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# THE CROSS.



NEW

SOLDERS.

Vol. 2.

No. 49.

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

HALIFAX, DECEMBER 5, 1846.

## CALENDAR.

- DECEMBER 6—Second Sunday of Advent.
- 7—St. Ambrose, B. C.
- 8—Conception of B. V. M.
- 9—Fast St. Eutychian, P. M.
- 10—Translation of the H. House of Loretto, G.
- 11—Fast St. Dumasus, I. P. C.
- 12—St. Melchades, P. M.

## ST. MARY'S.

On Sunday last, the First of Advent, and of the Ecclesiastical year, it was announced that during this Holy Season the confessions of the Faithful would be heard on Tuesdays, Thursdays and Saturdays, and that there would be a late Mass each day at 10 o'clock for the convenience of those who cannot attend at the earlier hours. There will be Mass also each morning at 8 o'clock in St. Patrick's Church, and confessions will be heard there on Saturdays.

On Tuesday, the Anniversary of the Right Rev. Edmond Burke, Bishop of Sion, and Vicar Apostolic of Nova Scotia, an Office and Solemn Mass was celebrated for the repose of his soul. The usual Episcopal emblems were placed on the Coffin which was surrounded with lights. The High Mass was sung and the Absolution performed by the Bishop, assisted by the Clergy of Halifax.

The Temperance Pledge will be administered after Vespers to-morrow by the Rev John Nugent,

President of St Mary's and St Patrick's Temperance Society.

On Tuesday next, the Feast of the Conception of the Blessed Virgin, and a day of particular devotion a High Mass will be offered up at ten o'clock, in thanksgiving to Almighty God for the increasing success of the Association for the Propagation of the Faith, and to implore a continuance of the Divine Blessing on this great and glorious Institution.

The Directory for the Diocese of Halifax during the year 1847, is now at Press, and will be published in the course of a few days.

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

A meeting of the Managing Committee was held on Monday evening, when preparations were made for the Annual Meeting of the Society, which, according to the Rules is to take place on the 10th December and at which the Officers for the ensuing year will be elected.

## ST. PATRICK'S CHURCH.

The Monthly Collectors assembled on Wednesday evening, and handed in upwards of Thirty Pounds. The good work proceeds with undiminished vigour. Particulars of the collection next week.

## NEWSPAPER CRITICS.

It is very easy to take up a newspaper and find fault with its contents—much easier indeed, than improve it. Many conductors of Newspapers suffer themselves to be annoyed and discouraged by the spleen exhibited in fastidious criticism; but this, they should remember is an evil, (if so it may be called,) which the best conducted periodical in the civilized world cannot escape. Those who scarcely ever read a newspaper attentively, are the most prone to manifest towards it the spirit of dissatisfaction, and to assail it with the language of censure.

The conductor of a public journal has every diversity of taste to gratify. Some are fond of romance—some of poetry—others of something more solid—and perhaps a still more numerous class are pleased with variety: but in what proportion the ingredients should be mingled, no two readers will perhaps, precisely agree. What one commends another condemns—what one deems an article fraught with interest is thrown aside by somebody else who pronounces it to be either insipid or absolutely stupid. All these difficulties, however, should not have a tendency to damp the spirits of an Editor; for they are inevitable, and he who expects to avoid them will be disappointed.—*Yarmouth Herald.*

## ST. PATRICK'S CHURCH—SUBSCRIPTIONS DURING THE LAST MONTH.

Collected by Messrs. Joseph Purcell and Timothy Linnahan.

Mr. John Fogarty	£0	5	0
Joseph Purcell	0	1	3
Timothy Linahan	0	1	3
John Barten	0	5	2½
Lawrence McDonald	0	1	3
Mrs. W. Flynn	0	1	3
Mr. John O'Connell	0	2	6
Timothy Doherty	0	2	6
Patrick Lannigan	0	3	11½
James Healy	0	2	6½
Michael Long	0	2	6
Maurice Power	0	1	3
William Mooney	0	1	3
Edward Metzler	0	1	3
David Kiely	0	0	7½
Michael Purcell	0	0	7½
William Wallace	0	1	3

