

shall give you another Paraclete that he shall abide with you forever, the spirit of truth whom the world cannot receive, because it seeth him not, nor knoweth him; but who shall know him because he shall abide with you and shall be in you"—John xvi. 16 18. What could he have meant when he said, "But when he, the Spirit of Truth, is come, he will teach you all truth.—For he shall not speak of himself; but what things soever he shall hear he shall speak; and the things that are to come he will show you"—John xvi. 13. What could he have meant when he said, "All power is given to me in Heaven and in earth. Going, therefore, teach ye 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 behold, I am with you all days, even to the consummation of the world"—Matthew xxvii., 18, 20. What could he have meant when he said, "And if he will not hear them, tell the Church. And if he will not hear the Church, let them be to thee as a heathen and a publican"—Matthew, xviii. 17. What could the inspired writer have meant, or rather the Apostles assembled in council, when they said, "It hath seemed good to the Holy Ghost and to us to lay no greater burden upon you than these necessary things"—Acts, xv. 28. And again in the forty first verse, "And he (Paul) went through Syria and Cilicia, confirming the churches; commanding them to keep the precepts of the Apostles and ancients!"

54. I might multiply passages of this kind from the pages of the inspired writing. But it is useless. Addressing the *Private Reasoners* with such questions, but inviting them to give out opinions, instead of the meaning which I ask for. You, at least, dear reader, believing in the Holy Scripture, will understand the importance of the true meaning of these several passages. Before they were written, the Church was in possession of the Divine prerogative which they express and testify. Whether the words had ever been put on record or not, she would have been equally in possession of that prerogative, namely, the vicarious authority, to teach unerringly, universally, perpetually, until the end of the world, the doctrines of Christ. She did not receive, this prerogative because the Scripture records some portion, at least, of the terms in which Our Lord had expressed and conveyed it—but because it had been so expressed and so conveyed, it is recorded in the Scriptures. But I ask you, being out of the Communion of the Church, what, in your opinion—for unfortunately you have nothing else at present to appeal to—do these passages mean? If you are not satisfied with your own opinion, elicit that of your neighbours. Ask the learned in theology, among the *Private Reasoners*, what is the meaning of these passages, is it not to invest the official teachers of the Christian religion with the necessary portion of infallibility, in other words of infallibility, by its divine author.

O, if the Scriptures contained evidence that Our Lord had given instructions for the propagation and perpetuation of his religion, according to the modes which the *Private Reasoners* adopt, the Catholic Church would lose all authority for me. If he had said, "Go ye, therefore, write the Gospels, the Acts of the Apostles, the Epistles and the Apocalypse, unite them with the writings of the Old Testament, until they compose what shall be called the Bible—invent writing—discover the properties of steam—apply both to multiply copies of the Bible—distribute these among the disciples—send them to the heathen—telling each and all to search the Scripture and judge for themselves, and behold I shall be with the Bible, and the readers thereof, no matter how contradictory may be the opinions to which the perusal of it shall give rise in their minds, all days, even to the end of the world"—if, I say, Christ had so spoken, and the Scriptures had recorded the fact, I, too, should promote my poor temporal interests, by giving in my humble adherence to the principle of the *Private Reasoners*. But as it is, I cannot forget another admonition of our Blessed Lord, "what doth it profit a man, if he gain the whole world, and lose his own soul?"

55. Now, dear reader, if these reasons be sufficient to hinder me from forsaking the One, Holy, Catholic Church, after the example of the fallen writer who has addressed letters to me from the "place of his apostacy, should they not be equally good reasons for you to seek communion in the church which he has forsaken? Is your

shall less dear to you, than mine is to me? And if, excepting my own unworthiness, I am in the way of eternal life, which Christ has ordained, and to which he has opened the entrance for all mankind, why should not you be prepared to enter upon it, and be the companion of the journey through life, with so many united millions in the harmonious unity and communion of God's church and people? Why should you still have to grope your way through the mists of error and private opinion, outside her communion, when within you could have the certainty of truth, and the promise of you, very Saviour, as a pillar of a cloud by day, and the pillar of fire by night, the one to enlighten the darkness of your natural reason, the other to shield you from the false and deceitful glare of human science which is not according to God.

