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# THE CROSS.



NEW

SERIES.

VOL. 3.

No. 1.

God 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, JANUARY 2, 1847.

## CALENDAR.

- JANUARY 1—Friday—Circumcision of our Lord.
- 2—Saturday—Octave of St. Stephen.
- 3—Sunday—(Vacat) Octave of St. John the Apostle.
- 4—Monday—Octave of the Holy Innocents.
- 5—Tuesday—Vigil of the Epiphany.
- 6—Wednesday—Epiphany of our Lord.
- 7—Thursday—Of the Octave.
- 8—Friday—Of the Octave.
- 9—Saturday—Of the Octave.

## CHRISTMAS.

The hallowed festival on which we commemorate the birth of the Redeemer has been solemnized with the usual ceremonies in Halifax, and the devotion of the faithful has specially manifested itself in the number of those who have approached the Holy Table of the Lord. When we state that not less than a thousand persons have received the Holy Communion during Christmas week, we furnish the most convincing proof of the increasing spirit of piety amongst our people. The sacred tribunals are still thronged with fervent penitents, and all seem anxious to participate in the blessings of this season of mercy and grace. There were ten public Masses in St. Mary's and St. Patrick's on Christmas Day. So early as five o'clock on that auspicious morning, multitudes, notwithstanding the inclemency of the weather, were seen wending their way to the House of God, to adore and to receive THE WORD MADE FLESH. The first Mass commenced at six in the Cathedral, and the various services of the morning were closed by a Pontifical High Mass, at eleven o'clock, during which Mozart's No. 2, was beautifully chaunted by the Organ Choir. Nothing could have been given in more exquisite taste than the *Gloria in Excelsis* of this Mass. There was also a High Mass in St. Patrick's at which, we are assured, a recently formed choir acquitted themselves very creditably. After the Solemn Vespers at 3 o'clock

in the Cathedral at which the Bishop officiated pontifically, a Benediction of the Most Holy Sacrament was given by his Lordship. To this brief account of the solemnities of the Great Day of joy to all people on which a Saviour, who is Christ the Lord, was born to us, we add with much pleasure another testimony of their faithful attachment to the Church, exhibited by the Catholics of Halifax. Christmas Day is one of the days on which a voluntary offering is made by the faithful towards the respectable support of their Church and its Ministers. The contributions on last Christmas Day were unusually abundant and liberal, and the grateful acknowledgements of the Bishop and Clergy were tendered at the various Masses on Sunday, for this generous support.

A few days before Christmas a Requiem Mass was offered at St. Mary's, and the prayers of the faithful were solicited, for the repose of the soul of the poor man, Glover of Prospect, who, on the occasion of the late melancholy shipwreck there, so nobly sacrificed his life in his anxious endeavours to save his fellow creatures. Such deeds of true charity should not pass unnoticed, or unrewarded. We can only testify our respect for the memory of the victim, and offer up our supplications to the Father of mercies beseeching him to grant life everlasting to him who has forfeited his temporal life in the actual exhibition of fraternal love. He has, however, left mourners behind him to whom the community at large, should offer the tribute of their sympathy and relief. We were happy to see a Subscription List opened by one of the City Journals and we hope this additional notice may attract the charitable attention of many who have not yet given their mite to the family of poor Glover.

## COUNTY OF LUNENBURG.

We perceive from the last number of the "Times" that an erroneous statement respecting the number of Catholics in the County of Lunenburg, which appeared some time since in that Paper, has been rectified by a communication from Mr. Mogan of La Have. The "Times" had stated that there were only

