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# THE CROSS.



NEW

SERMONS.

VOL. 2.

No. 25.

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.

HAARLEM, JUNE 20, 1816.

## CALENDAR.

- JUNE 21—Sunday—III after Pentecost. St Aloysius Gonzaga Confessor.  
 22—Monday—St Barnabas, Apostle.  
 23—Tuesday—(Vigil). St. Julius I, Pope and Conf.  
 24—Wednesday—Nativity of St John Baptist.  
 25—Thursday—St Gallicanus, Martyr.  
 26—Friday—SS John and Paul, Martyrs.  
 27—Saturday—(Vigil Fast). St William, Abbot.

## THE QUARANT' ORE.

This solemn Devotion was begun, for the first time in our Cathedral, on Sunday, and was continued with unabated fervour until Tuesday morning last. The Church was beautifully decorated, and the Altar especially was covered with a profusion of lights and flowers. Indeed we believe that St. Mary's was never before so magnificently attired. The solemn rite of the Forty Hours' Devotion opened with High Mass of the Blessed Sacrament, after which the Consecrated Host was borne in procession by the Bishop, attended by the Clergy, &c., with lights, incense and flowers. On returning to the Altar the Ostensory was placed on a suitable Throne erected over the Tabernacle, and the Litanies with the Prayer, appointed to be read for the Quarant' Ore, were recited by his Lordship. The wax lights around the altar were kept constantly burning from Sunday until Tuesday, and crowds of the faithful were continually hastening

to St. Mary's, to offer their adorations to the Lord of Glory. On Monday morning a High Mass of the Blessed Sacrament was celebrated *Coram Episcopo* by Very Rev. Mr. Conolly, V. G., and on Tuesday a Pontifical High Mass was sung by Dr. Walsh, assisted by Rev. Messrs. Doyle and Mehan as Deacon and Sub-deacon, and Very Rev. Mr. Conolly as Master of the Ceremonies. Some of the Clergy who had come to the Conference of the previous day also assisted at the Mass and Procession. At the end of High Mass, the Litanies, &c., of the Quarant' Ore were again read by the Bishop down to the commencement of the Orations, when he again bore the Holy Sacrament in Procession through the Church, the choir chanting the *Pange lingua*, and two Thurifers continually incensing the Most Holy Sacrament. When the Sacrament was again placed upon the Altar, the *Tantum Ergo* was sung, incense was offered by the Bishop, and the various Orations for the Devotion were chanted. Benediction of the Most Holy Sacrament was then given, and the Sacred Host was replaced in the Tabernacle. The *Te Deum* was afterwards said by the Bishop and Clergy in thanksgiving to God for the special favour conferred on the city by the introduction of this most salutary devotion—a devotion which from the piety exemplified during its continuance, and the fervent prayers offered up both night and day—must be productive of many spiritual blessings to

the Diocese of Halifax. We understand that the special intentions for which the Adorable Body of Jesus has been exposed for forty hours amongst us was, to obtain through the intercession of Him, our Only Mediator with God, the conversion of sinners in this city and diocese, the propagation of the True Faith amongst our dear brethren who are now outside the fold, and the promotion of peace, union, and charity, amongst all the faithful. All this we have asked our Heavenly Father to grant us, in the name and through the merits of his Beloved Son, and how can we despair of being heard, when we remember the consoling promise of the Son Himself: "If you ask the Father any thing, in my name, He will give it you?"

### ST. PATRICK'S CHURCH.

#### NORTH END.

#### *Subscriptions received by the Treasurer.*

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Dureen, Dominick von Mulder, 2s. 6d. ; Geoffry Gibbins, Mrs. McCarthy, G. Gilligan, John O'Connell, 1s. 3d. ; John Betagh, 1s. 10d.	6	9	0
Per Very Rev. Mr. Conolly : including M. Barry, Mrs. Tobin, Bartholomew Dermott, and two Anonymous, £1 each ; Thomas Callahan, £1 10s. Mrs. Connors, 10s. ; Judith Murphy, 2s. 6d.	6	12	11
Mr. Timothy Connors and Mr. John Tuohill, £1 each.	2	0	0
Additional per Very Rev. Mr. Conolly : including Mr. John English, £1 5s. ; Messrs. Bartholomew Joyce, Jeremiah Neill and John Gilfoyle, £1 each ; M. McHeron, 10s. 5d. ; Alice Holden, 2s. 6d.	4	17	11

N. B. The sums affixed to many of the above names are only *Monthly* Subscriptions, the Subscribers having already made handsome donations for the building of the Church.

