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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 Louse? 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 his 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.

- FEBRUARY 13—Sunday—VI after the Epiphany S Gregory II P C Doub Sup
14—Monday—S Agatha P and C Doub Sup com &c.
15—Tuesday—S Martina V M Doub in Brev 30th Jan com &c
16—Wednesday—S Gregory X P C Doub Sup
17—Thursday—S Hyginus P M Doub Sup
18—Friday—S Raymond of Penafort C Sevid
19—Saturday—S Marcellus I P M Doub from 16th Jan.

A JUST JUDGMENT ON THE CATHOLIC DOCTRINES.

Judge not according to the appearance, but judge a just judgment. St John, vii 24.

(Concluded.)

The communion of intercourse we hold with the dead, is another subject upon which a sound judgment is to replace the judgment passed according to appearances. We pray for some dead; we pray to others. There, will many say, we find a formal contradiction, and a practice at variance with Scripture, having no other warrant than the tradition of men, derogatory from the honour and glory which is due to the supreme majesty of God. To pray for the dead appears to some superstition, folly and infatuation—to pray to the dead is to become worshipper of men, is to commit a flagrant sacrilege, and to rob the Almighty of the homage which is due to him alone. This is the point of view under which many contemplate our doctrines, let us now divest our belief of these false, deceitful and calumnious appearances, and it will appear such as it is, full of grandeur and nobleness, and presenting sublime views and heavenly tenets. We hold that some live so badly and so plainly against the laws of religion and morality, that there is very little, if any, hope for them to have stood the reproof of the Supreme Judge. Such we leave to the equitable judgment of the Infalible Truth; but we do not pray for them because they have not lived well enough, to justify the hope that prayers may be useful to them. Others live in so holy a manner, with such an accumulation of merits and good works, and with such a pure and unsullied conscience, that we feel confident they have passed immediately into the regions of bliss, and for them we do not pray; nay, instead of praying for them, we expect them to interest themselves in our behalf, and when those proofs of their sublime virtues which the Almighty is wont to give have been obtained, we give them the name of Saints, we honour them, and we pray to them, that is, we beseech them to present our petitions before the throne of grace, and to add their own intercession to our weak prayers. In fine, some live neither in so bad a manner as to preclude hope of their salvation, nor so perfectly as to inspire us with a reasonable assurance that they have immediately reached the harbors of peace; of such, the apostle St. Paul says, that they shall be saved, yet so as by fire, 1 Cor. iii. 15. for them we pray, according to the constant usage of Christians from the times of the apostles, that in the place of expiation in which they are detained, they may find light, refreshment and peace. What can we see in such a practice, but a palpable argument that death does not dissolve the ties and bonds which connect us with our fellow men, and that as there is no dead for God, to whom all live, so also there are, in one way, no dead for the Catholic Church, and she communes with them as members of one great family, composed of militant members on earth, of suffering mem-

bers in purgatory, and of reigning members in heaven. We continue then to act with regard to our deceased brethren, as we acted with them through life, knowing that death has not snatched them from our society and friendship, we pray for them and interest ourselves in their behalf, when we believe that they are yet in a state of purification, as we would do for them here upon earth, if we knew them to be in misery, distress, want or captivity. On the contrary, we recommend ourselves to our brethren reigning in heaven with Christ, as we would and do often recommend ourselves to the prayers of our living brethren, such particularly, as by their exemplary conduct, fervent piety and application to good works, give us a fair ground of thinking that they are the friends of God; and in the same way that we honor on earth such persons as are evidently models of Christian virtue and genuine piety, and that we cannot help harboring sentiments of respect, affection and love for such of them as consecrate their whole life to the practice of good works, and to the heroic acts of Christian charity, so also do we honor, respect, praise and magnify those Christian heroes whose godly deeds have not failed, imitating in this the sacred Scripture that bestows so magnificent eulogies on the friends of God Eccles. xlv. But as we give no room to imagine fancy and enthusiasm, no man receives publicly in the Church the marks of respect and honor due to companions of Christ's glory in heaven, but after a long, severe and scrupulous examination of the virtue procured by the deceased, this solemn decision upon the eminent sanctity of the servants of God is called canonization, and any one that would refuse himself to the evidence resulting from the long, patient and solemn inquiry which precedes a canonization, must be very little better than a sceptic. The above is a summary of our doctrine on prayers for the dead, and on the honor and intercession of the Saints. The one who will divest this subject of the lying appearances with which it has been clothed from early prejudices of education, will see in it but a noble, sublime and elevating doctrine, constituting of all mankind, whether living or dead (except the reprobate in hell), but one family worshipping the same living God, and connected with each other by the ties of charity, love, friendship and desire of benefiting one another, and so tightly connected that death does not lose, but rather tighten the bonds of their union. Where shall we look for a more natural, more elevated and more comprehensive explanation of the article of the Creed, I believe in the communion of Saints, than in the tenets of the Catholic Church, which makes of the Saints in heaven, on earth, and in purgatory, but one body communing by love, prayers and good works, and which doctrine is more congenial to the feelings of the human heart, either that which teaches that we have nothing more to do with the dead than to bury them in a hurry, fulfilling the proverb, out of sight, out of mind, or that which makes us follow them beyond the grave, and shows us ourselves with them to have become more sacred, more solemn, more indissoluble by death?

