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# THE CROSS.



NEW

SERIES.

VOL. 2.

No. 50.

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 12, 1846.

## CALENDAR.

- DECEMBER 13—Third Sunday of Advent.  
14—St. Nicholas, B. C.  
15—Octave day of the Conception.  
16—Ember Fast St. Eusebius, B. M.  
17—St. Lucy V. M.  
18—Ember Fast Expect of Deliv. of B. V. M.  
19—Ember Fast.

## ROME.

We find the following in the Roman correspondence of the Univers :—

The religious press should be convinced of two things—first, that Pius the Ninth is a Reformer, not a Revolutionist; and secondly, that Rome and the provinces are animated with an unshaken spirit of order. The old revolutionary party has surrendered its arms. The amnesty has not been alone a generous pardon, but also an act of the most profound policy. His Holiness has appealed to the honour of his subjects—the word of honour has been given, and the effect of that appeal cannot be exaggerated. The form of amnesty has perhaps made more friends for the government than the amnesty itself. That reminds me of a sentence I have heard somewhere—‘I pardon because I comprehend.’ Some timid and perhaps evil intentioned persons, profound politicians who always see an abyss behind those acclamations, have been prophesying these three months that the Papacy would soon meet with a reverse. These

same prophets have begun to see they were deceived and they cannot but admire the faithful and respectful attitude of the people. If the least movement was attempted, the Pope would have to say but a word to put it down, so greatly is he beloved, and so odious would those become who might rise in opposition to him or his Government. Even should his wishes or his efforts to introduce beneficial reforms be opposed or thwarted, good will result, for the confidence of the people will thereby be fortified. In that case the people would say—‘It is evident that his Holiness desires to do what is right, since certain parties wish to prevent him.’

PROPAGATION OF THE FAITH.—We have received the originals of the following letters, but we have space only for the translation of them :—

LETTER OF HIS HOLINESS TO THE CENTRAL COUNCIL OF PARIS.

PIUS IX., POPE.

“Dearly beloved Sons, Health and Apostolic Benediction.

“The letter which you have dutifully addressed to Us in testimony of the joy and exultation which Our elevation to the supreme dignity of the Head of the Church has caused you, has been felt by Us, and filled Our heart with satisfaction. It has given Us a distinguished proof of your respect

and veneration for the Holy See, as well as of your filial affection for Our person. But what in this letter, has, above all, filled Our soul with joy, is, that we have clearly seen in it, how much you have at heart to contribute with all your means, to render more and more flourishing the Association for the Propagation of the Faith, which has always been the object of our liveliest interest. We commend exceedingly, in the Lord, this remarkable zeal which you have shown for it; and We wish that you should know, that for everything which could be suitable to increase the prosperity and splendour of the Association, as far as depends on Our will, you can fully count on our concurrence,— Responding, moreover, to the testimony of the zeal which has dictated to you your words, by an equal expression of Our paternal Benevolence, We grant you all, affectionately and from the bottom of our heart, Our Apostolic Benediction.

“ Given at Rome, at St. Mary’s the Greater, the 19th of August, in the year 1846, being the first of our Pontificate.

“ Pius P. P. IX.”

LETTERS OF HIS HOLINESS TO THE CENTRAL COUNCIL OF LYONS.

PIUS IX., POPE.

“ Dearly Beloved Sons, Health and Apostolic Benediction.

“ It is with much gratification that We have received, as a testimony of your pious affection and regard for Us, your dutiful congratulations on Our elevation, through a Divine dispensation, to the Supreme Pontificate of the Church. We have been very sensible to this act of duty, both because we have understood that it proceeded from your veneration for this Apostolic See, as well as because we have borne a paternal interest and zeal for the Society for the Propagation of the Faith instituted at the commencement in your city at Lyons, and which you glory in rendering daily more and more flourishing by your untiring zeal and labours. Knowing then with consolation the abundant and salutary fruits which, with the aid of the Lord, this Society produces, We most willingly take this occasion to give it a pledge and a new proof of Our special solicitude, and We wish

that you should be persuaded that nothing will be more agreeable to Us than to protect and favour it with all Our power, according as We shall judge it best in the Lord. In the meantime We lovingly give you, dearly beloved sons, from the bottom of Our heart, the Apostolic Benediction, as a foretoken of all the heavenly gifts, and a testimony of Our paternal and special affection towards you.

