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THE CROSS.



NEW

SERIES.

VOL. 2.

No. 41.

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, OCTOBER 10, 1846.

CALENDAR.

- OCTOBER 11—XIX after Pentecost, II Oct. Feast of Maternity of B. V. M. G. Doub.
12—St. Francis Carracciolo C. Doub. from 4th June.
13—St. Edward, C. Sem.
14—St. Callistus, I. P. M. Doub. Supp.
15—St. Teresa V. Doub.
16—St. Norbert B. C. Doub. from 6 June.
17—St. Hedwiges Queen Wid. Sem.

CATHOLIC CHURCH AT DIGBY, N. S.

Mr. Hagan, of Digby has arrived in town for the purpose of soliciting the pious help of the Faithful towards the completion of a Church which has remained many years unfinished in that beautiful locality. When the undertaking was commenced, the number of Catholics was so small, and their means so limited, that every one looked upon it as a hopeless project, nevertheless, it now forms one of the chief ornaments of a town not inferior in beauty to any other in the Province. By zeal and perseverance the good work was carried on in spite of every difficulty. The exterior of the Church is completed; it is surmounted by a handsome spire, and it is situated in the midst of a spacious cemetery. But alas! the inside is desolation itself. It is true that a temporary Altar and Sanctuary have been made; but with this exception the interior remains unfinished. We can never sufficiently commend the undaunted courage of the few Catholics who, at a distance of more than one hundred miles from

the Clergyman that paid them an occasional visit persevered in the erection of God's House. They have already received in some measure, the reward of their exertions. Last July they had the happiness to behold two Bishops and three Priests offering the august mysteries, performing the instructive Ceremonies, and expounding the misrepresented tenets of their holy faith. They enjoy another more enduring consolation, in the establishment of a new mission, and a resident clergyman at St. Croix, who officiates for them every fourth Sunday, and who being within thirteen miles of Digby can minister to them in every emergency the consolations of their religion.

We need not add that we wish every success to Mr. Hagan and to the good cause in which he has so creditably embarked.

There will be an Ordination in St. Mary's Church at nine o'clock, to-morrow.

LITERATURE.

THE SOUVENIR.

TRANSLATED FROM THE FRENCH.

CHAPTER IV.

AN ADVENTURE.

The next day, Frederic went early to church, where he heard Mass, and edified the faithful by his piety. He promised again to God not to seek revenge for the injustice done him in reducing him,

in a manner, to a state of beggary; because, he was, at that moment, in want of money, not having received any since his father's death.

On going from church he was accosted by one of his old fellow students, who had completed his studies and begun to exercise the functions of an Attorney. The latter told him that all the town was indignant at the conduct of his father, who suffering himself to be deceived by a wicked woman and a hypocritical son, had disinherited his eldest born. "But do not suffer this," added he: "you are authorized by the law to break the will, and I offer you my poor talents. You are sure of gaining; your cause is just. So give no time to your cruel step-mother and her red-haired darling to squander your fortune."

"But, my dear friend," replied Frederic, "where can I get the money necessary to carry on a lawsuit? I have scarcely enough to defray the expenses of the journey that I will undertake to-morrow, to return to the university, where I hope to find employment!"

"That is a minor consideration; I take upon myself to provide every thing: give me power to act for you and all will go on well. Do not be uneasy about success; I repeat it, your cause is just."

Frederic reflected some moments, and then said: "I am very sensible of your kind offer, but I cannot resolve to disturb the ashes of my father. I will respect his last wishes, and content myself with the *souvenir* that he has left me. I hope that will bring me happiness."

"But that is folly," replied the young lawyer, with warmth; "every one will laugh at you, and your step-mother will exult in your poverty. She will not hesitate to say that, tormented by your conscience, you were obliged to renounce your rights."

"It matters not! They may say what they please; I despise all the woman may say. I shall be more happy in having respected the wishes of my father, than in becoming rich against his desire."

By this time they had arrived at the dwelling of the lawyer, who invited Frederic to enter and take a cup of coffee, which the young surgeon did not decline. Whilst they were at breakfast, the conversation turned on the future prospects of Frederic.

"And what are you going to do?" asked the lawyer.

"I do not know, but I expect to find employment at the university; my professors entertain the most friendly feelings towards me, and have often said that if I could not succeed here, I had only to present myself at the university, where they would not fail to give me employment."

"That is well, but you must have something to live on until you get employment."

