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# THE CROSS.



NEW

SERIES.

VOL. I.

No. 12.

God forbid that I should glory, save in the Cross of our Lord Jesus Christ; by whom the world is Crucified to me, and I to the world.—St. Paul, Gal. vi. 14.

HALIFAX, MARCH 29, 1845.

## CALENDAR.

March 30.—Low Sunday—Vespers of the following day.  
 ... 31.—Monday—Feast of the Annunciation of the Blessed Virgin Mary.  
 April 1.—Tuesday—St. Joseph, Confessor.  
 ... 2.—Wednesday—St. Francis, of Paula, Confessor.  
 ... 3.—Thursday—St. Gabriel, Archangel.  
 ... 4.—Friday—St. Isidore, Bishop and Confessor.  
 ... 5.—Saturday—St. Vincent Fener.

## PROPAGATION OF THE FAITH.

The Collectors proceed with unabated vigor in the discharge of their religious office. At the Meeting held on Thursday evening last, the following sums were handed in to the Rev. Mr. O'Brien who expressed the greatest delight at the persevering zeal of the Ladies and Gentlemen, and even children, who compose the Collectors. Such efforts to extend the Kingdom of God, must be crowned with success, and earn a blessing.

### CONTRIBUTIONS.

	£	s.	d.			
Mrs. Scott	0	8	5 1/2	Miss Catharine Power	0	5 0
Dillon	1	2	1	• Bridget Power	0	2 0
Miss Eliza Power	0	5	10 1/2	• Eliza Gleeson	0	5 5 1/2
McSweeney	3	7	1	• Kate Gleeson	0	2 9
Mrs. Kenny	1	0	0	• Mary Connors	0	6 6
Miss Hoffmann	2	0	5	• Mary Mozer	0	12 6
Dillon	0	3	1	• Cath. M. Freeman	0	1 4
Mrs. Hazney	0	10	0	• R. Holder	0	6 1 1/2
Miss Maria Barker	0	10	0	• Enwright	1	5 0
Master W. Lannigan	0	5	2 1/2	• R. Holder	0	8 3
Miss Craig	0	9	0	• C. Roche	0	5 5 1/2
Mary Craig	0	7	7	• Eliza Brennan	0	12 7
Harvey	0	5	4	• Miss Deonhuo	0	8 6
Mrs. J. P. Walsh	0	5	0	Mrs. M. Tobin	0	12 1
Miss O'Dell	2	0	0	• T. Ring	0	5 0
M. A. Power	0	13	7 1/2	• Costin	0	10 0
F. Power	0	5	3 1/2	• Pheran	0	5 0
Mr. John Howly	0	8	4	Master J. Wallace	0	10 0
Mrs. Johanna Lenohan	0	8	2	• Jos. Higgins	0	6 5 1/2
Mr. McGhee	0	2	0	• Philip Holden	0	11 0
Mrs. Louisa Clarke	0	17	1 1/2	• E. Kenoy	2	7 6
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Master T. McDonnell	0	4	6	Mr. Sergt. Scan	0	10 7

## LITERATURE.

### THE CHARACTER OF A HAPPY LIFE

How happy is he born and taught,  
 That servest not another's will;  
 Whose armour is his honest thought,  
 And simple truth his utmost skill:

Whose passions not his masters are,  
 Whose soul is still prepared for death,  
 United unto the worldly care  
 Of public fame or private breath;

Who envies none that chance doth raise,  
 Or vice; who never understood  
 How deepest wounds are given by praise;  
 Nor rules of state, but rules of good;

Who lyth his life from ramours freed,  
 Whose conscience his strong retreat;  
 Whose state can neither flatterers feed,  
 Nor ruin make oppressors great;

Who God, doth late and early pray,  
 More of his grace and gifts to lend;  
 And entertains the harmless day  
 With a religious book or friend;

This man is freed from servile bands  
 Of hope to rise, or fear to fall;  
 Lord of himself though not of lands,  
 And have nothing, yet hath all.

### "THOSE EVENING BELLS."

Sweet are the recollections that you bring,  
 O! evening bells!—sweet is your mellow tone:  
 Around this hallowed scene the joy ye bring,  
 Is like a dream of boyhood once and over known.

When far away, in congenial homes,  
Where every tone is harsh, and all is cold,  
And happiness but like a shadow comes  
To make the spirit sorrow for the homes of old.

