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THE CROSS.



NEW

SERIES.

VOL. 2.

No. 20.

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, JULY 18, 1846.

CALENDAR.

- July 19—Sunday—VII after Pentecost. St Symmachus J, Popo and Confessor.
20—Monday—St Jerom Æmiliani, Confessor.
21—Tuesday—St Alexius, Confessor.
22—Wednesday—St Mary Magdalen, Penitent.
23—Thursday—St Apolinaris, Bishop and Martyr.
24—Friday—(Vigil.) St Vincent of Paul, Confessor.
25—Saturday—St James, Apostlo.

ST. PATRICK'S CHURCH.

On Monday morning the excavations were commenced for the intended addition to the new church. In truth we may call the present edifice but a mere appurtenance to what is now in course of erection. The Catholics of the North End in particular have reason to be proud of this embryo undertaking. It bids fair to be an honor to them and worthy the glorious religion to which they belong. Few will dissent from us in our conviction, that the addition of twenty feet to the original plan is a decided improvement. To remove every doubt, it will be gratifying for the public to know, that the alteration has been unhesitatingly approved of, by architects of some eminence. While the increased length of the transepts will fully consult for the architectural proportion of the exterior it will doubtless better subserve every purpose for the arrangements within. Need we now

say a word to stimulate the zeal of God's house in the bosoms of those who have so generously come forward within the last few months. From what has been so recently exhibited, we have not the smallest misgiving. The good, the earnest, the warm-hearted Catholics are up. They are stirring—they are unanimous. We shall soon see the rough way made plain, and the temple of St. Patrick towering to the skies, as a monument of his children's devotion.

On Thursday evening the sum of fifty-one pounds was handed in by the Committee of Collectors as the subscription for the last month. To this may be added the sum of twenty-three pounds acknowledged by the Very Rev. Mr. Conolly, which includes a donation from the Hon. E. Kenny of twenty pounds, currency. We cannot conclude this notice without adverting to the pride, and to the gratitude we feel at the noble and disinterested conduct of the truckmen, who have almost unanimously volunteered their services for the intended work. This is truly Irish—it is Catholic—in the man who depends upon the day's toil for the maintenance of his family—it is peculiarly the tribute of a warm heart. May the "charity that never faileth" abide with them.

The proceedings of the Committee on Thursday evening, as also the names of the several contributors, will be published in our next number.

NAMES OF PERSONS WHO SUBSCRIBED
IN AID OF THE TEMPERANCE BAND
AT THE QUARTERLY MEETING OF
THE 10TH OF JUNE LAST.

Rev. Mr. Nugent	£0 10 0
Mrs. McGrath	0 1 10 1-2
John Ryan	0 2 6
Patrick Walsh	0 5 0
Patrick Going	0 5 0
Mrs. Gogin	0 1 3
Philip Healy	0 1 3
2 Friends	0 1 3
Mr. Stevenson	0 3 1 1-2
Edward Power	0 1 3
Thomas Brenan	0 2 6
David Hanigan	0 1 3
Edward Murphy	0 1 3
A Friend	0 0 7 1-2
Mathew Heffornan	0 5 0
Redmond Gear	0 2 6
William Pickles	0 1 3
Robert Semple	0 5 0
Martin Driscoll (omitted)	0 5 0

Yearly Subscriptions.

Mrs. Ryan	0 5 0
John Ryan	1 0 0
Robert Semple	0 10 0

Sums handed in by the following Collectors:

Messrs. Thomas and William Walsh. Ward No. 3.

