

common principle, has the smallest residuum of truth; whilst on the other hand, the school (that of Cranmer let us say,) which has the maximum of truth, out of the Church, possesses but the minimum of consistency with the same organic principle—viz., the right of private reason as interpreter of the Holy Scriptures.

In my last letter, I set forth the parties to any controversy which now exists, or by possibility can exist, between the Church and her opponents. In this, you see clearly stated the nature of the subject, or the matter in controversy between those parties. You perceive, manifestly, that the Church adheres to her Divine warranty, to her doctrines, as facts of revelation, which are not to be disputed by men who believe in the Author of Christianity, and who admit the authority of moral evidence. The Private Reasoners, on the other hand, cling to their own interpretations, and oppose to her their own opinions with every display of Scripture misunderstood, of texts distorted, by the various obliquity of the several interpreters. What then is the nature of an objection to the Catholic Church on any one doctrine which she holds as a doctrine of revelation? It is necessarily an opinion opposed to a fact. The matter therefore involved, between these parties is, positive fact, on the Catholic side, positive opinion on the side of the Private Reasoners.

43. Another consequence follows. Among the Private Reasoners there are Churches so called. On what are they founded? Evidently, on the simple opinion of their respective founders. This concurrence of other opinions with that of the founder, cannot by any means strengthen the foundation of the pretended Church, although it may have tended to give plausibility to the delusion, and increase the numbers of the new association. Yet even experience has proved the vanity of attempting to build an Ecclesiastical edifice on such a sandy basis. Now it gives way at one angle, and now at another. And at the present day there is scarcely one of these human constructions that is not in twain, like the veil of the Jewish Temple under God's displeasure at the ineredulity of the people, when His Only Begotten Son was in agony for their redemption. It was a necessary consequence of the principle, which might have been seen a priori, and which experience has fully established, that no amount of civil power on the part of the apostate rulers of this world—no amount of learning on the part of those architects who planned the edifice, could give stability to the superstructure—no accession of new members could give strength and security so long as the original foundations rested on the opinions of the Private Reasoner who first separated from God's Church. There is an "original sin" in the very first principle of the Private Reasoners which taints and vitiates all its consequences. Has any one of these schools, which have grown out of it, a moral certainty, such as reasonable beings require, as to any one Christian institution connected with it? I speak not now of its preaching, for the preacher himself does not profess to give out from the sacred desk anything more than his own opinions. But I speak of those institutions which, although cut down and mutilated, are still supposed to have been appointed of Christ—have they any valid sacraments? Have they any true Ministry? Have they any one of the Divine institutions which the Saviour of the world appointed as means of grace—channels through which His infinite love for mankind would convey the merits of his death and passion to the soul of the individual, who should most desire, or stand most in need of it? On their own principles, all this is doubtful, since all this is founded on opinion necessarily implies doubt, or at least does not exclude it.

44. The objections, therefore, which we have to answer in repelling the opposition of the Private Reasoners, are simply the objections of opinion. And as opinion varies from one individual to another, and oftentimes in the same individual, it is impossible to write so as to meet the specific form in which these ever changing, inconstant, capricious, and often times contradictory conclusions are presented. The Church has had but one method from the beginning, and that is, to establish and declare the fact against which the opinion of the Private Reasoners had been arrayed. Now, it is a fact, which I will mention by way of illustration, that about the middle of the 17th century, Charles I. of England was executed, and the mode of his execution was by having his head cut off on a block. Supposing our Private Reasoners were to fill volumes intending to prove thereby either that the monarch was

not executed, or that he was executed by shooting or hanging, would it be necessary to refute all the silly opinions contained in those books, in order to establish the certainty that he was beheaded, and in this manner put to death? Certainly not! It would be quite sufficient, for all reasonable people, to prove the fact, and the proof of the fact would be the refutations of all opinions against it. Now in a similar manner I shall endeavor to establish the facts of the Church, and of the several crimes which she teaches as revelations from God. And just as the people of England are competent witnesses, according to the laws of moral evidence, of an event which concerned them, and which occurred 200 years ago, so shall the testimony, not only of one nation, but of all Christendom, attest and establish the facts of the Catholic Church and the Catholic doctrine.

This furnishes a sufficient reason why I do not take any direct notice of the trash which has lately been addressed to me under the title of "letters" in a public newspaper. The opinions of the writer are all that they express, and certainly, the man who would undertake to refute or correct all the foolish opinions, that are abroad in the world on religious as well as on other matters, would undertake a very absurd task. I do not say that a respectable writer out of the Church might not present his opinions in that measure of apparently good faith, that dignity of style and sentiment, that moderation of tone and manner which should entitle it to be respectfully noticed. But there is nothing of this kind to commend the letters just alluded to. No doubt, every man so disposed can bring together scandals from every age of the Christian Church, beginning with the avarice and treachery of Judas. It is the easiest thing in the world to find materials to work up into a pamphlet of reproach upon the social and moral character of any community, and yet the publication of the police reports of New York, would give but a false idea of the virtues that subsist in this community, but which find no place on such registers. Yes, it is, I fear, in such a spirit, that the author of the letters to me was induced to launch his shallow bark on the ocean of Ecclesiastical history, and with the peculiar industry of persons like himself, who have given up Divine faith for human opinion, to collect the scum which floats upon its surface, and distribute it through the newspapers to the admirers of such commodity. It is but a poor compliment to the boasted progress of our age, to discover that it has found such appreciation.