'Twas then methought I heard again thy chime,  
Pealing through evening air, that came with love,  
To whisper memories of the olden time,  
And tell of joys once felt, all other joys above.

Even the fancy yielded rich delight ;  
But the reality !—what heartfelt bliss  
It brings unto my heart this starry light,—  
Oh ! would that fate had never a gloomier hour than this.

Bright will be life's last hour, if, ere the bowl  
Is broken, I may lay me down, and know  
In thy calm sanctuary, Dublin my rest soul,  
May hover o'er the clay that mouldering lies below.

And hear, each eve, the music of thy bells,  
Swelling around the hillock where I lie,  
Then soar away where music ever dwells,  
And bleed thy melody with that which ne'er shall die.

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### General Intelligence.

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(From the Tablet)

#### SPEECH OF THE COMTE DE MONTALEMBERT IN THE FRENCH CHAMBER OF PEERS.

(Continued.)

He who does not comprehend this may be a great statesman, a great orator, a great historian, or a great diplomatist ; but he is ignorant of the very elements of the duty and the destiny of a Catholic people.

The charge brought against the Church, that its demand for liberty means an encroachment by the spiritual or the temporal state, is an absurdity which requires no refutation by argument.

Yes, Messieurs, in these days, within the century which has witnessed the thralldom of two Popes, made captive by France ; at an epoch like ours, when in Russia, in Prussia, in Switzerland, in Spain, in Portugal, in the midst of persecutions and massacres—(witness those monks who were burned alive in their convents at Madrid)—is everywhere accomplished that spoliation of the Church, of which we ourselves set the example some fifty years ago ; a period wherein the Church has been compelled to defend not her outworks only, but the very citadel of her dogmata, and her outraged morals ; in which she could neither survive nor exist if it were not by that immortal vitality of which no tyrant is able to despoil her, when it is in Protestant countries like Holland and England that the greatest liberty is found ; when even in the most Catholic countries, the Rational-

ists who combat and would enchain the Church have the advantage of numbers and the monopoly of power ; when the jealous and tricksey policy of Government is to be added to the violent repugnance of the crowd ; when all this is as clear as the sun, to affect to fear—what ! not the annihilation of the Church ; not the gradual exhaustion of this so-much combated power ; not that this old institution of the nation, should at length succumb beneath the weight of years and the weakness of many wrongs ; but to fear the autocracy of this Church ; to dread its absolute power over the world ; to apprehend what is called the encroachment of the spiritual over the temporal ! In the midst of such dangers and such storms to choose this for the object of political anxiety and terror ! In truth, I do not hesitate to say that this is to give proof of a strange ignorance, or an extreme hypocrisy ; it is wickedly to court an explosion of the passions of the crowd, or to follow in their wake with a blind and stupid abasement.

If I were here to deliver a course of history, I could easily show that very far from favouring the encroachment of the spiritual over the temporal, it is the Catholic doctrine alone in all the world which bridles this encroachment as it reins in the opposing one. She it was who destroyed the antique theocracy which stood out more or less prominently in all Pagan institutions. She it was who always proclaimed the distinction between the two powers ; who made a dogma of it ; an article of faith ; which has impressed on temporal power an authority and a sanction which it could not otherwise possess ; which, however, does not prevent the Church from stopping temporal power upon the threshold of conscience and the soul, or from opposing to it there, when necessary, an immortal obstacle. It is thus that she is faithful to that sacred text which is the code of her rights as well as of her duties, which is often so foolishly invoked against her : "Render unto Cæsar the things which are Cæsar's and unto God the things which are God's."

But the past is not within the limits of this discussion. I shall confine myself to the present, and I say that, in the present state of the world, in the year of Grace, 1845, to set up an alarm about the encroachment of the spiritual on the temporal, is to advance in direct opposition to good sense with a view to find a pretext for advancing in opposition to all good law.

There is, however, one encroachment of which I confess the Church is guilty ; of which she has always been and ever will be guilty. That is the encroachment of virtue over vice. Yes, she desires to encroach over, and unceasingly to encroach, by humility on pride, by chastity on disorder, by the consolations of faith on misery, and the neglect

of the poor, by charity on harshness, and the egotism and selfishness of riches. These are the encroachments, you, Messieurs, will in your hearts agree with me, which irritate the greatest number of her enemies; all those liars, calumniators, all those false philanthropists who every morning insult her, and whose scandalous writings have so often shocked you. These are the mortifications that are disguised under accusations, which would be ridiculous if they were not destined to produce fatal consequences, by raising in the minds of the people the most monstrous phantoms. These are, however, the only encroachments on the temporal state that the Church claims or exercises in the present day. It is in this sense only that she desires (as it is imputed to her) the empire of this world and of the next. She covets the empire of souls and consciences; for that only does she exist, and as that is the noblest and most sovereign of empires, it is that which they strive with bitter eagerness, but without a shadow of frankness, to tear from her.