Rev. Mr. Doyle	£1 0 0
Rev. Mr. Hennesy	1 0 0
Mr. R. Cunningham	1 0 0
“ Robert Noble	0 10 0
Mrs. Iscott	0 2 6
Mr. William Mahony	0 1 3
“ John McCartney	0 1 3
“ Thomas Buckley	0 1 3
“ James Wallace	0 5 0
“ Edward Barber	0 1 3
“ David Higgins	0 1 3
“ Thomas Ring	0 5 0
“ James Cochran	0 2 6
“ Patrick Dwyer	0 2 6
“ James Duggan	0 1 3
Mr. Roles	0 2 6
“ James Donohoe	0 2 6
Mr. Graham	0 2 6
“ William Calnan	0 1 3
“ Peter Laughlan	0 2 6
“ James Dunn	0 3 1 1-2
“ James Laughlan	0 2 6
“ Joseph Barron	0 3 1 1-2
“ Mr. Gunter	0 1 3

Messrs. P. Magee and P. O'Connor.	Ward No. 4.
Mr. Bernard O'Neill	0 10 5

Messrs. Patrick Wall, Patrick Gahan, and Thomas
Granville. Ward No. 5.

Charles Reily	0 5 0
A Friend	0 1 3
Edward McDonnell	0 1 3
Peter Walsh	0 2 6
David A. Barry	0 1 3
Christopher Joist	0 1 3
M. O'Neill	0 2 6
Jeremiah Conway	0 2 6
A Friend	0 0 7 1-2
M. Schragey	0 1 3
Michael Egan	0 2 6
Mr. Kenny	0 0 7 1-2
John Cormick	0 2 6
M. O'Brien	0 1 3
Michael Casey	0 1 3
Robert Semple	0 5 0

The Eucharist: a Poem.

(For the Cross.)

TESTIMONIES OF THE HOLY FATHERS, &c.

Continued.

But, Lord, Supreme of Angels and of men,
Thou art our King, our God, our Hope, our All!
Thou art Omnipotence, and Light, and Wisdom,
Whilst we are weak, and blind, and ignorant.
Thy Wisdom hath conceiv'd this glorious project
Impell'd by Thine own Love; Thy Truth an-
nounc'd,
Thy Pow'r perform'd it. We shall never doubt
Thy Love, or Power, or Wisdom; we shall follow
Thy guiding Law, and flee beneath Thy wings
For shelter and repose. There Thou wilt speak,
Striking our reason dumb, and we shall hear,
Not reason, but its source, O God, in Thee!

Hence then ye senses! cease your functions
now,

Let me but listen to Eternal Truth.
Vanish, all sensible objects! Now I roam
In Faith's pure region, in the world of spirits.
Cease thou, the combats of thy earthly taste,
O Tongue! and suffer my entranced soul
To taste the savour of the Lord's own sweetness.
Ye eyes, approach not His o'erpowering Glory,
Unseen by mortal ken! No eye but Faith's
Can pierce this veil mysterious, or abide
That dazzling brightness. Break, then, O my soul,
Through the dark pris'n of sense. Reject thy
pride,
And hear with awe, profound, those sublime words,
Which work such glorious wonders. Do not
judge

The Judge of heav'n and earth; but meek adore
His irreversible and true decree.

The voice which brings the Loving Victim down,
Is that all-powerful and fruitful voice,
At whose mysterious sound a world arose
To light and life ;—the potent, awful voice
Which still'd the tempest's fury, and rebuk'd
Proud ocean's swelling waves. That voice re-
sounds

Through the vast universe, and Nature trembles !
That voice expell'd whole troops of hellish demons
From tortur'd bodies, heal'd the sick, and snatch'd
Ev'n from the grave its tenant ! Who shall doubt
That Voice's power when the Saviour spoke,
Himself producing by its wondrous might ?
THIS IS MY BODY ! Words of life and truth
Spoken but once, yet to all time believ'd.

Oh, yes ! those words shall stand for ever. When
The azure sky shall darken, when the Sun
Shall hide his brilliant light, the fading stars
Shall sink into the deep and general gloom ;
When Death unchain'd shall run his ghastly course
And rain a fiery deluge o'er the earth
Those Truths shall live, those Everlasting Words
Unchang'd shall stand amid the wrecks of Time !

(End of the first Canto.)

THE BISHOP.

