

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- | | |
|--|--|
| <input type="checkbox"/> Coloured covers/
Couverture de couleur | <input type="checkbox"/> Coloured pages/
Pages de couleur |
| <input type="checkbox"/> Covers damaged/
Couverture endommagée | <input type="checkbox"/> Pages damaged/
Pages endommagées |
| <input type="checkbox"/> Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée | <input type="checkbox"/> Pages restored and/or laminated/
Pages restaurées et/ou pelliculées |
| <input type="checkbox"/> Cover title missing/
Le titre de couverture manque | <input checked="" type="checkbox"/> Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées |
| <input type="checkbox"/> Coloured maps/
Cartes géographiques en couleur | <input type="checkbox"/> Pages detached/
Pages détachées |
| <input type="checkbox"/> Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire) | <input checked="" type="checkbox"/> Showthrough/
Transparence |
| <input type="checkbox"/> Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur | <input checked="" type="checkbox"/> Quality of print varies/
Qualité inégale de l'impression |
| <input checked="" type="checkbox"/> Bound with other material/
Relié avec d'autres documents | <input checked="" type="checkbox"/> Continuous pagination/
Pagination continue |
| <input checked="" type="checkbox"/> Tight binding may cause shadows or distortion
along interior margin/
La reliure serrée peut causer de l'ombre ou de la
distorsion le long de la marge intérieure | <input type="checkbox"/> Includes index(es)/
Comprend un (des) index |
| <input type="checkbox"/> Blank leaves added during restoration may appear
within the text. Whenever possible, these have
been omitted from filming/
Il se peut que certaines pages blanches ajoutées
lors d'une restauration apparaissent dans le texte,
mais, lorsque cela était possible, ces pages n'ont
pas été filmées. | Title on header taken from: /
Le titre de l'en-tête provient: |
| <input type="checkbox"/> Additional comments: /
Commentaires supplémentaires: | <input type="checkbox"/> Title page of issue/
Page de titre de la livraison |
| | <input type="checkbox"/> Caption of issue/
Titre de départ de la livraison |
| | <input type="checkbox"/> Masthead/
Générique (périodiques) de la livraison |

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

THE CROSS.



NEW

SERIES.

VOL. 2.

No. 52.

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, DECEMBER 26, 1846.

CALENDAR.

- DECEMBER 27—St. John Apostle and Evangelist.
28—Holy Innocents M. M.
29—St. Thomas of Canterbury B. M.
30—Of the Octave 6th day Sem.
31—St. Sylvester, I. P. C.

ASSOCIATION FOR THE PROPAGATION OF THE FAITH.

We lately published the letters of His Holiness to the Central Council of Lyons and Paris, in which he bestows his august patronage and benediction on this great work. From recent accounts it appears that Pius LX., was one of the earliest supporters of the Association in Italy. So long ago as 1837, when the nature of the Institution was hardly known beyond the Alps, the illustrious Bishop of Imola was the first Prelate in the Roman States who raised his voice in favour of the Association for the Propagation of the Faith. The Collections made in his Diocese exceeded those of all the surrounding cities with the exception of Rome. In 1839 and 1841, he published two additional Pastorals which testify his anxious and persevering solicitude, for the success of the Association. We have therefore every reason to hope that under his glorious Pontificate the Society for the Propagation of the Faith, will not only continue to prosper, but make more noble conquests than it has ever yet achieved. We are delighted to perceive that in the No. of the Annals for May last, the sum of 2000 francs is stated to have been received from Halifax during the previous year. This is indeed a record of which Halifax may be justly proud.

CATECHISTICAL SOCIETY.

A Quarterly meeting of St. Mary's Catechistical Society was held on Monday evening, the 15th inst., the Rt. Rev. Dr. Walsh in the Chair, assisted by the Very Rev. the Vicar General and Rev. Messrs. McIsaac and Daly.

The business of the evening was commenced by taking up the quarterly dues—stating the proceedings of the past quarter and receiving the returns of the superintendants of the Classes at St. Mary's and St. Patrick's. From those returns the average number of children of both sexes attending catechism during the past summer were at St. Mary's 506,—at St. Patrick's 213, making a total of 700 and upwards receiving the benefit of religious instruction.

Since the commencement of the winter season, the number has somewhat decreased owing to a want on the part of many of the children, of clothing suitable to the season. The sum of thirty pounds was voted and placed at the disposal of a Committee of ladies and gentlemen, as the nucleus of a Clothing Fund.

