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THE CROSS.



NEW

STARTED

VOL. 2.

No. 11.

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, MARCH 12, 1846.

CALENDAR.

- March 16—Sunday—III of Lent.
- 16—Monday—St Zachary I Pand, Confessor.
- 17—Tuesday—St Patrick, Bishop, Conf. and Apostle of Ireland.
- 18—Wednesday—St Gabriel, Archangel.
- 19—Thursday—St Joseph, Confessor, Spouse of Blessed Virgin Mary.
- 20—Friday—Five Sacred Wounds of Our Lord.
- 21—Saturday—St Benedict, Abbot.

and again, 'Indeed I esteem all things to be but loss, for the excellent Knowledge of Jesus Christ, my Lord.' (Phil. iii. 8.) After having combated at great length 'the oppositions of Knowledge, falsely so called,' (1 Tim. vi. 20,) he quoted several texts from St Paul and St John, to shew the danger of bad company, and the necessity of avoiding the society of 'every brother who walketh inordinately,' and who is an enemy to the Cross of Christ.' His Lordship made particular applications of the principles laid down, to which we think it unnecessary to allude, as we know that the reasonable advice thus given by our chief pastor has already produced the most gratifying results.

NEW WORK.

Published under the patronage of the Gullificational Society for the confusion of Useless Knowledge.

In the Press,

and shortly will be published,

In one huge volume of 700 pages 48mo.

The Life, Voyages and Adventures
of Captain Lemuel GULLIVER,
in which

The Memory of that renowned Writer
is vindicated from the aspersions of his enemies :

To which is also added,

An Essay on the Language, Literature, Laws and
Liberties of the Mighty Kingdom of
Lilliput, with particular descriptions of the

On last Sunday, at St Mary's, the Bishop delivered an instruction on the nature of Education, and pointed out the many dangers to be avoided in the acquisition of knowledge. He described the sad consequences both to the individual and to society in general of the 'knowledge which puffeth up' with the inflation of empty pride, and denounced that still more destructive learning, which, without improving the understanding, corrupts the heart. He descanted at some length on the dangerous tendency of that multitudinous class of Novels, Romances, and sickly, sentimental Love tales, which were inundating the community, and formed the principal portion of the studies of our youth of both sexes, and proved from Scripture, as well as experience, that Religion should be the foundation of all knowledge, and that the only science which led to happiness in this life, and to eternal salvation in the next, was the Knowledge of God, and the Science of the Cross according to the precepts and practice of the Great Doctor of the Gentiles, who has declared: 'I judged not myself to know any thing among you, but Jesus Christ; and Him crucified;' (1 Cor. ii. 2,)

manners, costumes and general character of some of its Tallest Inhabitants.

By 'Quinbus Flestrin, the Man-Mountain.'
Embellished with *Cuts*. " "

"Here comes my noble Gull-catcher."
SHAKESPEARE.

We have seen a considerable portion of the above highly interesting volume, and we confidently predict that its appearance will create quite a sensation in the literary world. The Society under whose auspices it is brought forth, deserve well of the public here, and there is little doubt that 'their own position abroad will be immeasurably improved' by this spirited effort. We had almost forgotten to add that the work is appropriately dedicated to his Highness, General Tom Thumb.

* *Bunkum Epistles*. When the above was first published, a simpleton asked us the meaning of 'your own position abroad.' We reminded the poor fellow of the celebrated discovery of Sir Boyle Roche—viz., that 'nobody could be in two places at the same time barrin' a Bird,' and that the above being addressed to some of the feathered tribe, the explanation was most simple. He was quite satisfied.

CATECHISTICAL SOCIETY.

