

tions, who are suffering for the iniquities of their fathers, and who from uncontrollable circumstances have the will, but not the power, to benefit their suffering fellow creatures. We maintain, as a general rule, that this class of men have been always safe in Ireland, and that the gratitude of that kind hearted people is their inalienable reward. This may be denied, but it cannot honestly be disputed by those who know Ireland well. The demeanour of the unvirtuous people during the awful seasons of pestilence and famine is the most triumphant answer to the vile calumnies against their priesthood.

We publish to day a Letter from a Clergyman in the South of Ireland on this subject. We hope his hint will be attended to in the proper quarter, as we should be glad to see the assassin of the Times, as well as the whole batch of shameless calumniators in Parliament made amenable to the laws for their false and disgraceful attacks on the unspotted character of the Rev. Mr. Hughes, and the Very Rev. Mr. McDermott.

Meantime, if we could whisper a word in the ears of the English Government and the Irish Lord, we would say Spare the character of the Irish Priests. Cease your unjustifiable assaults upon that unpaid and most invaluable body of public servants. *They are your best friends.*

CATHOLIC ASCENDANCY

According to the interest enemies of our Holy Faith, the following is a religious summary of the present House of Assembly.

Total number of Members	51
Of these there are	
Presbyterians	26
Members of the Church of England	13
Baptists	3
Methodists	3
Catholics	6

Of the above 45 Members of various Protestant denominations, there are returned by Constituencies exclusively Catholic, 2

By mixed Constituencies in which Catholic votes predominate 8

By mixed constituencies in which Catholics and Protestants are equally divided 11

Thus, according to our enemies own showing, we would have 16 Catholic Members in the House, instead of 6, and our chance of 11 others.

Never was exhibited a more glorious proof of Catholic herality than the above returns.

But, in balancing the account of Toleration we forgot to place one item per contra; here it is! Catholics returned by Protestant Constituencies 0

We beg our readers to ponder on the above.

If we raised an outcry about Presbyterian Ascendancy because there are 26 Presbyterians in the House, or an outcry against the Church of England Ascendancy, because she has 13 members, there would be some appearance of justice in it. But we have done no such thing. We do not make religion alone the test of a man's fitness for a public situation of trust. We have proved that we can confide in any Protestant whom we believe to be honest. We have helped to elevate Protestants of various denominations to places of emolument and influence, whilst we have neglected or forgotten the members of our own creed. This, certainly, looks very like Catholic Ascendancy. We number very nearly one third of the entire population of the Province, and we return six members out of fifty-one.

Verily, we are a singular people.

THE EVENING MAIL.

This mendacious print recently published an account of a scene said to have taken place in a Chapel in Sligo, and in presence of the Rev. Mr. Tighe. This with every other calumny against the Catholic religion is republished in America for the gullibility of Protestant readers. The statement in question is so clumsy a fabrication that it could impose on no well-informed Irishman, even if he had not heard that it originated with the Evening Mail. That journal was severely rebuked the other day in a letter from the Marquis of Drogheda, one of its own subscribers, for having grossly calumniated the character of the people in that part of Ireland where his Lordship resides. But, do the persons who retail these calumnies at this side of the Atlantic ever publish the authentic contradictions? Oh no! it would not suit their nefarious purpose to make restitution to Irishmen or Catholics.

The first Conference of the Halifax District for the present year was held at St. Mary's on Friday last. There were eight Clergymen and the Bishop present.

LAY INTERFERENCE IN CHURCH MATTERS.

To the kind friend and subscriber in a neighbouring Province, who has done us the honor to ask our advice in a particular matter, we cannot better reply than in the following extract from a celebrated modern Review, every sentence of which is replete with truth and wisdom. God forbid the day should ever arrive when in any part of the church, the pious practices and holy usages of our Faith should be regulated or controlled by the senseless caprice of practical Infidels who possess nought of Catholicity but its name which they dishonor, and who would seek to cover their own impiety by making the whole world as insipid, lukewarm and indifferent as themselves.

"With the feelings of a congregation as a sole or ultimate rule of action, a priest of God, has nothing whatever to do. He is the guide of his people in the Church, not their tool, or their slave. . . . If disorderly and rebellious subjects choose to excommunicate themselves, instead of allowing the Church to do it, it is no affair of hers, they are the sufferers, she even the gainer. We devoutly hope that the days are passing away, when Catholics will allow themselves to consult the humours, expressed or supposed, of the most clamorous portion of the community, to the great discouragement of the meek and obedient, when the worst members of the Church, or, more monstrous still, those who are not its members at all, shall be suffered to give, or to change, the tone and conduct of religion in its public manifestations. We do not hazard the opinion as the mere random shot of conjecture, but pronounce it as the result of a sufficient experience, when we say, that the Church, like other governments, is even to the end most loved, where she is at the beginning most firm. The transient popularity which is procured by unbecoming concession, is a poor substitute indeed, for the deep reverence and affection which follow upon steadiness and consistency, as is the talkative applause of the noisy many, for the hermitic loyalty of the devoted few. It is remarkable that St. Paul, while he could say that he made himself all to all, could also say that he did all for the sake of the elect." The Church has never prospered, where in any of her departments, or local manifestations, she has sacrificed the feelings of the devout few to the clamours of the forward many."—(Dublin Review, Sept., 1816, p. 216).

