

lectors, who deserve the best thanks of the Parish for the efficient manner in which they perform their onerous duties, handed in their receipts for the present month, amounting to upwards of *Forty Four Pounds*. We give the sum collected in each ward, in the present number, and in our next will publish the particulars. Every thing bids fair for the success of this great undertaking, and we are confident that the church of St. Patrick will be no disgrace to the Irishmen of Halifax.

COLLECTED IN WARD NO. 1.

By Messrs. Philip and Wm. Compton	£1	12	6
T. Holden and John Grant	2	7	0
James Kelly and Jno. Tuohil	0	14	9

WARD NO. 2.

By Messrs. T. Prandy and P. Murphy	2	2	6
P. Walsh and James Hall	2	8	9
P. Ryan and Wm. Walsh	1	13	6

WARD NO. 3.

By Messrs. P. Going and E. Eustace	1	11	5
P. Morrissy and E. Barber	4	6	0
James Wallace and M. Murphy	3	0	0

WARD NO. 4.

By Mr. Rodger Cunningham	2	17	0
Messrs. John Barron and P. Magee	1	4	4

WARD NO. 5.

By Messrs. Peter Walsh and Ptk. Deegan	5	17	8
Mr. Michael Egan	1	5	7
Mr. Dennis Heffernan	5	0	0
Messrs. J. Purcell and T. Linnehan	4	9	3

WARD NO. 6.

By Messrs. Wm. Jones and J. Devaney	3	4	7
Subscription from Doctor Magee	1	1	3

HIS HOLINESS GREGORY XVI.

The solemn obsequies for the repose of the soul of His Holiness Gregory XVI. of Happy Memory will be celebrated in St. Mary's Church on Wednesday the 30th inst. The office will commence at nine o'clock.

On the same day the Fourth Conference of the Clergy of the District of Halifax will be held at St. Mary's.

TENETS OF THE ROMAN CATHOLIC CHURCH FAIRLY EXPLAINED.

CHAPTER VIII.

ON SCRIPTURE AND TRADITION.

The subjects of these following chapters, are generally treated of by controversial writers before

any other; and indeed this arrangement is the most natural and the most advantageous. The discussion of these subjects tends to establish certain principles and certain authorities, which are of main importance in every succeeding discussion they present us with a torch, which effectually illumines our way through many intricacies, from which we can hardly extricate ourselves otherwise and at last show us an authority which is incapable of leading us into error.

But why, it may be justly asked, have I not pursued this method? It was not from a spirit of singularity, nor from an idea that I was in any respect capable of improving the usual method, nor from any preference to the mode which I have adopted, that I have deviated from the ordinary track. Our dissenting brethren frequently accuse us of preventing a fair examination of our tenets, by basing them immediately on the authority of the church, or calling in the aid of tradition to their support: To prevent this accusation from being repeated on the present occasion, to show them that those of our tenets, which seem most obnoxious, are deducible from scripture and reason, were among the principal causes which induced me to adopt the present mode. I deem that a candid and unexceptionable mode of argumentation, by which truths are proved from an authority universally admitted, and then placed upon a basis which cannot become the support of falsehood. I have attempted to do this, by giving a succinct explanation and proof of the tenets, and intend ultimately to rest them on the substantial basis of church infallibility.

The first principle of the reformation was, 'that the scripture alone is the only rule of faith.' 'The church of Rome,' observed the reformers, 'has added error to genuine truths of christianity; these errors she supports by appealing to tradition and then attempts to render them invulnerable, by covering them with the broad shield of self arrogated infallibility.' Indeed all this must have been supposed, before a schismatical departure from the ancient church could wear any appearance of justice or propriety. Catholics on the other hand maintain, that the scripture is a rule of faith, but is not and cannot be a complete rule of faith, that tradition must be added to it: and in opposition to the reformed churches assert that the interpretation of the rule of faith is not left to every private individual, but that God has gifted his church with peculiar prerogatives, enabling her to become an efficient guardian and interpreter of both. By tradition such as I now write of, Catholics mean 'the word of God, which was not written in scripture, but which has been handed down from the days of Christ, particularly in the