We are happy to learn that his Lordship proceeds with undiminished health on his laborious mission. On Sunday he officiated at Kentville, and at Cornwallis, where the rite of confirmation was administered to several hundreds. His Lordship preached on both occasions, and while many of our dissenting brethren were in attendance,—it is gratifying to know that their conduct throughout was marked with the greatest decorum, and propriety. The Catholics of Cornwallis will long remember the auspicious advent of a Catholic Bishop among them. May their faith be strengthened by it.

LITERATURE.

A SERMON, On the Evil of Sin.

By Rev. John A. Hearn, of Waterford, Chaplain at the
Royal Sardinian Chapel, London.

“ To thee only have I sinned.”—PSALM I. 6.

The words of the Psalmist are exceedingly impressive ; they explain the words of our Catechism. The chief motive of contrition is, because

we have offended a God so infinitely good in himself, and so infinitely good to us. David had sinned against himself: he who in the days of his innocence rose up before the hosts of Israel, and going humbly forth in the name of the God of his fathers, smote the champion of the Philistines, and won freedom for his country, and glory for himself, fell before a more ignoble foe. Enslaved by concupiscence, he tarnished his mighty fame, and men, now reading his history, find equal subjects of astonishment in the brightness of his rising character, and the melancholy darkness of its close. He had sinned against society, not only against Urias, but against his subjects, upon whom his bad example must have operated with a potency dazzling as was the brightness of his former fame. But what cared David in the hour of his penitence for himself or for society ? He thought but on his God. “ To thee only have I sinned.” That one overwhelming idea absorbed every other thought. He had sinned against his God, and, as his trembling spirit bowed before the majesty of the Being whom he had injured, he thought not of himself, nor was the world remembered. Well, indeed, might the fallen majesty of earth—abject though surrounded by this world's glory—feel the deep conviction of that unhappiness which resulted from a rebellion against his God. That God had led him from the pastures of his father to fill the throne of Israel: in the brilliancy of his conquest and the vastness of his dominion, he had eclipsed the glory of his predecessors. Saul had slain a thousand, but David ten thousand ; and could not this strong ruler of earth find enjoyment in the indulgence of his passions ? Ah, no ! He knew that there was a world beyond this. He had been a traitor to the Adorable Being who ruled in heaven ; and, as the terrible conviction of his ingratitude beat back upon his troubled heart, no joys of earth could cheer, no flattery soothe him. The silence of the night was broken by the grieving accents of the fallen monarch ! And David wept ; but that his sins were blotted out the sacred writings do not tell us. There are those amongst us who cannot understand these compunctuous visitings of the royal prophet, into whose soul the brand of sin hath so deeply entered that conscience itself is seared. Torpid they sleep, nor will they fear until the deep tollings of the judgment ring through the chamber of their death. To these I need not address my observations ; but, should there be those amongst us whom passion urges to throw off the yoke of the Lord, I conjure them to meditate with me upon the wrong which they will do to themselves, to society, and above all, to God !

It appears to me that the wrong which the sinner does to himself may be assimilated (as far as the interests of time can be compared with those of

eternity) to the condition of him who, inheriting a splendid fortune, dissipates it, lives by fictitious and dishonest means, and dies dishonoured, imprisoned, exiled! In what terms of unmeasured scorn, or pretended pity, does the world assaul such an unhappy character. Like Esau, he sells his inheritance for a mess of pottage—a nothing. This was wrong, but with more than is written of the fatuity of Esau the spendthrift lives by fictitious and dishonest means, despised by the world, and eventually punished by its laws.