And how does she pretend to exert this empire? Not only in virtue of her own imprescriptible liberty, which is inseparable from her very existence, but in virtue of the general freedom of institutions and opinions which the modern world has won and has proclaimed. Now here, if I do not deceive myself, is a fact of immense importance, and the most memorable of contemporary history; the most worthy of the study and the admiration of all attentive and respectful observers of the conduct of human affairs. I allude to the attitude assumed by the clergy of France in the face of this great and new fact of political liberty and representative government. Now, what has been this attitude? Every day should make it clearer to you. The clergy, who have been so long reproached with servility, and an inveterate attachment to absolute power—the clergy, who, during the whole period of the restoration, were denounced to France as the instrument of despotism and the melancholy wrecks of the *ancien régime*—the clergy, who were said to be chained to the feet of a broken throne, and identified with a vanquished destiny—behold them enter with spirit into the practice and the comprehension of representative government—behold them invoking and proclaiming liberty, equality, and common right—behold them confiding their rights and interests to the principles of the new social law, of which they manifest a profound and sincere understanding! I will not, Messieurs, do you the injustice to believe that it is necessary to demonstrate this sincerity to you—it is not you that can ever be persuaded that all the bishops, all the priests, all the Catholics of France who have lifted up their voices in this contest, have secretly agreed to contend, on a certain

day, for the very opposite of what they think, and that all these men—the depositories of the loftiest morality that the world has ever known—should debase themselves by a lie. Besides, if need were, their unanimity would demonstrate their sincerity. Further, the Church of France has, in thus acting, only pursued the path already opened out by Catholicism in America, in Belgium, and in Ireland. I think I do not risk too much in affirming that corresponding circumstances will soon bring about similar results in Germany and in the Peninsula. On all sides we hear resounding among us eloquent voices that repeat the motto of heroic and Catholic Poland—*Malo periculosum libertatem quam quietum servitium*: “We prefer the perils of liberty to the repose of slavery.” The old Catholic Church—the bark of St. Peter—battered by so many storms, is still ready to sail the agitated and unknown sea of modern liberty. She will brave the tempest as she has done in the midst of absolute monarchies, and even in the midst of feudal Europe. She well knows that she carries in herself the only positive and legitimate counterpoise against all the perils of liberty: and we shall thus see, that—thanks to her immutable authority, and the immortality of her promises—she, and she alone, can, in every crisis, adapt herself to all systems, impress her image on all ages. Here, I say, is a fact of immense importance; and if we love, or pretend to love, liberty, we must be blind to overlook its bearing and its immensity—more blind still, if we dread the excesses of liberty, not to seek the simplest and most certain remedy for those excesses. But I add another fact, no less remarkable, but infinitely painful, and that is, the reception which this grand development of Catholic mind by men who have long usurped among us the monopoly of Liberalism. For my own part, I know nothing better calculated to give a contemptible notion of the prejudices and passions of our time, than the reception afforded by a certain political circle to this new attitude of the Church. It must be owned with regret, that no sooner did these pretended Liberals perceive that liberty might and ought to advance Catholicism, than they invoked against us all the traditions and all the resources of tyranny.

There is no despotism, however arbitrary, vexatious, or extreme, that these men have not welcomed and hailed with transport, provided that the Catholics were its object. Men who have been continually smitten themselves by the political justice of the restoration, and even of the present Government, have denounced us to the Attorney General—men who have organised I know not how many subscriptions for political offenders of their class, set themselves up to preach to us of the respect due to such judgments. The liberty of the

press, the right to associate, the inviolability of home, the right of conscience itself, all these guarantees, about which they make so much noise, are declared absurd and illegal as soon as Catholics desire to employ them. The have gone so far as to profess and to apply against us all the principles that led Louis the Fourteenth to the revocation of the Edict of Nantes, and the English Parliament to its tyrannical legislation against Ireland—that is to say, their—I know not what to call it—disease, moral and intellectual, flowing into the marrow of the State, which will become a despotism of the most exalted kind, if God should ever permit their monstrous dream to be realised. Some say (and it is the principal defender of the present Ministry at the press that holds this language,) that there is something better worth preserving than the Charter—that is, the “philosophic spirit,” which means the spirit of the journal itself. Others dare to affirm, in the face of France and Europe, that the right of revolution is permanent, and that even liberty may become the sacrifice for its defence.

