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THE CROSS.



NEW

SERIES.

VOL. 2.

No. 15.

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, APRIL 11, 1846.

CALENDAR.

- APRIL 12—Sunday—Easter Sunday.
13—Monday—Easter Monday.
14—Tuesday—Easter Tuesday.
15—Wednesday—Easter Wednesday.
16—Thursday—Easter Thursday.
17—Friday—Easter Friday.
18—Saturday—Easter Saturday.

NEW CHURCHES.

MINUDIE, CUMBERLAND, &c.

We are glad to learn that the Catholics of this interesting settlement are making active preparations for the erection of a New Church. The Hon. Mr. Seaman has not only given an appropriate site and piece of land for the purpose, but also promised to subscribe liberally towards the erection of the Building. It is delightful to record such instances of liberality and good feeling. We hope when the good work shall have commenced, the people will not relax their efforts until the House of God be completed. We will continue to report progress in the Cross with much pleasure. The Catholics of Refife in the District of Windsor have also a small Church to complete in the course of the summer. During Rev. Mr. Hannan's last visit, they manifested an earnest desire of finishing the Lord's temple. Let them persevere, and they are sure to succeed. We tender the same advice to the Catholics of Digby

whose Church requires painting and several improvements. The ground has been selected at Ferguson's Cove and Herring Cove for two new Churches, and the frames will be ready about the middle of next month. We hope no unnecessary time will be lost in the vigorous prosecution of the work. What shall we say of our own St. Patrick's at the North End, but that it would be a standing reproach to the Catholics of Halifax, if we could not assign many good reasons for its present imperfect state? It is not only too small for the population of that rising neighbourhood, but it is still without an Altar or a Vestry. Several of the Parishioners have nobly done their duty, and paid up the liberal subscriptions which they promised. Some of those too, are not immediately connected with the North End. But there are others who were exceedingly liberal in promises, but very poor in performance. We could name some who received rounds of applause at the Meeting in St. Mary's three years ago, when they handed in their names for respectable sums, and who have never given a single dollar since. We will return to this subject, and we will never cease to do so, until St. Patrick's Church at the North End shall be completed in a manner worthy of the Great Apostle whose name it bears, and above all, worthy of the Adorable Being to whom sacrifice and prayer will be there offered up.

The Catholics of the North End should them-

elves set an example to their neighbours by contributing according to their means. They will thus deserve, and receive the assistance of their fellow-Catholics, and all will zealously unite in adding another beautiful temple to our city.

CONFRATERNITY OF THE MOST SACRED HEART OF JESUS.

On the first Friday of the month, the Bishop offered the Holy Sacrifice at St. Mary's for this pious Confraternity, and the names of several new members were enrolled in the Book of Registry. There was a Benediction of the Most Holy Sacrament in the evening.

The Prayers of the Faithful were asked on last Sunday for the repose of the soul of Mrs. Elizabeth Seon, who closed a holy life by an edifying death at Bermuda, about ten days before. The death of Mrs. Seon is a severe loss to the Catholics of Bermuda, as well as to her afflicted family. Nothing could exceed her attachment to our holy faith, or her ardent longings to behold a minister of her religion before her death. Throughout the past winter she was in very delicate health, and it was feared she could never survive until the arrival of a priest. God, however, was pleased to ordain it otherwise, and her continual prayers for the consolations of Heaven in her last moments were favourably heard. She had the happiness to live until Mr. Kennedy's arrival, and to assist frequently at his Mass, and instructions. Our Rev. friend also administered to this fervent Catholic the Holy Viaticum and the Sacrament of Extreme Unction. She died the death of a true Christian, and both in life and death bequeathed a bright example to her children and family, which we trust they will never forget. Mass has been offered at the Cathedral for the repose of her soul. May she rest in peace.

