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THE CROSS.



NEW

SINCE 1840.

VOL. 2.

NO. 19.

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.

ESSEX, MAY 9, 1840.

CALENDAR.

- Mar 10—Sunday—IV after Easter. Commemoration of Holy Martyrs.
 11—Monday—St. Alexander I, Pope and Martyr.
 12—Tuesday—SS Nereus, Achilleus and Domatilla, Martyrs.
 13—Wednesday—St. Stanislaus, Bishop and Martyr.
 14—Thursday—St. Paschal I, Pope and Confessor.
 15—Friday—St. Isidore, Conf.
 16—Saturday—St. Ubald, Bishop and Conf.

RIGHT REV. DR. BURKE.

Since the period of his lamented demise, the remains of this venerable and beloved Prelate had been lying amongst the laity in a corner of the old Church-yard at St. Mary's. In the consecration of the New Cemetery of the Holy Cross, Dr. Walsh had set apart a portion of the ground for the interment of the Clergy and Religious, and he was long anxious that the body of his illustrious predecessor should receive that honour to which he was entitled, not only by his high rank, but also by his brilliant virtues and rare erudition. Accordingly, by direction of the Bishop, a suitable grave was recently prepared near the Church of Our Lady of Sorrows, and the remains of the First Vicar Apostolic of Nova Scotia were removed early on Thursday morning, the 30th of April. The coffin was found in a perfect state of preservation, but it was not deemed prudent to open it. Being covered with a pall, and surrounded with lights, it was deposited before the Altar of the Cemetery Church until the morning of Tuesday last, when it was conveyed to its final resting-place.

For several days, and especially on Sunday last, from morning till night, crowds of the faithful hastened to the Cemetery to offer up their devotions beside the remains of departed worth. On Sunday evening Matins and Lauds for the Dead were recited, and on Monday morning the Rev. Mr. Nugent offered up the Holy Sacrifice in the Cemetery Church. After Mass Dr. Walsh performed the Absolution over the Coffin. On Tuesday morning, the day appointed for the funeral, an incessant stream of human beings was pouring from every direction towards the New Cemetery. The Church was soon filled, the three doors in front were thrown open, and an immense multitude who could not obtain admittance offered up their prayers outside. At 9 o'clock the Office of the Dead was commenced by the Bishop and Clergy, after which High Mass was sung by the Rev. Mr. Nugent, attended by Rev. Messrs. Tracy and Hennesy, as Deacon and Sub-deacon. After Mass and the Absolution, a funeral procession was formed, and advanced through the Cemetery, the Bishop and Clergy chanting the usual psalm. Having arrived at the grave, the coffin was lowered, the last solemn rites were performed by Dr. Walsh, and the Clergy, preceded by the Cross, returned to the Church reciting the *De Profundis*. Thus after the lapse of a quarter of a century was renewed honour given to the hallowed remains of an illustrious Irishman, an erudite and virtuous Bishop, a devoted and affectionate pastor. The

whole proceedings reflected the highest credit on all who were engaged, and exhibited, in a remarkable manner, the undying attachment and religious gratitude of the Irish Catholic heart. During the solemn ceremonial we heard many a deep sigh and fervent prayer, especially from those who had the happiness to know the excellent Bishop, whose memory was thus held in appropriate benediction. In pronouncing a panegyric at St. Mary's, last Sunday, on Dr. Burke, the Bishop expressed his intention to have a suitable Monument erected over the new grave at the Holy Cross, and we hope to see this accomplished before long, in a manner that will be worthy of the deceased, and of the beloved flock amongst whom he lived and died.

Our esteemed contemporary, the *St. John Liberator*, is doing battle valiantly against the agents of the Devil who sought to disturb the peace of our Catholic neighbours there. For many years past, the prolific source of innumerable evils to the American Catholic Church has been the impious interference of laymen with the things of the Sanctuary. Many a practical infidel has endeavoured to attain distinction and influence by becoming a Church disturber and a censor of the Clergy—all of course under the mask of religious zeal. The vengeance of Heaven has frequently overtaken these wretches, and the terrible fate of not a few has served "to point a moral, and adorn a tale."

