

ject would be as ridiculous as impossible to execute. The reason why the Latin tongue is used in the liturgy is, that the Church is Catholic, or universal; now the Latin is a universal tongue, which cannot be said of the English, of the French, German, Spanish or Italian. The Church could, if she chose, employ in her liturgy the vulgar languages, but she sees excellent reasons not to depart from a custom which has now been sanctioned by the lapse of centuries, she sees in the uniformity of her language, a symbol and image of that unity of faith and government which forms the just subject of her pride she sees no adequate inconvenience to arise from the use of a language which is not an unknown language, which any one may learn that chooses, the translation of which is in the hands of all. She orders her pastors to explain to the people, in the vernacular language, the various tenets, doctrines, precepts and practices, the knowledge of which is truly necessary or useful; any innovation in this point would be injudicious, and lead to far greater evils than those that may be attributed by some to the use of the Latin for the liturgy. All those that attend the public worship in our churches, far from objecting to the use of the Latin tongue in such circumstances, feel on the contrary that it imparts to the worship a degree of solemnity, awe, majesty and gravity, which make it look not like the babble of men, but as the work of God. Whilst the priest says the Latin prayers, sometimes with a low voice, the people on their part present to God their own prayers, and there is in that sublime silence, and this mute union of all in silent prayer, a ravishing beauty, a majesty and something truly divine, which has made many a bystander think in himself, "Indeed the Lord is in this place, and I know it not" (Gen. xxviii. 16), whereas in going out of other churches; he was perhaps conscious to have heard nothing but the voice of man.

Let us now come to another topic on which the grossest misrepresentations, the foulest calumnies and the most absurd tales have been and are daily asserted, published and circulated with a pertinacity and a boldness which must appear a just subject of surprise to a reflecting mind.—The Pope is for many the man of sin; the antichrist, the tyrant of consciences, the despotic of the universe. Here again ponder these words, "judge not according to the appearance, but judge a just judgment." Some would scare the people, as if the Pope was on the point of invading the United States at the head of an army, and many imagine or have imagined to see evident signs of a fixed intention in the Pontiff to annex these States to his dominions. How supremely ridiculous is such an idea!! It has not even the appearance of a just reason, when we reflect that all the dominions of the Pope would scarcely form a larger extent than a few counties of our States, and that he is at least four thousand miles from us, without a navy.—We would think ourselves guilty of an insult to our readers, to notice any more this absurd notion. But the Pope is truly and fully the head of the Church in spiritual matters. Every Catholic grants this point readily, and to it principally he attributes that majestic unity and universality of the Catholic Church, which is her exclusive privilege, and distinguishes her from those innumerable sects and creeds into which the world has been divided since the rise of Protestantism, a variety of dogmas which has no other cause than the desire of every one to make himself Pope in his own party. "One fold, one shepherd;" has been in all ages the maxim of the Church. That one shepherd is under Christ the visible head of the Church, the successor of St. Peter, the bishop of Rome, the Pope. In all bodies, in all societies and associations, all meetings, there must be a head, a leader, a president. It is in the nature of things to be so.—The human body cannot govern itself without a head; moral bodies require a head too: experience proves this to be a universal fact and an indispensable necessity, and those who under pretences of independence, freedom and liberty, think to dispense themselves from a leader, actually bend their neck to the yoke of some impostor, fanatic or enthusiastic Gossamer who secretly but effectually leads them by the nose, having for his real office of leader, no other qualification than his audacity, his boldness, his gift of the gab, his barefaced impudence and sometimes his notorious vulgarity. How different is the leader whom the Catholics follow and obey! They acknowledge him to hold his authority from the appointment of Christ by an uninterrupted succession from St. Peter, whom

Christ himself, who know full well the necessity human societies are in to have a leader, appointed the chief of his apostles, saying to him, "I will give thee the keys of the kingdom of heaven"—(Matt. xvi. 19)—still recommending to him in his conduct towards his brethren that modesty, forbearance and humility of which he himself, though their Lord and Master, gave an admirable example, when he washed the feet of his disciples. And indeed is not the mere fact of this uninterrupted succession of the Popes from St. Peter, an evident proof of divine appointment and authority for every one that reflects, and knows the instability of human institutions? See now the guarantee of wisdom, of prudence, of moderation we have in the mode in which our Popes come to the office they discharge. It is not the caprice of men that appoints them it is not the changeable breeze of popular favour. They are elected by men who convene in Rome from every part of the globe, men venerable for their age, their learning, their high standing, their piety, their success in the management of affairs, their noble deeds in the cause of religion and their perfect disinterestedness. These men are the cardinals who elect the Pope, and who hold his office by divine commission, still is there not in this election every favourable chance, every human probability of a choice that will do honour to religion, and of a leader whom intelligent men will boast to have at their head? Such has been generally the result and if some of our Pontiffs have forgotten in some instances the gravity and sanctity which their high station required, they are so few in number that this fact alone should seem to savor of miracle the Catholics do not deny it, but consider it as a necessary effect of the imperfection of men, and as a proof that a sublime ministry does not render men impeccable, and they are by it but the more powerfully induced to admire the verification of this promise, "Upon this rock I will build my Church and the gates of hell shall not prevail against it" Matt. xvi. 18.