"God will provide for that."

"Will you permit me to offer you one hundred crowns? you may repay me when you can—I regret very much to see a man of talents in so precarious a situation. If you ever need any thing address me. Depend upon my friendship, you have long since gained it, and it will never change."

Frederic, deeply moved at this generosity, threw himself into the arms of his friend and embraced him tenderly.

"Your noble generosity moves me to tears," said he, "and contrasts in a striking manner with the conduct of my relations; but let us forget it all; I accept the hundred crowns that you offer me, and I acknowledge, in your assistance a first proof of the goodness of God, which shows me how much he loves me. As soon as my affairs will permit, I will return this money. I will give you a receipt for it."

"Your word is sufficient, my dear friend I have no need of a receipt."

The lawyer then went to get the money and gave it to Frederic. They conversed some time longer, after which the young surgeon took leave of his friend, and went to see his cruel step-mother and his brother. They were in the greatest perplexity. The sudden departure of Frederic after the reading of the will, his absence from the house, and his lodging at a hotel, had thrown them into a painful embarrassment. They expected to see him return with the officers of justice, to tell them that he protested against the will. Their astonishment was at its height, when he entered alone, and in a perfect calm which announced no evil design.

Frederic saluted them with affability, inquired about their healths, and requested Sophia to bring him the two articles which his father had bequeathed to him. She, amazed at so much generosity and nobleness of soul, pretended to regret that the deceased had carried his severity too far, and that Frederic ought at least to accept some linen, and some of his father's clothes; she said that they had likewise made a little purse for him, to provide for his immediate wants; she hoped that this was not acting contrary to the advice of her attorney."

Frederic thanked her, refused everything, and asked only for what came to him by the last will of his father. Ely went at length to look for the wig and morning gown, which Frederic took and enclosed carefully in his portmanteau; then took his stick, hung his portmanteau on it, bade them farewell, and departed.

Not wishing to follow the same route by which he came, he chose another road, which was longer but more pleasant, and led him near the bound-

ary of another state. He spent the first night in a little town, where he heard that war had been declared between the two princes, on account of a distinguished officer whom one of them had seized within the territory of the other, and whom he kept confined in a castle. Frederic, without giving credit to this news, which he considered as a mere groundless report, continued his journey the following day. He had not got more than two leagues, when he resolved to stop for repose at a village situated on the banks of a beautiful lake celebrated for its baths. At that moment a man of commanding aspect and noble appearance, clad very simply and without a hat, came running up—

"Friend, save me," he exclaimed; "I am the Count of Lowe, prime minister of the sovereign of this country: but I cannot tell you all my history, it would be too long. They will not fail to ravage our territories again, as they have done already. Lend me, I pray you, a dress, in order that they may not recognize me, should I be overtaken. Come afterwards to see me, at my castle of Blankenstein, which is only four leagues distant, and depend on my gratitude. Yes believe me, I am not a malefactor," he added with dignity.

Frederic, who recollected what he had heard at the inn where he had passed the night, made no difficulty; opened his portmanteau; took out of it the old wig and morning-gown; gave them to the count, together with his stick and hat, and said to him, pressing his hand:—"May God be your supporter and guide."

The count dressed himself in haste, and departed. Frederic put his portmanteau on his shoulder, and continued his journey. Ten minutes after, he saw a cloud of dust, and soon distinguished six soldiers coming at full speed towards him. He put on a cap of white cotton, and hummed a tune which he knew from his infancy. The soldiers coming up, looked at him:—"It is not he," said one of them.

"Tell us, young man," said another, "did you not meet a person clad in such and such a manner?"

"I saw an old man," replied Frederic, smiling, "but he wears a large wig, is clad in a morning gown, and rests on a stick; he is not far hence, and seems suffering, he looks like a sick man that has not gone out for some time, and is now taking the fresh air. But I see, good men, that you do not wear the uniform of this country; take care of yourselves, and don't go too far, otherwise you will soon regret your temerity."

The soldiers regarded him with an air of astonishment, not knowing whether to go farther or not; however, they wished at all hazards to recapture the man who had escaped from prison; and spurring their horses, they soon came up to the count. He, having seen them afar off, sat under a tree, near

a ditch, like a man exhausted by fatigue, who could scarcely walk. The soldiers examined him; they recognised him to be the man whom Frederic had described to them, but not the one they sought. The count coughed and sighed, the better to receive them, and by these stratagems escaped detection—the soldiers turned, and soon recrossed the frontier which they had violated.

