

Rubric staring them in the face, how could they venture to print the following words "we nowhere read that the Apostles took upon themselves to forgive sins, or that they did or could bequeath that power to their successors?"

If the *Times* be right, the Church of England is an impostor. If the *Times* be wrong, as he assuredly is, the practice of the Church of England is opposed to her doctrine, and her ministers cruelly deprive poor sinners of the benefits of that power, which according to themselves *Christ left to his Church*.

We care not therefore upon what horn of this dilemma the *Times* and their people may be impaled. We can afford to look on with pity for their "Protestant ignorance," and forbearance for their insults to a Clergy whose sermons they abuse, but whose arguments they cannot answer. When this unsightly heap of absurdities, the Church of England, who proclaims and punishes, admits and condemns the right of Private Judgement—who sternly refuses to all Dissenters from her Communion, the exercise of that privilege which herself so clamorously wielded against the Church of Christ; when she who concedes in one breath, her own *fallibility*, and excommunicates in another, all who presume to differ from her piebald articles—when this church who invokes the name of charity, though she has robbed God's poor of their inheritance in England and Ireland for three hundred years—when this Church who has frequently made a howling waste of the fairest plains of our country, who has gorged and fattened on the blood and tears of the Irish people, whose gospel code has not been the Bible of the God of Peace, but the Sword of the Destroyer,—who has gone forth on her errand of desolation not to hear good tidings, but to immolate victims—whose altar was a gibbet, whose homelies and articles were bullets and bayonets—when this poor, degraded creature of the state which made her, and which could destroy her to-morrow—when this headless Church of cradled bishops, and petticoat Primates, shall expunge from her Book of common Prayer, the above Rubric, we will begin to discuss with the *Times* whether Christ left the power of absolution to his church or not when he breathed on the Apostles and said to them: Receive ye the Holy Ghost, whosoever sins ye remit, they are remitted unto them."

When she shall blot out the Athanasian Creed from her Liturgy we will begin to speak to her more earnestly about Exclusive Salvation; we shall dispute on mortification and penance, when she revises the list of Fasting Days, and when the names of such glorious lights of the Catholic Church as an Augustine and a Lawrence are removed from her Calendar of Saints, we shall examine with her, whether the doctrines which one so clearly taught, and for which the other so nobly died, be 'damnable and idolatrous' or not.

The *Times* complains that 'the Editors of the *Cross* arrogate a triumph recently achieved over the *Times*, and we have let them indulge their full of exultation.' We did no such thing, because we have too much respect for ourselves. The ignominy of a contest with the pigmy of the *Times* is painful enough, but the arrogation of a triumph over such a combatant, would be a humiliation which we shall never court. But, not many months have elapsed, since we have witnessed a signal triumph over the *Times* by one of our cotemporaries. We allude to the *Irish Volunteer*, which, in one of its most withering and overwhelming assaults, gave the *Times* and its people a lesson which they never forget, and a rebuke which they received in sullen silence. The *Times* had the folly to print the article in its columns, without one word of reply, so that some of its readers in the Province actually believed that the *Times* was forming a league with the Papists, and that 'its people' was about to follow the bright examples of an Oakley, a Ward, and a Newman. But if the *Times* did not reply, it 'had a reason of its own' for doing so, like the innocent felon who took a voyage to New South Wales for the benefit of his health. The thing was unanswerable, so the *Times* like a well-whipped hound, slunk away with its tail between its legs, to lick its festering wounds. If the *Times* assures us that we are in error, we will copy the article into the *Cross*, and humbly beseech it for a categorical reply.

In its attack upon our Clergy, the *Times* follows the loosed and aggravated roar of the *Guardian*, and with equal success. This, however, is

very tender ground, and one which they should cautiously tread. We have no fears for any one of our Clergy, in any encounter with all the collected wisdom which the people of the *Times* and the *Guardian*, can bring to their support. Our Clergy know and preach the Scriptures of truth, and the many wandering sheep which they have brought home on their shoulders to the true fold, from the dangerous pastures of the people of the *Times* and the *Guardian*, will testify that they do not preach in vain.

As to their being 'celibate preachers' the less that the *Times* says upon that subject the better for its own cause. In our poor fancy a Clergyman looks more graceful in bestowing his superfluity on the poor or the Church, than in discharging a Milliner's bill. The arguments of their pulpit are not weakened by the singleness of their lives. St. John the Baptist and St. Paul were very distinguished 'celibate preachers' in their day, and never sneered at the holiness of this happy state. Perhaps the learned Divines of the *Times* never heard that one of their own best Bishops, (Taylor) has written, that "Celibate like the fly in the heart of an apple, dwells in a perpetual sweetness," and whilst we leave the *Times* to relish the savour of this piece of Protestant confectionary, we will dismiss for the present, the irrelevant subject, or rather consign it to abler hands.

The last column of namby pamby in which the *Times* indulges is entirely beneath our notice.

In a supplementary article the *Times* deems that "many of the most respectable members of the various Churches in Halifax were loud in the expression of their disgust and disapprobation at the recent newspaper attacks against their unoffending Catholic fellow-citizens." We reiterate the assertion, and tell the *Times*, for the honour of this community, that it is perfectly true. We tell him further that any of our dissenting brethren who would not condemn these brutal assaults, would occupy the same place in our esteem as the *Times* itself.

We wish to live respecting all men of all creeds, but we must be respected in return.

CHAPEL OF EASE.

We hope the *Times* will reconsider, and print the Letter of a poor Protestant on this subject which appeared this week in the columns of its cherished ally. It would be much better in our opinion to settle those domestic broils, than to meddle with the religious affairs of others. The *English Mechanic* makes out a strong case in behalf of "the poor" who are shut out from this pretended Church of Christ. We think that Church has neglected the poor of England itself, more than the poor are neglected here. If the *English Mechanic* had taken a peep at the factories, mines and coal pits of his native land, he would fully agree with us in our estimate of what the wealthiest Church in the world has done for its poor.

MOCK LAMENTATION.

Some people are now weeping and wailing over the indiscretion of the Protestant organs in having provoked a quarrel with Catholics. They ask too, why should innocent people sniffer, because the *Times*, the *Guardian*, or the *Messenger* have wantonly abused their neighbours? Our reply is brief and conclusive. All these innocent people, elders, ministers, parsons and prelates were quietly looking on whilst these Papers were striking us on the face. They could have prevented them, but they did not. They could have "muzzled" these barking curs, or they could have protested publicly against their conduct. They did neither one nor the other. We therefore owe them no forbearance until they perform this first of christian duties. Not satisfied with their Pulpits, they have taken to the Press—a weapon we promise them which two parties can handle. They have invoked the Liberty of the Press. We shall give them all the plenitude of its freedom. We love the Press, because we believe it can be made the powerful propagator of Truth.

With our really innocent, unoffending, and charitable neighbours of other climes and creeds, who have never insulted us,