O, how glorious and admirable are the consistency and identity of that religion, in which it is my privilege to borrow, in reply to the appeal of the unhappy man who has addressed me, the language with which St. Augustine rebuked a *Private Reasoner*, fourteen hundred years ago:

"In the Catholic Church, not to mention that most sound wisdom, to the knowledge of which few spiritual men attain in this life, so as to know it in a very small measure indeed, for they are but men, but still to know it without doubtfulness—for not quickness of understanding, but simplicity in believing, makes the rest of the masses most safe—not to mention this wisdom, which you (*Manichæes*) do not believe to be in the Catholic Church, many other things there are which most justly keeps me in her bosom. The agreement of peoples and of nations, keeps me; an authority begun with miracles, nourished with hope, increased with charity, strengthened (confirmed) by antiquity, keeps me; the succession of priests from the chair itself of the Apostle Peter—unto whom the Lord, after his resurrection committed his sheep to the present Bishop, keeps me—a name which in the midst of so many heresies, this Church alone has, (not without cause, so held possession of (or obtained.) as that though all heretics would fain have themselves called Catholics, yet to the inquiry of any stranger, "Where is the meeting of the Catholic Church held?" no heretic would dare point out his own basilica or house. These, therefore, so numerous and so powerful ties of the Christian name, ties most dear, justly keep a believing man in the Catholic Church, even though through the slowness of our understanding or the desires of our lives, truth show not herself at yet in her clearest light. Whereas, amongst you, where are none of these things to invite and keep me, there is only the loud promise of truth, which, if it be indeed shown to be so manifest as not to be able to be called into doubt, is to be preferred before all those things by which I am kept in the Catholic Church; but which, if it be only promised, and not exhibited, no one shall move me from that faith which attaches my mind to the Christian religion by ties so numerous and so powerful."—St. Augustine. *Contr. Epistle Manichæas*.

## The Cross;

HALIFAX, SATURDAY, MARCH 11.

### COLONIAL PROTESTANT BISHOPS.

"It is intended to erect a new *Ser* at Victoria, Hong Kong; but Twenty Thousand Pounds are necessary before the consent of the Government for the foundation of a Bishopric can be hoped for."—*Globe*.

£20,000! There's an *Apostolic* Church for you! The bald pated infidels of China cannot be evangelised, nor the English Protestants of Hong Kong receive the dubious benefit of a Government Bishop, unless Twenty Thousand Pounds Sterling be paid down in the nail! God knows the price is enormous for the quality of the article. We should say a Bishop of Lord John Russell's making would be too dear at any price. What would St. Paul, the tent-maker—what would this Doctor of the Gentiles who coveted no man's silver or gold, say to this? Did the Apostles receive twenty thousand pieces when they were sent from Jerusalem to convert the Pagan world? Were twenty thousand pounds lodged in a Roman Bank to the credit of St. Peter, before he landed at Puteoli on his way to that idolatrous city? The successor of Peter has sent, within the last few years, innumerable Apostles to every part of the world. He has created upwards of Fifty New Bishops in foreign parts. But there was no stipulation for 20,000 or

20,000 farthings before he gives them their high, and holy commission. He sent them, as the Apostles were sent, not to live on the interest of money, but to extend the principle of grace, not to repose on the order down couch composed of 4,000 Five Pound Notes of the Bank of England, but to labour in season and out of season for the salvation of those precious souls for which Christ died. But, in the "Church as by Law (not of God) established" it is not enough for the appointment of a Bishop that there be millions of Pagans buried in the darkness of idolatry, or numberless Christians crying out for spiritual help? No; twenty thousand pounds is the indispensable condition—the grand desideratum, the *sine qua non* without which the "consent" of the Bishop-making Government, cannot so much as be hoped for! Unfortunate Hong-Kong! Poor, benighted Mandarin of Cathay! You cannot even "hope" to hear anything about the Gospel of Christ, until £20,000 is safely deposited in Bank. Your Apostle must have a "help mate in the Gospel," a mitred petticoat, a whole train of little Bishops, and Bishopsesses, and waiting maids, and nursery maids, &c. &c. and surely Twenty thousand Pounds is a consideration small enough for so weighty a charge.

O Peter, Paul, and the rest of the Apostles, you were all fools! Your cruel Master sent you to convert the world "without purse, or scrip or even two coats" and you foolishly obeyed the injunction. We do not read that there was even one Pound, "in gold, silver or brass," amongst the whole Apostolic College, when you set forth from Jerusalem on your world wide Expedition. There were no Banks in those primitive days;—the old Lady of Threadneedle Street had not yet existed, scrips and bands, investitures and deposits and shares were then unknown. You had no letters of credit on the merchants at Rome, Athens or Corinth, no Drafts on Spain, no Bills on India, and yet you went forth, simpletons as you were, with nothing but Christ's Commission of the DOCTRINE OF GENTILES in your pocket! But, as the mock physician in the play said, when reproved for declaring the Heart to be on the right side, *Nons avons change tout cela! We have changed all that now!* We have improved on the Apostolic plan. We have discovered a sure mode of converting the Gentiles. The qualifications we require are simple enough. Give us only £20,000 and we will make a Bishop at once.—Down with the dust, and we will up with the Bishop!

The Devils often chuckle no doubt over the faults and follies of mankind. But, if ever there be an uproarious screech of gladness in Pandemonium, it is when its infernal inmates hear that £20,000 is demanded by a Government calling itself Christian, before they will agree to send out an Episcopal Missionary "to convert the Heathen!" as the canting phrase runs.

What a disinterested Church! And what a holy Government! And how beautifully adapted to each other!

