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THE CROSS.



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VOL. 2.

No. 51.

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 19, 1846.

CALENDAR.

- DECEMBER 20—Fourth Sunday of Advent.
 21—St. Thomas, Apostle.
 22—St. Hermanegild, Martyr.
 23—Fast St. Antoninus B. C.
 24—Fast Vigil of Nativity.
 25—Nativity of Our Lord Jesus Christ.
 26—St. Stephen First Martyr.

ROME, PIUS IX.

We have been favored with the perusal of a private letter from Rome, dated October 30th, from which we take the following extract.

“The new Pope, Pius IX, is most popular. The people are quite enthusiastic about him. He is extremely kind and affable, and appears to be very active in transacting business.—He knows Irish affairs well, and takes much interest in them. There is an Irish College in Rome under the direction of that erudite scholar, and most amiable and respected Ecclesiastic, Doctor Cullen. Whilst the Irish Students were spending their vacation at their delightful Country House in Tivoli, the Pope made a visit to that Picturesque locality, an account of which you will see in the Journals. All the Irish students were received by his Holiness in the kindest possible manner.

“The people expect great changes in the government from Pius IX. Some even hope for a secularization of the public offices, or a Constitution. All reports of this description are void of foundation. His Holiness seems determined to administer the actual laws with vigour, and to oblige those in office to do their duty, and if he can do this, it will be quite sufficient for the good of the State. The present laws and form of government are very fair. There is no doubt his Holiness will have his difficulties to contend with; but his election appears to have been the work of God, as he has put an end to the dissensions in the State and restored confidence to the people. Every thing is now going on smoothly and peaceably.”

This is most gratifying, and it comes from a highly intelligent source. We are delighted, but not surprised at the interest which his Holiness takes in the affairs of the Irish Church which has clung to Rome with unshaken fidelity, ‘through grief and through danger,’ for nearly fifteen hundred years;—a church which has furnished the Holy See with Apostolic missionaries for every part of the known world—and nevertheless a Church which has received fewer honours from Rome than any other national Church in Christendom. *The creation of one or two Irish Cardinals* would immortalize the beneficent reign of Pius IX., in Ireland, and accomplish what we believe to be a tardy act of justice to the eight millions of devoted Catholics in that noble kingdom.

[From the Sun.]

Noble Conduct of the Soldiers of the 89th Regt.

[To the Editor of the Sun.]

ST. MARY'S, HALIFAX,
 December 15, 1846.

SIR,—Enclosed I send you £14 9s 2d, Halifax Currency, being the subscription of the Non-Commissioned Officers, Drummers, and Privates, of the 89th Regiment, in aid of the indigent and suffering Emigrants at Richmond.

I feel much pleasure in being made the medium of transmitting this liberal contribution;—it is another proof that the cry of distress has never reached the ear of the British Soldier in vain—and while it cannot fail to strengthen the bond of kindly feeling which always subsisted between the Military and the People of Halifax, it will give the 89th Regt. an additional title to our gratitude and esteem.

I am, Yours, &c.

JOHN NUGENT, R. C. P.

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

The annual meeting of this Society was held on the 10th inst. the President Rev Mr. Nugent in the chair. The Rt. Rev. Dr.

Walsh, Patron of the Society, was also present. The proceedings were spirited, various useful resolutions were passed, and the officers of the Society were elected for the ensuing year as follows:—

Rev. J. Nugent, President.

Rev. E. Daley, Vice President.

Mr. P. Walsh, Assistant Vice President.

Mr. P. Compton, 2nd Assistant Vice President.

Mr. P. McGee, Secretary.

Mr. P. Wall, Assistant Secretary.

Mr. P. Donohoe, Treasurer.

Mr. P. Going, Marshal.

Committee—Messrs. T. Walsh, Pierce Ryan, Jer. Murphy, Patrick Gahan, Thos. Ring, Thos. McGee, and W. Walsh.

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

Collected by Messrs. Barron and Magee.

