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THE CROSS.



NEW

SERIES.

VOL. 2.

No. 57.

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.

FRIDAY, JULY 4, 1842.

CALENDAR

- 5—Sunday—V after Pentecost.
- 6—Monday—Octave Day of SS Peter and Paul.
- 7—Tuesday—St Benedict XI, Pope and Confessor.
- 8—Wednesday—St Elizabeth, Queen and Widow.
- 9—Thursday—Feast of the Miracles of the B. V. M.
- 10—Friday—The Seven Brothers, ecc. Martyrs.
- 11—Saturday—St. Pius I, Pope and Martyr.

DEATH OF HIS HOLINESS POPE GREGORY XVI.

On Thursday evening the Eutauia conveyed from Europe the melancholy news which plunges the whole Catholic Church into the deepest affliction. The Father of the Faithful, the illustrious inheritor of the name, dignity, and virtues of Gregory the Great is no more! After a Pontificate, one of the most glorious in the Annals of the Church, he has been called to receive the reward of his truly apostolic career. We believe that during his brilliant reign, the boundaries of Christ's Kingdom on earth have been more extended than at any period since the days of St. Peter. One of the last and most important acts of his eventful career, was the noble stand which he took in behalf of religion and humanity against the Tyrant of all the Russias, to whom, before he descended into the grave, he addressed with undaunted courage a reproof for which succeeding ages will bless his memory.

Between nine and ten o'clock in the morning of the 1st of June Gregory XVI. breathed his last. His death was rather sudden, though not unnatural at his advanced age, and after the government of

the Church, during fifteen years of the most trying vicissitudes.

Mauro Capellari was born at Belluno, in the Venetian States on the 15th of September, 1759.

He belonged to the Order of Camaldoli, and when a simple monk, was celebrated for his vast knowledge in Ecclesiastical literature, and his acquaintance with the ancient languages.

In the Consistory of the 21st March 1825, Cardinal Capellari obtained numerous votes for Popedom from the Sacred College, and after the death of Pius VIII. he was chosen Pope, February 2, and took the name of Gregory XVI. He was crowned on the City of February same year, and took possession on the 31st March, 1832.

Need we say, that, as faithful children of the Church, it is our duty to pray for the ever lasting repose and glory of the august and venerable Pontiff whose loss we deplore, and at the same time to offer up our supplications to Heaven, that God may speedily raise up for His Church a new Pastor and visible Head on earth, who will direct her with the same admirable wisdom and undaunted courage.

Amidst all the afflicting circumstances of such a bereavement, we will derive consolation from the immortal promises made by Christ to the Church, for which he shed his most precious blood!

We have merely time and space to give this sad

announcement in our present number. We hope to enter into further details next week.

Liberality of the Shore Fishermen.

The Rev. Mr. Doyle has handed to the Treasurer of the Newfoundland Relief Committee the sum of £45 14s., subscriptions of the following persons, after a few hours' notice :

KETCH HARBOUR.

Rev. Edmond Doyle, 40s., John Fleming, 20s., Mr. Simon Cribbs, 15s. 7 1-2d., Saml. Fleming, 7s. 6d.

John Martin sen., Peter Martin, sen., Mrs. Peter Martin, James Fleming, Richard Fleming, Peter Whelan, Mrs. Fleming, Peter Martin, jun., James Flahavan, Martin Connors, Wm. Martin, John Martin, jun., Wm. Henneberry—5s. 2 1-2d. each.

Mrs. George Perrier, Daniel Gallagher, sen., W. Gallagher, Bernard Gallagher, Daniel Gallagher, jr., John Walker, John Young, Stephen Murphy, M. McKenzie, Surveyor, James Gray, Mrs. Cripps, Daniel Connors, Denis Murphy, Thos. Martin, Bartholomew Martin, George Martin, Capt. Wm. O'Leary—5s. each.

Mrs. Michael Fitzgerald, Richard Fleming, jun., Susan Fleming, Mrs. J. Fleming—3s. 1 1-2d. each.