The following resolutions were then passed, one directing the Secretary to notify all defaulting members that unless their dues were paid up previous to next quarterly meeting, their names should be erased from the Books.

Another, directing the sixty pounds worth of fuel stored, for the relief of the poor, to be issued on the last Monday of January next.

The following new members were admitted—Miss Ann Lannigan, Miss M. A. O'Neil, Messrs. James Duggan, Patrick Wallace and Edward Wallace.

The Quarterly dues received, amounted to upwards of Nine Pounds.

P. J. COMPTON,

Secretary.

ST. PATRICK'S CHURCH—SUBSCRIPTIONS DURING THE MONTH OF NOVEMBER.

Collected by Messrs. Thomas Walsh and Wm Jamieson.

Michael Flannery, Martin Murphy, Mrs. Horn, Timothy Carrigan, Mrs. Nevill, and Miss Mary Nevill 1s 3d each; Maurice Bride, William Jamieson, Thomas Walsh, and Mr. Bulger's family

2s 6d each; Lawrence Gooley 1s; G. Sinclair, Miss Sinclair, Mrs Robinson, John Murphy, Mrs. McCormack, Mr Whelan, James Daley, Wm Ryan, Wm Nugent, Rhoderick McCarthy, Edward Payne, James Sutherland, and John Tobin 7½d each; Mr James English 1s 3d.

Collected by Messrs. Wm. Jones and J. Devaney.

Jeffery Gibbons, Thomas Walsh, Edward Leacey, Joseph Donnelly, John Coady, James Kelly, Mr. Lynch, and R. Flynn 1s 3d each; James Donnelly, Robert Devaney, and John Dirrine 2s 6d each; William Johns 5s; Edward Barron 3s 1½d John Spencer 7½d.

Collected by Messrs James Wallace and Michl. Murphy.

Mr, John Keefe, Thos. Baisley and Wm. Baisley, Fishermen, John Murphy, A Friend, Wm. Maher, Margaret Kelly, A Friend, Jas. Fuller, H. H. Fuller, P. Wallace, Edward Hayden, Miss Susan Enright, Patk. McDermott, Jerry Donovan Danl. Maher, Edward Aylward, Bartholomew Sullivan, Richard Hoban, and Patk. Leahy 1s 3d each; P. Drummond, and John Aylward 3s 1½d each; Jas. Donohoe 5s 2½d; John Manning, John Bruton, and Jerry Hoban 2s 6d each; Patk. Power and A Friend 7½d each.

(From the Dublin Review.)

THE RITE OF ADMINISTRATION OF HOLY ORDERS IN THE CATHOLIC CHURCH IN ENGLISH AND LATIN EXTRACTS FROM THE ROMAN PONTIFICAL PUBLISHED BY LAWFUL AUTHORITY, DERBY, RICHARDSON AND SON.

(Continued.)

In the meantime we do not forget, and we are far from wishing to underrate, the advantages which, in their turn, must accrue from the celebration of the rites of ordination within the precincts of our ecclesiastical colleges: advantages which, as we quite feel, are of a very rare and special kind. We refer, of course, to the edification of the younger students. Those indeed who have never enjoyed the real pleasure of assisting at the solemnity at least with their prayers, in one of our college chapels, can form but an indistinct conception, we do not say merely how solemn, but how beautiful and affecting it is. These communities as is well known, consist of those whom our Bishops regard as in a peculiar manner the lambs of their flock and the children of their family—"filii sicut novellæ olivarum." They consist of youth of all ages, from eleven or twelve,