We have also to record the death of one of the most virtuous and edifying young men of this parish, Mr. William Cronan, who lately departed this life in the West Indies at the early age of 25. He had been advised to try the benefit of a change of air, for his declining health, when it pleased God to call him to himself. William Cronan was remarkable for his piety, his regular attendance in Church, and in teaching Catechism, his frequen-

tation of the sacraments, and his very amiable, humble and inoffensive disposition. What a contrast to some scandalous young men whom we could name, and who are remarkable only for their brutal profligacy and total disregard of all the duties of religion! *Qualis vita, finis ita*, says the proverb. William Cronan's last end was edifying, because his life was virtuous. We could point out some who bid fair to end their days upon the gallows, or, what is still worse, to die a reprobate death—miscreants, who, though young in years, are grey in iniquity; corruptors of innocence, perverters of youth, scoffers of morality, scourges of unfortunate parents, and pests of society. But indeed when we consider their early training, and present associates, 'it would be a miracle in every order, if they were any thing better than they are.'

O christian parents! carefully guard your children against the contamination of those abandoned villains, and keep them, especially at night under your own eyes, and beneath the paternal roof.

Young men, and young women, flee from all contact with those monsters, as you would from a 'mid-day devil!'

LITERATURE.

CORPUS CHRISTI AFTERNOON.

(Continued)

'But not to-day, dear Alfred,' timidly opposed a little maiden, a year younger: 'surely you would not have stories about knights and hawks, on such a day as this? Would it not be better to have something more religious, and, if possible, appropriate to the great Object of the festival?' And all her sisters quite agreed with her.

'Well,' said the kind-hearted father, 'I will try to content you all. So come round and listen.' In a few moments all were placed: some nestled on the ground, some were taken upon knees, but all were still as mice, when the Colonel began

"THE HISTORY OF COUNT RODOLPH."

"It was a beautiful morning in the spring 1264, when the young Count Rodolph sprang from his bed in his castle of Hapsburg. His heart was light, because his conscience was at rest: for he was a virtuous young nobleman. He had determined to enjoy a day's sport amidst the mountains. He was soon splendidly dressed in a princely hunting suit of dark green velvet and

gold, and looked as graceful and at the same time as powerful a youth as Germany could produce. He had just girt on his sword, and held in his hand his velvet cap with its heron's feather fastened by a precious jewel, as he said to himself,

"I must go and wake poor Herbert; the child I fear ought hardly to thank me for my many infringements on his sleep." He had scarcely spoken the words, when the door opened, and in tripped his favourite page to whom he referred. He too was gaily dressed, and all ready, and laughingly exclaimed, 'Ha! my master, up already? You will never once give me an opportunity of discharging my office of a faithful page, and helping you to rise. This morning I thought to have been first. Good morning, however, for a fine morning it is!'

"It seems to have come on purpose for us," said the Count: 'but let us hasten down. For depend upon it, good Father Bernard is as early as either of us, and is by this time ready in the chapel. Hark! there is the bell for Mass.'

"So down they went: Herbert, an orphan boy of fifteen, blooming and frolicsome as any page, holding the Count's hand and leaping down the stairs. But, when he came to the chapel, he most gravely threw off his sword, and, going to the chancel, knelt behind Father Bernard, and devoutly served his mass. That ended, they proceeded to the hall, where a most substantial breakfast awaited them, to which they did full justice. The court-yard of the castle was, in the meantime, a scene of boisterous activity—esquires and huntsmen, falconers and grooms, all talking and laughing at once; fiery steeds pawing the ground, and deep-toned hounds baying in their eagerness to start for the chase, made a pretty hubbub, you may suppose.

"The Count, therefore, gave them orders to hasten forward to the place appointed for their day's sport, a forest at some miles' distance from the castle, and get all ready to begin as soon as he and Herbert should arrive. Not long after, Rodolph mounted his splendid charger, caparisoned most richly, as became his rank, and Herbert vaulted into the saddle of a beautiful palfrey and came to his side. They dashed over the pavement of the court, passed under the vaulted gateway, and descended the hill.

