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THE CROSS.



NEW

SERIES.

VOL. 2.

No. 30.

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 25, 1846.

CALENDAR.

- July 26—Sunday—VIII after Pentecost. St. Anne, Mother of the B. V. M.
 27—Monday—St. Leo IX, Pope and Confessor.
 28—Tuesday—St. Victor I, Pope and Martyr.
 29—Wednesday—St. Felix II, Pope and Confessor.
 30—Thursday—St. Martha, Virgin.
 31—Friday—St. Ignatius of Loyola, Conf.
 Aug. 1—Saturday—St. Peter's Chains.

ST. PATRICK'S CHURCH.

We regret that the important proceedings of the committee Meeting on Thursday, the 16th instant, were unavoidably omitted in our last number. At the present moment there can be nothing of more interest to the Catholics of Halifax. The cause in which we are engaged, pertains more or less to every member of the community: for it is the will of God—the cause of religion—the cause of the poor, as of the rich. For all who are concerned it will be gratifying to know that the Gentlemen of the Committee are active and progressing. Too much cannot be said of their exertions hitherto, in the performance of the irksome and onerous task on which they have entered.

At the Meeting referred to, the Very Rev. T. L. Molloy in the chair, the following resolutions were adopted:

Resolved, That the tender of Mr. Michael Mo-

naghan, to build the foundation wall at the rate of 2s. 2d. per perch, be accepted.

Resolved, That the front of the Church be built of granite.

Resolved, That the act of the Very Rev. Chairman in extending to twenty feet the wings of the contemplated addition is hereby approved.

Subscriptions and Donations received in aid of the Church at the North End.

WARD NO. 1.

Collected by Mr. James Kelly:

Mr. Casey	£0	0	7 1-2
" Lee	0	2	6
" Grant	0	0	7 1-2
" Power	0	2	6
" Delahunty	0	1	3
" Mack	0	0	7 1-2
" Curramore	0	1	3
" Kenny	0	0	7 1-2
" Carew	0	0	7 1-2
" Foley	0	0	7 1-2
" Purvis	0	2	0
" Twohill	0	2	0
" Moffatt	0	0	6
" Doyle	0	0	7 1-2
" Mackey	0	1	3
" Holden	0	1	3
Mrs. Cumming	0	5	0

£1 3 10 1-2

Freshwater.

Mr. Owen Kelly £1 0 0
 " John Conroy 0 10 0

WARD NO. 2.

Collected by Mr. Patrick Walsh and James Wall :

Mary Dunphy £0 1 3
 Eliza Fennell 0 1 3
 Catherine Hogill 0 0 7 1-2
 Mrs. Traynor 0 1 3
 Mr. Patrick Toole 0 2 6
 " William Ryan 0 1 3
 " Joseph Freeman 0 2 6
 Bridget Brennan 0 2 6
 Ellen Cahill 0 2 6
 James Walsh 0 1 3
 Thomas Shaw 0 1 3
 Michael Holland 1 0 0
 John Hogan 1 0 0
 James Donohoe 1 10 0
 Luke Conway 1 0 0
 Thomas Breen 0 5 0
 James Kearney 0 2 6
 Thomas McAssey 0 2 6
 Mrs. Cronan 0 3 9
 Julia Anne McCann 0 3 1 1-2
 Mary Walsh 0 1 3
 Mathew Nowlan 0 3 9
 John Mulronev 0 5 0
 Mary Anne Parrie 0 5 0
 Mrs. Webb 0 2 0
 A Friend 0 1 3
 Mrs. Pierce Ryan 0 2 6
 Ellen Connors 0 1 3
 Michael Foley 0 2 6

£7 9 6

WARD NO. 3.

Collected by Messrs. Edward Eustace and Patrick Gowen :

James Loughlan £1 0 0
 Joseph Roles 1 0 0
 John Mulronev 0 5 0
 Michael Shea 0 0 7 1-2
 McDonnell & Hailey 0 1 3
 Peter Reily 0 5 0
 Thomas Cushion 0 2 6
 Mrs. Smithers 0 5 6
 John McCormick 0 10 0
 Martin Driscoll 0 5 2 1-2
 Mrs. Burke 0 5 0
 James Delahunty 0 2 6
 Catherine Hailey 0 2 6
 Patrick Biery 0 1 3
 Mary Tobin 0 1 3
 William Burke 0 2 6

Mathew Wadden 0 5 0
 Michael Kearney 0 2 6
 John C. Shorteil 0 10 0
 William Kennedy 1 0 0
 Thomas Howley 0 1 3
 Michael O'Brien 0 1 3

£6 10 1

WARD NO. 5.