perhaps to two or three and twenty. A considerable number in some cases even the greater part of this interesting charge is destined for the especial service of the altar; and even those who are to be called to secular duties have an interest in the Church, of which ordinary Protestants can form no idea whatever, and even the more religious members of the establishment but a very faint one.—To take such humble part as may be allowed them in the offices of God's House, to help at the decoration of the altar on some high festival, or to strew the path of the Blessed Sacrament on the solemnity of its anniversary with the fresh flowers of early summer, or to bear the Bishop's train, or serve the priest at Mass: these and the like, are the choice "treats" of a Catholic boy—the promise of which lights up his eyes, and the prospect of which mingles itself with his dreams; how different from the subjects which engross the thoughts of his Protestant coeval the new pony or the new shooting jacket! Not that we mean to question our young Catholic's interest in such terrestrial pastimes as befit his age, for who so light-hearted as he at recreation time? who so nimble and adroit at hand-ball or cricket, at 'cat' or bandy? But his highest, as well as purest, pleasures have their sphere in the sanctuary of God! "Domine dilexi decorum domus tuæ," is the language of a Catholic heart even from childhood upwards—how often checked by the rude shocks of the world, or inured by the defects of education, it is not for us to say; but still native to him, so far forth as he is a child of a Holy Church, and be conversant in England, encouraged to the utmost by the wise conduct of superiors, the sympathy of associates, and the 'genius loci!' In the Catholic Church it is that the words come home, "Mallem esse abjectus in domo Domini, quam habitare in tabernaculis peccatorum." But if the prevalence of this spirit in the minds of our youth in general, be a guarantee for their deep, breathless interest in all the holy functions of the Church, what shall we say of the effects of an ordination upon those who behold in it the consummation of all their religious hopes the best reward of their studious exertions the crisis by far the most absorbing and eventful of their holy and happy career?

How different the estimate which a Catholic youth forms of that solemn ceremony, or rather series of ceremonies, which is to plant him on the topmost step of the altar from the idea which ordination commonly suggest to a student at one of our Protestant Universities!

With his most awful, and yet in one sense most consoling anticipations, there are blended no fond dreams of earthly rest and bright domestic joy.—For him are no visions of pleasant dwelling-places sunny landscapes, and social circles; the poorly

finished attic, the simple and often solitary meal, the "burden and heat of the day," the quiet of the evening, and even the repose of the night, not secured against the visit of the penitent, or the summons to the bed of death—such are the concomitants of the Catholic priesthood, to which the college-life of our students is the road, and the sacrament of Holy Orders the gate. These associations it is which shed so awful a beauty around the path of the Catholic priest; and the preparation is in keeping with the end. While the future guide of souls in the communion which usurps our titles, has despoiled us of our rights, and still enjoys the largest share of popular consideration in this island, is spending his first precious years in a public school, or at one of the Universities, distinguished from the candidates of a secular profession by no peculiar strictness of habits, simplicity of living, severity of dress, sacredness of study, or religiousness of occupation; encompassed by snares at the most critical of ages, without certain shelter and ordained safe-guard; the companion of the wealthy, at least in their sports, possibly even in their debaucheries, and this from first to last; at school, at 'the the private tutor's,' at the undergraduate, at the 'resident bachelors' and, so on almost up to the very eve of his initiation into his responsibilities, the very thought of which makes serious men tremble; the Catholic priest, on the other hand, has his course chalked out in definite lines from the moment when aptness of disposition or habits of devotion, or any other token of 'vocation' shall point him out to the eyes of his director as one whom his Saviour delights to honour.

This crisis may be earlier or later in life; it is seldom so late as to leave fewer than four or five years for direct training, and for the most part it is so early as to allow even twice that number of years for the work of holy preparations. During this interval how many and how powerful are the aids which this sworn liegeman of the Cross enjoys towards the due cultivation of what divines call the 'ecclesiastical spirit;' a phrase which to the ears of a thoughtful Catholic imports whatever is high in aim, reverent in temper, chaste in affection, or devoted in action! For instance between one and two hours of every morning of his collegiate life are consecrated to religious acts in common; prayers, meditations, and the Holy Sacrifice with the regular opportunity of communion, of which all those in training for the Church are found to avail themselves, not only on Sundays and Feasts of obligation, but on feasts of devotion, feasts of patron Saints, all feasts of our Lord and His Blessed Mother, all days and anniversaries of domestic interest amounting as a general rule to more than one besides the Sunday

in every week, (and in some of the colleges the average is still greater; besides this the frequent use of the Holy Communion implies of course a corresponding recourse to the sacrament of penance.

Nor is it easy to appreciate the effect arising from daily and constant access to the House of God at other times than those of stated prayer; more especially of visits to the adorable sacrament a devotion which is found along with that of which our Blessed Lady is the object to lay extraordinary hold of the pure and affectionate mind of youth. When to this sum of regular, and as it may be called, ostensible religion, we add exercises of a more private kind; when we recollect, also, that acts of study are usually preceded by prayer, and again that the most anxious pains are taken on the part of superiors to regulate the amusements, and fill up the vacant time, of the students, as well as to block up every avenue of sin, and forestal every dangerous occasion—shall we not be supposed to have been rather sketching all the while an ideal picture of a right godly education, than describing facts of which every English man may become cognizant, who will be at the trouble of a visit to our chief collegiate institutions?