In the last Cross the subscriptions of the following persons were erroneously given. They should have been printed thus :

Mr. Patrick Donohoe	£1	0	0
Mr. Patrick Walsh	2	0	0

We copy the following Letter from the St. John Liberator, though we can hardly believe such doings would be permitted in the western part of this province :

“ St. Mary's Bay, May 29, 1846.

“ MR. EDITOR—Please insert the following remarks in your valuable paper :—There is nothing but confusion in this heretofore peaceable part of the Province, with a parcel of Orangemen from St. John, N. B., who came here to work as Ship Carpenters in Mr. Malcom's Yard, known by the name of *Speats' Ship Yard*, within ten miles of Digby. These vagabonds parade the road at night, hurraing for the Orange, and to h—l with the Natives. Th' is the way we have been annoyed this last winter and spring. These Orangemen go armed with loaded pistols, bludgeons, swords, and knives, and they frequently beat, knock down, and kick the peaceable inhabitants whom they chance to meet on the road, because, and only because, they are Natives, and, as they call them, d—d Bluenoses.

This is done to the knowledge of their employer, and a certain magistrate, residing near the place, who hoodwinks their hellish conduct.—This magistrate heard the complaint of an individual, for assault and battery, against these Orangemen, and nothing has been done since to protect him from further outrage. We are compelled to go to Digby, in order to obtain justice, and we are confident the Magistrate of Digby will not refuse us that protection which we are entitled to by the laws of our country.

Were the inhabitants to act as these Orangemen do, soon, and very soon, would they be put in gaol by the said Magistrate. The Orangemen beat a constable, named James M'Dormond, a Blacksmith, a Thomas Mergin, Ship Carpenter, and a Carpenter from the County Annapolis.

The St. John newspapers, these two or three years past, contained accounts of outrage and murder committed in Portland and York Point, and we have every reason to conclude, from their conduct here, that the Orangemen were the guilty party. If the Orangemen in Ireland would beat, knock down, and abuse the peaceable inhabitants of that unfortunate country, we know how we would feel for them.—If the authorities do not put a stop to these vagabonds, we will not answer for the consequences that may follow.

I remain yours,

Mr. Editor,

A FRIEND TO JUSTICE.

ST. MARY'S AND ST. PATRICK'S  
TEMPERANCE SOCIETY.

The quarterly Meeting of this Society was held on the evening of Wednesday last, the 10th instant, at the Parochial School Room.

The Chair was filled by the Rev. Mr. Nugent, President of the Society, assisted by the Rev. Mr. Hennesy, and Messrs. Patrick Walsh and Donohoe, Vice-Presidents.

The Secretary having read the proceedings of the last meeting—the Rev. President addressed the audience at some length in his usual eloquent style.

The Temperance Band which attended, discoursed sweet music at intervals, during the course of the evening. A Temperance Pic Nic is said to take place on some day during the summer, for which purpose a Special Meeting of the Society will be called. The sum of £9 12s. 10d. including monies handed in by several of the collectors, appointed at the last Special Meeting of the Committee, was received in aid of the funds of the Society.

After which, three cheers were given for Father Mathew, and the cause of Temperance all over the world. The Meeting then adjourned.

WM. WALSH, Secretary.  
—Sun.

During the last month the Pledge has been administered by the Rev. President of the St. Mary's & St. Patrick's Temperance Society to 45 persons.

#### NOVENA IN HONOUR OF THE SACRED HEART OF JESUS.

On Wednesday evening week this pious devotion was commenced by the Bishop and Clergy, at St. Mary's, and continued every evening since, until yesterday. The usual prayers were recited, and a Benediction of the Most Holy Sacrament was given on each occasion. Instructions also were delivered during the Novena, which principally related to the Adorable Mystery of the Eucharist. A large number of new Associates were enrolled in the Register of the Confraternity of the Sacred Heart.

On Monday last, after High Mass, a Conference of the Clergy of the District of Halifax was held in St. Mary's. The Conference in the Holy Scriptures and Moral Theology lasted upwards of four hours. The Bishop and Clergy dined at the Glebe in the evening.

On Corpus Christi Day there was a solemn Exposition of the Blessed Sacrament from High Mass until after Benediction in the evening.