Images and pictures are another point upon which misrepresentation has exercised itself most maliciously and boldly, and upon which we find a great number of those judgments which are according to the appearance, but widely far from the reality. How many that look upon crosses, crucifixes, statues, medals, pictures and images, as the plain renovation of the folly and idolatry of the superstitious pagan of old. As the pagan bent his knee before his idol, and placed his confidence in the wooden and stony

divinity which adorned his house, so does the modern papist prostrate before a cross, and exhibit respect and confidence before pictures and images—Such is the appearance, I will not say for all, but for some who wish absolutely to transform Catholics into pagans, idolaters, and something worse if they could. Take now the case as it really stands, not as it falsely appears. How wide from the truth are those imputations attached to the use of crucifixes and holy pictures, authorised by the Catholic church? Does the Catholic acknowledge any inherent virtue or merit in the materials of which the picture is made? Does he revere and respect the brass or wood or plaster of which the image of Christ attached to the cross is made, or the paper, ink and colour of an engraving or picture? Does he intend, by kneeling before a picture, to exhibit divine honors to brass, wood, paper or any thing else? The imputation is too absurd to be believed by any body, and indeed, if in our catechisms, the idea is asserted, that we do not pray to pictures and images, it is not from any want of undeceiving the harmless and innocent child: for the most innocent Catholic babe would laugh upon scorn the idea of reverencing and honoring brass and paper; it is in order to refute a calumny which some have not been ashamed to utter. What is then a picture in the idea of a Catholic? It is a representation, or sign of the same thing. A crucifix is a representation of Christ nailed to the cross, a medal of the B. Virgin, or of a Saint, is a representation of the Mother of Christ, or of a Saint. The Protestant doctrine is not totally adverse to the use of representations or signs. Many take bread as a sign of the body of Christ, what a strange sign that one is, and what a singular representation bread is of Christ's body, we leave others to admire. But the Catholic finds the crucifix a more forcible, more expressive, more intelligible representation of Christ. The sight of a crucifix will awake more infallibly, more readily and efficaciously sentiments of love, respect adoration, gratitude for Christ, who gave himself a redemption for all, than the view of bread. The respect exhibited by a Catholic before a picture, is intended by him to be directed to the object represented by the picture. It is not an agreement of men, it is the very dictate of nature, and an innate sentiment in the human breast, that any honor and dishonor shown to a picture, is supposed and admitted to be shown to the subject of the picture. A pious Protestant could not bear coolly, no matter how fervid his zeal might be against pagan and popish superstitions, a stranger to spit upon the likeness of his father or mother. It is the feeling of nature, of which no one can divest himself. The lesson a monk gave to the Emperor Constantine Copronymus, who, long before the rise of Protestantism, waged a destructive war to crucifixes, holy pictures and images, well illustrates this point. The monk drawing out of his pocket a coin, asked whose image was represented upon it. "It is the emperor's," was the answer, and the emperor and an immense crowd had their eyes on him. Then throwing it in the mud, he began to trample on it with affected marks of contempt, scorn and malignant joy, whereupon the emperor foamed with rage and wished to make an example of such jarring contempt.... "Why," said the monk,

- Q. Is it allowable to honor relics, crucifixes and holy pictures?
A. Yes; with an inferior and relative honor, as they relate to Christ and his Saints, and are memorials of them.
Q. May we then pray to relics and images?
A. No, by no means: for they have no life or sense to hear or help us.

"you cannot bear me to trample your image; how will Christ bear you to trample, burn and profane his image, that of his mother, and of his friends?" The emperor on that occasion contradicted himself because his theory of images was against nature. Thus men may blind their understanding for a time, but nature will sooner or later regain its rights: Naturam expellas furca, tamen usque recurret. Turn nature out of the door, she will return through the window.

When the emperor of Japan wished to exclude effectually Christians from his island, which had been converted by St. Francis Xavier, at about the time that Protestantism made its intrusions on Europe, he thought he could not use a more efficacious means, than to order that all foreigners, who wished to have commercial relations with his subjects, should beforehand trample on the image of the founder of the Christian religion, so plain did it seem to him that this would include a formal and positive renunciation of Christ.—Far from encouraging any superstitious or idolatrous notions, crucifixes and holy pictures may become, and are in reality, the occasion and the means of innumerable acts of piety and religion. The crucifix particularly, which the Church places upon the most prominent part of her temples, and which she so earnestly exhorts the faithful to keep in their houses, or even to wear upon their persons, may be viewed as a mysterious and Divine Book, a book that can be read by all, by the ignorant and the learned, by the savage and the civilized man, a book most concise and most expressive, a book containing not sounding words but living examples, a book, in a word, that tells us in a most admirable and energetic way that Christ has had for us, and the love we should have for him, the confidence we may place in his merits, the hatred we must have for sin, the patience we must keep in the various afflictions of life, the supreme contempt we must entertain for the honors, respect and riches of this life, &c. Keep often this book before your eyes, dear reader, and this will prove the most victorious refutation of all charges brought against crosses, crucifixes and holy pictures.