For ourselves, Messieurs, we accept the revolution as a fact, but liberty alone as a right, and the Charter alone as our safeguard. What we desire, what we demand is liberty; what our opponents wish is the contrary of liberty. This result we have acquired, and it remains with us. Whatsoever they may do, they can never prove that we wish to impose any restraint whatsoever on any individual whosoever. Whilst our adversaries absolutely hunt us down, telling us every moment—You shall not send your children there; you shall not wear that coat; you shall not follow that rule; you are not at liberty to employ your leisure hours in that way, nor your money so, nor your courage after that fashion!—we claim freedom of thought, liberty of association, freedom of education; freedom in all the powers and all the principles of social life; and we claim these rights for all, even for those who deny them to us.

Well, Messieurs, when I see this, I feel within me the invincible conviction that posterity will do us justice; and that, whatever may be the issue of this struggle, the position we have taken is in itself equivalent to the most splendid victory. Yes, the justice of posterity—the slight but glorious shadow of Divine justice—will not fail us. Posterity will acknowledge, with surprise perhaps, but certainly with admiration, that all doctrines favourable to liberty and human dignity, all that is generous, elevated, pure, and reasonable in the theories of 1789 and in the instincts of 1830—all this, at the middle of the nineteenth century, is to be found only in the camp of the Catholics; and that, with some trifling exceptions, the declaration of the Rights of Man no longer looks for consistent and sin-

cere defenders except among the Champions of the Rights of God. (Marks of assent.) Here the Chamber adjourned.

## EDUCATION IN IRELAND.

(Concluded.)

Sir, I denounce a theory so irrational, so unphilosophical, and, above all, so antichristian. The good sense of mankind denounces the crude and novel dogma, that education should be conversant with material ends only; it speaks to us in the voice of the soundest philosophies, and in the unwept departure of those who laboured to divorce religion from science, with the view to debase the arts from their legitimate calling, and to repress the expansion of Divine Truth. Ill-omened must be the separation between the spirit of charity and the frigid calculations of science; and powerless that knowledge when restricted to mere abstractions and definitions, to secondary laws and causes, without ever reminding the pupil of a “*sursum corda*” to Him who is the ultimate Law and Cause of all that exists! Even in nature all things love to ascend, and ascend in their strivings; but our modern philosophers have other aspirations and prefer looking downwards: not unlike the reflected images of trees planted by running waters, that grow downward, and seek a mock-Heaven in the unstable element beneath!

It would be an audacious calumny to hint the monstrous notion that increased knowledge served to diminish the sphere of revealed truth, or that the Church was opposed to the wide spread of scientific knowledge. The Church ever wished, not to retard, but to regulate the progress of the sciences: she would fain have all knowledge tend to Him who is its source and birth-throe. Hence that admirable precaution on the part of the Church, to absorb within the philosophic theories of her schools such principles as may have been introduced, with the view to disentangle truth from error, and to aid the Christian mind in drawing more legitimate inferences. Thus, Religion becomes the queen of man's highest endowments, and all pure Knowledge and the *unadorned Arts are her handmaids that rise up and call her blessed!* That the life of the Church lies, in great part, in meeting the shifting forms of an infidel philosophy and facing its manifold changes with a suitable resistance, the learned productions of Molitor and Moehler, and of De Bonald and Le Maître, the very champions of Catholicity, abundantly testify. In all her universities and establishments of public education care has been taken to connect religious exercises with intellectual culture; and the students are supplied with healthy modes of philosophy, more enlarged views of history, and deeper criticisms in Philology, to meet the infidel sophists that seek to strike with dismay the Christian's humble faith, and to sport with

his most sacred convictions. Thus did she succeed in "despoiling the Egyptians," and making the rich mines of heathen eloquence and poetry subserve the interests of the glorious fabric that was reared on their ruins.

