

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured covers/
Couverture de couleur
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

- Coloured pages/
Pages de couleur
- Pages damaged/
Pages endommagées
- Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- Pages detached/
Pages détachées
- Showthrough/
Transparence
- Quality of print varies/
Qualité inégale de l'impression
- Continuous pagination/
Pagination continue
- Includes index(es)/
Comprend un (des) index
- Title on header taken from:/
Le titre de l'en-tête provient:
- Title page of issue/
Page de titre de la livraison
- Caption of issue/
Titre de départ de la livraison
- Masthead/
Générique (périodiques) de la livraison

- Additional comments:/ There are some creases in the middle of the pages.
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>
12X	16X	20X	24X	28X	32X

Jesus said to his disciples. Whom do you say that I am?

Simon Peter answered and said: Thou art Christ the Son of the living God.

And Jesus answering, said to him: Blessed art thou Simon Bar-Jona because flesh and blood hath not revealed it to thee, but my father who is in heaven. AND I SAY TO THEE THAT THOU ART PETER; AND UPON THIS ROCK I WILL BUILD MY CHURCH, AND THE GATES OF HELL SHALL NOT PREVAIL AGAINST IT.

AND I SHALL GIVE TO THEE THE KEYS OF THE KINGDOM OF HEAVEN. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven and whatsoever thou shalt loose on earth shall be loosed also in heaven. S. Matthew xvi. 15-19.



'Is the Church likened unto a house? It is placed on the foundation of a rock, which is Peter. Will you represent it under the figure of a family? You behold our Redeemer paying the tribute as its master, and after him comes Peter as his representative. Is the Church a bark? Peter is its pilot; and it is our Redeemer who instructs him. Is the doctrine by which we are drawn from the gulph of Sin represented by a fisher's net? It is Peter who casts it; Peter who draws it; the other disciples lend their aid, but it is Peter that presents the fishes to our Redeemer. Is the Church represented by an embassy? Saint Peter is at its head. Do you prefer the figure of a Kingdom? Saint Peter carries its keys. In fine, will you have it shadowed under the symbol of flock and fold; Saint Peter is the Shepherd, and Universal Pastor under Jesus Christ.' S. Francis of Sales. Controv. Disc. 42.

CALENDAR.

- APRIL 16—Sunday—Palm Sunday Semid.
- 17—Monday—Monday in Holy Week.
- 18—Tuesday—Tuesday in Holy Week.
- 19—Wednesday—Spy Wednesday.
- 20—Thursday—Holy Thursday Doubt class
- 21—Friday—Good Friday Doubt class.
- 22—Saturday—Holy Saturday Doubt class.

[From the New York Freeman's Journal]

LETTERS

By the Right Rev. JOHN HUGHES, D. D., Bishop of New York, on the importance of being in Communion with Christ's One, Holy, Catholic and Apostolic Church.

LETTER VIII.

DEAR READER—

73. It does not fall within the purpose of these letters to enter into any extended minuteness of detail on the question involved between the Church, and those who are separated from her communion. Accordingly you must have perceived that certain topics have been rather stated than proved—rather glanced at, than discussed and exhausted. Nevertheless, you will find that, without the encumbrance of multiplied and learned quotations, the path of the matter has been brought out, on the subjects treated of, in the preceding letters. That the facts and reasonings contained in them, will be called in question, and denied, by some of the Private Reasoners, is quite probable. The individuals who will stand forth from their broken ranks for this purpose, will trust less to their success in refuting either, than in their appeals to your anti-Catholic prejudices of education. When this comes to pass, do not be troubled—or if you be troubled, pray. Appeal from both sides to God and to His Holy Spirit. Ask for light—ask for direction—ask for interior guidance from the Divine Source of all truth. Ask in that spirit of high Charity disinterestedness which puts this world aside, in such important questions—and then follow the light which God will shed upon your soul, turning neither to the right hand nor to the left from worldly considerations.

This you are bound to do, and I ask no more.

74. The explanation of this warfare between the Church and those separated from her Communion, is this. At the birth of the several denominations of Private Reasoners, those who brought them forth, not in the Lord, attempted to justify their proceedings. Scripture was perverted by bringing it down to the tribunal of private judgment,—and learned men, now fallen from the faith, worked out ingenious, plausible, and pride-flattering opinions, from the inspired text. Viewed in the abstract, there was no reason why these opinions might not be as true as the doctrines of the church which they expressly contradicted and opposed,—and the system of the Private Reasoners required that they should be viewed exclusively in the abstract. To this was exhibited, in reply, the practical teachings of the Church, during all ages preceding the dispute. But the Private Reasoners were not to be won—done so easily. They, too, appealed to the history of the Church, with the same privilege of making the tribunal of individual opinion (the incense of flattery offered to man's natural pride, with a view of seducing him) the arbiter of every dispute that had taken place between the Church and the Schismatics who violated her unity, or the heretics who denied her doctrine from the beginning. Now the events of many centuries would furnish, naturally, a vast deal of matter to spin out discussion, and multi-

ply words withal, against the Church, against the Lord and against His Christ. This they have done; and this they will do again, even in pretending to refute these letters. But I think it proper to observe at the same time, that there is not a single scriptural or historical objection which they can bring against what I have said, or shall say, that has not been already urged, and refuted. If I, then, were to multiply proofs, on one side; state and refute objections on the other.—I should do two things, make this work too unwieldy for your perusal—and on the other hand, not reach the author of the objections; for although his pretended facts should prove to be false, and his pretended reasoning from them should prove to be not only illogical, but absurd:—yet, being a Private Reasoner by system, or personal interest, he could still take refuge in his individual opinion, and say, "You have not convinced me, I am a Private Reasoner still." Thus he could repeat the same refuted allegations as often as he pleased.

He admits no judge—but himself. But besides all this there is not a single topic of difference between the Catholic Church and those who in modern times have strayed away, or being cut off, from her communion, that is not discussed and cleared up to the satisfaction of unprejudiced minds,—and to enter into such a discussion in these letters, would be only to give out a new edition of what has already been said. Hence it is that I content myself with placing before you a general view of the whole question—reserving special proof, and refutation, for special objections, when they shall have been brought to a close.

75. From what has already been said, you must begin to have some idea of the Catholic Church, as she is conceived of and understood by her own children. You have seen that in her those who are now teachers, were but lately learners—that they are not authorised to preach what they had not been taught. That the interior call to the ministry could not be availing, unless outwardly sanctioned, recognized, and approved by the authority pre-existing in the Church. That by virtue of this authority alone could they preach—for how could they preach unless they were sent?—and that the commission conferred by this authority, was universally revoked, whenever any of them undertook what they had not learnt. So it has been ever in the Church of God,—and this for the obvious and fundamental reason to which I have more than once alluded, that the sum of Christian teaching is a body of facts revealed, or confirmed, by our Saviour, of which the Church is the witness, and of which her ministers are appointed to bear testimony. But among the Private Reasoners all this order has been reversed. There are no learners—there are no teachers. There is no mission, except of a modern and purely human character.—there are no Orders for the work of the ministry, except such as mere human authority could give.—there is no standard of orthodoxy except a human symbol, imposed through a direct violation of their first principle, which proclaims the "Bible alone," as their rule of faith;—there is no independence in their ministry, for if they do not please those whom it should have been their duty to instruct and teach, they are dismissed like other public servants;—there is no responsibility, except to whatever may happen to range, for the time being, as the majority, or at least the average agreement, of opinion in the congregations they address. See what a chasm of difference all this makes between them and Catholics!