Mrs Hassey, James Cashen, Mr. Carrol, Mrs. Dunn, Mr. Morris, Mrs Maccassey, Mrs Connors, and Mr. Fialey 7½d each; Mrs. Dunster, Mr. Behan, Mr. Collins, Mr Leguire, Thomas O'Toole Mr. Troy, Mr. Bayler, Mrs Bayler, Mrs. Hurley, and Mr. Noonan 1s 3d each; Mr. Breen, John Gahan, and Mr Byrnes 2s 6d each; Mr Fleming 10½d; Mr. David Donovan 7s 6d; Mr. Flinn 3s 1½d.

Collected by Messrs. Pierce Ryan and Wm. Walsh.

Messrs. Patrick Tobin, Jeremiah Lyons, Peter Driscoll, Michael Morrissy, John Dillon, Lawrence Connors, Henry Clark, Thomas Leahy, Richard Dawson, Patrick Maher, James Sproohan Oliver Brenan, and Mrs Capt. Calhoun 1s 3d each; John Quann, John Rumrel, and Patrick O'Malley 7½ each; John Dunn 10½d; Thomas McGee, David Hogan, and Wm. Burke 2s 6d each.

Collected by Messrs Patrick Walsh and James Wall.

Mary Dunphy, Thomas Monarty, Pierce Ryan, and Michael Gillen 1s 3d each; Mrs. Sullivan 7½ Messrs Patrick Toole and Patrick Walsh 5s 2½d each; Messrs. Mortimer Dwyer and Martin Driscoll 2s 6d each.

Collected by Messrs Edward Eustace and Patrick Gowen.

Messrs. John Cummans, John McLoughlen, Mrs Burk, Patrick Kelly, and Andrew Cullerton 2s 6d each: John Lanegan, John Doyle, McDonnell and Healy, Mrs. Kelly and Mary Tobin

1s 3d each; Mrs Rafter 7½d; Patrick Kennedy and Thomas Walsh 5s 2½d each.

Messrs P. Murphy and T. Prandy £2 5s, including a donation from Mr. J. Murphy 15s, also received from Mrs John Cahill, 2s 6d monthly since the commencement of the collection for the North End.

Collected by Mr. Rodger Cunningham.

Mrs Shea, P. Colman, Mrs Sheehan, D. Carrol, Mr and Mrs Ring, Miss Kate Defreytas, and R. J. Gilfoyle 1s 3d each; Miss C. Doyle, P. Gorham, and Mrs Maher 7½d each; Miss Lydia Defreytas 1s 10½d; Mr. Mooney 2s 6d; Mr and Mrs Farrel 2s 6d.

(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.

Precious to Catholic eyes and dear to Catholic hearts, should be that glorious and time honoured series, of which this rich contribution is but the fragment of a specimen; the Office-books of our holy Church! The "Breviarium," with its ever varying round of social and commemorative devotions, the bond of charity and intercommunion among the saints; the "Missale," with its right of ineffable mystery, the centre and cardinal point of all; the "Rituale," with its more private, personal, and domestic solemnities, hallowing our christian pilgrimage from the cradle to the tomb; and not least, the 'Pontifical,' whereon the Church seems to speak as from her throne, clad in her glorious apparel, and wielding the ensigns of her royal power but none the less the mother, because "every inch the Queen" what a repository is it, of holy words and august traditions, the records of daily experience, the remnants of Apostolic testimony, the offerings, rich beyond the wealth "of Crinus and of Ind," which the tide of centuries has deposited upon the shores of our favoured Mother land, and those centuries, 'the ages of faith!' And when from the amazement which follows on so vast an idea, we pass to a closer, yet withal reverent and loving scrutiny of the contents of this richly furnished casket, that we may not rather say, this priceless reliquary; what thoughts must not the search suggest, of wondering delight