CANADA

twenty Catholic families in that County. Mr Mogan a resident Catholic writes to assure the Editors that there are, at least, one hundred and seventy Catholic families in the County.—“If this be correct,” say the Times, “of course our statement is erroneous—we however doubt its correctness with our present information. The increase must have been recent, and very large, to bring the Roman Catholics up to this figure in Lunenburg, and of itself would imply an extraordinary motive.” This is certainly a very curious mode of backing out from an unfounded statement. At the time this bold assertion was so confidently made by the “Times,” we could have given it a flat and authoritative contradiction. But we were unwilling to notice even incidentally the very unprovoked and exceedingly foolish Anti-Catholic onslaught which has been recently made by the “Times.” We have no relish for the bitterness of religious controversy, because we believe that in a community like this, or indeed in any community, it can tend to no possible good. The Province has been distracted enough by other unhappy differences, and we wish it too well, to desire their increase. At the same time, we do not fear the most rigid investigation of our doctrines. The eternal truths of our religion are as immutable as its Divine Founder. After a conflict of nearly two thousand years with the powers of darkness, and the ever changing absurdities of error, the Catholic Church is this day more glorious more numerous, and more diffused, than at any period since the fishermen of Galilee were sent to evangelise the world. This is a great and astounding fact which all the sophistry of her opponents can never disprove.

“Any how,” adds the “Times,” “it behoves the Lutherans, Presbyterians, Baptists, and Episcopalians of Lunenburg County, to look around them, to keep their eyes open, and to be watchful of the progress of events.”

A Holy alliance of “the Lutherans, Presbyterians, Baptists, and Episcopalians of Lunenburg” preached up against “twenty Catholic families,” is certainly one of the most amusing Crusades we have ever heard of. We all know what a blessed and cordial agreement in doctrine, subsists between the four denominations above-mentioned. But it was ever thus with the Church of Christ and her enemies. The living Ark of Truth she has been simultaneously assailed by all the advocates of error. No matter how fiercely they may oppose each other, they are sure to unite against the Catholic Church. Each of them in succession, gives unwavering testimony to some of her venerable dogmas, which are denied by the rest, and yet all combine against her. So did Herod and Pilate forget their ancient enmities, when there was question of persecuting her Immaculate Spouse.

We can adopt, in the very best humour, the advice of the “Times.” Nay, we would earnestly entreat the “Lutherans, Presbyterians, Baptists, and Episcopalians of Lunenburg” to “look around them” at home and abroad and to observe the astonishing success of this calumniated Catholic Church; the number of wise, learned, and holy men who are every day joining her communion; the great disinterestedness and trying sacrifices of her illustrious converts; the vitality and vigour which animates her body from Rome the Head, to the extremities of the earth; the majesty with which she pursues her onward course despite the opposition of her Foes, and the scandals of her ungrateful children. Yes, let them look at the centre of Catholic unity, at the Eternal City, and if they “keep their eyes

properly open” they will behold in Everlasting Rome a perpetual miracle, a living proof of the truth of Christ’s promise to his Church. After all the revolutions which have convulsed the world for nineteen centuries, they will see the 250th successor of Peter the Fisherman, seated on the throne of the Cæsars, eye, on the very throne of that Nero by whom Peter was crucified, and ruling from thence over two hundred and fifty millions of souls, from every tribe, and tongue, and people. And, if they be “watchful of the progress of events” we promise them they will behold the still further extension of this mighty Spiritual Kingdom, and still more convincing proofs of the impotence and folly of its opponents both from within and without. For “this is the One Church, the true Church, the Catholic Church, contending against all heresies. She may fight but she cannot be overcome. All heresies have gone out from her, like useless branches lopped off from the vine. But she remains in her vine, in her root, in her charity. The gates of Hell shall not prevail against her.”—(St. Augustine.)

### THE CROSS.

Our Journal is entering on the fifth year of its existence, and we hope we shall be pardoned for saying that its career has been one of usefulness. True to the principles on which it was established, it has carefully avoided, as far as was possible, the discussion of all topics of an irritating nature. In defending the doctrines of our calumniated creed, we have inflicted no intentional wound on the religious feelings of those who may conscientiously differ from us. We have published, as far as our space allowed, the leading Catholic news of the day, as well as every thing else which we thought would interest, edify or instruct the Catholics of Nova Scotia. To know that the Cross has cheered many a Catholic heart, that it has brought religious comfort to the door of many a Cottage, that it has revived dormant faith and renewed expiring energies amongst our own Communion, whilst it has attracted the serious attention of many of our separated Brethren, and induced them to examine with cool impartiality the real doctrines of Catholics; to know, as we do, that The Cross has been an humble but powerful instrument in the hands of Providence in paving the way for a return to the true faith of many and many a fervent Convert, who was once estranged from us, and who is now reckoned amongst the most devoted and affectionate children of our Church; to know all this, is not only a most abundant reward for the labours of the past, but also a powerful stimulus to exertion for the future. Whilst therefore, we sincerely thank our valued friends and supporters in this, and the neighbouring Provinces, we beg to solicit a con-