76. In the organization of the Church, our Redeemer did not vary in principle from the order

established by Heaven for the social existence and well-being of the human race. The organic exercise of sovereign power and authority, whether in the family or in the civil state, is narrowed down, both by Divine and human institution, from its widest range and extent to smaller and yet smaller circles, until they reach a centre, in some one individual. Thus the father is the head and centre of the family, representing the unity of domestic government. Thus the mayor is the head and centre of municipal authority in the city. Thus the Governor in the State. Thus the President, at the head and centre of the United States, represents the concentrated power of the confederation in its essential form of unity. If this principle, as directly ordained in the family, by the appointment of God Himself, and as, indirectly at least, sanctioned in the civil state, be so necessary that society could not be held together without it, it would be strange, indeed, if our Blessed Saviour had left his Church exposed to the anarchy which the absence of it could not have failed to introduce. The grand idea of the Church, as proposed by her Divine Founder, was to unite all mankind in one brotherhood of a common faith, a common hope, and a common charity, mutually held together in the most intimate communion of those spiritual affections which religion creates in the soul. But such a society could not exist without some supreme individual head and centre, as the representative of its unity and power—and it is singular that the very name given to the Supreme visible Head of the Church expresses the proper relation to such Christian brotherhood;—since he is not called King, or Emperor, or President; but Pope, or Father.

77. As successor to one of the Apostles, he is simply Bishop of Rome. As, however, that Apostle was not merely one of the twelve, but Peter, the first and Chief of the Apostolic body, so the Bishop of Rome has ever exercised the prerogatives of the common Father, and the universal Primate of the Catholic Church. He is the visible centre of her Unity, the visible Head of her communion, her Supreme visible Ruler upon Earth. The other Bishops of the Church are no less of the Apostolic order than he—but, inasmuch as St. Peter alone was invested with power and commission which had not been given to any other Apostle, individually, or to them all collectively—inasmuch as to Peter alone, the care of the entire flock of Christ had been committed—inasmuch as Our Lord had prayed for him alone, that his faith should not fail, and commanded him alone, being once converted, to confirm his brethren—inasmuch as in language like this, Peter alone was Divinely ordained the Supreme Pastor, on earth, of the Christian fold—inasmuch as the unity and authority of the Church, extended throughout the world, required for its organization and exercise some individual supremacy, that function has always been claimed, and always been exercised, by the successors of St. Peter alone. This Supremacy of the Pope is as much an article of Christ's revelation, an article of Divine Faith in the Holy Catholic and Apostolic Church, as the Doctrine of the Blessed Trinity.

78. We see in this economy the wisdom and the goodness of Our Blessed Redeemer. For by it the Church is provided with a supreme authority, exercised under Divine appointment, and guaranteed by Divine and infallible promises.—Without it the Unity of the one sheepfold, under the one Shepherd could not be maintained.—Without it, the believing people of Christ's fold, could not be preserved from the doctrinal errors which apostate or heretical Bishops might intro-

duce and impose on them, as the very teachings of their Saviour. Without it, in the absence of responsibility the rite essential for the ordination of Priests, and the consecration of Bishops might be disregarded. Without it, as we see in England, a Prime Minister, even though he should be himself an infidel, (which we have no reason to suppose is the case at present,) would become the source, (necessarily the barren source) of spiritual power and jurisdiction to persons still calling themselves Bishops of the Church of God. Without it, the Episcopal body would be soon divided among themselves, and preach in opposition to one another, even as is the case among the Private Reasoners. Without it, an Arian would have triumphed over an Athanasius, and the great Confessor of Alexandria would have been crushed by the factions of heresy which his zeal for the truth had caused to rise against him. Without it the principle of local majorities would enable Bishops to tyrannise over minorities, and in the wantonness of irresponsible power, which that principle secures, in ecclesiastical matters, enable them to degrade and trample upon their weak and erring brethren—leaving him without appeal, without resource—or remedy; an object of scorn and of scoffing for the profane; an object of pity and commiseration for the virtuous. Without the Supremacy of the Pope, in short the doctrines of the Church would degenerate into mere human opinions; the government of the Church into every species of anarchy, tyranny, and confusion.

79. Our Blessed Lord, no doubt, could have organised His Church on different principles, and could have provided for its safety and perpetuation according to whatever principle he might have adopted. On the principle of the Private Reasoners, the idea of a Supreme Pastor, in the government of what they call the Church, would be a supreme absurdity—and as they are very wise in their own estimation, they, no doubt, look upon Catholics as singularly blind, in not regarding the Supremacy of the Pope as they do. The authority of the Pope, however, does not result from the advantages which the recognition of it secures to the Catholic Church, but it results from the authority delegated to St. Peter individually in the first instance, and thence to his legitimate successors in all ages. It is a portion of His divine revelations to man. It is His institution, as a part of an integral part of the Church which He founded, to which all the other institutions had an essential reference, and without which they would have been not only incomplete, but also ineffective. Now, as an historical fact, it is beyond all controversy that the Bishops of Rome have, in all ages of Christianity, been acknowledged by their contemporaries, as the certain and legitimate successors of St. Peter. Nor should it be overlooked by you as something, which attests to Catholics the especial protection of God to the line of that protection of God to the line of that succession; that the Episcopal Sees, founded by the Apostles have, in the revolutions of the world, disappeared, that all possibility of identifying the Episcopal succession as derived from any other one of the twelve in particular, has passed away, whilst that founded by St. Peter still remains, and the direct succession of the principality which Christ conferred upon him, in the government of the whole church, has descended from one to another, in the line of his successors, name by name, with as much regularity as is discoverable in the history of any temporal sovereignty in the world.—Neither is this order disturbed by the rivalry of different claimants which sometimes soandantised the Church. All recognised, even then, the

Supremacy of Peter, in the legitimate successor of his Supreme Apostleship—and the only question, was a question of fact, which further evidence never failed, ultimately, to determine.

80. As I have remarked already, it does not fall within the purpose of these letters to collect the historical testimonies by which the supremacy of the Holy See is established, as a matter of fact, in the several ages which have elapsed since the origin of Christianity. And I can the more willingly omit such testimonies, as a work expressly devoted to this subject, from the pen of the learned Catholic Bishop of Philadelphia, is announced as being now in press. It is enough for my purpose to state that I am not acquainted with any period of time in which the Bishop of Rome did not exercise powers which are utterly inexplicable, except on the hypothesis of his acknowledged supremacy; whether that word was in use to express that power or not. From the very beginning we find him *interfering*, to use an expressive term, in matters which, of right, would seem to belong to other Bishops of the Church. But what is more, we do not find those Bishops complaining of the interference, or denying his right to take cognizance of what was going on in the several portions of the Church subject to their jurisdiction. It is true that remonstrances have been sometimes addressed to him by other Bishops, but always in the respectful and deferential language due to superior authority, and what is most remarkable is, that these remonstrances never questioned the substance of his right to interfere, but always had reference to the form, or some incidental circumstance of that interference. I find in all ages that interference was invoked and appealed to as the sovereign remedy by which alone, the evils and disorders that afflicted the Church, to the farthest bounds of Christendom, might be healed or removed. I find that whilst, in the earlier ages, the fervour of the primitive Christians, and his own humility may have rendered it unnecessary and inexpedient to define, either in speech or in writing, the extent, or the nature of the Supremacy which, as the successor of St Peter he was charged with, he exercised, nevertheless, whenever the occasion required, the power which the word implies. I find Nestorius appealing to him, in the fifth century, on behalf of his new doctrines, just as Luther did in support of his, at the beginning of the sixteenth; and we may reasonably conclude, that if he had not condemned the errors of both, neither of them would ever have denied his supremacy. I find that in all ages the blessed Apostle St Peter was regarded and spoken of, as having been distinguished from the other Apostles by special and peculiar honours and prerogatives which the Divine Master conferred on him alone.