#### ST. PATRICK'S.

A reference to the Subscription List, published elsewhere, will shew that the zeal of our people in behalf of this good work is not relaxing. May God bless those who ask and those who give—the Collectors who are indefatigable, and the subscribers who are generous and cheerful! All seem to have taken up the advice of the Apostle: "Whilst we have time, let us do good."

#### AGENT AT ST. JOHN.

Mr. Denis McPeak, Dock-street, has kindly consented to act as agent for the Cross, in St. John's. We commence forwarding him a copy to-day, and direct his attention to the "Notice to Subscribers" on last page.

On Wednesday, 10th instant, the Monthly Mass for the Purgatorian Society was offered in the Church of our Lady of Sorrows, Cemetery of the Holy Cross, by Very Rev. Mr. Conolly.

Mr. Timothy Connors has subscribed £1 to St. Patrick's Church, £1 to the Church of *Stella Maris*, Ferguson's Cove, £1 to the Church of Our Lady of Sorrows, and £1 to Temperance Band.

#### LITERATURE.

Tales from the Canon Schmid,  
AUTHOR OF THE WOODEN CROSS.

#### The Melon.

#### CHAPTER IV.

MR. REINHOLD.

Mr. True was silent, and let no person suspect that he knew who had made him a present of the melon. It appeared to be forgotten by all, and even Mrs. Mayfield and her daughter thought no more of it.

But from that hour Mr. True was more liberal, than before, to the mother and daughter. He never gave money except when they stood in need of it. But he gave Teresa every opportunity and abundant means to acquire a good education. He then gave her employment, and a good salary, and without pretending to take special notice of her, always kept a watchful eye on her conduct. Teresa's young friends congratulated her on her good fortune, in attracting the good opinion of Mr. True.

"He has lots of money," they observed; "and if you ever have a favourable offer of marriage, his liberal hand will be opened wide for you."

This offer did come. Mr. Reinhold, a good young man of great abilities and well-tryed integrity, who was employed in Mr. True's establishment, resolved to solicit Teresa's hand, and communicated his thoughts to Mr. True.

"I approve your choice," says Mr. True, "you will be a happy man if you get Teresa's consent. What she wants in wealth, she compensates one hundred fold by her virtuous qualities. Her modesty, innocence, and simplicity in dress and demeanour, her industry, her aptitude for business, and her purity, are worth tons of gold. Virtue is the best fortune." Mr. True made no other remark at that time on his own views with regard to Teresa's prospects.

Mr. Reinhold requested a good friend who was under great obligations to him, to speak on the matter with Mr. True. This friend, who was a respectable citizen, and highly esteemed by Mr.

True, endeavoured to ascertain whether he had an intention of increasing the little fortune of Teresa. But Mr. True told him that he could not make the slightest promise. "I have done enough," he observed, for Mrs. Mayfield's daughter. I have many other faithful servants in my establishment, who have strong claims on my assistance. And to be candid with you—you know how trade goes now. A merchant cannot speak plainly, you know, in money matters. Let us drop the subject quietly."

Mr. True really had of late some very heavy losses in trade. Mr. Reinhold knew that well, and both he and his friend believed that things were much worse than was supposed, so that though they were perfectly satisfied of Mr. True's good will, they resigned all hope of having Teresa's portion increased.

Still Mr. Reinhold did not renounce his suit. He asked the mother's consent to have Teresa, no matter what should be her portion. The mother applied to Mr. True for advice. He gave the young man an excellent character, and with tears in his eyes, heartily wished the mother joy.

At that moment Mr. Reinhold entered the office to regulate some accounts. "You come as if you were called," said Mr. True, "I have just been wishing Mrs. Mayfield joy. Need I tell you for what? With all my heart I congratulate you also. You might find a richer, but not a better, partner." He promised that the wedding should be held in his own country house, but he never said a word of any wedding present, or of the slightest contribution to defray any part of Teresa's expenses. Both the mother and Mr. Reinhold were surprised, and knew not what to think of Mr. True's intentions.

## CHAPTER V.

### THE WEDDING PRESENT.

The wedding came: a small but select party of friends were assembled in the garden house. All was joy and happiness. Dinner was already over, and the dessert was coming on, when, lo! once more a large, delicious melon was set on the table. Mr. True had it placed before the bride, and requested her to serve it.

The melon was wreathed with garlands of flowers; and, as she uncovered it, Teresa's cheeks knitted, when she discovered on the top, the following words, tastefully formed with white flowers and green myrtle—"Hail to gratitude."