George Fleming, Mathew McDonald, Mrs. D. Gallagher, Wm. Walsh, George Gould, Wm. Fegan, Mrs. Wm. Connors, Henry Martin, Michael Fitzgerald, John Connors, Thomas Connors, Michael Murphy, John Fleming, jun., Charles Ronayne, Walter Murphy, W. Brookes, John Gaine, Sarah Fleming, Mrs. Murphy, Mr. Henneberry, Bridget Fleming, Daniel Martin, Mary Ann Martin, Richd. Fleming, sen, Mr. Pinnell, Mrs. Gray—2s. 6d. each.

James Connors, Thos. Gallagher, Mrs. Flinn, Margaret Martin, Mrs. Brookes, Chas. Martin, John Greenwood, Mrs. George Martin, Ann Whelan, Margaret Fleming, Mrs. Richard Fleming, Mrs. Connors, Mrs. John Martin, Mrs. Connors, Miss Susan Fleming, Mrs. Mathew McDonald, Peter Fleming, Miss Smyth, Ann, Susan, Ellen, and James Gallagher—1s. 3d. each.

Miss Hackett, James Fleming, George Martin, Thos. McDonald, Denis McDonald—7 1-2d. each.

PORTUGUESE COVE.

George Neill—10s. 5d.

William Munro, Francis Munro—10s.

Edward Phillips, John Gear, John Bowers, Michael

Power, Richd. White, Charles Neil, John Fitzgerald, Timothy Sullivan, Richard Neil, Peter Martin, Michael Sullivan, Duncan Neil, Charles Kirwin, Mrs. Charles Neil, John Maguire—5s. 2 1-2d. each.

Edward Burke, jun., John Sadler, Joseph O'Neill, John Martin, Henry White, Philip Harrington, Michael Fitzgerald, John Kelly, Geo. Bowers, John Purcell, Michl. Fitzgerald, senr., John Connors, Richard Neil—5s. each.

Peter Shea, 4s. 4d.

Daniel Ryan, George Sadler—3s. 9d. each.

John Quan, Thos. Holland, Mary Ann Martin, Edward Bowers, Mrs. Richard Neil, Mrs. J. Martin—3s. 1 1-2d. each.

Terence Ryan, Mathew Neil—2s. 8 1-2d. each.

Rebecca Neil, James Holland, Thomas Quan, Mrs. T. Sullivan, Edward Bowen, Edward Sadler, James Terence, James Purcell, Mrs. George Sadler, George Bellows, Rebecca Fitzgerald, James Fitzgerald, John Eeds, Charles Holland, Timothy Sullivan, jun., Mrs. John Purcell—2s. 6d. each.

Mrs. Holland, 1s. 6d.

Mrs. White, Mrs. Munroe, Miss S. Munroe, John Sullivan, Mrs. M. Sullivan, Mrs. M. Fitzgerald, Mrs. J. Fitzgerald, Mrs. Allan, Miss R. Sadler, E. Verge, Mrs. E. Bowers, Mrs. Eeds, Mrs. Coolen, Simon Quan—1s. 3d. each.

Mrs. Burke—1s.

Bridget Fleming, Peter Martin, E. McDonald, Sarah White, Sarah Fitzgerald, Susan Burke, P. O'Neill, Sarah Martin, Warren Gray, Charles Martin, Wm. Sadler, Eliza Martin, Ellen Purcell, Bridget Bowers, Sarah, Eliza, Susan, and John Purcell—7 1-2d. each.

Samuel, and Francis Purcell, Richard O'Neil, 1 1-2d. each.

BEAR COVE.

Wm. Johnston, 10s. 5d.

Lawrence Johnston, sen., 7s. 6d.

Mrs. Wm. Johnston, and Wm. Sheridan, 5s. 2 1-2d. each.

Lawrence Ryan, James Connell, John Johnston, Lawrence W. Johnson, Francis Miller, Thomas Johnson—5s. each.

Andrew Scallion, W. Scallion, Lawrence Johnson, Mrs. Mahar, W. Johnson, jun.—2s. 6d. each.

Miss Ann Mahar, 1s. 3d.

HERRING COVE.

Michael, Mary and Catherine Rino, 6s. 10 1-2d.

Daniel Gorman, Jeffrey Power, Mrs. Jeffrey Power, Patrick Power, John Bracket, jun., Richard Power, Thomas Fahie, James Dempsey—5s. 2 1-2d.