St. Thus the evangelist St Matthew:—Simon Peter answered and said:—Thou art Christ the Son of the living God. And Jesus answering said to him:—Blessed art thou Simon Bar-Jona; because flesh and blood hath not revealed it to thee, but My Father who is in heaven.—And I say to thee:—That thou art Peter: and upon this rock I will build My Church and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth it shall be bound also in heaven: and whatsoever thou shalt loose on earth it shall be loosed also in heaven.—St Matt. xvi. 16-19. What is here narrated, by the inspired writer, had taken place several years before. It is not the record of the text which gave this prerogative to the chief of the Apostles, but it is recorded as a historical fact which had taken place in the life and ministry of our Divine Redeemer. You perceive that it has reference to Peter alone. What does it mean? The answer to this question Catholics have ever had and have in the teaching and practice of the Church. The answer to this, they would have had whether St Matthew had written his gospel or not. Again, we find in the 22d chapter of St Luke, that when Satan desired to have the Apostles, that he might sift them as wheat. Our Divine Saviour prayed, but the prayer as the text remarks, was for Peter alone, as if in his safety there was security for them all. Had this conduct and language of our Blessed Saviour no meaning? If it had not why was it employed?—If it had, what else could it be, than what the Church has ever taught upon the subject. Again, still in the 21st chapter of St John after Our Saviour's resurrection, twice does He command Peter to feed the lambs, and the third time to feed the sheep of His fold. Thus Peter alone was made the shepherd of the entire flock, and

in this was fulfilled what Christ had elsewhere said in the tenth chapter of St John:—“And other sheep I have that are not of this fold; them also I must bring and they shall hear my voice; and there shall be one fold and one shepherd.” I might call your attention to many other passages of the sacred writing in which the pre-eminence and primacy of St. Peter are most distinctly recorded. But these will be sufficient, and especially taken in connection with the whole history of the Catholic Church, in which *de facto* as well as *de jure*, the successors of St. Peter have always exercised the Primacy and pre-eminence thus conferred on him, with the universal approbation of the Church, and without a reclamation, except from the Private Reasoners of the different ages, whose heterodox opinions it was the duty of the Popes, both as the supreme guardian of the faith, and as the official organ of the Church, to condemn and anathematise.

The Cross;

HALIFAX, SATURDAY, APRIL 16.

A TEXT AND A COMMENTARY.

“Lay not up to yourselves treasures on earth.” St Matt. VI. 19.

COMMENTARY

by the late Pope of the English Protestant Church

ARCHBISHOP OF CANTERBURY'S WILL.—The probate of the will of the late Archbishop of Canterbury has passed the seal of the Prerogative Court of Canterbury. The testator has bequeathed the whole of his property to his wife absolutely. The personal estate is sworn under £120,000, and the probate duty is £1,500.—*Church and State Gazette.*

Need we add a word to this lucid and practical comment on the Scriptures? Exclusive of landed property the departed Archbishop bequeaths something under £120,000 to his dear wife Mrs. Howley. Whilst he fared sumptuously every day in Lambeth Palace, more than five scotches of the London Protestant population were deprived of all Church accommodation. Indeed, according to some accounts, there is not Church room for one tenth of the people of London. And whilst appeals have been made to the piety of Churchmen, and the public at large taxed severely for building several additional Churches, the Protestant Hierarchy had £120,000 laid up to bequeath “with all and singular his other property to his dear wife Mary Howley.” The people of England talk a great deal about their common sense, and indulge in many a sneer against what they are pleased to term “the absurdities of Popery.” But they cannot see the beam in their own eye. We defy any country in the world or any Church on earth to exhibit such an absurdity as the above. In the good old Catholic times the English Bishops made a better use of their Ecclesiastical revenues. They built and endowed Colleges, Hospitals, Alms Houses, and other useful public institutions. They erected those magnificent Cathedrals which are to this day the ornaments of England, and which the boasted Reformation has never been able to rival. But they had no dear Mary Howley's to squander their revenues upon, or to rob the poor and the Church of their rightful claims. Their wives were their Diocesan Churches, to which they were wedded with the Episcopal ring at the solemn rite of consecration. And yet, in those old Popish benighted days, there were no Poor Laws, nor deaths of God's creatures from hunger—no bastardy laws nor encouragement to libertinism by holding out a bonus to vice—no grinding down of the people by exorbitant taxes and class legislation—no cruel imprisonment of bruised youth and half-naked maidenhood in filthy factories or murky mines. The people of England, in the days when their Bishops had no wives, were well fed, and well cared and clothed. They were not chained to ceaseless toil, both day and night. They had their sports, and pastimes, and recreations. They had the glad return of their frequent holiday to relieve the mind and body. They could afford to keep the “twelve days of Christmas” as one continuous Festival. It was in such times that the epithet of “Merrie England” was properly bestowed. But now—yes, now all is changed. We are now living under the blessings of the “glorious Reformation!” Who ever hears now of a Bishop or a parson bequeathing his Church and property to an alms house, a college, or an hos-

pital! What Protestant Prelate now builds a Cathedral or even a Parish Church, in a land where the masses are living in the most stupid ignorance of all religion! What monument of Protestant piety can England now show, after three hundred year sacrilegious possession of the Church and the poor? Not one. Not a single edifice worthy of being compared with a fifth rate building of the ages of Catholic Faith. The so called priests and bishops of the Church and State establishment could not afford any outlay for such extraneous purposes. Charity begins at home with them all; and ends there too. Their “dear Mary Howleys” and their darling daughters, and hopeful sons, must be all provided for, and the industry of a whole nation must be taxed to support in idleness and profusion a worthless and pretensionless class of Aristocratic paupers. It is not difficult to imagine a curious Dialogue between Doctor Howley and St. Peter at the gates of Heaven. We fancy the holy fisherman of Galilee must have been very searching in his enquiries on the state of faith and morals in the Province of Canterbury and vicinity of Lambeth, and particularly anxious to know how his Grace disposed of his enormous Church revenues. We doubt much whether, if admitted within the sacred precincts, he could get any of his predecessors in the See of Canterbury to acknowledge him at all. An Edmund, or an Eiphage, an Anselm, a Lanfranc, a Thomas, a Becket, or a Stephen Langton, would hardly believe that he was a Bishop at all, and would smile, no doubt, and shake their heads on hearing that he had left £120,000 of money, made in the See of Canterbury, to his “dear Mary Howley!”

