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THE CROSS.



NEW

SERIES.

VOL. 3.

No. 5.

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, JANUARY 30, 1847.

CALENDAR.

- JANUARY 31—Sunday—Septuagesima Sunday.
FEBRUARY 1—Monday—St. Ignatius B. and M.
2—Tuesday—Purification of B. V. M.
3—Wednesday—St. Dionysius P. C.
4—Thursday—St. Andrew Corsini B. and Conf.
5—Friday—St. Agatha V. and M.
6—Saturday—St. Hyacinth of Mariscotti V

CATECHISTICAL SOCIETY.

The Committee for the clothing of the poor, and the distribution of fuel seem to have increased their charitable exertions in proportion to the severity of the weather. Nearly eighty poor girls received last week various articles of clothing which were made up by some benevolent Ladies in the Parish. In consequence of the exhausted state of the Clothing Fund many poor applicants went away disappointed. We understand, however, that a further sum has been placed at the disposal of the Ladies of the Committee for the purpose of procuring additional clothing. For this timely relief, as well as for some valuable assistance to the Fuel Fund, the Parish is indebted to the liberality of the late Judge Uniacke who bequeathed £50 to the Parish of St. Mary, and a similar sum to the Charitable Irish Society. Throughout life the lamented Judge was warmly attached to his Irish fellow-citizens, and he has thus proved in death, the sincerity of his affection. We know that the feeling was reciprocated, and that the Irish of Halifax will cherish the memory both of the Father, and the Son.—The Judge should have degenerated indeed, if his heart did not beat with the purest affection for the exiled children of his Fatherland.

Tickets for fuel were distributed on Monday last, and on Wednesday the distribution of coals, &c., took place, when about one hundred and twenty poor families, without any distinction of religion, were relieved.

In order that the committee may be enabled to continue the distribution of Fuel during the severest portion of the winter which yet remains, it was announced at the Cathedral last Sunday that a Charity Sermon would be preached at Vespers on to-morrow. It is earnestly hoped that the entire parish will respond to this charitable appeal, and that those who cannot attend the Sermon, will not fail to give their contributions at the various Masses throughout the morning.

A Singing School has opened at St. Mary's for the purpose of teaching Sacred Music. The teacher Mr Scribner is, from all we have heard, fully competent to perform the duty which he has undertaken. A large class is already formed, and the progress of the pupils seems to give universal satisfaction. So favorable an opportunity may never occur again, and we hope it will be very generally embraced.

TO CORRESPONDENTS.

We have received a Letter signed "*A Catholic*," to which we would have willingly given insertion if the writer had subscribed his name. It has reference to our remarks last Saturday under the head of the Catechistical Society. "*A Catholic*," in endeavouring to excuse scores of persons who absented themselves from the sewing room when clothes were to be made up for the poor, is ignorant or audacious enough to assert what we know to be *false*—namely that "the affair was conducted in a private manner." The "affair" was as publicly conducted as any other Parochial concern. It was managed at a meeting of the Catechistical Society which was previously announced from the Altar, at which the Bishop

and Vicar General were present, and at which it is presumed every Catholic Lady who takes an interest in religion, was also present, unless prevented by illness or some other lawful cause. At this meeting a managing committee of Ladies and Gentlemen were appointed to superintend the Charitable work. This Managing Committee afterwards met, (and their meeting was also announced from the altars) under the presidency of the Vicar General, and by them were the whole of the subsequent proceedings regulated. In a word the fact of such a blessed work being in operation for an entire fortnight was, we believe, as notorious in the Parish, as anything could be. It is therefore, useless and absurd for those who feel they have neglected their duty to try to screen themselves by such flimsy pretexts as the above. We would "wager a ducat," that if there was any profane amusement going on in the Parish, they would be sure to know all the particulars. All parties concerned may be assured that we will discharge our duty without fear, favour or affection. We will just say in conclusion that we consider it extremely imprudent in those who know they are delinquents, to show any soreness on the subject. A private memorandum written on the tablets of their conscience, to behave better next time would be far more sensible as well as religious. We know that some benevolent ladies who were anxious to be present could not attend from illness, but there is a very large number in the Parish without any excuse. However, the Day of Judgment will set all these matters to rights.

LITERATURE.

THE GARLAND OF HOPS.

TRANSLATED FROM THE FRENCH.

CHAPTER I.

THERESA HILMER.

The father of the young Theresa, was keeper of the castle of the Count de Lindenberg. Her mother was taken from her by death, while she was still in infancy. The Count de Lindenberg had several children, the youngest of whom Leonora, was about the same age with Theresa. These two children were greatly attached to each other,

and spent most of their time together. Theresa daily assisted at the lessons given to her friend, and soon learned with her, how to make many objects of art, as well for use as for ornament.

One day, the Count set forth with his family, in order to present his homage to the prince, who was to pass at no great distance from the castle. Leonora only was compelled to stay at home, because she was recovering from a very serious illness, and was under a prohibition from her physician to leave the house. The chamber-maid, whose duty it was to remain with her, begged her to let her also go with the rest of the servants, to see the prince; promising to return very soon. Theresa offered to remain with her sick friend, and was getting ready to visit her.

