

ation of any article of Divine faith in the Communion of the Catholic Church.

88. We cannot help smiling, therefore, when writers so ignorant, or so erudite, as Kirwan, impute to us the belief of the Catholic faith on account of any miracles that have, or may have taken place in the Church, since the days of the Apostles. Every Catholic believes that many miracles have occurred. He believes that in the Church there is an abiding promise, through which God does manifest His power, according to the faith of individual members, when, and in what manner He pleases. But if you ask whether any Catholic is bound, as a Catholic, to believe that this or that other special event, since the days of the Apostles, is, or is not, a miracle, my answer is, that he has a right to judge according to the evidences presented to his mind. In certain cases, the evidence is so strong that according to the ordinary laws of the human mind he is compelled to believe. But when this does occur, his belief is an act, of human or personal, but not necessarily of Divine or Catholic faith. Such events being posterior in their occurrence to the days of the Apostles, are not proposed to us as the foundation of any one dogma, or article of Divine belief. That many really miraculous events have occurred, cannot be doubted.—That many others pretending to be miraculous, but which were either accidental, or intentional illusions and deceptions, no one wishes to deny. On all these subjects the minds of our Private Reasoners, for the most part, even when otherwise well informed, or exceedingly ignorant. There are two reasons for this. One is, that naturally they do not know what the Catholic faith is; and the other, that in their mode of learning they are sure to arrive at a distorted, false, confused and unreal idea of it. It would be an easy matter to give them a knowledge of what the Catholic faith is, if their minds were now in the neutral condition of simple ignorance. But as it is, it would be necessary for them to have removed from their imaginations the false ideas which a systematic training in the wrong direction has created in regard to Catholic faith. Kirwan, however, is but one of a class infected with the same malady. To attempt to refute the nonsense of their conceptions, is but to aggravate their disease. And the only cure for them is information and instruction which they could find in the Catholic Catechism.

89. Such ignorance, among the mass of Private Reasoners, is, to some extent, excusable, whilst it is quite the reverse in those who set themselves up as leaders and teachers of Divine truth. How will they answer to God? How will they answer to the souls whom they undertake to guide, for such perversions in regard to the Church of Christ, in which alone is the fullness and perfection of spiritual life; They ought to be acquainted with the writings of the Christian Fathers of the early ages who speak of the Church, not as an imaginary phantasm of an invisible Church, but of the Church as an outward society such as she has been described in these letters. But if they make it a point to disregard Christian historical testimony on this subject, you, at least, dear reader, should ponder on the meaning of those passages of the Holy Scripture referring to the glorious institutions of the Church of Christ. For instance:—

"In the last days, the mountain of the house of the Lord shall be prepared on the top of the mountains, and it shall be exalted above the hills and all nations shall flow unto it."—Isaiah ii, 2.

"The stone that struck the statue became a great mountain and filled the whole earth. . . . But in the days of those kingdoms, the God of Heaven will set up a kingdom that shall never be destroyed, and His kingdom shall not be delivered up to another people. and it shall break in pieces, and shall consume all these kingdoms, and itself shall stand for ever."—Dan. ii, 35.

"And it shall come to pass in the last days, that the mountain of the house of the Lord shall be prepared on the top of the mountains, and it shall be exalted above the hills and people shall flow into it. And many nations shall come in haste and say, Come, let us go up to the mountain of the Lord and to the house of the God of Jacob: and he will teach us of His ways, and we will walk in His paths, for the law shall go forth out of Sion, and the word of the Lord out of Jerusalem."—Zech. x. 1, 2.

That these passages are to be understood of the Church, appears from the allusion of our Blessed Saviour, (St. Matt v, 14) "You are the light of the world,—a city seated on a moun-

tain cannot be hid." So the early Fathers have understood and spoken of those passages, as referring to the Church.

90. From all this, it is manifest that whoever would be guided in the way that God had appointed must unite himself to the visible communion of the Church, otherwise he will come under the description given by St. Irenaeus, of the Private Reasoners of the Second Century

"All these are very much later than the Bishops of whom the Apostles delivered the Churches, and this we have proved, with the greater care, in the third book. Therefore the aforesaid heretics, because they are blind to the truth, are under the necessity of wandering irregularly, first in one, and then in another path, and on this account the traces of their doctrines are scattered without any uniformity or connexion. But the pathway of those who are in the Church, circles the whole universe, for it has a firm tradition from the Apostles, and gives us to see that the faith of all is one and the same."—Adv. Har. l. v. c. 20.

This description is quite applicable both to their condition and to that of the Church at the present day. The Church is spread through all nations. The Church is One, Holy, Catholic, and Apostolic. The Church is indestructible. The Church is infallible, unless, indeed, the Private Reasoners go so far as to say that Christ, her founder, was fallible.