"Thou knowest, Herbert," said the Count, as they rode together, 'wherefore I have chosen Ahrberg as the scene of our sport.'

"I can guess," said Herbert, archly, 'you wish to make a double profit—refresh the body and enrich the soul. You intend, of course, to visit the holy hermitess, Marie, and ask her prayers.'

"I do, my boy, and wilt thou come with me?"

'I would sooner lose the best stroke in the chase than miss it. I always feel better after her kind words and blessing. But listen! what is that sound?'

"They were now almost in sight of the place of their sport, and could hear the cheerful voice of men and dogs; but Rodolph reined up his steed, listened for a moment, and replied—'It is only the tinkle of a sheep-bell on the mountain path above us.'

'They proceeded a few steps, and both stopped again.

"It cannot be," said Herbert, 'its sound is too regular, and, hush! methinks I hear the sound of voices with it.'

"'Tis HE! 'tis HE!' exclaimed Rodolph, and both instinctively turned their horses, and waited at the point where the upper path joined the road.

"There they sprang from their saddles, and knelt uncovered, and lowly bowed. A poor country curate, feeble with years, in surplice and stole, was bearing the adorable Sacrament of our Lord's Body, as the Viaticum, to a poor cottager far among the mountains. His sole attendant was a little clerk in his surplice too, bearing a lantern with a lighted taper and a bell, and answering to his prayers. When they reached the spot where the knight and his page was kneeling, and holding their horses' bridles, they would have passed by. But Rodolph could not think of this; but, reverently addressing the minister of God, insisted upon his mounting his steed, and helped him to do so. Then having asked him whither he was going, he took the bridle in one hand, and holding his bonnet in the other, gently and carefully led the horse over the wild and rugged path. The chase and its allurements were at once forgotten; for Rodolph found greater delight in waiting on his own Lord. Herbert, as may be supposed, followed the good example; and placing the boy upon his palfrey, led him in like manner.

"After a long and weary walk, they reached the hut of a poor woodman, far removed from human habitations. They entered in; and the nobleman and his page knelt down, and most devoutly followed all the solemn rites by which the Church assists her children in their last struggle, but principally that heavenly banquet which strengthens and refreshes them. When all was finished they arose, and the count slipped his purse of gold into the hands of the good woman of the house. The priest now thanked him for his edifying attendance, and was wishing him a good journey, when Rodolph interrupted him.

"Not so, reverend sir, but I must e'en con-

duct you home. I cannot allow the minister of God to travel on foot over these rough paths, and I be on horseback.'

"And so using gentle violence, he made the aged priest mount again; and taking the bridle, cap in hand, he reconducted him to where he had first met him, and then ascending the mountain, through long and steep tracks, brought him to his own village church. Herbert, of course, imitated in every respect his young master's conduct. Great was the edification and joy of the poor villagers, at seeing their venerable priest and his little clerk return so honourably attended; and with tears of emotion they crowded around them as they stopped at the church door. And still more was the good old priest overcome with grateful and tender feelings, as he thanked the virtuous young nobleman and his page for so much courtesy and respect. But Rodolph after bowing to receive his blessing, said to him, 'It hath been no courtesy, reverend sir, on my part, thus to attend you; forasmuch as I myself am but a poor vassal of the great King of Heaven, yea, and His poor beadsman, and I have but done duty and homage to Him this day, as becometh a good liegeman, in attending Him and His holy minister. And now further do me the grace to receive at my hands this my poor steed, with his housings, to bear you forth, whenever you bear to a distance the Body of our Lord; for since he hath been so honoured as to bear the King of kings, I may not again presume to mount him, being but a poor worm and a sinful man.'

"At hearing these words, the good priest could no longer contain himself, but in a tone that sounded to all around like that of inspiration, foretold, rather than prayed, that God would splendidly reward him for his piety.