Well, indeed, may we conceive the anguish of such an one, when, in the prison-house, or in some wretched garret, he mourns over the departure of happier days, the forfeiture of his fair possessions, the miserable mockery of the pleasures which he so dearly purchased, the agony which accompanied his subsequent criminal career. Truly may he demand, as, in the bitterness of his soul, he takes up the chains of his bondage, "Be these thy rewards, O sinful liberty! where is my inheritance? or where were my senses when I plunged myself into this vortex of ruin." Alas, and ought not this to be the plaint of the sinner? He received from heaven a glorious patrimony; it was signed, and sealed, and delivered to him in baptism; the robes of his high and fair investiture were placed upon him, and he walked in the gardens of his innocence, and the fountains of life and beauty played around him; he mingled in the sweet communion of nature; he adored his Maker on the silent mountain, in the quiet solitude, or learned to fear Him as his name was uttered by the thunders of the tropics, or as his majesty rested on the deep. And thus did the child of innocence live, loved by the angels, and lovely even as they, until the serpent spoke and stung in Paradise, and apples rotten at the core tempted the child of heaven to disobey his Father, and to taste the fair but deathsome fruit. He did so, and, like his progenitor, he walked the world, mourning unto death.

And for what has he bartered the bright patrimony of his innocence? Tell it, infidel—tell it, libertine,—tell it, sensualist,—tell it, ye worshippers of mammon!—tell it, but tell it honestly—what have you gained by the exchange? The infidel has gained doubt and agony during life, and perhaps it were well if he could gain what he wants hereafter—annihilation. The libertine! O, tell us what you have gained? triumphs over innocence—spiritual slaughters which cry loud as the blood of Abel—satiety, brutality, degradation, disease, and death! Sensualist! Yes, come from your couch, and let the drunkard come from his debauch, and tell us whether he has done no wrong against himself in violating the image of the God who made him. Worshippers of mammon! come from the temple and say what you carry in your

hands—the dross of earth—conventional straws. they bear you over the tide of time, but through the eye of the needle can they carry you? Say, have they compensated for your innocence, for days of agony, and months of pain, or will they bribe the angel who stands at the portals of heaven? How sad, my brethren, is the change in the character of him who has made himself the enemy of God. Where is the sunshine of the soul, where is that blessed peace which shone around him when his morning orisons mingled with the anthems of the angels, and when, after a day of innocence, he sunk to rest, blessed by the sinless spirits who held devoted watch beside him; where is that sweet joy which fell around him as he used to gaze upon the bright worlds above him, and feel seraphic influences as his spirit mounted heavenwards? Alas! those days are gone, and the sinner's altered looks too well proclaim it. In an evil hour he spurned his Father's love; he violated his commandments, and, O, the wrong he did himself! The voice of an angry God was heard in Paradise! He wandered darkly through the land of Cain, for him the lightnings of heaven, he thought, were pointed, and the utterings of the thunder were the voice of God. Poison was diffused throughout his soul. He shuddered in the midnight hour as the breath of the tempest passed; in sickness his guilty soul shrunk within itself, and, if at sea, for him the abysses of the deep did seem to open. O frightful change! O guilty wrong! Angels turn from the fallen spirit; the flower withers, and the valley darkens, and the mountain shrouds itself, and creation everywhere disowns the rebel against nature and its God. The sinner feels not this: he does though, if he thinks—and think, he sometimes must; but if he do not feel it himself, others feel it; and this is an accumulation of the sinner's wrong: society feels it.

When I speak, my brethren, of the wrong which the sinner does to society, I mean not to allude to wickedness in the high places. Instances there are, abundant, alas! enough, from Lucifer to Voltaire, of the vast amount of evil resulting to society, from the sins of the individual who has wielded his power or talents against the dominion of God. The higher the summit from which the avalanche falls, the greater its accumulation and its shock: the mountain torrent comes with more irresistible fury than the stream which gradually overtops its banks. I pass over, then, the names of those who in church and state have sinned against God and his people; I wish to take the sinner into his own society, above all, to his own home, and to consider the wrong which he inflicts there. I take first, the wrong which the sinful youth does to his parents. He was the joy of his parents' hearts, the promising staff of their old

