

When the afflicting intelligence of the Liberator's death reached Halifax on Tuesday the Bell of St. Mary's Cathedral tolled throughout the evening, and many a fervent prayer was offered for the repose of his soul. On Wednesday morning the Right Rev. Dr. Walsh offered Mass for Mr. O'Connell and implored the prayers of the Faithful for the Eternal rest of him whose whole life was devoted to his religion and country. The Irishmen of Halifax intensely loved this great man, and the depth of their grief is in proportion to their affection. We have heard that it is the intention of the Bishop and clergy to celebrate with all due solemnity the Funeral Obsequies of the Father of his country, and we are sure that whatever day may be appointed for this purpose, will be observed as a day of general mourning, by the sorrowing children of the land he loved.

☞ The Enemies of that Green Land at home and abroad may fancy that its spirit is broken and that it will become an easy prey to the spoiler, now that it has lost its guide and Champion. But they are deceived. The soul of O'Connell will never die. The legacy which he has left to his country is imperishable. His guardian spirit will hover over Ireland, and animate her sons to renew and complete the mighty task which was commenced by him. "Though dead he yet speaketh" and his powerful voice will cry out unto all time, against every oppressor of his fellow-man.

The Irish people have now one solemn duty to perform.— After having received the precious remains of the Illustrious Dead, and performed all the offices of Religion, and devoted affection, they should consecrate the tomb of Ireland's greatest chieftan, as an Altar of Patriotism; and when the Hundreds of Thousands who will collect at his Funeral shall see his Body consigned to the bosom of the Green Isle that bore him— then and there, in the face of high Heaven, in the presence of England and the whole world, they should register a solemn vow on the Tomb of the Immortal O'Connell, never to relax their efforts until they accomplish the glorious and abiding wish of his Mighty Heart, the entire liberation of their Native Land!

CALENDAR.

- JUNE 20—Sunday—IV after Pentecost, St. Silverius, P. M.
 21—Monday—St. Aloysius of Gonzaga, C.
 22—Tuesday—St. Celestine I., P. C.
 23—Wednesday—St. Leo the Great, P. C. and Doct.
 24—Thursday—Nativity of St. John the Baptist.
 25—Friday—St. Gallianus, M.
 26—Saturday—SS. John and Paul, Martyrs.

CORPUS CHRISTI.

There was a grand Procession of the Blessed Sacrament at St Croix on this great Festival. The solemnities began by the First Communion of 50 young children clothed in white and bearing lighted tapers in their hands. The Procession took place at Mid-day. At various parts of the road, tasteful Altars were erected, at which Benediction was given. The Holy of Holies was borne by Rev. Mr. Walsh, assisted by Rev Mr McDonnell, beneath a handsome canopy which was supported by four of the most venerable of the Parishoners. A large num-

ber of persons of various persuasions were present and seemed much edified by the piety of the Faithful Catholics at St. Croix. We also heard with much pleasure that the demeanour of the Protestants was most respectful and becoming. God grant that they may have received the fruitful benediction of the King of Love in his passage amongst them! On the return of the procession to the Church a Sermon on the Real Presence was delivered by the Rev Mr. Walsh which was listened to with the deepest interest. The Digby choir were in attendance and rendered valuable assistance during the ceremonies of this happy day. We congratulate Mr McDonnell on this creditable exhibition of the piety of his people, and of their devotion towards the Adorable Sacrament of our Altars.

PRESBYTERIANISM AND THE HOLY SCRIPTURES.

Amidst the various persecutions to which the Church of God has been exposed in these times, one of the greatest consolations is to behold the vast number of fervent Converts who are every day pressing forward for admission within her pale, and bearing public testimony to the fatal errors of the creeds which they have abandoned. Presbyterianism, as well as the other forms of Protestant dissent, has furnished us with faithful disciples, and zealous defenders of the faith. The Quarterly Review which has been published for some time past in America by the illustrious convert Brownson, contains from time to time some of the most withering exposures of the gloomy creed of Calvin. As a specimen of its style and power we are induced to print the latter part of a clever article on Presbyterianism, for the especial perusal of all whom it may concern in this Province:—

"In the article on the Presbyterian Confession of Faith in this Journal for April last, we disposed of only the first half of the first chapter; we hope to be able in this to dispose of the remaining half, and present our readers a complete view of the tenets, or rather inconsistencies and contradictions, which the Westminster divines have contrived to compress within the preliminary chapter, "Of the Holy Scripture." In reality, the controversy should be regarded as ended with the fact we have already established, that Presbyterians are utterly unable to prove the inspiration of the Scriptures: for since they profess to found their doctrines on the Scriptures as inspired, it is evident, that, by failing to establish the fact of inspiration, they cannot proceed a single step in the argument, and that their whole fabric falls to the ground, and is only ruins and rubbish, if even so much. But waiving this, and granting them the inspiration of the Scriptures,—not, indeed, on their grounds, but on the testimony of the Catholic Church, which has all the marks of credibility the most captious can ask—we resume the discussion, and admire anew the beauty and vigour of logic, the marvellous concatenation of conclusions, the acuteness of judgement, the felicitous application of Scriptural texts, which they display throughout their formulary, and which they offer us as their *credentials*.

We have already examined the first five articles of the first chapter; we commence now with the sixth, which is as follows:—

"The whole counsel of God, concerning all things necessary for his own glory, man's salvation, faith, and life, is either set down expressly in Scripture, or by good and necessary consequence may be deduced from Scripture; unto which nothing at any time is to be added, whether by new revelations of the spirit or traditions of men. Nevertheless, we acknowledge the inward illumination of the Spirit of God to be necessary for the saving understanding of such things as are revealed in the word; and there are some circumstances concerning the worship of God,