"In the mean time, great had been the confusion among the huntsmen at not seeing their master arrive. Some murmured, but more were alarmed, as hour followed hour, without making his appearance. At last they scattered in every direction to look for him; and there was an end to the day's promised sport. Some found him at last; he mounted another horse, dismissed his retinue with kind apologies, and rode off with Herbert to visit the maiden hermit of the mountain. What was his amazement at hearing her address him in these words: 'Rodolph, for the humble and devout homage thou hast this day paid to the most adorable Sacrament, our bountiful Lord shall repay thee abundantly, and heap on thee honours and happiness. And that thou mayest not think that I am deluding thee, know that after nine revolutions of time, shall be the beginning of what I foretold thee.'

"Nine months rolled over, and nothing particular happened. Year succeeded year, till Rodolph

hardly thought of the holy woman's prediction. But when the ninth year came, Rodolph changed his title, and from Count of Hapsburg became Emperor of Germany. He was the founder of the illustrious house that yet bears his name; and the present Emperor of Austria is yet bearing the honours which rewarded his ancestor Rodolph, for his reverence and piety towards the blessed Eucharist."

'What a beautiful story!' exclaimed many voices at once. 'And true!' said one. 'And how much more interesting than a mere tale!' added another.

'It shows,' more seriously continued the eldest daughter, 'how much God loves our devotion and service to the Blessed Sacrament. Would He not be pleased with *our* little procession this morning?'

Concluded in our next.

A CHARITABLE APPEAL FROM THE HOLY SCRIPTURES In favour of the doctrines of The Catholic Church.

"Return back to judgment."—DAN. xxxl. 40.

"To the law and to the testimony."—ISA. viii. 20.

NOTE. The scriptural quotations by which this appeal is enforced, are taken from the Protestant Bible.

POINT I.

Protestants hold, that The Holy Scriptures are clear and easy to be understood in all things necessary to salvation.

Contrary to the express words of Scripture: 'Even, as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you. As also, in all his epistles, speaking in them of these things, in which are some things hard to be understood, which they that are unlearned and unstable, wrest, as they do also the other Scriptures, unto their own destruction.' 2 Pet. iii. 15, 16.

That some things, especially in St Paul's epistles, are hard to be understood, cannot be denied by Protestants without formally giving the lie to this text. It is positively affirmed, in the same text, that the unlearned and unstable (who are the bulk of the people) are apt to mistake the sense as well as of St Paul's epistles, as other parts of Scripture, and that too, in things necessary to salvation; otherwise it were not truly said, that they wrest the Scriptures unto their own destruction. Here, then, the written word plainly contradicts the first principles of the Protestant religion, viz. That the Scriptures are easy to be understood in all points necessary to salvation, and that all, whether learned or unlearned, of the laity, may safely read and boldly expound them.

A DEVOUT ASPIRATION TO THE MOST HOLY SACRAMENT.

Pius VI, by a rescript of the 26th of May, 1776, granted an Indulgence of 100 days to the faithful who would recite the following ejaculatory prayer once a day in honour of the most Holy Eucharist.

“May the most holy and divino Sacrament be constantly praised and thanked.”

Also, 300 days on Thursdays throughout the year, on Corpus Christi, and during the octave, to those who repeat this prayer three times each of those days.

Also, a plenary Indulgence once a month, on any day at their option to those who would continue this practice for a month.

Pius VII, by a decree of the 30th of June, 1818, granted for ever an Indulgence of 100 days, applicable to the souls in Purgatory, when this prayer is said at the signal which announces the exposition, the benediction, or the elevation of the blessed Sacrament at a Conventual, Parochial or High Mass.

A PRAYER BEFORE A PICTURE OF THE SACRED HEART OF JESUS.

Pius VII, by a rescript of 26th of September, 1817, granted perpetually a plenary Indulgence once a month to the faithful who on any day, at their option, confess and receive, &c, and daily recite the following prayer before the Sacred Heart of Jesus; also, an Indulgence of 100 days each time they devoutly repeat it.