age, and their hearts reposed upon him with an affection deep as a father's and a mother's love alone can feel. He walked before them with an angel's smile, and knelt beside them with a seraph's love; and as he returned from the sacraments, his father blessed the God who gave him, and exulted in the pride of his bright possession. And so it was; and no lovelier sight smiles on earth than youth fearing and loving God, devoted in its obedience to its parents, even as in its soul's tendency to heaven. But something crossed the path of this dear child: it was the serpent of old; and it pointed to the fatal fruit which still will grow in the Paradise of innocence. He came to his director, and told what he had seen, and he was charged never to listen to that tempter more. Would that he had never listened! But he did. He sought the danger, and, O God, he fell! It showed itself instantaneously in his conduct. He prayed no longer by his parents' side, or if he did, it was with evident unwillingness; he answered them darkly, unkindly, at length, with defiance: when the times for his sacramental duty came, he made some excuse, and he was not at communion: his parents noticed his altered mien: they tried to conceal it from each other; they ascribed it to the natural wildness of youth, but they did not know that their child had become a libertine—that the light of their life was extinguished—that the staff of their old age had become its scourge, and that their grey hairs were to be brought in sorrow to the grave by the cold and cutting ingratitude of him over whose infancy they watched, and in whose approach to manhood they had exulted in hope's fondest anticipations. Alas, alas, how many a father has broken-hearted, died; how many a mother has spent the winter of her days in tears and prayers and sorrows to the tempter's blast, as appealed to the hardened heart of that ungrateful one, who knows but one sympathy, one tie—the prostration of his soul before earth's foulest passions. How often, my God, have I known this wrong to be inflicted by the sinner on his family. The wintry winds may sweep across his father's grave, and his mother's form may be seen to haunt the church's aisles from morning till night in prayers for him; but he, fierce in his passions, true to one—the demon whom he serves—stands erect, nor fears that curse of God which, despite his mother's prayers, shall, if unrepentant, reach his guilty soul. I take other relations in society, and I find similar results. The bride came forth from her espousals, and the world called her happy; and so she was—for virtue had bound her soul with the object of her affections, and the church had given its blessing to her bridal bed; loving and beloved they lived, until hell, ever envious of virtue's joys, came to put asunder

what God had joined together. Gambling and drink were the seductions which were employed. His fireside was abandoned, and she left alone; her altered cheek told how she felt his unkindness—her accents did not. But he would hold his unholy revel. Time rolled on, and her gentle spirit sunk beneath his alienation, his unkindness, his curses and his cruelty. Her children wanted bread, but he wanted, and would have, the means of his own selfish and unnatural gratification: all was gone, and day by day, she lingered, prayed, and died. Her bones are resting in the churchyard, but who shall redress her wrongs?

Concluded in our next.

TEACHINGS OF THE ROMAN CATHOLIC CHURCH
FAIRLY EXPLAINED.

CHAPTER I.

ON EXCLUSIVE SALVATION.

Continued.

Although ignorance of the true religion, when joined with uprightuess and sincerity, be not an insurmountable barrier opposed to salvation, it is nevertheless certain, that there is a true religion, whose peculiar advantages render its discovery eminently important, and the greatest of blessings and, that there is, and only can be one religion of this sterling character. Faith is an essential ingredient in religious worship, for "without faith it is impossible to please God." (Heb. xi. 5, 6.) and "he who believes not shall be condemned." (St. Mark, xvi. 5, 16.) Now, faith is certainly the belief of revealed truth; for the belief of falsehood cannot honour God, whose being is essential truth. Truth is one, single, and indivisible; for if it be true, that Christ is God, every other assertion to the contrary is false.—Consequently as truth is one, and faith the belief of truth, there can be only one true faith, or only one true religion, since faith is an essential in religion.

The Catholic church, therefore, does not in unison with the ever-veering ideas of some modern sectarians, consider every form of religion equally good, or deem it immaterial to what society of Christians a man is associated. She believes, that a principle of this nature would destroy the essence of pure religion, and amount to an acknowledgement, that God would be indifferent to our belief of truth or falsehood. Indeed, a principle of this nature would seem to infer, that the incarnation of the Son of God was hardly necessary, since it would then be immaterial, whether we believe or disbelieve the doctrine, which he has delivered and enforced.