‡ Henry Bracket, Jeffrey Power, jun., Mrs. John Bracket, Philip Perrier, James Bennet, Michl. Kelly, Edward Hayes, George Munro, George Brown, Patk. Dempsey, Michael McGavin—5s. ca.

Jeffrey and Edward Gorman, 3s. 9d. each.

Catherine Gorman, Alice and Michael Power, Joseph Myast, Jane, John, Maria and Margaret Power, Sophia Perrier, Sarah Fahie, John Rino, Mrs. Edward Hayes, Edward Hayes, Hugh Munro, Mrs. Dempsey, Charles Thomas, Michael McLaughlin, John Neigle, Thos. Brown, Joseph Rino, James Rino, Peter Rino, Joseph Rino, junr., John Rino, W. Welsh, Denis Kellihar—2s. 6d. each.

Mrs. Elizabeth Rino, 2s.

Mrs. Moran, 1s. 6d.

Maurice Power, sen., Andrew Bracket, jun., Jas. Munn, Mrs. Mary Bracket—1s. 3d. each.

John, Patrick and Ellen Power, 1s. 10 1-2d. each.

John Farrell, Mary and John Perry, Bridget Fahie, James Oakley, Sarah Hayes, Mrs. Hugh Munro, Ann Brackett, Widow Brown, Widow Higgins, Mrs. Wm. Hayes, John Tramont, Mrs. John Brown, John Shires, James Gordant, Mrs. John Rino—1s. 3d. each.

ST. MARY'S COLLEGE.

The Students of this Establishment are now enjoying their summer vacation—given on Tuesday, 30th ult. They will resume on Monday, 17th of August. Their long recess affords ample opportunity of preparation for the Examination immediately to follow.

The Eucharist: a Poem.

(For the Cross.)

TESTIMONIES OF THE HOLY FATHERS, &c.

(Continued.)

But when His hour was come, and man's sad doom
Was to be chang'd to bliss, and hope, and joy:
When Satan's minions, a dire murd'rous band
Conspired his ruin, thirsted for his blood
That love* which ever through his mortal course
His own had cherish'd, now exceeds itself,
And His last night on earth presents a scene
Of overwhelming Love, which set the seal
To his departing legacy of life
Writ in his Blood—the New, Eternal Cov'nant.

* St. Chrysostom.

The spotless, there consumed the Paschal, Lamb
And the unleav'ned bread of Jewish rite
Was eaten by that Bread that came from Heav'n.
He weds his own, unto the Jewish, Pasch
And to confound our stubborn, hollow pride
He serves his servants, though the Lord of all,
And lowly washes ev'n the reluctant feet
Of sinners!

Essential Life,* Eternal, Self-existing,
The Immortal King of Ages—none could take
His life by violence. Hence that none might think
It was the Traitor, or the timid Judge,
The zealous Scribes, or the barbarian soldiers
That wrought this cruel, ignominious end;
The black designs of the perfidious Jews
He lovingly anticipates, and thus
That mystic, great, and long-desired supper
Witness'd, before the Cross, His sacrifice:
Love, Priest and Victim, dies before his death!

O, who can tell† with what celestial fire
His Heart then burn'd for man, when in His hands
He held forth His own Body—Food and Ransom.
And gave himself unto His own dear children!
The bread he blessed, and said: Behold My Body!
The consecrated wine: Behold My Blood!
That Body for your sins shall be deliver'd,
That Blood profusely shed. Partake of both,
The Blood will be your Peace; it is the Price
Of ev'ry crime; this sacred rite perform
And thus to everlasting shew my death,
My endless, priceless, boundless love for man!

The bloody combat of the Cross is o'er:
Life dies, and dying takes the sting from death.
The First-born of the dead with glorious Body
Rejoins His Soul, and reigns impassible
The Royal Victor of sin, death, and hell.
Behold renew'd the heav'nly Mystery
In fortunate Emmaus, whose disciples
Beguile the tedious way in converse sad
Of their dear, murder'd Lord, whose painful death
They bitterly deplore. Himself meanwhile
Draws nigh and joins the mournful way-farers,
Expounds the prophets, fires their burning hearts,
Takes bread, transmutes it to His glorious Body,
Reveals Himself to their astonish'd sight,
And whilst He sojourns in their glowing hearts
Is visible no more!