A very numerous Quarterly Meeting of this excellent Society was held on Monday last, the Bishop in the chair. The Rev. Mr. Conolly, Vice-President, and the Rev. Messrs. Tracey, Nugent and Hennesy were also present. When the Secretary had read the minutes of the last meeting, quarterly subscriptions amounting to upwards of Nine Pounds were handed in. The Rev. Vice-President and the Secretary gave an interesting account of the manner in which the charitable fund had been disposed of in the purchase of fuel and materials for clothing. A great number of ladies had most humanely employed themselves for several days in making up various articles of clothing, in consequence of which upwards of 150 poor children were relieved. It was truly gratifying to hear of the vast quantity of fuel which had been distributed under the active superintendence of the Managing Committee, and the conduct of the truckmen too in performing so much gratuitous and valuable labour in the cause of charity was beyond all praise. The Committee still continue to receive subscriptions for the purchase of fuel, and they hope to derive much valuable assistance from the collection to be made at St. Mary's on the Festival of St. Patrick. The

Irish Catholics of Halifax, renowned as they have always been for their devoted and unswerving attachment to their father-land, are ever ready to respond to the call of religion or suffering humanity. Even by the confession of her bitterest enemies, Ireland is pre-eminently distinguished for the generous hospitality, the cordial feeling and charitable sympathies of her kind-hearted people. Thank God, there is, in this respect, no degeneration amongst the Exiles of Erin in Nova Scotia. No matter what object may be proposed to our people—only tell them that it will serve their religion, promote charity, or assist in any way their suffering country—their hearts and purses are thrown open in an instant. The ardour of their zeal may sometimes carry them beyond the mark, or their unsuspecting natures may be imposed upon, but their hearts are always in the right place.

But, we have unintentionally digressed. Yet we are not sorry to have paid this spontaneous tribute to a people who, whatever may be their imperfections, contribute more in one year to religious, charitable, and national purposes, than twice their number in any part of the world that we are acquainted with.

Various teachers, male and female, were appointed for the next three months to take charge of the Catechism classes at the Cathedral and St. Patrick's. Mr. P. Morrissy resigned his office of Superintendent at the North End, after one year's useful services, for which he received the thanks of the Society, and Mr. J. Barron was appointed in his place. At the suggestion of the Bishop, the time for holding the Catechistical examinations, and for the distribution of Premiums, was changed from winter to autumn, as being much more convenient in every respect. Some New Members were admitted, it was announced that six or seven additional Male Teachers were required at St. Mary's, and after a prayer from his Lordship the Meeting adjourned.

ST. MARY'S.

As already announced, the Festival of the Glorious Apostle of Ireland will be celebrated at our Cathedral with all due solemnity. The necessary Powers have been received from his Holiness Gregory XVI. (whom may God long preserve)

to constitute St. Patrick's Day a Festival of the First Class, to which is annexed the obligation of hearing Mass.* We have every reason to hope that the celebration will be in every way worthy of our creed and country, and that

"Though dark were our sorrows, that day we'll forget them" before the holy altars of our God, and amidst the sweet consolations of our Religion.

* There is no obligation, however, to refrain from servile work, on that day.

TO CORRESPONDENTS.

'A Moralist' has called our attention to a wanton and unprovoked attack on the character of the Clergy which appeared last week, and makes some forcible remarks on the obvious tendency and motives of the writer. He might have saved himself the trouble. We have higher and nobler aims, and have no notion of wasting our powder and shot on such small game. Besides, the rag to which he alludes has been so bespattered with filthy obscenity during the last month, that it could be handled only with a pair of tongs. An interesting Lecture was delivered the other day before the Mechanics' Institute. But, alas! we fear that the age of chivalry is gone. There is certainly very little of its spirit to be found in Halifax.

The letter of 'an Honest Repealer' might, if published, just now, inflict an unmerited and, we are sure, an unintentional wound on the feelings of the immense majority of the Irishmen of Halifax, who love their country with genuine and disinterested affection. There is no holiday nor selfish patriotism which nails the national colours to the mast, at one side of the water, and tears them down at the other—which bids defiance to England in all the furious bombast of inflated vanity, and in less than one small month dares not whisper the name of Politics. No, the prosperity of Ireland will never be achieved by such hollow patriots, who had neither the decency nor prudence to conceal the true motives of their political manœuvres. The Irishmen of Halifax are too shrewd to allow their honesty of purpose to be much longer imposed upon by those who were never worthy of their generous, unsuspecting confidence. The reign of Gullification is at an end.