Frederic, seeing himself free from all fear, also rested, for the heat was excessive. 'Already,' said he to himself, 'I am deprived of the souvenir which my father left me! Did I do well to give these things to a man with whom I am unacquainted? I know not. Possibly this man is indeed the officer whom I heard spoken of at the inn—it is possible, also, that he is a malefactor: however, he seemed to me worthy of pity, and therefore I ought not to regret having assisted him. Still, I should be sorry to have given to a bad man, that which has never been worn but by an honest man. Let us see a little; he called his castle Blankenstein. I must learn if there is in this country a castle of that name.'

Having recovered a little from his fatigue, Frederic continued his journey. It was near noon, when he arrived at the village; he there found the peasants greatly excited; some laughed heartily, others seemed to wish to perform wonders, and were brandishing their swords, crying out, 'Let them come, if they dare we will soon drive them back to the frontier.'

Frederic, not knowing what was the matter, addressed himself to one, and asked him what was the cause of the excitement? "I will tell you," answered the peasant in a tone which much amused our young traveller; "it is, you see, because his excellency, the count of Lowe has escaped from prison where he has been confined for seven months. The soldiers have had the boldness to pursue him even into this country, which is no longer dependent on their sovereign; but behold his coming, sir, he deceived them by putting on a large wig and an old morning-gown, which some unknown person whether it was an angel or the devil, it matters little, lent him; then he began to cough and the soldiers did not recognise him; after which he came here and related to us this adventure." The man then burst forth again into a loud fit of laughter.

"And where is the Count of Lowe?" asked Frederic.

"He took a carriage to go to his castle, which is only four leagues hence. He set out in his singular dress to amuse his wife and children.

"How is his castle called?"

"Blankenstein, and it deserves that name; for it is situated on white rocks, which may be seen afar off. I have been there a hundred times, when I was yet a miller's boy," He then related many tales, true or false, concerning Blankenstein. Fre-

deric at length left the peasant and went to dine at the inn.

The peasants, who had stopped their labors, mounted guard on the road, waiting for the soldiers but they, not wishing to have the honor of contending with them, did not again appear.

To be Continued.

General Intelligence.

POPE PIUS IX.

CARDINAL MASTAI, FOUNDER OF A FEMALE PENITENTIARY.

It cannot but be interesting to every Catholic to learn the manner in which, unconsciously, the Cardinal Mastai was preparing himself for the most interesting duties of the Pontificate, during the last year that God left him in the rank of a simple Prelate of his Church.

At the very period when political intrigues were forcing themselves into the bosom of the Sacred College, and filling with bitterness and anguish the last days of the Pontiff, of sainted memory, whose loss the Church at this moment laments, in what was the immediate successor of Gregory XVI. engaged at Imola? He was consecrating his thoughts, exhausting his resources, his activity and his tenderness in founding a refuge for female penitents. This was for him the work of God; in that his thoughts were unceasingly engaged. 'I see,' he writes, on May 12th, 1845, 'the lost daughters of the world soliciting admission into the fold of Jesus.' He bought them a house; arranged everything for the reception of two Sisters of the 'Good Shepherd' who had been promised to him; he awaited day after day to instal them himself;—these are his own expressions—and then, suddenly, at the moment in which he thought everything combined for that purpose, he perceived 'that his wishes had been too precipitate;' he begged a Nun, to whom he wrote, to request the Lady Superioress d'Angers to be so kind as to console him. 'Permit me to speak to you,' he writes 'with the confidence of a father, and to make you my interpreter with her; ask her to have the goodness to console me; fully persuaded of having well placed my confidence when bestowing it on one of the cherished daughters of the Lady Superioress General. I await a prompt reply to my request, thinking she will be favourable to me, addressing myself to the charity of a mother who has already communicated her zeal to her daughter.'

A month later, on June 9th, 1845, he wrote to the Lady Superioress d'Angers a letter, in which he portrayed all his solicitude. In it he went into an examination of everything; he entered into

the most minute details. However minute they were, we find them so touching;—from the pen of him who was destined—almost on that day twelve-months—to be the Chief of the Universal Church, that we cannot resist the pleasure of quoting the entire text of the letter:—

Imola, June 8, 1845.