“ Given at Rome, at St. Mary’s the Greater, the 19th of August, in the year 1846, being the first of Our Pontificate.

“ Pius P. P. IX.”

#### ASSOCIATION FOR THE PROPAGATION OF THE FAITH.

On Tuesday last, there was a High Mass at St. Mary’s in thanksgiving to Almighty God for the increasing success of this Association, and to implore a continuance of the Divine Blessing. The Very Rev. Mr. Conolly was celebrant. At the close of the service, the Bishop intoned the *Te Deum*.— A great number of the Collectors and Members of the Halifax Branch were present on the occasion.

The Temperance Pledge was administered to a number of persons after Vespers last Sunday by the Rev. Mr. Nugent, who delivered an earnest and eloquent address on the causes and direful effects of intemperate habits, and the impossibility of sustaining the Temperance movement without the influence of religion, and the faithful discharge of religious duties.

We are happy to hear that the Church of St. Croix, and the Church of St. Maude at Meteghan have been lately painted, and otherwise considerably improved. The Glebe Houses attached to each of those Churches have also been put into a state of decent repair, for the suitable accommodation of the resident Clergymen.

#### THE MARCH OF INTELLECT IN BERMUDA.

We have seen a letter from Bermuda, dated the 18th ult., from which the following is an extract :—

“ The fifth of November was celebrated with all the honours in every part of these Islands. Guy

Fawkes after being carried in procession through this town was duly consigned to the flames, and in the evening there was a display of fire works.—The respectable portion of the community con- vined at, rather than participated in this ridiculous exhibition of bigotry.”

ST. PATRICK'S CHURCH—SUBSCRIP-  
TIONS DURING THE MONTH OF  
NOVEMBER.

Collected by Messrs. Joseph Purcell and Timothy Linnahan.

Mrs. Heffernan 6s; Joseph Purcell 1s 3d; Timothy Linnahan 1s 3d; Lawrence McDonald 1s 3d; Mrs. W. Flynn 1s 3d; Timothy Doherty 1s 3d; Michael Buchanan 1s 3; Patrick Linnigan 1s 3d; James Healy 2s 7d; Michael Long 1s 3d; James Mooney 1s 3d; Edward Metzler 1s 5½d; David Kiely 7½d; Michael Purcell 7½d; Thomas Wyse 7½d; William Whelan 7½d; Patrick Quinn 7½d; Thomas Tacey 7½d; Lawrence Spruhan 7½d; Bartholomew Joyce 1s 3d; Miss Margaret Joyce 1s 3d; Mrs. Ast 7½d; Edward Kavanagh 1s 3d; Patrick Healy 7½d; Patrick Healy 7½d; William Rowley 7½d; William Carey 7½d; William Lynch 1s 3d; John Grinnion 7½d; Patrick Flannigan 1s 3d; John Swilley 1s 3d; Rodger Sullivan 2s 6d; W. Whelan 7½d; John Kantwell 1s 3d; Thomas Shortell 7½d; Michael Conway 10s; Thomas Buckley 1s 3d.

Collected by Messrs Michael Egan and D. Von Malder.

Johanna Roach 2s 6d; Mrs T. Murphy and daughter 2s 6d; Michael Mackay 3s; Messrs Michael O'Mara and D. Von Malder 1s 3d each; Peter Kenny 7½d; Messrs Patrick Maher, Jeffrey Mockler, John McLane, and Wm Delaney 1s 3d; M. McGown 7½d; Richard Fitzgerald 1s 3d; Henry Fanning 2s 6d; Thomas Pender and Edward Pender 1s 3d each; John Guilfoile 7½d; M. Egan 2s 6d.

Collected by Messrs James Kelly and John Twohill.