and deep entranced devotion! In the Lectons what treasures of heavenly wisdom; in the Antiphons, what sounding depths of inspired writ; in the very Rubrics what shrinking awe, what anxious forethought, what affectionate punctiliousness!—Nay, even before any examination of details, is there not something significant and impressive in the very material bulk of this wonderful series? reaching as it does to nine or ten goodly volumes, and this without taking accessories into the account, in the shape of ‘Graduali,’ ‘Antiphonaria,’ ‘Carmenalia,’ and all those numerous adjuncts, hardly less authoritative than the office-books themselves, which illustrate in subordination to them, the mind of the church, or embody her interpretative counsels. It is in facts like these, more than even in the arguments of theologians, or the attestations of history, that some minds find the most persuasive answer to Protestant cavils. It is here that they recognise the fulfilment of those promises of stability by which the Church stands guaranteed against the shocks of time, and the gates of hell. In the rites of divine worship it is that the creed from a mere form of profession, becomes a breathing reality; in them the great dogmatic system of the Church is no longer a record or a document, but lives in action. Hence it is that they who wish to strike a deadly blow at the Faith, were, in their generation, wise enough to re-model the offices of worship according to the rule of what they specially termed ‘the simplicity of primitive usage.’ But Catholics on the contrary discern, in the multiplicity of ceremonial provisions, one of the most impregnated defences of the faith, the evidence of their Church’s greatness, the secret of her strength, the pledge of her indefectibility. The creation of nature is not, like the work of the miscalled ‘Reformers,’ loose and slovenly; majestically simple indeed is it in its results, calm and orderly in its movements; but in its structure most curiously exact, most elaborately complicated. Philosophers and naturalists count it not below their dignity to write dissertations upon the circulation of the juices in a flower, or of the blood in an insect. Yet, as is the natural universe, such also is the world of grace and truth sublime in its order, but complex in its machinery and in both cases alike it in this wondrous intricacy which bespeaks a mystery, and seems to baffle the hope of substantial change or lasting impressions. We may devastate districts, but we cannot annihilate countries; we may lop branches, or even fell woods, but they grow again; or at any rate we destroy individuals without making any approach to the dissolution of the species. ‘Uuo avulso non deficit aeter Aureus,’ is perhaps the most serviceable of all trite quotations for the observer of nature; but no less familiar is it to the student of Church history and the eye witness of Catholic faith. Some Christians solace themselves in passing moments of despondency, or fortify themselves against popular objections with the remembrance of the Church’s triumphs, or they survey the extent of her dominion, with the memorials of her age or the tokens of her youth; (‘jam senior, sed cruda tibi, viridisque senectus;’) some delight to think of her conquest among the heathen, some glory in her subjugation of the pride of Kings; the heart of one beats high at the annals of her missions; the flame of another’s devotion is fanned by the examples of her saints and all these alike find in such congenial contemplations, among other and more directly spiritual effects, their answer to the sophistries of the age or their solution of the perplexities of the moment. We, on the other hand, should be for recommending to those who might be tempted to doubt about the Church’s fixedness, the study of Gavanti or Merati, or of the Acts of the Congregation of Sacred Rites; and we can only say that if our patient, after submitting faithfully to such prescription, should still retain any fears or any hopes, of the eventual triumph of Protestantism, we must set him down for either a very determined hypochondriac, a very desperate enthusiast or a very shallow reasoner. He will conclude very differently from ourselves if he think it either maintainable in philosophy, or consistent with experience, that the same Church should be at once tenacious of a gesture, and negligent of a dogma.

The publication which has given rise to these reflections is we believe, the first instance of an attempt to familiarize the less educated of the Catholic laity with some of the magnificent offices of the Pontifical. We hail it, not merely for its own sake, but as it may be taken as the harbinger of bright and palmy days for the church in England. Sanctioned as it is by the ‘imprimatur’ of our ecclesiastical superiors, it seems to be a token of the prospect of a time when the celebration of those wonderful and soul stirring rites which it discloses to English eyes, shall be no longer limited, as heretofore, to our collegiate chapels, where it is of course comparatively private, but introduced also, on fitting occasions and with suitable accompaniments, into some of those large and beautiful edifices worthy of the name of cathedrals, which have arisen or are arising, in the different districts of the Island, St Chad’s or St. Barybas, or St. George’s. It will be a happy day for our poor