One more apparent wrong in the Catholic Church. The service is performed in Latin, all the psalms sung in Latin, all the prayers said in Latin, and the priest never opens his mouth but to speak Latin! Here is then a plain and obvious proof of the intention of the priests and of the Church to conceal the truth from the people, and to keep them in darkness, making them attend a service in which they understand nothing. Some may have embellished this picture of the ignorance the Catholic Church entails upon the people, by adding that the priest preaches in Latin. There is the judgement in appearance, to have the reality, let the sincere inquirer gratify his curiosity, by visiting one of the Catholic churches during the celebration of the service, and he will be surprised to understand easily the sermon which is regularly delivered after the Gospel, though he may never have opened a Latin grammar. Let him also supply himself with a Catholic prayer book, which it will be an easy matter for him to obtain in any of our cities. He will soon perceive the state of things not as they are represented, but as they are in fact. He will satisfy himself, that all the prayers which the priest says, are translated into the vulgar tongue, and it is easy for any one to purchase the book called Missal, out of which the priest reads the Mass. If then the service is performed in Latin, it is not out of a desire to keep the people in darkness about what is said or done in church. That

ject would be as ridiculous as impossible to execute. The reason why the Latin tongue is used in the liturgy is, that the Church is Catholic, or universal; now the Latin is a universal tongue, which cannot be said of the English, of the French, German, Spanish or Italian. The Church could, if she chose, employ in her liturgy the vulgar languages, but she sees excellent reasons not to depart from a custom which has now been sanctioned by the lapse of centuries, she sees in the uniformity of her language, a symbol and image of that unity of faith and government which forms the just subject of her pride she sees no adequate inconvenience to arise from the use of a language which is not an unknown language, which any one may learn that chooses, the translation of which is in the hands of all. She orders her pastors to explain to the people, in the vernacular language, the various tenets, doctrines, precepts and practices, the knowledge of which is truly necessary or useful; any innovation in this point would be injudicious, and lead to far greater evils than those that may be attributed by some to the use of the Latin for the liturgy. All those that attend the public worship in our churches, far from objecting to the use of the Latin tongue in such circumstances, feel on the contrary that it imparts to the worship a degree of solemnity, awe, majesty and gravity, which make it look not like the babble of men, but as the work of God. Whilst the priest says the Latin prayers, sometimes with a low voice, the people on their part present to God their own prayers, and there is in that sublime silence, and this mute union of all in silent prayer, a ravishing beauty, a majesty and something truly divine, which has made many a bystander think in himself, "Indeed the Lord is in this place, and I know it not" (Gen. xxviii. 16), whereas in going out of other churches; he was perhaps conscious to have heard nothing but the voice of man.

Let us now come to another topic on which the grossest misrepresentations, the foulest calumnies and the most absurd tales have been and are daily asserted, published and circulated with a pertinacity and a boldness which must appear a just subject of surprise to a reflecting mind.—The Pope is for many the man of sin; the anti-christ, the tyrant of consciences, the despotic of the universe. Here again ponder these words, "judge not according to the appearance, but judge a just judgment." Some would scare the people, as if the Pope was on the point of invading the United States at the head of an army, and many imagine or have imagined to see evident signs of a fixed intention in the Pontiff to annex these States to his dominions. How supremely ridiculous is such an idea! It has not even the appearance of a just reason, when we reflect that all the dominions of the Pope would scarcely form a larger extent than a few counties of our States, and that he is at least four thousand miles from us, without a navy.—We would think ourselves guilty of an insult to our readers, to notice any more this absurd notion. But the Pope is truly and fully the head of the Church in spiritual matters. Every Catholic grants this point readily, and to it principally he attributes that majestic unity and universality of the Catholic Church, which is her exclusive privilege, and distinguishes her from those innumerable sects and creeds into which the world has been divided since the rise of Protestantism, a variety of dogmas which has no other cause than the desire of every one to make himself Pope in his own party. "One fold, one shepherd;" has been in all ages the maxim of the Church. That one shepherd is under Christ the visible head of the Church, the successor of St. Peter, the bishop of Rome, the Pope. In all bodies, in all societies and associations, all meetings, there must be a head, a leader, a president. It is in the nature of things to be so.—The human body cannot govern itself without a head; moral bodies require a head too: experience proves this to be a universal fact and an indispensable necessity, and those who under pretences of independence, freedom and liberty, think to dispense themselves from a leader, actually bend their neck to the yoke of some impostor, fanatic or enthusiastic Gosseller who secretly but effectually leads them by the nose, having for his real office of leader, no other qualification than his audacity, his boldness, his gift of the gab, his barefaced impudence and sometimes his notorious vulgarity. How different is the leader whom the Catholics follow and obey! They acknowledge him to hold his authority from the appointment of Christ by an uninterrupted succession from St. Peter, whom