A PROTESTANT CONVERTED TO CATHOLICITY

BY HER
BIBLE AND PRAYER BOOK.

Continued.

In this declaration I am supported by Scripture, 2 Peter iii 16.—"There are certain things in Scripture hard to be understood, which the unlearned and unstable, wrest, (as they also do the other Scriptures,) to their own destruction." Nevertheless the unlearned, yes, all, all, are pronounced by the Protestant faith to be fit and perfectly capable of interpreting for themselves, whereas, Scripture expressly tells them, they do so, only to their own destruction. Is this Infallibility? But even if these passages were not in holy writ, to attest against the abuse, to which the Scriptures have been brought by the Protestant faith, would not the effect produced by every one, judging for himself, prove it to be an invention of man? Can God be the author of confusion? Does He give a rule of faith, and pronounce it infallible, in order to lead men to unity and oneness, and then direct them to form some hundred faiths, beliefs, and religions upon it. Never, never! reason, sense, and Scripture, all pronounce it impossible. But if such be the Protestant rule of faith, then I ask any person with one iota of justice in his composition, how, af-

ter what I have produced from my Bible, can I be blamed for the change I have made? Happy, happy change!

But to give a clearer proof of how completely the Protestant system overturns the infallibility of scripture, and turns it into a floodgate of error and untruth, I will give a slight sketch of my own experience.

Born a member of the Episcopal Church I was happy, as such, for many years of my life, never dreaming but my Church was the true one, founded upon a rock; the idea of its not being such never once entered my head. Time passed, and I was obliged to change my residence, but in doing so, I found I must lose the best part of my religion not being able to bring my minister with me, for it seemed to me the best part of my religion centered in him, not in the Church. He was a good man, and I could find no piety like his. In distress about my soul, I looked about me for something to come up to my ideas of religion, and by chance fell upon a class of Protestants called "Wesleyan Methodists." Here I saw greater devotion, more frequent attendance at their Churches, greater helps to devotion and serving God, though differing widely from the interpretation of scripture I had heard in my former Church. However, I determined to use what they had to offer, until I could find better, not, however, to become one of them; the inducements were not quite sufficient for that.— Time rolls on, and I am again forced to move my dwelling. In this place, I could find no Methodist Church, or anything belong to them; here again I was all in a puzzle. However, I set upon a search again, and at last decided there was real religion in appearance at least, amongst another branch of the fruitful tree of Protestants called "Presbyterians." I followed this persuasion for a little time because I fancied they preached sounder gospel, than was to be had in the Episcopal Church of the place where I was, but the thought never crossed my imagination of becoming one of them, for I saw nothing to enable me to say, here is the truth which I can give a reason for professing.

At last I change my home again, (for I have seen a great deal of the world,) and am again in a puzzle, to know where to direct my steps, to the goal of truth. The thought naturally presented itself, truth is one, therefore, these three persuasions, that I have lately had to do with, cannot be all right, because they widely differed from each other. The Bible told me, Christ had left one faith, one Church, and one baptism, and the question is, where is this Church. The Wesleyan minister tells us his is it; that he had prayed and prayed again, and that God had taught him to understand scripture as taught by his church. The

Episcopalian minister says, "no, my church is it, for I have prayed as well and longer than he has and my church was an old one before his was in existence." Then says the Presbyterian minister, never mind either of them, for if they have prayed long, I have prayed better, and God has taught me that *I only am right*.

Now these are all Protestants, but they are only three out of 100 of other sorts of Protestants, who all draw their different beliefs from the Bible. Will you reader condemn me? If so, tell me, how am I to decide, which of these is right and which wrong? Does the truth of scripture depend upon the mind of the person, who declares it? God has not nor can He have taught them all differently, unless, as is blasphemy to suppose, He taught them lies and led them into confusion.— Whilst I am thus puzzled by the good providence of God, I suddenly light upon the original and true church, from which all these good folks have thought fit to sever themselves, and to become protesters against her, even 'the Catholic Church.' But then its being the Catholic Church is quite enough. Truth, I had been taught to believe, had never been there; and indeed of myself, I should as soon have thought of going to the moon for it, as to the Catholic Church, it was so universally spoken ill of, so universally written against; and more than that, its priests are declared to be the worst men alive.