I hope that this exposition of the Catholic Faith on the tenet of "Exclusive Salvation," will contribute to render our creed less odious and deformed in the eyes of our dissenting brethren; and introduce into their minds a conviction that they were mistaken, when they conceived the Catholic church intollerant, bigoted and uncharitable.—No solid argument against this exposition can be adduced from the unauthorized writings or actions of catholics. This is the doctrine of the universal Catholic church, extracted from her general councils, and the Universal belief of her members, the only true source, from which her doctrine can be gathered. Catholic kings, and even Popes, are not impeccable; but their actions, when they stand in opposition to Catholic principles, are only the actions of men, whose conduct is evil; and the candid liberal and consistent character will not attribute them to the religion which they professed. A Judas was found among the twelve Apostles, whom Christ himself had elected.

CHAPTER II.

ON THE HOLY EUCHARIST.

"According to the belief of the Catholic church, the bread and wine in the sacrament of the Eucharist are really and substantially changed into the body and blood of Christ." This belief was so general at the commencement of the reformation, that its first apostles recoiled from the idea of entirely destroying it. It is true, that the Eucharist is one of the deepest mysteries of Catholicity, and in proportion as men detached themselves from ancient principles and adhered to that, which taught them to believe only what they could perfectly understand, this mystery has been discarded, rejected, or ridiculed. But the thoughts of God are sometimes different from the thoughts of men.

The Catholic church builds this tenet on the express words of Christ, "this is my body—this is my blood." She understands these words in the plain literal sense; and certainly she ought not to be asked, why she understands them in this manner, any more than a traveller should be questioned why he keeps the high road instead of deviating into by-paths. If, as our adversaries contend, we are to derive the tenets of our faith from Scripture alone, it is obvious, that the Holy Spirit ought to have designated them in the clearest manner. To have described the most important points of Christian belief in figurative or metaphorical language, would have been to sow the seeds of disunion and schism; and it ought to be admitted as a canon of scriptural interpretation, that the literal should be considered as the true meaning, unless there be the clearest evidence to the contrary.

Christ, who was God, and therefore omniscient, must have known, that his words would be un-

derstood in the literal sense, by the great majority of Christians. They have been so understood by the Catholic church, and all the other churches in communion with her. The Lutheran church, although separated from her, has also adhered to the literal sense as well as the Eastern churches, whether they be united to the See of Rome, or separated from her communion. Christ, foreseeing this, should not have permitted it; he should have prevented the great majority from falling into the most pernicious errors, for it is certainly eminently erroneous to worship the Eucharist, unless the body and blood of Christ be contained under the species of bread and wine. This he has not done, and he was bound to do it, if he were even an honest man. It would be blasphemous to attribute actions to the Redeemer, which an upright man would blush to own.

The only arm, which our adversaries do, or ever did, or can oppose, to the Catholic tenet, is to maintain, that the words of the institution, "this is my body—this is my blood," should be understood in the figurative sense. Christ, they say, has frequently spoken of himself in a figurative meaning; he has said: "I am the door—I am the vine—I am the way, the truth, and the light," &c., &c. In these passages, however, the figurative expression is indefinite, it is not fixed demonstratively to any one particular object, as is the case with the words, "this is my body, this is my blood;" Christ never laid his hand on a vine, and said, I am this vine, or took hold of a door, and said, I am this door, as he took bread into his hands, and said, this is my body. Let the unprejudiced reader turn to the passages in question, and he will easily discover their meaning is evidently allegorical.