91. I can imagine some of them saying, all this is assertion, mere human reasoning, or, at best, authority of the Fathers, whereas we want to have Scripture for our belief. "To the law and to the testimony is our motto. And the word of God says to us 'search the Scriptures.' I have to remark that in this last sentence it is not clear whether the text should read search the Scriptures, or You do search the Scriptures, but in either case the searching the Scripture was not for the purpose of studying out any doctrine of the Revelation, but simply to ascertain and to determine a fact, viz.—whether our Saviour was the person spoken of in the Scriptures of the Old Testament as the Messiah, or not. So, also, with regard to the Church. The Scriptures bear ample testimony as to the fact of her institution, of her office, as the living and unerring teacher of God's word, of her perpetuity, and other attributes. In all of which, we are enjoined to hear and be taught by her instead of searching the Scriptures for ourselves. Thus, already in the Apostolic age, St John, the last of the Apostles, writes in his first Epistle, chap. iv. 1-6."

"Dearly Beloved, believe not every spirit, but try the spirits whether they be of God, because many false spirits are gone out into the world. . . . we are of God. He that knoweth God, heareth us. He that is not of God heareth not us. By this we know the spirit of truth and the spirit of error."

In Hebrew chap xiii. 7 and 17. "Remember your Prelates, who have spoken the word of God to you: whose faith follow, considering the end of their conversion. . . . Obey your Prelates, and be subject to them. For they watch as being to render an account of your souls."

Again to Timothy, Ep. I, chap. iii. 14 and 15. "These things I write to thee hoping that I shall come to thee shortly. But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the Church of the living God, the pillar and ground of truth."

These instructions are addressed not to the immediate disciples of Christ, but to the dispersed converts, who were the disciples of the Apostles. When their teachers were absent, they supplied by writing in these instances, instructions which they would have given by word of mouth, if they had been present. Thus St. Paul writing to the Ephesians, chap. iv. 11-11.

"And he gave some Apostles and some prophets, and some Evangelists, and some pastors, and doctors. for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ: until we all meet in the unity of faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the age of the fulness of Christ, that henceforth we may be no more children tossed to and fro, and carried about with every wind of doctrine, by the wickedness of men, by cunning craftiness, by which they lie in wait to deceive."

In the Acts of the Apostles, chap. xx., v. 28:—

"Take heed to yourselves and to the whole

flock wherein the Holy Ghost hath placed you Bishops, to rule the Church of God, which He hath purchased with his own blood." And, in like manner, in chap. xv. 28-41. "For it hath seemed good to the Holy Ghost and to us to lay no further burthen upon you than these necessary things. . . . And he, (Paul,) went through Syria and Cilicia, confirming the Churches, commanding them to keep the precepts of the Apostles and of the ancients."

92. If we pass now to the primary authority of the Gospels themselves, in which the words, not of an Apostle, but of Jesus Christ himself, are recorded, we shall find such declarations as the following:

St. Matt. xxvii., 18 20 "All power is given to Me in Heaven and in earth. Going, therefore, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you. And lo, I am with you all days, even on the consummation of the world." And again:

Luke x., 16 "He that heareth you heareth Me, and he that despiseth you despiseth Me, and he that despiseth Me despiseth Him that sent me. And Matt xvi., 18. "And I say to thee that thou art Peter, and upon this rock I will build my Church and the gates of hell shall not prevail against it."

Again, Matt xviii., 17. "And if he will not hear them tell the Church; and if he will not hear the Church let him be to thee as the heathen and the publican."

That the power thus conferred was intended for all future time, is evident, from St. John xii., 16 and 18. "And I will ask the Father, and he shall give you another Paraclete, that He may abide with you forever, the spirit of truth whom the world cannot receive because it seeth Him not, nor knoweth Him, but you shall know Him because He shall abide with you and shall be in you."

Innumerable other passages might be adduced, proving, beyond all controversy, as a fact, the institution of the Church of God, as an outward and visible society, from which alone, the truths of revelation are to be ascertained, in communion with which alone, individual is to be incorporated into the Mystical Body of Christ, to receive light, and life, and salvation through Him. If our Private Reasoners were sincere in pretending to take the Scriptures for their rule of belief, these testimonies would be quite sufficient to prove to them that the Bible, in every page, directs them to cease from their wanderings, and to seek security in God's, One, Holy, Catholic and Apostolic Church.

## The Cross;

HALIFAX, SATURDAY, MAY 13.