Mr. James Purvis, Miss Mary Egan, and Patrick O'Connor 2s 6d each; John Curramor, Edward Power, Mr. Carver, William Casey, Lawrence Hickey, Edmond Power, Mrs Haukins, and Michael Lee 1s 3d each; William Carew, Timothy Dullaherty, William Foley, David Moffit, R. A. Michael Doyle, Mr. Carver, Mr. Casey, Lawrence

Kenney, William Carew, William Foley, David Moffit, and Michael Doyle 7½ each.

Collected by Messrs. Peter Walsh and Patrick Deegan.

Patrick Quinn 1s 3d; Miss Winefard O'Neil and John Wilkinson 2s 6d; Mrs Bartel and Frances McClincy 7½d each; Mrs Shippard and Wm Dunn 1s 3d each; Michael Murphy and B. Dunn 7½; Patrick Mulecaby 2s 6d; David Barry 1s 3d; P. Quirk, John Power, and Henry Cravin 2s 6d each; George Noonan, Joseph Butler, William Butler, Thomas Tobin, Mrs Saunders, Daniel O'Brien, and Patrick Quinn 1s 3d each; Mr. Nott Mr. Wallace, and Patrick Walsh 7½d each; James Murphy 1s; George Weston, Mrs Croket, William Saunders, John Vigors, Richard Anderson, Maurice Halery, James Hogan, Pierce Grace, John Cody Pettick Delaney, Mrs McAuliff, Edward O'Donnell, Patrick Deegan, Peter Walsh, James Mallowney, Frances Cristerer, and Mrs. Cronan 2s 6d each; Miss Johanna Saunders, Robert Estano, Mrs. Solevan, James Johnson, William Delaney, Felix Muligan, Thomas Stableton, William Fulse, James O'Leary, and Daniel Lon- dergan 1s 3d each; Daniel O'Brien 1s 10½d; Michael Scalon 5s; Ward & Condon 3s 9d; John Calahan 1s 10½; Patrick Dealy, Patrick Ryan, Richard Cox, Michael McKennon, William O'Mara, Miss Doer, and Mr. William Gard 7½d each.

Collected by Messrs Peter Morrissey and Edward Barber.

Mr. Kiely 1s 3d; Mrs. Marks 7½d; Mrs. Laugh- lan 2s 6d; Mrs. Condon 2s 6d; Mrs. Scoleran 7½d; John O'Bryen 1s 3d; Mrs. Power 1s 3d; Patrick Mullins 2s 6d; Thomas King 1s 3d; Mr. Kava- nagh 1s 3d; John Tobin 3s 1½d; Peter Boyle 1s 3d; Mr Vaughan 7½d, Mr. Kelly 7½d; Mr Boyle 7½d; Andrew Hunter 2s 6d; Mr Blake 1s 3d; Mr Quinn 3s 1 1-2d; Mrs. McGrath 1s 3d; Miss Longard 1s 3d; Peter Bulger 1s 3d; John Mc- Grath 1s 3d; Mr. Gunter 1s 3d; Mrs. Conners 2s 6d; Morris Mulligan 2s 6d; Mrs Hurley 7 1-2d; Mrs. Howard 1s 3d; Mrs Quirk 1s 3d; Mrs Hos- kens 2s 6d; Mr Leasy 1s 3d; Mrs. Howley 2s 6d; Thomas Meagher 1s 3d; Mrs Murphy 5s 2 1-2d; Mrs. Lonergan 2s 6d; Con. Sullivan 1s 3d; Jeffery Donovan 1s 3d.

CATECHISTICAL SOCIETY.

A meeting of the Catechistical Society will be held on Monday evening next, at 7 o'clock, in the Vestry of St Mary's.

## A PROTESTANT CONVERTED TO CATHOLICITY

BY HER

### BIBLE AND PRAYER BOOK.

Continued.