tinuance of their patronage, that we may be enabled to scatter more abundantly the precious seeds of our Holy Faith.

NEW AND VALUABLE EDITION OF THE LIVES OF SAINTS.

We are indebted to those enterprising and spirited Catholic Publishers, the Messrs. Sadler of New York for a copy of this splendid and beautiful work, through the hands of their Agent for its sale, Mr. Graham of the London Book Store. A pressure of other matters, prevents us this week from describing more particularly the merits of this excellent Edition, but we will not fail to do so at the earliest opportunity. No Catholic family should be without a copy of this invaluable production.

(From the Dublin Review.)

THE RITE OF ADMINISTRATION OF HOLY ORDERS IN THE CATHOLIC CHURCH IN ENGLISH AND LATIN EXTRACTS FROM THE ROMAN PONTIFICAL PUBLISHED BY LAWFUL AUTHORITY, DERBY, RICHARDSON AND SON.

(Continued.)

Such then is the moral training of a Catholic Priest: and as he approaches the goal of his ecclesiastical course, he becomes more and more intimately involved in the direct ministrations of the choir and the Sanctuary. His first introduction to the awful vicinity of the altar is in the capacity of server of the Mass, an office anciently and properly confined to clerics of the order of acolyte but now by general custom extended also to towards, well conducted and handy boys. Our young Ecclesiastic again will have been initiated into his future ministrations by some experience in the duties of "ceroferarius" and "thurifer," offices which are sufficiently explained by their names. In colleges, too, where the bishop is a resident, or even, as must be always the case, a frequent visitor, one, or more of the boys will be selected for immediate attendance upon his sacred person.

Those of them, moreover, who have musical capacities and tastes (which are extraordinarily rife in Catholic colleges) will be in request for the service of the choir. The older students will be eligible in their turn to the responsible posts of sacristan and Master of the ceremonies. The care of the Sacristy is an especial object of youthful ambition. It involves the contiguity, though not always the contact, of those various treasures, often of most costly material and elaborate design but deriving of course, their principal value from their relation in various degrees to the Altar on

which our Blessed Redeemer vouchsafes to repose in the august Sacrament; the richly wrought vestments, the linen of finest texture and often curious work, and more than all the vessels, differing in sacredness according to their proximity to the Adorable. These articles, whether of linen or plate, which come in contact with the Blessed Sacrament cannot be directly touched, except as matter of necessity, or through express permission, by any who are not in sacred orders. It is the privilege of the sub-deacon to brighten the chalice and wash the linen which is used in the more solemn parts of the Mass. The moral effect of such provisions upon the minds of those who are brought under their influence, can hardly be appreciated without experience. Those alone, whose high privilege it is to be conversant with the routine of a Catholic College, (for an occasional visit could convey no just impression of facts,) can attest how deep and instinctive a sense of reverence for holy things is cherished in the minds of our youth by their subjection (O yoke of sweetness! O bondage more blessed than empire!) to this gracious and subduing rule. Who that has witnessed it, can forget the gentle and loving care with which our students discharge these pious ministries? The light and noiseless step—so full of recollection, so significant of tenderness, cautious as in the chamber of death, yet cheerful as in the company of angels; the easy yet guarded gait, staid without stiffness, solemn without effort, free without negligence; the orderly movement, the delicate touch, the unstraying eye, the leisurely genuflection:—to suggest such images, is to give the opportunity of filling up a picture in the mind, to which every well regulated place of Catholic education will furnish the original; and if natives perchance do not recognise its correctness so vividly as strangers, the reason is, we suspect, to be found in their greater interior devotion, which leaves them less opportunity as well as less need, to look out in Church for exterior incentives to edification. The glimpse we have thus given, transient and superficial as it is, into the interior of one of our colleges, is almost necessary to the understanding of the offices of which we are about to present a brief analysis, for the sake of those whether members of the Church, or others who may never have enjoyed the opportunity of witnessing their celebration and have regarded them as exclusively the property, and concern of ecclesiastics.