At length the blissful, glorious day arrives,
And Olive's mount receives His parting footsteps.
He clothes Himself with light, as with a garment
And like a giant runs his heav'nward course.
The princes of his ancient realm lift up
The Everlasting gates—the King of glory

* St. Gregory of Nyssa. † St. Augustine. St. Isidore of Seville, St. Gaudentius of Brescia.

Enters with all his captive spoils—the fruit
 Of His undying victory, and sits
 Beside His Father, throned in Majesty.
 His dear, bereav'd disciples, orphans now,
 Unite in prayer, invoke the hallow'd Spirit
 Of grace and love, who o'erpassion'd Mary,
 And rendered her the living Tabernacle
 Of holiness itself, to fill their hearts.
 The mystic Eucharist they offer'd not;
 But when the heav'nly source of truth, and light,
 The Spir't of Peace and Bond of Love descends
 And graves his Law in characters of fire
 Upon their soften'd hearts, behold! at once,
 They sigh with ardour for this strengthening Food.
 And, as the bridegroom will no more return,
 Sweet solace for his loss—they daily feed
 On Bread of Angels, and their Hidden God
 Receive, adore, in sacramental veils.

—The infant Church increased, the multitude
 Of true believers spread throughout the realms
 Of wide, Imperial Rome. Now madden'd hell
 Lights up the lurid flame of vengeful hate
 In tyrant-breasts, and Christian blood is pour'd
 Through the red streets like water; ruthless man
 Pursues his kind with more than savage ire.
 The hungry lion, or the rabid tiger
 More than the Colossus mid the saunts
 Of heeds in human form devour'd their prey,
 Were meeker far, more merciful than man,
 Whose cruelty had feasted but in blood
 And banquetted in agony:

Oh! what pow'r
 Shall nerve the timid Christian for the fight
 Shall teach him to despise the rack, the gibbet
 And calmly smile at the grim face of death?
 No more beneath the light of day are seen
 The awful mysteries—no more dispens'd
 The bread of life—the preacher's voice is still
 Felt from the busy world to darksome caves
 Religion trembling flies, and there, in gloom
 Of ages, kindles her undying Lamp.
 Her children follow, and their notes of praise
 Break the mysterious stillness; double night
 Enwraps them. But what vigilance can save
 From hell's own satellites? The pagan band
 Thirsting for blood, pursue the lowly Christian
 Who, taken, bound, and scourg'd, proclaims his
 Faith,
 Blesses his God, and cheerfully resigns
 His life: But whence this more than human
 strength?
 Ah! he was fed with heav'nly Manna; he
 Was nerv'd for combat by that strength'ning bread
 Which giveth life eternal. Here he toun.
 A patron, friend and father; here he reared
 In a secure asylum. Thus he triumph'd

And thus those gloomy caves became the schools
 In which the King of Martyrs train'd his soldiers
 For death and victory; thus no more, nor chains,
 Nor galling stripes, nor fire, nor sword, equal'd aunt,
 Those generous souls who bore within their bosom
 That Lamb, for love of whom, they courted death.
 The glorious levite, sainted Lawrence, thus
 Endur'd his horrid torment; than his soul
 No iron more inflexible; the fire
 Of heav'nly love which glow'd within his heart
 Burn'd with intenser heat his noble breast
 Than that weak, earthly flame, which slow con-
 sum'd
 His innocent flesh. The Eucharistic God
 Sustain'd him; he had drunk that strength'ning
 cup
 Which, with supernal force, inebriates
 The martyr's soul, and thus he feels no more
 The impious persecutor's feeble efforts:
 In this ecstatic ocean pain is drown'd!

General Intelligence.

MONASTERIES AND UNION WORK-
HOUSES.