But not my bible alone has become metamorphosed to me; my Protestant Prayer Book has likewise gone through a change. At least, I see it now in quite a different light to what I once did: and when I reflect upon the matter, I cannot help thinking of those passages in Scripture, which I have so often read, and wondered what they could mean: Matt. xiii. 11, 15: Mark iv. 12. Luke viii. 10: John 12, 40. 'Therefore, they could not believe,' because that Isaiah said again, 'He hath blinded their eyes, and hardened their hearts, that they should not see with their eyes, nor understand with their hearts, and be converted and I should heal them.' My Prayer Book now seems to me the best book I could choose to place in a Protestant's hands for *close* examination, to prove the truth, the purity, and the consistency of the Catholic religion, and why I will now tell you. A Protestant clergyman trying to fighten me out of my admiration of my beautiful and spotless church, assures me, assuming a serious face, the subject being so awful, that one shocking practice of the Catholic church, introduced into it by priests, for bad purposes, is 'confession of sins,' after which, they gull the people by giving them *absolution!* Now, not to speak of the testimony I have given upon this subject from my bible, I open my Prayer Book, and I see that previous to receiving the sacrament and at the sick bed, the minister is to press the person to make a full *confession* of his sins, and afterwards to give him *absolution!* What absurdity is this in the mouth of a Protestant. They who dissent from the Episcopal church, and condemn the practice of confession, are consistent people so far, but for Episcopalians, and their ministers to abuse a doctrine and practice as unscriptural and imposed upon Catholics by their priests, when every Protestant minister is obliged to declare he will practise it, before he can be ordained [see the Ordination Service,] and every lay person, who frequents a church or uses a prayer book, thereby assents to the principle, is an absurdity so monstrous that before I can respect such teachers, who profess one thing and do diametrically the opposite, it must be proved to me I do not understand my mother tongue.

Then, again, I am told the Catholic church, among her other self assumed powers, commands *fasting*.—Well, Scripture apart again, on this point even the express command of our Saviour himself, Matt. ix. 15, Mark ii. 20, I open my Prayer Book, and I find "A Table of the Vigils," (a thing I never before heard of as a Protestant,) "Fasts, and Days of

Abstinence!" to be observed during the year, and as I think what follows so almost incredible, I would advise all to refer to their Prayer Book, to see that I am making no mistake. But as the book may not be at hand, I shall give a copy of what I can myself, hardly persuade myself that I see aright.

### DAYS OF FAST AND ABSTINENCE.

#### THE EVENS OR VIGILS BEFORE.

The Nativity of our Lord,	St. John Baptist,
The Purification of the	St. Peter,
B. V. Mary,	St. James,
The Annunciation of the	St. Bartholomew,
B. V. Mary,	St. Mathew,
Easter Day,	St. Simon and St. Jude,
Ascension Day,	St. Andrew,
Pentecost,	St. Thomas,
St. Matthias,	All Saints;
1st. The forty days of Lent.	
2nd. The Ember days at the four Seasons,	
3rd. The three Rogation Days, being the Monday	
'Tuesday, and Wednesday before Holy Thursday'	
of the Ascension of our Lord.	
4th. All the Fridays in the year, except Christmas	
Day!!!	

\* Now will any one really believe, that the above is copied from the Protestant Prayer Book; and yet it is true, and can be proved so by referring to the book. All I know is, when I was first told it was there, I would not credit it, and now that I see it, it is as much as I can do to credit my eyes. I also see it enjoined on the clergyman to declare after Communion, what fast days are to be observed during the ensuing week; also, that all persons prepare themselves for the holy state of matrimony by abstinence and fasting; and in the Collect for the first Sunday in Lent, I see a prayer addressed to God, to beg grace to use such abstinences, and to do that, for which they not only condemn, but thoroughly despise Catholics. What a mocking of God; What inconsistency! I ask any honest, candid person, is this a Church one can fearlessly adhere to, and on the truth, stability, and consistency of which they will stake their precious souls? Its ministers profess what they do not practice; for if they practice fasting they do not preach it, and if they dared preach it, who would believe they practised it? But this not all:—Tell me, Protestant reader, if you are possessed of one iota of candour, what passes in your mind when you hear the word penance! a Catholic doing penance! Now, acknowledge it is a word you have nothing to do

NOTE.—That if any of these feast days fall upon a Monday, then the Vigil or Fast Day shall be kept upon the Saturday and not upon the Sunday next before it. Pure Catholicity!