Christ himself, who know full well the necessity human societies are in to have a leader, appointed the chief of his apostles, saying to him, "I will give thee the keys of the kingdom of heaven"—(Matt. xvi. 19)—still recommending to him in his conduct towards his brethren that modesty, forbearance and humility of which he himself, though their Lord and Master, gave an admirable example, when he washed the feet of his disciples. And indeed is not the mere fact of this uninterrupted succession of the Popes from St. Peter, an evident proof of divine appointment and authority for every one that reflects, and knows the instability of human institutions? See now the guarantee of wisdom, of prudence, of moderation we have in the mode in which our Popes come to the office they discharge. It is not the caprice of men that appoints them it is not the changeable breeze of popular favour. They are elected by men who convene in Rome from every part of the globe, men venerable for their age, their learning, their high standing, their piety, their success in the management of affairs, their noble deeds in the cause of religion and their perfect disinterestedness. These men are the cardinals who elect the Pope, and who hold his office by divine commission, still is there not in this election every favourable chance, every human probability of a choice that will do honour to religion, and of a leader whom intelligent men will boast to have at their head? Such has been generally the result and if some of our Pontiffs have forgotten in some instances the gravity and sanctity which their high station required, they are so few in number that this fact alone should seem to savor of miracle the Catholics do not deny it, but consider it as a necessary effect of the imperfection of men, and as a proof that a sublime ministry does not render men impeccable, and they are by it but the more powerfully induced to admire the verification of this promise, "Upon this rock I will build my Church and the gates of hell shall not prevail against it" Matt. xvi. 18.

The Cross;

HALIFAX, SATURDAY FEBRUARY 12.

CALUMNIES AGAINST THE IRISH CATHOLIC CLERGY.

The faithful and laborious Clergy of the Irish people have been from time immemorial the peace-preservers of Ireland. This is known to every one acquainted with that country. This fact has been repeatedly acknowledged in both Houses of Parliament, by friends and foes, Protestants and Catholics, Whigs and Tories. The influence of the Irish Priest, or rather the influence of the religious doctrines which he inculcated has preserved the Irish people from themselves, from their justly-earned indignation, from their wild revenge, from their reckless despair. England converted the country into one vast garrison, and held it by military occupation. But the public peace was preserved, and the Empire saved from the horrors of an annual civil war for the last forty years, not by the serried cohorts of tyranny, but by the powerful example and earnest teaching of the Irish Priest. Yes, no matter how shameless the criminals and rank hypocrites, we attempt to charge the consequences of their own guilty selfishness, and hard-hearted cruelty on the Irish priesthood, that noble body have ever been the steady friends of peace and order. They have saved England many millions of Pounds Sterling since the Union, by preventing their persecuted flocks from giving way to their natural feelings, and doing what any other nation on earth would have done in similar circumstances, if the same powerful religious influence were not brought to bear upon them. It is not in human nature, uncontrolled by religion, to endure what the Irish people have so patiently borne at the hands of their merciless persecutors. We have spoken of the period since the Union. We might go farther back to find additional testimony of the value of the unpaid and calumniated Irish Clergy to proud and ungrateful England. Who suppressed the Rebellion of 1798? Not the arms of English soldiers, but the preaching of Irish priests. It is notorious that that rebellion was commenced in the North of Ireland, and by Protestants alone. It is well known that the Government of the day encouraged the Rebellion. But would they have ventured to peril the integrity of the Empire, if they doubted the loyalty of the Irish priests? Certainly not, and this was the grand secret of their detestable policy. They were jealous of the independence of Ireland. They dreaded her growing power, and the ex-