Mr. Thomas Wyse	0	0	7½
William Whelan	0	0	7½
Patrick Quinn	0	0	7½
Thomas Tracey	0	0	7½
James Dunn	0	0	7½
Lawrence Spruhan	0	0	7½
Bartholomew Joyce	0	1	3
Miss Margaret Joyce	0	1	3
Mrs. Ast	0	0	7½
Mr. Edwardavanagh	0	1	3
William Brown	0	1	3
Patrick Healy	0	0	7½
Patrick Healy	0	1	3
William Rowley	0	0	7½
William Carey	0	0	7½
William Lynch	0	1	3
John Grinnion	0	0	7½
John Wall	0	0	7½
James Sullivan	0	3	1½
Whelan	0	0	7½
Thomas Kennedy	0	5	0
John Kantwell	0	1	3
Miss Heffernan	0	1	10½
Mr. James McCloul	0	1	3
Thomas Buckley	0	1	3
Pierce Morrissey	0	1	3
Daniel Sullivan	0	5	2½
Michael Cody	0	5	2½
William Barron	0	1	3
Collected by Messrs Peter Morrissey and Edward Barber.			
Mrs. Doyle	0	0	7
Mrs. Roche	0	1	3
Mary Whelan	0	1	3
Mrs. Maher	0	1	0
Mrs. Laughlan	0	2	6
Michael Jurdan	0	1	3
Con. Sullivan	0	1	3
Mrs. Walsh	0	2	6
Mr. Kavanagh	0	1	3
Michael Dwyer	0	1	3
Mrs. Vaughan	0	1	3
Mrs. Landers	0	0	7½
Mr. Kiely	0	1	3
Boil	0	0	7½
McGrath	0	1	3
Mrs. Brury	0	7	6
Mr. Lannigan	0	1	3
Peter Bulger	0	1	3
Garret Howard	0	1	3
Gunter	0	2	6
Mrs. Connors	0	4	4½
Murphy	0	0	7½
Mr. Butler	0	6	3
Mrs. Leacy	0	1	3
Howley	0	5	2½
Whelan	0	1	3

Mr. Kiely	0	2	6
Howard	0	1	3
Mrs. Quirk	0	1	3
May Flemming	0	2	6
Friend	0	0	8
Mrs. O'Brien	0	1	3
Collected by Mr. Denis Heffernan.			
Mr. J. Schrage	£3	0	0
Timothy Bowes	1	3	1
Thomas Heney	0	13	9
Patrick Maher	0	8	9
Richard Phelan	0	8	9
William Finn	0	5	0
William Burns	0	5	0
John Morrissey	0	1	10
John Quate	0	3	1
Pat Fitzpatrick	0	1	3
Denis Falvey	0	1	3
Mr. Harrigan	0	1	9
Mrs. Taylor	0	0	7
Mrs. Foreman	0	0	7

## A PROTESTANT CONVERTED TO CATHOLICITY

BY HER  
BIBLE AND PRAYER BOOK.

Continued

"Now my dear parents, this treasure, I have found, fills my soul with such rapture, such gratitude and such peace, that I can but think of you all, and wish and pray, and pray and wish you may, each of you, yet possess it. I will now tell you what I have determined to do, previous to becoming a Catholic, for the satisfaction of your minds and to prove to you, upon what I have changed, and also my submission to you. I will go to the Protestant Bishop of this place, and have Protestants present to judge, and if he can satisfy my mind and shake my new faith, then I will never take that so much dreaded name; but to me it is even now inexpressibly dear, inasmuch as it bears my Saviour's mark, turn and examine it as I will.

"I have three things to ask you in justice to grant me! first, do not condemn me until you have heard me; secondly, from this time until I see you cease not to pray, that God will strengthen and defend you against all I may say, if *it be not truth*; but if *it be truth*, that he will open your eyes, touch your hearts, and overcome your scruples, so as to enable you to take that, which, though it may bring down scorn and reproach on your names will nevertheless, hereafter lead you to eternal life; then, thirdly, do not by word or deed seek to separate what God hath joined together, leave it to me to tell my husband of this change. Let no one

speak to him of it. The God I have trusted so long, and at last found, will take me through deep waters; I am not afraid—I have made up my account, and the balance is on my side. With many prayers, my best of parents, I commit you together with your other children to God.