with, that it belongs only to poor deluded Catholics and if your heart be a tender one, tell me how you could meet for motives so misguided, and so deceived. But before the tears have left your eyes, let me ask you to open your Prayer Book, at that part called "a Communion," and you will read as follows, after which reserve your tears for yourself. "Brethren, in the primitive Church, there was a Godly discipline, that at the beginning of Lent, such persons as stood convicted of notorious sin, were put to open penance, and punished in this world, that their souls might be saved in the day of the Lord; and that others, admonished by their example, might be the more afraid to offend. Instead whereof, until the said discipline be restored again, which is much to be wished!" &c. Tell me, now reader, who needs your tears most?—Catholics, who are obliged to practice what their religion teaches, or lose the reward it holds out, or yourselves, who are reared in ignorance of the true faith, the only one that is consistent in all things?

But the inconsistency of Protestantism does not stop here. Every Sunday they are obliged to declare they believe in "One, Holy, Catholic, and Apostolic Church, the Communion of Saints, and the forgiveness of sins, &c." Now, I would ask, is that church Catholic which is only three hundred years old, when there is one from which it emanated 1800 years old? Or is that church Apostolic, which dissented from the Ancient church, and was obliged to ordain its ministers after a new fashion? Or what is this communion of Saints, that very communion for which Catholics are a scorn and a derision among Protestants? And this forgiveness of sins,—what does it mean that Protestants can say they believe in it? It is the leaven of Catholicity, which God has left in the Protestant Church, whereby to draw sincere souls into his own most beautiful and consistent church. And, surely every Protestant ought to blush, on reciting the creed, when Luther, the head and founder of the Reformation, (falsely so called,) out of which their church has sprung, has left on record, and by Protestant writers recorded too, that when he first severed himself from the Catholic church, he stood alone in the world, no other man living holding the same views, or faith that he did.

But I have not done yet. I must point out a few more inconsistencies in the Protestant Prayer Book before I can bring myself to leave the subject, as these lines may meet the eye of some poor Protestant, as sincere as I was myself, and who may, by the power of God, be led to truth through the very matters I am now treating of.

To commence again, then, we will notice first, general confession of sin, which almost immediate-

ly begins the service. The priest (mark he is no priest at all, according to Scripture,) for we are told in Heb v 1, 2, 3, a priest must offer sacrifice for sin, (and the idea, we all know, is obnoxious to all Protestants) pronounces absolution upon all the people whether they are penitent or not. Now, mark, this, if it means anything at all, it is practising (if we may use the term, where nothing is performed,) the very power Catholics are abused for using, and which is charged upon them, as an invention of their priests. Now, I would ask any Protestant if he has ever gone to church particularly burdened with some sin or other, or with sin in general, has he felt, after these words are pronounced, as if perfectly forgiven by God, and in consequence perfectly relieved: or does he feel, as I always did, that these were mere empty words without any healing power? Or I would suppose the case of a murderer being present, and that he has joined in the general confession. If any one present be absolved, so is he, and can any one suppose such a crime pardoned at such a tribunal, and absolved by the *priest*, who is perfectly ignorant of the mighty work he has just performed, that of having reconciled a soul to its God, before at deadly enmity?

Another inconsistency is, that after the 'Te Deum' in the 'Benedicite,' they not only address the angels, for which they cannot find language strong enough to abuse the Catholics, but they abuse the spirits and souls of the faithful departed; as for instance, 'Ananias, Azarias, and Misael, bless ye the Lord.' They will say they have Scripture authority for this—so they have; but let them know their Bibles better, before they condemn others, for what they themselves do, or ought to do, if their Prayer Book is to direct them,—'that borrowed book,' which they only hold to bear testimony against them.

Another monstrousness in the mouth of a Protestant is 'Saint Athanasius's creed.' Many have staggered at the recital of this; would to God they had staggered until they had fallen upon truth and consistency. The Protestants profess such charity towards the souls of all men, that let their lives have been what they may, if they can only be got to pronounce the name of Jesus on their death-bed, they are instantly pronounced safe in the highest heavens; whereas, in this creed, they boldly pronounce none safe but such as hold the 'Catholic faith,' which said faith they themselves neither hold actually, nor nominally. They do not hold it actually this little pamphlet is written to prove; that they do not hold it nominally, I will give you a little proof of.