Our humorous correspondent 'a Catholic' has

addressed us another able letter in which he gives such a description of a late nocturnal congregation of Gulls, that the risible muscles of Diogenes himself would be moved at its perusal. His sketch of the 'ill-favoured looking Bird, more like an Owl than a Gull,' who took a high position among the flock, is drawn by the hand of a master. But, 'a Catholic' must excuse us, if we withhold his clever communication for the present. We must in mercy forbear. The plucking of the poor Birds last Autumn was severe enough, and it would be too cruel during this bitter season of frost and snow to strip the old as well as the pin-feathered of the slight covering they possess. We have another reason stronger than all. We believe that further allusion to this subject will be unnecessary, as it has been taken up in a more suitable quarter. The solemn and earnest admonition given by the Bishop, on last Sunday, sets the question at rest, and will preserve our young men from the unholy machinations of two or three notorious disturbers who have been hitherto foiled in every attempt, and whose late efforts will also explode amidst the derision of the entire community. Every one will be in his proper place in less than no time.

CHEZZET-COOKE.

During the week before last, the distribution of the relief voted by the Provincial Parliament for the distressed inhabitants of Chezzet-cooke, took place at Dartmouth. Some corn meal was given out on this occasion in such proportions as the magistrates deemed equitable after an investigation of the claims of the various applicants. No blame, as we know, can be attached to these worthy functionaries, but we cannot help expressing our opinion on the unnecessary hardship to which the people of Chezzet-cooke have been exposed, in being compelled to walk upwards of 40 miles in such a season as the present, in order to obtain possession of a few measures of meal! What a mockery!

"Nil habet infelix paupertas durius in se,
Quam quod ridiculos homines facit."

And yet the poverty of the people of Chezzet-cooke was merely the consequence of a visitation of Providence. If they deserved relief—and who will presume to deny it?—we think they should not have been forced to walk to Dartmouth, to have

their respective claims adjudicated upon by persons who could know nothing of their actual condition, and who, with the best intentions in the world, were liable to be deceived. The relief voted by Parliament ought to have been distributed on the spot, and, if necessary, a competent person should have been sent down for that purpose. There are about 150 French families in Chezzet-cooke who are remarkable for their industrious and moral habits, but who seem to be entirely neglected by those who ought to take an interest in their welfare. Amongst that large population there is not one Magistrate of their own religion, and as we remarked last Autumn, whilst other parts of the country are well attended to, the road which leads to their interesting settlement, especially from Porter's Lake, is in a most disgraceful and neglected state. If our honest simple Acadians of Chezzet-cooke had been people of colour, they would, it seems, have fared better.

ST. MARY'S AND ST. PATRICK'S
TEMPERANCE SOCIETY.

The Quarterly Meeting of this Society was held in the Parochial School Rooms on Tuesday last, 10th inst. The Rev. John Nugent, President of the Society, occupied the chair, supported by Rev. Mr. Hennesy, Vice President, Mr. Patrick Walsh, Asst. V. P. &c. The Bishop, who is Patron of the Society, was also present during the greater part of the proceedings.