country, when large bodies of devout persons, (and we should be far from desiring to exclude from the number reverent and inquiring Protestants,) shall have the opportunity of witnessing the magnificent and touching solemnities by which the Catholic Church first admits within her sanctuary, and then raises step by step to her chief dignities, those whom she counts worthy of such, her posts of honour. It is surely meet that the people 'whose servants they are for Christ's sake,' should know under what solemn circumstances their clergy contract those high obligations which are in a most real and momentous sense, for their benefit; and we are glad to think that, awaiting the time when it shall seem fit to our Bishops to hold their ordinations in some of the larger Churches, the publication which we have now the pleasure of answering, will furnish to all the means of that valuable knowledge.

(To be continued.)

A PROTESTANT CONVERTED TO CATHOLICITY

BY HER
BIBLE AND PRAYER BOOK.

Continued.

Again, I cannot but remark upon an order just after the communion service, that unless there be three or four to communicate with the priest, there shall be no communion, so that one or two souls may thirst and thirst again, to unite themselves in communion to their Saviour, but it will be all in vain, unless there be found more so disposed. Perhaps they calculate that two souls are not worth the bread and wine used upon the occasion, but for three or four that expense can be gone to. I cannot think of any other reason.— There is also another order, which is, that every parishoner shall communicate, at least, three times a year, Easter to be one. What a heaven of Catholicity, copied out of the Catholic Catechism. I most solemnly declare, in all my Protestant career, I never heard the above urged upon us, as a duty, or even recommended particularly, as a practice.

Lastly, let me direct your attention to the pretty little apology, with which the communion service ends. For kneeling while communicating, it says, "lest through ignorance or infirmity, or out of malice or obstinacy, persons should misconstrue the matter, it is hereby declared, that no adoration is intended to the bread and wine, as that were idolatry, to be abhorred of all christians, &c." Then comes a very wise assertion, that Christ's natural body cannot be in two different places, at the same time; and yet it could pass through a stone wall,

which is equally at variance with the laws of nature. But, perhaps, the Bible makes a mistake, when it says so, for the Prayer Book says, it is contrary to reason to suppose such a thing possible. I must still further point out the Catholic rite with which, a Protestant child is baptised, "signed with the sign of the cross," for which absurdity they again apologise in the following words: "To take away all scruples concerning the use of the sign of the cross in baptism, the true explication thereof, and the just reasons for the retaining of it, may be seen in the 30th Canon, first published in the year 1601."

Now, for one peep at the catechism. The question is asked, "what is the inward sign of the Sacrament of the Lord's Supper?" Answer: "The body and blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper." The Holy Ghost has said of the Church that he that runs may read, and the wayfaring man, though a fool cannot err therein; now, I would ask any Protestant, supposing him not to be a fool, how he would understand these words, "verily and indeed taken and received," I know I would take them as the Catholic does, and as the words imply; but the Protestant says we err therein, though the Holy Ghost says we can't!!

Now, hear how the Catechism closes. "The curate of every parish shall diligently upon Sundays and holidays, after the second lesson at evening prayer, openly in the Church instruct and examine so many children, as he shall think convenient, in some part of this Catechism." Is this done? no, it is not, that ever I saw, except in Catholic churches, the difference being, that the commands of the one church are attended to, in the other they are only a dead letter, left in it to perfect the condemnation of her unhappy adherents.

I was thus led by the two highest authorities into Catholicity, namely, my Bible and Prayer Book, for mind I have not been abusing the Prayer Book, for I think there is a vast deal of sound sense and doctrine in it, just so far as there is Catholic doctrine; no, but it is Protestants I find fault with for professing what they condemn others for doing.