In fact, if the stories Protestants tell, and Protestant clergymen too, were true, the priests could be nothing better than devils. This, of course could not be the Church of Christ, at least as I said before, if all this be true! Blessed be God, for this saving clause, though, at that time, I never doubted it was true; but like all other Protestants, my horror of the Catholic Church was built upon imaginary evils, flights of my own fancy, not things that I could either prove to exist, or prove to be evil.

However the question still remained unanswered where was the Church of Christ? I could not tell; however, having by the greatest accident come across the marks, which the Catholic Church boasts of as a proof that she is the only true church pointed out in scripture, I thought I would try how far she bore to be compared with scripture; for, that God had pointed out his own church in scripture sufficiently to direct earnest inquiries, I felt no doubt.

First, then I saw from the whole tenor of Scripture, as I before explained, the Church of Christ was to be One. The Catholic church only, I found to be that in all places. Go where you will, or to what land you like, there you will find the Catholic Church identically the same in its doctrine, practices, and belief, as at the fountain head, Rome

or elsewhere. Whereas, I saw that to which I belonged, had come out of the Catholic Church, and and on its new rule of faith had divided itself into a hundred different beliefs. Besides, what more common than to hear people talk thus: "Oh, is not Mr. Blank a beautiful preacher; I like him because he preaches High Church." "Oh," says another I like Mr Suchabody better, because he is Low Church in his doctrine." Then a third will say, "I like neither of them so well, as some other Mr.—they don't either of them preach the Gospel; but come and hear him, and, and for the first time you will hear the truth," and so on. But, such divisions told me that the Church to which they belonged could not be the true Church of Christ; for His own words are, that "no Church or Kingdom divided against itself, can stand;" and most true those words have proved as regards the Protestant faith, for her own people have done more to undermine her foundation, than even the Catholic Church with all her perfections.

A second discovery I made was that the Church of Christ should be evil spoken of and His true disciples universally despised; for when Christ was called a wine bibber, a deceiver, and even a devil, he did not rebuke his slanderers, but mildly turned to His faithful followers, and said, If they have called me, your Lord and master, all these things, how much more you; this is your heritage! By this very reproach, this scorn, these bitter things, am I at last directed to the true Church of Christ; for who can be at loss to find those men, whom all the world (who know them not) agree in abusing? None, none, who ever saw a priest of the Holy Catholic Church.

O, yes, happy priests and Holy Church! glory be to God, I have found you both out, for ye are one, and the very things, which made me once abhor you both, by the grace of God, now lead me to you and my respect for her sacred priests, set apart for God's service only, is as unbounded now, as once it was wanting towards them. Yes, happy priests those who speak ill of you, must resort to lies: but let the fulness with which your earthly heritage is heaped upon you, be an encouragement and security for that, which is to come, and which surely awaits you with increasing brightness, in proportion as your fame in this world is deteriorated. Yes, this is the Church of Christ, this is the faith, and the only faith, which will sever a child from his parents, and Christ knew that, when he told us, "Ye must not love father nor mother more than me, else ye shall not be worthy of me; yes, and this is the faith, that even a husband's authority must yield to, and it is that faith for which all must be parted, even the right eye if required; and, lastly, it is the faith which brings with it a cross to

bear, by which Jesus Christ marks us for his own.

Oh, yes, I have found it at last, and the question which presented itself to me so often as a Protestant and which I never could answer, is at last answered. The Catholic faith is the faith which will produce these results, and it is that faith also upon the truth of which, a man will stake his immortal soul.

Yes, yes, here will I live and here will I die.— I have found the rock a sure resting place, a harbour to anchor, where, though varying winds may ruffle, they can never uproot my peace, and it were as unavailing to urge a poor weary mariner, who suddenly finds his ship all leaky, her helm gone, and himself unable to stem the tide, to avoid land which he sees within reach, and which offers him shelter and repose, as to try and persuade me to discard this faith. No, like the mariner I hear no words, I have no concern, but how I can soonest leave the ship which has failed me to reach the land. And if it were hopeless to urge him before, how still more so, when he has reached the land, and finds it offers him a pleasant shade, rich and delicious food, all in fact, that his soul could wish for to live, and delight. Would any try and persuade such a one to return to his leaky ship again? then neither need they me, for our cases are similar.