The weather was superb; it was a charming morning in summer. Leonora wearied with remaining shut up in her room, dressed herself, and descended to the garden. Here she perceived that the flowers of her little parterres were withered by the heat of the sun; without consulting her strength she took up a watering pot, and directed her steps towards a splendid jet d'eau which stood in the midst of the garden; she plunged the watering-pot into the basin, but as she was making an effort to raise it up; her foot slipped, and she fell headlong into the basin, uttering piercing screams.

Theresa, who recognized her friend's voice, quite alarmed, ran at the top of her speed, and beheld Leonora struggling in the basin, which was of considerable depth. Consulting only her courage she soon reached the basin; and with a stick drawing towards her the floating robe of the unhappy invalid, she succeeded after great efforts, to rescue her from the water. Leonora who was terribly frightened, swooned away in the arms of her deliverer. Theresa carried her to the castle, unrobed her, and put her to bed. The heat of the bed together with the efforts of Theresa, soon restored her to consciousness. When she had recovered, Leonora pressed the Intendant's daughter to her heart.— "You have saved my life," she said, "I shall never forget this service; had it not been for you I should have been drowned." "No thanks are due to me, my dear young Miss," replied Theresa; you must thank God, for it is He, who gave me the courage and strength to effect your rescue."

This interesting occurrence contributed to draw closer the ties which united these two young ladies in friendship; they were hardly ever apart.— In the mean time, the protracted wars, which at that time were raging between France and Germany, spread alarm through every rank.

The Count de Lindenberg, fearful of being attacked in his own castle by the hostile army, determined to abandon the province, and with his family seek refuge in Vienna. Leonora for whom the news of this departure was like a thunderbolt announced it with tears in her eyes to Theresa, and entreated her to fly with her; but the latter declared this to be impossible, because she could not think of abandoning her father, especially since the death of the old servant, as he now had no person to attend to his wants. Leonora tried her best to persuade her, but without success. Theresa remained firm to her resolution.

The Countess aware of the attachment of her family for Theresa, would also have been glad to take her along; she said to her: "Come with us Theresa, and be the companion of Leonora; you are now of an age when it is important for you to think of the future. At Vienna you will have more opportunities for settling yourself well than in the country. Therefore make up your mind, you will find that you will never have any cause for repentance; I will regard you as my own daughter, and you will be happy."

Theresa once more protested that she would not abandon her father, preferring to run the risk of every danger, rather than fail in her duties to him from whom she derived existence. "I cannot blame you," replied the Countess, "your sentiments are generous and affect me deeply. God will reward your filial piety. Therefore remain with your father and take care of him; if you have the misfortune to be deprived of him, write to me immediately, and I will forward money for your journey hence to Vienna."

At length the day of departure came. The two young friends were inconsolable as they embraced each other for the last time. Theresa wept bitterly, and as she saw the carriage leave the court she felt sick at heart. She continued to gaze as long as she could get even a glimpse of the carriage, but when at last it disappeared altogether, she turned with a heavy heart, and weeping sought her own home.

The war was very long. In the mean time, Theresa lived contentedly with her father, and was occupied in the duties of her little household. As she loved work she always found plenty to do, and was never disturbed with ennui. A year had thus passed; when the intendant received news of the death of the Count de Lindenberg. This misfortune caused much affliction to Theresa and her father, for the Castle of this Lord was sold, and bought by a speculator in wheat, who had made his fortune by supplying provisions for the army. The new owner dismissed the old intendant. Theresa and her father, therefore, left the castle and having rented two modest apartments in the village, went

there to lodge. They lived upon a retired pension which was not always paid with exactness, and consequently had to endure many privations. Theresa exerted herself to make up deficiencies by means of her labor; as she was very skilful, she always made something and thus was pleased to contribute to the comforts of her aged father.

In the meantime, a new misfortune overtook her. Chagrin and years had undermined the health of her beloved parent, who soon found himself reduced to the necessity of keeping his bed. His daughter watched by his side, and lavished upon him all the attention and kindness in her power. Much affected by such a display of filial piety, the father often shed tears of emotion, and said one day to Theresa that God would reward her for her devoted affection. After having earnestly requested and piously received the last sacraments of the Church, the good old man died, carrying with him the esteem and regrets of all who had been acquainted with him.

Theresa now found herself an orphan, and without resources. She called to mind the offers of Madame de Lindenberg, whom she was willing to join in Vienna; she wrote to her. Fifteen days after, she received an answer from Leonora, who informed her that her mother had died, and that she herself, because of the war, had been robbed of a great part of her expectations, leaving her in a very painful situation, since she had lived in Bohemia with an aunt who cared nothing for her, and who treated her more like a servant than a niece. Theresa was made very sad by this news. Having now no further inducement to remain in the village she went to the city, to the house of her uncle Hilmer, who received her with a cordial welcome.

As she always conducted herself with great prudence and propriety, her hand was soon demanded in marriage, by several young men; but she did not permit herself to be flattered by the many dazzling propositions which were made to her, and gave her hand to the teacher Hermann, although he was far poorer than the rest of her suitors. She thus acted, because she set more value upon virtue than upon money, and because she esteemed the profession of teacher, so frequently contemned by persons who are prejudiced against the modest functions which it imposes.

Her uncle, a sensible man, approved her choice; "you have done well my niece in giving preference to the poor Hermann; this young man is pious, well-informed, and of irreproachable reputation.— Devoted to his profession, just and economical, he will know how to manage his affairs better than a richer man with greater pretensions. I therefore

believe that you will be happier with him than with any other of the young men who solicited your hand. The Lord will pour his blessings upon your household, and your father will intercede for you in heaven. Therefore, depart in peace for the village where your husband is known and beloved, and always place your confidence in God.