(To be Continued.)

INDIA.

The Univers announces that five Catholic missionaries embarked at Nantes on the 7th inst., for Singapore.

## POETRY.

## THE FALL.

- See the leaves around us falling,  
Dry and withered to the ground'  
Thus to thoughtless mortals calling  
With a sad and solemn sound :—
- ' Sons of Adam—once in Eden,  
Blighted when like us you fell,  
Hear the lecture we are reading,  
'Tis, alas' the truth we tell.
- ' Virgins ! much, too much prosuming.  
In your boasted white and red,  
Views us late in beauty blooming,  
Numbered now among the dead.
- ' Griping Misers ! nightly waking,  
See the end of all your care ;  
Fled on wings of our own making,  
We have left our owners bare.
- ' Sons of Honour ! fed on praises,  
Flatt'ring high on fancied worth,  
Lo ! the fickle air that raises  
Brings us down to parent earth.
- ' Learned Sophs ! in systems jaded,  
Who for new ones daily call,  
Cease at length by us persuaded,  
Every leaf must have a fall.
- ' Youths ! though yet no losses grieve you,  
Gay in health and manly grace,  
Let not cloudless skies deceive you--  
Summer gives to autumn place.
- ' Venerable Sires ! grown hoary,  
Hither turn th' unwilling eye ;  
Think amid your falling glory,  
Autumn tells a Winter nigh.
- ' Yearly in our course returning,  
Messengers of shortest stay,  
Thus we preach this truth unerring,  
Heaven and Earth shall pass away !
- ' On the Tree of Life Eternal  
MAN ! let all thy hopes be stay'd,  
Which alone, for ever vernal,  
Bears a leaf which ne'er shall fade !"

## TO CORRESPONDENTS.

We have received a letter signed 'Alto' expressive of the writer's 'surprise and regret at not hearing performed at St. Mary's on Christmas morning, that ancient and most exquisitely beautiful, of our old Ecclesiastical melodies the *Adeste Fideles*.' We do not publish the letter entire, both because the writer

has not authorised us to affix his signature to it, and because he throws the blame of the omission which he complains of, on the shoulders of a gentleman who is perhaps altogether innocent. Moreover we do not think that the Editors of the Cross are the parties to whom application should be made on such a subject. We were not ourselves at the six o'clock Mass on that morning, but we can testify that if 'Alto' had devotion enough to assist at the Pontifical High Mass, and at Vespers on the great Feast of the Nativity, he would have heard his favorite air the *Adeste* given with beautiful effect by the Organ Choir.

A PROTESTANT CONVERTED  
TO CATHOLICITY

BY HER  
BIBLE AND PRAYER BOOK.

Continued:

(His Lordship's Reply.)

"MADAM,

"I lose no time in answering your note, and in assuring you that "I am anxious to do anything in my power for bringing your mind to a steady conviction of the true faith," as delivered to mankind by Christ and his Apostles. But you must allow me to doubt, whether the most rational plan for this purpose is for me to meet and discuss the rule of faith with Dr. Gillis in your presence.

"From such a conference you might have sufficient grounds for deciding which was the cleverer man, which had studied the subject most carefully and other points, entirely personal to the two, disputants, but very remotely bearing upon the great point at issue.

"It appears to me much more expedient, that I should, at any rate, in the first instance, see you alone ; and know from your own explanation, what are the points in which the creed in which you have been educated, appears to you unsatisfactory, and wherein the Romish Church appears to offer you greater satisfaction.

I will, if you choose, call for you on Monday, between one and two o'clock. In the meantime earnestly advising you to lay all your doubts before Him, who has promised that those who will do His will, shall know of the doctrine whether it be of God or of men.