That Christ did *not* intend to be understood in a figurative sense in the institution of the Sacrament, is strongly enforced in the sixth chapter of St. John. The Redeemer there addresses the Jews in the memorable words, "I am the bread of life; if any one shall eat of this bread he shall not die: and the bread, which I will give, is my flesh, for the life of the world. The Jews disputed among themselves, saying, how can this man give us his flesh to eat? It is not impertinent to the question to remark, that, if Christ spoke in a figurative sense only, this occasion loudly called for an explanation. The Jews evidently understood him in the literal sense, or they would not have said, how can this man give us his flesh to eat? If they were deceived, it was the imperative duty of the Reformer of man, and the teacher of the world, to undeceive them, and, in undeceiving them, to prevent millions of sincere Christians from falling into the deepest error. But far from giving them reason, capable of inducing them to believe, that his language was figurative, he pursued a course perfectly

opposite, and with the strongest asseveration, that the Hebrew language affords, he thus continues—“Verily, verily, I say unto you, unless you shall eat the flesh of the Son of Man, and drink his blood, you shall not have life in you, for my flesh is truly drink. He that eats my flesh and drinks my blood, remains in me, and I in him.” v. 51 to 58. The first consequence of this language, which seemed as unnatural to the Jews, as it does to our dissenting brethren, was, that many of his disciples rejected his doctrine and left him. The Redeemer, however, did not call them back to inform them, that his language was only figurative.

To be continued.

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 VI.

(Continued.)

The title prefixed to this chapter, in the Protestant bible, acknowledges, that Isaiah here prophecies of the coming of Christ’s kingdom, which all, but Jews, understand not of a temporal, but of a spiritual kingdom, or his Church which consists of true believers. The overthrow of idolatry so plainly marked in this prophecy, is very remarkable: for, since idolatry was to be overthrown by Christ, and yet, this glorious work was not effected by himself in person, whilst upon earth; but we see it daily accomplished by the Catholic Church, whose apostolical preachers have converted all the idolators that have hitherto been converted, and are daily labouring with success, for the conversion of the rest, in all the infidel parts of the world; what can be more for the confusion of Protestants who charge this same Church with idolatry? For, who can believe this Church to be over-run with idolatry, at the very same time, they see it is assisted by the grace and power of Christ, to overthrow all the idols, and to break the neck of Dagon, all the world over.

3. “Behold, your God will come, with vengeance, even God with a recompense, he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.” Isaiah xxxv. 4, 5. “And a highway shall be there, and a way, and it shall be call-

ed the way of holiness; the unclean shall not pass over it: but it shall be for those: the wayfaring men, though fools “shall not err therein.” v. 8.

The title of this chapter, in the English Protestant Bible, is, The flourishing state of Christ’s kingdom. Now, let Protestants consider, how well their accusation of the Church’s apostacy agrees with the character of holiness, here given to it by the prophet, who describes it even as a highway of holiness; a way that leads so plainly, so easily, so secure to holiness, that wayfaring men, though fools, though ignorant and illiterate, if they will be but guided by it, shall not err therein.

4. “Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it and to establish it with judgment and with justice, from henceforth even for ever: the zeal of the Lord of Hosts will perform this.” Isaiah ix. 7.

That this chapter is to be interpreted of the spiritual kingdom or church of Christ, the title of the chapter in the Protestant bible witnesses. Now, here in plain terms we read, that this spiritual kingdom, or church of Christ, should, from its first establishment, thenceforth and for ever, be ordered with judgment and with justice, with which idolatry, superstition, and damnable errors are no more compatible than fire is with water, darkness with light, or good with evil.

5. “And the Redeemer shall come to Zion, and to them that turn from transgression in Jacob, saith the Lord: As for me, this is my covenant with them: saith the Lord: my Spirit which is upon thee, and my words which I have put into thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed; nor out of the mouth of thy seed’s seed, saith the Lord, from henceforth and for ever.” Isaiah lix. 20, 21.

According to the title of the chapter in the Protestant bible, this is the covenant of the Redeemer with his Church. And can any thing be more for the confusion of Protestants: For does not the prophet here, in the most significant language, assure us, that the truth of our Saviour’s doctrine, which he at first taught to his Church, shall never more depart out of it, but shall continue to be professed therein, in all its purity, throughout all generations? “My spirit which is upon thee, and my words which I have put into thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed’s seed, saith the Lord, from henceforth and for ever.”