How provoking it is to hear English Churchmen prating about the absurdities of other Religions, when they tolerate in the very capital of their Empire such arrant humbug, and gross sanctuary traffic as this! If the £120,000 were sent out to these Colonies to assist poor congregations of the Church of England, and to provide them with Pastors!—the very thought of such a God-send would make many an holy mouth water in these parts. (Perhaps an application to dear Mary Howley might do something). If it were even sent to India, China, Japan, or the Islands of Oceania to “convert the heathen,” it would be something for Churchmen to boast of. But, what would become of “my dear wife Mary Howley” all the time? She was far dearer to the Protestant Primate's heart than all the Churches, and all the heathens in the world.

Alas! alas! we fear that the *real heathens*, and those that most require conversion are the hypocritical infidels at home, who, with the Scriptures of God in their hands and on their lips, patronise and practice such devilish abominations as the above—in the eyes of God and man.

One blessing, however, will be secured to the Church by the recent Will. When Miss Burdett Coutts peruses that Scriptural document she will, no doubt, at once launch out another £30,000 to create another Bishop of the Lambeth school, and to found another Bishopric “at Hong Kong or somewhere in the Chinese seas!”

• The only thing they can boast of—St. Paul's—was built by a coal tax.

ST. MARY'S.

On Tuesday last there was an office and High Mass in the Cathedral for the repose of the soul of Miss Anne Conolly sister of the Very Rev. Mr. Conolly who died in Dublin on the 18th of March. The Bishop presided, and the High Mass was sung by the Vicar General assisted by Messrs Hannan and Daly as Deacon and Sub-deacon and Rev. Mr. McLeod as Master of Ceremonies. The Requiem Mass sung by the Organ Choristers was beautiful and impressive.

DISTRESS IN IRELAND.

The sum of £25s. has been forwarded to the office by the Rev. Hugh O'Reilly of New Glasgow, being the charitable contributions of some of the Catholics at Merigomish and the Mines in aid of the starving Parishoners of the Rev. Mr. Brennan of Kilglass in Reroconnon Ireland whose appeal to the public was lately inserted in this Paper. The benevolent donors may rest assured that the money will be forwarded to its destination as soon as possible.

TRUE CATHOLIC CHARITY.

The Bishop of Montreal lately issued a Pastoral Letter recommending to the charity of the faithful the orphan children of the Emigrants who died last year. As a noble response to this appeal four hundred orphans were adopted into Catholic families within two days. This is indeed St. Religion pure and undefiled with God and the Father.”

NEWS BY THE LAST STEAMER

The accounts from France are still of the most gloomy and uncertain character. The Bank of France has suspended Cash payments, private Bankers and merchants are winding up their accounts, commercial operations are at a stand. business is declining, the English are quitting the country at the rate of one thousand per day, the great Hotels are deserted, the Cafés and Restaurants are abandoned, thousands of servants and employes are thrown out of place. No equipages are seen in the streets, there are no Balls, parties or reunions, and the very numerous class of modistes and milliners suffer from the general depression of the times. To remedy this awful state of things, there is no Government but that of the Mob. The National Guard and the middle classes—all those who have something to lose, now clearly see the yawning gulph that is ready to swallow them up. It is the same with the social as with other edifices—much easier to throw down than to build up. From the temper always displayed by the Sovereign People we do not think that Religion will gain much by the recent changes. As for the approaching National Convention we fear it will be any thing but a National Assembly, and if it meet in Paris it can enjoy no freedom of discussion, nor even personal security under the control of the many-headed monster that now reigns on Paris. If the French had intelligence and moderation enough to construct a Government like that of the United States, we should have some hopes for them, and we should speedily see France instead of being ruled by a Parisian mob, divided into different States with federal Governments and local Legislatures, whilst a National Congress might sit in the Capital. Paris, Lyons, Bordeaux, Marseilles, Rouen, and Besancon, or Dijon, would be the Capitals of so many States. But alas! what hope is there of anything so rational from the ignorant and besotted men who now control the destinies of that great nation! The Provisional Government already feel that those who have to rule the French people do not sleep on a bed of roses. They already know that it is impossible to satisfy the gamins of Paris, and we should not be surprised to hear before long that they had to struggle for their lives with their late admirers. Unless a stable Government be soon consolidated we see nothing before them but another Reign of terror, or another insane war with all Europe, ending most likely in another military despotism. We dare say there are many of the French, and even some of the late Opposition, who would be glad to see Louis Philippe back again. Any sort of despotism, with security for life and property, would be much better than the present state of things.

THE CATHOLIC SCHOOLS AT ST. PATRICK'S.

This question has been again submitted to the House of Assembly, and the collective wisdom voted that £50 should be granted, but that this sum was to be taken in proportions from the grants to the other schools in the city. When this vote was brought up to their Honours of the Legislative Council they laughed outright, and pronounced it a *humbug* on the part of the Lower House. Some added that if the House of Assembly were really desirous that the Catholics should get the above paltry sum they would vote its appropriation at once out of the Provincial Funds, and that the Upper House would confirm the vote immediately.

The Session was closed on Tuesday evening, and we have heard of no vote upon the subject. For three years have the Catholics petitioned. The first year they were summarily denied. Last year they were referred to the Commissioners of Education, it being well known, from the complexion of said functionaries, that they would not give the Papists a single penny. And this year their claims are strangled by that species of legerdemain above described.

We feel deeply grateful to those—and we know them well—who were sincere in their advocacy of our righteous claims on this occasion. We believe all the Conservative party voted against us except Mr. Johnston. Their opposition, however, would have been unavailing but for the accession of some Liberal votes. Heaven defend us from such liberality as this! The two Houses seem to have played a regular game of shuttlecock with us. It remains to be seen whether the Catholics of Halifax will again expose themselves to similar insults.

SICK EMIGRANTS.

A Correspondent from Dartmouth has sent us an affecting Letter respecting the poor Emigrants there, which, if true, merits the serious attention of the Government. Amongst other things he states that all the fever patients, without a single exception have died. He very simply asks us to account for the fact that no fever patient has yet recovered. All we can do is to refer him to the Doctors, though we fear he will hardly get an unanimous opinion from the Faculty. As we know nothing about medicine, we cannot tell "whether it is sound practice or not, to drug all the fever patients old and young with doses of Calomel!" We say that not Editors of Newspapers but Physicians are the persons competent to decide those important points.

From a Correspondent in the Tablet.
ST. JOHN THE BAPTIST'S CHURCH, HACKNEY.