When the Secretary read the report of the last Meeting, the Rev. President and Vice President severally returned thanks for the appointments to which they had been unanimously elected, congratulated the Society on the progress already made, and exhorted the Members to persevere. The Managing Committee reported a series of regulations for the direction of the Band, which were confirmed after some modifications. The financial Report of the Society was also read by the Secretary. The President announced that since the last Meeting upwards of 230 persons had taken the Temperance Pledge—a proof that Temperance was not 'retrograding' amongst them, as had been flippantly asserted elsewhere, and that if there was any falling off in Halifax, it was not owing to any apathy there. The allusions to this point were received with much applause, and conveyed a

salutary lesson to the quarter for which they were intended. At the request of the Society the President undertook to deliver a Lecture on Friday the 27th instant. It was also arranged that the Band, in addition to their weekly practice, should play once a month in public, and that admission on those occasions should be obtained on payment of a small sum, to be fixed by the Committee. A handsome Kent Bugle, the gift of Capt. Daly, was presented for the use of the Band, and a vote of thanks was unanimously passed to the worthy Donor. The Band played several appropriate airs during the evening, and the Meeting, at its close, adjourned to the 10th of June, when preparations will be made for a public Procession and Commemoration of the Institution of the Society.

GULL.

In answer to an enquiry on the subject, we beg to state as our opinion that the word Gull is derived from the Latin word GULA, the throat, which, in this bird, is so capacious and greedy, that it will swallow any thing.

There will be a Pontifical High Mass on St Patrick's Day, at 10 o'clock, at which the Members of the Charitable Irish Society will attend. The Sermon will be preached by the Rev Thomas L Conolly, and a collection will be made for the benefit of the poor.

THE REGISTER.

An occasional contributor to our columns has sent us a copy of the last *Register* with some appropriate remarks on the singular statements in the Editorial article. Our worthy friend who is a staunch Repealer himself denies emphatically that Repeal is 'on the wane' in the sense of the article. We would print his communication at length, but that it reached us too late for publication. Had we seen in time the precious article alluded to, we might have been tempted to indulge in 'a small accompaniment of commentary.' The cause of Ireland both at home and abroad has been always more injured by the petty squabbles, personal bickerings and jealousies of her own misguided sons, than by the fiercest opposition of her enemies. Every page of our sad history from 1172 to the present day fully confirms the assertion.

There is as much national feeling in Halifax, now, as there ever was. Within the last four months One Hundred Pounds have been sent to

Conciliation Hall. Is not this a large sum in addition to all previously sent? At all events, it is no proof of the decay of national feeling amongst us. We believe the Editorials of the Register have another object altogether, and we tell the conductors that *the Great Man* so often paraded in their columns might turn out to be a very small man after all, and in this very matter of Repeal too. We can abundantly prove, if unwisely forced thereto, that Repeal was taken up in Nova Scotia, and abandoned in Ireland, for one and the same purpose; and as for the career of the Register itself for the last three years any thing so Quixotic or so injurious to the real interests of Irishmen in this Province, it is impossible to conceive. We do not by any means blame its present proprietors, for they received it in a very ricketty condition indeed. We cannot blame the confiding spirit of our countrymen who long afforded it a generous and costly support. But we are strongly of opinion that the present attempts to galvanize it into a brief vitality, by furious articles on Repeal which tend more to discord than union; which insult and coax even the ministers of religion in the same breath, will end, as they deserve.

We may return to this and other kindred topics, as occasion will warrant. One result of our observation we cannot help stating even now. For several years past, though the Roman Catholic population of Nova Scotia and Cape Breton form more than one-third of the entire inhabitants, we cannot remember half a dozen places of emolument or honour, which Catholics have received. Nay, for the last five or six years we do not know of any two places worth £40 per annum which have been given to Catholics. But we must blame no one for this, but ourselves. We were distracted and divided, whilst our worthy neighbours—and small blame to them—were quietly sharing amongst them any of the good things that were going. We will close with one other remark. The Irish Catholics of Halifax have had a great many Liberal friends at the Press. But, for the life of us, we could never see one page of their columns devoted either to Irish or Catholic subjects—not one article on Repeal copied even from the Register itself—not one of the local Repeal proceedings or speeches here, given to their readers; whilst we have observed that some of them never lost an opportunity when the Irish Catholics were in religious trouble, to step in with their sly thrusts, and when they fancied they could do it securely, with their open blows at the principles, and the men whose sweet friends they professed themselves to be. This is passing strange. But the time is, thank God, fast coming, when Irish Catholics can be no longer duped by pretended friends or dastardly secret enemies.