"I must just mention to you, the occasion on which I first yielded to God's grace and determined to seek for myself, and discover what the Catholic faith really was. It was on hearing a discussion between a Protestant clergyman, and a Catholic priest, who ought both have known their own faiths, and that upon which they rested; but alas! for me, but *one* could give a reason from Scripture. The point discussed was their separate rule of faith. The one, I saw, neither knew his Bible, nor could he defend his faith from Scripture. He lost his temper twice, and when by the simplicity of truth and the words of Scripture, he was unconsciously brought to a Catholic principle, he got off by saying 'these are my opinions sir, and I care not what any one else thinks!' This from a disciple of Christ, one who is to teach Christ's flock, and to strive in prayer for their precious souls! oh, I dare not longer resist, my hour was come. On the other hand the priest was composed, unruffled in the conscious possession of truth, and to this unchristianlike remark he mildly said, 'then, sir, if you do not care for my soul, I care for yours, and if I cannot persuade you, do you try and persuade me, and I shall, at once, become a Protestant.' In short, all he said was to the purpose, and with that he was humble and christianlike, so that I, who felt my precious soul depending on their words, finding my native faith as unstable as him who offered to defend it, submitted to God. I would also mention that my clerical friend, and hitherto defender of my soul, having left Edinburgh, in a letter urges me to fly from this religion, not because he can prove it to be false, but because—why, I really blush to write it.—because of *my husband, my children, and my friends*. How strange, when these are the very causes that urge me on! If I might hesitate about myself, when I think of these so inexpressibly dear to me, I could not, if I would disregard the call. Besides, the Saviour I have found, expressly tells me, I must leave all, even *these*, for his sake, if called to do it, and by the grace of God, I will do it, notwithstanding this appeal on my weakest point. With many tears and prayers, for you all, believe me your affectionate child,

FANNY MARIA PITTAR."

I shall now give a copy of my partial search of my Bible—partial it can but be, when I could only devote three or four days to it, and I find, that every time I open my Bible, I have to add text upon

text. My first object of search was for the Church and what the marks were, by which it was to be discovered. The Catholic Church declaring itself to be that church, and to be known to be such by its being *One Holy Catholic Apostolic and Infallible*, I determined to see how far these marks were supported by Scripture, and as far as I found them so, to respect them.

### THE CHURCH.

Christ left a Church, and it was to be.

**One.**—Isaiah xxxv. 8, liv. 17, lx. 11, 12; Ezekiel xxxvii. 24, 26; Matt. xvi. 18, xvii. 17; John x. 16; Acts ii. 47. v. 11, viii. 1, xi. 26. xii. 5, xiv. 27, xv. 22, xviii. 22; Romans xvii. 4, 5; 1st Corinthians iv. 17; Coll. i. 18, 24; Ephesians i. 22, iv. 5, 13, 14, v. 25.

**Holy.**—Isaiah xxxv. 8, liv. 17; Malachi i. 11; Eph. v. 26, 27; Col. i. 18, 24.

**Catholic.**—Isaiah ii. 2, ix. 7; Daniel ii. 44; Malachi i. 11; Matt. xviii. 17, xxxiii. 20; Acts vii. 33; 1 Cor. i. 2; Ephesians iii. 2, 11, v. 32; Col. i. 17, 24; 1 Peter v. 13.

**Apostolic.**—Matt. xviii. 17, xxviii. 12, 20; Luke x. 2, 3, 16, xxii. 31, 32; John xv. 16, xvii. 18, 19, 20, 21, 22, 23; xx. 21, 23; Acts xv. 4; 1 Cor. xii. 28; Eph. iv. 11, 12, 13, 14; Heb. xiii. 17; 1 John iv. 6.

**Infallible.**—Isaiah ii. 2, xxxv. 8, xl. 8, liv. 15, 17, lvix. 21, lx. 12; Ezekiel xxxvii. 26; Daniel ii. 44; Mich. iv. 7; Matt. xvi. 18, xxviii. 20; Mark xvi. 17; John xvi. 16, 17, 18, 26; Acts xiv. xii; 1 Cor. xii. 28; Col. i. 16, 18, 24; Eph. i. 20, 21; iii. 9, 10, v. 24, 29; 1 Tim. iii. 15.