These Indulgences are applicable to the souls in Purgatory.

“I, N. N., desirous to make the best return in my power for thy benefits, and the most ample atonement for my transgressions, give thee my heart, and consecrate my whole being to thee, O amiable Jesus, and I purpose with the assistance of thy grace never more to offend thee.

Devout exercises in honour of the Sacred Heart of Jesus.

Pius VII, by several rescripts of 1801, 1802, 1803, 1815, and the last of the 26th of September, 1817, granted to those who will recite daily in honour of the Sacred Heart of Jesus, Our Father, Hail Mary, I believe in God, with the following short prayer:

“Sweet Heart of my Jesus, grant that I may love thee more and more.”

A plenary Indulgence the First Friday or the first Sunday of every month, and another on any day at option, provided the usual conditions of confessing, &c, be complied with.

Also, an Indulgence of 60 days for every good work performed with that intention by those who are in the habit of honouring the Sacred Heart of Jesus, by the daily recital of the above-mentioned prayers, and a plenary Indulgence at the hour of death, if they invoke with contrition the holy name of Jesus, or at least with the heart if they cannot with the tongue.

NOTE.—It is not necessary to be members of the Sodality of the Sacred Heart in order to gain these Indulgences. (Recueil de Rome, en Italien, p. 80, et 168, edition, 1821.

Pius VI, by a rescript of the 17th of September 1796, granted a plenary Indulgence to the faithful who, truly contrite, confess and receive on the first Thursday of every month, will visit the blessed Sacrament, exposed or reserved in the Tabernacle, and will repeat the following prayer, (attributed to St Cajetan,) to implore the divine mercy, and praying for the usual intentions of the Pope.

Seven years and seven quarantines to those who on any other Thursday in the year confess and receive, &c, and recite the same prayer on their knees before the Sacrament; and 100 days to those who repeat it any other day in the year.

These Indulgences are applicable to the souls in Purgatory.

LET US PRAY.

Look down, O Lord, from thy sanctuary, and from the high habitation of Heaven; and behold this holy oblation, which the great High Priest, thy holy Son, the Lord Jesus, offers to thee for the sins of his brethren, and be propitious to the multitude of our iniquities. Behold the voice of the blood of Jesus, our brother, crieth to thee from the Cross! Graciously hear, O Lord: be appeased, O Lord: hearken and do. Delay not for thy own sake, my God, because thy name is invoked upon this city, and upon thy people, and do with us according to thy mercy. Amen.

Pange lingua, and tantum ergo; or, Sing, O my tongue, adore and praise.

At the entreaties of a great number of Bishops and Parish Priests, Pius VII, wishing to excite the devotion of the faithful towards Jesus Christ hidden in the most holy Sacrament, to induce them to adore him often in spirit and truth, and to thank him for having remained with us in this adorable sacrament, —by a decree of the 25th of August, 1818, granted perpetually an Indulgence of 300 days once a day to those who, with a penitential spirit, would devoutly repeat the hymn, Pange lingua, with the verse and prayer of the blessed Sacrament, and 100 days to those who would say only the two last verses, beginning with the words, Tantum ergo; or, To this mysterious table now, with the versicle and prayer.

Those who would frequently repeat the entire, or the two last verses of this hymn, verse, and prayer, on Holy Thursday, and on any day of the at least ten times a month, can gain a plenary Indulgence, or on any other day of the year, at their option, on condition that they confess and receive, &c.

These Indulgences are applicable to the souls in Purgatory.

[From the Baltimore Saturday Visitor.]

HAIL TO THE CAUSE.

Hail to the cause now in triumph extending,
Honored and blessed by the free and the brave,
Peace to the world by its influence lending—
Long may it flourish, and millions yet save!

O, may it extend

To Earth's remotest end,

Whilst all by its power to virtue it draws,

And every hill and plain

Send the shout back again,

"Honor and praise to the Temperance Cause!"