The Church consists of a nave, chancel, north aisle, and sacristy. It has a bell-cot and spire of Corn stone, ninety feet in height, at the west end of the nave, surmounted by a gilt ball and cross, with the Agnus Dei in the cross. The bell-cot contains a bell with the inscription, "Venite adoremus Dominum. Sancte Joannes Baptista, ora pro nobis." In the north wall of the chancel is an elaborately carved sepulchre, and in the south wall a sedile for one Priest and a piscina. The altar of Corn stone has the edges of the slab richly carved with foliage grapes and corn, and it is supported in front by four columns, representing the four Evangelists with their emblems, and at the back with a slab-herald, with St. John the Baptist in a canopied niche in the centre, and the Agnus Dei and the pelican in her piety on either side. The reredos above the slab is divided into six canopied and richly decorated compartments, three on each side of the tabernacle and containing groups of figures representing scenes in our Lord's life and allegorical subjects. The tabernacle is surmounted by a canopied niche to receive the crucifix, or remonstrance, at Benediction. The ceiling of the chancel is richly emblazoned in colours and gold, and powdered with stars and the panels contain monograms of the Holy Name, our Blessed Lady, St. John the Baptist, the four Evangelists, Agnus Dei, &c. The ceiling springs from a cornice on either side, richly carved with foliage and bearing the inscription, "Tibi Cherubim et Seraphim inaccessibili voce proclamant Sanctus, Sanctus, Sanctus Dominus Deus Sabaoth." The windows in the chancel are of stained glass. The altar window contains representations of the principal events of St. John's life; viz. his Nativity, Baptism of Christ, Preaching in the Wilderness, and Martyrdom. The floor is paved with mosaic tiles. Under the chancel arch is a rood-screen of carved oak, with the rood and figures of our Blessed Lady and St. John the Evangelist. The roof of the nave is open, the arches are of Corn stone. The church is built of Kentish rag stone and hassock, and it is, we believe, the first Catholic church in London or its environs built with a spire since the Reformation. The style of the building is of the fourteenth century. It will contain about 500 worshippers, and the total cost, including altar, stained glass, rood screen, &c., and all fittings, is about £2,000. The architect is W. W. Wardell, Esq., of Bishopsgate street.

We beg to call the marked attention of our readers to an extract from a communication which the Right Rev. Dr. Magin lately received from a highly influential personage in the Holy City:—

"The Earl of Shrewsbury sent over his letter against the Archbishop of Tuam to the Prince Doria to have it laid before his Holiness. The Holy Father treated the document with the greatest contempt, and did not deign to cast his eyes on it. The prince was greatly stung and complained bitterly. Letters also have been received here from the Countess of Shrewsbury, in which she boasts that her lord, for his letter to Dr. MacHale, has received the warmest congratulations of the members of the Cabinet. The poor 'pious fool,' as O'Connell called him, appears to be carried beyond himself by these interested adulations from the enemies of the Catholic Church."—*Precnan's Journal.*

BURNED TO DEATH.—On Tuesday, four inquests were held at the London Hospital on the bodies of children who had died in the above institution from injuries they had received by their clothes taking fire.—*London Globe.*

ST. JOHN'S, ISLINGTON—BAPTISM OF ADULT CONVERTS.

On Sunday last, at the Church of St. John's, Islington, took place the interesting and beautiful ceremony of the public reception of a whole family into the Catholic Church, their Baptism and Confirmation. High Mass commenced at eleven o'clock, the Rev. H. Lea being the celebrant, the Rev. Mr. Bonacina officiating as Deacon, and the Rev. Mr. Lewis as Sub-Deacon. Previous to the Canon, the members of the Society of the Blessed Sacrament, in red and white rosettes, entered within the altar rails, and held lighted candles till the close of the elevation. The Council of the Guild of St. John the Evangelist were also present, habited in their official cloaks. After Mass was over, the ceremony of the Baptism commenced. The Right Rev. Dr. Wiseman ascended the altar, attired in a violet cope and stole, and with a white mitre. His Lordship then delivered an eloquent address to the congregation on the ceremony they were about to witness. He pointed out the deep symbolism of every part of the ritual, which made it so full of meaning to the Catholic mind, however want of familiarity might make it seem strange to others. Such a ceremony, indeed, as the public baptism of adults had not taken place for many years,—here, probably, not since the Reformation. In explaining the reason of the many repetitions in the service, caused by the circumstance that these rites were distributed in the earlier ages over the whole of Lent, converts being finally received at the great seasons of Easter and Whitsuntide, but now are condensed into a single service, his Lordship beautifully showed the necessity of a symbolic ritual in those primitive times, when the great kings and the wise philosophers of heathenism were found in the crowd of catechumens, pressing into the portal of the Church. The deep, complicated rites would penetrate their soul with doctrine, and teach them how vast a thing it was which they were taking up, how complete and childlike the submission needed. To us the ceremonies were bright and strong links connecting us with the remotest past. The very sight we were about to see would convey to the mind the unity and identity of the Faith. We might see with our eyes the very scene of a Gregory or a Leo, in one of those old basilicas, receiving their converts into the Church, or, earlier still (for they only handed down what they had received), it would help us to realise what was done by the same Church in the age of such as St. Laurence and St. Agnes, and so onwards through the Apostolic times to its first origin and source. The Bishop then entreated the prayers of the Faithful present for these young plants who were just rooted in the Faith, and made holy exhortations to the converts themselves. After this the converts assembled at the door of the sacristy, and the first part of the service commenced: the various exorcisms, interrogations, professions of faith, &c., which are ordinarily performed in the porch. The converts being introduced into the church, they knelt down in front of the altar, in number, eight, two of them young men, and the rest females. Of the latter, five, we believe, were sisters. Then the Bishop, having put on a gold mitre instead of the other, and a white cope and stole, proceeded to baptise them successively. After the baptism followed the beautiful ceremony of giving each of the converts a white robe and a burning light, with the charge that they were to keep their robes without stain and their lamps burning unto the judgment-seat of Christ, that they might have eternal life, and live for ever and ever. To see those converts, most of them young, in their white robes and veils, kneeling before the altar, with lights in their hands, was a truly affecting sight, when we remembered what a great thing had been done, and what was before them. Immediately after this followed the ceremony of Confirmation, when the newly-baptised, and twelve others, also recent converts, received that sacrament. The Bishop then retired into the sacristy, preceded by the Council of the Guild above mentioned, the Acolytes, and the Clergy present. The service terminated at three o'clock. The congregation was very large, and a great portion of it consisted of Protestants. We did not hear the names of the converts, or of the sponsors, but we are informed the latter were persons of high rank. The ceremonies throughout were characterised by a certain purity of taste, which harmonised well with the beautiful simplicity of the church itself, and must have edified all who beheld them.

TO THE RIGHT HON. LORD STANLEY. LETTER III.

"The Confessional is conducted with a degree of secretness dangerous alike to the civil government and the peace of the country. The Priest conceals the secrets of the guilty penitent, and is ever ready to denounce the informer."—Vide reported speech of Lord Stanley, Nov. 23, 1841. Buncrana, Jan. 17, 1848.

My Lord—I stated at the close of my last letter that I would test your slander on the Confessional by the light of history, and thereby afford you an opportunity of judging whether, if you were able, (as, thank God, you are not) to pull down the Irish Confessional—the principal solace of our people, the refuge of sinners, of the afflicted, broken hearted, and disconsolate—you should hope to realise the bright prospect which, if we are to take your words as the evidence of your wishes, you fondly anticipate from its destruction—whether you should, with any certain expectation of success, promise yourself from this new seat of arms of Stanley, a new Eden in Ireland, with its "rivers of life" streaming from the place of pleasure—Dublin Castle, of course—and with its trees of life spontaneously yielding their twelve fruits—charity, joy, peace, patience &c. for the healing of the Irish people.