## The Cross;

HALIFAX, SATURDAY FEBRUARY 12.

### CALUMNIES AGAINST THE IRISH CATHOLIC CLERGY.

The faithful and laborious Clergy of the Irish people have been from time immemorial the peace-preservers of Ireland. This is known to every one acquainted with that country. This fact has been repeatedly acknowledged in both Houses of Parliament, by friends and foes, Protestants and Catholics, Whigs and Tories. The influence of the Irish Priest, or rather the influence of the religious doctrines which he inculcated has preserved the Irish people from themselves, from their justly-earned indignation, from their wild revenge, from their reckless despair. England converted the country into one vast garrison, and held it by military occupation. But the public peace was preserved, and the Empire saved from the horrors of an annual civil war for the last forty years, not by the serried cohorts of tyranny, but by the powerful example and earnest teaching of the Irish Priest. Yes, no matter how shameless the criminals and rank hypocrites, we attempt to charge the consequences of their own guilty selfishness, and hard-hearted cruelty on the Irish priesthood, that noble body have ever been the steady friends of peace and order. They have saved England many millions of Pounds Sterling since the Union, by preventing their persecuted flocks from giving way to their natural feelings, and doing what any other nation on earth would have done in similar circumstances, if the same powerful religious influence were not brought to bear upon them. It is not in human nature, uncontrolled by religion, to endure what the Irish people have so patiently borne at the hands of their merciless persecutors. We have spoken of the period since the Union. We might go farther back to find additional testimony of the value of the unpaid and calumniated Irish Clergy to proud and ungrateful England. Who suppressed the Rebellion of 1798? Not the arms of English soldiers, but the preaching of Irish priests. It is notorious that that rebellion was commenced in the North of Ireland, and by Protestants alone. It is well known that the Government of the day encouraged the Rebellion. But would they have ventured to peril the integrity of the Empire, if they doubted the loyalty of the Irish priests? Certainly not, and this was the grand secret of their detestable policy. They were jealous of the independence of Ireland. They dreaded her growing power, and the ex-

isting advances she had made since '82 and her glorious declaration that no power on earth save the King, Lords and Commons of Ireland, were competent to make laws for Ireland. They resolved then to carry the Union, to extinguish the nationality of Ireland as far as they could, and they hatched the rebellion in order to afford themselves a bloody pretext for their work of destruction. But, anxious as they were to carry the Union, if they believed that the Irish Catholic Bishops and Priests would take part in the rebellion, or encourage their flocks to disloyalty, or even look on with folded arms, permitting the people to take their own course,—if, we repeat, they believed this, there would have been no rebellion in Ireland, because the Government well knew that to excite rebellion in that Country under such circumstances, was to separate it from England altogether. Now, it is an historical fact that no Catholic Bishop in Ireland sanctioned that rebellion, that only two priests out of all Ireland took any active part in it, and that these gentlemen were driven to disaffection by the horrible barbarities which they saw practised by English and Hanoverian troops and Orange bloodhounds on their defenceless people. It is an historical fact, that several of the Irish Catholic Bishops addressed Pastorals to their flocks forbidding them under pain of excommunication and the censures of the Church, to join the ranks of the Insurgents. It is well known that the Catholic Bishop of Ferns, in Wexford, denounced the Rebellion in the strongest terms, and yet in that noble county, the people even deprived of the practical sympathy of their clergy, set the whole power of England at defiance for a long time, and made the Government quake with fear for having retreated to this dangerous mode of avind the Irish people out of their nationality. What prodigies of valour would they not have performed if supported by their Bishop and Clergy; if fortified by the solemn sanction of their religion, if instead of denunciations from their Pastoral Letters, they had received encouragement and assistance from their spiritual guides? And if, not in Wexford alone, but throughout all Ireland, in the other thirty one Counties the Catholics were encouraged by their Clergy and Bishops to take up arms and fight for an civil and religious liberties of which they had been shamefully robbed in direct violation of the faith of Treaties, can we imagine that the Rebellion would have ended as it did? No; the whole power of England would have been insufficient to crush Ireland, and what is commonly called the Rebellion, because unsuccessful, would now be termed the Glorious Revolution of 1798! But the Irish Clergy held aloof from that partial and abortive movement, not because they were directed with patriotism, not because they sympathized with the oppressor of their country and their creed; not because they doubted the abstract right of the Irish nation, or of any nation, to save themselves from the intolerable and inhuman bondage under which they groaned, and with arms in their hands to assert their inalienable rights. No, but they were lovers of peace, and ministers of the God of peace, and they abhorred bloodshed, and civil war and social disorganization, and they justly suspected the hellish designs of the Government and the motives of some of the principal Protestant leaders, and they doubted the power of the unfortunate people to redress their grievances by violent measures, and they feared the country would be plunged into greater horrors, and the people subjected to greater cruelty and extermination, by unsuccessfully attempting to maintain an abstract right, no matter how indubitable; and consequently, they adopted the safer and the better part. They resisted the rebellion, and thereby rendered an incalculable service to England. When the insurrection was crushed, the Catholics of Ireland were promised Emancipation, as an inevitable consequence of the Union. Some, and amongst them the majority of the Catholic Bishops and Clergy, believed the Government to be sincere in making this promise; others, reasoning from analogies and the experience of the past, were incredulous. The Government, consistent in its treachery to Ireland, carried the Parliament Union by force, fraud and bribes, and instead of the promised Emancipation, ruled Ireland for nine and twenty years by suspensions of the Habeas Corpus Act, and Drum-head Court Martials, and Insurrection Acts, and Algerine Emancipations, and Coercion Bills, and Arms Bills, and Church Rate Bills, and Easement-of-Burials Bills, and Special Commissions, and transportings, and hangings, and Tithe-reassant increas-