—Arcade ambo:  
Et cantare pares, et respondere parati!"

### TO CORRESPONDENTS.

An *Irishman's* Letter has been received. We also read the bigoted and exclusive *Manifesto* on how which he comments with so much ability. We must however respectfully decline its assertion. Those who are smarting under an ignominious defeat may be well pardoned a few wild capers of this extravagant description. Surely we can well afford to pity and laugh at such insane gentry.—Since the memorable 5th of August we have made no allusions to subjects of this nature, because our Journal was established for other and higher purposes, and it was with deep regret we were ever forced to depart from the even tenor of our way. Previously to the General Election our clergy and Bishop frequently exhorted the people to abstain from all violation of the peace, to bear with every insult, and to keep themselves in sobriety and good order during the lawful exercise of their constitutional rights. We remember how faithfully the Catholics obeyed these pastoral admonitions, and we also remember how shamefully the exhortations of the Bishop were misrepresented by a portion of the city Press.—Well; no one can say that priest or Bishop interfered in the recent Election, or gave any advice upon the subject, so that our opponents on Saturday last met their deplorable fate without "the benefit of Clergy." And yet they are not satisfied. We do not know what would please them. We abhor all kinds of violence, as much as we detest all bigotry, and exclusiveness. We

have no man, God forbid! on account of his religious or political creed. We should be loathe to say any thing just now that would irritate those whose feelings must be so sorely tried, if we may judge from the desperation of their language.—But we would in the most friendly and charitable spirit recommend a little more moderation in the choice of abusive epithets against creeds or nations. The threat of Exclusive Dealing we laugh at. In a community like this it would be a two-edged sword, a *boomerang* which would infallibly recoil upon the heads of its projectors. Exclusive dealing is a game at which two sides can play, and we would seriously advise those who have a stake in the community to repudiate this desperate scheme without delay, or they may find the very war which they now provoke, systematically carried into the heart of their business, and encountering them at every step of their commercial transactions. We write calmly, because we are determined; and because we feel our power, not only to protect ourselves, but to make signal examples of a score or two of the ring-leaders in this unchristian and wicked project.

We have received another letter on the "Servant-maid persecution" which we hold over for further consideration. If the details given in this letter be true, there are some savages in the midst of us who ought to be shipped off to Timbuctoo or Otaheite as soon as possible, for they are unworthy to live in any Christian community.

Some Wisacres who modestly subscribe himself *Peter Simple* writes us a letter of reproach, and takes us rather severely to task because, we have made no allusion in our columns to all the wonderful ameliorations and changes which have taken place within the last two months in Nova Scotia. We can assure Mr. Simple that we are not so very simple as he imagines, and that although he accuses us of having fallen into "a profound lethargy" we always sleep, like the virgin at home, with our eyes open. *Peter Simple* is not responsible for the management of this Journal, and the least we can claim for ourselves is, the right of judging when and under what circumstances, we are to depart from our general course. With regard to the "horrid insult" which *Peter Says* the Irish Catholics have lately received, we beg to remind him, that if a murky sweep flings down his son's bag in the gutter, and puts himself in pugilistic postures, he may with impunity challenge the first man in the land to a boxing match; for who would be mad enough to wrestle with "one of those images of God, cut in ebony?" In all simplicity we would advise Mr. Simple to attend to his own business, for his letter proves that he knows no more of Newspaper-editing than he does of the number of bones in a codfish.

### SAINT PATRICK'S DAY.—THE IRISH SOCIETY.

On the 17th inst. the Members of the Irish Society will assemble at Mason Hall about 9 o'clock A. M., and will afterwards walk in Procession to the Cathedral to assist at the solemn services of the day. The Bishop will commence a Pontifical High Mass precisely at 10 o'clock, after which the Panegyric of the Saint will be pronounced by the Very Rev Mr Conolly. As the Festival of our National Apostle occurs this year on Embur Friday, a strict fast day in the Church, the Irish Society have very credibly postponed their Annual Dinner, until the following Monday when it will come off "with all the honours."

By a special Indult from the late Pope of glorious memory the Feast of St Patrick in the Diocese of Halifax is a Holiday of the First Class with the obligation of hearing Mass. But there is no Precept to abstain from servile work, as on other holidays of obligation. Whilst writing on this subject, we may as well observe that we have often heard it lamented that the Irish Catholic soldier in this Garrison is not permitted to attend Divine worship on the Feast of the National Apostle. We have heard of instances elsewhere in which the Catholic Soldiers were marched with their Band to Mass on "Patrick's Day." We think that if application were made to the proper authorities here, every reasonable privilege would be allowed, that is not inconsistent with military discipline.

### LENT.

The religious observances of the Holy Season of Lent commenced on Ash Wednesday morning at the Cathedral. The Rev. Dr. Walsh blessed and distributed the ashes, and chaunted High Mass, assisted in all those functions by