Is it possible, then, to view without the deepest alarm, the career that awaits the Catholic youth of Ireland, should any plan of education, without religious instruction, be brought into operation? We who place man's supernal felicity above all secular advantages, and recognise in the undefiled bosom of youth a fit in-dwelling for the Holy Spirit, must be scrupulously vigilant in preserving the tabernacle clean; even as the worshipper feels that of the temple set apart to the Deity, the very stones are sacred and claim a venerating tread. What plant from the Indies so difficult to rear, and that needs such care and watching, as the young man, who is cast into the vortex of dissipation, and the bewildering forces of mid life, far removed from the restraint of the parent's eye? His very studies serve to foster pride and self-complacency; systems clothed in seductive eloquence catch his undisciplined mind, and already a treacherous blow is levelled at his simple faith.—In such instances, preservative against a fatal fall should not be sought for in the nice balancing of arguments, whose value he cannot appreciate, but in the counsels of a conscientious instructor, the strength of a good conscience, and the faithful discharge of his religious obligations. Nay, the young and undisciplined are not, alas, the only victims to such temptations. The profoundest knowledge does not always prove an equal match under smarting trials, and they that have extorted many of nature's secrets by the crucible and the knife, may harbour in their bosom an unvanquished enemy. To neglect, therefore, to furnish remedies for such dismal results, once that they are fully apprehended, would be, in my mind, a species of revolt against God's established laws, and the last degree of social infamy: it would be practically recognising the heathenish principle that the knowledge of external nature should be the absorbing and ultimate aim of man's labours, and that a proposition in Dynamics is more important than a chapter in the Catechism, which should give place to the morality of Epictetus or Seneca. I remember having read in the works of De Bonald a passage in which he indignantly exclaims the infidel university of France in his days, which, from an inexplicable hatred of revelation banished the expression "Infinitum" from the Algebraic calculus because it embodied the admission of a supreme and invisible Being! And may not the same blasphemous proceeding be witnessed once again under similar circumstances? The delusive good intentions of those who are now most anxious for the existence of establishments, where morality and religious principles shall not be inculcated, is no excuse for such presumption; they only mean well who are scrupulous of acting rashly. The tree should be judged by its fruits. When the suprema-

cy of conscience was proclaimed to be subordinate to the dictates of reason the saddest results were soon felt, as the history of German literature too fully demonstrates. For, rigorously speaking, Rationalism is the exaltation of reason over the stern voice and just claims of conscience; and what, therefore, but Rationalism, in its most withering forms, can be expected from the University plan that is in contemplation, where the highest mental culture is to be prosecuted in the total eclipse of Revelation's shining lamps? that Rationalism which ransacked the bowels of the earth, and falsified man's true history, and called into its aid the discoveries of chemistry, to belie the records of holy writ! That Rationalism, in fine, which disowned the name of the God of Abraham, of Isaac, and of Jacob, as being too real, too substantial a notion for the vague and undefined ideas of visionary theorists, who—

"Worship Nature in the hill and vale,  
Nor knowing what to love!"

But I hasten to close observations that thicken on my pen as it proceeds; and, for the present, I shall content myself by remarking that the relations between teachers and students should not be forgotten. Youth respects and imitates even the defects of the teacher, as Basil's scholars were wont to imitate his too-slow manner of delivery. Now, should the University masters be infidels, or sceptics, or Unitarians, or members of any heretical society, may not his blasphemous or erroneous opinions find acceptance in the pupil's mind? When society wishes to crush one of its members, and to fix on him a mark of lasting infamy, they refuse to speak to him. That silence is sure to kill the victim. And so it is to be with our holy religion, which may not be whispered in the new planned Universities. When Truth Divine, revealed Truth, is once set aside, may not the veneration of the pupil for the master's intellectual acquirements extend to his infidel maxims?—In a word, and the question is all-important, how is the task of instruction to be secured against the contagion of example. Oh, Sir, that question cannot be satisfactorily answered! The contemplated education plan may hatch vipers, but never can it form or mould the moral man. It strips itself of all commission from God, because it refuses to confess his holy name. It will not comprehend the whole man, lest it should be condemned to inculcate Christian principles. It may teach the youth of Ireland that religious differences and antagonist sects are unworthy of notice, but it does not avow that there is but one Lord, one faith, one baptism, and one Church! It proclaims exclusive pretension to religious truth to be arrogant dogmatism, and that heresies and schisms cease to rend the Saviour's garments long as silence on such subjects is unbroken, and that no effort is made to reclaim the children of error! The bare thought that evils like these are impending over this ill-fated land where education was so long denied, to pervert its sons

from the faith of their fathers; and now that is offered, is surrounded by conditions that lead to infidelity, is too much even for the proverbial patience of the enduring Irish—it starts the tear to our eye, and almost takes away our very breath! Let the youth of Ireland pass through this nefarious ordeal; let them run the career of profligacy and infidelity which this anti-Christian system opens before them; and then preach morality, and instruct them in religious principles; make them obedient sons, and virtuous parents, and honourable citizens—as well might you loose the winds of Heaven across the bosom of the Atlantic, and then command the up-heaved waters to lie down and be still!