I am, Madam,  
Yours, faithfully,  
C. H. S. Bishop.

(My second Letter.)

"MY LORD,

"In reply to your note of yesterday, I beg to say that my reason for requesting the conference, be-

tween you and Dr. Gillis, was more for the sake of showing to my friends I had not refused to hear both sides of the question fairly argued, than for the satisfaction of my own mind. I therefore, applied to your Lordship, as the highest authority of that light I had hitherto followed, and wished to listen to what Dr. Gillis, the authority on the other side would say in opposing to you the rule of faith of the Church to which he belongs, and which lays claim to an unbroken line of succession from the Apostles, and also to the inheritance of the promises of Jesus Christ, to be with her all days even to the end of the world.

"Your objecting to such a conference, as affording grounds of contrast to the abilities of the disputants, would be equally met by separate interviews. I feel, then, that the benefit you would derive for me, can be best, and indeed, I may say, can only be obtained, were I, and an unprejudiced friend to be present at what you and Bishop Gillis would say, for your respective communions.

"If your Lordship decline this, my conscience is clear. I shall forward to my relations your reasons for so doing, along with my own for declining private conference. But if your Lordship will meet me to-morrow, to discuss with Dr. Gillis, very briefly, the comparative rules of faith of the two Churches, it would be a great favour.

Yours,

Most respectfully,  
FANNY MARIA PITTAR.

(His Answer.)

"MADAM,

"I still think that the result of a conference between me and Bishop Gillis, in your presence, would be nothing better than a determination whether Dr. Gillis or I were the acuter disputant. By private interviews on the other hand, leading to the requisite reading on the subject, you would learn, not what we can say in a given time, but what can be said, on both sides of the subject.

"The questions at issue between us of the "Reformed Catholic Church," and those who adhere to the communion of Rome, are so numerous, and may be treated in such various ways, that unless I knew something beforehand of your state of information, and convictions, MY ARGUMENTS MIGHT BE QUITE BESIDE THE PURPOSE.

"Of course this objection would be strengthened, if I thought that Dr. Gillis had personally or by information a knowledge of your present views, respecting which I am entirely in the dark.

"While then, Madam, I offer to visit you, as a minister of Christ, and to counsel you to the best of my knowledge, I must still decline meeting Bishop Gillis, for whose character and attainments, it is right to say I feel a high respect.

I am, Madam,

Your Obedient Servant.

C. H. S. Bishop.

(My Reply.)

"MY LORD,

"In reply to your note of last evening, I beg to say most respectfully, I am quite satisfied. What I asked of your Lordship was not to prove the state of my mind, but whether the Protestant rule of faith was infallible or not. Your declining to meet Dr. Gillis to discuss this subject, only strengthens me in my new, but present faith. He did not desire this meeting, but I asked it of him to enable me to decide.

"If, then, Bishop Gillis to win a soul, would do most gladly what you cannot bring yourself to, to save one, I with a heart overpowered with gratitude to God for showing me at last where truth is, if I had not abundant other proofs, should now embrace Catholicity, from the different spirit, I am forced to conclude, guides and influences her different bishops.

"Yours,

Most respectfully,  
FANNY MARIA PITTAR.

The above letters I should not feel myself at liberty to make public, had they been written under the badge of friendship; they were not so. — I addressed his lordship as the head of the Protestant Church in Edinburgh, as the shepherd I was to apply to for succour, but I fled to him in vain: therefore, I count he can be but an hireling, when he would not make a sacrifice to save one of his flock.

The result of my communication with the Protestant bishop, I have given and I confess, by the time it was over, I felt little inclined to go, and learn my catechism again, as he would fain think necessary. I thought twenty-eight years, quite enough to have devoted to it already, along with Protestant preaching and reading, to which I devoted myself, especially for the last twelve years with great sincerity, caring for nothing else; and if it was to stand me in no better stead, than that a few conversations with a Catholic, was to overtran it all, I felt as I said before, little inclined to trust myself to its guidance again. Indeed I felt persuaded, that a person who began to see her own faith and church to be false, and another right, and who, to be guided and directed, still went to

the ministers of her former church, acted no wiser part than one, who found suddenly she had been drinking poison, when, instead of instantly having recourse to an antidote, she said as the poison was sweet, I will have a little more first. The one would have as good a chance to be saved as the other;—so I thought at least, and therefore I acted up to my convictions.