(To be continued.)

General Intelligence.

THE ENCYCLICAL LETTER OF OUR LORD BY DIVINE PROVIDENCE, POPE PIUS IX. TO ALL PATRIARCHS, PRIMATES, ARCHBISHOPS, AND BISHOPS.

PIUS PP. IX.

Venerable Brethren, Health and Apostolic Benediction.

We, who during many years past, were striving together with you, Venerable Brethren, to fulfil to the best of our powers the Episcopal charge—that charge so full of labour, so full of solicitude—and to feed that part of the Lord's flock committed to our care in the mountains of Israel, amid the streams and fruitful pastures, have been, in consequence of our illustrious predecessor, Gregory XVI., who we memory and whose illustrious and glorious deeds, written in letters of gold on the records of the Church, posterity will always admire, quite contrary to all our thoughts and expectations, and with considerable alarm and trepidation, by the hidden designs of Divine Providence raised to the Chief Pontificate. For indeed in the charge of the Apostolic Ministry is justly esteemed and even to be esteemed one of danger and importance, more particularly is it a matter of dread in these most difficult times for the Christian Republic.

Hence, fully conscious of our own weakness, and contemplating the most weighty duties of the Supreme Apostleship, particularly in the present state of affairs, we should have wholly given up ourselves to sad sorrowing and tears, had we not placed our hope in God our Salvation, who never deserts those hoping in him, and who in order to display the strength of his power chooses even the weakest for the government of his Church that all may more and more learn that it is God himself who rules and defends his Church by his admirable Providence.

Our consolation is that we have, as companions and helpers, you, Venerable Brethren, who, called to share our solicitude, endeavour with every care and earnestness to fulfil your ministry and to fight the good fight.

Hence, when first, though undeservedly, placed in this sublime seat of the Prince of the Apostles, we received that important charge bestowed in the person of Blessed Peter, by the Eternal Prince of Pastors, of feeding and ruling not only the lambs, namely, the universal Christian people, but also the sheep, that is, the Bishops, nothing was more sought for, and desired by us than that we might address you all, with the deepest feeling of affectionate charity.

Wherefore, secretly have we, according to the usage and custom of our predecessors, taken possession of the Supreme Pontificate in our Basilica of St. John Lateran, than we address unto you without delay this Epistle, in order to inflame your profound piety, so that with even greater alacrity, vigilance, and earnestness, keeping the watches of the night over the flock committed to your care, and with the strength and constancy of Bishops fighting against that most hideous enemy of the human race, strenuously, like good soldiers of Jesus Christ, you may "set up a wall for the House of Israel."

None of you, Venerable Brethren, but must be aware that in this our deplorable age, a fierce and formidable war is waged

against every portion of Catholicity by those men who, linked in nefarious companionship, not enduring sound doctrine, and turning their ears from the truth, dig out from darkness every monstrous shape of opinion, and endeavour with all their might to exaggerate and disseminate them amongst the people.

Who shudder indeed with horror, and are bitterly affected with sorrow, when we reflect on all the aggressives of error and the various and multiform arts, snares and machinations of mischief by which these haters of the truth and of the light, and most skilful artificers of fraud, labour to quench in the minds of all men every aspiration after piety, justice, and honesty; to corrupt morals, to confound all rights human and Divine; and to rend asunder, to undermine, nay, if such a thing were ever possible to overturn from their foundation both the Catholic religion and civil society.

For you know, Venerable Brethren, that these deadly enemies of the Christian name, miserably hurried on by the blind force of a frantic impiety, rush forward with such a rash daring of thought, that with almost unheard of audacity, "opening their mouths in blasphemies against God," (1) they blush not openly and publicly to teach that the solemn sacred mysteries of our religion are fables, and mere inventions of men; that the doctrine of the Catholic Church is opposed to the good and advantage of the human society; they even tremble not to deny even Christ himself and God. And the more easily to delude the people, and particularly to deceive the unwary and hurry the inexperienced along with error, they assert that to themselves alone are known the ways of prosperity, and arrogate without hesitation to themselves the title of Philosophers; as though Philosophy whose whole scope is the investigation of Nature's truth, should reject that which God, the merciful Author of all nature, led with singular beneficence and mercy designed to manifest to men in order that they might attain true safety and happiness. Hence, with a preposterous and most vicious species of arguing, they cease not to appeal to human reason, and to do so at the expense of Christ's most holy faith, audaciously setting forth that it is opposed to human reason. Then which conduct nothing certainly more insane, nothing more impious, nothing in fine more repugnant to reason itself can be fashioned or thought of. For although such be above reason, no real disagreement however, no hostility between them can ever be discovered since they both flow from one and the same fountain of immutable and eternal truth, the Most Excellent and Mighty God, and so render assistance to each other, that right reason demonstrates, protects, and defends the truth of Faith; whilst faith frees reason from all errors, and wonderfully enlightens, confirms, and perfects it by the knowledge of Divine things.

