited to become members of the Confraternity. They are exhorted to bring along with them an ardent zeal for the glory of God and the eternal salvation of souls, and a holy desire of imitating, each one according to his means, the virtues of which Mary has given so many wonderful examples.

Art. III. Each member, in order to share in the spiritual advantages flowing from this holy Society, must give in his christian name, and that of his family, to be inscribed in the register of the Confraternity, and receive a certificate signed by the director.

Art. V. Each member is called upon to make a voluntary contribution the day of his reception, for

defraying the expenses of the Confraternity, viz., of the offices to be celebrated on Sundays and holidays, the sermons to be delivered on particular festivals of the Confraternity, the masses to be said in the name of the members, in honour of the Sacred Heart of Mary, for the conversion of sinners or the eternal rest of the deceased members, and the embellishment of the chapel and altar of the Confraternity.

Art. VII. The members will take care to offer up all their good works, their prayers, alms, and every other act of mortification and penance which they may perform in the course of the day, to the Most Holy Heart of Mary, with the intention to unite them to the merits of this Holy Heart, to the homages which it renders, without ceasing, to the Divinity, to adore with it the Most Holy Trinity, the Sacred Heart of Jesus, and to implore through its infinite mercy the conversion of sinners.

Art. VIII. With all the intentions above mentioned the members will recite once a day the Angelical Salutation. They are exhorted to repeat it as often as possible, also the Supplication to the Blessed Virgin, *Memorare*; or in English, Remember, O &c., and this affecting invocation: *Refugium peccatorum, ora pro nobis*; Mary, refuge of sinners, pray for us.

Art. IX. and X. The members will call to mind that it is chiefly by purity of heart they can obtain the protection of the Sacred Heart; they must therefore endeavour to procure it by good and frequent communions, particularly on the feasts of the Confraternity, viz: the Festival of the Confraternity of the Most Sacred Heart of Mary, which is celebrated every year at Notre dame des Victoires, on the Sunday immediately preceding the *Septuagesima*, the feasts of Circumcision, Purification, Annunciation, Compassion, Nativity, Assumption, and Immaculate Conception of the Blessed Virgin, and also the feasts of the Conversion of St. Paul, 25th January, and St. Mary Magdalene, 22d July. All the Saturdays throughout the year are days of devotion to the Sacred Heart of Mary.

Art. XI. and XII. An office in honour of the Sacred Heart of Mary, for the conversion of sinners, consisting in the singing of the Vespers of the Blessed Virgin, a sermon and benediction of

the Blessed Sacrament, is said in name of the Confraternity, at 7 o'clock in the afternoon, on all Sundays and holidays of obligation throughout the year, and the other festivals mentioned in the preceding article.

The holy Sacrifice of the Mass is offered up every Saturday of the year at 9 o'clock in the morning, for the conversion of sinners. It is said on the first Saturday of every month for the repose of the deceased associates.

Our Holy Father Pope Gregory the XVI. by an Apostolical Brief given at Rome on the 24th of April, 1838, raised the association of prayers in honour of the Most Sacred Heart of Mary for the conversion of sinners, established in the Parochial Church of Notre Dame des Victoires, to the dignity of Arch Confraternity, and granted the following indulgences:

1. A plenary Indulgence to each member the day of his reception, if he be well disposed by a good confession and a holy communion;

2. *Idem* to each member at the hour of death after a good confession and a holy communion; this Indulgence may be gained by those who have not the means of confession and communion in their power, provided they invoke the Holy Name of Jesus, at least in their hearts if they cannot do so with their tongues;

3. *Idem* to each member who will sincerely confess his sins and receive worthily the holy communion on the Sunday preceding the *Septuagesima*, on the feasts of the Circumcision of our Lord, of the Purification, Annunciation, Nativity, Assumption, Conception, Compassion of the Blessed Virgin Mary, and St. Paul the Apostle, and St. Mary Magdalene.

4. *Idem* to each member who will make it a duty to recite devoutly the Angelical Salutation once a day in honour of the Sacred Heart of Mary, for the conversion of sinners.