"Very Reverend Mother—With pleasure I have learned the dispositions of your Reverence in favour of the request I made to the Lady Superioress at Rome, soliciting the assistance of some Sisters of the Good Shepherd, for a House of Retreat that I have just got in readiness for young females who have wandered from the good path, and whom I am desirous of bringing again into it. I informed the said Lady that the Sisters would find a decent residence; but that at present I found myself under the hard necessity of being unable to support more than two Sisters, to whom I would confide about twelve young females. I moreover informed her I would find a woman to execute any commissions and to serve in the house; her valet would perform commissions out of doors. I repeat again to your reverence that for the future I foresee other resources; and that then I will ask from you not only four, but even more of your daughters to labour in the salvation of souls. I recollect also that I told the Superioress at Rome that, desirous of trusting in Providence, three Sisters might be sent: I was only fearful lest the third Sister, whilst wanting nothing that was needful, might have to suffer some little privations. I added that it would be well if the Sisters could come during the present month of June to make all the arrangements necessary in the house, such as those of furniture and linen, before the reception of the young females. For the rest be assured of my pastoral solicitude for your children which you will send to me. I will procure for them all the assistance of which they may stand in need; and I flatter myself that God the Sovereign Pastor of Souls, will second my efforts and deign to bless the good work I have undertaken.

"I am, with the most distinguished esteem and consideration

"Yours affectionately in J. C.

"J. M. CARD. MASTAI, Bishop."

In short, three months afterwards, the prayers of the Holy Pontiff were heard. Four Sisters of the Good Shepherd, who left the mother house at Angers towards the end of August, arrived at Bologna the 2nd of September, and the next day they were in the court of the Bishop of Imola.—The house destined to receive them at the head of their young penitents was not ready; they had to alight at the Bishop's Palace. Imagine the surprise of these simple girls at the sight of these magnificent saloons of Italy adorned with gilding sculptures, and paintings of great value. "We

felt ourselves very little—we, poor pilgrims, in the midst of all this magnificence." Thus they ingeniously described their feelings in a letter— "Shortly after his eminence was informed of our arrival, but before he gave us an interview he ordered that we should be furnished with refreshments; we, however, could consent to accept of nothing—it was our *father* with whom we wished to become acquainted before all. The Holy Cardinal has always been unwilling that we should call him any other name. At length he presented himself to us as the best of fathers—the most tender of friends. We all cast ourselves at his feet. He presented us his ring to kiss, and said to us in French: 'Oh! these are my dear daughters!—Come, my children, I am your father!' And a thousand benedictions followed these sweet words which, as they were the first, will ever remain engraven on our hearts.....At four o'clock they served up our dinner in our own apartments, and his Eminence came and assisted; taking a pleasure in serving us himself!"

The Cardinal who spoke and acted thus but a year ago, was worthy to be the Vicar of Him who said to his Apostles, "Which is the greater he who sitteth at the table, or he who serves? Is it not he who sits at table? Now I am in the midst of you as he who serveth."

'His Eminence,' again wrote these good Religious, 'from that day continues to assist at all our meals. His gaiety always makes us pass in delight these moments which appear only too short. But reckoning from this day, he would have us at his table. In fine during more than a month that these pious ladies passed at the Episcopal residence of Imola, the Cardinal Mastai would not allow them to have any other table but his own! And one day, when a simple novice, a peasant girl of Vendee, was afraid to sit down beside the Cardinal: "If you will not do so," he said, "I will get up and come and serve you myself."

The Holy Pontiff after performing the first duties of hospitality towards the Religious hastened to testify his gratitude to the Superior of the House of Angers, who had sent them.—On the 14th of September he wrote to her the following fatherly letter, of which we have the precious original in our hands in the translation of which we could wish to preserve the inimitable simplicity of the Italian language:—

"Very Reverend Mother General—Your Reverence must already have received from your dear daughters the details of their happy arrival at Imola; but it is proper that I should myself inform you of this event, and at the same time, that I should express to you the great consolation that I experience in seeing myself enriched with the lit-

tle troop of sacred virgins (questo piccolo stuolo di sacré vergini), who in a few days will open the mission for the salvation of so many poor wandering sheep (tante peccorelle erranti). I feel certain that with the grace of God, they will reconduct them to the fold of the Prince of Pastors, Jesus Christ. May eternal praise be given to this God of Mercies, and I beg your Reverence to accept the assurance of my deepfelt gratitude. I have the consolation of having them with me in my palace. I have great reason to thank the Lord, who holds in his hands the hearts of men; but it appears to me that he has placed that of your daughters not in his hands, but in his own heart. (Parmi che quella sue figlie lo abbia collocato non tanto, nelle suo mani quanto nelle suo cuore.) I will not fail to render them every assistance in their wants; and from that thought I pass to the pleasure of assuring you again that I am, with deep esteem, the affectionate servant of your Maternity,

✠ JEAN MARIE, Cardinal MASTAI,
Archbishop.

