

written word of God, for your guidance, you still cannot dispense with the Church. For, the value of the holy Scriptures is not in the material volume, the paper and binding, but in the sense which the Holy Ghost meant to convey in the sacred text. If you are told that the sense is plain and obvious, you will not believe the assertion.—For, if that were true, there would not be so many sects, nor such endless disputes about its meaning; and those who tell you that the sense of Scripture is plain and obvious, are themselves living proofs of the contrary.—since they cannot agree among themselves, and are, consequently, so reduced, even in discharging the functions of Christian teachers, that they dare not pronounce, except with a faltering and uncertain voice, on the very thing which they tell you is plain and obvious!—They give their opinion, indeed;—but with befitting modesty, they acknowledge that they have nothing more than opinion to give. Now, in the communion of the Church, the case is very different. The Church dates from the day of Pentecost. She is older than the Scriptures of the new Testament. Their meaning was written, in characters of Divine and everlasting faith, on her heart and in her soul, before the first of the Evangelists took up his inspired pen. You might as well say, that a man could not comprehend the meaning of his own manuscript, without the interpretation of it by his readers, often his enemies, as to say that the Church should or could be ignorant of the sense of Holy Writ. The Church is a body as well as a soul. The Scriptures, (I speak here of the new Testament) are a transcript from her living faith committed to parchment for the edification of the outward body. The writers of the Sacred Text, were her members and pastors—the readers were her pastors and members. To the latter, her aggregate inspiration, as a divinely appointed living teacher, was sufficient security for the right interpretation of their meaning. She knew those by whom they were written, she knew those to whom they were addressed—she knew even the hand-writing of their authors, she knew that they were not transcripts from the faith ascribed on their own living soul by the Redeemer—she knew their meaning, and has never ceased to interpret it. In short, so conspicuous is Christ's fidelity to His Church, that by an over-riding Providence you are indebted to Her for the very Scriptures which some wrest to their own destruction;—in such a manner that without her testimony, the authenticity and inspiration of the New Testament, and even the Old, would be to you, out of the Church, as much a subject of doubt and dispute, as the meaning of the Sacred Text itself.

11. I say you, dear reader, to reflect seriously on the considerations. I bring them forward in my first letter, and number them by paragraphs, because, in subsequent pages, it will be necessary for you, and perhaps for me too, to refer to them.

In religion there are but two principles of guidance for the direction of the human mind—Authority and Reason. Reason is the boasted guide of those who, out of the Church, "search the Scriptures" for themselves. And whereas reason is not competent to the investigation of spiritual and heavenly things, it happens, as a necessary consequence, that, out of the Church, religion has degenerated into mere human opinion. In the Church, on the other hand, authority is the principle,—even the authority of God,—speaking directly by His Son and by the Church, which he founded with the guaranty of his own abiding veracity. The members of the Church, therefore, have all the security which the attributes of God can furnish; so that, so long as Christ cannot deceive, so long is it impossible for them to be mistaken. Hence the various articles of our Saviour's doctrine are believed by them with divine faith, and with that supernatural efficacy which the heavenly gift of faith creates in the soul! This gift may be weaker or stronger, it may vary in degree, but in its nature and principle, it is eternally the same. Its language is uttered in this wise—"The Son of God revealed this doctrine, requiring that it should be believed;—and the Son appointed by Him, the Witnesses in Jerusalem and in Samaria, and to the universal parts of the earth, the ever-living and ever-teaching church attests the fact. There is a basis of faith, which is not reason, but a rational. How different the process, out of the Church.—"Christ revealed this doctrine, if my interpretation of such and such passages of scripture be correct." In every article of christianity, chief, in the communion of the Catholic

Church, that cruel 'if' is necessarily expressed or understood. In the one case, the thing to be believed is fact, susceptible of proof, as such;—in the other, it is an hypothesis, essentially involving that element of uncertainty, which leaves the mind to be tossed about by every wind of doctrine.

12. Pardon me, dear Reader, if again I solicit your deep attention to the several consecutive paragraphs of this letter. Are you one of those who have religious opinions, but who have no simple positive faith?—One of those who are willing to endorse the teachings of Christ, so far, and only so far, as they agree with your interpretation of the Holy Scriptures!—If so, lose not a moment, appeal forthwith to God by earnest prayer, and a strong cry for the light and the life of better things. You know that without faith it is impossible to please God—and you will not rejoice at the conduct of a man who boasts that he has shipwrecked that faith, and that is, now, floating at large on the ocean of opinions—and uncertainty. It may be that you are called to occupy in Christ's kingdom, first on earth, and then in heaven, the place which he has left vacant by defection. But at any rate, as regards faith within the Church, and free opinions without, I shall have more to say next week. Meantime you will not be offended if, without knowing you, I pray that God may bring you to the true light; and that you may be "added to the number" of those who will be saved.