This is not a cause like the flower to flourish,
A moment in beauty, the next but to fade.
No! sooner the mountains and valleys shall perish,
And Earth to sustain us no more lend her aid,

'Till all the world is free

Onward its course shall be,

Unchecked by opposers, sustained not by laws,

And from each hill and dell

Shall the glad anthem swell,

"Honor and praise to the Temperance Cause!"

General Intelligence.

PUSEYITES, ANGLICANS, &c. DR. PUSEY'S SERMON BEFORE THE UNIVERSITY OF OXFORD.

Concluded.

Meanwhile there was the more exceeding reason for earnest prayer to God to break this power and malice of Satan, and strengthen his own kingdom in the hearts of men. It had been well said, 'Pray to God for a guide, and he will give thee a guide, or himself will guide thee.' He who was stirring people's souls so long to disturb their hearts, would not fail the hearts he had stirred, nor through our unskillfulness be wanting to his own ordinance. Yet this very restoration brought new and difficult duties upon those to whom God had entrusted this most solemn office. Needs new to them, but for which our Church had provided, had sprung up; and they must not be wanting to the sheep of Christ or to that Church. Blessed as the office was to relieve the burden of the clogged and choked heart by receiving it, still, from the experience of those who exercised that holy ministry, it must be said that there was none so full of peril to those who had not, by repentance and mortification, or the continuing sanctifying grace of God, or some sharp, penetrating, severing stroke, been deadened to the things of time, and in the full aim and desire of their hearts were seeking to live to God. To hear of sin continually, and not be defiled with it; to compassionate the sinner, and be austere with self; to hear of the defilement of every sense, and to watch over his own—came not

from man in himself, but from the continual grace of God. It was for them (the clergy) so to cleave fast to God, that those committed to their charge might rightfully place trust in them; to be jealously watchful over themselves; to guard speech habitually if they were to receive the solemn secrets of men's inmost souls; to train themselves in holy discipline, that they might be meet to train others; to be strict with themselves, that they might know how to be tenderly careful with others; to hate all the motions of sin in themselves, that they might teach others to hate it with a holy shrinking. And often, it might be desirable that before any exercise of the physician's office, they should themselves lay open some festering and pressing sin of their own hearts.

The rev. divine proceeded to observe, that it was a special blessing of the University that each youth was assigned to the oversight of one, who was bound to care for his soul,—a protecting guardian, and in the place of parents; let the young recollect that these were mostly ministers of God, and that great grace was often bestowed upon true penitents through the power of the keys. He then closed his discourse with an earnest call on the young to self-discipline and watchfulness, and self-denial; setting before them the rewards of 'faithful servants' in this life and the life to come.

PERSECUTION IN RUSSIA.

The narrative of Makrena 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 Rylto, 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 5th of November and ending on the 6th of December, 1845, at Rome.

I.

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

Continued.

After a lapse of some months (1839) Siemaszko returned once more, according to his own fashion, our former church henceforward destined to the schismatical worship. They wanted to oblige us to work at it, but we preferred exposing ourselves to the anger of our persecutors to moving a single finger.

Siemaszko came himself to ask us to attend the ceremony, and even dared to pronounce the words of confession and communion. We replied: 'God

himself is our preacher, and will have pity on our souls without thy absolution; but thou, apostate, thou hast ceased to be our pastor; never mind our souls; think rather of our bodies, give us something to eat, for we are dying of hunger.' Siemaszko retired outrageous, and placing himself at the church door, he ordered his people to force us into it. We were immediately attacked by a whole gang;—in this glorious march every one of our sisters were adorned with bloody wounds: my own head was next to broken. By the time we got near the church, our blood was oozing out on every side. Animated by supernatural strength, I cried out: 'Dear sisters, in the name of Jesus Christ, let us offer our heads to the axe!' At the same instant, Wawrzecka rolled a log of wood at the feet of Siemaszko. I myself seized an axe which a workman had just dropped. All my sisters fell down on their knees, and I, placing myself at their head, whilst I bent one knee on the ground, cried out with a loud voice to Siemaszko: 'Thou hast been our pastor, be now our executioner. Like the father of St. Barba, kill thy own children! Take this axe, do take it and cut off our heads! Here they are, let them roll about in thy temple, for our feet shall never enter its threshold . . . Take this axe, take off our heads, I entreat thee take off our heads!'