The Cross;

HALIFAX, SATURDAY FEBRUARY 26

ORANGEISM IN NEW BRUNSWICK.

We publish to-day the Letter of a correspondent from N. B., on the above subject. We know well the nature and consequences of the fell spirit of Orangeism, and the riotings and murders of New Brunswick were not required to convince us that Orangeism is dangerous to the public peace, and prejudicial to social harmony. Give us an open, honest, manly opponent whether religious or political, who has confidence in his principles, and defends them in the light of day. But your skulking, lurking, midnight conspirator, and secret oath swallower, we abominate. We are aware that some madmen at this side of the Bay of Fundy have attempted to form Orange Lodges. Indeed we know their names and their illegal doings. Nova Scotia, however, is a bad soil for the sanguinary seeds of Orangeism, and the few dupes in the country who have here been imposed on by shameless desperadoes who ought to have been on the tread-mill or at Norfolk Island for some years past, will one day blush before their fellow-countrymen for their egregious folly.

Let the Legislature of New Brunswick imitate the Imperial Legislature, and pass a law to prohibit under the severest penalties not only Orangeism, but Ribbonism, if it exist, and all Secret Societies, and they will lay the foundations of social peace.

CALUMNIES AGAINST THE IRISH CLERGY.

The shameless inconsistency of the cry lately raised in England against the Irish priests is well exposed in a Letter from the Catholic Curate of Caslebar to the Repeal Association, from which we publish the following extract:
"I also enclose a copy of resolutions passed at a specially convened meeting of the clergymen of

this deanery; they speak for themselves. The defaming reported orators of both houses of Parliament—the two famous Catholic noblemen—the venal portion of the English press—this entire host of calumniators will have little reason to boast of the laurels they will have won when the contest is ended. Last year the cry was—'down with the wicked, cruel, abominable landlords of Ireland,' this year the vulgar clamour is changed—'now it is 'down with the priests.' Last year all the crimes of the country were traceable to the misdeeds of that class; this year the scene is shifted, and the altar, the pulpit, and the confessional, are represented to be infallibly the fruitful sources of all the heinous outrages committed in the country.

"Then our English rulers were carrying out sweeping measures of confiscation of the properties of the one class; and now they are striking down the remnant of civil liberties of the whole nation. All right! English legislation for Ireland! Wholesale robbery last year, this year tyranny and coercion. England perfectly inconsistent in misrule—so it was from the beginning. But from the gross assaults made upon the clergy, but more particularly upon the highest, the most pure and unbending of the hierarchy, there must be some more wicked purpose in view. It becomes the solemn duty of the Catholics of Ireland to 'watch' well.

"No doubt some unholy assault upon their religion, as well as their civil liberty, is under the 'serious consideration' of her gracious Majesty's ministers at this very moment. But, with the blessing of Providence, they will fail in their efforts. The Catholic clergy are being now persecuted and calumniated for 'justed sake'—they are now in their day of trial—they are passing through the ordeal—poverty, and disease and famine at home—calumny, and censure, and vituperation abroad—perils from within and from without. But this dark gloom will pass away, and with it the inglorious memory of the calumniators, while truth and virtue, tried in the furnace, must remain brighter and purer than ever.

ECCLESIASTICAL CONFERENCES.

A New Conference District has just been formed by the Bishop, in the Western part of the Diocese of Halifax, comprising Pubnico and Esbrook, St Michael and Yarmouth, Metegan, St. Mary's, and St. Croix. The Clergy of the Conference are to meet at Metegan.

MONTHLY COLLECTIONS

RECEIVED FOR ST. PATRICK'S CHURCH.	
Ward No. 1—Messrs. Kelly and Tuohill	£0 13 14
" 2—Messrs. Ryan and W. Walsh	0 11 10 1/2
" 3—Messrs. Gowen and Eustace	0 13 9
" 3—Messrs. Barber and Morrissy	2 0 0
" 4—Messrs. Magee and J. Barron	1 0 0
" 4—Messrs. Walsh and Bulger	1 3 0
" 6—Mr. Jones	0 18 9
" 5—Mr. Riley	2 12 0
" 4—Mr. R. Cunningham	0 12 6
Very Rev. Mr. Connolly	0 5 0
Right Rev. Dr. Walsh	1 0 0

COLLECTED BY THOMAS WALSH & PETER BULGER.