The warnings of history, my Lord, should not be disregarded. It is the record of experience, it is the tree of the knowledge of good and evil, it places before us the faults and follies of nations—their wisdom and their virtues, it points to the rocks and quicksands on which the fleets of the earth were wrecked—the sure foundations on which thrones and empires being raised, were strengthened with time, and proudly survived the shock of ages; and, like the Spanish picture's mirror, by reflecting the past, it forewarns the future. Others, my Lord, in other days, and in other countries, impelled by the same feelings with which you are influenced, promised themselves halcyon days of prosperity and glory, they but succeeded, in degrading and debasing the Confessional. They made the converts of their respective countries, I regret to say, but too much success. Now, let us see what the golden produce of their labour of love is, whether they were the apples of the Hesperides or "Dead-sea fruits that tempted the eye and turned to poison on the lips."

I regret, my Lord, that we can do no more than rapidly glance at a few of the European kingdoms. The Confessional was destroyed in portions of Switzerland. Master hands were employed in the work of destruction. They boldly, bravely, and unscrupulously executed it. What the consequences were I need not, my Lord, detain you by describing; your own Heylin, and much better still, M. Audin, in his "Life of Calvin," have given us faithful pictures of the chaos that ensued. Hypocrisy and spoliation, tyranny and base servility, outrage and immorality, public and private rights invaded, and all terminating in an end worthy of the beginning—the robbery of the Son of God of his Divinity, and the Catholic cantos of their independence. What Zuinglius and Carlostadius, and other enemies of the Confessional, did on the borders, Audin's "Life of Luther" pretty clearly intimates.

We know from equally authentic sources what the destruction of the Confessional produced in other parts of Germany. We are not, my Lord, ignorant of the doings of these non-confessing gentlemen, Kings Beccold and John of Leyden, nor of the less celebrated exploits of Stork and Moyer, in Sraubia and Mulhausen. The blood of the hundred thousand peasants, led on by these non-confessing furies, and of the fifty thousand opposed to them slain in many sanguinary battles—add to this the carnage of the 30 years' war—rests with the whole weight of its guilt on the shoulders of the reckless innovator who gave you the principal articles of your creed. He first pulled down with a rebel's arm the chair of mercy—the refuge of sinners—and after having tried the experiment, and found it resulting in abominations that would disgrace the worst of Pagan empires in universal depravity, confusion, and rebellion, he would willingly raise it up again; but God, in his wrath, who permitted him, for so good to a wicked race, to lay his sacrilegious, ruffian hand on the Confessional, allowed it to be carried away from the presence of its destroyer, and from the counties he cursed with his opinions on the very torrents of blood accumulated by its subversion. We know, my Lord, what the neglect or the contempt of the Confessional produced in Holland and in Belgium, a civil war, the

episcopal murders of the cruel Spaniard and the equally truculent Dutchman—the alternate persecutions of the Gomarists and Arminians—the inhuman butchery of the unhappy Baptists—the murders of the Catholics by Vandermeek and Sonoi, at Oudenarde, Ruvermond, Dort, Middlebourg, Delft, and Shovenen, and the not less atrocious retaliations by the Duke of Alva on the rebels. Kerouy and others thus describe the atrocious barbarities of Sonoi on the peasants of North Holland. They say, that some of these, after undergoing the torments of scourges and the rack, were enveloped in sheets of linen that had been steeped in spirits of wine, which, being inflamed, they were miserably scorched to death; others, after being tortured with burning torches and sulphur in the tenderest parts of their bodies, were made to die for want of sleep, executioners being placed on guard over them to beat and torment them with clubs and other weapons whenever exhausted nature seemed ready to sink into forgetfulness: that several of them were fed with nothing but salt herrings, without a drop of water or any other liquid until they expired with thirst, finally, that others were stung to death by wasps, or devoured alive by rats which were confined in coffins with them. Feller says, in the year 1572 that the 18,000 executions by the merciless Spaniard were far surpassed in number by the murders of the rebel Vandermeek. Had the Confessional, my Lord been left undisturbed, would the historian have to blush for human nature when recording these bloody, barbarous transactions?

We know, my Lord, what the neglect or degradation of the Confession has produced in Denmark, Sweden, Prussia, &c.; scenes of shame lately unveiled by master hands, crimsoning the face of common Christianity, and making even Germany, notwithstanding its proneness to sin, blush for her bare contemplation.

We know, my Lord, what occurred in France when the old confession-going custom began to be neglected by the innovators of the sixteenth century. That beautiful land was made an Hades—a confusion, sedition, and rebellion spreading like a desolating fire over the face of the whole kingdom—disloyalty preached as a virtue; sedition, sacrilege and murder, hallowed as the works of God—256 secular Priests, and 112 regulars massacred while discharging the most solemn religious observance, by the Baron des Adrets—the Catholic peasants forced on the pikes of the non-confessing insurgents—the children of the Baron (the heart of man revolts at the thought) invited by their truculent parent to wash their hands in the reeking blood of his victims—the peaceable inhabitants of the city of Pamier butchered in open day while paying their homage to the God of the Eucharist—the streets of Montauban, Rodes, Valens, &c., swimming with innocent blood—2,900 churches either wrecked or burnt to the ground—the sacred things of the altar of God perverted to the vilest purposes, and one of the most holy things on earth or in heaven, with an impiety that made the very devils wonder at human audacity, trampled and desecrated as something the most abominable—and 5 years afterwards, the not less shocking reaction of St. Bartholomew's Eve—blood revenged by blood, and scenes of hell on all sides enacted by monsters in human form—by men made in God's image, with the hearts of demons. The unsettling of the Confessional here, my Lord, you must admit, was anything but conducive to "the good of civil government or peace of the community."

It is needless, my Lord, to refer you to a more recent period in the history of that country to show you what would occur in Ireland provided you were able, as you are willing, to pull down the Catholic Confessional. You know it, my Lord, the world knows it, for the fall of the chair of mercy in that kingdom was followed by a moral earthquake which shook the world to its centre. The bridge on the heart of man was broken, and once freed from the restraint, it furiously rushed headlong into atrocities which no imagination could conceive, nor a pen of steel describe. Kings, priests, nobles, young and old, without distinction of age or sex, inhumanly immolated—the guillotine fatigued with its work of death, and the rivers dammed up with the bodies of the dead—thrones overturned, and sceptres broken like rotten reeds; rabid reason and licentiousness apotheosd, and the vilest passion of the human heart—the filthy Cyprian substituted on the altar of the living God for the holy emblem of redemption—and, as the climax of impiety, the name of Jehovah blotted out from the memories of men, and by acclamation, effaced from the records of this world.