Collected by Messrs. Joseph Purcell and Timothy Linahan :

James Dunn £0 0 7 1-2
 Lawrence McDonald 0 1 3
 Michael Punch 0 1 3
 Paul White 0 1 3
 Mrs. W. Flinn 0 1 3
 John O'Connell 0 2 6
 Timothy Doherty 0 1 3
 Edward Shelly 0 1 3
 James Develyn 0 2 6
 Robert Truscillon 0 2 6
 Michael Beauhannan 0 1 3
 Patrick Lanigan 0 3 1 1-2
 Michael Long 0 5 2 1-2
 Mr. Neal 0 1 3
 William Mooney 0 1 3
 Edward Metzler 0 1 3
 David Kiely 0 0 7 1-2
 Michael Purcell 0 0 7 1-2
 Richard Archibald 0 0 7 1-2
 William Wallace 0 1 3
 Joseph Purcell 0 1 3
 Thomas Wyse 0 1 3
 William Whelan 0 0 7 1-2
 Patrick Quin 0 1 3
 Thomas Tracey 0 3 9
 Lawrence Spruhan 0 1 3
 Bartholomew Joyce 0 1 3
 Miss Margaret Joyce 0 1 3
 Mrs. Ast 0 1 3
 Thomas Healy 0 1 10 1-2
 John Wall 0 5 0
 William Brown 0 1 3
 Patrick Healy 0 0 7 1-2
 Patrick Healy 0 1 3
 William Rowley 0 0 7 1-2
 William Dalton 0 3 1 1-2
 Nicholas O'Rourke 0 0 7 1-2
 William Lync 0 1 3
 George Brown 1 0 0
 Timothy Linahan 0 1 3
 Mr. Sutton 0 1 10 1-2
 Edward Kavanagh 0 1 3
 Anonymous 0 1 3
 Peter Callahan 0 5 0
 Timothy Donovan 0 2 6
 Mr. Grinnion 0 2 6

WARD NO. 4.

Subscriptions and donations received for June.

Collected by Messrs. Barron and Magee :

Thos. Tobin	£2	10	0
David Whelan	0	2	6
John Gahan	0	1	3
James Breen	0	2	6
Eliza Morrissey	0	0	7 1-2
Mrs. Cunningham	0	0	7 1-2
Thomas Durney	0	3	9
Thomas Twiul	0	2	6
Mr. Shehan	0	-1	3
Patrick Finlay	0	2	6
William Donovan	0	5	2 1-2
Mary Hailey	0	1	3
Mr. Byrnes	0	1	3
	£3	15	2 1-2

Subscription List of the Royal Artillery for repairing the R. C. Chapel at the North End of Halifax, N. S.

Collected by Bombardier George Wood :

Bombardier George Wood	£0	5	2 1-2
Corporal Patrick Fitzpatrick	0	5	2 1-2
Gunner Bernard Connor	0	2	6
“ James Barron	0	2	6
“ Michael Duffy	0	2	6
“ William McMahon	0	0	7 1-2
“ James Wilson	0	0	7 1-2
Mr. Peter Nowlan	0	5	2 1-2
Mrs. C. Miller	0	1	3
	£1	5	7 1-2

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 L. 6.

[Concluded.]

God of eternity, *she* never cursed him, *she* forgive him, and *she* prayed for him, wilt thou condemn? All earth and hell and heaven can bear witness, that if I am merciful, I am also just. The bones that are humbled shall rejoice;” but at the murderer repent, for a curse, and a heavy one, is resting over him who hath done such deep injustice. O what a blight upon the world, what