St. John's, New Brunswick, has been cursed by a few shameless vagabonds of this description, who continue to call themselves Catholics, merely that they may be enabled to insult their Bishop and Clergy, and to degrade their religion. Having been foiled in all their recent attempts, their rage has now become quite ungovernable. The rabid creatures foam and fret; they disgorge their foul venom in all directions, but, alas! their efforts are vain. They feel that they are doomed, that their fate is sealed, that their hour is come. They know that their nails are pared, their teeth extracted, and their virus almost exhausted. Every one else knows it too, and hence the mingled scorn and derision of the entire public. We are really beginning to pity them over here. Had they concealed their infidelity, bottled their rage, or pelted their puny paper bullets with a little less

violence, they would not now appear the crest-fallen, impotent and self-convicted culprits that they are. This, however, was impossible. They could not change their nature, nor control their wicked passions. "Naturam expellas furca, tamen usque recurret." Oh, no! when these old disciples of the Tom Paine school have priests and bishops to attack, they know no bounds, they vomit forth their filthy bile with more than Satanic rancour, they exhaust themselves by the intense spitefulness of their furious onslaught, and like Virgil's bees,

"——Animas in vulnere ponunt."

The *Liberator* has been lately publishing several extracts from the Holy Fathers and the Apostolic Constitutions on the high dignity of the Episcopacy, and the reverence due from the faithful to the Anointed Ministers of Heaven. If this be intended for the correction or edification of "the Dirty half Dozen," we fear it is so much valuable time and space thrown away. No, no; if St. Paul, or St. Ambrose, or St. Chrysostom, or St. Patrick, were their bishop, they would treat him just as they do their present excellent prelate. They have no ears for Holy Fathers, nor respect for Apostolic Decrees. They scoff at every thing which others hold sacred. Nothing but the well-directed lash of ridicule, the whip-thong of public scorn, can make an impression on their callous hides. We now know them well—their birth, parentage, education, voyages, travels and adventures at home and abroad. We have a full, true, and particular account of the whole gang; and it would indeed be marvellous "if they were any thing better than they are." We some time since expressed our gratification at discovering that there were no Irishmen amongst them. And, though the contrary has been asserted, we are still of the same opinion. Saint Patrick banished all such poisonous reptiles from the green sod, long, long ago. *They, Irishmen. They, the revilers of Bishops, the slanderers of priests, the scoffers at Religion, they Irishmen!* Forbid it, Heaven! We scorn, we loathe, we disown them. Religion disowns them. They are rotten branches which, we have no doubt, will be speedily cut from the Tree of Life, and punished by the vengeance of Heaven, unless they repent and amend.

Nous verrons.

ASSOCIATION FOR THE

PROPAGATION OF THE FAITH.

On Monday evening, at 7 o'clock, the usual Meeting of this valuable Association was held. Dr. Walsh was in the chair. The Vice President, Very Rev. Mr. Conolly, and the Rev. Messrs. Nugent and Hennesy were also present. A numerous attendance of those who are always foremost in every good work, proved that the Catholics of Halifax continue to feel the deepest interest in the good cause. The largest collection ever known at one Meeting was handed in at this. A sum of more than SEVENTY POUNDS was returned by the Collectors, and application was made for upwards of 60 additional cards. The following is a list of the sums handed in by Subscribers and Collectors :