The first time I visited Kingstown, after my conversion, my first desire was to know where my magnet (the Catholic Church) lay. I approached

some poor creatures, on the road side, and said, can you tell me where the Catholic Church is? at which one old woman stood up and said "look jewel, do you see the sign of redemption there, the *crass*, (cross,) that always marks the Catholic Church and if you want the Protestant Church, dear, look for a *weather-cock*, and you wont be far astray!"

They also declare in the same creed, that "they, that have done good, shall go into everlasting life; and that they who have done evil into everlasting fire." Now, when poor Catholics urge this upon their people, these very Protestants say, here is a pretty religion, trusting to their works for salvation. Oh! Protestants, Protestants! what a privilege to be freed from the title.

Again, look at the Litany, and you will see another token of Catholicity, just enough to show, that they, who Protestantized, and borrowed the Prayer Book, (for, in many things it is an exact copy of the Missal,) had not sufficiently forgotten their original faith; for therein they pray "from fornication and all *other deadly sins*, good Lord deliver us," that is, good Lord deliver us from what we denounce Catholics, for saying there exist deadly sins!

Next come the Collects. On the third Sunday in Advent they pray, "that the ministers and stewards of "thy mysteries," &c. What mysteries? Whatever wise head penned this collect, forgot he was henceforth to protest against the mysteries of the *old* religion. There is no mystery in bread and wine. But when that bread and wine become by the power of God "Christ," whole and entire, human and divine,—here is something like a mystery, a mystery, that has triumphed over all difficulties, and has outlived, and ever must outlive all (falsely so called) reformations.

Then, again, in the sixth Sunday after Epiphany they pray, "that they may purify themselves, *even as He is pure*, and when Catholics strive at such an attainment, they shrug their shoulders in pity and disgust, and exclaim, poor misguided self-righteous Pharisees!

Next comes Ash Wednesday, (dear Ash Wednesday.) After the collect there is a command given, that is to be read 'every day' in Lent. Where? not in the churches, for they are not open. Then the epistle is read as follows:—"Turn ye, saith the Lord, to me, with all your heart, and with *fasting*." So the Lord has ordered them to do what they pity and despise the Catholics for doing. Oh, happy consistent Catholics, a few more scoffs, and a few jeers, and you will meet the reward of your constant adherence to the known commands of your God.

Look next at the Collect. "St. Michael and all angels." "O everlasting God, &c., mercifully grant, that as the holy angels do thee service in heaven, so by thy appointment, 'they may succour and defend us on earth,' through Jesus Christ our Lord." I thought it was only superstitious Catholics could suppose the holy angels could help them; but here is a proof of the contrary, notwithstanding, it strikes me as a mighty queer subject for a Protestant Collect.

Next comes All Saints day. "O Almighty God who has knit together thine elect in one communion, in the mystical body of thy son Christ our Lord, grant us grace so to follow thy blessed saints in all virtues and godly living, &c." Now mark, first, "one communion," and as there are some hundred Protestant communions, this passage can never be intended for themselves. Secondly, they pray for grace to follow the example of the saints, and when Catholics urge the same, they ridicule them for it. They also despise fasting and confession, which the saints could not live without.

(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.

(Mr. Battersby's Speech Continued.)

In the law courts, or leading department (not including inferior clerks), the Catholics are not as one to six; in the Loan Fund Board not as one to four: in the Board of public works I understand there is not one Catholic; the Commissioners of Drainage, I think, are all Protestants: among the Commissioners of Irish Fisheries, of Education for Endowed Schools, for Improving Navigation, for Insolvents, Bankrupts, and Commissioners for Assisting Trade, is there a Catholic? Out of the twelve Judges, there are only two—one or two one or two among the Bankrupt and Insolvent Courts: of the four Masters in Chancery, one only is a Catholic, and he but recently appointed; of the forty five Benchers, who regulate the admission of barristers and attornies, only four or five are Catholics: how many of the sixty resident magistrates are Catholics? Only twelve or thirteen, all the registrars who go on circuit with the Judges with the exception of two are Protestants: the heads or masters of the three law courts, and the Crown Solicitors, are all Protestants: are not nearly all the heads of the Government Departments—under law, revenue, police, and constabu,

