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THE CROSS.



NEW

SERIES.

VOL. 2.

No. 48.

and forbid that should glory, save in the Cross of our Lord Jesus Christ; by whom the world is Crucified to me, and I to the world.—St. Paul, Gal. vi. 14.

HALIFAX, NOVEMBER 28, 1816.

CALENDAR.

- NOVEMBER 29—First Sunday of Advent.
 30—St. Andrew, Apostle.
 DECEMBER 1—St. Didacus, C.
 2—Fast St. Bibiana, V. M.
 3—St. Francis Xavier, C.
 4—Fast St. Peter Chrysologus, Bishop, Confessor and Doctor.
 5—St. Gelasius, I. P. C.

PIUS IX.

Professor Raikem of the University of Liege has communicated to the Historical Journal of that city the following letter on the early history of Pius IX :

SIR—

Convinced that anything relating to the Holy Father must be interesting to you, I take the liberty of stating that I received a letter from Florence a few days since in which I am informed, that the new Pope commenced his studies at the College of Volterra, where he remained for six years as a boarder. At the news of his elevation the Reverend Fathers of the Pious Schools who preside over this establishment, with their worthy Provincial Father Giovanni Inghirami, one of the most learned mathematicians in Italy celebrated the happy event by a solemn religious festival in their church of St Michael. The Sovereign Pontiff expressed his gratitude by sending them a

splendid chalice which was to be presented on the day of St Joseph Calasanctius, Founder of the institution of the Regular Brothers of the Pious Schools, by the Bishop of that city, Monseigneur Gaston Incontre, from whom his Holiness received tonsure, at his entrance into the Ecclesiastical State.

On Wednesday, His Holiness visited the Pontifical Palace of Castel-Gondolfo, near Albano.— Having set out in the morning, the Holy Father did not return until the close of the evening, upon his arrival, however, he found more than thirty thousand people, assembled at the entrance of the city, who, notwithstanding the unfavourable appearance of the weather, had awaited him for many hours. The most lively acclamations burst forth on the return of the Holy Father, who had been accompanied to the Quirinal by a crowd of people of all classes. In testimony of his gratitude the Pope immediately appeared in the great balcony, from which he gave his benediction in the midst of profound silence, followed again by the same acclamations. The Prelates who are acquainted with the private life of Pius IX., express their admiration of his virtues; they frequently eulogise his humility, of which few Popes have given a more brilliant example.

On the morning of Friday the 9th of October His Holiness Pope Pius IX., accompanied by all his court, visited the Venerable Church of St.

John of Lateran. After having prayed in the ancient Sanctuary the Pope visited the museum adjoining the Church. At the entrance of the Palace which contains the magnificent museum—the Overseer of that establishment and of the Pontifical galleries, had the honor of receiving the Holy Father, and of pointing out to him all the precious monuments which are there contained. His Holiness as a proof of his knowledge and of his peculiar taste for the study of classical Architecture, praised the skilful order which was manifest in the arrangement of those sculptures. The Holy Father on retiring addressed the Overseer of the museum in language the most flattering, and, expressive of his high gratification.

On the 16th of last September, the Pontifical Academy of the Catholic Religion which holds its sittings in the Roman Gymnasium, wished to pay funeral honours to Gregory XVI., of Holy memory. This Pontiff had honoured the illustrious Academy not less by his excellent polemical writings, whilst yet an humble Monk than by supporting it by his princely munificence at a later period. The entire front of the Church was hung in black with a magnificence suited to the occasion. An inscription placed at the entrance explained the object of the solemnity. The High Mass of the Dead was celebrated Pontifically by Mgr. Francis Picchi, Archbishop of Heliopolis. After the Absolution, the funeral oration was delivered Mgr. John Baptist Rosani, Bishop of Eretum and Secretary of the Academy. The Speaker dwelt principally on the lustre which the late Glorious Pontiff had shed upon the Apostolic chair by his courage, his wisdom, and his untiring zeal.

The Abbe Gillet, Apostolical missionary of the island of Saint Bartholomew (Antilles), belonging to Sweden, sent the following particulars to Europe, relative to the honours paid to the memory of Pope Gregory XVI.