But, although the Protestant bishop would not come to my help, or rather, would not expose himself to the power of truth, (for if he possessed it himself, what need he have cared to face all the talents ever heaped upon man), I felt a great desire, knowing the effect truth had upon myself, that some of these good and sincere Protestant clergymen, should be induced under the plea for my sake, (but entirely for their own), to meet this so much dreaded Catholic bishop. Just at this time a good and pious Presbyterian lady, who felt truly concerned at my change, (she being the sister of my friend's husband), and who on discovering my religious tendency, had vainly hoped, I would have convinced her sister-in-law of the errors of Catholicity, instead of being myself convinced of its truth gave me the opportunity of doing my best to attain this end, by herself proposing there should be a meeting of clergymen holding different faiths.—She herself said she would be quite delighted to be present.

I then told her I could get no clergyman to meet a Catholic priest, but that any or all of the priests were ready at a call.

At hearing this her indignation arose, and she started off saying she would find plenty, who would be only too glad to come, men whose zeal for the salvation of souls was such that they would snatch with delight, any opportunity of rescuing one from destruction, and, she ended by saying, "if your clever Episcopalians will not come, you shall see what our Presbyterian clergy are made of."

She went away, and in all anxiety, I waited her returning, hoping to have to tell the bishop, I had some scores of Protestant Divines to meet him; but, lo! instead of herself and the clergyman, a note came to say, her clergy could not have a private interview with a Catholic clergyman, "for fear of dissension?" but that they would meet Dr. Gillis on a public platform. To the above I made the following reply—the proposal which I was authorized to make, by this good and zealous man, who shrank not to declare his Master's truth, and cause in any way or every way, wherein he could hope for His blessing.

"MY DEAR MISS,

"I deeply regret on your account, as you expressed so strong a desire to hear both sides of this

question, that these zealous gentlemen to whom you have been, cannot venture, even to save a soul on a private interview. In my humble opinion, a private discussion is less likely to breed dissension than a public one. Their very generous offer to come forward publicly, I must inform you has not so much in it as you may suppose, as they must all be aware, that Bishop Gillis has publicly and in print stated, that he would meet any individual or number of clergymen in any way, "except on a public platform!" His reasons for refusing this are many and good, however, for your sake he is willing to do much, and therefore, he authorises me to say, he will meet any number of clergymen you can collect, or that your brother's drawing rooms will hold, which will not be less than 200, and he will not require one Catholic to support, or be present with him.

"If I seem over anxious on this subject, you must forgive me; it is because I have seen in you a sincerity and desire, which possessing myself I have been unable to resist Catholicity. But I would just remark, that although I hold every doctrine and principle of the Catholic Church, as Catholics hold them, yet not one as Protestants conceive them. Believe there is something in this something worth your attention; and as a lie will always discover upon itself, surely a person professing (as they suppose) the truth need not be afraid to make the search.

Yours,

Most sincerely,

FANNY MARIA PITTAR.

To the above letter I received another negative. These very conscientious gentlemen would not meet Dr. Gillis—they must beg to decline doing so, since "he could only declare the truth in a corner!" that corner, however would have held more than all the Protestant clergymen in Edinburgh.—"But any excuse is better than to face the truth, when one is not prepared to embrace it!"

When I had reached this point, I could not but feel I had done enough to satisfy any reasonable being of my sincerity, and, therefore, I determined to trifle no longer, with the grace that was given me. On the 24th of February, 1842, *I became a Catholic!!* an undeserving, but a happy Catholic, my peace increasing with my days!