Having proved the points above stated so far scriptural, my desire naturally extended next to all the doctrines of that Church, which must surely be good and wholesome, if they emanated from the church, upon which the finger of God is so incontestably stamped. I shall take them in the order they struck myself, which is, first, the

**Trinity.**—Gen. xviii. 2, 3, 4; Matt. xxviii. 19; 2 Cor. xiii. 14, 1 John v. 7.

**Pope, or Chief Bishop.**—Matt. x. 2, 3, xvi. 18; Luke xxii. 31, 32; John xxi. 15, 16, 17; Acts i. 13, 15; xv. 7, 8, 9, 10, 11, 12.

**Holy Orders.**—Luke xxii. 19; John xx. 21, 22, 23; Acts vi. 5, 6, 7; xiii. 2, 3, 4; 1 Tim. iv. 14.

**Tradition.**—(Apostolic) Deut. xxxii. 7; Matt. xxviii. 20; Luke x. 16; John x. 16; xvii. 18; Acts xv. 17; xx. 28; 1 Cor. xi. 2; 2 Thes. ii. 15; iii. 6; 2 Tim. i. 13, 14; ii. 2.

**Scriptures.**—(Not our sole rule of faith.) Matt. xviii. 17; Acts. xx. 28; xxvi. 23; 1 Cor. i. 10; vi. 17; 2 Thes. ii. 16; iii. 6; 2 Peter iii. 6; i. 20; 2 Tim. i. 13, 14.

**Baptism.**—Matt. iii. 6; v. viii. 19; Mark xvi. 16; John iii. 5; Acts vii. 36, 37, 38. (and faith one) Mark xvi. 16; Acts xiii. 48; Gal. v. 6; Eph. iv. 5; Heb. xi. 6; James ii. 14, 17.

**Confirmation.**—Acts xix. 1; John xx. 22; 2 Cor. i. 22; Heb. vi. 2.

**Abstinence.**—Gen. ii. 17; Exodus xii. 15; Lev. xi. 7, 8; Daniel x. 2, 3, 12; Acts xv. 28, 29.

**Fasting.**—Joel ii. 12, 13, 15; Daniel x. 2, 3, 12; Jonah iii. 5, 6, 7, 10; Matt. iv. 2, ix. 15; Mark ii. 20, ix. 27, 28, 29; Luke v. 35; Acts xiii. 2, 3, xiv. 23; 2 Cor. vi. 5, xi. 27.

**Confession.**—Numbers v. 5, 6, 7; Matt. iii. 5, 6, xviii. 18; John xx. 22, 23; Acts xix. 18; James v. 16; 1 John i. 8, 9.

**Absolution.**—Matt. ix. 6, xvi. 18, 19; John xx. 21, 22, 23; 2 Cor. ii. 10.

**Councils.**—(of the Church assisted by God) Matt. xviii. 20, Acts xv. 28, 41.

**Eucharist.**—Matt. xxvi. 26, 27, 28; Mark xiv. 22, 24; Luke xxii. 19; John vi. 27, 32, 49, 50, 51, 52, 53, 54, 55, 56, 57, 60; 1 Cor. x. 16, xi. 26, 27, 28, 29; 2 Peter i. 4; Eph. v. 30; Col. i. 26, 27.

**Free Will.**—Gen. iii. 9; Dent. xxx. 19; Prov. i. 24, 25; Isaiah v. 4; Ezekiel xviii. 31, 32; Matt. xxiii. 37; Luke xiii. 34; Acts vii. 51; Heb. xii. 15; 2 Peter iii. 9; Rev. iii. 20.

**Purgatory.**—Isaiah xlix. 9, lxi. 1; Matt. v. 25, 26, xii. 32, 36; 1 Cor. ii. 13, 14, 15; Eph. iv. 8.

To pray for the dead is said to be a good and wholesome thought in 2 Maccabees xii. 43, 46: This portion of Scripture, though not in all Protestant bibles, is nevertheless in some, and in all Catholic ones, so that we cannot but respect it.—besides we all know it was and is a custom of the Jews to pray for their dead, and as our Lord taught so often in their synagogues, what they were to do, and from what to refrain, we cannot but suppose He would surely have prohibited this practice, had it been either sinful or useless.

**Hell,** (its torments eternal.)—Isaiah xxxiii. 14; Mark ix. 42, 43, 44; Rev. xx. 9, 10.

**Extreme Unction.**—James v. 14, 15; Mark vi. 13.

**Sin,** (Original.)—Psalms li. 5; Rom. v. 12; Eph. ii. 3.

**Mass, Prefigured by Melchisedech.**—Gen. xiv 18, 19, 20; Heb v 1, 2, 3, 6, 10, vii 3, 15, 17, ix 15 xii 10; Malachi i 10, 11; Luke xxii 19, 20; 1 Cor x 16.