“After having received news from your city, I proceed to send you some in return. On July 30, I celebrated the service for Gregory XVI., at which the Governor and his staff, although Protestants assisted in full dress. A great concourse of the faithful from town and country together with many Protestants were present at the cere-

mony, and every face wore an expression of sorrow. The shops of the Catholics were closed during the day, and the Swedish Flag floated half-mast high. We had a simple but elegant catalogue surmounted by a canopy with the image of the venerated Pope. A religious silence was observed whilst I briefly related the most remarkable acts and the many distinguished virtues of this glorious and Holy Pontiff.”

ROME.

The Consecration of Monseigneur Clementi Bishop Elect of Macerata, and of Mgr. Trucchi Bishop of Anagni, Superior of the Priests of the Mission; took place on the 4th of October, in the Church of St. Vincent-de-Paul, near Mount Citorio, His Eminence, Cardinal Patrizzi, officiated, assisted by Mgr. Canali, Patriarch of Constantinople, and Mgr. Baluffi, Archbishop of Imola. A great number of Priests was assembled in the choir.—Those of the mission all made it a duty to assist at the Episcopal Consecration of their fellow-member and Superior. This august and affecting ceremony was performed not only to the great edification of the Faithful generally who witnessed it, but also to that of those persons of distinction who were present; among whom might be observed Her Royal Highness Maria-Louisa of Bourbon, Duchess of Saxony, also Mgr. Marini, Governor of Rome, M. Roberti, auditor of the Rota, and Mgr. Lucciardi, Secretary of the Congregation of Bishops and Regulars.

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

Collected by Messrs. Michael Egan and D. Von Malder.

Mr. John Conway as a Donation	£0	5	0
Mrs. Stapleton	0	1	3
Catherine O'Brien	0	1	3
Mr. Henry Cooper	0	0	7 1-2
Nicholas Maher	0	1	3
Michael O'Mara	0	1	3
William Delaney	0	1	3
Richard Fitzgerald	0	1	3
James Narey	0	1	3
Patrick Stokes	0	1	3
Jeffry Mockler	0	1	3
Thomas Pender	0	1	3

Mr. Edward Pender	0	1	3
Peter Kenney	0	0	7 1-2
John Guilfoile	0	0	7 1-2
Michael Egan	0	2	6
John Conway	0	0	7 1-2
Patrick Maher	0	3	9
M. McGown	0	0	7 1-2
Cornelius Harinton	0	5	0
Domnick Von Malder	0	1	3

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Margaret Leary	0	2	6
Nicholas Keating	0	2	6
Margaret Kelly	0	1	3
John Washington	0	10	0
Captain Farrell	0	2	6
John Howley	0	1	3
James Dunn	0	2	6

Collected by Messrs. Philip and William Compton.

Mr. Richard McCarty	0	2	6
John Corcoran	0	2	6
J. Cormack	0	2	6
Daniel McKenna	0	1	3
Thomas Garby	0	1	3
Joseph McKenna	0	1	3
Thomas Sullivan	0	1	3
James Kennedy	0	1	3
John Tracy	0	1	3
John Dowd	0	0	7½
Alexander Mellom	0	0	7½
Mrs. Walsh	0	1	3
Miss Warren	0	1	3
Miss Malone	0	1	3
Miss Fitzgerald	0	0	7½
Mrs. Dowd	0	0	7½

Collected by Messrs. Patrick Walsh and James Wall.

Right Rev. Bishop Walsh	£1	0	10
Rev. Thomas Connelly	0	5	0
Catherrine Hogill	0	0	7½
Pierce Ryan	0	1	3
Ann Brogan	0	4	0
Mrs. Webb	0	1	3
Mr. James Lonergan	0	2	6
John O'Neil	0	3	9
John Dunn	0	5	2½
Mary Connors	0	2	6
Miss Walsh	0	2	8½
Miss Wall	0	2	6
Bridget Brennan	0	1	0

Collected by Messrs. Jones and Devaney.

Mr. James Holland	0	2	6
Thomas Flynn	0	1	3
James Donnelly	0	5	0
Joe Donnelly	0	2	6

Richard Flynn	0	1	3
William Jones	0	10	0
William Lacy	0	1	3
John Devaney	0	2	6
John Cody	0	1	3
John Spinder	0	1	3
Jeffry Gibbons	0	1	3
Thomas Walsh	0	1	3

(Further Subscriptions next week)

A PROTESTANT CONVERTED TO CATHOLICITY

BY HER

BIBLE AND PRAYER BOOK.