I do not exactly remember my expressions, but I shall all my life recollect the Divine spirit which animated me when I cried out several different times: 'Cut off our heads; here is the axe, here are our heads.'

Siemaszko gave me a blow which wrenched the axe out of my hands, and the blade falling upon sister Hortolana Jakubowska's leg, cut a deep gash into it. He then slapped my face most shockingly and broke one of my teeth. I picked it up and presenting it to Siemaszko: 'Here, monster! keep this token of the finest action in your life; set this diamond among those which cover your heart of stone; it will shine there more than all the jewels for which you have sold your soul . . .'

At this moment, Siemaszko was seized with a sort of faintness, and cried: 'Indeed, they will make me ill,' and he fell back in the arms of the surrounding Popes, who offered him some drink.

As for ourselves, on returning to our labour, we once more sung the *Te Deum*.

Siemaszko soon consoled himself in a banquet with the Czernice, that lasted the whole night, for during the whole night their hurrahs for the Emperor and Siemaszko resounded together with our own thanksgivings in our prison. Michalewicz avenged himself of Siemaszko, even upon the unfortunate kettle in which we were accustomed to warm the *braha*, or residue of brandy, which

some charitable Jews gave us now and then. He broke it with a kick of his heel, and thus deprived us of the only warm food we could procure until one of our benefactors, the good Jan-kiel, brought us another kettle.

In the meantime, the persecution increased in violence. Since his apostacy, Michalewicz was constantly drunk, and carried out a bottle of brandy in his sleeve, though in other times he never tasted a drop of liquor. One day, as he was leaving us, his foot slipped and he fell headlong into a pool of water, where he was drowned. May God have pity on his soul! (1840.)

When the Czernice learned his death, they threatened us, saying: 'You may deem yourselves very fortunate that this accident should have happened by day, and not by night; for otherwise we should have accused you, and you would have been whipped to death.' From that period we were placed under the orders of the Pope Iwanow, who treated us still worse, and was constantly repeating: 'Remember, I am no Michalewicz!'

SWITZERLAND.

RELIGIOUS LIBERTY IN A PROTESTANT CANTON.—

The state of the canton of Vaud does not improve. Nothing can exceed the intolerance of its government and people. Last Sunday week the prefect sent his officer to three private houses to disperse the private congregations assembled there. No resistance was offered, but, as they left the houses, they were grossly insulted by the crowd in the street. The Sunday following, at Montreux, the sovereign people, the enthusiastic advocates of liberty, brought out the government fire engines, and played upon those who were going to attend church there, and wetted some sixty or seventy persons to the skin, in the month of January, without distinction of age or sex. Mr. Monnard, the officiating clergyman was among the number. In 1838, he was the hero of the canton, having received on that occasion a national mark of respect from the canton of Zurich, for his noble conduct. He had three times been the deputy of the canton at the Diet, and had been twice President of the Great Council; yet he was treated like the rest. The excuse for this outrageous conduct on the part of a fanatical mob, is that these persons wished to worship God in the way they thought most acceptable in his sight, preferring the religious service of Mr Monnard, their former and established clergyman, to that of the new one appointed by Druey, who makes no effort on the part of the government to prevent these disgraceful proceedings.

FRANCE.

The superior of a religious community in connection with the Sacre-Cœur, at Quesnoy (Nord), was killed last week in a lamentable manner. She was

engaged in prayer in one of the rooms of the convent when the ropes of the lustre broke, and the whole weight fell on her head. She was found some time after lying dead on the floor. The deceased was daughter of Baron Lepine.—[Ami de Religion.]