### ST. MARY'S.

The solemn ceremony of the deposition of the body of St. Cornelia, martyr, beneath our Cathedral altar, took place on Wednesday. A vast concourse of the faithful were present. The Bishop was assisted on the occasion by several clergymen, and the services of the Organ Choir were particularly effective, especially at the Litany of the Saints, and the *Te Deum* which closed the ceremony. The beautiful piece of workmanship in which the body was enshrined, was laid on a stand, covered with crimson velvet, at the entrance of the Sanctuary, and was surrounded with lights and other decorations. At the proper part of the ceremony the Martyr's remains were borne by four Priests, and deposited in the receptacle prepared for them beneath the high altar. The Bishop then read the official document from Rome respecting the discovery and identity of the body, and a dissertation on the religious respect which was always paid in the Catholic Church, from the earliest period, to the bodies and relics of the Holy Martyrs who shed their blood for Christ, and on the custom, from time immemorial of placing the remains of the Martyrs beneath the altar on which the Divine Victim was offered in the unbloody sacrifice of the New Law. This abounded with various pertinent quotations from the early Fathers and Ecclesiastical writers, and was listened to with the greatest attention. The coincidence between the ancient practice of the Church, and what was then actually performed before the eyes of the faithful, was particularly striking. The whole concluded with a joyful *Te Deum* in thanksgiving to God for this invaluable gift.

A portion of the skull of the Martyr, and some of the bones, are exposed to view. They are most tastefully arranged in the form of a cross on a cushion of Crimson Damask, fringed with gold. The rest of the body is enclosed in a small coffin covered with red silk, and sealed by the proper authorities at Rome, as well as by the Bishop here. A portion of the relics of six other Saints—four of them martyrs—are placed in the same coffin, with an inscription

Hic sub pedibus Christi  
Sexto Idus Maii 1848.  
Depositum est Corpus  
Sanctæ Corneliæ Martyris  
Nominis Proprii  
Inventum  
Cum Vaso Sanguinis  
Et Marmoreo Lapide  
In Coemeterio Priscillæ  
Via Salaria  
Sub die X Maii  
1843.

A portion of the relics of SS. Victor, Exuperius, Felix, and Felicitas, Martyrs; St. Isidore, Bishop and Doctor, and St. Charles Borromeo, Bishop and Confessor, are enclosed in the same coffin. In other shrines on our Cathedral Altar are very many precious Relics—of the True Cross, of the Crown of Thorns, of the Twelve Apostles, &c. How appropriately may we conclude this brief notice of a ceremonial that will be long remembered in Halifax, in the beautiful words of Prudentius, the ancient Christian Poet, in Hymn III. of his *Peristepharon*.

Sic venerari ossa libet  
Ossibus Altar et impositum  
Illa Dei sita sub pedibus  
Prospect hanc, populosque suos  
Carmine propitiata fovet.

'Tis meet her bones with reverence should be grac'd,  
And Altar honour'd o'er those bones that's placed.  
Cornelia,\* seated at her Saviour's feet,  
Beholds those rites that thus her ashes greet—  
Won by the Hymns that God's own people wake  
She prays the pray'r of mercy for their sake'

### ROME.

On the 1st of April the Cardinal Vicar published the following notice:—"God has been pleased to hear the prayers of the Sovereign Pontiff and the religious population of Rome in causing the Head of the Glorious Apostle St. Andrew to be miraculously discovered.† In order to solemnize the happy event the Superiors of all Churches are directed to ring the Bells at the *Ave Maria* for half an hour this evening, as on great Festival Days."

No sooner had the Romans been apprised of the miraculous discovery of this precious relic than the Joy Bells began to ring throughout the city, and the houses were all illuminated. There was also an extraordinary illumination of the facade, portico, and cupola of St. Peter's, to give notice to the surrounding country of this fortunate event. On the following day a solemn *Te Deum* was chanted in the Church of St. Andrew *della valle* in the midst of an immense concourse of the faithful of all ranks, and particularly of the Civic Guards, who bore the double banner, so dear to the Italians, the colours of the Pope bleaded with those of the National Union. The same ceremony took place at St. Peter's in the evening.

The Directors and Professors of the *Apolinari*, the Roman Seminary, have by direction of the Pope gone with their Students to take possession of the College of St. Ignatius, which has been abandoned by the Jesuits.

### ORDINATION.

On Sunday last the Rev. Patrick L. Madden received the Holy Order of Priesthood at the Cathedral of St. Mary's. The Bishop was assisted in this imposing ceremony by the Very Rev. Mr. Conolly (now happily convalescent from his late severe illness) and the Rev Messrs Hannan, McLeod and McIsaac.

Toleration progresses at Constantinople The Sultan has elevated a Catholic, M. Carabet-Celebi, to the dignity of Minetisciar (a Pacha with three tails) and has given him permission to choose his guards, his suite, and his numerous domestics from the members of his own Church. He had already been Treasurer to the Sultan's Mother.

\* Fulvia in Prudentius.  
† It had been stolen from St. Peter's a short time previously.