Continued

The priest arrived, and the conversation took place, but how did my soul sink to witness the incapacity of my defender, as I had hoped he would be. Unable to defend his own faith he could but attack the priest with isolated texts of Scripture, not bearing, to my mind, the least upon the subject. He lost his temper twice, and ended by a sentiment as unchristian as ungentlemanlike.— The priest on the other hand, was almost provokingly self-possessed and calm; he seemed conscious of possessing truth, and fearless for what he should advance. All he said was to the purpose. I could not shut my eyes to the contrast, though I would have given worlds to have been spared the bitter trial I saw before me; for all that presented itself to me was distress and bereavement, in the event of my becoming a Catholic, yet the true faith, I was determined to embrace, and in the strength of God meet all that was before me. Without uttering a thought to human being, I went to my room and knelt down before God, and bound myself, from that hour, to learn what the Catholic faith really was, after which I took my pen and wrote the following, which my heart was bursting to give vent to, signing my name, as in the presence of God.

“ This day there was held a conversation on controversial subjects, between my friend, the Rev. Mr. H—, and the Catholic priest, the Rev. Mr. R—g, in my presence. Up to this day, I was a staunch Protestant; I thought not but that I was a child of Christ, after the true Scriptural sense; and that from Scripture, I, or at least my minister, could easily prove, that I belonged to Christ's Church, held the doctrines he left, and in short, followed Scripture with such precision as would shame Catholics, who professed to serve Christ, and still, (as I had always been led to believe) disregarded these same Scriptures.

“ The conference began; my spiritual pastor, instead of showing an established mind regarding

the sense of Scripture, was completely vanquished by the priest in point of argument, acknowledged he had peculiar views of Scripture, that perhaps, no other man had; whereas the priest instead of disregarding, or not knowing Scripture, was so thoroughly acquainted with every line, and so established on every point, that he seemed to advance it with the simplicity, facility, and clearness of one who spoke the truth, in his mother tongue. My friend denied, once, or twice, he had said, what I with my own ears had heard him say; he would not assent to points, nor could he from Scripture prove a *nay* to them. Therefore, as a Protestant, before God, I dare but protest the priest was clear, stuck to Scripture in his arguments, and had to a perfect degree, the power of defeating his opponent *from Scripture*; that he was calm, unuffled and christian-like; said, he came to speak truth, and that if he possessed it not, if the Protestant would convince him that he had truth, he would instantly become a Protestant; whereas my friend was agitated, confused, and bewildered, and ended in saying: *those are my opinions; and I care not what any other man living thinks!* Alas! where was the care for the soul, we should look for in Christ's minister, and which I had hoped to find in mine? I blush to say, I saw it in the despised Catholic priest. I saw the composure of the conscious possessor of truth with him—a willingness to yield to conviction, if it could be produced, where it could not, a desire to convince. I therefore hereby declare, if I were to be guided by what I have this day heard, I should at once, become a Catholic; but I will not yield up my native faith, because one of my Protestant ministers proclaims himself incapable of defending my cause; no, but from this moment, I feel it binding upon me to search the matter before God, and I pray, that if in being a Protestant, I am what God has revealed in Scripture we ought to be, if we wish to dwell with him for ever, that He will strengthen me against all argument, and against all endeavour to lead me from what is pure and true; but if the reviled and despised Romanists be of the true Church of Christ then I pray, oh, my God, that all my prejudices may be overcome, that I may by the power and truth of God be persuaded, that my darkness, (which I thought was light) may be made manifest, and that my mind and my heart may be established in the way of truth, even to the loss of all most dear upon earth—my own flesh and blood. O my husband and my children!!!—but Christ be my all.

FANNY MARIA PITTAR.

Feb. 10, 1842.