a pestilence was let loose upon society, when sin rose from the abyss. Into the homes of the happy it had breathed its poison; in the annals of the loved and lost we can read its curse; into what family hath it not obtruded its withering presence. The sister and the brother played together in the fields of innocence, and she was happy but in the reciprocation of his love. She looked to him as her sole protector in this world of storms, and she loved him with a love, affectionate as it was enduring. They knelt by each other in the hour of prayer, and she prayed for him entreatingly as for herself. But a change came over him, and she knew not why. Her endearments could not win him, nor her music charm him. She soon knew that he was a sinner, and she prayed and wept; but he drove her from him, and his unkindness broke down that once buoyant spirit. But what cared he for the wrongs which he inflicted? She might mourn and mourn on for many a year over the loss of a brother's love, his degradation before society; but what cared he? O, no, the sinner cares but for himself. The circle of the once happy family has departed—the footsteps of the sinner fall heavily within his home—the sweet communion of earth is broken, and the hopes of blessed re-union in heaven, blasted. O terrible entail! O bitter curse! even as in this beginning, sin, wherever it appears, blights the earth around it: and, as from it, death originally entered into the world, so does it still, wherever it flies over earth, shake from its sable pinions the mildew of corruption and decay. But what are these evils compared with the wrong which we do to God? The royal prophet did not even notice them: he looked to heaven, and he saw thee, my God, in thy love, thine endurance, and thy mercy—he saw thee; and as the light of thy majesty flashed upon his soul, he saw the extent of his wrong, and exclaimed, “Against thee only have I sinned.” Merciful God! teach us to feel the wrong we do thee.

The mind of man never feels more embarrassed than when it tries to describe infinitude; and as sin is an offence against an infinite Being, it participates in infinite malice: and hence the impossibility of adequately describing its wrong. The child who rises up against the most affectionate of fathers—the subject who takes up the arms of revolt against the best of princes, can give but a feeble idea of the outrage which sin does to God. We can calculate its malice from the penalty attached to it by an all merciful Being. For one sin of rebellion, and that only in thought, God in an instant hurled myriads of the blessed spirits of his kingdom into eternal torments without a possibility of repentance. We know how one sin of disobedience brought death and sorrow on the world. We have read the sentence which

awards everlasting fire against each violator of the laws. We think not of these things in the hours of guilty enjoyment. We dream not of our visit to the burning palaces below, when "hell shall be moved, and its princes shall rise from their blazing thrones to receive the fallen one—when through the bars they stretch the red hand of fellowship, and exclaim, "Welcome to our halls!" My God! the fires of hell, operating for all eternity upon the reprovèd soul, cannot purify the stain which sin impresses; and O how fearfully must thou detest it—how deep the wrong it does thee, when it meets from thee so withering a retribution. O, ere the hour of justice comes, let the sinner look to the throne of God, and see the majesty of the Being whom he presumes to injure. Behold! the powers of heaven bow from their eternal sphere before him, and the hürps of angels hymn the notes of praise; the burning love of the seraph fills his courts, and the radiant hosts of heaven throng with astonishment and love around his dazzling throne; below, the stars are rolling, and each distant sphere answers to the hallelujahs of heaven; creation through its boundless territory echoes with one voice of praise to him. And yet there is a worm on this little earth which dares to turn upon the majesty of heaven, to send forth its veneni in the sight of God. Let it be annihilated, crushed! But no; O blessed Jesus; thou didst love the world, and in thy tragic history we can read the wrong which sin hath done to heaven. Wretched as we were, we were the work of thy Father's hands; and when archangel could not save, thou didst pity us; and the child of Bethlehem—O loveliest babe—raised his little hands to heaven for pity: he dwelt amongst us on this dreary earth; for thirty-three years he wept and prayed;—but why O merciful heaven did he shed his blood? O cursed stain of sin, we now can see how the flames of hell cannot blot thee out, when the blood of Jesus was found necessary for thine expiation—when the Almighty Father saw his only Son in torments, and did not snatch away the chalice of his opprobrium and blood. And shall we sin? O, God, we ought not. We will remember, O blessed and dearest Jesus, how thy tender body was convulsed by the agony of crucifixion, and we will no longer trample on thy blood; we will remember, O eternal Father, thy love and enduring mercy, notwithstanding our ingratitude. O Holy Spirit, we will not be ungrateful for the sanctifying influences imparted by the Sacraments. We return to thee, O God; we resume our allegiance; and our only and bitterest regret is, that we ever did offend thee. Receive us then, Thou who never didst reject. We appeal to the future. O may it be bright as the past has been darksome. Blessed by

thy smiles, and, through Thee, meritorious of life eternal.

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.)

6. "Behold the days shall come, saith the Lord, and I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant which I made with their fathers, in the day that I took them by the hand, to bring them out of the Land of Egypt. (Which my covenant they brake, although I was an husband unto them, saith the Lord.) But this shall be the covenant that I will make with the house of Israel," (Jerem. xxxi. 31, 32,) that is with Christians, who are the spiritual and true Israelites, according to St. Paul. "After these days, saith the Lord, I will put my law in their inward parts, and will be their God, and they shall be my people." Rom. iv. 9—ch. ix. 6, 7, 8.