lary, Protestants? Although since 1792, Catholics have been eligible to be notaries, only two or three are such. (Hear, hear.) How many of the Consistorial Court and proctors in the Prerogative Court are Catholics? Not one. How many of the nine police magistrates in the city of Dublin? Three. What is the case of the Bank of Ireland? Out of above two hundred clerks, there never were above six Catholics: but in our days of liberality, they are 'beautifully less,' being only four; and of the entire number not one Catholic has ever been appointed to a leading post. I do not, of course, include the two out of all the directors. What grievances do not Catholics in the army still suffer by exclusion in several departments, or intolerance in others? What intolerance towards Catholic children in the naval, marine, and military schools? What gross partiality is there not in prisons, bridewells, and penitentiaries? (Hear, hear.) Is it true as I am informed, that eleven Protestant ministers have been employed in the double capacity of chaplains and inspectors receiving double salaries, whilst, of course, no Catholic priest can be thus doubly and profitably engaged. Do we not find on reference to the dispensaries, fever hospitals, county infirmaries, lunatic asylums, and other similar establishments at present supported by Government and public aid, a vast source of influence—at great public expense—with which Catholics except in main'aining, have little to do? In 1839 there were in Ireland forty infirmaries, ninety one fever hospitals, and six hundred and twenty dispensaries, according to the poor law commissioners' Report, making seven hundred and fifty one institutions for the relief of 60,683 sick poor of the kingdom at an expense of £142,160 5s 9½d, of which £44,778 10s 3d or nearly one third was raised by voluntary contributions, mostly Catholic. The number of Catholics appointed to these offices has not been in most cases, one to seven; whilst the poor Catholics to the poor Protestants requiring their aid, are twenty to one. What of the ten lunatic asylums in Ireland? Nine Protestant managers to one Catholic; nine Protestant matrons to one Catholic; nine Protestant visiting physicians to three Catholics; nine Protestant apothecaries to one Catholic; nine Protestant storckkeepers to one Catholic. (Hear, hear.) How many are liable to die without the sacraments if thus only attended by those who laugh at or despise them? (cheers.) How many infants are liable to die without baptism if Catholic doctors are not present to report the cases to the priests, or if when these are necessarily absent, they also would be away who consider it their duty to administer private baptism? (Hear.) But we now come to the more immediate object of our meeting. (Hear,

hear.) How stand the 130 poor law unions or workhouses in Ireland? Are they too to be religious bastiles? The answers now returning from the country will show that an interference is attempted in many of them, with the religion of the people or their venerated clergy. The preservation of religion in many cases will depend on the attention of Catholic guardians, and upon the manner they will discharge their duties.—(Hear.) In the South Dublin Union, the population of which is 153,000, four fifths of whom are Catholics, the number of Catholic magistrates eligible to be 'ex officio' Guardians is only four or five. On the other cases in this union other gentlemen of practical knowledge can dwell. What is the case of the North Dublin Union? Worse than it was eight years ago. Then the late Rev. Mr. Delaney, Catholic chaplain, on the special judgement of the Protestant medical assistants as a necessary provision, had residence in the establishment. When Rev. Dr. Murphy the Catholic chaplain, was taken away from a rising parish, he was shamefully deprived of this residence to the spiritual loss of many of the Catholic inmates.—(Hear, hear.) Here is one priest charged with the care of four congregations and four altars, at different times and different places, of 2,700 persons, of whom, 300 are dying, sick, or helpless, whilst 450 Protestant inmates have four (I believe I should say five) ministers to attend them; thus the poor Catholics six times their number, have but one priest unless, out of his own pocket, he wishes to pay an assistant. And the Protestant ministers have other pickings, making their salaries at least, £1,000 per annum. We know how this priest has been assailed in the discharge of his duty. The last assault is a notice by a Protestant guardian, threatening the dismissal of the Catholic chaplain for receiving two or three boys back to their religion, and the faith of their fathers. Is it possible that this can come from men who respect the dictates of conscience? Where is even their boasted right of private judgement, when they set private and public judgement aside?—But on these points others will enter into detail.—I have made general complaints of gross grievances to remove which we ought seriously to devote ourselves. Do Catholics deserve this shameful illiberality? How have they acted towards Protestants? Although as I have observed, seven and a half to one in Ireland, out of 105 members of Parliament, eighty Protestants are returned as representatives. On our conduct in favour of the freedom of all classes, I have elsewhere dwelt, and it does not demand further notice. Let us, then, condemn all intolerance and ascendancy.—While we respect the conscientious feelings of others, let us beg that our own conscientious con-