There appears to be a growing suspicion, even
 amongst Protestants, that the so-called Reformation,
 however acceptable to those who were, or
 who desired to become rich, was not a very aus-
 picious event for the poor. It would be difficult
 for the most enthusiastic disciple of the new reli-
 gion to show what they have gained by that disas-
 trous revolution. To appreciate the full intensity
 of the calamity which has befallen this class of our
 fellow-countrymen by the subversion of the Holy
 Church, it is only necessary to compare their pre-
 sent state, both as to the things of this world and
 of the next, with their condition previous to the
 change of religion. And this is now a very easy
 task. We have but to examine, on the one hand,
 the multitudinous "Reports" of the various Com-
 missioners who have investigated and disclosed
 the formidable secrets of their woful penury and
 demoralization—the speeches of statesmen who
 have hitherto confessed their inability to remedy
 either, or the querulous admissions of Protestant
 divines, as the Bishop of Exeter and Dr. Pusey,
 of whom the former acknowledges the "intense
 hatred of the Christian Faith raging in many parts
 of England," and the latter that "we have allowed
 a large nation of heathens to spring up among our-
 selves, unconverted, unnoticed, uncared for;" and
 to call to mind, on the other side, the copious and
 inexhaustible charities, both corporal and spiritual,
 of our Catholic forefathers, especially of the reli-
 gious communities, which are attested not only by
 the records of their own times, and the scanty
 memorials of them which still survive amid the
 general wreck, but even by the jealous and pee-

with reproaches of the new religionists, who only venture to characterise the affluence of good deeds which they are so reluctant to imitate, as too "profuse" and "prodigal!"

The following little narrative, in illustration of the contrast to which we have referred, cannot but be interesting to many of our readers. We received it from the mouth of one of those simple but venerable men, who, after the lapse of so many centuries, have relaxed not a tittle of the exact rule which St. Stephen Harding proposed to his disciples, and which the reformed Cistercians still maintain, in all its integrity, even in the centre of Protestant England.

A few weeks ago a poor man, exhausted with sickness and long travel, and bleeding at the mouth from a grievous internal complaint, presented himself at the gate of a certain urban workhouse, and asked for relief. He was admitted into the presence of the charitable functionary, who presides over these hospitable mansions, but he was not so fortunate as to attract his sympathy or excite his compassion. He was presently dismissed with a scanty alms and a most disproportionate abundance of admonitions, and retired under the oppressive burden of thirēpēncē and a shower of oaths. That night he slept, or tried to sleep, under a hedge; and, if he murmured a little at his rude repulse, and entertained hard thoughts of Protestant benevolence, let us confess that at least he had some excuse for the sin. The next day he was advised to apply at the Priory of St. Bernard, and in due time he reached the porter's gate, knowing little what sort of greeting awaited him, yet hoping perhaps that this time he might obtain at least a meal or a pittance, which should be seasoned with a benediction and not a curse. In a few minutes after his arrival, he was occupying a comfortable apartment, supplied with such nourishment as his constitution required, and by his bedside stood one in the long white habit of the Cistercians, who must have seemed to the poor outcast almost like some angelic messenger descending for a while to a voluntary exile from Heaven that he might perform deeds of mercy on the earth. It was one of the brethren of the community, who had been appointed by the Prior to watch over the sick man, and to supply his wants. The charity, which had thus carefully provided for his bodily needs, was soon occupied with more urgent necessities—for it was evident that he was dying. The Lay-brother who had first waited on him retired, and his next nurse was a Priest. It was soon apparent that his worst disease was not that of the body, and that he so many thousands of his class in a country which boasts of what it calls "the blessings of the Reformation" knew nothing more of religion than that there

were a number of "gentlemen," commonly called "ministers," who were supposed to teach it in its most approved form. He had profited, however, so little by their valuable labours, that on the eve of departing out of the world he was almost as ignorant of the *quatuor novissima*, and even of the existence of his own soul, as when he first entered it. He had lived, like the house, was profane, as a heathen, and but for the fortunate publicity of the workhouse edict, which saved him from the ignominious walls, he would have died as a heathen. It was a happy chance (an *acta speca*) which carried him to the Priory of St. Bernard. From the moment of his admission he was never abandoned, for his gentle benefactors knew that in the person of this poor sufferer they were ministering to Him who had said, "Beatus qui intelligit super egenum et pauperem, in die mala liberabit eum Dominus." They taught him to know that God from whom he had been alienated, to love, and before whom he was so soon to appear, and to comprehend the provisions which "the liberality of Divine love" had made for the restoration of a sin-delled soul. He was admitted by baptism into the True Fold, and then his sick soul was purged by Confession and strengthened by Holy Absolution. He lingered for nine weeks; but the patience and charity of his generous benefactors was never wearied. They diligently gave to him those needful instructions which come so well from such lips—he received the Holy Viaticum—and then that last sacred anointing which our Divine Redeemer has ordained for the final purification and hallowing of the bodies He has designed to inhabit. At length he died, with the *crucifix* in his hands and the last blessing of the Church in his ears. But the Charities of the Monks were not yet exhausted. They reverently carried the corpse, which "enlightened Protestantism" would have regarded as only the worthless remains of a dead pauper, into the Church, solemnly recited the Office for the Dead; Masses were said, and the Acceptable Sacrifice offered, for the repose of the departed soul; and then, having performed the last functions of charity, they praised God who had thus afforded them another opportunity of ministering to Him in the person of one of His despised and afflicted members.