isting advances she had made since '82 and her glorious declaration that no power on earth save the King, Lords and Commons of Ireland, were competent to make laws for Ireland. They resolved then to carry the Union, to extinguish the nationality of Ireland as far as they could, and they hatched the rebellion in order to afford themselves a bloody pretext for their work of destruction. But, anxious as they were to carry the Union, if they believed that the Irish Catholic Bishops and Priests would take part in the rebellion, or encourage their flocks to disloyalty, or even look on with folded arms, permitting the people to take their own course,—if, we repeat, they believed this, there would have been no rebellion in Ireland, because the Government well knew that to excite rebellion in that Country under such circumstances, was to separate it from England altogether. Now, it is an historical fact that no Catholic Bishop in Ireland sanctioned that rebellion, that only two priests out of all Ireland took any active part in it, and that these gentlemen were driven to disaffection by the horrible barbarities which they saw practised by English and Hanoverian troops and Orange bloodhounds on their defenceless people. It is an historical fact, that several of the Irish Catholic Bishops addressed Pastorals to their flocks forbidding them under pain of excommunication and the censures of the Church, to join the ranks of the Insurgents. It is well known that the Catholic Bishop of Ferns, in Wexford, denounced the Rebellion in the strongest terms, and yet in that noble county, the people even deprived of the practical sympathy of their clergy, set the whole power of England at defiance for a long time, and made the Government quake with fear for having retreated to this dangerous mode of avind the Irish people out of their nationality. What prodigies of valour would they not have performed if supported by their Bishop and Clergy; if fortified by the solemn sanction of their religion, if instead of denunciations from their Pastoral Letters, they had received encouragement and assistance from their spiritual guides? And if, not in Wexford alone, but throughout all Ireland, in the other thirty one Counties the Catholics were encouraged by their Clergy and Bishops to take up arms and fight for an civil and religious liberties of which they had been shamefully robbed in direct violation of the faith of Treaties, can we imagine that the Rebellion would have ended as it did? No; the whole power of England would have been insufficient to crush Ireland, and what is commonly called the Rebellion, because unsuccessful, would now be termed the Glorious Revolution of 1798! But the Irish Clergy held aloof from that partial and abortive movement, not because they were directed with patriotism, not because they sympathized with the oppressor of their country and their creed; not because they doubted the abstract right of the Irish nation, or of any nation, to save themselves from the intolerable and inhuman bondage under which they groaned, and with arms in their hands to assert their inalienable rights. No, but they were lovers of peace, and ministers of the God of peace, and they abhorred bloodshed, and civil war and social disorganization, and they justly suspected the hellish designs of the Government and the motives of some of the principal Protestant leaders, and they doubted the power of the unfortunate people to redress their grievances by violent measures, and they feared the country would be plunged into greater horrors, and the people subjected to greater cruelty and extermination, by unsuccessfully attempting to maintain an abstract right, no matter how indubitable; and consequently, they adopted the safer and the better part. They resisted the rebellion, and thereby rendered an incalculable service to England. When the insurrection was crushed, the Catholics of Ireland were promised Emancipation, as an inevitable consequence of the Union. Some, and amongst them the majority of the Catholic Bishops and Clergy, believed the Government to be sincere in making this promise; others, reasoning from analogies and the experience of the past, were incredulous. The Government, consistent in its treachery to Ireland, carried the Parliament Union by force, fraud and bribes, and instead of the promised Emancipation, ruled Ireland for nine and twenty years by suspensions of the Habeas Corpus Act, and Drum-head Court Martials, and Insurrection Acts, and Algerine Emancipations, and Coercion Bills, and Arms Bills, and Church Rate Bills, and Easement-of-Burials Bills, and Special Commissions, and transportings, and hangings, and Tithe-reassant increas-

rations, and Church Sales of the Poor Man's Pig, and the poor widow's blanket, and by every other species of fraud, and robbery and injustice. Who kept the frame of Society together during this eventful period? We answer unhesitatingly the Catholic Clergy of Ireland. Who denounced from their altars every species of crime, and every offence against the laws of God and man? The Catholic Clergy. Who taught the people to forego their natural rights, and to spare that property which they could justly claim, when perishing from hunger? The Catholic Clergy. Who offered up their lives in scores, in ministering to their flocks, in consoling their distresses, in sharing their privations, in teaching them to forgive their ruthless enemies, and to pray for the unfeeling rulers who left them unpitied victims to all the horrors of famine? The Catholic Clergy. Who restrained a sallowing people, and induced a whole nation to lie down like lambs in patience and resignation, and to submit quietly to the most horrible of all deaths, rather than disturb the public peace or have recourse to plunder, or take up arms to sell their lives as dearly as they could? No power on earth could effect this, but the strong religious influence of the Catholic Clergy.

And what is their reward for these priceless services to England?

Calumny the most audacious; misrepresentation the most vile; the foulest slanders and the most unchristian denunciations. Brainless bigots in the lower, and still more stupid fanatics in the upper House of Parliament, have endeavoured to direct the current of public indignation from the cold blooded exterminator, the landlord wholesale murderer, and to overwhelm the innocent priest, but for whose untiring exertions and noble forgiveness, they would themselves have been long since numbered with the dead.

Oh! if the cruelly maligned Irish Clergy were to retort in an unchristian spirit, on their diabolical traducers, and to return evil for evil—if they only ceased their pastoral exertions, and earnest admonitions even for a short time, and left their irritated flocks to what is called, 'the wild justice of revenge,' all Ireland would present one scene of desolation. The entire army of England at home and abroad would not be able to uphold for one year the tyrannous exactions of the Irish Satraps, the starvation of God's creatures on the fertile soil of their birth, or the existence of that overfed monster the Irish State Church—the richest in the world—to the midst of a people dying of hunger.

We will resume this subject, and examine it in all its details. We will lay bare the sophistries of the hereditary enemies of our faith. We will unmask the hypocritical traducer, and expose his hollow pretences. We will remind Lord Farnham, of the notorious history of Colonel Barry, and the inhuman flugging of the poor Irish boy at the gate of his demesne in Newtownabbey, some years ago.—We will bring before him the pale corpses of the murdered victims in that town whose blood was offered up in 1831 on the altar of that Godless Establishment, the English Church in Ireland. We will salute his ears with the shrill cry of pain, the wailing of the widow, the shrieks of the orphan, the maddening torture of the puch-cep, the lacerations of the triangle, the sighs of the famished, the groans of the dying—and we will ask him could these scenes of hell have been enacted with any impunity on earth, if the Irish Catholic Clergy had not continually preached the most sublime lessons of God like forgiveness and Christian charity?