She at once remembered the melon, which she had secretly placed on Mr. True's table four years ago.

"Ah, Mr. True!" said she, "nothing can escape you. Even the pettiest favour done to you, cannot go unrewarded. In this line, no one can compete with you."

Mr. True looked as if he did not understand her. He took the garland and placed it on a large porcelain dish, then set the ornaments with the inscription in the midst of the garland, and placed it near the bride. "Quick, now," said he, "divide the melon. We are all anxious to try its flavour."

But the happy bride could not do her duty. All eyes were fixed on her. She blushed again and again. "No," said she at length, "I cannot do it. I don't know whether it is that the melon is too hard, or that the knife is bad. I never was so unsuccessful." The poor bride was greatly embarrassed.

"Oh!" said the old gentleman, with a waggish smile, "I thought you knew how to divide a melon." He gently raised the upper part of the melon, which came off like a lid. "Now, take out the pulp. That's your portion," said he, laughing; "we must content ourselves with the rind."

The bride took her silver spoon to serve the pulp. But, lo! the interior of the melon gleamed and glistened with brilliant gold coin. It was filled with new gold pieces. The bride was amazed, and, starting up, covered Mr. True's hand with her kisses. The mother wept for joy.

"O good and kind-hearted man," said she, "how ingenious you are in giving pleasure to others? How faithfully have you remembered a trifle, which we ourselves had long since forgotten."

The whole company was as much surprised and affected at this noble wedding present, as the bride and bridegroom themselves.

## CHAPTER VI.

### GENEROSITY AND GRATITUDE.

A profound silence reigned for a moment in the wedding feast; all eyes were fixed in love and reverence on Mr. True; all praised his liberality, and the good use he made of his riches.

Teresa's god-father, a venerable old man, who, for many years had been privately supported by Mr. True, had been invited and brought to the wedding in Mr. True's own carriage. The old man applied to his noble-hearted benefactor, the words of Scripture, "Give, and it shall be given unto you;" and the verse, "He hath scattered and given to the poor; his horn shall be exalted in glory." "Indeed," said he, "that store from which Mr. True so bounteously dispenses his favours, has the blessing of heaven, and will never be empty." All agreed with the old man in celebrating the virtue and beneficence of their noble host. But Mr. True observed, "Genuine and heartfelt gratitude, is as noble and amiable a virtue as beneficence."

He then told, with the most evident pleasure, how the grateful Teresa had made him a present of the melon four years ago; carefully observing in

her gratitude, the rule of christian beneficence, that the right hand should not know what the left hand does. "Gratitude and beneficence," said he, "are the most amiable of virtues; and I think God has had no other view in the unequal distribution of worldly wealth, than to promote the exercise of these noble qualities. To Him we must all, rich and poor, be ever grateful for the favours He pours out on all His children."

But as the company persisted in giving the preference to beneficence above gratitude, and praised Mr. True, beyond measure, as the most generous of benefactors, he stood up, and requesting the company to amuse themselves, withdrew under pretence of taking a stroll for a few moments in his garden. After a few turns in his beautiful grounds, he seated himself in his shady bower, where the servant brought to him, as usual after dinner, a lighted pipe. But Mr. True, for this evening, forgot to use it.

He had not been many minutes here, when Teresa came up, and with tears of gratitude in her eyes, would have once more kissed the hand of her benefactor, but he prevented her. "My dear child," said he, "many years ago, your melon gave me the most heartfelt pleasure. You were afraid that I would have made you some return, and you wished solely to make me happy, without letting me know the hand to which I was indebted. It was a noble generosity. True humility is like the dew-drop, that sinks silently into the earth, and fertilizes in secret. Your disinterested virtue, your modest gratitude, your unobtrusive kindness, delighted me so much, that I resolved they should not go unrewarded. I have long watched over you with anxious solicitude, and provided you with anxious solicitude, and provided you with ample means for an education suitable to your state. I had resolved that you should have a wedding present; but I never told my intention, because I wished that you should continue modest, humble, and industrious; and few persons can be so, when, as the proverb goes, 'the pigeons fly ready roasted into their mouths.' Besides, I kept the money, like a hidden treasure, for the very time when it was most acceptable."

Concluded in our next.

## REVIEW.

*The Divine Institution and Obligation of Confession.* A Letter addressed to Dr. Pusey, on occasion of his recently-published Sermon, entitled "Entire Absolution of the Penitent." By the Rev. P. A. Murray, Professor of Dogmatic and Moral Theology in the Royal College of St. Patrick, Maynooth. Dublin: Richardson and Son. 1846.