LITERATURE.

CONFRATERNITY OF THE SACRED HEART.

PRELIMINARY OBSERVATIONS.

[Concluded]

PLENARY INDULGENCES.

1. A Plenary Indulgence on the day of enrolment, provided they confess, communicate, and pray with the intentions of the Pope.—Rescript, March 7th, 1801.

2. A Plenary Indulgence on the day on which the feast of the Sacred Heart is celebrated by the order or with the consent of the Bishop, or on the Sunday following.—(Rescript, March 20th, 1802.)

3. The first Friday or the first Sunday of every month.—(Rescript, July 3d, 1803.)

4. Any one day of the month at their option, (Rescript, July 15th, 1803, and July 5th, 1805,) and another plenary Indulgence one day of the month, at option, to be obtained by those who will say three "Gloria Patris" in honour of the most holy Trinity, every day, one in the morning, one in the course of the day, and one at night, in thanksgiving for the privileges granted to the blessed Virgin.—By a Rescript of the 5th of Nov. 1802.

5. At the hour of death by invoking the holy name of Jesus interiorly, if unable to do so with the lips.—Rescript, 7th of March, 1801, and March 20th, 1802.

6. A plenary Indulgence on Christmas-day, Holy Thursday, Easter Sunday, and Ascension Thursday.—(Rescript, Nov. 15th, 1802.)

7. On the principal festivals of the blessed Virgin, namely, the Conception, the Nativity, the Annunciation, the Purification and Assumption, the feast of all Saints, and the commemoration of all Souls; on the feast of St. Joseph, of St. Peter and St. Paul, and of St. John the Evangelist.—Brief, April 2, 1805.

8. On the six Fridays, or six Sundays immediately preceding the feast of the Sacred Heart of Jesus.—Rescript, March 4, 1816.

To gain these indulgences, besides saying every day the *Pater* and *Ave*, &c., they must confess, communicate, and visit the Chapel of the Confraternity, or if they cannot do so they must perform some work of piety prescribed by their Confessor, not as a sacramental penance, but as a condition for gaining the Indulgence.

PARTIAL INDULGENCES.

1. Thirty years and thirty quarantines on the three days immediately after Christmas day, on the Circumcision, Epiphany, Septuagesima, Sexagesima, and Quinquagesima Sundays, Good Fri-

day, and Holy Saturday : and during the Octave of Easter, including Low Sunday, St. Mark, and the Rogation days before the Ascension, on Pentecost Sunday, and during the Octave.

2. Twenty-five years and twenty-five quarantines on Palm Sunday.

3. Fifteen years and fifteen quarantines on Ash-Wednesday, the 4th Sunday of Lent, the 3rd Sunday of Advent, the Eve of Christmas, at the Midnight Mass, and at the second Mass.

4. Ten years and ten quarantines on the 1st, 2nd, and 4th Sundays of Advent, all the days of Lent not included in those already mentioned, the Vigil of Pentecost, and on the three days of quatuor tenses of the four seasons of the year.—Rescript, April 2nd, 1805.

5. Seven years and seven quarantines on the Visitation and Presentation of the blessed Virgin, on the feast of the Apostles not already mentioned.

6. The same on all the days of the Novena or nine days preceding the feast of the Sacred Heart of Jesus. These Indulgences are granted in the rescripts already quoted, and another of March 4th, 1806.

7. Seven years and seven quarantines on each of the four Sundays which immediately precede the feast of the Sacred Heart of Jesus.

8. Sixty days for every pious work performed by any member.

All these Indulgences are applicable to the souls in Purgatory.

CONDITIONS NECESSARY TO GAIN THE INDULGENCES.

1. To be entitled to the plenary and partial Indulgences of this confraternity, it is necessary to be enrolled in the register kept for the purpose, to pray with the intentions of the Sovereign Pontiff, and to recite daily, one Pater, Ave, and the following ejaculatory prayer.