My mind being thus far relieved, I returned to where my friend was sitting, determining I would

not allow him to know or see by my manner, the effect produced within me. He was to leave Edinburgh that night, and I thought, if after I had made further search I should find it necessary to become a Catholic, it would be quite time enough to tell him what he had done for me. When about to leave me, his parting words were, "now, I hope from what you have heard this morning, you see the fallacy of these Catholic doctrines, and how unsatisfactory the meeting was," therefore, I beg that on no account you will ever go again into a Catholic chapel, or talk upon the subject again as it cannot do you any good." As I said before, for many reasons I did not wish him to know he had been the means of making me fear and tremble lest my own doctrines were fallacious, not the Catholic ones; therefore, I simply replied, Why not enter a chapel? Surely, the truth we hold if founded upon a rock, will only be strengthened by hearing and thus proving the errors of their creed. "Oh," said he, "you must not seek for truth where there is nothing but error." That, said I, I shall know and be able to judge of, when I know what it is they preach. We parted.

I now felt most anxious to find out, not what was not Catholic doctrine, (for that seemed to be all the progress I had hitherto made,) but what it really was, on the authority of a priest for, although I was most desirous to be able conscientiously to say, I thought them in error, still I had the candour to acknowledge (and act accordingly) that a priest, not a Protestant minister, was the person to apply to for this information, as a greater mistake or a greater injustice was never practised, than to condemn a creed, or anything else on the testimony of its adversaries. To discover the real belief of Catholics, I therefore devoted much of my time, and as I, each day and hour gave myself to my bible, I found I progressed more and more towards Catholicity. In fact, from my own examination of Scripture, together with some little assistance from other sources, I found, either, that I must act up to my conscience, and become a Catholic, or yield to the troubles and trials, I saw before me, and deny my Lord, to the eternal loss and misery of my precious immortal soul.

At this stage of my advance in Catholicity, I feel it due to my parents to acquaint them with what was passing in my mind, indeed I might say, was established in it; for, as I shall afterwards show by references to my Bible, I felt, that either I must become a Catholic or part for ever from that book which was always dear to me, but now ten times more so than ever. It may not be amiss to copy the letter I wrote to my beloved parents, at this trying moment, when I saw the awful necessity on me of, for the first time, acting in open violation of their

wishes, and the fearful possibility of incurring the displeasure, and, perhaps, more of a most devoted husband. This communication may prove, at least, I did not lightly yield up my former opinions, but had a most bitter struggle before doing so; for, indeed, it was like tearing out my heart's core to wound such parents as mine, especially in the matter of religion, where I knew they considered me so firm. But I had the comfort of knowing, if I should cause them pain, it was in the only matter I could do so, and still be blameless in the sight of God, the only authority I acknowledged superior to theirs and therefore, I could not, if I would, but obey its call, to come into the fullness of truth.

Edinburgh, Feb. 20—42.

"MY BELOVED PARENTS,

"The search I told you in my last letter I was about to make, and which I dare not neglect or postpone, has been made and what is the result? I find them proof beyond a doubt, and that from my precious Protestant Bible, that the Catholic religion not only looks likest Christ's religion and Church, *but actually is that Church.*

"What then am I to do? You have ever, I trust found me a dutiful child, to the best of my ability willing nay, anxious to show you both that obedience you deserve; in this step, therefore, I hope you will still find me yielding, as far as I possibly can, to your wishes. I must now appeal to your reason. Have you not, on numberless occasions, applied to me for advice, nay, even direction in temporal matters, nevertheless, matters of importance to you, proving thereby that you considered me capable of some judgement and reason, and have I not, for the best part of my life, manifested an earnestness and sincerity for one thing more than all others, "religion," which insured for me more or less respect from you? Well, then, I ask you candidly, what has come over me now? Believe me, I am the very same in mind and body, as when I was with you, save that God has opened my eyes to a wondrous truth. Indeed, I am not mad, nor more a fool than when with you, but if you would not turn from one that is the same as risen from the dead, you would at least, hear me, before you condemn me.