METECHAN.

A very interesting ceremony took place in the Church of St. Mande, on the feast of the Epiphany. A large number of children who had been making their preparation for a long time previously, and receiving a course of instruction from the Rev. Mr. Carmody, had the happiness to make their first Communion on that day. They were dressed in white and held lighted tapers in their hands during the Holy sacrifice—emblems of their innocence and lively faith. At Vespers they publicly renewed the solemn vows of their Baptism, to renounce the Devil, with all his works and pomps; and this edifying spectacle happily concluded the ceremonies of the day, and made a profound impression on all who were present. It was, indeed, an Epiphany of faith, a Manifestation of love, and the rich tribute of so many young hearts to their Infant Saviour on that day, must have been peculiarly acceptable in his sight.

PROPAGATION OF THE FAITH.

CHEZZETCOOKS.

The Rev. Alexr. McEneaney has forwarded to the Treasurer the sum of Two Pounds which have been collected in Chezzetcooks for our Great Catholic Institution.

MARGARET'S BAY.

We believe that early in the ensuing Spring a Church of moderate dimensions will be commenced in this beautiful locality, for the convenience of the Catholics who are scattered through that settlement, and also to afford those who are unhappily outside the true fold, an opportunity of hearing that Catholic doctrine really are.

CATHOLIC LITERARY INSTITUTE

On Thursday evening next at half-past seven o'clock, a Lecture will be delivered in the Parochial School Room by Very Rev. Mr. Conolly.—Subject—*the Advantages of Education.*

FUEL FUND.

A Charity Sermon in aid of this useful fund was preached at the Cathedral on Sunday last by the Very Rev. Mr. Conolly, when a handsome amount was collected for the relief of the poor at this inclement season. On the same day, the Bishop preached at St. Patrick's Church at the last Mass.

Confirmation will be administered at St. Mary's after High Mass on to-morrow.

(For the Cross)

"O Salutaris Hostia. Sana."

HYMN.

(At the Elevation in Masses for the Dead)

O, saving victim of sanctification!
Man of all sorrows, yet Lord of creation!
Origin, fountain, and source of salvation!
Spare the departed.

Thou who alone art the hope of our race!
The mighty Emmanuel, the treasure of a race!
Who cleanest, and clearest from every foul trace!
Spare the departed.

By the warm flow of our fond aspirations—
By the sad sigh of our lowly prostrations—
Hear, Jesus! hear these our soul's supplications,
Spare the departed.

Rest, loving Lord! in thy mansions divine
For the fond faithful spirits that sighed to be thine,
And on thine let light everlastingly shine,
Spare the departed.

M. A. W.

New Brunswick }
Febv. 1, 1819 }

(From the New York Freeman's Journal.)

LETTERS

By the Right Rev. JOHN HUGHES, D. D., Bishop of New York, on the importance of being in Communion with Christ's One, Holy, Catholic and Apostolical Church.

LETTER II.

DEAR READER—

13 You have seen from what has already been said, that the faith of the first disciples of our Lord was founded on His miracles. You have seen that by the Divine appointment these first believers became a distinct Society, and in proportion as the preaching of the Gospel made new converts, they were aggregated to the communion of that Society, which is the Church of Christ. It was founded on His word—it was organized by His wisdom—it was the depository of His Institutions—the witness of His Doctrines, and the Organ of His Divine ministry through all time. From that day it became easy for the simple minded and the learned who, from the preaching of the Gospel, should be imbued with a general belief of Christ's Divine mission to distinguish the Society through which the fulness of His truth and the plentitude of His sanctifying grace were to be received and appropriated. The organization of the Church was appointed for this especial purpose. If He designated Apostles to be the dispensers of His mysteries, as well as the preachers of His word—it He ordained that one should be supreme in authority over all, both the lambs and the sheep, of His flock, it was not for their personal advantage, but for the common good of all the members of which this, His mystical body, is composed.