victions may be respected. Whilst we are free candid, and generous, let us demand full freedom, justice, and impartiality, for ourselves, our children and our country. Mr. B. sat down amidst great applause.

Dr. McKee moved the adoption of a petition to the House of Commons. In so doing he read documents to show that the characters and liberties of the people of Ireland were at the mercy of those insolent and overpaid officials, the Poor Law Commissioners; they were not satisfied with intermeddling with the religious feelings of the people of Ireland but they attacked the medical profession through Mr Hancock. Having read these documents, he moved the adoption of the petition, which having been agreed to, and Mr. John O'Connell taking the chair, thanks were voted, to the Lord Mayor, and the meeting adjourned.

### MEETING OF THE CATHOLIC PRELATES.

We are happy to find that the disputes among the Roman Catholic Prelates, concerning the Charitable Bequests Act, have been amicably settled, so that there will not be any longer, a misunderstanding on that interesting subject.

From the commencement of this controversy among the Roman Catholic Prelates and Clergy of Ireland, it was admitted on both sides, that some modifications of the Bequests Act were desirable, and the Government did not deny that some alterations should be made, for the greater satisfaction of the Roman Catholic Commissioners.

Accordingly the assembled Prelates at their present meeting took the subject into consideration, and the result of their deliberations is, that Protestant and Roman Catholic Prelates may cordially co-operate in this important work of Christian charity. So far from censuring those Prelates who are at present members of the Board they are encouraged to continue their useful labours, and a petition is to be presented to both Houses of Parliament, praying that the four Roman Catholic Archbishops, or in their places, four Roman Catholic Prelates, one from each of the four Provinces, may be constantly Commissioners for the purpose of assisting in carrying out the Charitable Donations and Bequests made by pious persons in this country.

The assembled Prelates having ascertained that the Commissioners already appointed had passed a bye-law for the more perfect protection of the integrity and of the discipline of the Roman Catholic Church, in the distribution and just application of Charitable Bequests and Donations made in favour of the clergy in Ireland implore

the Legislature to incorporate this bye law in the amended Act, so that as it has hitherto acted on, it may be hereafter legally enforced. This is a deserved compliment paid to the present commissioners, which must afford them a very high gratification.

As the section of the Act which regards the devise of Lands, is not well understood by, or pleasing to the people of this country, the Prelates agreed to petition for the repeal of that section of the Bequests Act.

Such are the satisfactory and wise modifications of this important Act, recommended by all the Prelates unanimously, which will put an end to the popular delusion so long continued on this question.—*Dublin Evening Post.*

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A. J. RITCHIE. †

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### INTERMENTS.

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#### AT THE CEMETERY OF THE HOLY CROSS.

- DECEMBER 6, Lucy, Daughter of the late Patrick Kelly, aged 16 years.
- 7, William Mehan, Native of Waterford, aged 48 years.
- 8, John Cullen, aged 3 years and 6 months, Passenger in the Ship Tennessee, Native of the County Tyrone, Ireland.
- 8, Thomas Cullen, aged 1 year and 3 months, Passenger in the Ship Tennessee, Native of Tyrone, Ireland.
- 9, Ann, Daughter of Michael and Johanna Dillon, aged three years and 4 months.
- 10, Mary, Wife of William Kehoe, Native of Carlow, Ireland, aged 38 years.

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