“O sweetest heart of Jesus I implore,

That I may ever love thee more and more.”

2. It is necessary besides confessing and receiving to gain the plenary Indulgences of No. 6, and 7, and the partial Indulgences of 1, 2, 3, 4, and 5, to visit the chapel of the confraternity, or if one cannot, to perform some work of piety, enjoined by the confessor not as a sacramental penance, but as a condition to gain the Indulgence. It is not necessary that this work of piety be determined each time; the confessor can say to his penitent, who, he knows, cannot visit the chapel or altar of the Sacred Heart as often as such a visit is necessary to gain an Indulgence; “you can perform such a work in place of visiting the Blessed Sacrament in such a church or chapel.”

3. To gain the plenary Indulgence No. 8, and

the partial No. 6, it is necessary to visit a church or chapel in which the feast of the Sacred Heart is celebrated, and in case a person cannot do so, to perform some work of piety prescribed by the confessor.

It is recommended to the directors of the members to perform weekly, or at least every month, a public exercise in honour of the Sacred Heart, at which the members will be invited to be present: the priests of the congregation of St. Paul do so every Sunday in their Chapel of St. Mary ad Pineam: but this exercise is not essentially necessary to gain the Indulgences.

All that has been said about the confraternity of the Sacred Heart is taken from a work printed at Rome in 1822, for the use of the Arch-confraternity.

It is recommended to the directors of those confraternities to perform some public exercise of devotion in honour of the Sacred Heart, at which the members should be invited to assist. But this is not an essential condition to gain these Indulgences.

That all the faithful may more easily partake of these heavenly treasures, Pius VII., by a rescript of the 15th of May, 1816, was pleased that the said Indulgences, which were only granted to the members of the Sodality of the Sacred Heart, should be likewise extended to the faithful in every part of the world, who cannot form themselves into a confraternity, and who may find it difficult to get their names enrolled in the pious association existing in Rome, or in any other sodality established, provided they fulfil the conditions above specified.

From the Seven Corporal Works of Mercy.

“HE WAS CAREFUL TO BURY THE DEAD.”

Richard Watson was a poor watchmaker at Preston. He had a little shop in which he worked all day whenever he could get anything to do, and one little garret to sleep in, and take his poor meals. He had been brought up well and was a good workman, but one thing had gone wrong after another: his brother had broken, after getting him to be bound for him, and gone off to America with the money with which he should have paid his debts; so poor Richard was forced to lower his notions of taking a smart shop and having a thriving business, and took to making buttons and trinkets, and mending old watches and clocks for poor folks instead. Richard was a light hearted cheerful soul; his whistle and his song poured forth day after day from his open shop-front, and many a one stopped to listen to his rich manly voice, as it trolled forth some old English ballad, or litany, or solemn chant (in all of which he was well versed), as he bent over his spirit-lamp and pincers. His pockets to be sure were light, and his cupboard often empty, but

Richard was a good man, really and practically pious; so he took it for granted he was to serve God in poverty and in a lowly station, and he submitted cheerfully and learnt great and real humility. This kind of disposition is very beautiful. It is not only the rich who are fond of the world, nor the noble who are proud, nor the indulged who are fond of pleasure. These sins belong to all classes and all conditions, and it is rare to find in any one a single and disengaged heart such as Richard Watson's. There was one thing, however, which really lay at times heavy on it, and at such times his voice would falter, the song was checked, and large tears gathered in his eyes. Richard had no relations, and no very intimate friends in the world, except the worthless brother in America. The people he knew best were as poor as himself, and Richard had a real horror of dying in the workhouse. Often and often he tried to save a few shillings for his burial, looking forward to days when he could no longer work; but some illness or want of work, which, alas! became more frequent as Preston spread and increased, and many richer competitors took the bread out of his mouth, always exhausted the little fund, and the work of providing had to begin again afresh. Preston grew and spread indeed, and many a richer Catholic came there, and many poor ones came in shoals from Ireland, and thrived and prospered, while Richard went down the hill in spite of all his exertions. His shop grew more shabby, his spirit lamp was less often lit, and the cheerful voice of the honest artisan was more often silent; for his poverty became more pressing, and his fears of a workhouse burial more real and likely to prove truth. At last, after rent had been called for in vain many times, the landlord gave Watson notice to quit, for he was going to get a new lodger; adding, in what was meant to be kindness, 'You had much better go to the workhouse at once instead of starving here.'