Another most learned and very able remonstrance with Dr. Pusey on his present position. It is a defence of the Sacrament of Confession on Scriptural grounds. A special confession to a priest is shown to be by Divine precept, necessary in order to receive absolution; it is proved also, on the testimony of the Fathers, and more effectively still as the doctrine of the Church. We will take an extract from the section headed "The Anglican Church: the Rejection of the Practice of Confession therein;"—these are the effects of that rejection:—

"Our Church separated from Rome, and then called herself Reformed. She separated from Rome, that she might become more Catholic, and she has lost even the very name. She separated, that she might receive a new life; and she has since lain in a state of living death. She separated that she might become more holy; and she cast away from her many of the most powerful means of holiness, means established by the Redeemer Himself. She separated, that she might become the mother of many children unto God; and her womb has been barren as the womb of the dead, and her breasts have given no suck. She has not sanctified her own people, nor brought salvation to others. Linked, or rather identified with the most powerful empire on earth, whose sceptre rules from the rising to the setting of the sun, with all her wealth, and her power, and her genius, and her learning, and the sincere and ardent religious zeal of so many within her, she has never yet really converted a single heathen nation to Christ. She separated, that she might more perfectly reflect the image of that sublime type, "one body, one faith, one baptism;" and from the day of her separation to the present, there has been within her own fold a continual succession of sect against sect, on the most vital and fundamental questions, clashing together like waves on a troubled sea, and then melting away, for others to rise, and clash, and melt away like themselves; one party of her prelates, and clergy, and people, denying the Real Presence, the necessity of the apostolical succession of Bishops, the power of absolving from sin, and other doctrines which are held and maintained by another section of her clergy, and prelates, and people: and either party as much avowedly her's as the other. She separated three hundred years ago; and now, when a little band of virtuous and devoted men try to gather together and kindle into a bright flame the sparks that had lain among the ashes of departed faith and piety, they bring around them, perhaps, what, in worldly language, would be called a respectable number of adherents, but the heart of their Church is not with them; the mass of the people rise up against the revival of even a

forgotten ceremony—emblem of better things forgotten; the professors in her colleges, her doctors, and her ministers are split in twain; her chief rulers and teachers either stand aloof in sullen reserve, or pour down upon them the shafts of a galling and biting censure from the topmost towers of her citadel.

## A CHARITABLE APPEAL

FROM THE HOLY SCRIPTURES

In favour of the doctrines of  
The Catholic Church.

“Return back to judgment.”—Dan. xxxi. 49.  
“To the law and to the testimony.”—Isai viii. 20.

NOTE. The scriptural quotations by which this appeal is enforced, are taken from the Protestant Bible.

### POINT IV.

(Continued.)

If Protestants, to decline the force of this sentence, whereby the Son of God has so plainly established the jurisdiction of his Church for deciding controversies; if, I say, they should pretend that the words in the text relate not to articles of faith, but only to criminal matters, to trespasses of one private man against another. To give them an answer to this cavil, in the words of a learned author, let them consider, “That the greatest and most dangerous trespasses, and which more especially (as being spiritual cases) ought to be brought to the spiritual court of the Church, are such offences, by which the souls of many, the truth of religion, and the unity of the Church, are endangered: if then other trespasses of our brother are matters of complaint and of the Church’s cognizance, much more these. And if in those, where faith is not concerned, we are obliged to hear our Church guides, how much more where faith was concerned?” Unerring Authority of the Church, Sec. ii. p. 79.

In a word: the tribunal which Protestants have set up to end disputes of religion, to wit: the scriptures, as each of the contending parties shall expound it to the best of their judgment, is the very source where all controversies take their birth. It is a tribunal which has never ended any one controversy between them and their adversaries, nor even amongst themselves. For the contending parties having all an equal right to judge of the controversy by the *written word*, the dispute can never be ended till one of the parties is prevailed on by the other’s reasons to condemn themselves. But, is it not much rather to be expected, that each one will give judgment in favour of his own opinion and will remain stiff in

his own sentiments? And should all the rest of the world condemn him and his sect, he being as good a judge of the controversy as they, has he not as good a right to condemn them again? Thus, is schism irremediable in all the reformed churches. For why shall not that be lawful to the Valentinians, which was lawful to Valentinus? and what was lawful to Calvin, be lawful to Calvinists? That is, to make new sects, and prefer their judgment before that of all others. For, have they not, according to their own principles, all the same plea for dissenting from one another? The Presbyterians as good a plea to dissent from the Church of England, as the Church of England pretended to have to dissent from the Church of Rome: the Independents as good a plea to dissent from the Presbyterians: and the Quakers, as good a plea to dissent from them all? Each one, by the Reformation, being constituted a sovereign judge of the controversy between them and their adversaries, and each one having past judgment, that their own party is in the right, and their adversaries in the wrong.