If this be the essential difference between the old covenant and the new, that the old one was only engraved upon stone in letters, but, the new is written in the hearts of the faithful, (2 Cor. iii. 7,) by the grace of the Holy Ghost; and, if this new covenant is an everlasting covenant, (ch. xxxvii. 26,) as the prophet Ezekiel assures us it is, it follows, that there never can be such a total apostacy of Christians from the law and doctrine of Christ, as Protestants pretend; because it is written in their very hearts by grace to prevent this very apostacy. If Protestants reply, that the application of prophecies is an arbitrary thing, and that we have no authority thus to fix the sense of the prophecy here cited; to cut off their cavils, let them remember that these very words of Jeremiah are applied to the Church of Christ, in two different places by the apostle; whom Protestants must allow to be a good interpreter of the prophet: Heb. viii. 10.—x. 16.

7. "And David my servant shall be king over them, and they shall have one shepherd; they shall also walk in my judgments, and observe my statutes and do them. Moreover I will make a covenant of peace with them, and I will place them,

and multiply them; and will set my sanctuary in the midst of them for evermore." Ezek. xxxvii. 24, &c.

All Protestants own, that greater and better promises are made to the Church of Christ, than formerly to the synagogue; nevertheless they pretend, that the promises made to the Church are only conditional: viz., that God will never withdraw his protection and kind providence from the Church, so long as the Church shall continue in obedience to him. But, here we may take notice, that, supposing the promises made to the Church are conditional, grace is at the same time promised, whereby the condition itself shall be effectually performed: as, in the words now cited, God promises to the people in general, who live under the new law, grace whereby they shall effectually keep his commandments: They shall walk in my judgments, and observe my statutes and do them: which, though not verified in every member of the Church, is however verified at all times by the good, who are the more noble part of the Church. Now, such a promise, though conditional, if grace is promised too, to perform the condition, amounts to an absolute promise of God, that the Church of Christ shall never apostatize from him. For a confirmation of this belief, he has promised to set his sanctuary in the midst of the Church for evermore: proof sufficient that the Church was never corrupted with damnable errors, and become the kingdom of antichrist: for, can it be true that God has placed his sanctuary in the kingdom of antichrist for evermore?

Now, let Protestants compare what the prophets here say of the holiness of the Church of Christ, with that hideous idea which themselves have of the state the whole Christian Church was in before their Reformation, when they imagine whole Christendom was overrun with idolatry and superstition; and then, let them shew us, how these prophecies were verified during the Church's apostacy, which, according to them, began very soon after the decease of the apostles, and continued down to Luther. And yet unless they can clearly make out this dreadful charge against the whole Christian Church, viz. That it did apostatize from the faith and doctrine of Christ, into damnable errors, idolatry, and superstition; unless, I say, this charge can be made out, their Reformation cannot possibly stand, because it is built upon this very supposal, that the whole Christian Church which was before them had been thus corrupted for many ages. And therefore if this total apostacy of the Church of Christ be not true and real fact (which nevertheless the *written word of God* proves to be wildest chimera that ever entered into disordered brains); if, I say, this their charge, against the whole Christian Church, be not true, they could

have no cause imaginable for separating themselves from it; and must acknowledge themselves to be, at this day, in a frightful state of heresy and schism; which, if wicked at the first setting up, is not grown more innocent since that time by the long continuance of it: for constancy in evil does not decrease the blame; and if those did ill who began it, they cannot be innocent who continue it on, and by their invincible apostacy, with all their might endeavour still to add strength to the schism: and not only their ringleaders, but their followers too, have reason to tremble at the consequences of being engaged in so wicked a course; for not only those who do evil, but those also who consent to the doers of it, (Rom. i. 32,) will undoubtedly be sharers with them both in the guilt and the punishment.

To be continued

General Intelligence.

INDIA.

To the Editor of the Tablet.

St. Thome, Madras, 14th March, 1846.