I shall not throw away logic to meet the pitiful sophistry which holds out to the advocates of this delusive theory, the hope of seeing order and social harmony springing up from the commingling of youth of various creeds, and creedless teachers, even as *(the metaphor is not mine)* from discordant atoms the beauty of the material system grows up, and the planetary worlds dance their cycle in due season.—Why, if human liberty were only a name, and man's "will" a phantasm; if the sprigs of the intellectual world were acted upon, like stupid matter, by irresistible laws, there would be some semblance of common sense in this oratorical flourish. But, as things stand, "non est his locus." That looked-for peace on religious questions proceeds from supercilious tempers, or supercilious disdain, and, still more frequently, from indifference to all religions. Toleration is an herb of easy growth, in the soil of indifference, but the weed has none of the virtues of the medicinal plant, reared by humility in the garden of the soul. Such harmony is not that Christian union which is produced by the active heats of the spirit; it is the freezing of cold and heterogenous aggregates. Heat fuses and assimilates, and unites the various objects on which it acts; cold also may bind in icy chains, but the stick, stone, and watery elements stand out in their separate forms! Perhaps it may be acting the splenetic in driving home comparisons that should not be pressed too closely; but it should be observed, *en passant*, that all such comparisons are injudicious, if not to be suspected; they are not novel, but date from Rationalism's cradle, and even savour, not a little, of Pantheism,—that withering and gloomy creed which teaches to evade the oneness of truth by absorbing it into the whole system of creation, and deifying every particle of matter—

"Dum nanque ire per omnes  
Terrasque, tractus que mares, cœl um que profundum."

Finally, if we are to have a Staté system of education let it be organised so as to meet the moral and intellectual wants of the Irish people. Let us have teachers who will make all intellectual culture subserve spiritual truths; who will awaken in the youthful mind an artless and enthusiastic love of religion, and kindle their philosophic meditations

into hymns of praise; who will form their ideas of the sublime and beautiful, not after heathen, but Christian standards; who will wisely caution when conclusions seem to issue at variance with revealed doctrines, and put a check upon the audacity of reason by reminding of the veil that has been thrown over the procedures of God's power and wisdom; and that though the mariner sees not the polar star, yet the needle of the compass tells him which way to sail to reach the haven of eternal rest; that the scheme of Christianity, though not discoverable by reason, is yet in accordance with it—that link follows link by necessary consequence—that religion passes out of the ken of reason when reason has taken in its own horizon—and that faith is then its sublimest continuation; that science, therefore, should not inflate, but humble; and that He who has endowed His children with power to comprehend, and a disposition to admire His works, will one day cast aside the veil, when motives of temporary concealment shall have passed away, and that freed from the cecrose methods of reasoning, we shall then dismiss the inscrutable, as familiarly understood, and be invited, if found worthy, to gaze eternally on Him who combines all possible verities and intrinsic attractions.

May He who in so many signal instances robed the Church of Ireland with honour, and kept alive the fires of her altars when the enemy sought to put them out! May He who preserved her peace and unity in fiercer storms and more critical seasons, send down the spirit of wisdom and power, of moderation and charity, on her clergy and people; and so repair the desolations of His Spouse, and preserve her celestial honours unstained to thicken unto eternity!

I have the honour to remain,

Dear Sir, yours, most faithfully,

T. J. O'CONNELL.

Frederick Lucas, Esq.—Waterford, Jan. 19, '45.

P. S.—Since the above was written I learned from Mr. Wyse that he was quite decided against any plan of Education that was not based upon Christian morality. It is to be regretted that Mr. Wyse did not lay before the public his own views on the Education system so as to have their merits discussed. When so important a subject is being entertained by him, it would be well to throw open every avenue to fresh lights, and to profit by the hints and experience and suggestions of the most ungifted amongst us. Nothing short of the fullest statements on Mr. Wyse's part would be sufficient to quiet the apprehensions of thoughtful minds; and some there are who see, or think they see, a shadow advancing which they hope may never fall on their children. With the very best intentions, long experience and a gifted mind, Mr.