"For many years, (as many as twelve, for I remember what first drew my attention to it,) I have been earnestly desiring to find the God of the Bible, that he would become my father, and all the blessings He has promised His children become mine. Well, I did seek Him, and sometimes very earnestly, and with many tears, but I did not find Him. Sometimes I thought I had just attained a certainty, when lo! it was gone. I neither felt it was with me, nor had I what is promised, and

without which I could not be happy. I kept my secret and went to India, every one supposing I was supported by a power which I felt I had not, and was further from it than ever. There, where all around me was dead and cold, I still felt the burning thirst for a sure and certain Saviour. I never ceased to seek, still I did not find. I knew I had as much of Christ, as my neighbours had, but I felt I had not as much of him, as would satisfy me, and as I felt he was willing to give us when he said He would manifest himself to those who sought him; therefore, I did, as Protestant ministers told me, and also, as Presbyterians directed, and so on, but no peace for me. The voice at last sounded in my ears, How do you know you have sought him in the right religion? I saw some hundred religions around me, all differing widely *and yet all drawn from the Bible!* Now what was I to do? I took my bible in my hand, and knelt down before God, and on the truth of that word I supplicated He would sooner or later, manifest himself to me as He had promised He would to those, who persevered in seeking. I bound myself to pray the words of Scripture, till God should answer me, and show me where the truth really was I returned to England, and soon after came to Edinburgh, with Protestant books and Protestant arguments to lead my friend, to whom I was going from darkness, (she being a Catholic;) but lo! in defending my own faith, which I did as well, and better than hundreds could do, I saw, that instead of darkness, she had found that light, which will shine more and more unto the perfect day. I resisted for a time, but I can do so no longer. I see what I have been so long in search of, I feel, at last all my prayers are answered. The truth is so perfect that it manifests itself, and I am so full of joy I can but pray and praise. All that was dark to me before in Scripture, is now as clear as noon-day. I have found the pearl of great price, I see its beauty, I experience its value, and I reckon it will pay me for all I may have to suffer. Indeed you might as well expect a man starving with hunger, seated before a banquet richly spread, to refrain from eating, lest the food might not satisfy him. I see the marks, Christ said should follow his people and church, in Catholicity and in Catholicity alone, although it is despised, a very scorn to all men; for as He was called Beelzebub, how much more they. These marks are with none but Catholics. Protestants are respected, every where they go, particularly their clergy, and they are unanimous in but one thing, *the abuse of Catholics and their priests.*—This, then, cannot be a mark from Christ to them.

(To be continued.)

LITERATURE.

THE SOUVENIR.

TRAVELLED BY MRS. MARY WELLS.

CHAPTER VIII.

GENEROSITY.

(Concluded.)

What was the surprise of the inhabitants of the quiet village, when they saw a superb carriage and retinue stop at the door of the miserable cottage inhabited by the family of Maltain! Frederick entered alone into the damp and lowly habitation. He wrapped at a door, opened it, and saw a young woman sitting on a stool, holding in her arms an infant scarcely covered with rags.—Two other children of a more advanced age, dirty and pale, with their hair uncombed, were standing in a corner. Frederic started back; he could not believe his own eyes; he wished to speak, but horror deprived him of utterance. However with an agitated tone, he at length said: "I wish to see Mr. Maltain."

"My husband?" replied the young woman, "he has gone out."

"Are you then his wife? are these his children?" and a tear stood in his eyes.

"Yes, sir."

"Will he return soon?"

"I think so; he is not far away; he has gone to a neighbor's to load a manure cart to obtain bread for his poor children. I will go and call him."

As she was about to go out there entered a tall slender individual. His red hair betrayed him; for Frederick could not have otherwise recognised him. "Great God!" cried Frederic "in what a condition do I find you, poor Ely? I am your brother Frederic."

At the sight of his brother so richly clad, in the flower of health, with the cross of honor shining on his breast, Ely, overwhelmed with confusion covered his face with his hands. His conscience smote him; he dared not meet the eye of him whom he had so basely wronged.

"Ah! leave me," said he in an agonizing tone, "and do not come to load me with reproaches; I am already miserable enough." Then he endeavored to run away.

Frederick held him by the arm: "You deceive yourself, Ely, I do not come to reproach you, it is, on the contrary to repeat to you what God knows I have long since done, that is to say that I have pardoned you." "That cannot be," replied Ely, endeavoring to disengage himself, "I have injured you too much."

"You have done nothing to me, my dear friend; God has taken care of me; he has loaded me with wealth that I might share it with you."

"Then it would be" This dialogue had been overheard in the next room; a door opened slowly, and an old woman almost blind entered. "Peace, peace, my children," she exclaimed, "do not be always disputing. Gertrude yield to your husband; Ely, be reasonable."—"What, is that your mother; cried the chevalier.

