

The afflicted sons of the Church met in silent sorrow. They were attired in the habiliments of mourning, but their external mourning was only a faint shadow of the intense grief within. The consoling ceremonies of religion commenced at a quarter of eight o'clock by the Office of the Dead which was chaunted by the Bishop and Clergy. The entire Church was hung in mourning, and a catafalque was erected in the middle of the Nave. When the Office had concluded, the Rt. Rev. Dr. Walsh and his assistant clergy proceeded to the Altar, and was robed in the Episcopal vestments for the celebration of High Mass, the Rev. Messrs. Phelan and Daly were Deacon and Sub-Deacon, and the Very Rev. Mr Connolly acted as Master of Ceremonies. The solemn Mass for the Dead was then celebrated by the Bishop, during which the organ choir rendered very valuable assistance. At the close of the Mass his Lordship in Mitre and Black Cope proceeded to the Catafalque, the *Libera, &c.*, were sung, the coffin was sprinkled with Holy Water, and incensed, and the various versicles and Prayers were sung. The Church was crowded in every part, and never did any one present behold before so impressive a spectacle of grief.

Honour to the sterling and warm-hearted Irishmen of Halifax! And when we say that they are worthy of the country which gave them birth, we pronounce their greatest eulogium. "Sad, silent, and dark were the tears that they shed." They were not, however, transient tears.

"The tear that they shed though in secret it rolls,
Shall long keep his memory green in their souls."

Oh yes, now indeed we can appropriate those other beautiful lines of Erin's greatest Bard:—

"It is not the tear at this moment shed,
When the cold turf has just been laid o'er Him,
That can tell how Beloved was the Chief that's fled,
Or how deep in our hearts we deplore Him.

'Tis the tear thro' many a long day wept,
Thro' a life by his loss all shaded;
'Tis the sad remembrance, fondly kept
When all lighter griefs have faded!

Oh! thus we shall mourn, and *His memory's Light*
While it shines through our hearts, will improve them,
For Worth shall look fairer, and Truth more bright,
When we think how He liv'd but to love them.

And as buried Saints have given perfume,
To shrines where they've been lying,
So our hearts shall borrow a sweet'ning bloom
From the image He left there in dying!"

THE JUBILEE.

The devotional exercises of the Jubilee closed at St. Mary's on last Sunday, and we are happy to record that this holy season has been the source of benediction to thousands. Never, within the memory of man, did so many of the faithful approach the Holy Communion in Halifax, in the same space of time, as during the last three weeks. From six in the morning each day, until late at night, devout worshippers were to be found in God's Temple, and very abundant alms were also given for the relief of the poor. We have reason to hope that the many good works which were performed during the late Jubilee will obtain for the Catholics of this community, many more precious graces from Heaven.

FEAST OF ST. ALOYSIUS.

"*Laudate Pueri Dominum; Laudate Nomen Domini.*"

On Monday last, 21st inst., the Feast of St. Aloysius, the Juvenile members of the Society of St. Aloysius, solemnised the day in honour of their holy Patron by religious exercises at St. Mary's. Having assisted at Mass in their surplices, they all received the Holy Communion. This was followed by a Thanksgiving, and the Hymn *Iste Confessor* was sung in honour of the Saint, who, on account of his angelic purity, innocent life, and ten years, was constituted by Pope Benedict XIII., the special Patron of all Christian Students.

PRESBYTERIANISM AND THE HOLY SCRIPTURES.

(Continued.)

The hypothesis on which this article was framed is, since the Scripture contains every thing, is of itself sufficient, without tradition or any thing else, and the sole rule of faith and practice, it must, of course, be clear and open to all; but there is an unlucky text of St. Peter which states boldly and uncompromisingly that there are things in the Scriptures hard to be understood, and Catholics do not fail to urge this text, with advantage against us. We must, then, lay it down in our Confession, that in things not necessary Scripture is indeed obscure, but in things necessary it is clear even to the unlearned. This article opens a wide field of inquiry, but we must confine ourselves to a few points. What, we ask, are those things which are necessary, and about which Scripture is clear? The Presbyterians evidently mean their doctrines as contained in the Confession of Faith, the Larger and Shorter Catechisms, &c. Be it so. But unhappily, as blind men seeking to avoid one danger, fall into another, they assert this without proof, and may be met by stricter logic with the reply, that those things are necessary which are clear, and not the reverse; and then, that it is necessary for salvation to believe there once lived a man called Methusalem,—for this is so clearly stated in Scripture that no one believing the Scriptures, ever did or ever can call it in question; and, on the contrary, that it is not necessary to believe in the divinity of our Lord,—for this is not clear in the Scriptures, since there were many who questioned it in the fourth century, and there are many who do not believe it now, and deny that it is taught in the Scriptures at all. But granting the necessary articles may be settled by some other process, let us look at the proofs which Presbyterians adduce to establish their position, that Scripture is obscure only on matters which are not necessary. These proofs are in the text from St. Peter. But this text proves the very reverse. It says there are things hard to be understood in the Scriptures, which some wrest to their own destruction. If they can wrest these things hard to be understood to their own destruction, they must be necessary to salvation; for if not, no misapprehension of their sense could involve destruction. The things, then, of which St. Peter speaks, are not unnecessary things, but necessary, and which it is necessary for salvation rightly to understand. The Presbyterians, therefore, prove on Scriptural authority the opposite in their notes of what they assert in the text, as is usual with them.

Nothing but pride and ignorance could ever induce any one to deny that there are things in the Bible obscure and hard to be understood. That the obscurities and difficulties pertain to things important and most essential is obvious from daily experience, and from St. Peter who would not have spoken of them, if they concerned neither faith nor salvation. Suppose an ordinary reader, on finding in the Bible that the eyes of our first parents were opened, imagines that they were previously blind or had an additional eyelid; that one commentator thinks the forbidden fruit was an apple, and another that it was an orange, and still another that it was a fig; that one believes that the whale which swallowed Johah was a shark, and another that it was some other kind of fish now extinct, and this one