I am happy, my Lord, to find that these views have been confirmed by the wise opinions of your own illustrious countryman, Lord F. Williams. Hear what he says on the subject—"The inhabitants of France, the most prosperous and flourishing monarchy that ever shed its splendour on the earth, all on a sudden cast off the Confessional, and what (says he) was the consequence? These wretched madmen, having no longer any check on their passions, dared everything. Their crimes, like a mighty sea bursting its boundaries, overturned Europe, inundated the world, and impressed upon the French name a stigma the most ineffaceable and ignominious that ever tarnished the fair fame of a nation."—*Letters of Atticus.*

But to proceed. The Confessional was restored to France, and on its restoration the reign of morality commenced. It daily grows, my Lord, and strengthens, stomping the torrents of Atheism, impiety, and immorality; so that non-confessing France, the horror and terror of the world, is fast returning to her pristine order, and putting on the seemly Christian dress which in older times she wore with such meek dignity, as the illustrious Queen of Catholic Europe.—The haughty tyrant that would make everything subservient to his ambition—even the sacred throne of the fisherman and tentmaker—who would bind to the wing of his bloody eagle the cross with the crescent, would also bind in fetters the char of conscience and of mercy, but he ignominiously failed in the attempt. An humble Abbé discomfited the victor of an hundred fights, with no other sword than his hope in Providence, no other ally than the virtue of God with which he was invested, and no other shield than his Faith and patience; a shield, my Lord, against which the fiery darts of foolish emperors, kings, princes, and lawgivers, over struck in vain. A strange sight, my Lord—the haughty Emperor cowed before a humble Priest, and conquered by the very chains with which he bound his victim! And what is stranger still, the same Emperor forced by the God of Justice to thrust, as his last and only refuge, his head covered with the gore of millions, into that very Confessional whose secret sanctuary he dared to violate. A similar homage paid by his beacon of light, Talleyrand, before his death, to this holy tribunal, whose desecration he counselled, should, my Lord, be a lesson worthy of your serious meditation, and that of others, who, like you, would pursue a similar course. Paul, in his fury, would have Stephen stoned. Paul, sobered by grace and experience, would not dare to touch the hem of Stephen's garment, save to be healed by it.—Like him, my Lord, you would now supply the materials to stone Stephen, and cheer on the murderers, but when dead, you would have reason to raise the *planctus* over your victim, and bitterly deplore his death.

It would be useless, my Lord, to exhibit to you a picture of my delineation of non-confessing Scotland; her divines have already done it with the hand of a master. Hear the General Assembly of the Kirk in 1578—"We have found," say they, "after having made the minutest inquiry, universal corruption of the whole estates of the body of the realm—great coldness and slackness in religion—in the greatest part of the professors of the same—daily increase of all kinds of fearful sins and enormities—as incests, adulteries, murders, cursed sacrilege, ungodly sedition and division within the bowels of the realm, with all manner of disordered and ungodly living." Seventy years afterwards, my Lord, viz. in 1648, matters still no better. The Assembly of that day found ignorance of God, and of his Son Christ, prevailing exceedingly in the land, that it were impossible to reckon up all the abominations that were in the land, and that the blaspheming of the name of God, swearing by the creatures, profanation of the Lord's day, uncleanness, excess and rioting, vanity of apparel, lying and deceit, railing and cursing, arbitrary and uncontrolled oppression, and grinding the faces of the poor by landlords and others in place and power, have become ordinary and common sins amongst us." In 1778, the shade of the picture is still deepening. The continued want of the Confessional makes no improvement. Hear the Associate Synod of that period—"A general unbelief of religion," say they, "prevails among the higher orders of our countrymen, which hath, by a necessary consequence produced in vast numbers an absolute indifference as to what they believe either concerning truth or duty, and further than it may comport with their own worldly views." They lament that

now the country generally is, through infidelity, luxury, and venality, despoiled of all religion." If these, my Lord, be your non-confessing saints, what is your confessing sinners? I regret to have it to state, my Lord, that the beginning of these non-confessing people was little better than the end. After the "work of God," which Buchanan says "they bravely executed," by sending Cardinal Beaton a little before his time out of the world, they made a very bad use of the respite which this accommodation afforded them. "They spent their time in whoredom, adultery, and all the vices of idleness." As I have a respect and veneration for the genuine national feeling of the Scotch—an amalgamation of Picts and Celts, and a love for the country of a Wallace and a Bruce, I will pass over scenes of blood, consequent on the destruction of the Confessional, which, believe me, my Lord, are written very clearly in history, and which I can in all truth and sincerity, say had no connexion with either denouncing priests or with the secrecy of the Confessional, more especially as I am anxious on account of the good the rulers of your country have done us, not to pass over England, as they made it, in a moral point of view, unnoticed.

It is a bold thing, my Lord, to obtrude myself on such sacred premises, but you have made us so familiar with destitution, pestilence, and death, that the worst evils this world could accumulate on our heads have no terrors for us.—You and yours have endeavoured lately to pile up a wall of calumny and slander, broad and high like that of China, to keep at bay us outside barbarians; notwithstanding, my Lord, in the words of the prophet, "I will dig a hole through it," and I will let the world in to see the present abominations of your non-confessing Christians there—"the forms of creeping things, of living creatures—the filth and all the idols of the sanctified non-confessing house of Israel." Surely thou seest, O son of man, enough there to employ at home your censure—yea, more than enough, for all the hard words you have to spare. Upwards of forty thousand executions for robbery, murder, &c., in a single reign—fire and faggot—funeral piles smoking with innocent victims—the god of lawdness and murder, who first, with a strong hand, broke the chain which bound the Confessional to the rock of Peter, enthroned on the blanched bones of the innocent dead.—Son of man, surely thou seest terrible things there—the darksome doings of this non-confessing house of Israel—colleges, the seats of learning, in ruins—abbeys and monasteries, the refuge of poverty and affliction, wrecked and plundered, and desecrated, and levelled to the ground, 90,000 churches and chapels, the glory of Catholic piety, and the golden fruit of the Catholic Confessional, battered by the hands of your non-confessing Christians to the earth—nothing sacred for them, not even the bread of life, nor the holiness of the sanctuary that made angels adore and tremble. Talk, my Lord, of murders—your noble and ignoble non-confessing Christians murdered more in one day in England and Ireland than fell by the maddened Irish peasant's hand since the day that St. Patrick lit up the light of Christianity on the hill of Tara. There was this difference, my Lord, that yours were wholesale, deliberate murders, and the infuriated peasant, under the influence of reckless vengeance, produced by relentless oppression, murdered in detail. Both, my Lord, to a just God shall answer for their crimes; you for your brutal carnage, and they for their savage assassinations. What, my Lord, came over your usual wisdom and acuteness when you allowed yourself to be induced to hurl these calumnies against us? But let us proceed. Had you no murders in the reigns of Mary and Elizabeth?—none in the antecedent reign of the infant ward of the sanguinary sacrilegious robber Seymour? Did not the infamous prototype of the monster Catherine of Russia build up your holy non-confessing institution on heaps of martyred Priests and noble laics? Talk of the secretness of the Confessional being dangerous to the peace of the community and the civil government. You who know well the history of your Wyatt rebellions, and your Suffolk schemes, your Cecil plots, your Puritanical treasons, and your Gordon riots—day after day, and year after year, clustering like the locust cloud, and scaring away from your land of strife, sedition, blood, and sacrilege, every honest, peaceable, confessing Christian, to seek a refuge in other lands where he could hide his head from the sanguinary reckless proscriptions of his own—on what side, my Lord, I ask

you, did your non-confessing Christians range themselves in the latter days of Charles the First, who prominently stands out in your calendar with the *aurochs* of martyrdom upon him? Was it on the side of loyalty or rebellion? Was it with an atrocious Cromwell and a Sir Harry Vane, or with the unhappy Charles? You know, my Lord, there was ~~not~~ one confessing Christian on the side of the covenant. No; to a man, they fought, and died for their king, under the noble Lindsay, at Stratton-hill, and Down, Devizes, Newbury, and Marston Moor, where Charles lost his crown and all, but no confessing Christian, thank God, his honour, his faith, or his fealty. If justice were on Charles' side, as of course, it must have been, since he died a martyr, your non-confessing Christians were rebels, murderers, or if you please, English Thugs, and the oceans of blood shed on these occasions, with all its guilt and weight must rest on their heads. Hear, my Lord, the testimony of Stanhope, &c. in favour of the confessing, and against your non-confessing Christians. He says—"The brave and loyal spirits of the Roman persuasion did, with the greatest integrity, and without any other design than that of satisfying conscience adventure their lives in the war for the king's service. Several, if not all, of those were men of such souls that the greatest temptation in the world could not have perverted or made them desert their king in his greatest misery." Hear what a Protestant Bishop says—"The Papist, for his courage and loyalty in the last war, deserves to be recorded in the annals of fame and history; and perhaps this may not be unworthy of notice, that whensoever the usurper, or any of his instruments of blood or sycophancy, resolved to take away the life or estate of a Papist, it was his loyalty, not his religion, that exposed him to their rapine and butchery."