**In largeness, the power granted by Jesus to St Peter and his successors.**—Matt xvi 7, 18, 19; John xx 21, 22, 23; 2 Cor ii 8, 10.

**Images, are sanctioned, may be commanded of God.**—Ezekiel xcv 18, 19; Nam xxi 8, 9; 1 Kings vi 23, 32. Relative honour to be paid them: at Norzed, 2 Samuel xi 12, 14, 15; Philips ii 9, 10.

**Angels have charge over us.**—Gen xlvi 16; their aid to be sought, Exodus 23d chap. 21, 22, 23d ver.; Zach i, 12; Joshue v 14, 15, 16; Matt 18th chap. 10th ver.; Heb i 14; Rev i, 4, vii 3.

**Saints, departed equal to angels.**—Matt 22nd chap 30th ver; Mark 12th chap, 25th ver; Luke 16th chap, 9th ver; 20th chap 36th ver, 15th chap 10th ver; 1 Cor 13th chap 12th ver; Acts 12th chap 7th ver; 1 Joan iii 2; Rev ii 26, v 8; for invocation, 1 Kings vii 8, 9, 10; Rom 15th chap 30th ver; Heb 13th chap, 18th ver; James v. 16, *Relics.*

**Relics.**—2 Kings 13th chap 20, 21st ver; Matt 9th chap 20, 21, 22d ver; Acts v 15, 16, 19th chap 11, 12th ver. Blessed Virgin the Mother of God.—Isaiah 9th chap 6th ver; Mat i 23; Luke i. 35, 41, 42, 43, 44, 45, 46, 47, 47, 49.

**Contention, both possible and profitable.**—Deut. 23d chap, 21st ver; Matt 19th chap 11, 12th ver; 1 Cor vii 7, 8, 2, 32, 33; 1 Tim v 11, 12.

**Convents, sanctioned and recommended by scripture.**—Matt. 19th chap, 21, 27, 29th ver; Luke 14th chap, 33d ver; 1 Cor vii 34, 35, 37, 38, 40.

**Works, good works meritorious.**—Gen iv 6, 7, 22nd chap, 16, 17, 18; Psalm 18th, 20, 19th, 11; Mat v 11, 12, 14th chap, 42d ver, 14th & 27th chap; Rom ii 6, iv 5; 1 Cor iii 8; 2 Tim iv 8.

Just at this time letters came pouring in upon me from those of my friends who knew, either from myself or others, the state of my mind, to beg and entreat of me to read my bible, and to humble myself, as pride was the cause of my fall. All this I did as they recommended. As far as regards scripture, the proof lies before me, to which I did not fail to add, the most earnest prayers my soul could offer up, that I might be strengthened against Catholicity if it were false. As I said before I have given proof that I did not neglect my bible in my distress, but what did I find there? Catholicity in every line. Where was I, or where were my senses, when as a Protestant, I had over

and over again, read all those passages without seeing anything in them to raise a doubt in my mind? I shook myself, as one awakening out of a deep sleep, so deep, it had well nigh ended in death.— Thus very something that had passed over myself in the short space of four or five days, prepared me for greater things, although I could not tell what it was, or how it had been effected; still that there was a change, I was certain. I could no more account how it had been wrought, than the man who was questioned how he came to see, having been born blind. His reply was what mine must be, "I cannot tell, I only know that whereas I was born blind, I now see." I cannot tell, indeed, how it is, that I now see in my bible, which I have read hundreds of times, and studied hard, what I never saw before. The substance truly is changed, though the appearance remains the same. I cannot think my bible has been interlined with Catholic doctrines, by wily priests as they are called; that I know to be impossible, for the book has never been out of my possession; but even if it had, its unaltered appearance must prove, that man had nothing to do with it. The ability thus to change the substance, while the appearance remains the same, I am forced to trace to a Divine power, which has thus graciously prepared a way in my heart for the reception of another and more blessed belief, even that of the most Holy Eucharist. Yes, I do believe the substance I receive is the very body and blood of my crucified Lord. I believe it, simply because He says it, and because I feel in myself the effects of such heavenly food. When my Saviour says, "*This is my body,*" and "*This is my blood,*" and except ye eat of my body, and drink my blood, ye can have no life in you." And again "he that eateth me, even he shall live by me," I believe—I cannot help it. Christ came to save us, and give us life, and if we cannot have life unless we eat Him, then he died in vain, unless we can get him to eat, or else he spoke not truth which is blasphemy to suppose, when He said, we could not have life unless we eat him. John vi 53. What then am I, a bible reader, to do, when such passages as these stare me in the face? Also, 1 Cor xi 29. St Paul speaking of communicating unworthily, says 'we eat damnation to ourselves, not discerning the body of the Lord.' What then am I to do? Certainly to seek where I can get that blessed body—and where is that? No where but in the Catholic Church. Besides, must I not argue from the above, that if there be no Body, as Protestants say, then St Paul must have been wrong; or if he is right, then the others must be wrong, and, I suppose, as I am a Protestant, and born to the happy privilege of judging for myself, I may bring in which I choose, as the erring party. Again, can it be possible, that God who is so merciful and just