The Cross;

HALIFAX, SATURDAY, JANUARY 20.

LIVERPOOL ACADEMY—VIOLATION OF THE RIGHTS OF CONSCIENCE.

There is an Academy at Liverpool which receives the public money. Amongst the pupils attending it were the sons of two respectable Catholics of that Town—Mr Philip and Mr. John Carten. In sending their children to a school, they had no notion that their religious opinions would be interfered with, or that they should be compelled to join in a worship different from their own. Yet, the Sons of the Academy thought otherwise. An arbitrary rule was introduced by which all the pupils were required to attend Church of England Prayers at the opening and close of school each day. They were threatened with punishment in case of refusal. The Catholic parents of those Catholic children were informed of this intolerant and unjust proceeding. They commanded their children, as every conscientious parent should do in a similar case, not to assist at the prayers of a Church which they could not recognize as the Church of Christ. Meantime, the Catholic Clergyman of the place having heard of the circumstance, spoke to Mr. Snow-Freeman, one of the Trustees, and remonstrated against the absurd regulation of the Academy. He advised the priest to make a written application to the Board of Trustees. Father Power did so, and received the following reply.

WEDNESDAY MORNING, }
Aug. 25th 1847. }

Rev. Sir,—In reply to your letter to Mr. Freeman, dated yesterday, we beg leave, very respectfully, to say, that before we can consider the subject you refer to, we request that the parents of the Catholic Pupils will furnish us with written objections to the Rules of the Liverpool Academy, and their reasons, under their own signatures, addressed to Mr. Cowie, the Acting Trustee. We are, respectfully,

Your obedient servants,
ANDREW COWIE,
W. R. VATELLO,
SNOW P. FREEMAN,
EDWARD C. BARSS, } TRUSTEE

To the Rev. Patrick Power, Liverpool.

In consequence of this communication, the Messrs Carten sent the following protest against the intolerant system of the Trustees, and the unwarrantable practice of the Teachers of the Academy

MONDAY MORNING, }
30th Aug. 1847. }

Sir,—My attention has lately been called to a practice, which I understand has been existing for some time, at the Academy of the Town, wherein the pupils are required daily to join in prayer (according, I presume, to the usage of the Church of England) at the opening and

* The name of Mr. Barss was, we are told, never gazetted, but he is still popped into the Almanac as a School Commissioner.—[Edrs.]

closing of the School. Now, Sir, I protest against the right of the Trustees or the Teachers of the Academy to compel the Catholic pupils to join or to be present at any such prayers; indeed I question the right of either to introduce such a practice at all. An institution principally supported from the public funds of the Province, and where the pupils are of different denominations, and at an age when the mind cannot be expected to be formed, consequently susceptible to impressions, whether true or false I say at such a place to introduce any such practice as all, is nothing better than a system of proselytising, and I think the sooner a stop is put to it the better. Indeed I cease to wonder at the cause of several parents withholding their children from the Academy, and of which I have heard you so often complain, if this is the exclusive manner in which it has been conducted.

I have therefore to request that the Trustees will give such instructions that my son shall not be compelled to be present at any prayers for the future in use at the Academy, as you ought certainly to know that Catholics do not join in prayer with persons of a different religion.

I am, Sir,
Your obed't. servant,
JOHN CARTEN.

To Andrew Cowie, Esq., Acting Trustee of the Liverpool Academy.

TUESDAY MORNING, }
31st Aug. 1847. }

Sir,—I understand that the Teachers of the Academy in this Town have a practice of reading morning and evening prayers, and enforcing the attendance of the Catholic pupils to be present at the same. You will therefore please inform said Teachers that I wish them to discharge my son, who is a pupil of said school, from any such attendance, as I cannot recognize the right of either Trustees or Teachers to enforce such, particularly where the pupils are of different denominations, and where the Academy is principally supported by public funds. I do not send my son there for religious instruction, but for the purpose of reading, writing, &c. &c., and I cannot permit any such interference, with his religious feelings. I object to any such practice, on the broad principle that no one has any right to compel the child of another to be present at a prayer or service he does not approve of. I would object to any Catholic teacher enforcing the attendance of Protestant pupils, as much as I would protest against either Trustees or Teachers enforcing any such regulations in this instance; therefore, I think the sooner such compulsion is dispensed with the better for all concerned.

I am, Sir,
Your most obed't. servant,
PHILIP CARTEN.

To Andrew Cowie, Esq., Acting Trustee of the Liverpool Academy.