Imola, 14th September, 1845.

CANADA.

AN IRISH CATHOLIC SETTLEMENT IN THE BACKWOODS.—A respectable correspondent sends us the following dated St. Sylvester, 23d July, 1846. * * * * The papers I sent you must have given you full details of the dreadful calamity with which our doomed city of Quebec has again been visited. I was, alas, an actor in the dreadful tragedy. I am now among the Irish backwood settlements. The change while it removes me from the theatre of my sorrows, gives ease to both heart and body, by the spectacle I have every day before me of Irish energy, prosperity, and unalterable piety, among the wild woods of Canada. The church is but a few paces from me on the culminating point of a beautiful hill, with a tin-covered cross, sixty-four feet high, crowning a rock to the left, shining in the rays of the morning sun, sheds its gladdening light over our new settlements for ninety miles around; A population comprising some fifteen hundred communicants, are living in union, virtue and happiness, under the care of the Rev. James Nelligan. The majority are Irish, a great many French, Canadians—loving each other like children of the same family. Every good quality that distinguishes the Irishman in fatherland marks him out in this happy settlement; for respect and imitation. There are not two settlers here that are not Teetotallers, nor are there two families at variance. The lands are of the very best sort of land those who till them unite to the patient industry of their fathers at home the enthusiastic love for religion, and the undying affection for the land of their birth, so characteristic of the children.

of Erin. A picturesque and beautiful extent of wooded hill and brae around as far as the eye can reach shows that agriculture is doing away with the primitive forest, and that in a few years this will be one of the finest and richest, as well as one of the most Catholic parts of Canada; and it will please you to know that the state of things I have so briefly described may be met with in very many places in the townships of Lower Canada.

CONVERSIONS.

Four gentlemen have lately left the Establishment and entered into the Catholic Church; they were members of Mr. Scott's congregation at Hoxton. There are besides these many other converts (from the Establishment, and other kindred bodies of Protestants) in Islington, who have entered into the one fold of Jesus Christ. [We insert the above although our correspondent is anonymous, which greatly lessens the value of his communication.]—*Tablet*.

Mr. Newman is about to pay a long visit to Rome, with the view of completing his preparation for the priesthood.—*Morning Post*.

SECESSION FROM THE CHURCH.—Dr. Duke, of Hastings, with his lady and all the members of his family, has, during the last few days, conformed to the Roman Catholic Church.—*Ibid*.

The feeling of His Holiness towards the Jesuits may perhaps be gathered from a scene described by the *Diario di Roma* :—

“On the 31st of July, the day dedicated to the glorified St. Ignatius, the founder of the Company of Jesus, the Pope, yielding to the impulse of his devotion towards this great hero of Christianity, repaired to the Church of Gesu; alighted at the portal of the convent, where he was received by the Rev. Father Roothan, General of the pious Institute, surrounded by all the Alumni of the Germane Hungarian College. His holiness turned towards the altar whereon are deposited the mortal relics of St. Ignatius; there he made an act of adoration of the Holy Sacrament, assisted at a Mass celebrated by Mgr. Arpi, one of the private chaplains of His Holiness.

After Mass Pius IX returned to the house, all the members of which as well as the students of the college, were permitted to kiss his foot.—His Holiness condescended to express to Father Roothan his high satisfaction in terms of great good-will.

“His Holiness then returned to the Palace of the Quirinal amid the most affectionate acclama-

tions of the Roman people, who crowded all the points near which their well-beloved Sovereign was to pass.

“Throughout the morning of that day Masses were celebrated in the same church, by a great number of Cardinals, Prelates, and other ecclesiastical dignitaries, and a prodigious concourse of the faithful approached the Holy Table. Mgr. Brigante Colonna, Archbishop Bishop of Recanti and Loretto officiated at the Pontifical Mass and Vespers.

“The Church of Gesu was decorated with much elegance in honour of this solemnity.”