Wyse should be distrustful, because he has to deal with an unprincipled Government that is most anxious. I feel convinced, to wrest education from the hands of the Catholic clergy, and thereby weaken their salutary influence \* \* \* Let Mr. Wyse, then, labour to stir up the Government to acts of justice by giving us what we have every right to expect—a sound Catholic system of education; an education that will train the heart and expand the energies of the youth of Ireland; that will keep pace with the scientific and artistic movements of the age; that will gather together those scattered fragments; those loose atoms of society now cast away or trodden under foot into useful corporations and sound portions of society, even as the very pebbles on the shore are consolidated into massive rocks. Let Mr. Wyse procure for Ireland such blessings as these, and rewards which this world can neither give nor take away will await him here, and generations yet unborn will mingle blessings with his name.

Waterford, Feb. 2, 1845.

[The reverend writer of the above letter is. we need hardly remind the reader, the late Professor of the Theology at St. Mary's Oscott, and author of the Letters to Dr. Pusey, &c. We have reason to think that this letter will be shortly reprinted under the form of a pamphlet with others, which will embrace the authors opinions on the French and German Education systems, with both of which a long residence on the continent has enabled him to become well acquainted, and a full exposure of their disastrous results may be expected.—ED. TAB.]

(From the U. S. Catholic Magazine.)

## CATHOLIC VIEWS OF THE HOLY SCRIPTURES.

- 1.—*The Written Word and the Living Witness; or the Bible Question fairly tested.* New-York: Casserly & Sons. 18mo.
- 2.—*Traite de la lecture Chretienne, par Dom Jamin.* Paris: Victor Legier, 12mo.

(Continued from last Number.)

That this was the only use of the inspired writings among the laity, ever countenanced or authorised by the Christian church, is plain from all the documents which exhibit its practice in the earlier ages and in subsequent times. The Scriptures themselves distinctly assert that they contain "some things hard to be understood, which the unlearned and the unstable wrest to their own destruction" and consequently they suppose the exercise of an unauthoritative tribunal, to which the

faithful may have recourse, for the determination of their religious belief. Without this, it would be impossible for an individual to wrest the Scriptures to his own destruction, because he could not be accountable in the sight of God for errors which he had not the means of preventing. 2. During the primitive ages of Christianity, the Bible, although recommended to the body of the faithful, was withheld from those who were newly converted. They were not permitted to read it until they had been prepared by a due course of instruction to receive with docility the teachings of the sacred book. This term of probation lasted generally for three years, and never less than two.

3. That the Scriptures were not placed in the hands of the laity as a rule for forming their faith, is evident also from the fact that the Spiritual canon was not settled until the latter part of the fourth century, and therefore could not serve as a guide in the decision of so important a matter. Hence many nations, as St. Irenæus of the second century testifies, were converted to the Christian religion, without any examination of the inspired volume. 4. It is undeniable that, upon the appearance of any errors at variance with the faith universally held, it has at all times been the custom of the Christian church, not to refer the individuals who broached these errors to a more diligent study of the Scriptures,—for heretics in every age have pretended to derive their newfangled doctrines from the sacred writings,—but the consideration of the matter was assumed by the chief pastors, and their decision was looked upon as definitive on the subject: thus were the Manicheans, the Pelagians, the Arians, the Nestorians, and all other innovators, condemned by the church. 5. The inspired volume could not have been considered, in the hands of the laity, as the mode of discovering the truths of the revelation, because, if such had been the case, it would follow that few, comparatively speaking, before the art of printing was introduced, possessed the necessary means of acquainting themselves with the doctrines to be believed, and ascertaining what doctrines were to be rejected; and, therefore, that Christ had not provided adequately for the communication of religious truth.

It follows from all this that the inspired volume was read by the faithful, not as a necessary means of instruction, but for the purpose of strengthening their religious sentiments, and animating themselves to the more zealous pursuit of spiritual things. They used the Holy Scriptures by way of co-operating with the pastors of the church, to whom they chiefly looked for direction in reference to the great affair of salvation. Hence the reading of the inspired volume always went hand in hand with the teachings and explanations of the clergy; the sense attached to it by ecclesiastical tradition



was continually pointed out to check the presumption of private individuals and prevent the danger of an erroneous interpretation. It was also customary for the people, when any difficulty arose concerning the meaning of the sacred text, to consult the pastors of the church; and if a person was supposed to entertain opinions at variance with the true sense of the sacred books, the bishops exposed the error, by representing the views which had always been held by the church at large, and frequently recourse was had to the See of Rome, in order to render the decision more authoritative and imposing.