Nor is the fallacy, Venerable Brethren, less of those enemies of Divine Revelation, who extolling with loud sounding praises the progress or march of human things, would with clearly rash sacrilegious daring thrust into the Catholic religion as if that religion were not the work of God but of man, or some philosophical discovery that could be perfected by human means. On men thus miserably and the reproach of Terentian to the Philosophers of his day, falls with peculiar fittingness: "that they (the philosopher) published a doctrine, a rationale, and a Dialogue Christianity," (2) and certainly once the most holy religion was not invented by man, but revealed in mercy by God to man, every one must, without difficulty, see that religion in fact, must derive all its force from the authority of the same God speaking, nor could in any way be derived from or ever perfected by human reason. It behoves human reason, indeed, diligently to inquire into the fact of Divine Revelation that it may be clear that God has spoken, and that to Man, according to the very wise teaching of the Apostle, he may render "a reasonable obedience." (3)

For who is ignorant, who can be ignorant, that implicit faith is to be given to God when he speaks, and that nothing can be more consistent with right reason than a firm consent and adhesion to those things which shall be proved to have been revealed by God who can neither deceive nor be deceived!

But how numerous, how wonderful, how splendid are the arguments by which human reason should most lucidly be convinced that the religion is divine, and "that every principle of our dogmas has taken its root from the Lord of the heavens on high." (1) And, moreover, that nothing more certain, more secure, more holy, or which is founded on firmer principles—exists: to wit, this faith, the instructress of life, the expeller of all vices, the fruitful parent and nurse of all virtues—confirmed by the birth, life, death, resurrection, wisdom, wonders, and prophecies of Christ Jesus, her author and finisher; radiant on every side with the light of heavenly doctrine, and laden with the treasures of heavenly riches: illustrated and distinctively marked by the predictions of so many Prophets, the splendour of so many miracles, the constancy of so many Martyrs, the glory of so many Saints; proclaiming the saving laws of Christ, gaining day by day more strength from the most cruel persecution themselves; hath the Cross her only banner, journeyed by land and sea the whole earth; having beaten down the falsehood of idolatry, scattered the darkness of error, triumphed over enemies of every kind, she has enlightened all people, all nations however savagely barbarous, however diversified by disposition, manners, laws, and institutions, with the light of Divine knowledge, and—announcing peace and good tidings—has brought them under the most sweet yoke of Christ; all which shine forth on every side with such a splendour of wisdom and power that every mind and thought may easily understand that the Christian faith is the work of God. Therefore human reason, from these most splendid and equally solid arguments, clearly and distinctly recognising that God is the author of this same faith, can go no farther, but throwing utterly aside every doubt and difficulty, is bound to yield every obedience to faith, knowing with certainty that whatever faith proposes to men to be believed and done, was delivered by God himself.

Hence, too, plainly appears in what error they continue, who, abusing their reasoning powers, and esteeming the words of God as a human production, dare rashly to interpret it, when God himself has appointed a living authority to teach the true and legitimate sense of his heavenly revelation, to establish it, to settle all controversies on matters of faith and morals with an infallible decision, so that the faith may not be carried about by every wind, of the wickedness of men to the circumventing of error. Which living and infallible authority exists only in that Church which, built by Christ our Lord on Peter, the Head, the Chief and Pastor of the whole Church, whose faith he promised should never fail—has ever her legitimate Pontiffs deducing their origin without intermission from Peter himself placed in his chair—heirs and possessors of the same doctrine, dignity, honour and power. And since "where Peter is there is the Church," (5) and Peter speaks by the Roman Pontiff, (6) and ever lives and exercises judgment in his successors, (7) and gives forth the truth of faith to those seeking it, (8) therefore the Divine words are clearly to be received in that sense which this Roman Chair of Blessed Peter, the Mother and Mistress of all Churches (9) hath always preserved whole and inviolate, and has ever taught to the Faithful, showing, to all the path of safety and the doctrine of uncorrupted truth. For this is the chief of Churches, from which the unity of the Priesthood hath arisen (10). This is the centre and metropolis of piety, wherein is the entire and perfect solidity of the Christian religion (11); in which the primacy of the Apostolic Chair hath ever flourished (12); to which, on account of its pre-eminent dignity; it is necessary that all Churches—that is to say, the Faithful—whosoever found, should repair (13); with which whosoever gathereth not, scattereth. We, therefore, who by the inscrutable judgment of God, have been seated in this chair of truth, appeal with earnestness in the Lord to your eminent piety. Venerable Brethren, that with all solicitude and zeal you may exert yourselves to admonish and exhort the Faithful committed to your care, to the end that firmly adhering to these principles they may never suffer themselves to be deceived or led away into error by those men who, having become abominable by their pursuits, under the pretence of human "progress" labour to undermine faith, impiously to subject

faith to reason, and to overthrow the revealed word of God; who hesitate not to offer the highest insult and outrage to God himself who hath deigned by His holy religion most graciously to provide for the good of men here and their salvation hereafter.