"Come, my good mother, embrace Frederic." "What! are you Frederic?" she asked as she came nearer. "Can it be! Is it you indeed?" "Yes, yes, I am Frederic, I have come to see you and make you happy."

Tears, and exclamations of gratitude followed those words. They all embraced Frederic; they asked him a thousand questions; their hearts were cheered, their joy was without bounds. Frederic learned from the mouth of his step-mother, that, after his departure, Ely, seeing himself in possession of a large fortune and a lucrative situation, gave himself up to dissipation, gambling and debauchery; that having had the misfortune to lose large sums in the company of his wicked companions, he at length thought of marrying and reforming his life; but that, after his union with Gertrude, he continued the same manner of life, squandered his own fortune and that of his wife, lost his situation, and was finally reduced to the condition in which he had found him. The poor old woman then bitterly lamented her blindness in persecuting Frederic: asked her pardon for the injustice she had done him in prevailing on her husband to disinherit him, and conjured him to have pity on her and her unfortunate family.

Frederic, in his turn, related to her all that God had done for him, and how, by means of the souvenir of his father, he had arrived at wealth and dignity, and was now enabled to assist his unhappy brother. This he did too. Three months after this interview, Ely, his mother, his children and wife entered Wellenbnrg, and took possession of a house which Frederic had purchased, and presented to them, with a fine salary to repair their misfortunes. As to himself he returned to the capital, where he lived happy, esteemed by every one. He ever preserved with religious care the souvenir of his father, the instrument of his happiness.

A new Catholic Journal, "L'Union Franco-Courtoise," is about to appear at Besançon.

General Intelligence.

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

(Continued)

MR. J. O'CONNELL came forward to propose the next resolution, and was received with loud and protracted bursts of applause. He said—My Lord Mayor and gentlemen, I come forward with great delight to move a vote of thanks to our Catholic fellow-citizens, who have had the arduous duty in the South Dublin Poor Law Union of resisting the shameful encroachment on the religious rights of Catholics by the bigoted, wretched and paltry faction who there predominate.—(Cheers.) It is too bad that, in the seventeenth year after we thought that the sad necessity of meeting as a separate body of Christians had been obviated, and that thenceforward all creeds and sects of Irishmen could combine together for the good of Ireland, we should find ourselves compelled to assemble together, as a separate body of Christians, to protest against the persecution that has been basely attempted against our religion. (Hear, hear.) But I tell you if we did not thus assemble together—if we allowed this paltry attempt to pass without resisting it, they would go on by degrees—from small things they would go on to greater, until they would rivet on the limbs of the Catholics of Ireland those chains which, no thanks to them, have been struck off. Well now, once for all, we tell them that it won't do; we won't stand it; we must have religious liberty. (Loud and continued cheering.) We are advocates of religious liberty for every class and creed, and sect—we would give our lives to secure freedom of conscience for the general people of Ireland—we would not sanction the persecution of Protestants or Methodists; and we won't allow those who profess the Roman Catholic religion to be persecuted or trampled upon.—(Cheers.) I confess that in dealing with this subject I look beyond the immediate cause of our assembling together—I look to the effect it will have on the French and Prussian Governments, and I trust that it will tend to put a stop to the persecution of the Roman Catholic religion in those countries. (Cheers.) After three hundred years of persecution which our people gallantly withstood, they are exposed to an attack in the form of a system of Education, and that even while Protestant writers themselves assert that the Prussian and French system of education is redolent of immorality, of corruption, and indifferentism