Mr. Editor—I am a great admirer of the voluntary system. I wish it were established all over the Catholic world. I trust that the Irish clergy will never, in a moment of bewilderment, suffer their independence to be infringed on, or their purity to be sullied by State connection. Having touched on the public charities of the Catholics of Madras, it will not be out of place to state what they are doing and what they have done in aid of the noblest work of charity that has been witnessed in any age—the Association for the Propagation of the Faith. The Catholics of Madras are deeply indebted to this society. It was there the necessary funds were procured for the conveyance of the Irish missionaries to the shores of India. The society was established in Madras in 1810, and the contributions since then prove that the people acknowledge their obligations to the society, and are willing to discharge them to the utmost of their ability. In 1841, owing to the want of system and experience in the managers, the contribution was inconsiderable. In 1842, it amounted to £144; in 1843, to £318; in 1844, to £322; and in the past year, about the same amount has been received. The zeal of the clergy and the charitable co-operation of the people does not stop here. They have succeeded in raising six beautiful new churches in Madras and its vicinity. There are three others in an unfinished state. We expect they will be completed in the course of next year. The steady and regular contributions of the starving poor of Ireland to their great national cause, shows their fixed and unalterable

purpose to establish the independence of their country, and leaves no room to doubt of their ultimate success. In like manner, the large contributions of the Madras Catholics (as poor as the Irish and possessing little of their natural and characteristic generosity) to every work of charity and religion, shows that the spirit of the Gospel has penetrated deeply into their souls, and consoles us with the assurance that that spirit will continue, under the direction of a zealous and enlightened clergy, to produce the happiest fruits of religion. No foreign clergy could in any time arouse in a people sunk into religious indifference, this spirit of religion and charity. It is only the Irishman, who is fully acquainted with the workings of the voluntary system in his own land, that could draw forth into active operation the resources of this poor and struggling mission, and thereby make it flourishing and independent. The friends of temperance at home will be rejoiced to learn that Father Mathew's Society is established here on a firm and permanent basis. Bishop Fennelly is a zealous, I had almost said an enthusiastic advocate of total abstinence. He is a picture of good health—like the Apostle himself, a practical illustration of the advantages of temperance. The Irish priests are, I believe, without an exception, pledged disciples of Father Mathew. The society numbers, I am told, upwards of 3,000 members in India. I can say, from my own observation, that temperance has been the harbinger of every blessing to the Irish Catholic soldier. A short time ago no soldier was seen to frequent the Sacraments in India. But where a station is blessed with an Irish Catholic chaplain, there temperance is established—there the faithful are edified by the comfortable appearance of the soldier and his family, and by their regular monthly approach to the Holy Communion. When Doctor O'Connor arrived in Madras, in 1836, weeks and months passed away without a single communicant except the students he brought with him. At present the number of communicants in the cathedral church alone on Sundays is hardly ever under fifty, and it is often four and five times that number. I have been told by one of the clergy that upwards of 13,000 persons made their Paschal Communion last year. This would be incredible to one acquainted with the religious indifferentism prevalent in Madras five or six years ago, if he did not witness the salutary measures of reform introduced by the clergy. Such was the state of degradation to which, through the negligence and incompetence of the clergy, religion was reduced, that I thought all attempts to re-establish it quite hopeless. That degradation and its constant indifferentism, no longer characterises the religion of Madras. It is respectable, independent and

flourishing. From statistical reports of some of the missions in Madras and in the Interior, published in 1842, and one or two during the last year, I find that no less than 1,131 persons have been received into the bosom of the Catholic Church within the last six years: 258 from the errors of Protestantism, and 876 from Paganism. I regret that I have not a more accurate account of conversions in the vicariate since the arrival of the British Clergy. The *Catholic Expositor* is the only source of information at present available, and its reports are confined to some churches of the vicariate, and in many instances gives no account of those converted since 1842; so that the actual number may be double or treble what I have stated. The clergy and people are anxiously looking out for the arrival of a party of young clergymen preparing for the Madras Mission in the Missionary College at Dublin. Their services are much required. There are various missions altogether destitute, and several are provided with but one Priest when the services of three or four would be necessary. I ought to have mentioned that Dr. Fennelly is making every effort to raise a priesthood in India. He has twenty-four very promising boys in his ecclesiastical seminary in Madras, and for their support a considerable sum has been contributed by the people. Adieu for the present. I will probably send you further interesting particulars by the next mail.

A CATHOLIC OFFICER.