In this state of things, when there existed among the faithful generally a spirit of submission and docility, when the authority of the clergy was duly respected, when religion too had nothing to fear from the dissemination of spurious versions of the sacred writings, no further precautions than those we have mentioned were adopted, to prevent the abuse of the sacred volume, and to guard the deposit of faith from the encroachments of error. They who were well grounded in the doctrines of revelation, were permitted to read without restriction the books of the holy Scripture. But when, at a later period, the existing defences of religious truth became less effectual, and especially after the storm of the reformation, when the fundamental principles of Christianity were most violently assailed, by proclaiming every individual an authorized interpreter of the Bible, and corrupt and partial translations of the sacred volume were disseminated on every side, the church deemed it necessary to interpose, and to curtail the privilege which under other circumstances had been salutary in its effects, but which now had become dangerous. Not until the flagrant abuses of the word of God in the sixteenth century, did she introduce any change in her discipline regarding the general use of the holy Scriptures. But at that time it became her duty, as guardian of the faith once delivered to the saints, to defend it at those points where it was most furiously assailed, and as the prevailing error of the period to which we have alluded was the setting up of private opinion against the authority of the church, and the circulation of corrupt versions of the Bible, the only protection left to the truths of Christianity was to be found in the more rigid adherence to the teachings of the chief pastors, whose special office it was to transmit and explain the doctrines of religion. For these reasons it was required by the holy see that the reading of the sacred volume should be permitted to those only among the laity who were judged fit for it by their pastors, and who would receive no detriment from its use.

(To be Continued.)

**AGGREGATE MEETING OF CATHOLICS.**—We understand that the arrangements preliminary to holding the aggregate meeting of the Catholics of Ireland, so much called for under present circumstances, are nearly completed, and that an early day will be speedily named for the assemblage.

**CATHOLICS OF IRELAND.**—By the last Government census the number of Catholics is returned as *six millions and a half*, out of a population of eight leaving one million and a half for Protestants of all denominations.—*Pilot*.

**SISTERS OF MERCY.**—Miss Blake, of Cregg, Miss Nolan, of Curry, Miss Mangan, of Gort, and Miss Tighe, of Boxwood, Roscommon, were on Friday received into the Sisters of Mercy Convent, at Galway.—*Tuan Herald*.

Miss Dwyer and Miss Hynes assumed the Order of Sisters of Mercy on Wednesday week here.—*Ibid*.

#### ADVANCE PAYMENTS.

*During the present week we have sent to our Subscribers in Town their respective Accounts for subscriptions to this Paper, due—according to OUR TERMS—on the receipt of the FIRST NUMBER,—in ADVANCE. Surely no one among our Subscribers who values this Publication, will refuse to comply with the Terms.*

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Can be had at the London Book Store, and of Mr. James Donohoe.

**NOTICE.**—All persons having demands against the Subscriber, will please render their Accounts, and all persons indebted to him, will please make immediate payment to JAMES DONOHOE, to whom all debts due him have been assigned.

Halifax, 9th Jan., 1815.

JOHN P. WALSH.

**NOTICE.**—MR. JOHN PATRICK WALSH, of the City of Halifax, Printer, having by Deed of Assignment, dated the 6th day of January, instant, appointed the Subscriber his Assignee, and having assigned to him his books, debts, and all other personal property whatsoever, for the benefit of those to whom he is indebted, such of his creditors as reside within this Province becoming parties to the said Deed of Assignment within three months from its date, and such as reside out of it in six months thereafter, it being provided by the said Assignment, that all parties who shall not execute the same within the said times shall be excluded from all benefit and advantage to be derived therefrom. All persons indebted to the said John P. Walsh are requested to make immediate payment to the Subscriber he having been duly authorized to receive the same and to give discharges therefor, and all the creditors of the said John P. Walsh are requested to call at the Store of the Subscriber and execute the said Deed of Assignment.

JAMES DONOHOE,

Halifax, 9th January, 1815.

No 26, Hollis St.

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