The Augsburg Gazette publishes a letter from Rome of the 5th inst., mentioning that the Pope had received an autograph letter from Louis Philippe containing expressions of the highest esteem for His Holiness. A letter from Sinigaglia announced the arrival in that city, from Corfu, of twenty-five refugees, who had availed themselves of the late Amnesty. They were welcomed by the inhabitants with the liveliest joy; and the refugees requested the Pope's brother, Count Mastai, to express their gratitude to his Holiness. The enthusiasm of the people of Rome had even manifested itself in the fashions. The ladies in their dresses, &c., preferred the pontifical colours of white and yellow, and the men also wore cravats of the same colours. The Cologne Gazette of August 16, inserts some Italian correspondence, stating that several states of Italy, feeling alarmed at the liberal measures adopted by His Holiness, had addressed a note to the Austrian Government on the subject. The latter, it was stated, had made representations to Rome, and much animosity was felt in Italy to know whether Pius IX. would long persist in his measures of reform.—*Times*.

A CHARITABLE APPEAL

FROM THE HOLY SCRIPTURES

In favour of the doctrines of

The Catholic Church.

“Return back to judgment.”—DAN. xiii. 49.

“To the law and to the testimony.”—ISA. viii. 20.

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

POINT XVI.

Protestants hold, that communion in one kind is only half of the Sacrament, nor sufficient for salvation; and that the laity are bound, by our Saviour's institution and command, to receive in both kinds.

Contrary to the gospel. 1. “This is the bread which cometh down from heaven, that a man may eat thereof and not die.” John vi. 50.

2. "I am the living bread which came down from heaven, if any man eat of this bread he shall live for ever." Ver. 51.

3. "So, he that eateth me, even he shall live by me." Ver. 51.

4. "He that eateth of this bread shall live for ever." Ver. 58.

Four times is everlasting life here promised by the mouth of our Saviour himself, to him that receives in one kind, under the form of bread. For that which is eaten in this sacrament is only one kind, because the other kind, that is, the cup, is *drank, not eaten*. Yet our Saviour declares that, by what the faithful eat in this sacrament, they receive Christ himself, and with him everlasting life. Therefore communion in one kind is sufficient, according to the gospel of Christ.

5. "Wherefore, whosoever shall eat this bread, AND drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord." 1 Cor. xi. 27.

Here Protestants may remark one of the most notorious wilful corruptions of the text that ever was in their English translations of the Testament where the word AND is inserted instead of the word OR. For, in the Greek Testament, in all their own editions, and in all the ancient manuscripts, from whence they pretend to have made or corrected their English translation, the word OR is found in the text instead of the word AND. So that, they have made the text false in the translation, which they have left true in all the originals, to the eternal disgrace of the translators. The true text then is as follows:

"Wherefore, whosoever shall eat this bread, OR drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord."

It is no hard matter to guess why the English translators corrupted this text, and inserted the word AND instead of OR; for if they had left the word OR standing in the text thus, "Whosoever shall eat this bread, OR drink this cup of the Lord unworthily, &c.," the plain meaning of it will be, that whosoever receives in either kind unworthily is guilty both of the body and blood of our Lord. Now, if communion, though in one kind only, makes the unworthy communicant guilty both of the body and blood, then, by a necessary consequence, a worthy communion, though but in one kind, makes the worthy communicant partaker both of body and blood; and consequently, the whole sacrament is received in either kind; which is so strong an argument for communion in one kind, that to conceal it from the eyes of Protestants, the translators of their Bible and Testament thought well to corrupt the text, and put in the word AND instead of the word OR; that so the word of God may seem to speak in favour of the Reformation.

Again: in this, like detriment is threatened to him who receives unworthily in one kind as in both: "Whosoever shall eat this bread, OR drink the cup of the Lord unworthily, shall be guilty of the body and blood of the Lord." Like benefit is also promised to him that worthily receives in one kind as in both: He that eateth this bread shall live for ever: that is, he that receives worthily in one kind under the form of bread shall live for ever. Now if the holy Scripture threatens like detriment to him that receives unworthily in one kind as in both; and promises like benefit to him that worthily receives in one kind as in both; do not Catholics rightly judge from thence, that under each kind the true and entire sacrament is received, and that Communion in one kind is sufficient for salvation?