Right Rev. Dr. Walsh	£2	10	0
Very Rev. Thos. Conolly	1	7	0
Rev. Edmond Doyle	1	0	5
Mrs. E. Butler	9	13	0
Miss Brennan	0	13	5 1-2
Mrs. Boyle	0	6	3
Master Edwd. Butler	0	6	6
Miss Cregg	0	10	0
Miss Cochran	0	9	3 1-2
Mrs. Clarke	1	10	5
Miss Condon	0	13	1 1-2
Miss M. Cregg	0	10	7 1-2
Mrs. Connors	1	8	9
Miss Connors	0	17	9
Mr. Philip Compton	0	10	9
Miss Defreytas	1	2	10 1-2
Miss Downey	1	8	3.
Miss E. Defreytas	0	16	3
Miss M. J. Davison	1	19	0
Miss Anne Fegan	0	7	6
Miss Foley	0	10	0
Miss Kate Foley	2	0	0
Miss M. Fox	0	1	7 1-2
Miss Gleeson	0	13	1 1-2
Miss Heffernan	3	0	0
Mrs. Heffernan	0	7	6
Miss Holden	0	11	0
Mr. John Howley	1	0	0
Mrs. E. Kenny	1	0	0
Master W. Lanigan	1	8	1 1-2
Miss Lennihan	0	15	0
Miss McSweeney	10	6	3
Mrs. J. McDonnell	0	17	6

Mr. P. Magee	0	5	0
Miss Sarah Mooney	1	5	10
Miss Mary Mooney	0	11	5
Master Michael Murphy	0	13	1 1-2
Mr. M. Kirwan	0	3	1 1-2
Miss O'Dell	5	0	0
Miss F. Power	1	2	2 1-2
Miss C. Power	0	11	3
Miss M. Power	0	12	0
Miss M. A. Purcell	1	13	6 1-2
Miss Power	0	5	3
Master W. Quin	0	10	7
Mr. Pierce Ryan	0	10	5
Mrs. C. Riley	0	15	7 1-2
Master C. Riley	0	7	6
Miss Roche	0	4	0
Mrs. Eleanor Shea	0	9	4 1-2
Mrs. Thos. Tobin	1	0	0
Master Henry Tobin	0	7	6.
Master Stephen Tobin	0	13	9
Messrs. Wall & Whelan	4	1	3
Mrs. Edward Walsh	0	4	4 1-2
Mrs. Elizabeth Morrissey	0	10	9
Mrs. Johanna Butler	0	8	1
Mrs. Hobin	0	8	9
Miss Ellen Lunn	1	5	0
Miss Ellen Holland	0	5	0
Miss Bridget Finn	0	8	1
Master James Payne	2	3	9
Mr. James Rogers	0	3	3
" James Wallace	0	12	6
" John Sinnott (Minudie, Amherst,)	0	2	2
" Francis O'Reagan do. do.	0	6	0
Mrs. Harney	0	10	0
Sergt. Eagan (Rifle Brigade)	0	15	0
Total	£72	16	10

ST. PATRICK'S CHURCH.

PAROCHIAL MEETING.

On Sunday last, after High Mass, a Parochial Meeting was held in St. Mary's, the Bishop in the chair. The object of this Meeting was to devise means for the extension and completion of St. Patrick's Church. A great number of parishioners from the North End were present, and testified the liveliest interest in the proceedings. The meeting was addressed by his Lordship, who explained all the circumstances connected with the New Church, and also by Very Rev. Mr.

Conolly, Rev. John Nugent, Hon. Edward Kenny, &c. When it was announced that a second subscription list would be opened for the purpose of completing the Church of the Apostle of Ireland, all present seemed to vie with each other in the liberality of their offers; and in a very short space of time £265 were subscribed. The sum is already swelled to £300, and might have been double that amount but that the Bishop and Clergy were unwilling to call for large subscriptions, as the faithful had so generously subscribed before, and as it was believed that a monthly collection during the progress of the good work would be quite sufficient to complete the Temple of the Most High. Accordingly, Collectors were appointed both for the North and South End, and all present resolved to prosecute the undertaking with vigour. At the close of the proceedings which were of the most gratifying nature, the Bishop complimented the faithful on the zeal they had manifested, and encouraged them to persevere, so that he might have the happiness, before the end of this year, to dedicate the Church of St. Patrick to the service of the Almighty with all the solemn rites of Religion. On the motion of the Vicar General, seconded by the Rev. Mr. Tracy, Thomas Kenny, Esq, was then called to the chair, thanks were returned to the Bishop, and the Meeting separated.