would damn us, for not discerning what is not there to be discerned? Oh no, no. The Jews said to our Lord "but how can it be?" and so says the Protestant: but does our Lord answer their 'how,' and clear up their doubts and difficulties, as he was ever wont to do, where the case would admit of it as in the case where he declared, that to enter the kingdom of Heaven, we must be born again. Nicodemus said, "but Lord how can this be? John iii, iv. Jesus instantly explained, that he did not mean literally, that a man was to enter his mother's womb, and be born a second time, but, that he was to be born of water and the spirit. But in this case our Lord answers their how by increasing the difficulty. "He simply says, *except ye eat me ye shall have no life in you,*" and when they said, "*this is a hard saying,*" he said, "doth this offend you?—how much more difficult will it be to believe what I have said, when ye see my body ascend with me to where I was before, and still if you do not believe it, ye have no life in you." Yes, I do believe it, (blessed be God; I believe, that He, who made all things out of nothing, can make himself present when and where he pleases. To a Protestant, and a Jew, who have not faith, it is indeed a hard saying, to me though I feel most unworthy of having been brought to the true and real faith of Christ, it is life and peace. A Protestant clergyman said to me, "and is it possible you have fallen so far in so short a time, as to believe a doctrine not only blasphemous, but so thoroughly contrary to human reason?" It is not impossible said I to a power to whom nothing is impossible—I believe it and my greatest glory is, that I am able to say I do so. I may add, I believe it in the same way, I believe the incarnation of our Lord. *The one is as unintelligible to the human mind, as the other.*

(To be continued.)

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### General Intelligence.

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#### GREAT CATHOLIC MEETING AT THE MANSION HOUSE—RELIGIOUS PERSECUTION—THE SOUTH DUBLIN WORKHOUSE.

(Continued.)

Mr. JOHN REYNOLDS said he had pleasure in seconding the motion. But he begged to express his sorrow that at the particular period it was felt necessary to call a meeting of the Catholics of Dublin for the purpose for which they had assembled for he was among those who believed the struggle of bigotry was over in Ireland. For three years he was a guardian of the South Dublin Union, and while he was there no man ever witnessed

more practical attempts at bigotry than he witnessed. They had had a Catholic pauper—a child—persecuted at the North Union Workhouse, and now a Catholic schoolmistress was victimised in the South Union Workhouse. (Hear, hear.)—She was not charged with being a drunkard; no charge of that kind was brought against her, for she took nothing stronger than tea; she was not charged with being incompetent, for she was fit to teach in the private house of any one at that meeting. (Hear.) But she was charged with having displayed a little infirmity of temper. She got gross provocation, and she showed as he trusted every one present would show under the same circumstances, that she had some of the Celtic blood in her veins. (Cheers.) She was most unfairly treated; she was teased and tantalized, and admissions were obtained from her which—in opposition to every rule of fair play—were afterwards turned into evidence against her. (Hear.) He saw by the reports in the newspapers that on the day when the scene of dismissal took place the guardians were equally divided, and Sir Robert Shaw had the casting vote. (Groans.) He hoped they would not groan him (Sir Robert Shaw), for he was too old to be groaned. (Laughter.) Mr. Kelch that noble hearted guardian, whom he felt proud in calling his friend—(cheers)—implored of Sir Robert Shaw to lean to the side of mercy, and to give the casting vote in favour of a woman. But the reply was—"No; I feel the full force of what you say, but if I helped to retain the woman, I would to a certain extent be censuring the Poor Law Commissions." And in order to maintain these men in their arbitrary decision, he cast the poor Catholic matron on the world. (Oh, oh!) The guardians were not all bigoted. Dr Kirkwood, God bless him! was a noble exception: and there would be no such but for the apathy of the people. There were thirty three guardians elected by the rate-payers; and he said with shame, that some of the Catholic voters of Dublin were so supine that when the voting papers were left with them they were too lazy to put their signatures to them, so that the papers were returned unsigned. (Cries of 'Shame.') He knew one case in which an excellent gentleman lost his election in St. Andrew's Ward by negligence of that kind. 800 papers were left unsigned, whereby 1,200 votes were lost. (Cries of "Shame.")