You are already well acquainted, Venerable Brethren, with other monsters of error, and the frauds with which the children of the present age strive bitterly to beset the Catholic religion and the divine authority of the Church; to oppose its laws, and to trample on the rights of the sacred as well as of the civil power. To this point tend those guilty conspiracies against this Roman Chair of the Blessed Peter, on which Christ laid the irremovable foundations of His Church. To this point tend the operation of those secret societies, emerging from their native darkness for the ruin and devastation of the common weal, as well sacred as social, who have been again and again condemned with anathema by the Roman Pontiffs, our predecessors, in their Apostolic letters, which we, in the plenitude of our Apostolic power, confirm, and command to be most strictly observed. This, also, is the tendency and design of those insidious Bible Societies, which, renewing the crafts of the ancient heresies, cease not to obtrude upon all kinds of men, even the least instructed, gratuitously and at immense expense, copies in vast numbers of the books of the Sacred Scriptures translated against the holiest rules of the Church into various vulgar tongues, and very often with the most perverse and erroneous interpretations, to the end that Divine tradition, the doctrine of the Fathers, and the authority of the Catholic Church being rejected, every man may interpret the Revelations of the Almighty according to his own private judgment, and perverting their sense, fall into the most dangerous errors. Which societies, emulous of his predecessor, Gregory XVI., of blessed memory, to whose place we have been permitted to succeed without his merits, reproved by his Apostolic letter (16), and we desire equally to condemn. Still to the same point tends that horrible system, extremely repugnant even to the light of natural reason, of indifference to any kind of religion, by which these impostors, abolishing all distinction between truth and falsehood, between honesty and baseness, pretend to secure eternal salvation to men of any form of worship whatsoever, as if it were possible that there should be any participation of justice with iniquity, any association of light with darkness, any agreement between Christ and Belial. To this point tends that infamous conspiracy against the sacred celibacy of the Clergy, which, oh! shame, has been encouraged even by some ecclesiastics, who, miserably forgetful of their proper dignity, have suffered themselves to be overcome and drawn aside by the seductions and the blandishments of illicit pleasure. To this point tends that perverse theory of education, especially in philosophy which in a most pitiable manner deceives and corrupts ingenious youth, and commends it to the gall of the dragon in the chalice of Babylon. To this point tends the shameful doctrine, so especially adverse to natural right, of what is called Communism; a doctrine which if once admitted, the rights of all men, their property, their privileges, nay, the social system itself, even from its foundation, would be overthrown. Again, to this same point tend the darkly hidden snares of those who, with the outside of the sheep but ravening wolves within, under the false and fraudulent pretence of a purer piety, or severer virtue, and with an appearance of humility enter in, mildly take, softly bind, secretly slay and deter men from the observance of any religious worship, and kill and tear to pieces the sheep of the Lord.

Lastly, to this point tends, omitting other things which are well observed by, and fully known to you, that most foul plague of books and pamphlets, flying everywhere and inculcating sin, which books, being ably written and full of fallacies and artfulness, are spread abroad throughout all parts, among Christian people, at enormous expense, and everywhere disseminate pestiferous doctrines, depraving the minds and souls, especially of the incautious, and working the greatest possible injuries to religion.

From this overflow of errors and the unbridled license of thinking, and writing, public manners are deteriorated, the most holy religion of Christ despised, the majesty of the Divine worship scorned, the power of the Apostolic See is thwarted, the authority of the Church opposed and reduced to a vile servitude, the rights of Bishops trampled under foot, the sanctity of marriage violated, the influence of all power melted away, and with so many other evils to the Christian commonwealth, as well as the civil state, that we are compelled, Venerable Brethren to weep over them and mingle our tears with yours.

Therefore, in such vicissitudes of religious affairs, and in such critical periods, we being earnestly solicitous for the safety of the whole flock of the Lord divinely committed to our care shall certainly not leave untried or unattempted any duty of our Apostolic ministry, by which, with all our strength, we may seek counsel for the good of the whole Christian family. But at the same time we earnestly in the Lord appeal to your eminent piety and prudence, Venerable Brethren, that with help from Heaven you may with us boldly defend the cause of God and of His Holy Church as becomes the place you hold and the dignity with which you are invested.

That it becomes you to fight valiantly, you will understand, as you are not ignorant with how many and how great wounds the stainless spouse of Christ is pierced, and with how fierce an assault of bitter enemies she is beset. You know how especially to defend and preserve the Catholic Faith with episcopal strength and firmness, and to watch with unceasing care that the flock committed to you, may be retained in that faith firmly and immovably, which unless one preserves whole and uncorrupted, without doubt he shall perish eternally. (17.) In order, therefore, to preserve and protect this Faith by the discharge of your pastoral duties, apply yourselves diligently and without ceasing to instruct in it all men, to confirm those who waver, to convince those who gainsay it, to strengthen the weak in Faith, never overlooking or enduring anything which may appear even in the slightest degree to violate the purity of the Faith. With no less energy of mind should you encourage in all things union with this Catholic Church, beyond which there is no salvation, and obedience towards this chair of St. Peter, whereon the whole superstructure of our holy religion rests, as on a secure foundation.

And with equal constancy watch over the keeping of the most holy laws of the Church, by which indeed virtue, religion, and piety do best increase and flourish.

And "as it is great piety to lay bare the lurking places of the wicked, and in them to overcome the Devil himself, whom they serve" (18), we intreat and admonish you that with all diligence and labour you expose to the Faithful the multiform snares, deceptions, errors, frauds, and machinations of evil men, and that you diligently turn them away from pestiferous books, and strenuously exhort them that flying away as from the face of a serpent, from the sects and the associations of the impious, they may most carefully avoid all things that are hurtful to the integrity of faith, religion, and morals. For this purpose let it never happen that you desist from preaching the Gospel, for by that means the Christian people becoming daily more instructed in the precepts of the most Holy Christian Law, may increase in the knowledge of God, and do good, and walk in the way of the Lord.