This Indulgence will be gained once a year by each member, on the anniversary of his Baptism, if on this day he will make a good confession and receive the holy communion.

5. An Indulgence of 500 days will be gained on every Saturday throughout the year, by each member, and by all the faithful who will assist at the Mass which is said on every Saturday of the year in the Church of Notre Dame des Victoires

in honour of the Most Sacred Heart of the Blessed Virgin Mary for the conversion of sinners, and will pray with that intention.

By the same Brief of the 24th April, our Holy Father, the Pope, grants for ever to the Curates of the Parish of Notre Dame des Victoires, directors of the Arch Confraternity of the Most Holy and Immaculate Heart of Mary, the power of enrolling with the Arch Confraternity all the Associations and Confraternities which are, or will be hereafter established through the world in honour of the Most Holy and Immaculate Heart of Mary, to ask by its intercession the conversion of sinners, and communicate to them all the faculties, rights, privileges, and indulgences with which he has enriched the Arch Confraternity.

An Indulgence lately granted by the Pope at an audience on the 4th of February, 1841.

Our Most Holy Father Pope Gregory the XVI. has in his goodness been pleased to grant a plenary indulgence to the members of the Arch Confraternity applicable to the souls of the faithful departed, which may be gained twice a month on any two days, if they be well prepared by a true contrition, sincere confession, and a worthy communion, and visit some church or public oratory, and pray devoutly for some time, according to the intentions of His Holiness, who moreover grants this indulgence to any member so situated, either by sickness or other circumstance, as not to have it in his power to fulfil the condition of praying in a church or public oratory, if he be well disposed by the reception of the Sacraments, and perform faithfully the acts of piety by his confessor.

This concession will remain valid forever, though not expressed by a Brief.

Given at Rome, at the office of the Secretary of the Congregation of Indulgences, on the 4th of February, 1841.

(Signed) C. CASTRACANE, Prefect ;
A. PRIMIVALLI.

O Mary, conceived without sin, pray for us who fly to thy protection.

Mary, refuge of sinners, pray for us.

Most Holy and Immaculate Heart of Mary, the most tender, the most compassionate of all hearts, be my consolation in all my tribulations, and my refuge at the hour of my death.

ADMISSION.

On the of the year 184
Mr.

was received member of the Arch Confraternity established in the parochial church of Our Lady of Victories, at Paris, in honour of the Most Holy and Immaculate Heart of Mary, to implore the conversion of sinners, to participate in all the prayers and good works of the Arch Confraternity, and to enjoy all the graces, privileges, and indulgences, granted by Our Holy Father, the Pope, and expressed in his Apostolical Brief of the 24th April, 1838.

Remember, O most compassionate Virgin Mary, that from all ages, it is unheard of, that any one was forsaken, who, placing himself under thy maternal protection, implored thy assistance and besought thy prayers. Animated with the confidence which this inspires, I fly to thee, O Virgin of Virgins and Mother of my God! and in the bitterness of my sorrow, I throw myself at thy feet. O Mother of the Eternal Word! despise not my humble supplication, but listen, mercifully, and mercifully grant the request, which from my heart I make thee. Amen.

CLOTHING FUND.

Our readers are aware that for some years past, it has been the custom to distribute various articles of clothing at this inclement season of the year amongst our suffering poor. The Bishop was lately applied to in order that a day might be fixed for making an appeal to the parishioners on the subject. His Lordship has appointed to-morrow for that purpose, when the collections at all the Masses and at Vespers will be appropriated to the Clothing Fund, and when, it is earnestly hoped, our proverbially generous people will come forward with their usual spirit in the cause of humanity and religion. The times, no doubt, are not very prosperous; provisions and fuel are unusually dear. But if this state of things press heavily even on those who have some means, what must not our poor be fated to suffer, if the hand of charity is not mercifully stretched forth for their relief?