With all these convictions upon my mind, I felt there was but one effort more to be made for the satisfaction of my friends, before I became a Catholic, which was to get a Bishop professing each faith to discuss their rule of faith before me and other Protestants, to decide, which of these men in equally exalted stations, could prove his church to be founded upon a rock.

At this point of my little history, I wrote off to my parents to tell them exactly the state of my mind, and to beg they would send for a sister I had brought with me, for I felt that though I might act for myself I had no right to influence their other child, at least without their knowledge.— Having done this I called upon the Protestant bishop, to make my request to him, but I could not see him, he was from home; however I wrote to him to request he would meet the Catholic bishop, to whom I had first made application, and finding him ready to do anything to establish my peace and security, I never doubted for a moment I should find my own bishop equally ready.

I was necessitated to make this request of him, because I found, that in conversation with the Catholic bishop, the learning, reading and result of the meditation of my whole life, were uprooted and destroyed. Therefore, I felt the only way to come to a just, fair, and lasting conclusion, was to go

my Protestant bishop to defend his and my faith, against the Catholic bishop, for although I might not be able to answer all the queries the Protestant bishop might put to me, still I had lost my faith, and the only way it could be restored was, to be witness with others to the defeat of the Catholic bishop by the Protestant. This would have satisfied me—nothing short of it could. To this conclusion I was additionally forced to come by the result of a conversation between the Catholic bishop and my friend, the Rev. Mr. H., who suddenly arrived in answer to my letter home, to bear my sister and myself, if possible from Edinburgh. I, as may well be supposed, refused to return with him, until I had proved my own faith, and if I found it fallible, embraced without delay an infallible one, before I dare venture my precious soul on the deep waters.

I urged my friend therefore, to meet the Catholic bishop who happened accidentally to come to the house. He consented. They talked for about 5 minutes, and in that short space of time, the bishop had just got him into a corner, out of which he felt he could never make an honorable retreat. So rising up, he repeated a long passage of Scripture, with such precision and speed, as if he thought the feat he had performed, was a silencer in itself, and bounced out of the room utterly forgetful of that good breeding which we might expect to find in a clergyman of so fashionable a church. The bishop was actually in the middle of a sentence when my friend started up. But we must not be too hard upon him, as it was a desperate case. I must confess my untutored temper was not a little tried, when, on following him down stairs, I heard him tell my sister, it was perfect child's play, talk with that Catholic bishop! He said so, and, although he meant it very differently, I indeed felt it was but too true, to have exposed the Protestant faith to such a defender, and such an opponent to the Catholic bishop, who, I was soon to learn was the dread and terror of all the Protestant clergy in Edinburgh.

However, my friend's sudden disappearance was rather unfortunate at that moment, as he had just chosen the passage of Scripture to astonish the bishop with, which his lordship would have chosen to confound him. Having this example before me to warn me of the usefulness of hearing anything on the subject of religion, without witnesses to attest the truth of what actually passed, I felt little inclined to meet the Protestant bishop in the way he wished, to have him say afterwards, something in the style of my friend above. Besides I considered my promise to my parents to see this bishop quite met, with having conversed with two clergymen on the subject, and especially as they both led me so effectually into Catholicity.

The following are my letters to the Protestant bishop and his replies.

My Lord,

The motive, which compels me to address your Lordship, being one of the utmost importance, I feel that you will not deem any apology necessary.— Having come to Edinburgh some weeks ago, I have been thrown, a good deal into Catholic Society, and doubts have arisen in my mind with respect to the grounds of the faith I have sincerely professed, during my whole life. I wish some explanation on the subject, the principal cause of my uneasiness arising, from what appears to me at present to be the insecure foundation on which seems to rest the very essence of my hitherto Protestant convictions. Will you allow me to ask, if for the sake of my precious soul, as well as the satisfaction of my friends, you will be kind enough to come to my assistance, by meeting at Mr. —, the Rt. Rev. Dr. Gillis, (Catholic bishop) to discuss with him the rule of faith Christ must have left to his Church, as upon the issue of that question must depend my joining the Catholic Church, or my continued adherence to the Episcopal communion in which I was reared.