*A Catholic! I a Catholic!!* the thought is startling, and the idea, almost overwhelming! but lest my feelings should be misconceived, let me pause one moment in my little narrative, to indulge in the delicious thought; and whilst I think, oh! how shall I refrain from that power divine, by which I know and feel this wonderful change has been wrought in me.—Once so zealously and sin-

corely opposed to everything Catholic, now as it were, living and feeding upon it, to my soul's unspeakable delight. Once a respected member of a respected society, a devoted child to the best of parents, a beloved wife of an incomparable husband, a doting mother of a lovely offspring, now, severed perhaps, in every one of the above relations, and and yet resigned, contented, possessing only Catholicity! Oh, mystery worthy of being solved, how shall I endeavor to unfold the secret, which God himself could only have revealed to me!!

Need I here increase my own deep feeling of what I owe to God, for this wonder he has wrought in me, or the amazement of those who may, with unbiassed feelings, trace the path I have lately trodden, by recalling or adverting to the appeals made to me, by those I almost held dearer than life, at that trying moment when first the thought the immense thought, forced itself upon me, that the Catholic Church was the true and only Church of Christ, and that if I would save my immortal soul, I must enter its fold, even at the loss of all those dear ties? Need I revert to the heart-rending appeals made to me by a mother whom I adored, and to whom, till now, I had ever been a consolation, not to break her heart, not to inflict the severest pang she had ever felt, by taking the dreaded step of declaring myself a Catholic; or first to the importunity, prayers, arguments, entreaties, and, then, threats of a father whom I had never before offended? Or, need I hint at the thousand hopes and fears, which alternately rushed upon me, as to the effects the news might have upon my absent husband, whose love and fidelity, though I had once thought them stronger than even death, I now, almost fancied might yield? Need I revert to all this, and a thousand other real and imaginary woes, which rent and tore my heart, until then, almost a stranger to real sorrow? Yes I will just allude to them, (paint them as they really were, I never can,) that like myself, was reared in ignorance of that truth by which only the soul may be assured of happiness, yet still possessing that sincerity for his salvation, as to enable him even to part with all for its sake, he may see I did not embrace Catholicity without a struggle, and keen and sharp as that struggle was, he may know still further, that it was worth enduring, yes, if it could have been ten thousand times more acute than it was, for the treasure, I know and feel I possess in it in consequence.

Oh, let me close my eyes to the dark side of this little sketch and if ye paint for a minute the peace and calm, the security, the delight, the ecstacy of having come to truth, truth that can never fail, truth, that will be the same, when all that now exists shall have passed away for ever,—and that

truth too, revealing, bestowing, and manifesting to me Jesus Christ, the Redeemer of my soul, who said, "I will show you what great things you must suffer for my sake;" and again, "If ye love father, mother, husband, or children more than me, ye are not worthy of me."

(To be continued.)

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## General Intelligence.

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### THE CATHOLIC CHURCH.

#### SCOTLAND.

On Sunday the new chapel built by Sir William Stewart, adjoining the Murthley Castle, Perthshire the residence of the baronet, was consecrated with all the imposing ceremonies of the Catholic Church. On the occasion there were present the Right Revds. Bishops Caruthers and Gillis, and assisting clergymen from Edinburgh, Perth, and Dundee, besides the Rev. Mr. Mackay, the officiating priest in the district. The chapel presented a scene of the most dazzling and grand description. The blaze of candles mingling with the many-coloured lights from stained windows, and all reflected from the profuse gildings of the altar the mouldings and decorations, produced a gorgeous effect while the bishops and priests in their splendid robes, harmonised with, and threw a solemn grandeur over the whole. On entering the chapel, the Right Rev. Bishop Caruthers sprinkled the portal and all around with holy water.—There were present amongst others the Duke of Athol, Marquis of Bredalbane, Earl of Traquair, &c. The building is delightfully situated on a beautiful rising ground overlooking the Tay.