Let it should be thought that this was a solitary or unusual act of costly benevolence on the part of the brethren of the community of St. Bernard, we will just add, that besides upwards of 100 thousand poor received into the houses for one or more nights, nearly *nineteen thousand* were relieved at their doors during the past twelve months, while they themselves abide in a perpetual and voluntary poverty, and a constant

meagre and scanty diet as the meanest labourer or mechanic would deem an intolerable hardship.

Such a narrative as this, however imperfectly told, cannot but suggest useful though melancholy thoughts, and may help our separated brethren to understand the state of this country, and especially of the poor, before such houses, with which England was once covered from one end to the other, were levelled to the ground, that "reformers" and sensualists might feed upon their revenues. But it would be superfluous to offer any comments upon a fact which illustrates so painfully the contrast between the spirit of the old and of the new religion, and which exhibits so impressively some of the worst consequences of the subversion of the Faith and institutions of our fathers; and we will conclude with the remarkable confession of one of the principal founders of the Anglican Church, the reformer Latimer, who never perhaps spoke so true a word during all his guilty career, as when he acknowledged, in his first sermon, before King Edward VI., that "Abbeys were ordained for the comfort of the poor."

DEATH OF THE MOST AGED PRIEST OF SCOTLAND.—At Ardoch, on the 3rd March, died the Rev. Lachlan M'Intosh, Catholic Priest of Gairnside. He had sat for sixty-four years on the side of Gairn, a faithful Catholic pastor watching over his flock and labouring hard for their eternal salvation. Of the congregation which he found when he came to Gairnside he saw the greater portion laid in their graves; and of the present congregation, there are very few on whose head he did not pour the water of Baptism. He always enjoyed good health, and had reached the age of ninety-four when he died. He has left behind him at Ardoch two sisters one of them aged ninety-six and the other ninety-one. It is seldom that so many members of the same family so literally inherit the promise of the commandment and live so long in the land. The ages of the three when put together reach 281 years—*Aberdeen Herald.*

ISLINGTON.

A ceremony of great and deep interest to the Catholics of Islington took place on Wednesday, in the Solemn Blessing of the Cemetery attached to the Church of St. John, previous to its being opened as a place of interment. The Catholic of the neighbourhood has henceforth the gratifying conviction, that in his death his bones, and those of all who are dear to him, when they are called from earth, may repose near the altar at which he has knelt in prayer, and side by side with those whom he has loved in life. How much more consolatory is this holy, pure, and Catholic conviction, than the sense that his ashes may be deposited

where reverence to the dead is little regarded, and where the impious and the unbeliever rest with the faithful and the good? The ceremony commenced at eleven, with a Mass, celebrated by the Rev. H. Lea. After which the Bishop addressed the assembled congregation on the nature of the service, and the meaning and antiquity of the ceremonial. The procession was then formed, and proceeded to the cemetery, when every service was gone through with the usual solemnity, the clergy chaunting the Psalms and Litany. The Right Rev. Dr. Griffiths was attended by the Revs. J. Holdstock and J. Walsh, as assistants. The Rev. T. Bowman serving as Master of Ceremonies, and Rev. H. Lea as Chaunter. Among the clergy were noticed the Rev. J. Nerinckx, Rev. A. Wareing, W. Kelly, J. Hearsnep, C. Coles, J. Bamber, H. Herera, W. M'Avila, P. O'Dwyer, F. Ring, T. Parkinson, J. Toursel, and Mr. Smith. A number of the Brothers of the various Holy Guilds, and honorary members, attended the procession in their costume, which added much to the splendour of the ceremony.—*Correspondent of Tablet.*

KINGSTON-ON-THAMES.