'Easy said,' thought Richard, 'by those that have not to try what it is.' To the workhouse however he went; and he found, true enough, plenty to eat—and good food, quiet and cleanliness, and time to himself. He thought, though his joyous song was hushed, that he might even grow reconciled to the life if it was the will of God, but he could not get reconciled to the death, and the workhouse funeral. Every time a poor pauper was carried out in that rough unpainted shell, and laid in the cheerless, heathen-looking cemetery, where all kinds of belief and no belief were mingled together in utter confusion, and with the same mockery of religious rite. Richard turned pale, and felt deeply in his heart that a poor Catholic cannot now in England claim even his last resting-place in his native soil. Long poverty and struggling with cares had made deeper inroad into his constitution than he knew of, and very soon the wearying cough and restless nights began to show that consumption was making daily ravages in his tall thin frame. One day that he was

worse than usual, and lying on his bed, after spitting blood, a friendly voice greeted him, and some one took him by the hand. He looked up gratefully, and saw a gentleman dressed in a long, dark blue, camlet gown, with a large cross hung by a red ribbon round his neck, his face was very cheerful and pleasant, and beamed with compassionate charity.

'How are you, Watson—how long have you been ill?'

'Two months, sir, about; and I don't think I shall recover now.'

'God's will be done!' answered he. 'You are not afraid to die?'

'No, sir;' answered Richard, humbly. 'I have great hopes of God's mercy, and tried to live again that day, but—'

'But what? Speak to me as to a friend.'

Richard paused a moment, and then said: 'I have great dread of dying here, sir, and that weighs on my mind: I dare say it is foolish, but I can't bear the thoughts of a workhouse burial.'

'Well, my good fellow, set your mind at ease on that point. Do you see my dress? I am one of a Confraternity lately established for visiting the sick and burying the dead. We have bought a good piece of land near the church of SS. Peter and Paul, and we give to every poor Catholic who cannot afford it, a Christian burial. I promise you, if you do not recover, to lay you myself in the grave in a Catholic manner. So now prepare either to live or die, as it pleases God, without farther concern on the matter.'

Richard's mind was indeed set at rest by the Christian charity of his friend, who came every day to see him till he died, which was about three weeks afterwards. The whole Confraternity then came to bury him. They washed and dressed the body, placed it in a suitable coffin marked with a brazen cross, and covered with a cloth also embroidered with a large cross in the middle. The members of the Confraternity (many of them gentlemen) attended the coffin, and followed it two and two, dressed in dark blue habits, with scarlet ribbons and crosses. Two priests walked before it, in front of whom were carried a processional cross and lighted candles, by three Acolytes, attended by twelve Choristers, two and two, chanting the Litany for the dead. The foremost of the Confraternity, immediately behind the coffin, carried the banner of the brethren—Our Lord rising from the tomb. The poor watchmaker was the first whom the devout and Catholic procession had borne to the grave, and when they had wound up the rising ground to the burial-place (walled round, and decorated with simple carved stone crosses), and laid the remains of the pious and humble artisan in the dust, with ancient and holy prayers, they all felt that it was indeed a solemn and charitable deed to bury the friendless and penniless dead.

PERSECUTION IN RUSSIA.