CONVERSION OF THE JEWS.—The Univers relates the baptism of six Jews, in the Chapel of the Neophytes, on Monday last. Seven others were baptised on the feast of the Purification.

ANCIENT SACRED MUSIC OF THE ITALIAN COMPOSERS.—It is well known, says a letter published in La Presse, that many of the churches in the Pontifical States, and especially those of Rome, possess rich collections of works of ancient music, still unedited, many of which belong to some of the most celebrated composers of Italy. The Pope has, consequently, appointed a commission, to examine these collections, and to publish the most eminent of the compositions which they contain, after having transcribed the music into modern characters. This commission, at the head of which is the learned professor, Signor Pietro Alfieri, member of the Pontifical Academy of Fine Arts at St. Luc, has already commenced its labours, and announces the immediate publication of many new works of sacred music by the illustrious Palestrina.

CONVERSIONS.—The number of converts to the Roman Catholic religion from the upper ranks of society, during the last few months, now exceeds 100. Nearly 40 are clergymen.

It is rumoured that the Rev. T. Charles Michael, Fellow of Queen's College, Oxford, has conformed to the Church of Rome.

Mrs. Butler (in religion, Sister Mary John,) died on Tuesday, at the Presentation Convent, Carrick-on-Suir. Mrs. Butler had reached the advanced age of 76 years, and the 29th of her religious profession. She had been blind for the past eight years.

The Princess Theophile, eldest daughter of the Princess Luboonska, took the veil, last week, in Paris.—[Dublin Freeman, Feb. 21.]

DEATH OF THE REV. WM. V. O'GRADY, D. D.—It is with feelings of deep regret we have to announce this death. Dr. O'Grady, the accomplished gentleman, the crude and polished scholar, the exemplary and pious clergyman, the eloquent and popular preacher, and pure and ardent patriot, is no more. This sad event occurred at the Parochial House, St. Andrew's, Westland-row, at 12 o'clock, on Friday se'nnight, in the 31st year of his age and eighth of his missionary labours. He fell a sacrifice to his untiring zeal and unwearied exertions in the sacred duties of his ministry.

The Marquis of Hereford, finding his Catholic tenantry of Virginia, county Cavan, were about to erect a chapel, has given them an elegant site for the purpose, and promises a liberal subscription towards its erection.

SECESSION OF ANOTHER OXFORD DIVINE.—The Rev. J. M. Chanter, M. A., formerly of Oriol College, Oxford, and vicar of Ilfracombe, Devonshire, has followed Mr. Newman's example, by conforming to the Roman Catholic communion. Mr. Chanter is the forty-third member of the University of Oxford who has conformed to the Catholic Church from among the Tractarian party within the last three years.—(London paper.)

The Univers announces that the Pope, at a consistory held at the Vatican on the 19th ult., had elevated to the dignity of cardinal the patriarch of Lisbon, the Archbishop of Naples, and the Archbishop of Aix.

The Roman Catholic chapel in Rook-street, Manchester, has been sold for a large sum, and the proceeds are to be applied towards the erection of a splendid cathedral at Redbank, Salford Bridge.

BIRTHS RECORDED.

AT ST. MARY'S.

- APRIL 4—Mrs Margaret Driscoll, of a Daughter.
 “ Mrs Mary Farrell, of a Daughter.
 8—Mrs Mary Wallace, of a Son.
 “ Mrs Mary Wallace, of a Daughter.

INTERMENTS.

AT THE CEMETERY OF THE HOLY CROSS.

- APRIL 5—John Millumby, native of Tipperary, aged 62 years.
 8—Mary Ann, daughter of James and Mary Doyle, aged 14 months.
 “ Elizabeth, (colored infant,) daughter of Abraham and Ann Provo, aged 21 days.
 9—Harriet, wife of Thomas Carberry, native of Halifax, aged 25 years.

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