The Barrackpore Mission (says the *Bengal Herald* received by the Overland Mail) is increasing. 12,000 native Catholics, hitherto attached to schism, have submitted to the Right Rev. Dr. Bonnard, V. A., of Pondicherry. The Bishop of Europe is now Archbishop of Chyrra. Bishop Whelan, of Madras, has left for Europe, after being most gratefully addressed by his diocesans.

HACKNEY.

To the Editor of the Tablet.

Sir—One of those events which, with the blessing of God, is now of such frequent occurrence, took place on Whit Sunday at the temporary chapel of this mission—the public profession of the Catholic Faith by a lady, 22 years of age, sister to a clergyman of the Church of England. At the conclusion of High Mass the Convert was conducted to the entrance of the Sanctuary by two other ladies, who had, themselves, some short time ago, also become converts to the Catholic Faith, where they remained kneeling while the Rev. John Leuona addressed a most moving exhortation to the recent convert from the altar, at the end of which, with all that solemnity could effect, the usual prayers were said, and the convert read her pro-

session of Faith in a clearly distinct voice, and in so powerfully an impressive manner, as that it failed not to draw pious tears from the eyes of the auditory, and many a fervent prayer was silently offered up to the Throne of Mercy invoking further blessings upon her. The Holy Communion was then administered to her in the usual manner, after which another short but most feeling exhortation was delivered by the Rev. Mr. Lecuona, and then she, with the other two ladies, retired to their seats.

DUDLEY.

CATHOLIC CHURCH OF OUR BLESSED LADY AND ST. THOMAS OF CANTERBURY.—On Ascension Day the Rev. Father Gaudentius, of the Holy Order of the Passionists, so well known for his pious labours in giving missions in different places, favoured Dudley with his exertions. The Spiritual Retreat or Mission was of ten days' duration. Each day the Rev. Father commenced at half-past six o'clock in the morning with the Holy Sacrifice of the Mass and a meditation on the Passion of our Blessed Redeemer; at three o'clock, p. m., instructions on the Commandments, the duties and obligations of our holy religion; and at half-past seven in the evening he again addressed the people with a sermon on various subjects most suitable to encourage the strayed sheep, and the conversion of those who were in error. He told them that it was as impossible that there could be two religions as that there could be two Gods, showing the inconsistency of there being different religions in Heaven, and proving the Catholic religion to be the only true Church of Christ, and exhorted those who by their neglect had estranged themselves from God, whilst they had an opportunity; and happy and abundant are the fruits attending his holy exertions, great and lasting the gratitude the congregatin feel towards him who, under God, has been the means of effecting so great a change. On Whit Sunday the Retreat was concluded in the usual manner—General Communion at the eight o'clock Mass; Sermon, and renewal of Baptismal Vows after the eleven o'clock Mass; and evening service at half-past six—Sermon, the Papal Blessing, and Solemn Benediction, which was also given on Monday and Tuesday evenings.

WARDOUR CASTLE.

The eighteenth anniversary of the establishment of the Wardour Catholic Sick Club was celebrated at Wardour Castle on Monday last. The loveliness of the weather, the beauty of the park and grounds, and the kindness and zeal of the noble owner alike contributed to render the festival the happiest spent since the establishment of the society. In numbers there has been a considera-

ble increase since last year, and the funds were never so "healthy" as they now are. In the morning the members walked in procession from the club-room to the chapel, headed by a magnificent new banner presented by Major Stapleton. The banner is made of purple silk of the best texture and quality. On one side of it are emblazoned the arms of the Arundel family with quarterings of those of the Stourtons, and on the other is the consoling and appropriate text, "Bear ye each others burthens, and thus fulfil the law of Christ." After Mass the banner was borne to the altar and solemnly blessed. An appropriate discourse was then delivered by the Rev. Mr. Lawrenson, and afterwards the members returned in procession to the club-room, where an excellent dinner was provided for them. The Right Hon. Lord Arundel presided, and he was supported by the Rev. Mr. Lawrenson, the Rev. Mr. Wassal, of Boxham, Major Stapleton, Mr. Lambord, of Salisbury, and others. After dinner, glees were sung under the direction of Mr. Richardson, the organist, and in the afternoon the club proceeded to the lawn in front of the castle, where country dances were commenced, and continued until evening; twilight announced the hour of departure. It was most gratifying to witness the truly Catholic spirit of the entire proceedings, beginning with the Most Holy Christian Sacrifice, followed by a repast, at which rich and poor met on terms of equality, and terminating with amusements in which the bounds of moderation and prudence were carefully observed.—*Correspondent of Tablet.*

POPE PIUS IX.