14. The Church thus divinely instituted as an organized external visible Society was to remain so forever. Such a Society must be essentially and at all times visible—and among the illusions which prevail out of the Church, there is perhaps not one more at variance with the reason of man or the veracity of God than that which asserts the Church to have become invisible. It is the same as if you were told that a ship is always afloat on the ocean, but that on one important occasion she was during a few centuries beneath the waters although she afterwards rose to the surface with fresh rigging and a novel crew.—The assertion betrays its own absurdity. They admit that the Church of Christ is perpetual—that it cannot perish, but that it has been at times invisible. If it was invisible, by what right of common sense can they assert its existence, unless by the right of the sentinels placed at the Saviour's sepulchre, who testified as witnesses to an event, and that they were asleep when the event occurred? But on this point it is unnecessary for me to insist. The outward preaching of the Gospel—the promulgation from time to time of ecclesiastical discipline; the conversion of new provinces and nations from century to century during eighteen hundred years; the succession of Pastors; the ordination of new levities for the recreating of the sanctuary; the holding of Councils, both General and Provincial; the suffering of martyrs; the founding of Churches; the defection of heretics; the contentions against principalities and powers; the disputes; even the scandals of her members; all attest the visible perpetual existence of the Church as a continuation of the same Society instituted by our Blessed Lord himself. Consequently, the promises made of His abiding presence with that Society

by its Divine Founder have been fulfilled, and in that case you are bound, as you believe in Him, and value your salvation, to seek life through her, or else—His promises have not been fulfilled, and then it would be—not the Church which deceived, but the Redeemer Himself!—a thought which would be too blasphemous for you to entertain.

15. It is manifest from this, that no outward Society can claim to be the Church of God, which received its form and organization at any period subsequent to the days of Christ. Hence one of the signs of the Church is, that she is *Apostolical*. Any Society depending on a subsequent date for its origin necessarily stamps itself spurious and counterfeit. Its doctrines must essentially be different from those of the true Church—and being different must essentially be false—unless it be pretended that a new or another Christ descended from heaven to reveal them as contradictions to what our Christ had revealed. Here then, dear reader, is a striking attribute which God has made a peculiar and exclusive sign of His Church on earth. Read over again what has just been said. Study and reflect on the argument, and see its bearing on your own condition. The true Church began and was constituted an outward visible Society in the days of Christ and his Apostles. When did the Society or pretended Church to which you belong take its rise, receive its form, and commence its functions as a visible Society? It must have been many centuries too late. The doctrines on which it is founded must have been, at the period of its commencement, new doctrines, and therefore necessarily revealed by that Saviour whom we adore.—This test is universal. Heresies have existed almost from the origin of the Church, but their Authors separated from her communion, and such persons as they have been able to involve in their secession, have endeavored to form a separate Church on a model of their own invention, and framed with a view to give greater extension and development to the errors into which they have fallen.

16. Again; the Church must be essentially One, of a visible society. The reason of this is obvious. God, who originally revealed her doctrines is One, truth is necessarily one, and the society founded by Our Divine Saviour, and imbued with the belief of that truth, which is one, and which Christ has revealed to His Church, must necessarily produce Unity of faith among her members. As long as they abide in the truth of Christ's teaching, there cannot be divisions or antagonisms of belief. If there be divisions on tenets of Divine Revelation, it will be because one section or other will have departed from the truth, and embraced error. The part so embracing error will necessarily cease to belong to the society which had been founded on the belief of the truth. The defection may be as great as it was in consequence of the Arian heresy—the defection may diminish the numbers of those who, until then, had been included in the communion of the Church, but the Unity of that Church, that is, of those who remain faithful to what had been the common belief of all until then, is by no means broken up or disturbed. A diseased limb has been stricken from the tree—but the tree itself, with its root and trunk, its flowers and fruit, remains as before; except so far as the spread of its boughs have been outwardly diminished by the amputation of the diseased part. The tests of this Unity in the visible society of the Church will be the belief of the same tenets of religion, as originally revealed by Christ and witnessed by the Church herself. In this respect, whilst the Catholic Communion is supposed to number at least two hundred millions of all nations and tongues and tribes and peoples, there is no division among them—nor has there been from the beginning of Christianity. And as the rays of light which illumine our globe are traceable back to the sun from which they emanate, so the faith of each individual in the whole Church is identical with that of each and all the members in regard to the tenet of Divine Revelation made known by the Son of God. All believe in, and have recourse to, the same sacramental institutions of the Saviour. All recognize, and rever the same organization of Pastorship, the same one Priesthood, the same Episcopacy of Christ, represented and vicariously exercised by so many throughout the world,—the same one undivided Primacy ordained by Christ, and conferred on Peter, and his successors alone. Such is now, and such has been, uninterrupted for eighteenth hundred years, the Unity of that visible Society, which is the Church of Christ.