to all religion. We therefore will not allow it in this country. The Government may choose, if they like, to go to war with the people of Ireland—to force an infidel state education down their throats; but if they choose to go to war we are ready to accept the challenge. (Loud cheering.) The Catholic religion for which our forefathers bled—for which they suffered tyranny, persecution, and death—that religion we received pure from them, and that religion we will, with the blessing of God, hand down to our posterity unsullied and undefiled. (Cheers.) Neither Prussian education nor French education—that education which corrupts alike both political and religious principle—that education inculcating slavishness to the political powers, and indifference to the ecclesiastical authorities, will be sanctioned in this country. This we will resist for the rich and for the poor, for the adult and the infant. Are we Christians and shall we permit our religion to be outraged in the person of those little children who claim our protection? The Catholic schoolmistress whom they loved and whom, as it was proved in evidence they clung about, grieved at finding that they were to be removed from her, has been expelled by the Poor Law Commissioners. Was there any offence on her part? There was an attempt indeed to show that she had proved herself unfit for her situation—a commissioner was sent down, with an honorable before his name, and he held an investigation in which he utterly disregarded the principles of fair play, allowing her to make admissions which were afterwards used against her without giving the usual warning. But the real offence was, that she was obnoxious to the bigoted members of that board, because the Catholic children loved and respected her. (Hear, hear.) The Protestant ex-officios—men not worthy of the name of Protestant, for they are utterly opposed to that religious freedom which Protestants claim—came down to the meeting of the South Union to control the representatives of the people. And these men persevered in their persecution of this poor widow and of the poor children under her charge until at last they succeeded in driving this helpless widow out into the streets, depriving her of the means of support, and depriving the Catholic children of the school-mistress whom they loved and respected. (Cheers.) The strongest protest must be made against this. If our lives were on the issue, such persecutions must be put an end to—if the peace of the country were at issue we will not submit to it. (Continued cheering.) We claim to be free—(Hear, hear)—we claim no ascendancy, but we claim equality, and equality we must have. (Cheers.) Feeling thus let us

look to the Catholic guardians of South Dublin Union, and in the strongest terms that we can dictate let us thank them and let all Ireland thank them, for the gallant stand they made in defence of their religion. (Loud and continued cheering.)

(To be continued.)

MARSEILLES.

On the last day of September the Bishop confirmed a great number of the Faithful, and among them the Princess of Cachmere, wife of General Cant.—*Univers.*

HAVRE.

On the 8th ten Missionary Priests and five Choistes of the Brothers of Lyons were waiting to embark for Louisiana.—*Tablet.*

The Holy mother St. Jane Frances de Chantal wrote in the following terms to a Superior of her order; "The older I grow the more necessary I find it to be possessed of the virtue of mildness, in order to gain an entrance into the hearts of others, and to preserve any influence over them, so as to guide them to the fulfilling of those duties, which they owe to God. And whenever I have tried to do anything for the assistance of those souls who have had recourse to me for advice, I have always accomplished my object by means of a mild and humble spirit of charity, without using any other authority than that of earnest prayer."

When St. Francis of Sales beheld a soul swallowed up in sins, or exposed to danger, he said, "Tear yourself away at once, break off entirely, hesitate not, delay not, endeavour not to unravel the snare, but cut it away at once." Moreover, in other matters, which did not form dangerous occasions of sins, he would gently exhort people to proceed by degrees, retrenching all superfluities, and everything that savoured of the world. Just as he himself expressed in a letter to a lady one day: "Do you perceive," said he, "that vines are not pruned with the heavy blows of an axe, but with a little pruning hook; which lops off the redundant branches."

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A. J. RITCHIE.

MARRIAGE RECORD.

NOVEMBER 17, John O'Neil to Honora Bradshaw.
20, Patrick Stephens to Mary Matthew.
23, Loughlin Cunningham to Anastasia Furlong
21, Thomas Moonney to Mary Doyle.
21, John Mallowney to Cathertne Healy.
26, Michael Foley to Mary Doolan.
26, James McIntosh to Sarah Martin.

BIRTHS RECORDED.

AT ST. MARY'S.

NOVEMBER 21, Mrs. Mahoney of a Daughter.
22, Mrs. Hurley of a Daughter.
22, Mrs. Sullivan of a Son.
22, Mrs. McGrath of a Daughter.
25, Mrs. Maher of a Son.
25, Mrs. Anthony of a Daughter.
25, Mrs. Walsh of a Daughter.
25, Mrs. Caldwell of a Son.
26, Mrs. Berigan of a Daughter
27, Mrs. Murphy of a Son.

INTERMENTS.

AT THE CEMETERY OF THE HOLY CROSS.

NOVEMBER 22, John Wallace, Native of the County Cork, Ireland aged 50 years.
22, Margaret, daughter of William and Mary Carew, aged 11 months.
23, Cornelius Foran, Native of Waterford, Ireland, aged 52 years.

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