Yours, most respectfully,

FANNY MARIA PITTAR.

General Intelligence.

ROME—PIUS THE NINTH.

We translate the following from the *Ami de la Religion* :—

Rome, Nov. 15.

The jubilee which the Pope generally grants on the occasion of his taking possession, will commence at Rome on the Second Sunday of Advent, and will continue until the Fourth. The clergy will prepare for it by a general retreat, the exercises of which will begin on the 20th of this month. The secular and regular clergy will each have their exercises separately. Cardinal Fenetti, whose Apostolical zeal and oratorical talent are well known, will preach the retreat of the secular clergy; the regular clergy will have for preacher the most learned and the most eloquent orator of Rome, Father Ventura. It is thus that the elevated piety of Pius IX., provides for the spiritual necessities of the faithful, at the same time that his wisdom is occupied with measures which will contribute to the well being of his subjects.

The envoy extraordinary of Russia, Count Bludoff was received on Wednesday by the Pope. He had to present to his Holiness, letters which authorized him to continue the negotiations upon

the religious affairs of Russia. After the first visit of the representative of the Emperor, His Holiness requested the presence of the Abbess Mackrina at the Quirinal. The conversation of His Holiness with the venerable abbess of the Basilians of Minsk continued nearly three quarters of an hour. This humble and heroic servant of Christ still lives in the utmost retirement, in constant prayer and in the expectation of that crown, which she has gloriously merited. To her prayers is attributed the miraculous cure of a French missionary, afflicted for more than two years with a complete loss of voice. I abstain from relating the circumstances of this event until they have been judicially verified. But the fact is unquestionable. The cure took place yesterday morning and has been attested to me by two Bishops who were witnesses of it—Monseigneur d'Esleon, an old school fellow of the cured missionary, and the Venerable Monseigneur Pompallier, Vicar Apostolic of Oceanica.

A MEXICAN WOMAN.

HER NOBLE CONDUCT, AND MELANCHOLY FATE.—A correspondent of the *Louisville Courier*, writing from Monterey, under date of October 7th says:—"While I was stationed with our left wing in one of the forts, on the evening of the 21st, I saw a Mexican woman busily engaged in carrying bread and water to the wounded men of both armies. I saw this ministering angel raise the head of a wounded man, give him water and food, and then carefully bind up his wound with a handkerchief she took from her own head. After having exhausted her supplies, she went back to her own house to get more bread and water for others.—As she was returning on her mission of mercy, to comfort other wounded persons, I heard the report of a gun, and saw the poor innocent creature fall dead! I think it was an accidental shot that struck her. I would not be willing to believe otherwise. It made me sick at heart, and turning from the scene, I involuntarily raised my eyes towards heaven, and thought, great God! and *is this war?* Passing the spot next day, I saw her body still lying there, with the bread by her side, and the broken gourd, with a few drops of water still in it—emblems of her errand.—We buried her, and while we were digging her grave, cannon balls flew around us like hail."

DEATH OF A CHRISTIAN SOLDIER.

The Union de l'Ouest gives lengthened details of the funeral obsequies of Marshal Bourmont, who, it appears was remarkable through life for the practice of christian virtue. The Bishop of

Nantes in writing a letter of condolence to Madame Landemont, daughter of the Marshal uses the following observations:—

"Madame—A glorious career has just been ended in the peace of the Lord, and he who wielded the sword with the courage of a Maccabeus, has just expired holding the cross between his pious hands. What a source of consolation! Your tears, nevertheless, have abundantly been shed, and he whom, with his noble family, I weep for, is worthy of all our sorrows. He did not merit alas! the bitterness with which it was sought to shorten his days, and he only revenged himself by speaking with moderation, even with praise of his enemies. Ought he to have had such, whose compassionate heart knew only how to do good? * * * * * If you cause to be designed in company with the portrait of the excellent Marshal an emblem of his life, I would desire that the olive branch should twine around a martial trophy, and that an inscription like the following should endeavor to trace his virtues:—

"He was without reproach in war—irreproachable in peace."

THE CATHOLIC CHURCH.

IRELAND.

On Saturday, 14th November, in the Church of St. Francis, Merchant's quay, a Solemn office and High Mass was offered for the repose of the soul of the Rev. Mr. Brennan, of the order of St Francis, author of the celebrated history of Ireland. After the offices, the remains of this exemplary clergyman were deposited in the vaults, amidst the tears and lamentations of the multitude.