We are happy to state that preparations for this charitable work have already commenced, and are in active progress. During the last week several

benevolent ladies have assembled in the Parochial School Room, and spent entire days in making up different articles of clothing suitable for this rigorous season. It is delightful to witness in the parish this active and unceasing performance of the Spiritual and Corporal Works of Mercy in the instruction of the ignorant and the clothing of the naked. On the collection of to-morrow, will depend, the comfort or misery, during the winter, of many a fellow-creature, whose heart's blood is almost frozen by the bitter blast of poverty and cold—whose pallid countenance and shivering limbs make an appeal to our feelings which neither as men nor as Christians we can easily resist. Indeed, in a climate like that of Nova Scotia, the piteous and trembling moan of the naked poor, should melt the hardest heart. How many a time through the drear and desolate winter when 'the chilly, smothering snows' fall fast and thick over the frost-bound earth, are we not forcibly reminded of the beautiful lines of our great poet :

" Poor naked wretches, wheresoe'er you are,
That bide the pelting of this pitiless storm!
How shall your houseless heads, and unfed sides,
Your loop'd and window'd raggedness, defend you
From seasons such as these?"

Let us therefore all remember on, to-morrow, that He who clothes the lily of the field, and whose bounteous Providence extends over all the works of his hands, will abundantly reward those who cover his little ones for His sake, and in His name. There is a 'luxury in doing good' far more delicious and enduring than all the enjoyments of the world. It is a gl'drious and god-like work, out of love for God, to clothe and protect his own image; and with great justice was it written, that,

" The heart benevolent and kind
The most resembles God!"

We have no fear for the result of to-morrow's appeal.

ST. MARY'S.

After High Mass, on Sunday, a large distribution of premiums, to the children who are under the religious instruction of the Catechetical Society, took place at the Cathedral. About 240 children who had made the greatest proficiency in the Catechism received their reward at the Altar, from the Bishop. The prizes consisted principally of interesting religious works, and the whole scene was edifying in the highest degree. Owing to the great severity of the weather, the

attendance of spectators was not very numerous, though we could have wished that the whole parish were present on the occasion. The premiums were purchased at the expense of the Catechetical Society, and afford another proof of the valuable services of that most useful body. The examination of the children at St. Patrick's will be held to-morrow, and the distribution of premiums will take place on the Sunday following.

LITERATURE.

THE WOODEN CROSS.

A RELIGIOUS TALE.

Chapter I.

[Continued.]

The disinterestedness of poor Sophy was duly appreciated by some members of Madame de Linden's family. Her noble conduct was finely contrasted with that of some of the legatees who were not at all satisfied with what was left them, and were raising perpetual disputes and quarrels on the subject. It thus often happens that in families which are well united before, avarice and selfishness occasion grievous scandals when a property is left by will.

Some time after the death of her benefactress, Sophy was asked in marriage by the old gardener's son. This union had been spoken of even during the lifetime of Madame de Linden, but the young man went to travel in order to perfect himself in his business, and had only returned for the lady's funeral. Sophy agreed to give him her hand because he was religious, and led a very regular life. The affair was therefore soon settled, and the marriage took place. It was most happy in the beginning for about three years when the poor old gardener died. Sophy and her husband for a long time bewailed his loss; their grief was still farther increased by an unfortunate accident which happened soon after to William the good Sophy's husband. It was in spring; the young man was engaged in training up trees when the ladder on which he stood fell, and he broke his right arm. Several persons hearing his cries ran to the spot to give him assistance. They were obliged to bring him home and send for a surgeon who on seeing him declared that the accident would be attended with no bad consequences.—But unfortunately it turned out otherwise; for after long suffering William was obliged to give up his profession as gardener and continued during his life deprived of the use of his arm. The new

proprietors of the Chateau without any regard to his sad condition, told him one day that they had hired another gardener, and that in three months he should leave the little cottage which he occupied. They allowed him however a small trifle weekly and promised to supply him with wood and coal.

This new calamity which periled the very existence of the young couple, drew tears from William's eyes. Sophy tried to comfort him, and told him that this trial should not make him despair. 'But how are we to live and support our children?' said he.

I have a scheme in my head, said Sophy, and if we can accomplish it, I think it would serve us. As there is no huxter's shop in the village, we ought to open one in my opinion; and if the Lord should be pleased to bless our industry, we might succeed. What do you think?