But I still shrank from becoming a Catholic, if it were possible to avoid it, and my enemy did not fail to suggest it was not necessary; besides which by nature I was disinclined towards it, for on the one hand, there was my easy going Protestant faith which practically said to me eat, drink, and be merry; while on the other side, every thing was against my nature; confession to be made constantly of every secret sin, whether in thought, word, or deed regular humiliation of the flesh, in fasting and abstinence; the cross to be borne, which, even then,

I could see was sizeable: the despised name of Catholic to be taken, together with a world of woe: perhaps to be deserted by all dear to me on earth.—Indeed I would have given worlds to have been able to discard this newformed religion. I, therefore determined, as a last resource, to try and find out exactly what the Protestant rule of faith was: for, although I had been reared in it, and managed to pass in the world as a sincere good Protestant, still I could not trust myself; for I found, that all the points, which I had considered quite settled, and firm as a rock, when tried by this Catholic touchstone, 'shook, tottered, and fell!'

I enquired, therefore, of a Protestant clergyman what the Protestant rule of faith was! I was answered, "the Bible." Is it infallible? "Certainly," was the reply. Well, said I, is it your only rule of faith? "Yes," again was the reply.—Then, said I, again, you profess to do all it commands and to abstain from all it forbids; neither to add to, nor diminish? "Yes," was the answer. And, at that my heart sank, for I saw, on opening my Bible, a strict command, under the Patriarchal law, the Jewish law, and lastly, the Christian law, to keep the Sabbath or seventh day holy, Christ himself giving example so to do; for we are told in Luke iv. 16; "As his custom was, he went into the Synagogue on the Sabbath day, and read to the people." Luke xxiii. 56. How, then, was naturally my next question, is it, that Protestants keep the first day, and not the seventh, as God has so expressly ordered in the Bible? and on examination I found many, many commands to keep it, but not one to change the day. My clerical friend, then said, "Protestants keep the first day instead of the seventh, because they see from Scripture the Apostles met on the first day, to pray and break bread." I look to my Bible again, and find they did; but I also find, they met on the second day, as well. Acts xx. 11.—Now, why not keep Monday holy, as the authority for the one day is as good as for the other, therefore, how can this be authority to change so positive a command of God? [If one person would think it satisfactory or sufficient one hundred others would not think so; therefore, this cannot be the reason, at least, not an infallible one, and nothing else could cancel a command so continuously and so solemnly given by God, and adhered to by our Lord himself. Just as my mind was perplexed on this point, I came across a work just published by an eminent Presbyterian divine, the Rev. John Bruce, entitled "The Duty and Privilege of Keeping the Sabbath." After endeavoring to prove the grounds of the change of days, from the seventh to the first, he finds it necessary to sum up thus: "In other words you would reasonably suppose, or expect the change should be

gone into, which the Christian Church affirms hath actually taken place, p. 32.—Here is Protestant authority to guide me! If I felt timid to trust myself, and to yield to my own doubts, here is a Protestant divine who tells me, the best authority for the change is the Church's having ordered or sanctioned it, in other words, tradition: that, for which the good gentleman thought fit to separate and dissent from the Christian Church for holding. and here, he tells us, this is the all sufficient reason for this great change. I believe he never spoke truer words, but, from him, surely, they are the height of inconsistency. Some may here say, but Catholics keep the first day, as well as we.—Yes they do but they know why they do so; they keep it from the authority recommended by the worthy gentleman above, which authority he does not acknowledge, and scorns to be influenced by. On mentioning the above to my friend Mr. H.—he begged I would not suffer any uneasiness, on account of the change, from the Sabbath to the first day, for, said he, "I can prove to you by a most beautiful and clear calculation, that the day we keep holy is actually the very same day the Patriarchs kept for their Sabbath. This was quite a new idea, and presented to my mind a hope, which realized about as much peace to my soul, as a straw held out to a drowning man would do; he would grasp at it, but would it save him? No; no more could the proof, that I had actually been doing right by observing the day without knowing it, be a sufficient reason to prevent me becoming a Catholic.