[We have a long list of Subscribers, which we will publish in our next number.]

This blessed work is now fairly in progress. Let us never tire until we bring it to a glorious and successful issue.

TEMPERANCE.

A Special Meeting of the St. Mary's and St. Patrick's Temperance Society took place at the Parochial School Room, on Tuesday evening last, the 5th inst.

The chair was ably filled by the Rev. Mr. Nugent, President of the Society, assisted by Mr. Patrick Walsh, Vice President.

The Temperance Band attended, as usual, and played many excellent airs during the evening.

A report on the present state of the Band: as well as on its working since its establishment, was laid before the Meeting. Some eloquent speeches, eliciting much applause, were delivered by the Rev. President and other gentlemen during the course of the evening, and several resolutions tending to promote the good cause were proposed and

passed unanimously. A Committee was appointed for the purpose of soliciting subscriptions from those who are favourable to the cause of Temperance, and to the maintenance of the Fund.

Although the Meeting was not numerously attended, yet the spirit which animated those present made ample amends for the want of more numbers: as no less a sum than £25 was subscribed on the spot, in aid of the funds of the Society—thus establishing its finances upon a sound and firm foundation.

The Rev. Mr. Nugent having been moved from the chair, Mr. Patrick Walsh was called thereto.

It was then moved and seconded and carried unanimously, that the thanks of this Society are justly due, and are hereby given to the Rev. Mr. Nugent for his dignified conduct in the cause of Temperance since his appointment as President of this Society. After which three cheers were given for the President, when the Meeting separated.

We have received the above Report from Mr. W. Walsh, the Secretary of the Society, and we are happy to find that the appeal in behalf of the Band has been so generously responded to. The Band is a most useful auxiliary of the good cause, and deserves the support not only of the Society, but of our fellow-citizens at large, and if a list of the contributors be sent to us, we will insert it with much pleasure.

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

After Vespers, Sermon and Benediction of the Most Holy Sacrament, on Sunday last, the Rev. John Nugent, President of this Society, administered the Temperance Pledge to upwards of thirty persons. Each of the newly-enrolled Members received the Episcopal Benediction.

THE CLIQUE.

[From the St. John Liberator.]

Five or six individuals in this community, mis-called Catholics, have lately become so sacrilegiously rabid in their opposition to, and contempt of, ecclesiastical authority, as to be on the extreme verge of schism, if not actually guilty of it. The famous Junco of Gibraltar, although they went so far as to clap the Bishop in jail, and cudgel the Vicar-General out of the gibbe-house, had not half the profanity and shameless cruelty of our St. John worthies. It is not enough for those to offer Bishops personal insults—to oppose them in the exercise of rights which God gives them, but they must apply to them the most disrespectful names. "Besthunes," "Right Rev. Pedants," "pompous Pedants," "unlearned libellers," "balderdash," &c. &c.—these are the epithets and terms our St.

John heroes—now, indeed, very distinguished—apply to the ministers of religion, whom some of them, at least, believe to be the Lord's anointed, and His representatives on earth. For our parts, we never thought that men's minds could be so diseased, and their hearts so corrupted and malicious, as to be capable of perpetrating the hellish exhibitions which now render notorious the conduct of our (un) Catholic clique. Voltaire and his irreligious associates, with all their hatred to Catholicity, though so demoniacal in infidel frenzy as to cry out—"Let us crush the wretch," meaning the Saviour, and pant for the day when the Christian altars would be overturned, and the Pantheon in honour, never used more vulgar and disgusting terms to obtain their ends—to bring contempt on religion, by first ridiculing and defaming its ministers. In truth, their conduct is now become so notoriously un-Catholic and irreligious—so much opposed to legitimate authority—so careless and contemptuous about services and sacraments, that they must make serious and zealous efforts to wipe off from their very tainted conduct the marks of schism, if not of infidelity.