I think very well of it, said William. My arm wont prevent me from attending the shop and you will still be able to earn something by your work; meanwhile our children will be growing up, and will be able to give us some help.

Thus by mutual agreement they adopted a means of earning an honest livelihood. An opportunity soon presented itself of making a cheap purchase of a house in the village. William and Sophy went to see it, and resolved to buy it. The house suited them very well being situated in the centre of the village, but it required extensive repairs. William's sickness had consumed their little savings, and they had very little left for the necessary expences. In this dilemma, Sophy applied to the banker in whose hands were left the two thousand crowns that Madam de Linden had bequeathed her; but he refused to pay, alleging that by the contract between him and the heirs, he was not bound to do so before another year.

This refusal greatly embarrassed William and Sophy, and they were on the point of abandoning their project when a rich farmer in the neighbourhood, understanding that they were to come in for two thousand crowns in a year, advanced them the sum necessary for the purchase and repair of the house, and for laying in some articles for sale. It was agreed on that they should pay him with interest in a year.

Thus all difficulties were removed, the house was purchased and repaired, and they and their children took possession. The shop was furnished with good wares, and was frequented by the villagers. The moderate price of their goods, the perfect honesty of William and his wife, the attention which they paid to every one, attracted even the custom of the neighbouring villages, and hence they began to

thrive apace. They every day returned thanks to the Lord for the blessings he bestowed them.

But their life was to be crossed by new trials, so true it is that happiness is not constant here below, and that sufferings always follow the brief enjoyments that are tasted here. Every thing seemed to smile on our excellent couple, when a rumour was suddenly spread that the banker in whose hands was Sophy's legacy had suspended payments, and was on the point of becoming a bankrupt. In order to know the truth William travelled to the town where their debtor lived and returned with the sad assurance that their money was in danger. In fact, a few days after, the banker failed, and his effects were sealed by order of the authorities.

We may judge of the embarrassment of William and his wife! The day was nigh, when reckoning on the two thousand crowns which Madam de Linden had left Sophy, they had engaged to pay the farmer the sum which he had advanced. But where were they to get the money? With the very greatest economy it would have been impossible for them to have realized profits sufficient to pay so heavy a sum as this. Moreover they were always anxious to pay at once for the goods that were sent to them, in order to sustain their credit. They therefore did not know by what means they should be able to discharge their debt.

Sophy went to the farmer, and with tears in her eyes explained to him the melancholy situation in which they were placed by the failure of the banker. She besought him to take compassion on them, and to grant them time to pay off the debt. She even went farther; she promised not to delay the payment more than was necessary—even to give him her weekly receipts, in the hope that thus by degrees she would be enabled to clear off the debt. Her request was accompanied by as many marks of sincerity and honesty as would have moved the hardest heart; but she could obtain no indulgence.

The farmer, like the servant mentioned in the Gospel, knew nothing of the precept of loving our neighbour. He was glad to serve one as long as he had any thing to gain by it, but his barren pity extended no farther. He at first listened in silence to Sophy's request, but all on a sudden he broke out in the most furious manner. He called her a low adventurer, loaded her with the vilest reproaches. He poured out a torrent of blasphemies, and threatened, that if he was not paid on the appointed day, he would sell, without mercy, her house, furniture and goods, nay, her very bed.

Sophy was more dead than alive when she returned home. She had not strength enough to tell her husband the sorrowful news which weighed upon her heart. Her tears spoke more than her words.

William, who did not expect so much severity from the farmer, was thunder-stricken. The cries of the mother made the children weep, and the whole house was filled with lamentation. The idea

of seeing themselves mercilessly driven out of their house, and all their property seized and sold by auction overwhelmed them so much that they were on the point of losing their reason. The neighbours who ran in, attempted in vain, to console them. Their efforts were useless, for this poor family believed they were ruined for ever. The whole village on hearing their misfortune was very much grieved. Some of their decent neighbours even offered to intercede with the farmer in their behalf. They went and begged him to wait another year before he should resort to rigorous measures; but he was inexorable.