There is more clamour amongst English and Irish Pharisees on the death of one Lordlord, than if a thousand of God's creatures were murdered by famine. There is no pity for the myriads who have been left to die of hunger, and whose emaciated remains have been devoured by cattle and vermin;—there is no sympathy for the thousands who have perished in agony on the broad Atlantic, or who have fastened unto death in the fever hospitals of Republican America, or the charnel-houses of Canada, or the inhospitable sheds of Gross Isle, or who have whitened with their bones the whole length of our North American coast. It is needless to say that we abhor murder and violence of every sort; but our abhorrence must be impartial—our detestation of crime must extend to the dreadful guilt of the rich man, as well as that of the poor. We do not deny that there are many excellent landlords in Ireland who faithfully discharge the duties of their station. We know too that there are several also who are perhaps as much to be pitied as the famine-stricken people themselves—men of the purest benevolence and kindest inten-

17 But there is another sign, still by which you may distinguish the Church from all other societies,—it is Universal or Catholic. It is not Universal in the sense of its being necessarily in all places of the world, at all times. This was not the purpose of our Redeemer. But it is Catholic, because, 1st, the truth on which it is built is, by its own nature, essentially universal.—The doctrines which our Saviour revealed, and taught the Church, being true when He uttered them, were, and are, and will be, true in all places, as well as in Jerusalem,—will be true thro' all time, and all eternity. 2d, Because his commission to his Church was to make it known to "all nations," through "all days, until the end of the world." 3, Because under the commission, its promulgation was not to be successfully impeded either by the rage of the Gentiles, the vain deliberations of the people, nor the fruitless and combining assemblies of kings and princes against the Lord and against his Christ. "All nations" were the field of his operations. Its missionaries were not effectually arrested in carrying the knowledge and means of redemption to our fallen race by any barrier,—neither the expanse of the ocean, nor the height of mountains, nor the dangers of travel, nor the rigors of climate, nor the barbarism of savages, nor the cruelty of tyrants, could deter them from preaching the Gospel to "every creature." 4, The Church is called Catholic because, as a matter of fact, she is spread through the entire world. As an outward visible society, she is Apostolic in origin, One in faith, Catholic in extension.

18. At all times she was, and now is Holy.—Nor do the bad lives or scandalous morals of her individual members, or even sometimes of her eminent Pastors, destroy or diminish her rightful claim to the attribute of sanctity. The reason is obvious. God does not apply the coercive force of Almighty Power either to bring men into the communion of the Church, or to make them personally holy when they have entered. To those who are without He offers the grace of vocation and of faith that they may believe and come in. For those who are within Christ has provided all the grace and means of sanctification. But in neither case does He impart grace in such a manner as to destroy the exercise of man's voluntary concurrence and free co-operation. Hence, therefore, the sanctity of the Church is by no means involved by the want of sanctity in some of its members. For she is called Holy because 1st Infinite Holiness is the essential attribute of her Blessed Founder. 2d, Because the doctrines which she received from Him, and which she preaches, are holy. 3d, Because Baptism, by which all men can enter her communion, cleanseth the soul of those who receive it with proper dispositions from all that is opposed to Holiness. 4th, Because all her moral teachings are conducive to the same end. 5th, Because the efficacy of her Sacraments, and above all the divine character of the Sacrifice, which is her highest act of public worship, were instituted as means of applying the merits of Our Saviour's death for the sanctification of her children. 6th, Because, in fine, whatever appears as evidence of eminent holiness—the constancy of martyrs—the courage of confessors—the purity of virgins—the love of God—a spirit of self-immolation to promote the welfare of man, have distinguished, and still distinguish, millions of her members, and indicate, even in the practical exhibition of it, her claim to be called Holy.

19 I might enlarge, dear Reader, on this subject, but what I have here said is perhaps sufficient for the present. I would only remark before I proceed to other considerations, that so far as it has been accomplished, the Catholic Church alone has realised the objects for which Christianity was instituted. She alone converted Pagan nations to the faith of Christ. For you will remember that large portions both of Asia and Africa were made vocal by the preaching of her messengers and the canticles of her Saints, ages before the impostor of Mecca had raised the Crescent of dominion or unsheathed the sword of extermination against her children. She had converted those countries from Paganism to Christianity. You will remember that all the Christian nations that have been converted, in Europe or America, from Paganism to Christianity, were converted by the efficacy of her Apostleship alone. You will remember that no other Christian association has ever been blessed of God with a power to convert so much as one single nation, to the light of Divine truth. It may be said that the Sandwich Islands are at the present moment an exception to the truth of what has just been asserted. But the exception here referred to is so

incomplete that it cannot be adduced as being any exception. For, unless travellers of unexceptionable character misrepresent the facts, the population of those islands is rapidly wasting away, whilst the wretched remains are said to have imbibed more of the vices, than of the virtues of the Christians who have gone among them. So that, as a general proposition, history attests the truth of what I have just said.