And as you know that your ministry is the ministry of Christ who declared himself meek and humble of heart, and who came to call not the just, but sinners, leaving to us an example that we might follow in his footsteps, do not fail in the spirit of lenity and meekness with fatherly admonition and advice, to correct, reprove, intreat, or rebuke in all gentleness with patience and doctrine those whom you find breaking the Commandments of the Lord, and straying from the paths of truth and justice, as benevolence is often more efficacious in correction than authority, entreaty more than menace, and charity more than power (19).

This also, Venerable Brothers, strive with all your energies to accomplish that the Faithful may cultivate charity, seek peace, zealously perform the duties of charity and peace, so that all dissensions, enmities, strife, and envyings being destroy-

ed, all may delight in mutual charity, and being perfectly of one mind and one feeling, they may feel and speak, and know the same things in Christ Jesus our Lord.

Apply yourselves to inculcate on the Christian people the due obedience and subjection towards princes and powers, teaching according to the admonition of the Apostle (20), that there is no power except it be from God, and that to resist power of God's ordination is to draw down condemnation on themselves, and therefore the precept to obey the powers that be can never now, by any individual, be violated without crime, unless, indeed, the thing commanded be opposed to the laws of God and the Church.

Now, as there is nothing which more incites others to piety and constantly disposes to the worship of God than the life and example of those who dedicate themselves to the divine ministry (21), and as the Priests are, so does it often happen the people are also,—you will, in your singular wisdom, perceive, Venerable Brothers, that it will behoove you to use great care and zeal, that in the clergy a gravity of manners, integrity of life, holiness and learning may shine out, and ecclesiastical discipline be strictly preserved, as prescribed by the canons of the Church, and where it has lapsed may be restored to pristine splendour.

Therefore, as you very well know, it becomes you to be wary, that, according to the precept of the Apostle, you may not hastily or lightly, impose hands on any one word intimate into holy orders, or admit to the administration of the sacred mysteries those only who, strictly and carefully examined and proved, appear adorned with all virtues, and, regarded with approval by the wise, may become to your diocesses, both of use and ornament, and who, declining all things which are forbidden to the clergy, and lending themselves to reading, exhortation, and teaching, may be an example to the Faithful in word, deed, in charity, faith, and chastity; (22) may win reverence from all men, and help to form the people's minds, and inflame and excite to the love of the Christian religion. For "it is better," as Benedict XIV., our predecessor, of blessed memory, said, "to have fewer ministers, but those honest, suitable, and useful, than a larger number of men who, for the edification of the body of Christ, which is the Church, might be of no avail.

You are not ignorant that you ought, with even greater care to inquire concerning the morals and the science of those to whom are committed the direction of souls that they, as faithful dispensers of the treasures of God's grace, may continually apply themselves to support and assist the people confided to them, by the administration of the sacraments, the preaching of the Divine word, and the example of good works, instilling into them the precepts of the Gospel, and leading them into the paths of salvation.

You know that a clergy being ignorant or negligent, of their duties, the morals of the people also instantly fall away, Christian discipline is relaxed, the practice of religion absented, and all the vices easily glide into that Church. Lest that the word of God which "full of life, and power, and sharper than a two-edged sword" (23), was established for the salvation of souls, should become unfruitful through the ministers, cease not, Venerable Brothers, to demand of the preachers of the Divine word that being themselves deeply penetrated with that same Divine word, that well considering in their own souls the gravity of their office, they may exercise their Evangelic ministry, not in the persuasive words of human wisdom, not with the parade and vanity of ambitious eloquence, but with the assistance of the spirit and the virtue from on high. That rightly treating the word of truth, and preaching not their own selves but Christ crucified, they may announce to the people in clear and intelligible language, yet in a style full of dignity, the dogmas and precepts of our holy religion according to the Catholic Church and the Fathers, so that by detailing explanations of individual duties all may be turned from crime and won to piety, and thus the Faithful, fed and nourished by the word of God, may abstain from all vices, practice all virtues, escape eternal punishment, and attain to heavenly glory.

In your Episcopal solicitude assiduously warn all ecclesiastics, and exhort them to consider seriously the ministry which they have received from God, as that they exactly fulfil its obligations, that they may have at heart supremely the glories of God's house, that they give themselves up unceasingly to prayer, and the recitation of the Canonical hours conformably to the precept of the Church, with a view to obtain Divine assistance in the accomplishment of their important duties of appeasing God and rendering him propitious to the Christian people.

As you are not ignorant, Venerable Brothers, that the education of clerics is the only means of procuring good ministers for the Church, and that it exercises great influence throughout the whole course of life, continue to use all your efforts that young clerics may be formed, even from their tender years, to piety and good virtue, to a knowledge of letters, to the study of the sciences, and, above all, of sacred science. Having nothing so much at heart as to establish seminaries for clerics according to the precepts of the Fathers of Trent (25), where they do not exist, to increase and enlarge, if need be, those that are, to give them excellent superiors and masters, and to watch over them incessantly till young clerics be educated in the fear of the Lord, in the love of ecclesiastical discipline, may be therein formed to the knowledge of the sacred sciences, according to the Catholic doctrine, and without any fear of error, taught the traditions of the Church, and the writings of the Holy Fathers, instructed in ceremonies and sacred rites, you may add to them kind, skilful, and courageous workmen, who, animated with the ecclesiastical spirit, and formed by fitting studies, may, in time, cultivate the field of the Lord, and diligently fight his battles.