The true cause of that inveterate childish prejudice, which Protestants, from their infancy, have imbibed from their parents and nurses, against communion in one kind, is, in reality, their want of a true faith in the sacrament itself. For had they but a true faith of it, that the body and blood of Christ is there really present, and, not only the body of Christ present, under the form of bread, and the blood only of Christ under the form of wine; but, that both body and blood, Christ himself entire true God and man, is really present, and received the same in one kind as in both; had they, I say, this true belief, they might then without difficulty understand that the sacrament is whole and entire in one kind. For, since the grace of this sacrament is wholly derived, not from the outward form and appearances of the elements, but from the real presence of our Saviour Christ; and since our Saviour Christ is really present and received entire, the same in one kind as in both, it must be evident to all who have this true belief of the eucharist, that the whole sacrament, with all the grace that is essential to it, is received by communion in one kind; and the only reason of the Protestant's persuasion, that communion is but half of the sacrament, is because they are infidels in point of the sacrament itself, and neither believe that Christ is received in one kind nor in both. O how wonderful, in this point, is the religion of Protestants! That they, who by their ministers have so long been taught to exclaim against the priest of the Church of Rome, for defrauding the laity of the cup, OR, as they usually term it, of the sacrament of Christ's blood, cannot all this while reflect, that themselves are by their ministers, defrauded both of body and blood! For, it is very well known to us, and believed by themselves, that in their sacraments they have nothing but bread and wine: and since their ministers teach, that the body of Christ is no where but in heaven, and as far distant from their sacrament, as heaven is from the earth, it is evident that, by this doctrine, they have destroyed, as far as in them lies, the whole sub-

stance and sanctity of this sacrament and give their people mere signs, types, figures, and mere shadows, instead of it; poor elements of bread and wine, more empty, poor, and weak elements, than those that were formerly in use under the Old Testament.

Against communion in one kind, Protestants allege the institution of Christ; for this sacrament, being by him instituted under the forms both of bread and wine, this they think, sufficiently implies a command for all to receive in both kinds.

To this we answer: That the institution of this sacrament in both kinds, is indeed a sufficient instruction to the priests of the Church, how they are to consecrate this sacrament, viz. in both kinds; but no precept was given by our Saviour, at the institution of it, for all the laity to partake in both kinds; which is the point to be proved by Protestants.

They reply, That the words of our Saviour 'Drink ye all of it' (Matt. xxvi. 27.) contain a positive command for all to drink of the cup.

We answer, That the twelve apostles were all that were present with our Saviour at the last supper, as St Matthew, Mark, and Luke witness (Matt xxvi. 20. Mark xiv. 17. Luke xxii. 14.); the most, therefore, that can be proved from these words of our Saviour, "Drink ye all of it," is that he gave a command to the twelve Apostles and to priests, to partake in both kinds, as often as they consecrate this sacrament; which is constantly done in the Catholic Church. But no such command is here given to the laity: and Protestants may as well conclude, that the laity are commanded to preach the gospel, to forgive sins, and to consecrate this sacrament; because we find such commissions in holy Scripture were given to the Apostles. Matt. xxviii. 19. John xx. 22. Luke xxii. 20.

To be Continued.

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A. J. RITCHIE.

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AT ST. MARY'S.

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 28—Mrs. Butler of a Daughter.
 28—Mrs. O'Maley of a Son.
 28—Mrs. McDaid of a Daughter.
 28—Mrs. Power of a Daughter.
 28—Mrs. Brotherton of a Daughter.
 28—Mrs. McDermod of a Son.
 29—Mrs. Mison of a Son.
 29—Mrs. Newman of a Daughter.
- OCTOBER 2—Mrs. Carrigan of a Son.
 2—Mrs. Doyle of a Son.
 3—Mrs. Kite of a Daughter.
 3—Mrs. Baubury of Son.
 7—Mrs. Harney of a Son.
 8—Mrs. McConnagh of a Son.

MARRIAGE RECORD.

- SEPTEMBER 24—Sylvester Kennedy to Mary Murley
 28—Timothy Doherty to Mary Sullivan
 29—Michael Cronan to Catherine Morrison.
- OCTOBER 7—Dennis Foley to Hannah Haise.

INTERMENTS.

AT THE CEMETERY OF THE HOLY CROSS.

- OCT. 3—Michael, son of Michael Kersey, aged 11 months.
 5—Thomas Oliver, a native of Ireland, aged 85 years.
 6—Lawrence Hoban, a native of Kilkenny, Ireland, aged 65 years.
 6—Mary Ann, daughter of John & Margaret Farley, aged 15 years.
 9—Johanna, wife of John Collins, a native of County Cork, Ireland, aged 30 years.

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