Voltaire and Gibbon, with their associates, were once Catholics; yet, they have long been regarded as the greatest enemies to Catholicity, and the scourge of the continent; they are now esteemed by all denominations as infidels; but how comes this judgment to be formed of them? From their letters and other writings. They hurled their shafts at the Bishops, and other pastors of the people, knowing that if the shepherds were removed—no matter whether by the dagger of ridicule and calumny, or of steel—the flock would be scattered, their temples deserted, and infidelity would triumph, gratified as much by the unprotected spoils of the Church as the affections of the populace. To effect this,—and they in a great measure did effect it, though for themselves they obtained nothing but a scornful celebrity and the execration of the virtuous—always the fate of the infidel,—they wrote, and from their writings they are regarded as the enemies of Christianity, and as infidels. And if among the citizens of St. John there exist a clique of five or six individuals who are imitating the conduct of Voltaire, Gibbon, and their companions—like them scoffing at Bishops, and ridiculing their office and dignity through the press, calling them "boothunes," and pedants," and "balderdash," and "drivellers"—defaming the Lord's anointed in public thoroughfares and private houses, what must be concluded but that their principles are similar to those of the patriarch of Ferney and his dark associates, and must soon exhibit them before the eyes of their fellow-Catholics as consummate infidels. God knows we pity them from our inmost heart; and it is only because we fear that insolent pride, and ignorance of the plainest duties

of their religion, will drive them along to ruin the Catholic community of this City, that we caution the people to hold fast to their religion and fulfil its duties; and, at the same time, to stop short the mad career of this clique. Nothing will satisfy them but control, control over temporalities, Priests and Press: and if they cannot obtain it, they are determined to have none of them. Really, Catholics of St. John, if you give these fellows their own way, you will soon have to weep as bitterly as the forlorn African Catholics in the Vandalic persecution, and like them cry out, after losing their pastors, "Who will baptize for us our little ones?" "Who will pronounce for us the words of reconciliation"—you will soon have neither Bishops nor Priests. They do not care anything about the rites of their Church, nor do some of them, we fear, ever intend to benefit anything by them, and hence they would wish to see all like themselves. How much better would it be for these deluded individuals to learn their position in the Church, the duties it requires of them, and to practice them.

"The Bishop—he is the Minister of the Word, the keeper of knowledge, the mediator between God and you in those things which pertain to His worship; he is the teacher of piety: he is after God, your Father, who has regenerated you by water and the spirit unto the adoption of sons."—*Apostolic Constitutions*, l. 11, c. 29.

"Let, then, the layman honour the good shepherd, love him and fear him as his Lord, as his Master, as the High Priest of God, as the teacher of piety. For he who hears him hears Christ, and he who despises him despises Christ, and he who receives not Christ, receives not his God and Father. For he has said, "He that heareth you, heareth me, and he that despiseth you, despiseth me, and he that despiseth me, despiseth him that sent me."—*Ibid*, l. 11, c. 20.

LITERATURE.

Tales from the Canon Schmid,
AUTHOR OF THE WOODEN CROSS.

ANGELICA.

(Concluded.)

Bergheim was both surprised and delighted. "Truly," said he, closely inspecting the fly through his spectacles, "truly your fly is a masterpiece. How nicely does it fix its tender legs, and stretch out its little trunk to drink a drop of milk on the spoon. How delicately all the colours of the rainbow play on its filmy wings. Great an enemy as I am to flies, I must admire this one. It is a perfect fly."

Baron West then shewed the other two pictures which he had brought with him, the flower-piece and the fruit-piece.