The narrative of Makiena Mieczyslawka, Basilian Abbess of Minsk, or the History of a Seven Years' Persecution, suffered by her and her Nuns; written from her own words, and under the orders of our Most Holy Father the Pope, Gregory XVI., by the Rev. Father Maximilian Rylo, Rector of the Propaganda in Rome; the Abbe Alexander Jelowski, Rector of St. Claudius, in Rome; the Abbe Aloys Leitner, Theologian of the Propaganda, in Rome. Beginning on the 6th of November and ending on the 6th of December, 1845, at Rome.

I.

Expulsion from Minsk, Imprisonment and Persecution at Witebsk.
(1838—1840.)

Continued.

We were hardly out of the church, when our children awoke and ran after us in tears crying: 'They have taken our dear mothers! our dear mothers! These children were orphans, forty-seven in number, and our other pupils, amounting to about sixty. Their cries awoke the inhabitants of the city, amongst whom the most zealous and courageous joined the children.

All these good people overtook us at our first halt, near an inn called Wygodka, about three miles distant, where we stopped to be tied two by two together, with irons on our feet and hands.

Surrounded as we were by bayonets, we could but shed tears with our children and the good Catholics, who fell on their knees to ask our blessing, notwithstanding the blows which the soldiers showered upon them with the butt-end of their muskets.

When we were thus chained together, each of us received the value of five shillings, with the promise of a similar sum every month for our food; but from that time we never received either money or food; and the five shillings had been hardly distributed, when they were taken away by the commanding officer, who volunteered to become our steward, though he only bought us once a small quantity of bread, milk, and beer.

The most zealous amongst the inhabitants of Minsk followed us closely for several hours; but they were allowed to offer us neither help nor alms of any kind.

On the first day we were forced to walk about fifteen leagues (forty-five miles); we passed the night in a village where we were lodged in the huts of the peasants, of whom some insulted us, whilst others were compassionate enough to offer us a part of their supper; but each of us had by

our side two soldiers, who allowed nothing cooked to be offered us.

We arrived at Witebsk after a seven days' journey. The Cross of Jesus Christ was all along our strength and support. That dear crucifix I bore upon my shoulder both by day and by night, and my head rested continually on the feet of my Divine Master. Oh! how truly benign is that Master!.....

To be continued.

A VOLUNTEER.—M. Benedict Touffey, Professor of Rhetoric at the College of Pont de Beauvoisin, and a distinguished writer, has taken the courageous resolution of devoting himself to the foreign missions, and has addressed a farewell letter to numerous friends, saying that, 'Before the clearly manifested command of heaven, man can only kneel, rise, and depart.' He has already quitted his country.

PRESTON.—ROMAN CATHOLIC CIRCULATION OF THE SCRIPTURES.—A few days ago Mr. William Anderson, of York, presented 300 copies of the New Testament to the children and others belonging to the York Roman Catholic Sunday Schools. The Rev. T. Billington, Roman Catholic Priest, delivered an appropriate discourse on the occasion, in which he referred to the advantages attendant on the frequent reading of the sacred writings.

BIRTHS RECORDED.

AT ST. MARY'S.

- MARCH 9—Mrs. Elizabeth Gerratty, of a Daughter.
 " Mrs Alice Kelly, of a Son.
 " Mrs Mary Lemont, of a Son.
 " Mrs Jane Cooke, of a Son.
 " Mrs Mary Murphy, of a Daughter.
 " Mrs Johanna Collins, of a Daughter.
 " Mrs Catherine Maloney, of a Daughter.
 " Mrs Catherine Dorgan, of a Daughter.
 11—Mrs Catherine Duffield, of a Son.
 13—Mrs Catherine McEllis, of a Daughter.
 " Mrs Margaret Healy, of a Son.

INTERMENTS.

AT THE CEMETERY OF THE HOLY CROSS.

- MARCH 9—Margaret Ann, daughter of William and Margaret Finton, aged 3 years and 6 months.
 10—James, son of John and Mary Doran, aged 9 months.
 11—Thomas, son of Patrick and Johanna Garvey, aged 3 months.
 13—Ellen, wife of Richard Power, native of Kilkenny, aged 42 years.