Moreover, understanding as you do that nothing tends more to support and preserve the dignity and holiness of the priesthood than the pious institution of spiritual exercise, encourage with all your influence this salutary work; cease not to exhort all those who have been called to the heritage of the Lord to withdraw themselves into some place proper for these exercises, so that being freed from the distraction of external affairs, and exclusively devoted to meditation on internal and divine truths, they may purify themselves from the stains, contracted amid the dust of the world steep themselves in the ecclesiastical spirit, lay aside the old man and his works, and clothe themselves with the new man, created in holiness and justice. If we have spoken at length on the subject of the education and discipline of the clergy, regret it not, for you know that there is a multitude of men, who, disgusted with the variety, inconstancy, and multiplicity, of errors, feel the necessity of embracing our holy religion, and, with the blessing of God, they will decide the more easily on embracing the precepts and practices of this religion when they see that its clergy are distinguished from other men by the piety and purity of their life, the repute of their wisdom, and the example set by them of all the virtues.

Finally, most dear Brethren, we have the consoling conviction that, kindled as you are with an ardent charity towards God and man, inflamed with great love of the Church, enriched with all but angelic virtues, gifted with episcopal courage and prudence, all animated with one holy desire, walking in the footsteps of, and imitating, as becomes Bishops, Him whose ambassadors you are, Jesus Christ, the model of all pastors, become, through your union, the form and rule of the flock, enlightening with the rays of your holiness the clergy and the faithful, having bowels of mercy, compassionating the lot of those who wander into the darkness of ignorance and error, we have, we say, the consoling conviction that you are disposed, after the example of the Shepherd in the Gospel, to go eagerly in search of the sheep which is lost, to bear it with fatherly tenderness upon your shoulders, to bring it back to the flock; and that you will spare neither care nor counsel, nor labour to fulfil religiously the duties of the pastoral charge, to put in safety from the rage, the attacks, and ambuscades of ravishing wolves the sheep that were brought with the blood of Jesus Christ, confided to your care, and who, are all very dear to us; to turn them from the poisons of error, to lead them into fat pastures, and bring them by your care, your exertions, and example to the gates of eternal Salvation.

Advance with all your power, Venerable Brothers, the glory of God and of the Church, and by your activity, zeal, vigilance, and harmony, endeavour that all errors being dissipated and vices rooted out, faith, religion, piety, and virtue, may increase from day to day in all places, and that a full and faithful renouncing of the works of darkness, conduct themselves in a manner worthy of children of light, seeking in all things the good pleasure of God and labouring to do all kinds of good works. In the midst of so many grave embarrassments, difficulties, and inseparable dangers, above all, at this present time of your episcopal charge, be not beaten down with fear, but seek strength in the Lord, and confiding in the power of his grace, think that from the height of Heaven he has fixed his eyes on those that struggle for the glory of his name, that he applauds, those who venture nobly, that he aids those who fight and crowns those who conquer (26)

As we love you all very dearly in the bowels of Jesus Christ, and desire nothing as much as to help, you with our love, our counsels, and our power, and to labour with you for the glory of God, the defence and propagation of the Catholic faith, and the salvation of those souls for whom we are ready to sacrifice, if necessary, our own life, come then, we conjure you, Venerable Brethren, come with open hearts and entire confidence to this see of the Blessed prince of the Apostles, the Centre of Catholic Unity and Fount, of Episcopacy, whence the Episcopate itself and all authority of that name was drawn, come to us whenever you think that you have need of the help or protection, of our authority and that of this Holy See.

We confidently hope that our dear sons in Jesus Christ, the princes, recollecting in their wisdom and piety that the regal power was given them not only for the government of the world, but especially for the defence of the Church (27), and that we maintain at one and the same time the cause of the Church, that of their kingdoms and of their salvation, by which they, enjoy in peace their authority over, their provinces (28), that they will favour by their support and authority the vows and desires that we form in common, and that they will defend the liberty

- (1) Apocalyp. XIII. 8.
- (2) Tertuli. de Praescript. cap. VIII.
- (3) Ad Rom. XIII. 1.
- (4) S. Joan Chrysost. Homil. 1 in Isai.
- (5) S. Ambros. in Psal. 40.
- (6) Council. Chalced. Act. 9.
- (7) Synod. Ephes. Act. 3.
- (8) S. Petr. Chrysol. Epist. ad Eutich.
- (9) Concil. Trid. Sess. VII. de Baptus.
- (10) S. Cyprian. Epist. 55. ad Cornel. Pontif.
- (11) Litter Synod. Joann. Constantinop. ad Hormied. Pontif. et Sozon. Hister. Lib. 3. Cap. 8.
- (12) S. August. Epist. 162.
- (13) S. Irenaeus Lib. 3. contra haereses cap 3.
- (14) S. Hieronym. Epist. ad Damas. Pontif.
- (15) Clemens. XII. Const. IN EMINENTI, Bened. XIV. Constit. PROVIDAS. Pius. VII. ECCLESIAM A JESU CHRISTO, Leo XII. Const. QUO GRAVIORA.
- (16) Gregor. XVI. In Litteris Encyclicis ad omnes Episcopos, quarum initium INTER PRAECIPUAS MACHINATIONES.
- (17) Ex Symbolo QUICUNQUE.
- (18) S. Leo Serm. VIII. cap. 4.
- (19) Concil. Triden. Sess. XIII. Cap. I, de Reformat.
- (20) Ad Roman. XIII. l. 2.
- (21) Concil. Trid. Sess. XXII. Cap. 4. de Reform.
- (22) Ad Timoth. 4. 12.
- (23) Bened. XIV. in Epist. Encycl. ad omnes Episcopos, cujus initium, UBI PRIMUM:
- (24) Ad Hebr. 4. V. 12.
- (25) Concil. Trid. Sess. XXIII. Cap. 18 de Reform.
- (26) S. Cyprian. Epist. 77. ad Nemesianum et ceteros martyres.
- (27) S. Leo Epist. 156 al. 125. ad Leonem Augustum.
- (28) Idem, Epist. 43. al. 38. ad Theodosium Augustum.
- (29) Idem ibid.