#### CHINA.

The Gazette du Midi announces the arrival at Marseilles, from China, of Abbe Charrier, priest of the seminary of the foreign missions of Paris. "This ardent missionary," it says, "has endured cruel sufferings for the cause of the gospel. Arrested by the tyrants of Tong King in 1841, M. Charrier was loaded with chains, subjected to the frightful torture of the cangue, and so unmercifully flogged that he was left for dead on the spot. His torturers vainly endeavoured to obtain from him revelations which would have compromised the neophytes; and he was actually under sentence of death, when the French Corvette Heroine delivered him from a captivity that had already lasted 17 months, and liberated with him four of his colleagues. M. Charrier has been recalled to Paris, to replace one of the directors of the missions.



## NEW SOUTH WALES.

We have just seen a letter to a Catholic clergyman in Dublin from Port Essington, North Australia, giving a most melancholy account of the state of the Rev. A. Confalonieri who, on the 24th of April last, was shipwrecked between Sydney and that port. The letter states that at one o'clock at night there being then a frightful storm, the vessel was totally wrecked—that he remained about an hour in the water, when, by chance he met with a log of wood to which he clung with a death grasp. "But oh (said he) when I looked around I found my two pious companions (catechists from Dublin,) had sunk to rise no more. All, all lost—our provisions and stock for our new mission—value about £300. Here I am in the bush among the aborigines, destitute in the extreme, no breviary, no books, no chalice to offer the holy sacrifice, no clothes to change, totally bereft of everything even a companion to consult. My dear friend I hope for your prompt and kind assistance.

## THE HOLY SEE.

We translate the following from the private correspondence of the Ami de la Religion of Tuesday last:—

"Rome, Oct. 31.—Thursday last, the 29th October, during a heavy fall of rain, and without any one being aware of it, the Pope, accompanied solely by some officials and prelates of his establishment, proceeded in the morning from the Palace of the Quirinal to the Basilica of St Peter.—Private devotion was the object of this pious pilgrimage. Pius IX. desired, without any show of state, to celebrate the holy mass in the subterranean chapel of the 'Confession,' on the tomb of the glorious Apostles. It is in prayer and in the retirement of the most venerated sanctuaries that the august Pontiff loves to meditate before God on the great things to which he is manifestly called: it is thither he habitually proceeds to derive his inspirations, and the strength necessary to accomplish them.

"At the moment his Holiness ascended the altar, Doctor Newman, who had arrived the previous evening at Rome, entered St. Peter's likewise for the first time. What a remarkable meeting! The celebrated neophyte, fulfilling a pious promise made to God, prostrated himself before the altar of the Holy Apostles, to hear there his first mass; and his eyes encountered upon the tomb of St. Peter, his august successor; and, by a coincidence, all providential, the Pontiff, who offered the Divine Sacrifice, was the vicar, even of Jesus Christ. What holy emotions—what sweet

hopes—what consoling reflections in the sublime silence of these sacred mysteries, celebrated by the head of the Church in the obscurity of the Catacombs, with a new convert for a witness.

## FREEMASONRY IN ENGLAND.

A correspondant, on the part of "a very numerous class of professing Catholics," inquires "whether anything has transpired since the election of the present Pope to warrant them in expecting a revision of the mandate of exclusion which is in existence against them." Nothing can be more admirable than the modesty with which the writer, while avowing his knowledge of the "mandate" and his own rebellion against it, as well as that of his fellows, styles himself and them only "professing Catholics." The distinction between profession and practice was never more truly and fitly taken. If the writer will be content with our opinion on such a matter, we will give it him most unequivocally, that there is as much chance of the sun being turned from its course as of the revision about which he makes inquiry. However, we recommend him to apply to the Bishop of the district if he really wishes for the best information that can be had.—*Tablet.*

## BIRTHS RECORDED.

AT ST. MARY'S.

DECEMBER 28, Mrs. Phelan of a Daughter.  
 28, Mrs. Power of a Daughter.  
 28, Mrs. Kline of a Daughter.  
 28, Mrs. Allison of a Daughter.  
 28, Mrs. Ryan of a Son.  
 29, Mrs. Thompson of a Son.  
 29, Mrs. Walsh of a Daughter.  
 31, Mrs. Quinn of a Son.  
 31, Mrs. O'Dwyer of a Daughter.  
 31, Mrs. Shea of a Daughter.

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