Another strict command I saw given at all times, even up to the christian council at Jerusalem, 'that all christians abstain, as a necessary thing, from eating blood,' Acts xv. 22. whereas I see all Protestants partake of it without scruple. Who refrains, I would ask, on this account, from eating wild fowl? and yet we all know the blood remains in them; or who from black-pudding and such dishes? No one, that ever I saw. Thus, Protestants, I find, are not consistent either in their Profession, or their practice: they do not live by, or up to their rule of faith, the Bible. Catholics have no scruples in eating blood, but they know why they can do so, without a breach of this command. They have the Bible 'tis true, and they have besides, an authority emanating from the same source and therefore the only authority capable of nullifying a command therein given from that authority, "the Church," or the "word spoken," as St. Paul tells us, 2 Thes. ii. 14. They are authorised to eat blood, and by the same authority Protestants partake of it, though they do not know it, or if they did, they dare not say so, for it would be acknowledging Catholic authority. I mentioned these subjects to many, who were concerned for the pro-

gress I was making towards Catholicity, just to see, if any of them could help me out of my doubts, and they one and all, startled and asked me was I allowing myself to be unsettled by such trifles? But I would ask such, can anything God has commanded as necessary, be a trifle? or are these commands more trifling, or differing in their nature from that laid upon our first parents, under pain of death, to abstain from eating a certain fruit, and yet, from the punishment incurred, can urge or argue the fault to have been a trifling one? Oh, reader, look at the results, and by them learn to appreciate trifles, when God issues them!

Having received my clerical friend's "beautiful and clear" solution, which I consider myself fortunate in having obtained upon paper, in his own hand-writing, or else who would credit me, that a clergyman of the English Church could put forth such an assertion, I cannot resist the temptation of giving a copy of it here, to let the reader judge of its beauties, and to show to what purposes, the Holy Scriptures can be wrested, when once they are left to the judgement of man to construe as he pleases.

"THE PATRIARCHAL AND CHRISTIAN SABBATH CELEBRATED ON ONE AND THE SAME DAY OF THE WEEK.

"Exodus ii. 11. and xxxvi. 17, order the observance of the 7th day in remembrance of the Creation, Deut. v. 15, in remembrance of the deliverance from Egypt, without any reference to the Creation.

"If the Israelites had left Egypt on the day, which had been previously observed, as the Sabbath in remembrance of the Creation, we might conclude that this passage contained an additional reason for the observance of the same day; but if they left Egypt on the day before the usual Sabbath, then it can be viewed in no other light than as an injunction to observe their Sabbath on a different day, and for a different reason.

"That the Israelites left Egypt on the day before the Sabbath is thus proved: "They arrived at the wilderness of sin on the 15th day of the second month," Exodus xvi. 1, "The sixth day from that day was the day before the Sabbath," v. 5 and 23, and the 20th day of the month; consequently the 21st was the Sabbath, and the 22nd was the day after the Sabbath. If we reckon back we shall find that the 15th, the 8th, and the 1st days of this month were also the days after the Sabbath; and so that the 30th and last day of the preceding month Abib, which is called the first month, was the Sabbath day, and consequently, the 29th, the 22nd, and the 15th days were the days before the Sabbath, but the 15th was the

day on which the Israelites left Egypt. Numbers xxxiii. 3

"I wish, my dear friend, (he concluded) that all that has been stated to you by Romish priests, was equally capable of that clear demonstration which I have given above!!!"

As I said before, I leave those who read these lines, to judge of their clearness and beauty. To me it appears, if anything is proved, it is that Friday ought to be the day kept holy; but suppose for argument sake, his point is proved, then it follows, that the whole christian world has mistaken the seventh day of the week for the first, while the whole Jewish world must have mistaken the sixth of the week for the seventh—for, unquestionably our Christian Sabbath is kept on the day immediately following the Sabbath of the Jews, therefore, if our Sabbath be still the seventh day, and not the first day of the week, as the Christian world has always supported it, then the whole Christian world has been wrong from the beginning; if our Christian Sabbath be still the seventh day, and not the first, as it is certainly the day immediately following the sabbath of the Jews—then the Jewish Sabbath must have been the sixth day of the week, or Friday, and not the seventh day, (Saturday;) thus it follows the Jews were all wrong, as well as the Christians, and nobody is right but my friend Mr. H.; and Mr. H. believes that Christ died on Friday, or the eve of the Jewish Sabbath, and keeps Good Friday accordingly; and moreover, Mr. H——, believes, that our Saviour kept the Jewish Sabbath, as the Sabbath, and the proper one, and therefore, Mr. H. to be consistent, must believe that Christ himself was wrong upon the subject!!