Their doom now appeared inevitable, all their hopes were blasted. On the evening of this sorrowful day Sophy shut herself up in her chamber to give free scope to her tears, and to reflect on her unfortunate condition. A thousand different thoughts crossed her mind, but she could fix her attention on none. Her agitation was extreme, she already saw in imagination, her house seized, her goods sold for the payment of the farmer, and her children reduced to beggary. She at first walked about her room for a long time. At length overcome by her grief, she sat down to rest for a while in an old chair. All on a sudden her tearful eyes fell on the little wooden cross which she had chosen amongst Madam de Linden's effects. The sight of this object awakened in her all at once the recollection of the virtues of that good lady and of the advice which she had formerly given her. With a trembling hand she took the cross, pressed it to her lips, and watered it with her tears. Then falling on her knees and looking up to heaven with a countenance warmed by fervour, she said with a voice half stifled with sighs :

"O Divine Saviour of mankind! who said to your disciples, ask and you shall receive, seek and you shall find, knock and it shall be open to you, behold me overwhelmed in a sea of trouble, and ready to fall under the weight of affliction that presses so heavily on me. You are acquainted with my sufferings, and it is unnecessary that I should recount them to you. Ah! come to my aid: come to the assistance of an unhappy mother who here implores your succour in behalf of a disabled husband and two children who are in such danger of perishing from want! Do not abandon us at this terrible moment. You are our only refuge, for men will do nothing to relieve us, O admirable Jesus! who heretofore stretched out your hand in favour of your apostles when their bark was in danger of being engulfed in a stormy sea, and command the waves to be appeased—ah! command, speak now, and this danger will be removed from us!" She stopped for a few seconds to take breath and to wipe away her tears. She tenderly fixed her eyes on the Cross which she held in her hand, and which was bathed in her tears, and she resumed.

"From the summit of your Cross you formerly proclaimed that all was consummated and that the

great work of human redemption was accomplished. Yes, you have redeemed us by your divine blood. You have made us frequently feel already the graces which we have obtained by your precious death. Oh, send us efficacious succour at this hour, and be always our protector and our father. The tears of Lazarus's sister touched your heart, and you restored her brother to life. Restore us hope also, and succour us in this extreme necessity.

This prayer pronounced with such humble confidence calmed Sophy's anxiety to a certain degree. She sat down with her head resting on one hand, whilst she held the little cross in the other. She remained motionless in this position for some minutes. The excitement which had so violently agitated her was succeeded by a calm, and she felt as if God had heard her prayer, but she could not tell how; something indescribable took place in her interior. Her tears had ceased to flow; the sun was darting his last rays into her chamber. Sophy feeling somewhat relieved, rose up to rejoin her family. She went over to the wall to put up the little cross in its place which was still wet with her tears. Whilst she was wiping it with her apron she perceived a bit of the wood had chipped off, no doubt from the heat of her hands. She tried to replace it, and in doing so, she saw something shining at the foot of the cross. Without attaching much importance to this, she examined the object more closely, and she found that the wooden cross was only a case that enclosed another cross. She turned it backwards and forwards several times, and at length she discovered the little joinings that kept the wood together. She then took a knife, and opened it with some difficulty, when to her great astonishment she found in the case a splendid gold cross set in diamonds. She went to the window and discovered that the diamonds were real.

She ran out of the room with the rapidity of lightning, and hastened to the shop where poor William was sitting on a bench with a child in his arms, she shewed him the cross with one hand and pointed to heaven with the other, as if to signify that she had just received an unexpected succour from God. At first he did not understand what she meant, but Sophy shewed him the valuable article, and relieved him from his embarrassment.

I will not attempt to describe the joy of this good family. William, in a kind of extacy, cried out with tears in his eyes, oh! how good God has been to us! This cross will enable us to pay the farmer, and I hope the children want be driven to beg their bread, and that our house wont be taken from us.