What say you now, my Lord, to the secretness of the Confessional? What to those confessing-going Christians? They sealed their duty to their king with their lives, and your non-confessing kings and gentry paid the debt of gratitude so justly due to their descendants with calumny, confiscation, proscription and death.—Again, my Lord, was it your non-confessing Christians that saved Charles II, when pursued to the death by those who murdered his father? No, my Lord, but the confessing Christians—the Giffords, the Prendels, the Wolfes of Madely, the Carloses, the Whiggraves, and (what think you?) the confessing Jesuit Huddleston. Who, my Lord, was among the first to welcome to refuge to the shores of France?—an Irish Friar, my own namesake, afterwards Chaplain to the Queen-Mother, Henrietta. The hard earnings of a long life, which he kept by him for the pious purpose of educating for the Holy Ministry his proscribed race at home, on bended knees, with the generous devotion of an Irish heart, he poured into the lap of poor exiled royalty. So much, my Lord, for an Irish, denouncing, confessing, secret keeping, Christian Friar. The same was afterwards the founder of the Irish College of the Lombards, which supplied Ireland for centuries with Priests and martyrs, who kept the faith, and, mark you, my Lord, loyalty alive, in spite of the united efforts of the powers of darkness and of your non-confessing Christians to extinguish both.

If, from sedition, disloyalty, and bloodshed, in England, I thought proper to review the state of morals, from the day the Confessional was degraded down to the present hour, I could, my Lord, exhibit a picture which would place in the shade the worst periods of depravity recorded in the annals of heathenism. Your courts were worse than Pagan—your kings and queens much worse than a Clodius or a Julia; and even those whom you would represent to us as Saints of pious, glorious and immortal memory, time and the impartial historian have stripped of the cloak of sanctity, and exposed to the world in moral features more loathsome than the Veiled Prophet of Korassan.—Your best of kings now stands out in relief as the crowned head in turpitude of the filthy sect of the Popliani; and he of immortal memory, in the pages of a Strackland, with any thing but the odour of piety or sanctity about him. If these, my Lord, be your royal non-confessing Saints, what must have been your royal non-confessing sinners? It may, my Lord, be bad taste in me, but for my own part, on a journey to the other world, I should much prefer the company of the Alfreds and the Edwards to that of your Elizabeths, Jameses, and Williams.

PROPAGATION OF THE FAITH.
DEPARTURE OF MISSIONARIES.—On the 7th of Oct. Rev. Dr. Polding set sail for New South Wales. He was accompanied by one passionate, four Benedictines, and two Irish deacons, Luckie and Ryan, from All-Hallows College, near Dublin; also by a Benedictine lay brother, two Irish Seminarians, Connory and Ryan, and two Benedictine Sisters.

On the 10th of October, four missionaries and four lay brothers, belonging to the Seminary of Piepus, embarked at Marseilles for Eastern Oceania. From the same port, on the 23d of October, nine priests and five lay brothers of the Society of Mary, set out for the Apostolic Vicariate of Central Oceania New Caledonia, and Melansio. The same ship brought out a numerous colony of Sisters of Charity for Macao, among whom is the sister of Rev. Mr. Porloyre, martyred in 1840.

Three priests—among whom is Rev. Louis Keating, of the diocese of Carlow, Ireland—belonging to the Society of Oblates of Mary the Immaculate, as also one lay brother, have gone to Ceylon; and three priests, and as many lay brothers of the same congregation, sailed on the 10th of October for the Missions of North America. Their place of destination is not specified. Rev. Messrs Rooney and Barry, of the same congregation, accompanied by two religious ladies of Jesus-Maria, left Europe on the 4th of October for the mission of Agra, in India. Four Sisters of the Good Shepherd have lately set out for Cairo, and four more for Tripoli, in Barbary.

Seven priests of the *Foreign Missions* at Paris, have lately sailed for China: two more of the same congregation embarked on the 3d of November for India. These departures make the number of missionaries sent by this most respectable Society to its sixteen Apostolic Vicariates, in the course of 1847, no less than twenty four.

In the past year, six Fathers of the Society of Jesus, and two lay brothers, were sent to China; ten Fathers and seven lay brothers to Canada and the United States; nine Fathers and one lay brother to Madura; two Fathers and two lay brother to Syria; and two Fathers to Madagascar.

The Banner of Ulster calls attention to the irreverent way in which a minister of the Presbyterian Church at Cupar advertises his sermons, thus:—"III. The Clouted Shoes, Part 2 (Joshua ix., v.).—Old shoes and clouted upon their feet." IV. The Hole in the Wall (Ezek. viii., 7).—Behold a hole in the wall." V. The Knives (Ezra i., 9).—Nine-and-twenty knives." VII.—The Unturned Cake (Hosea vii., 6).—Ephraim is a cake not turned."—*Church and State Gazette.*

The report of the Immigrant Commissioners of New York to the Legislature states, that the number of emigrants arriving from 5th May to Dec. 31, 1847, was 129,069: 58,180 Germans, 52,946 Irish, 8864 English, 2354 Scotch, 3442 French, 3611 Hollanders, and the rest divided among the different countries of Europe, including one Turk—only one—a proof that the Turks either cannot get away, or do not wish to. The most divided and distracted country in Europe, Spain, only sent us 107. Cold Russia, only 10. Germany and France together sent us in that time population enough for a State. The Irish arrived in the greatest destitution: 5931 of them having received relief in various forms; 634 of the Germans, 91 of the English, 26 of the French, 25 of the Hollanders, and 12 of the Scotch were also relieved. There were 22 lunatics—12 Irish, 10 German.

Births.

- APRIL 1—Mrs. Shea, of a son.
" 3—Mrs. Mara, of a son.
" 3—Mrs. Fogarty, of a son.
" 4—Mrs. Delahant, of a son.
" 4—Mrs. Wicks, of a daughter.
" 4—Mrs. Wilson, of a daughter.
" 5—Mrs. Tucker, of a daughter.
" 7—Mrs. Morsh, of a son.
" 8—Mrs. Wat. n., of a daughter.
" 10—Mrs. McCoy, of a son.

THE CROSS,

Published by FITCH & NUGENT, No. 2, Upper Water Street, Halifax. Terms—Five Shillings in ADVANCE, exclusive of postage. All communications for the Editors of the Cross are to be addressed (if by letter post paid) to No. 2, Upper Water Street Halifax.