The Rev. Mr. Moylan has been appointed parish priest of Windgap, county Kilkenny, in the room of the late justly lamented Rev. Thomas Brennan.

The Rev. Mr. Larkin has been removed from the curacy of Gowran to Castlecomer.

A marble monument, which cost £93, has been erected to the memory of the late Rev. Charles M'Leod, in the Catholic Cathedral of Cork, where he was thirteen years curate. A solemn High Mass, for the repose of the soul of this universally regretted clergyman was celebrated on Monday last in the same Cathedral, being the anniversary of his demise.

ENGLAND.

On Saturday, excavations for the erection of a Catholic church in Dye Street, Bermondsey, were concluded. The building will be very extensive; in fact, the largest in the metropolis,

excepting the Cathedral in the Westminster road.
—*Morning Post.*

MR. NEWMAN.

Mr. Newman who arrived at Rome on the 29th ult, was received by His Holiness the Pope and the highest clergy with every mark of distinction and regard. It is expected that Mr. Newman will receive the sacred orders at Rome.—*Morning Post.*

ANOTHER CONVERT TO CATHOLICITY.

We are happy announce our confident belief in the conversion of the late editor of the Cambridge and Oxford Review (Mr Toogood. We believe an abjuration of Protestantism and his reception into the Church will immediately take place.—*Tablet*

A HINT FOR IRELAND.—On the 5th of November the Unicers forwarded to each of five Bishops of the districts suffering most from the late floods five hundred francs, in all 2,500 francs, which individual charity had forwarded to the office of that paper in small sums for that purpose.—Already, the subscriptions were growing up to a very desirable amount for a second remittance.

Sir George Carrol, Lord Mayor of London, is by birth a native of the city of Cork, and has by his industry as a merchant, amassed great wealth.

“LIGHT AND BIBLES” !—At a meeting of the Surry Protestant Alliance, on Tuesday, at the Horns Tavern Kensington, Sir Digby Mackworth the chairman said—He thought that in a country of light and Bibles, Popery could not progress, yet they had seen within a few years one hundred clergyman of the church had gone over to the Roman church, and between two and three hundred gentleman of the first families had also gone over to that church.

NOTICE TO SUBSCRIBERS.

Subscribers to the Cross in town will please bear in mind the terms are advance. After the end of the present volume, it will only be sent to those who comply with the terms.

To Country Subscribers—we have this to say— all papers must be paid for in ADVANCE, after the

expiration of the present year, all papers not so paid for, will be discontinued. It is impossible to collect subscriptions of FIVE SHILLINGS scattered over a whole Province. The man who cannot pay this sum for his paper in advance, is not more likely to do so at the end of the year. We pay cash for paper and labour weekly, and we must be paid cash by our subscribers, to enable us to continue to do so.

A. J. RITCHIE.

BIRTHS RECORDED.

AT ST. MARY'S.

DECEMBER 2,	Mrs. Doanally of a Son.
2,	Mooney of a Daughter.
2,	Quirk of a Daughter.
3,	O'Connor of a Daughter.
5,	Bulter of a Daughter.
7,	Shepherd of a Daughter.
7,	Gahan of a Daughter.
8,	McCormack of a Son.
8,	Kennedy of a Son.
8,	Murphy of a Daughter.
8,	Kelly of a Daughter.
9,	Sullivan of a Son.
9,	Smith of a Daughter.
10,	Terry of a Daughter.
10,	Carver of a Daughter.
12,	Cronan of a Daughter.
14,	Conlan of a Daughter.
14,	Barry of a Daughter.
14,	Moriarity of a Son.
14,	Finlan of a Son.
15,	Murphy of a Son.
15,	Cochran of a Son.
16,	Thornberry of a Son.
16,	Hurley of a Son.
17,	Finn of a Son.
17,	Dillon of a Son.
17,	Sherry of a Son.
21,	Calahan of a Son.
22,	McCarty of a Daughter.
22,	Sullivan of a Son.
23,	English of a Daughter.

Published by A. J. RITCHIE, No. 2, Upper Water Street, Halifax
Terms, FIVE SHILLINGS IN ADVANCE, exclusive of postage

All communications for the Editors of the Cross are to be addressed (if by letter post paid,) to No. 2, Upper Water street Halifax.