"My dear Baron," said Bergheim, "I have now no objection to the marriage. You have not only completely removed the objection I had to it—you have, moreover, given me a decisive proof, that you have a sincere affection for my daughter. I must now tell you the whole truth: I was opposed to the marriage, not so much because you were not a painter, as because you had no art or profession at all, by which you could support your future wife. Riches I thought unsafe, especially in these times of war. I hold it absolutely necessary, that a man, be he rich or poor, should be able to earn his bread; for I am convinced, that a man who has no certain occupation, can never live happy and content, but must fall into a thousand follies, or, perhaps, vices and crimes. I accordingly said within myself, the baron has taste and talent for the art; he shews great ability, even when working only for his amusement; if he really desire to have Angelica's hand, he can easily become a painter. He has leisure and time enough. Such were my feelings. I could not think of directly proposing to you to learn the art of painting. I thought it would be demanding too much, that a man, especially a nobleman, should go serve his time to a painter. I left the matter to your own feelings; but it was secretly my most cherished wish; and that wish you have now realized to my fullest satisfaction. My dear son, may God bless you and my daughter, as I and my wife both now give you our blessing."

The marriage of Baron West and Angelica was celebrated with all the joy of a domestic festival. They plighted their faith before an altar, the altar-piece of which represented the marriage of the Blessed Virgin, painted in a superior style by Bergheim himself.

At dinner Bergheim was in his happiest flow of spirits. "This day," said he, "all flies, provided they are not too covetous, may take share of our wedding banquet."

The marriage of Baron West and Angelica was the happiest in the world. He, as well as Angelica and her father, devoted himself entirely to painting, and that art contributed exceedingly to enhance his enjoyment. Both parents and children led a most happy life.

"How much happier am I now," would the Baron often say, "when each morning invites me to labour, than formerly, when my first thought used to be with what amusements I could while away the empty hours, or rather, kill my idle time."

And the young painter soon had cause to praise his father-in-law's wisdom for other reasons. For when his paternal property fell, by the chances of war, into the hands of the enemy, and his annual revenues were cut off, his art still brought him in a

competent income. "You were right," said he to Bergheim, to give art the preference over riches; a fixed occupation in life brings happiness and innumerable joys."

"I am delighted, my dear son," said the father, "that you are convinced of this. Industry and labour secure our daily bread, the nourishment of our bodies; art enlightens and throws a charm over life; but our holy religion is all in all. She is the food of our souls. Without her, what were the labour of our hands? What, but a soulless, painful grovelling in the dust of the earth? Religion must ever be the soul of all—our most valued art—the soul of our souls."

Angelica's parents lived to an advanced age. She was their joy and their crown. She and her husband were equally attentive to the beloved old couple; Angelica, the eminent artist, was also the most careful of house-wives, the most affectionate of wives, and the best of daughters; and her parents would often say, "Dearest Angelica, all our wishes, hopes, and prayers, once poured out from our hearts before that image of the most blessed of all virgins and mothers, have been more than realized in thee!"

A CHARITABLE APPEAL

FROM THE HOLY SCRIPTURES

In favour of the doctrines of

The Catholic Church.

"Return back to judgment."—DAN. xxxi. 49.

"To the law and to the testimony."—ISAIA viii. 20.

NOTE. The scriptural quotations by which this appeal is enforced, are taken from the Protestant Bible.

POINT II.

Protestants maintain: That the doctrine of our Saviour and the apostles, as to all necessary points, is fully contained in the *written word*: nor is any other to be believed with divine faith, though delivered down to us by universal tradition, unless it can be from the *written word* clearly proved.

Contrary to the *written word*, which testifies that all is not written which is to be believed. 1. 'Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word or by our epistle.' 2 Thess. ii. 15.

Does not the apostle here testify, that he had taught some things by word of mouth, which he did not write?

2. 'Now we command you, brethren, in the name of our Lord Jesus Christ, that you withdraw yourselves from every brother that walketh disorderly, and not after the tradition he received of us,' 2 Thess. iii. 6.

8. "Now I praise you brethren, that you remember me in all things, and keep the traditions as I delivered them to you." 1 Cor. xi. 2.