20 Read over then, and reflect seriously upon the subject that has been treated, and the reasoning that have been adduced in the preceding paragraphs of this letter. There is here presented to you a brief outline not only of the Church, but of those peculiar attributes by which God originally and through all time constituted her a distinct, united, universal Society, easily distinguishable from all other associations calling themselves by her name. If these outward tokens of her Divine identity through all ages should not at first impress your mind as strongly as they will do when you shall have reflected more upon them, it may not be amiss for you to bring any other religious association to the test of comparison by the same standard. Did it receive its outward organization and visible form from Christ and his Apostles when they were visible on the earth? If not, who had a right to usurp the functions of the Redeemer? What was its origin? Again, is it united, even during the period of its brief existence, as a religious society, in the belief of its own original doctrines? Are its members now united in believing all the doctrines which the Society professes even at this day? Are the principles calculated to hold its members in the spontaneous unity of truth? Or rather, are they not calculated to divide them into multiplicity of opinions, without its venturing to claim for itself, even the consciousness of "what is truth?" Has it, either by its doctrine or its extension, any claim to call itself "Catholic," or "Universal?" Has it converted nations? Has it furnished martyrs? Or it it does claim such, were they martyrs (that is witnesses) for the faith of Christ, or were they martyrs simply for their own opinions? As to the other test—Holiness, it is almost unnecessary that I should make any remark.—Sanctity, out of the Church is judged by a very fallacious and a very arbitrary standard. Nor would I feel authorised to urge an unobtainable scrutiny into the lives and conduct of individuals, for the purpose of eliciting an answer to this question.

21. Neither is this necessary. Examine any one of these humanly organized societies, which calls itself the Church, or a Church, or a branch of the Church. Examine it, in the date of its origin, in the principle of its constitution; in the character of its founders, in the mode of its propagation, in the disputations among its members concerning its doctrine, in their divisions and subdivisions, in its dependence on human support, in the vagueness, and ambiguity, and fluctuations of its creed, in the general sterility of its efforts to discharge the functions, and accomplish the purposes for which the One Holy Catholic and Apostolic Church was instituted, and it will be no difficult matter for you to distinguish between the human imitation and the Divine reality. The very names of these societies sufficiently determine their character. They are sometimes called after the individuals who founded them—sometimes after the civil State, the government of which created or adopted them. Again, you will find them designated by some minor point of practice among early Christians, to which they attach peculiar and paramount importance—or by some peculiarity in their ceremonies or mode of worship. Now, if you will take the pains to trace back the historical thread of these societies to their origin, you will find that in all cases, and without one solitary exception, they were built on the mere opinion of their respective founders. This statement may appear to you startling, at first sight, but examine it strictly, and you will find it to be indisputably true.

22. They claimed no new revelation from God, Nor were they connected with their origin, either a new Christ, or new miracles, or new Apostles. What then was the basis of credibility on which their new doctrines were founded?—Simply the opinion of the individual who discovered a new reading of the Holy Scriptures, and succeeded in inducing others to strengthen that opinion by the endorsement of their own. When these opinions became strengthened still more, by the approbation of a large number of persons, the next thing was to systematise them in a code, and reduce them to a conventional formula, called a creed, articles of belief, confession

of Faith, are no longer heard of, except when some unfortunate minister is under trial for heresy, or in those countries where the civil government has made the Creed a portion of the laws of the land—it may be said, indeed, that the opinions of the Creed, as expressed in the formularies, have lost all authority, and that each individual is governed by his own views and not by theirs. This is decidedly consistent—for it would have been absurd to have rejected the authority of the Catholic Church,—to have emancipated human reason from the yoke of faith in her teachings merely to bring into slavish subjection to the religious opinion of unauthorised men. Out of the Church, there is no consistency, under the principle alleged to justify the separation, viz. that every one has the right to read the scriptures and judge for himself—except in the conduct of him who puts away all human authority from between him and the sacred text, reads it as as often as he will, forms his opinions from day to day, with the well understood privilege of altering or abrogating them, as old light fades away, or new light breaks in.

This process, dear Reader, necessarily destroys what is most essential in the belief of Christ's teaching—viz its certainty. His revelations are not matters of opinion, but matters of fact. His doctrines are presented to you in His Church as facts and not as speculations. And out of His Church you cannot by possibility have them guaranteed as facts, but you must receive them as speculations alone. Is not this an uneasy and unnatural state of the human mind? Do you not feel that your spirit yearns after some permanent anchorage of Divine faith? That it longs for some solid and secure resting place?—That it cannot be thus always on the wing, sustaining its solitary flight in searching after truth through the boundless regions of opinion? Will it not at least be vain, like the dove of old, to return with weary pinions, and drooping plumage, to the Ark from which it went forth—enjoying liberty indeed, but finding no repose?

23.—But you say you have the Bible to fall back upon. That there, at least, you may drink from the living fountain. Alas, dear Reader, in your present situation you cannot derive from the perusal of the Scriptures the benefit you anticipate. The true sense of the Scriptures is one thing—your interpretation of that sense is quite another. If you build your faith in Christ and your hopes of salvation on your unaided interpretation of the Scriptures, you are still building not on the Saviour's teaching, but on your own fallible opinions. Of this, however, I will treat in my next letter.