On the following day Sophy went to town to see the worthy Priest who had formerly given her such a warm recommendation to Madam de Linden, to tell him her painful situation, and the resource she had found in the cross, whose history she related to him. This venerable old man saw a special mark of the protection of Providence in the circumstance, and repeated to Sophy what he had said on the day

that her kind benefactress had brought her to him. 'Was I not right in telling you,' said he, 'that if you met with any good fortune, you should receive it with an humble confidence, and that if on the contrary, any evil should befall you, it should be borne with resignation? You see that God has loaded you with great favours during your life, and that he has not abandoned you at the moment when this terrible misfortune was impending over you. Serve him always therefore with gratitude, and you may always reckon on the assistance of his grace. This mark of tenderness which he has shewn you at a moment when you thought all was lost, is a proof that he watches over you.'

'But,' said Sophy anxiously, 'does this cross belong to me? Am I not guilty of an injustice to the relatives of my former benefactress in keeping this valuable article? I fear it may be wrong not to restore it.'

To be continued.

TESTIMONIES IN FAVOUR OF CATHOLICITY FROM MARTIN LUTHER.

THE WORKS OF LUTHER REFERRED TO IN THESE TESTIMONIES - Volume I. Edition of Donat Richzenhain. A.D., 1560

ON THE REAL PRESENCE OF JESUS CHRIST IN THE MOST HOLY SACRAMENT OF THE ALTAR.

This article is not without foundation in the Scriptures, and was not invented by man, for it is most clearly expressed in the Gospel, instituted by the very words of Jesus Christ Himself, which are the foundation of this article. It has been believed and carried down from the very beginning of the Christian Church to the present time, as the works and writings of the Greek and Latin Holy Fathers prove, and it is confirmed by the continued custom and practice of the Church which has caused it to come down to our time. This testimony of the entire holy Christian Church, were it even the only testimony, should, *of itself, be sufficient*, and convince us of this article, and no longer allow us to hear, or permit any spirit of contradiction or doubt on this subject. For it is frightful and dangerous to hear or believe any thing contrary to the testimony, the faith, and the unanimous and constant doctrine of the entire holy Christian Church for the last fifteen hundred years. If this article were new, if it were not as ancient as the Christian Church itself, or if it had not been believed in *all* the churches of the Christian world, it would not be so dangerous or so frightful to doubt or to dispute its *truth*, but as it has come down to us by an uninterrupted tradition throughout all Christianity, whoever dares to doubt it, refuses thereby to believe in the Christian Church, and, not only rejects it, as a heretic

but condemns Jesus Christ Himself, together with the prophets and apostles, who announced the article, saying, "I believe the holy Christian Church."

Jesus Christ says in Saint Matthew, chapter xxix. 'And behold I am with you all days even to the consummation of the world.'

And Saint Paul, Second Epistle to Timothy, chapter iii. calls the Church of God '*the pillar and the ground of truth*.'

Luther vol. v. p. 499, a. Jena. A. D. 1552.

ON THE VISIBLE CHURCH OF JESUS CHRIST.

The Christian Church always preserves the words of Christ in her heart, and examines them and compares them, not only with themselves, but, with the Holy Scriptures. Hence it is that whoever wishes to find Jesus Christ ought *first* to seek the church. How could any one know where Jesus Christ is, unless he knew where *His* faithful are? Whoever wishes to know Jesus Christ and His doctrine, *must not trust to himself*, or attempt, *by his own private reason*, to make a road to Heaven for himself, but he must seek the Church, go to the Church and consult the Church.

Nevertheless the Church does not consist of a mass of wood and stones, but it is the Society of the Faithful, and it is with them we must be united; we must believe with them, and teach as *they* teach, for *they* live in Jesus Christ. Because out of the Christian Church, there is *no* Faith, *no* Christ, *no* Salvation!!!

Luther's Sermons for the Service of the Church, (Kirchenpostill,) vol. i. p. 92.

Wittenberg, A. D. 1552.

THAT IT IS NOT LAWFUL TO SEPERATE FROM THE CHURCH OF GOD.

If there be abuses in Rome, neither those abuses, nor anything else, can be a legitimate reason for separating from *Her*, and thus creating a schism.

We should all desire *unity*, and never oppose ourselves to the decrees of the Pope. We must always, and, in every thing obey the Church of Rome.

LUTHER'S SOLEMN DECLARATION AND PROTESTATION.