Here again the *written word* bears witness that all is not written; and that the apostle taught many things to his flock, at Thessalonica and Corinth, by word of mouth, which are not in his epistles; which, nevertheless, he enjoins them to believe, as being of equal authority with what he had written.

4. "Those things which you have heard from me before many witnesses, entrust them to faithful men, who are capable to teach others." 2 Tim. ii. 2.

It appears, by this text, that St. Paul, as well as the rest of the apostles, took the method of oral tradition to transmit his doctrine to all future ages: first, entrusting it to his disciple Timothy, who was to entrust it to other faithful men, who, without any alteration, were to teach it to others, that, by this method, it might be perpetuated from predecessor to successor, from master to disciple to the end of the world; at least, there is no appearance from this text, that it ever was the design of the apostles to leave only the *written word* behind them for the instruction of all ages, as Protestants pretend.

5. "And there are also many other things which Jesus did, the which if they should be written every one, I suppose, that even the world itself could not contain the books that should be written." John xxi. 25.

Is it not clear from these words of the Evangelist, that all our Saviour did and taught for the salvation of mankind is not written? In short, this doctrine of Protestants implies a contradiction; for, if nothing is to be believed with divine faith but what is clearly contained in the *written word*, then, this very thing, which Protestants thus boldly affirm, is not to be believed; because it is no where to be found in the *written word*. For where is it written, that the apostles were either commanded by our Saviour, or had any express design of their own to write all that our Saviour and themselves had taught? To write a complete body of divinity, containing all articles, both as to faith and morals, which they had preached, and which we are to believe? It is plain to the contrary, that Christian churches were founded, and many thousands of Christians fully instructed in the faith of Christ, by the preaching of the apostles, before any part of the New Testament was written; and that the different parts of this sacred book were afterwards penned, not with any set design to record all and every thing that Christ and the apostles taught; but, as occasion offered, either to confute some new heresy, or by way of exhortation and admonition to those who had been

before instructed in the faith and worship of Christ. In a word: let the Church of England say, whether the following articles are not to be believed: viz., That the Virgin Mary was ever virgin; that the Sabbath was, by divine authority, translated to the Sunday: that the Christian Passover, or Easter, is always to be celebrated on a Sunday: that infants are to be baptized: and that the baptism of heretics is valid: yet, certainly these articles are not clearly contained in the *written word*; but Protestants received them from the tradition of the Church of Rome. Nay, I can produce one other capital point against Protestants of all sects and denominations, which they all receive upon the sole grounds of tradition; and which, themselves must confess, is no where contained in the *written word*: I mean, what books we are bound to receive for holy writ; which, of all necessary things, as the learned Hooker observes, is certainly one of the very chiefest for Protestants to know; and yet this point is confessed impossible for the Scripture itself to teach. For should one book of Scripture give testimony to all the rest, still that Scripture which gives credit to the rest will want another Scripture to give credit to it; and so on without end. For which reason the reformed Churches were forced to receive those books of Scripture, which they have put into their canon, from the tradition of the Church of Rome, and can have no other reason imaginable to believe them true and genuine, but because all Catholic Churches, from the Reformation upwards, believed so before them. Now, let Protestant people consider well, how fairly they are dealt with by their instructors; one while being told, that they are to believe nothing but what is clearly contained in the *written word*; at the same time they are to receive the *written word* itself upon the sole grounds of tradition. What more inconsistent? to receive the Scriptures, from whence they pretend all religion is derived, from the tradition of the Catholic Church; at the same time, they reject many other points of religion taught by that Church, which stand upon the same grounds with other points of tradition, which they receive, and with their belief of Scripture itself? Since it is notorious, that the same Catholic Churches, which, in all ages, from the Reformation upward, attested the books of Holy Writ now extant to be the genuine writings of the prophets, evangelists and apostles, did also attest the doctrine of purgatory, invocation of saints, the lawfulness of communion in one kind, the real presence, transubstantiation, &c., to be the genuine doctrine of the apostles: and, by consequence, Protestants have at least as good reason to believe these articles to be true, as they have to believe the Scripture itself, now extant, to be the word of God.