Mr. BATTERSBY, on rising to move the adoption of the fourth resolution at the request of the Committee, was received with much applause. He commenced by observing that he was much gratified on finding the business of the day was then opened to a wider and more useful range than that originally proposed, and that Mr. O'Connell, Mr.

Steele and Mr Reynolds had most judiciously called their attention to many of the grievances which Catholics in general had to suffer. For this reason he had the more pleasure in addressing them on topics of the highest importance to the Catholic body at large. He did not come there to promote the interests of mere lawyers or attorneys, but of men in nearly every situation and of every class of Catholics. (Cheers.) He came forward for another reason at this particular time because they were told the Government only wanted an opportunity to know their wants in order to do them full justice. Now, although he never was, nor would be, the slave of power nor the eulogist on party, he was anxious to see these promises put to the test, and in a scale of justice weighed and tried fully and fairly. (Cheers.) As far as a few hours would permit, in his inquiries he had endeavoured to join brevity with accuracy; and if there were any slight mistakes in his enumerations or comparison, he thought it would be found in rather under, than overrating, or exaggerating the grievances of Catholics. (Cheers.) Let us consider some of the grievances on account of religion which Catholics have yet to suffer, and those more immediately which we in Ireland, even in these days of boasted liberality, have still to endure. I need not mention the penal laws yet existing against Catholics, as Mr Astney in his admirable relief bill, so ably supported by Mr. Watson, the Protestant member for Kinsale, has given them in detail. Let us hope that before another session shall have passed they will be erased from the foul and debasing statute book of England.— (Cheers.) But let us see the grievances existing in the exclusion, or gross disproportion of Catholics in every leading office under British rule and government. Do we not find religious grievances in almost every part of the British colonies? In Guiana or Demerara, even by the last mail, I find that the Catholic Bishop is suffering in the appointment of the lowest offices connected with his religion and ministry. Have not the Catholic Bishops of Canada just protested against the unjust laws on the property of the Jesuits? In Bermuda has not the Catholic Bishop to complain loud and long of the gross intolerance against Catholics in the army? In Jamaica and other parts of the West Indies, and at the Cape of Good Hope, how many complaints have been made on the ground of religious interference? In Trinidad has there not been an impudent attempt to make that the Established Church, which the great majority have ever condemned or repudiated? In New Brunswick have not the title and prerogative of the Catholic Bishop been assailed by the hirelings of misrule? Need I refer to the well known cases of Malta and Gibraltar, so long supported by the anti-Catholic party? How many complaints have been made for the want of supporting a due number of priests for those Catholics—many of whom are Irishmen, who have been sustaining British rule in India by their sweat and by their blood?— (Cheers.) In the colonies during 1810, '41, and '42, those of the Church of England received in grants £12,388, whilst the Catholics there, exceeding them by 150,000, received only £3,751. (Hear, hear.) In the North American Colonies, the Protestant Bishops and Parsons receive immense sums from the British Government. With the exception of the contemptible sum of £75 to Newfoundland, the Catholics do not receive one penny! The Catholic chaplain in the army received the beggarly sum of £50, whilst £417 was given for the religious instruction of Protestants. (Hear.) The total sum for Catholic purposes in 1842 was £200, whilst for the Church establishment it was £38,855. The Protestant chaplain to the garrison in Trinidad got £383, whilst the Catholic chaplain received but £36 10s. In Bengal, Madras, and Bombay, no less than 1,027,995 rupees are (during and since the war, I think augmented) for Church of England purposes, 67,431 for Presbyterian, and but 22,601, or little more than one fiftieth for Catholic purposes.— (Cheers.) But to come home to our own country. From how many offices even yet are not Catholics excluded? It is true at this moment we have a Catholic chief-baron and an Under-Secretary! But how long may they exist and why not more? Why are not the offices of Lord Lieutenant and Lord Chancellor open to Catholics? Were not the best and most eminent viceroys and Chancellors Catholics in past times? Why not have a Catholic high-sheriff in Dublin? While the Catholics of Ireland are as seven and a half to one Protestant; and at least as twelve to one Presbyterian? They are not in all offices in proportion of one to twenty. If we take the leading offices under the Crown, and in the Ministry Cabinet and Viceregal Court—how many Catholics are selected? Among the official authorities of each county how many Catholics are appointed? How many lieutenants, deputy-lieutenants, and sheriffs are Catholics in the thirty two counties? Not one to ten. (cheers.) In what proportion are Catholic magistrates and grand jurors to Protestants? Not perhaps as one to twenty? How many Queen's Counsel? Not one to six; of the local judges who dispense justice in the various counties of Ireland, known as assistant barristers, with great salaries and influence, how many are Catholics? Not ten; are not the stipendiary magistrates, inspectors, and sub-inspectors in gene-