rations, and Church Sales of the Poor Man's Pig, and the poor widow's blanket, and by every other species of fraud, and robbery and injustice. Who kept the frame of Society together during this eventful period? We answer unhesitatingly the Catholic Clergy of Ireland. Who denounced from their altars every species of crime, and every offence against the laws of God and man? The Catholic Clergy. Who taught the people to forego their natural rights, and to spare that property which they could justly claim, when perishing from hunger? The Catholic Clergy. Who offered up their lives in scores, in ministering to their flocks, in consoling their distresses, in sharing their privations, in teaching them to forgive their ruthless enemies, and to pray for the unfeeling rulers who left them unpitied victims to all the horrors of famine? The Catholic Clergy. Who restrained a savaging people, and induced a whole nation to lie down like lambs in patience and resignation, and to submit quietly to the most horrible of all deaths, rather than disturb the public peace or have recourse to plunder, or take up arms to sell their lives as dearly as they could? No power on earth could effect this, but the strong religious influence of the Catholic Clergy.

And what is their reward for these priceless services to England?

Calumny the most audacious; misrepresentation the most vile; the foulest slanders and the most unchristian denunciations. Brainless bigots in the lower, and still more stupid fanatics in the upper House of Parliament, have endeavoured to direct the current of public indignation from the cold blooded exterminator, the landlord wholesale murderer, and to overwhelm the innocent priest, but for whose untiring exertions and noble forgiveness, they would themselves have been long since numbered with the dead.

Oh! if the cruelly maligned Irish Clergy were to retort in an unchristian spirit, on their diabolical traducers, and to return evil for evil—if they only ceased their pastoral exertions, and earnest admonitions even for a short time, and left their irritated flocks to what is called, 'the wild justice of revenge,' all Ireland would present one scene of desolation. The entire army of England at home and abroad would not be able to uphold for one year the tyrannous exactions of the Irish Satraps, the starvation of God's creatures on the fertile soil of their birth, or the existence of that overfed monster the Irish State Church—the richest in the world—to the midst of a people dying of hunger.

We will resume this subject, and examine it in all its details. We will lay bare the sophistries of the hereditary enemies of our faith. We will unmask the hypocritical traducer, and expose his hollow pretences. We will remind Lord Farnham, of the notorious history of Colonel Barry, and the inhuman flugging of the poor Irish boy at the gate of his demesne in Newtownabbey, some years ago.—We will bring before him the pale corpses of the murdered victims in that town whose blood was offered up in 1831 on the altar of that Godless Establishment, the English Church in Ireland. We will salute his ears with the shrill cry of pain, the wailing of the widow, the shrieks of the orphan, the maddening torture of the puch-cep, the lacerations of the triangle, the sighs of the famished, the groans of the dying—and we will ask him could these scenes of hell have been enacted with any impunity on earth, if the Irish Catholic Clergy had not continually preached the most sublime lessons of God like forgiveness and Christian charity?

There is more clamour amongst English and Irish Pharisees on the death of one Lordlord, than if a thousand of God's creatures were murdered by famine. There is no pity for the myriads who have been left to die of hunger, and whose emaciated remains have been devoured by cattle and vermin;—there is no sympathy for the thousands who have perished in agony on the broad Atlantic, or who have festered unto death in the fever hospitals of Republican America, or the charnel-houses of Canada, or the inhospitable sheds of Gross Isle, or who have whitened with their bones the whole length of our North American coast. It is needless to say that we abhor murder and violence of every sort; but our abhorrence must be impartial—our detestation of crime must extend to the dreadful guilt of the rich man, as well as that of the poor. We do not deny that there are many excellent landlords in Ireland who faithfully discharge the duties of their station. We know too that there are several also who are perhaps as much to be pitied as the famine-stricken people themselves—men of the purest benevolence and kindest inten-