It is unnecessary to add a single word by way of note or comment to this instructive tale. It speaks for itself. It shows what certain folk would do if they could, and what petty technicalities and delays they oppose to common justice, from August last until the present time the Messrs. Carten have not been favoured with a reply to their remonstrance, and this affords us a nice specimen of the Christianity and good manners of the enlightened Trustees of the Great Academy of Liverpool. There will be no peace in this Province, and there occur not to us, until all sectarian exclusiveness is banished from our soil. Let the Church of England, as well as every other Church, stand or fall by her own merits. A State Church in this Colony is an imposition, a humbug, an odious badge of degradation, which no Government has a right to fasten on seven eights of the people of Nova Scotia.

100 DOLLARS REWARD!!

An advertisement has been going the rounds of the Papers offering the above sum for a successful essay on Protestant Union. We cannot help thinking one hundred dollars a very small recompense for the mighty task proposed. Experiments of that nature have been made in various countries for the last three hundred years, and nothing but the most harmonious discord has been the result. We are sure this advertisement is but a sorry clap-net for ulterior views. The times are hard, and there is no chance of raising the wind by another onslaught on the Catholics. The cool and deliberate scheme of last year succeeded to a certain extent. Some gulls were caught, and a trifle of money was made. Sed tempora mutantur. The charm of

* Mr. Cowie, we believe, was once a Catholic.—[Edrs.]

novelty is destroyed; and furthermore experience has shown, that the abuse of those idolatrous Papists, whilst it has been of some temporary service to a few scribes and publishers, has brought nothing but sorrow, trouble and disappointment to their misguided dupes. No, the cock won't fight again. His gaff is broken, his pinions are crushed, his beak is broken, his comb is torn, and the last feather of his plumage is plucked out. We have chased the bigotry, we trust, from this land. He is the testant of every denomination show that neither their interest nor their duty, to keep a state of warfare with their Catholic brethren. Both Catholics and Protestants have proved within the last year that, regardless of religious differences, they can combine together for the public good of their country. Thus, any attempt at renewing a religious warfare now would meet with no encouragement. Catholics would treat it with contempt and scorn, and all sensible Protestants would set their faces against it. It is certain, then, that no money is now to be made by religious controversy in Nova Scotia. Neither do we imagine that the 100 dollars spray will catch a single salmon this season. No one will be deceived by it. The bait is too paltry and too transparent. No one will believe from this, that the Newspaper is flourishing, no new Subscriber will be hooked, no old ones tempted to fork out the cash. We could write the Essay on Protestant Union in one sentence, and point out the only safe mode by which it can be effected. We might thus claim the reward. But we shall do no such thing. We know too well that the money cannot be spared. A great portion of the written abuse of the last year, is still unpaid for; and according to the good old maxim "Be just, before you can be long out," we humbly opine that all claims of this nature should be first satisfied, and then the various Protestant Journalists, who should be so much obliged, might offer towards to any amount for any conceivable absurdity or impious task. As we owe nothing on this score, we may be tempted before long to offer a very munificent reward ourselves. The conditions, however, shall remain a secret for the present.

ST. MARY'S.

The Holy Sacrament of Confirmation will be administered by the Bishop in the Cathedral on Sunday 13th of February—and in St. Patrick's Church about the middle of the ensuing Lent.

ECCLESIASTICAL CONFERENCES.

The first Conference for the year 1848 will be held at St. Mary's on Tuesday the 6th February. The subject matter of the Conference will be, Commutative and Distributive Justice, together with the Exposition of the Four first chapters of the 1st. Epistle to the Corinthians. The Conference will open at 11 and close at 3 o'clock.

TEMPERANCE.

We read in a Berlin letter of the 31st ultimo,—"A singular scene took place yesterday. On an invitation of the Temperance Society, there was a meeting of 3,000 of from four to sixteen years of age. They were to complete 'the Band of Hope' for the complete abolition of the use of spirituous liquors. After singing some hymns, the band of hope separated in the midst of huzzas.

Those put a great slight upon their souls that drown them in wine and strong drink, and suffer their hearts thus to be taken away, and themselves to be put out of possession of them. They make boasts of themselves only, to please a sensual appetite. They are not their own masters to govern themselves; and by degrees come to be not their own men—to understand themselves.—Matthew Henry.

THE CATHOLIC BISHOP OF DERRY AND LORD STANLEY.

The Rt. Rev. Dr. Magin has recently addressed a Letter to Lord Stanley in reply to his Lordship's calumnies in the House of Lords against the Catholic Clergy of Ireland. We feel great pleasure in laying before our readers the following extract from this able and valuable document.

"Passing over, my lord, the complimentary portion of your address, with all the thanks which your intention, while awarding it to us merits, permit me to take up one by one, your vituperations, and make a few cursory, and I hope not inappropriate remarks upon them.

"The Roman Catholic priesthood do not lend themselves to the support of the law." I could have wished, my lord, that you had been a little