To be continued.

General Intelligence.

THE ST. PATRICK'S CHARITY.

The annual dinner of the St. Patrick's Charity for the gratuitous education and clothing of the children of poor Catholics, and Asylum for female orphans, Tudor-place, Tottenham court-road, and Heath-house, Hampstead, took place on Monday evening, at the Freemason's hall, Great Queen-street, Lincoln's-inn-Fields. Daniel O'Connell, Esq., M. P., presided on the occasion, supported by the Hon. C. T. Clifford and the Clergy of the London diocese. The company partook of a most excellent dinner, and were subsequently supplied with wines equal to the reputation of the house. After the usual toast had been warmly responded to, the business of the evening was proceeded with. The schools, which have been established ed forty-three years, are held in high repute, and have produced a beneficial effect upon the rising generation. The establishments of the charity comprise two schools for the accommodation of 320 boys, one school for the accommodation of 140 girls, and a female orphan asylum. The two schools for boys continue under the directions of teachers who have spontaneously undertaken the education of the poor. The ladies are the most generous supporters of the charity, and due acknowledgment was paid during the proceedings to their disinterested aid. They honored the festival in considerable numbers. A liberal subscription having been made, the company broke up at a late hour of the evening.

CONSECRATION OF A CATHOLIC BISHOP.—On Sunday last the Right Rev. Dr. Ullathorne was consecrated at the Roman Catholic Church, Coventry, by the Rev. Dr. Briggs, assisted by Bishop Wareing, of the eastern district, and Bishop Griffith, of the London district. The Right Rev. Dr. Wiseman, President of Oscott College, preached on the occasion. The attendance was very great, both of the members of the congregation and Protestants in the town and neighbourhood.—*Morning Herald.*

"NOSCE TEIPSUM."

In the course of the debate on the Roman Catholic Pains and Penalties, (which, to the disgrace of Parliament, the dismay of PLUMPTRE, the disgust of the British Lion, and the speedy destruction of the Empire, are about to be abolished,) the BISHOP OF EXETER described the Law as "the most unaccountable and contradictory thing with which he had any acquaintance." Has the Bishop, then, no acquaintance with himself? If so, we congratulate him sincerely, despite the rusty proverb above quoted.—*Punch.*

NOTICE TO SUBSCRIBERS.

To Country Subscribers—we have this 'o say— all papers must be paid for in ADVANCE, after the expiration of the present year, all papers not so paid for, will be discontinued. It is impossible to collect subscriptions of FIVE SHILLINGS scattered over a whole Province. The man who cannot pay this sum for his paper in advance, is no more likely to do so at the end of the year. We pay CASH for paper and labour weekly, and we must be paid CASH by our subscribers, to enable us to continue to do so.

A. J. RITCHIE.

BIRTHS RECORDED.

AT ST. MARY'S.

- JULY 11—Mrs. Anastasia Finn, of a Son.
 " Mrs. Mary Ryan, of a Son.
 12 Mrs. Mary Ann Cowlan, of a Daughter.
 13—Mrs. Margaret Reardon, of a Daughter.
 " Mrs. Catherine Moriarty, of a Son.
 14—Mrs. Johanna McCarthy, of a Daughter.
 " Mrs. Anty Dady, of a Daughter.
 15—Mrs. Margaret Dillon, of a Daughter.
 16—Mrs. Elizabeth Dalton, of a Daughter.

MARRIAGE RECORD.

- JULY 16—John Reardon and Johanna Nugent.

INTERMENTS.

AT THE CEMETERY OF THE HOLY CROSS.

- JULY 13—Anne, wife of John Dillon, native of Ardmore, county Waterford, Ireland, aged 48 years.
 " John C. Gillen, infant son of Michael Gillen, aged 2 months and 10 days.
 14—John J. Tillman, youngest son of Charles and Mary Tillman, aged 10 years.
 16—Mary Ellen, daughter of Thomas and Mary Mihan, aged 7 months.

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