William Jameson	0 2 6
James English	0 2 6
John Murphy	0 5 0
Michael Flannery	0 1 3
George Sinclair	0 1 3
Michael Bulger	0 1 3
Maurice Brude	0 1 3
Timothy Carrigan	0 1 3
William Guard	0 1 3
John Tobin	0 1 3
Miss Neville	0 1 3
Michael Wholan	0 0 7 1/2
Martin Murphy	0 0 7 1/2
Michael McGrath	0 0 7 1/2
Mrs. McCormack	0 0 7 1/2

EMIGRATION AT NEW YORK.

The number of emigrants entered as having arrived at the port of New York from the 5th of May to the 30th of December, 1847, was 127,280, of which 104,537 were from Germany and Ireland. Of the whole number there were natives of

Germany	63,047	Ireland	61,490
England	8,760	Scotland	2,225
France	3,300	Holland	3,011
Switzerland	1,947	Belgium	551
Norway	682	Sweden	159
Italy	107	West Indies	229
Portugal	34	Spain	101
Denmark	45	Turkey	1
East Indies	23	Poland	26
Wales	472	Russia	10

"THE DONNAVAN NUN."

The following letter from an officer of the U. States Army, in relation to the absurd story of the "Donnavan Nun," and also in relation to the character of the Mexican clergy, will be read with much interest.*

Wilmington, N. C., Feb. 2, 1848.

Mr. Editor.—Having seen in the last number which I have received of the Herald, an article taken from the New Orleans Commercial Bulletin, and entitled 'Curious Literary Coincidence'—'The Donnavan Nun,' I have thought it to be my duty to send you the following remarks; leaving it to you to insert the whole, or any part of them, if you think that anything more than the absurdity of the story be needed in its refutation.

The work from which this story is taken, 'Donnavan's Adventures in Mexico,' I have not seen.

The scene of the 'Donnavan Nun' story, is Puebla—the time, May 19th. Gen. Worth's division, the advance division of the Army, from Jalapa to Puebla, entering this latter city, with Quitman's division, on the 15th of May. I served with my regiment, the 3rd. artillery, in this division, during the entire campaign from the advance from Vera Cruz, to November 1st, when I left the city of Mexico.

With most of the officers of the divisions I was well acquainted, with all of them I was necessarily in close contact. Some of the staff of Gen. Worth and Gen. Quitman, were classmates at West Point, and intimate personal friends. Yet, until I received the last number of your paper, I never heard of the 'Donnavan Nun' Tragedy, or of anything at all similar to it. I am quite confident that Gen. Worth's division did not lose an officer by death, during our two and a half months stay in Puebla, certainly neither this nor Quitman's lost one during the first four days.

The assassinations of our quarrelsome and drunken soldiers, in the suburbs of the city, were always known to everybody, certainly such a crime as this would not have been kept a secret.

Nor was Gen. Worth at all disposed to permit any crime on the part of the Mexicans to pass unnoticed, as he ordered his division in Puebla, about the Mexicans infusing pomog into their food, clearly shows.

In concluding, I would state that I attended the celebration of Mass very frequently, and was also greatly edified; in the splendor and solemnity of the ceremonies in some of the churches in Puebla, I hope made a deep impression upon several of my friends. I made the acquaintance of several of the Priests, and found them to be pious and learned men. In conversations which I had with persons resident for a long time in the country, I could never learn anything of the scandalous lives which we have been so much accustomed to hear that the Clergy of Mexico lead. On the contrary, I everywhere received the impression that, in all of their duties, whether at the altar, in the confessional, as instructors of the people, or as virtuous citizens, the Mexican Clergy are faithful pastors of God's Holy Church.

I am, with great respect, your obedient servant,

B. W. M. JOHNSTON.

Late 1st Lieut. 2d Artillery, U. S. A."

* Is it too much to hope that the papers in this city which have published this new calumny of the Maria Monk School will have the justice to insert Lieut. Johnston's Letter, and to inform their readers that the whole fabrication was exposed in all the American Catholic papers upwards of a month ago?

TAKING THE VEIL.—Were admitted to the white veil, on the 6th of January, at the Convent of the Visitation, Georgetown, D. C., Miss Mary E. Stubbs, of Washington city, (Sister Mary Emanuel), Miss Mary Bradford Brown, of Prince George's co., (Sister Mary Blauda), Miss Sophia Sharkey, of Philadelphia, (Sister Mary Assisium). The most Rev. Archbishop presided on the occasion.—*Id.*

WATERFORD.—Mr. T. Meagher, jun., of Waterford, who was the bearer of the address from the Catholics of the *wrts intacta* to the Pope, had the honour of an interview with His Holiness, to whom he was introduced by the Rev. Dr. Kirby, President of the Irish College. The Holy Father spoke in the highest terms of the faithfulness of the people of Waterford to the interests of Catholicity, and at parting presented, in the most kind manner, to Mr. Meagher two gold medals one for himself and a second for his father.