and prosperity of the Church, in order that the right hand of Christ may defend their empires.

To obtain the happy accomplishment of these wishes, let us go with confidence, Venerable Brothers, to the throne of grace, and all penetrated with a deep feeling of humility, address unceasingly to the Father of Mercies and God of all consolation, the most urgent prayers that by the merits of His only Son he may deign to spread over our weakness the abundance of his heavenly gifts, that he will overthrow our enemies by his powerful virtue, that he will make the Faith flourish everywhere with truth and piety, devotion and peace, and that dissipating all errors and all oppositions, the Church may enjoy her much desired liberty, and that there will be but one flock and one Shepherd.

And that the Most Merciful God may more readily hear our prayers and grant our desires, let us have recourse to the intercession of the Most Holy Mother, of God, the Immaculate Virgin Mary, our most sweet mother, our mediatrix, our advocate, our firmest hope, the source of our confidence, and whose protection is most powerful and most efficacious with God. Let us invoke also the Apostles to whom Christ gave the keys of the Kingdom of Heaven, whom he chose for the foundation-stone of his Church, against which the gates of Hell shall never prevail, and his co-apostle Paul, and all the saints of Heaven, who already crowned possess the palm, that they may shed down upon all Christian people the treasures of Divine mercy.

Finally, as the presage of these heavenly gifts, and in testimony of our great love towards you, receive the Apostolic Benediction, which we give from the bottom of our heart, to you our Venerable brothers, to all the ecclesiastics, and all the faithful laity confided to your charge.

Given at Rome, at the Church of St. Mary the Greater, on the 9th day of November, in the year 1846, in the first year of our Pontificate.

THE DAILY PRAYERS.

Dear in their hallowed calmness are those hours,
Our daily refuge from low thoughts and cares;
When, soft as on parched earth drop summer show'rs
Fall on the soul the church's soothing pray'rs.

Light Pleasure, lordly Pomp, ride prancing by,
With their gay banners to the breeze unfurl'd,
Eying askant, in bitter mockery,
The church oasis 'mid the desert world.

Ride on, bright train! Ye cannot mar the peace
Which the world gives not, nor may take away;
The deep pure rills, whose flowings never cease,
Strengthening our Mother for her trial-day.

Ye may not taste! And those sweet tones of love,
Dear to the weeping mourner's inmost heart,
Christ's gracious absolution, sealed above,
What for their preciousness care he! The smart,

The agonizing smart of deep-felt sin,
That fearful load the Lord alone may bear,
Hath never thrilled your scoffing hearts within;
No contrite sighings unto God are there.

But you—ye few and faithful ones! kneel on:
Heed not the mocking world; but still implore
Her scorned Redeemer o'er her heart of stone
His baptism of saving grace to pour.

Kneel on! For daily in the Holy aisle,
The little band of worshippers shall greet
Some brother, turning from the world's false smile,
The Lord, in his own Sanctuary, to meet.

Kneel on—yet not in heartless worship kneel,
The formal off'ring of the Pharisee;
Nor faint, sad heart, though conscience sting thou feel;
Kneel humbly still—thy Saviour pleads for thee!

CONVERSIONS TO CATHOLICITY.

Mr. F. A. Pailey, whose name has been connected with conversion of his pupil, Mr. Morris, to the Roman Catholic Church, has made his profession of the Roman Catholic faith. The Rev. John Gordon, M. A., curate of the Rev. W. Dousworth, at Christ Church, St. Pancras, has resigned his curacy, with the intention of embracing the Roman Catholic religion. Letters from Rome state that Mt. Newman, after having spent a few days in visiting some of the principal objects of ecclesiastical interest in that city, had entered the College of the Propaganda, as a theological student, with the view of preparing himself for receiving the sacred orders of his Church.—*London Morning Post*.

ANOTHER CONVERSION.

Mr. Cox, of Exeter College, Oxford, was received last week into the Roman Catholic Church, at St. Mary's College, Oscott.—*Tablet*.

MARRIAGE RECORD.

On the 19th of January, by the Rev. E. Doyle, Mr. Martin Connors, to Miss Anne Martin, both of Ketch Harbour.

By the same on the 25th Mr. John Johnson, of Bear Cove, to Miss Catherine Scallon, same place.

INTERMENTS.

AT THE CEMETERY OF THE HOLY CROSS

JANUARY 23, Peter, Son of William and-Catharine Farrell, aged 5 years and 7 months.

25, John Hamon, Native of Kilkenny, Ireland, aged 48 years.

26, Patrick O'Neil, Native of Ireland, aged 45 years.

27, Michael McDonnell, Native of the County Cork, Ireland, aged 43 years.

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