An elegant new Catholic Church is rising rapidly towards completion in this place, or we should more correctly say, at Saberton, a village situate midway between New and Old Kingston, at the distance of about half a mile or less from each. The situation is admirably chosen. It is on the banks of the Thames, having only the high road between it and the river. On the opposite bank lie the rich woodlands of Hampton Court. The style of architecture is Constantinian. The length of the church is eighty-two feet, the width forty-eight, the height of the tower seventy feet. It will have a nave, aisles, and chancel, and be constructed of Bath and Portland stone. There will be a presbytery, school-rooms, and cemetery attached, occupying about an acre of ground. The whole is the gift of Alexander Raphael, Esq., and will amount, we understand, to £10,000. The architect is Mr. Parker.

CONVERSIONS.

The Rev. George Dudley Ryder, Vicar of Easton, near Winchester, second son of the late Dr. Ryder, Protestant Bishop of Lichfield and Coventry, has been received into the Catholic Church, together with his lady and the members of his family, at Rome. Mr. Ryder was married to a near relative of the late Mr. Wilberforce, and is also, we believe, connected by marriage with Bishop Wilberforce, and Archdeacon Manning. His conversion, therefore, may be regarded as an important one, and that it attests the power of our

Holy Faith in quarters of the Establishment hitherto among the least susceptible of its influence. What may not be hoped when the son and near connexion of Protestant leaders, such as the late respected Bishop Ryder, and the celebrated champion of the Anti-Slavery cause, becomes a witness to the power of an exclusive Faith and a dominant Church?

To the Editor of the Tablet.

Sir—It is with much pleasure that I have to inform you of the reception into the Church of Christ of the following persons at St. Servan:—Mrs. Major Brown and her daughter; Mrs. Bonsall and her four children, and Mrs. Utting and her three children. Before very long I trust to be enabled to send you another list.—I am, sir, your obedient servant,
A CONVERT.

SINGAPORE.

(Extract from a private letter.)

Our holy religion, I am glad to say, is progressing here, especially among the Chinese, who seem inclined to embrace the truth where they know it. We had, last year, 78 Baptisms of adults, almost all Chinese; and I hope that this year we will have a larger number. They are, when once converted, our consolation, by their good behaviour and their zeal in practising our religion with all the relations of the Church. I remember that your dear departed friend, Captain G., often told me that he had never been so much edified as he was the first time he saw them in the church, saying, or rather singing, the Holy Rosary; for they sing all their prayers.

The Malays, up to this time, have not evinced any wish to listen to the truth, being all fanatic Musselmans. I speak of the generality of the nation.

The Protestants here are not so inclined to become Catholics as they are in England, for many reasons; and the chief is, that they are too busy about making money. They are money-making people, and such people seldom have their ears open to God's grace.

There is a new church in course of erection by the Catholics of Singapore; 13,000 dollars have already been expended on it, and 2,000 more are necessary to complete it.

BELFAST.

NEW EDITION OF THE MOST SACRED SCRIPTURES.—Of the Catholic version of the Most Sacred Scriptures there have been published in Belfast alone seventy-two thousand copies, and that, too, within a comparatively short period. We have data for this assertion, and can name the Protestant publishers through whose hands the

several editions passed. What will the heroes of the Home Mission say to this? Does this look like withholding the Scriptures from the Catholics of Ulster? What are a million of ignorant calumnies when contradicted by this fact? And, for the greater annoyance of the fabricators of falsehood, we have now the pleasing duty of announcing a new edition of the Douay version of the Old and New Testament. Besides a Douay Testament of a smaller size, at a very moderate price, the Messrs. Read, Belfast, are publishing a copy of the most Sacred Scriptures containing the Old and New Testament.—*Belfast Vindicator.*

ST. MARY OF HUNTON.—It is a pretty little building, with chancel, nave, south aisle, and a western tower, prolonged into a low pyramidal spire. Of Early Pointed date it is, and the western lancet and the tower door, and the chancel, show that the architect wrought with no vulgar skill. The piscina, thrown squinch-wise across the north-east angle, is very beautiful; and, doubtless, the whole church was equally good. The sedilia—and it is the only instance we have ever seen—appear to rise from east to west. The first and third windows on the north of the nave are Middle-Pointed of two lights with curious sixfoiled tracery. But, unfortunately, in the days of Henry VII., or thereabouts, a complaint went through the parish that the church was dark; so the slim lancets were knocked away, and gaudy windows in the then style, but with less of wall between them than usual, now occupy their place. The living is worth £800 a year; but we will not trust ourselves to speak of the contemptible vessel that serves as font.—*Ecclesiologist.*