From the Freeman's Journal

WATERFORD, Trinity Without,
Dec 23, 1847.

MY DEAR SIR—The people are every where starving, absolutely dying of want. They have neither food nor clothing. The Roman Catholic clergy, night and day, are incessant in their labours to console, and comfort, and reconcile them to their unhappy fate—to keep them peaceable and obedient to the laws and, under the circumstances, their efforts have been crowned with success almost incredible.

Yet, there is no misrepresentation, however gross, that is not readily believed of us. No action, however savage, that we are not supposed, even by honest Englishmen, capable either of encouraging or committing. In parliament, and out of parliament, hideous slanders have been unsparringly heaped upon our order, and you know that four-and-twenty hours' currency is quite enough to make these slanders English facts where Ireland and her priests are concerned. What are we to do? Contradictions clear and unequivocal, even from individuals of our order specially named, are worse than useless. The columns are repeated by members of parliament and in the English press with renewed virulence. A war of words is of no avail. Individuals who make these charges should prove them home, and let the priest who so far forgot his ministry be at once degraded and disgraced. But no such course is likely to be pursued. The reason is obvious—no priest was guilty of the conduct imputed.

Is not the newspaper giving publicity to such abominable falsehoods liable to an action at law for libel? If such be the fact, let the precise and Catholic people of Ireland at once rally—collect funds—get a first-rate legal opinion, and let this hellish accusation be souled at once and for ever by a jury of twelve honest Gentlemen and an upright judge. The time appears to me to have

arrived for some decisive step, and having given the matter consideration, I am of opinion that this is the only course open to us that can possibly bring the base and lying slanders so audaciously circulated against the Irish priests and people, and so greedily swallowed at the other side of the channel, to a truthful issue. For if such a line of conduct be at all feasible, and properly carried out, our enemies must either justify the libel, and thus put the saddle on the right horse, or plead guilty, as I am sure they must, to the falsehood, and thus the sting for future mischief will be extracted.

Leaving the affair now in your hands, for the consideration of my own order and the Catholic public.

I am, my dear Sir, very faithfully yours,
P. KENT.
Catholic Curate.

MAYO.—The Catholic Clergy.—Mr. J. Denis Browne, in a letter to the Mayo Constitution, speaks thus of the value of the Irish Catholic Clergy, whom formerly he regarded with such hostility that it caused him the loss of his seat.—"It is, no doubt, difficult not to be full of gloom, seeing every day before one a lost population, who now evidently, on the plea of alleged individual indiscretions, are threatened with a hunting down of that body of men who have hitherto fearlessly, faithfully, and zealously stood by their sorrows, in their sickness, and in the multitude of their afflictions. I am well aware that it is not my duty to take up the defence of the Roman Catholic Clergy, but I am not to be deterred from doing that body an act of justice, from a fear of my motives being misunderstood. I can safely appeal to those who, like myself, have been travelling through the miseries of the last eighteen months, as to whether the Roman Catholic Clergy, as a body, have not been the untiring, the practical and efficient agents, not only in administering the national relief to their famishing flocks, but also in energetically and successfully instilling into their minds the solemn duty on them of a resignation to the Divine Will, by a strict obedience to the law of the land. In this part of the country, I can bear testimony to the fact, that even from the most prejudiced I never heard a whisper to the contrary, or a denial that their conduct as a body was not worthy of the highest commendation and respect."

THE BISHOPRIC OF MAITLAND.—The friends of the Rev. R. Burchall, O. S. B., Prior of the English College of Douay, will be happy to learn that his Holiness has been pleased to cancel his nomination to the dignity of Bishop of Maitland, and Coadjutor to the Most Rev. Dr. Polding, Archbishop of Sydney, in Australia, he is in consequence to remain Superior of St. Edmund's, to the very great satisfaction of the inmates of the establishment, and also of his numerous friends in France and England. We learn that the Rev. C. Davis, O. S. B., of Downside near Bath, is appointed to fill the important functions of Bishop, which the Rev. R. Burchall has declined.—Correspondent.

Advers from Malta of the 15th ult report the arrival on the 18th ult of the Right Hon. R. More O'Ferrall, the civil Governor of that island. A deputation, headed by the most respectable residents in the colony, escorted him to the Government House. On the following morning Mr. O'Ferrall, with his family, attended the Church of St. John, where High Mass was celebrated—his Excellency assisting to the usual procession, bearing a lighted taper. On the same evening (Sunday) the town was very generally illuminated in honour of his Excellency's arrival.

MALLOW.—On December 24th, Miss Susan Creagh, daughter of James Creagh, Esq., of Mallow, received the religious habit in the Convent of Mercy at that place.—Southern Reporter.

WED.

On the 5th inst, Enas Augustino, infant son of Capt Enas Daly, aged 9 months. 4th.—Patrick Son of James, and Johanna Whelan, aged 3 years. 7th.—William, Son of William and Mary Braslow, aged 9 months. 8th.—William Doyle, Son of the late James Doyle, aged 16 years.

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