Well, indeed, might he, and every other friend I have in the world, bemoan over me, if all I have learnt from priests, and adopted, from my soul, to the exclusion of every other hope, could be no better proved, or clearly demonstrated, than what is stated above. Yes, common tears would be but a poor offering at such a shrine, tears of blood would not be too much for a soul so lost.

Many other Protestant inconsistencies I could enumerate—things, which they do not authorize in scriptures, and things which they neglect, therein commanded, as the oneness and unity amongst them, which is well exemplified in the varieties of ways they dealt with me. I may as well instance a few things more, in order to prove my assertions.

Infant baptism—where is the command in Scripture for it? no where; on the contrary, the Bible says, to be baptized we must believe, and that, we all know, no child can do; and yet the Protestant pretends to adhere to the Bible, and denounces without mercy the Catholic, whom he

is pleased to consider as taught to neglect the Bible. But I would ask him why he baptizes his child? He cannot tell why he does it, only he does it, and would not for the world leave it undone. Nor does his minister know why he makes the sign of the cross upon the head of the child when baptizing it, nor can he tell why it is necessary, that it should be apologised for in the Prayer Book; but both the one and the other, whether they know it or not, depend upon the authority of the Catholic Church.

Then again, Protestants say, the Scriptures are infallible; so they are, but not to them.—To be infallible they must be infallibly interpreted, and not according to the fruitful and frenzied fancies of every presumptuous mind, that declares itself directed by God to unfold them.

(To be continued.)

General Intelligence.

THE CATHOLIC CHURCH.

(From a Correspondent of the Cork Examiner.)

Manchester, Monday.

Your Catholic readers will be edified and delighted to hear that the confusion and opposition to Ecclesiastical authority which has unhappily existed so long at "St. Patrick's," is nearly at an end. A display of great attachment to a beloved pastor has led the congregation of this district into acts of insubordination and irreligion, which the Catholic religion could never sanction; but now, that they are convinced of the impropriety of their conduct, they are returning in countless numbers to renew, at the altar of God those vows and attachments to their religious duties, for which they were before so remarkable. It is true there are yet a few who make unholy attempts to keep up the spirit that has arrayed the people against their Bishop; but these few consist principally of a low class of women, who never frequent the sacraments, and bear only the name of being Catholic. There is one of these unfortunates at present in the "New Bailey," suffering imprisonment for having created a disturbance in the Church. On yesterday I witnessed another of those wretched women creating a disturbance in the body of the Church, as High Mass was about to commence; but her sacrilegious conduct was put an end to by the interference of a policeman, who removed her to the outside of the Church. Such abominable conduct is a disgrace to any community calling itself Christian: and the perpetrators ought to be punished, as severely as the law points out.

You are aware that missions for spiritual teaching, have been introduced into the Town by the Rev. Dr. Gentili and Rev. Mr. Furlong, men filled with the charity and zeal of Apostles. The district of St. Willfrids has been visited by those saintly men during the present month, and thousands have been brought to the sacraments through their instrumentality. On such an occasion, all the clergy of the town are employed in hearing confessions; and so many are the applications that Dr. Gentili frequently remains until 3 o'clock in the morning, and, after two hours sleep, commences again the hearing of confessions at six. At present the mission is being held at St. Patrick's with the most happy results to the people. The Church is crowded to excess during the numerous lectures that are delivered, and over 3,000 have already approached the holy communion. On yesterday being the feast of the "Immaculate Conception," the crowd at High Mass was so oppressive that many were obliged to leave the Church before Mass was over. The Right Rev. Dr. Gentili preached.