But, to do Protestants justice, this tribunal of private judgment is no innovation of theirs, but a point of much higher antiquity: and in this point, it must be owned, their religion is very ancient; no custom having been more ancient, from the beginning of the world, than for the refractory party in all disputes, to appeal from the judgment of lawful superiors to their own private judgment; and, since the establishment of the Church of Christ, from the first heresy to the last, I believe there was not one but appealed from the Church to the same tribunal; the *written word of God*, of whose sense themselves were to be judges. And had all controversies been allowed to be decided by this method, no article of the Christian faith, but the being of a God, had been by this time left; every other article of the creed having been condemned as contrary to the *written word*, at the tribunal of private judgment, by one sect or other. The Trinity, by Arians and Semiarians; the Incarnation, by Nestorians and Eutychians; the Resurrection, by Hymenæus and Philetus, &c. 2 Tim. ii. 17, 18.

### POINT V.

Protestants maintain, that we cannot safely rely upon the judgment of the Church and of general councils in controversies of faith or morals, because the pastors of the Church are but men, and may err, and may consequently lead us astray, if we pay entire obedience to their decisions. Therefore they conclude it to be much safer to adhere only to the *written word of God*. As though every private man and woman among Protestants, who are to be the interpreters of this



written word, were more than men, and could not err; or, indeed, were not far more likely to err than the pastors of the whole Church of Christ: though considered only as an illustrious assembly, even without the gift of infallibility. But we shall now prove this pretence of Protestants, viz. That the Church of God may err, to be expressly contrary to the gospel of Christ.

1. "And I say unto thee, thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it." Matt. xvi. 18.

If the Church of Christ shall at any time fall from the faith and doctrine of Christ into damnable errors, as Protestants pretend it did; then certainly will the gates of hell prevail against it; but Christ promised and foretold that the gates of hell shall not prevail against it: then, either Christ was a false prophet, or he never will permit his Church to err. Suppose it were written in the gospel, that the gates of hell shall prevail against the Church; would not Protestants, from hence, immediately draw this conclusion? Therefore the Church will certainly err. Now the gospel teaches the contrary proposition; The gates of hell shall not prevail against it; do not Catholics rightly conclude from hence: Therefore the Church will never err? But even self-evidence is not sufficient to convince those who are blind, because they will not see.

2. "Go ye therefore, and teach 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 lo I am with you always even to the end of the world." Matt. xxviii. 20, 21.

I suppose Protestants will grant, that the apostles by virtue of this promise of our Saviour were infallible, and that those, who heard and obeyed their doctrine, were fully secured from the danger of erring by following such guides, with whom Christ himself promised to be at all times; who, though he sits at the right hand of God in heaven, is Head of the Church on earth; Head both of the head and the members, whom he governs from heaven itself. (Ad Coloss. i. 18, ii. 19.)

[To be continued.]

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A. J. RITCHIE.

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AT ST. MARY'S.

- JUNE 15—Mrs. Lucy Byrnes, of a Daughter.  
 16—Mrs. Mary Kely, of a Son.  
 " Mrs. Sarah Keen, of a Daughter.  
 17—Mrs. Ellen Conway, of a Daughter.  
 18—Mrs. Eliza Henneberry, of a Son.  
 19—Mrs. Johanna Long, of a Son.

#### INTERMENTS.

AT THE CEMETERY OF THE HOLY CROSS.

- JUNE 13.—Theobald Mathew, son of John and Margaret English, aged 1 year and 10 months.  
 14.—John McTyne, Private of the 77th Regiment, native of Galway, Ireland, aged 21 years.  
 16.—Ellen, daughter of Lawrence and Bridget Dureen, aged 2 years.  
 17.—Mary Cooper, native of New Brunswick, aged 31 years.  
 " Margaret, daughter of Michael and Margaret Barton, aged 3 years and 6 months.

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