General Intelligence.

THE FAMINE IN THE KING'S COUNTY.—Want of employment is becoming very prevalent in this county. The humbler classes in and about Philipstown are in a most melancholy condition—famine and destitution are fast making their appearance amongst them—the unfortunate creatures are disposing of every thing of a disposable nature to maintain themselves and families—pauperism is accumulating, and scroffling beggars are increasing; the union workhouse is filled. The sooner Sir Robert Peel's measures are passed the better to relieve the people from their sufferings.

EXTRAORDINARY LONGEVITY.—Francis Conway, of Curraghmore, Upper Badoney, Tyrone, having lived through all the storms and sunshine of 120 years of Irish life—an age almost antediluvian—passed from a world on which he had been so long a sojourner, and a country whose wrongs made it doubly dear to him—to a land “where the wicked cease from troubling, and the weary are at rest.” He retained his faculties to the last moment, and was an enthusiastic admirer of Mr. O'Connell and the national movement.—*Requiescat in Pace.*

CONVERSION.—Miss Bridges, eldest daughter of Matthew Bridges, Esq., of Aldershot Manor, Surrey, was received into the Catholic church on Ash-Wednesday at Prior Park.—*Tablet.*

THE RIGHT REV. DR. WHELAN.—This distinguished prelate, whose eminent labours as a preacher have contributed so largely to the spiritual comfort of his countrymen in the British army in Bombay, and whose impaired health required the renovating influence of his native air, arrived at Hayes' Hotel, Kingstown, on Saturday morning.

During last year 2,788 travellers lodged, and 18,887 persons obtained refreshments in the convent of the snow-capped Mount St. Bernard. Not one-fourth of those so supplied with lodging and food were Roman Catholics.

It is said that Don Carlos is to arrive at Rome before Easter to take up his residence there.—*Morning Advertiser.*

The remains of the Very Rev. Justin F. McNamara, parish priest of Kinsale, were landed at Cork from Gibraltar, on Monday, and moved next day to Kinsale.

In reply to a communication to the Castle from the Mayor of Cork, respecting the distress of the

poor and the necessity of employment, Mr. Pennefather, after stating that his worship's communication should be referred to the relief committee, says:—“I have further to add, that no time shall be lost in commencing building the new college and district lunatic asylum, when the necessary arrangements for the sites of these institutions shall have been completed.”

NOTICE.

A Meeting of the Collectors appointed at the Parochial Meeting on Sunday last, will be held in the Vestry to-morrow, immediately after High Mass.

BIRTHS RECORDED.

AT ST. MARY'S.

- MAY 4.—Mrs. Abina Hagarty, of a Son.
 “ Mrs. Johanna Weston, of a Daughter.
 “ Mrs. Frances Lawlor, of a Daughter.
 “ Mrs. Mary Cooney, of a Daughter.
 “ Mrs. Mary Semple, of a Daughter.
 “ Mrs. Mary Anne Williams, of a Son.
 “ Mrs. Anne Munroe, of a Daughter.
 7.—Mrs. Susannah Drummond, of a Daughter.

MARRIAGE RECORD.

- MAY 5.—Jacob Moore and Anne Gunston.
 6.—David Gardner and Mary Anne Bradley.

INTERMENTS.

AT THE CEMETERY OF THE HOLY

- MAY 3.—John Morrissey, native of Kilkenny, Ireland, aged 52 years.
 4.—James Carroll, native of county Kilkenny, aged 74 years.
 5.—Right Rev. Dr. Burke, previously interred at St. Mary's, and transferred on the 5th to the new Cemetery.
 6.—John Coleman, native of Wexford, Ireland, aged 43 years.
 7.—John, son of John and Mary Hurley, aged 2 years and 5 months.
 8.—Anne Ellen, infant daughter of Daniel & Mary Creamer, aged 1 year and 1 month.

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