THE IRISH IN LONDON.—It will be seen by an advertisement, which appears in this day's publication, that the Irish in London have determined to commemorate their sojourn in this capital, by dedicating a window of the great church of St. George, Lambeth, to the patron saint of Ireland. It is unnecessary to stimulate the patriotism of Irishmen to contribute to an object which will be at once a proof of their love of country and of the value they attach to the bright inheritance of faith which, through so many perils and confiscations, was transmitted to them, through the indomitable perseverance of their ancestors. The Irish, as they travel through the wide expanse of British dominion, always and every-where faithful to the creed of their fathers, have been efficient propagators of the Faith. It is sought, in this instance to leave after them in the metropolis of the empire a record of their patriotism and love of religion.—*Correspondent of the Tablet.*

A CHARITABLE APPEAL

FROM THE HOLY SCRIPTURES.

In favour of the doctrines of
The Catholic Church.

"Return back to judgment."—Dan. xiii. 40.

"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 V.

Continued.

5. "These things write I unto thee, hoping to come unto thee shortly: but if I tarry long, that thou mayest know, how thou oughtest to behave thyself in the house of God, which is the Church of the living God, the pillar and ground of the truth." 1 Tim. iii. 14, 15.

That Church which God has established to be the pillar of truth, and uphold it in the world, will never be permitted by him to fall into damnable errors, and apostatize from the faith of Christ; but the Church of Christ is declared, in holy writ, to be the pillar and ground of truth, established by God to uphold truth upon earth: then never did God, in time past, nor will, in time to come, permit this Church to teach errors against faith.

This great point being clearly demonstrated from the *written word* of God, more clearly than any other article of the christian faith, That there is an unerring Providence of God over the Church, which has ever preserved it from all errors; what opinion must they have of themselves and their guides, who have separated themselves from the communion of this infallible Church of Christ, upon a supposal of its teaching damnable errors, and wanting a reformation in faith? Let all sects, all in general, remember that, if this Church of Christ were from the beginning infallible, it follows, by a necessary consequence, that they who are departed from it are heretics and schismatics in grain.

NOTICE TO SUBSCRIBERS.

We find much difficulty in collecting subscriptions due for "THE CROSS," and have concluded to discontinue all papers, of Town Subscribers, *without exception*, at the expiration of the present half year, that are not paid for by that time. The Publisher is desirous of reducing his business to a CASH BASIS: "short accounts make long friends."

To Country Subscribers—we have this to 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 not 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.

JUNE 5—Mrs. Honora Gibbons, of a Daughter.

29—Mrs. Mary Gibbons, of a Son.

" Mrs. Ellen Kennedy, of a Son.

" Mrs. Anne Hayden, of a Daughter.

30—Mrs. Mary Walsh, of a Daughter.

" Mrs. Mary Power, of a Daughter.

JULY 1—Mrs. Susannah Gilson, of a Son.

2—Mrs. Mary Anne Le Gray, of a Son.

3—Mrs. Mary Sullivan, of a Daughter.

MARRIAGES RECORDED.

JUNE 29—Patrick Flynn and Mary Ryan.

JULY 2—James Henderson and Margaret Crispin.

INTERMENTS.

AT THE CEMETERY OF THE HOLY CROSS.

JUNE 23—Edward Lonigan, native of Tipperary Ireland, aged 34 years.

29—John Condon, native of Halifax, aged 23 years.

30—Ellen, wife of Roger Cunningham, native of Antrim, Ireland, aged 56 years.

JULY 1—Michael, son of Austin and Honora Ferguson, aged 1 year and 7 months.

2—James, son of Andrew and Eliza Heffernan, aged 2 years.

Published by A. J. Ritchie, No. 2, Upper Water Street, Halifax.
Terms—FIVE SHILLINGS IN ADVANCE, exclusive of postage.

All communications for the Editors of the Cross are to be addressed (if by letter post paid,) to No. 2, Upper Water street Halifax.