Although an Italian he preaches in English most fluently. His discourse was principally directed to point out the great evils that must result to religion where the laity interfere with the discipline of the Catholic church, in the appointment of its ministers. Alluding to the disturbance that took place before Mass, he censured severely the interference of women in Ecclesiastical matters.—The Apostle tells them that they are not to speak in the Church; and it is most unbecoming in them to assume to be Pope, by directing the Bishop how to appoint his clergy. With the matter of dispute, he professed to have nothing to do; but the means resorted to by the people were Schismatical, and deserving of the severest censure.—He was delighted to see the change that had taken place since the commencement of the mission, and promised to give every person an opportunity of returning to his God, by continuing the mission for another week. He alluded to temperance, and showed that it cannot be permanently kept by those who take the pledge, unless in connexion with religion. He was about (with the concurrence of all the clergy,) to institute the Confraternity of the "Immaculate Conception," and called on those who were to take the pledge, to place themselves under the protection of the Mother of God, as the best means to prevent its violation.

The religious feelings that are aroused in the people by those wonderful men, are astonishing. As an instance of it a petition was presented at the different chapels, yesterday and signed by thousands. It speaks for itself, and shows the anxiety of those who sign it, to make all the reparation

they can, for the great scandal they have latterly given.

The following is a copy of it:—

To the Rt. Rev. Dr. Brown, Bishop of Chloa, and Vicar Apostolic of the Lancashire District.

We, the undersigned Catholics of Manchester and Salford, as dutiful children of the church, declare and acknowledge before your Lordship, that the principle of lay interference in the exercise of the Episcopal jurisdiction, and particularly with regard to the appointment or removal, guidance or direction of the Catholic Clergy, is in all cases decidedly contrary to the doctrine, spirit, and constitution of the Catholic Church; so much so, that the Catholic Church punishes, even with excommunication, those who extend by intimidation or force, the removal of any ecclesiastical censure.—(See the authority of S. Alphonsus Ligouri: Dubium IV. articulus I. "Quæ excommunicationes non reservatæ.")

Therefore, we acknowledge that all those steps which have been taken against the appointments and arrangements of your lordship regarding the clergy, within the last twelve months, in this town: such as preventing the usual contributions for the support and erection of Churches, disturbing meetings for ecclesiastical purposes, interruption of the Divine Service of the Church by clamour and riot, the assembling in Church yards, and causing persons to hold up hands in order to deny the dues for the maintenance of the clergy and public service,—are against the Canons, the system, and the spirit of our Holy Church, and Religion; and, therefore, in reparation of so great a scandal, we publicly ask pardon of God, and your Lordship, and of those to whom the scandal has been given; that our Lord may forgive our sins, and receive us again into his friendship."

The beautiful Church of St. John in Salford, is completely covered. The tower is finished, so as to commence the erecting of the great spire.

The new Church of St. Chad is progressing rapidly.

The Convent schools that had been deserted during the late schism at St. Patrick's, are now nearly full; and the effect of the education communicated by those ladies will be advantageously felt by the young females who frequent their schools.

As soon as the "mission" ends at St. Patrick's it will commence at St. John's in Salford. What a divine religion is that of the Catholic, that holds out such heavenly advantages to its people.

J,

Idleness is a great corruptor of youth, and the bane and dishonor of middle age. He, who in the prime of life, finds time to hang heavy on his hands may, with much reason, suspect that he has not consulted the duties which the consideration of his age imposed on him; assuredly he has not consulted his happiness.

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.

INTERMENTS.

AT THE CEMETERY OF THE HOLY CROSS.

- DECEMBER 13, Mary, daughter of Luke and Margaret Franklin, aged 8 years.
- 13, Patrick Hayes, Native of Kerry, Ireland, aged 23 years.
- 14, Ann, wife of Patrick Caffery, Passenger of the Ship Tennessee, Native of Roscommon, Ireland, aged 49 years.
- 16, Ann, wife of John Smith, Native of Kilkenny, Ireland, aged 21 years.
- 18, Margaret, Daughter of William and Ann Haukens, aged 11 months.

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