The prompt election of the Sovereign Pontiff has defeated many an intrigue, and deceived many expectations; diplomacy even had not time to interfere. Yesterday, in the Chamber of Deputies, M. Martin du Nord stated that the choice of the Sacred College was, or would have been, that of the Ministry—a fact the more honourable to our Government, as it is evident from the manner in which the election took place, that our Ministers were, on this occasion, in perfect accord, not only with the Cardinals, but with the Holy Spirit.—*Univers.*

SHORT VACANCIES.—Everything announces that God is about to give to his Church a striking evidence of his mercy by the prompt and unexpected election of Pope Pius IX. His career was not passed among the Roman Prelacy, properly so called, composed as it is of laymen and priests, a circle within which diplomacy may introduce her intrigues. While still young he learned to know the exorbitant pretensions of modern politicians' systematic hostility to the liberty of the Church. His resistance to this spirit caused his exclusion from

Chili. On his return to Rome, he divided his time between acts of charity and the dignified discharge of his episcopal functions. For nearly twenty years he had lived among the flock he guides. What better school of preparation for the awful office with which he is now invested! The very name he has chosen bespeaks the heroic firmness with which, should need be, he will resist triumphant wickedness. It is remarkable that the greatest Popes have been elected after the shortest vacancies. St. Gregory VII., Calixtus II., Alexander III., Innocent III., Boniface VIII., Gregory XIII., and Sixtus V., were all, like Pius IX., elected within fifteen days of their predecessors.—*Circular of the Committee of Religious Liberty.*

EPISCOPAL VISITATION IN GLENCOE.

The Right Rev. Dr. Murdoch was engaged, during the last month, in making the visitation of some of the distant missions of his extensive diocese. He began with the united mission of Fort-william and Glencoe, where he gave Confirmation to 53 persons, of whom several were converts. On Ascension Day, he conferred the same Sacrament on another 53 in Lochaber, and on the following Sunday at Fort-Augustus, on 87, of whom 10 were recent converts. His lordship seemed much gratified with the devout and decent appearance of the poor mountaineers. The wants of religion in these missions must, however, have been a subject of deep regret to his paternal heart. An additional chapel is indispensably necessary for each of them; one at Glenfinnan for a congregation of 150 souls, another at Brackletter for 200, and a third in the Braes of Glengarry for the same number. To the application that has been made for sites in the two last places, no definite answer has as yet been received, but the proprietor of the lovely Glenfinnan offers, not only the ground seat free, but also 100 guineas towards the erection of the chapel. Would that all Protestant proprietors would follow his example.—*It.*

CONVERSIONS.

BRUGES.—A solemn and interesting ceremony took place at the convent of Sœurs Noires, at Bruges, on Monday, the 1st of June, viz., the reception of Miss Eliza Frances Sewell into the bosom of the Holy Catholic Church. The ceremony was performed by the Rev. Monsieur Faict, Professor of Theology at the Bishop's seminary, the same rev. gentleman and Mrs. Acton, acting as sponsors upon the happy occasion.

On Sunday last the Rev. David Lewis, M. A., Vice-Principal of Jesus College, for some years curate at St. Mary's, was received into the Catholic Church.

NOTICE TO SUBSCRIBERS.

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A. J. RITCHIE.

BIRTHS RECORDED.

AT ST. MARY'S.

- JULY 20—Mrs. Johanna McDonald, of a Son.
 “ Mrs. Margaret Conolly, of a Daughter.
 21—Mrs. Julia Gunnan, of a Daughter.
 “ Mrs. Johanna Kennedy, of a Daughter.
 22—Mrs. Margaret Sullivan, of a Daughter.

MARRIAGE RECORD.

- JULY 20—Jacob Kavanagh and Helen Doyle.

INTERMENTS.

AT THE CEMETERY OF THE HOLY CROSS.

- JULY 18—Bridget, daughter of John and Mary Howley, aged 1 year and 9 months.
 19—John, son of Edward and Johanna Shelly, native of county Kerry, Ireland, aged 19 years.
 “ Nicholas, son of late William Flynn, aged 1 year and 9 months.
 20—John, son of John and Catherine Ast, aged 3 years and 8 months.
 21—Thomas, son of Patrick and Mary Curran, aged 5 weeks.
 22—Julia, wife of John Murphy, native of county Cork, aged 56 years.

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