As this is a theological dispute, I wish for the purpose of satisfying certain persons, who perhaps have been scandalized by reading what I have written upon the subject of *indulgences*, to renew the protestation which it is customary to make in the universities. I therefore declare and protest that I will not say nor contend for any thing which is not founded on the Scriptures, and Holy Fathers recognised by the Roman Church; on the rights and decretals of the Pope, I say nothing at all, which can ever come against them. . . .

I think that I have, with sufficient clearness, declared by this protestation, that I may possibly err from the truth; but nevertheless, that I do not wish to be a Heretic.

Luther, vol. i. p. 168. b. Jena. In the year 1519, p. 167, a p. 172.

LUTHER'S SUBMISSION.

Nevertheless I am a man, and consequently, liable to err. I, therefore, submit to, and recognize the decisions and decrees of the holy Churches.

But, I have further to consider, and to convince myself by an authority of still greater weight, which authority is (were I worthy of it), the voice of the spouse, that is, of the Christian Church; because, it is certain that she hears and understands the voice of her Lord, that is, of Jesus Christ. I, therefore, with humility and submission, conjure you by the paternal love you bear me, to propose this doubtful question to the holy Father Pope Leo the Tenth, in order that the Church may examine and decide whether I ought in conscience, to retract or believe with safety, for all I wish or desire is to hear the decision of the Church, in order that I may obey and carry it into execution.

When we see the rapid motions of insects at evening, exclaiming, 'How happy they must be!' so inseparably are activity and happiness connected in our minds.

Always act in the presence of children with the utmost circumspection. They mark all you do, and most of them are wiser than you imagine.

Truth is now so persecuted by all the dissimulations of the age, that people have not ingeniousness enough to speak frankly, nor strength enough to be sincere.

THE LATE ABBOT OF MOUNT MELLERAY.

On Thursday the 11th instant a solemn requiem mass was celebrated at the monastery of Mount Mellera for the repose of the soul of the venerable Dr. Ryan. The body lay in state in the sanctuary. At half-past ten o'clock the Right Rev. Dr. Foran entered the church and was followed by all the members of the monastery in solemn procession. The secular clergy of the surrounding districts attended in soutans and surplices. The bishop sat in the sanctuary with Drs. Hally and Fogarty, as assistant priests. The office for the dead was chaunted by the holy religious of the choir, Father M. Joseph Ryan leading. At the termination of the office, the Very Rev. Father

Cosgrave, prior, assisted by two reverend members of the order as deacon and sub-deacon, celebrated High Mass the Father Sacristan being assistant priest. After mass the ceremonies prescribed by the ritual for departed prelates were impressively performed,—the body, vested with all the mitred insignia of a mitred abbot of old, was borne in procession by the monks of the establishment—the coffin being open.

THE ORDER OF THE PROCESSION.

400 boys taught in the schools annexed to the monastery.

The monks of the choir.

The secular clergy.

THE BISHOP.

Thousands of the people of all ranks.

The interment.

The procession and return to the church.

PRIESTS PRESENT.—Drs. Hally, Fogarty, Rev. Messrs. Condon, Clancy, Whaley, Walsh, Keilly, Mooney, O'Gorman, Meany, Burke, with a great number of gentlemen whose names we were unable to ascertain.

BIRTHS RECORDED.

AT ST. MARY'S.

- JAN. 17—Mrs. Mary Dillon, of a Son.
19—Mrs. Mary Isabella Walsh, of a Son.
21—Mrs. Catherine Jenkins, of a Son.

MARRIAGE RECORD.

- JAN. 19—Thomas Condon to Ellen Ronayne.
" James English to Irene Mooney.
" John Shregy to Catherine Maher.
20—Andrew Byrne to Catherine Deneffe.

INTERMENTS.

AT THE CEMETERY OF THE HOLY CROSS.

- JAN. 21—Thomas, son of John and Catherine Dillon, aged 12 months.
" Frances Emma, daughter of Conrad and Margaret Clune, aged 3 years.
22—Bridget Fox, native county Longford, Ireland, aged 38 years.
24—Ellen, daughter of John and Bridget Power, aged 3 years.

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