ral Protestants? Before the Municipal Reform Act all the Aldermen were magistrates; their functions ceased: Earl de Grey selected three out of the fifteen, not one of whom is a Catholic. Even in his excellency's household, and in the Chief Secretary's Office how few are Catholics? In the high courts of Admiralty and Delegates among the Paymasters of the Civil forces, in the Record branch, and in the office of Arms, how many—if any—are Catholics? The commissioners of affidavits are all Protestants except two. In the General Post Office are any in the higher offices Catholics? Out of one hundred and fifty clerks how many are Catholics? Not, I believe, thirty, in the custom house, out of seventy or eighty, not perhaps twenty; in the Crown and Quit Rent Office, I think all are non Catholics; in the Excise Office, Catholics are not as one to six; in the Stamp Office not as one to eight; in the Ordnance, civil branch, the same gross disproportion exists; in the survey and Valuator's office are there any Catholics?

(To be continued.)

#### SAINT AMANS.

M. Mazias, late Cure of Saint Amans; First Grand Vicar of the Diocese of Rodez, since the re-establisment of the see died on the 26th. September, aged eighty seven years and was buried with great state on the 28th.—*Journal des Villes.*

#### SENLIS.

M. l'Abbe Poulet, of the Institution of St. Vincent of Senlis, died on Sunday, September 27th, after returning from a voyage to Algiers.

#### PUZZOLI.

The Chapel of the Holy Virgin, in the celebrated Grotto of Puzzuoli, has been often destroyed by earthquakes and inundations and as often rebuilt. It was reconstructed more solidly in 1335, by the pious zeal of Mary of Dnrrazzo. This chapel was full of splendour on the 8th ult., and the fête was kept with more than common ceremony and magnificence.—*Univers.*

The Abbe de Scordiac, Vicar-General of Bordeaux, died in the bosom of his family, and in the 59th year of his age, last week.

#### KALERGE.

The celebrated Greek General Kalergi, who so admirably conducted the movement at Athens on

the 15th of September, 1848, arrived in town on the 10th inst.—*Tablet.*

#### BOURGES.

On the 29th September, Mary Pelham, widow of William Pilton, renounced Protestantism to return into the bosom of the Roman Catholic Church. She had long resisted the truth, for her husband, who died seven years ago, was converted at the age of sixty-two, and her three daughters had, some years before, been baptized at the Hospice of Saint Dominic.—*Univers.*

#### NOTICE TO SUBSCRIBERS.

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A. J. BITCHIE.

#### INTERMENTS.

AT THE CEMETERY OF THE HOLY CROSS

NOVEMBER 27, William, Son of Martin and Ellen Fitzpatrick, aged 2 years and 8 months.

29, Catharine, Daughter of Michael and Johannah Murphy aged 15 years.

30, Mary, Daughter of Cornelius and Johannah McArthy aged 3 years and 2 months.

DECEMBER 3, Magdalen Morica, Indian, Native of Dartmouth aged 55 years.

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