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Jusus said to his disciples. Whom do you say

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

And Jesus answoring, said to him. Blessed att thou Simon Bar Jons. because flesh and blood hath not revealed it to thee, but my lather thou is in heaven And I say to there that thou are Peter, and upon this socal will mill my Chirri, and the OATLS OF HELL SHALL NOT PREVAIL AGAINST IT.

AND I SHALL GIVE TO THEE THE KEYS OF THE KING PON OF REAVEY And whatspever thou shalt bind upon earth, it shall be bound also in heaven and whatsouver thou shalt loose on earth shall be loosed also in heaven. S. Maithew xvi. 15—19.



' Is the Church likened unto a Louse ! It is placed 'Is the Church likened unto a house? It is placed on the foundation of a rock, tehich 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 representation. Is the Church a bank? 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 easts it; Peter who casts it; Peter ed by a fisher's net! It is Peter who easts 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.

VOL. 4.

## HALAFAX, FEBRUARY 12, 1848.

NO. 4.

#### CALENDAR.

FERRUARY 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—Thesday—S Martina V M Doub

Doub Sup —Thursday—S Hyginus P M

7-Thursday-S laygings ...
Doub Sup
3-Friday-S Raymond of Ponnafort C Senid
3-Saturday-S Marcellus 1 P M
Doub from 16th Jan.

A JUST JUDGMENT ON THE CATHO LIC DOCTRINES.

Judge not according to the appearance, but judge : just judgment. St John, vn 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 ac cording 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 apprene majesty of God. To pray for the dead appears to some superstition, folly and infatuatino-to pray to the dead is to become worship per 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, deceit ful and calumnious appearances, and it will appear such as it is, full of grandeur and nobleness and presenting subline views, and heavenly te-We hold that some live so hadly 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 Infallible Truth; but we do not pray for them because they have not lived well enough, to jus ufy the hope that prayers may be useful to them. Others live in so holy a manner, with such an accumulation of ments and good works, and with such a pure and unsulfied 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 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 five neither in so had 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 apostie St. Paul says, that they shall be saved, yet so as by fire, 1 Cor. m. 15. for them we pray, ac cording to the constant usage of Christians from the time of the apestles, 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 commumes with them as members of one great family, composed of militant members on earth, of suffering mem | placed his confidence in the wooden and stony sense to hear or help us.

We continue then to act with regard heaven. 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 apon 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 exemplery conduct, ferrent 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 alen do we honor, respect, praise and magnify those Christian heroes whose godly deeds have not failed, imitating in this the racted Scriptore that bestoms so magnificent euas we give no room to imaginate. Saucy and enthusiam, no man receives publicly to the Church the marks of respect and honor due to companions of Christ's glory in heaven, but after a ling, severe and scrupulous examination of the practiced by he deceased, this solemn decision upon the eminent sanctify 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 bet ter 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 oppear anics with which it has been clothed from early sublime and elevating doctrine, constitution, all mankind, whether hving or dead (except the rebrobate 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 benefitting one another, and so ughtly connected that death does not lose, but rather we look for a more natural, more elevated and the Creed. I bettee in the communion of Sants, against pagan and popula superstations, a stranthan in the tenets of the Catholic Church, which ger to spit upon the tikeness of his father or mo beart, either that which teaches that we have destructive war to crucifixes, holy pictures and nothing more to do with the dead than to bury them in a hurry, fulfilling the property out of sight, ou, of mind, or that which makes us follow them beyond the grave, and shows us our ties with them to have become more sacred, more

Images and pictures are another point upor which misrepresentation has exercised itself most maliciously and boldly, and upon which wo 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. the pagan bent his knee before his idel, and

solemn, more indissoluble by death t

nodern 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 an 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 morit 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 Chris 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 renocenchild; for the most innocent Catholic babe would laugh unto 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 What is then a picture in the idea of a Catholible, it is a representation, or sum 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 ductring 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 forceble, more expressive, more intelligible representation of Christ. The sight of a crucifix will awake more infallibly, more readily and efficaci ously sentiments of love, respect adoration, gra prejudices of education, will see in it but a noble, titude for Christ, who gave himself a redemption of for all, than the view of bread. The respec exhibited by a Catholic before a picture, is tended by him to be directed to the object repre sented by the picture. It is not an agreement of nien, 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 suptighten the bonds of their union. Where shall posed and admitted to be shown to the subject of the picture A pions Protestant could not hear more comprehensive explanation of the article of cooly, no matter how ferrid his zeal might be makes of the Saints in heaven, on earth, and in other. It is the feeling of nature, of which no purgatory, but one body communing by love, one can divest himself. The lesson a monk gave prayers and good works, and which doctrine is to the Emperor Constantine Copronymus, who, more congenial to the feelings of the human long before the rise of Protestantism, waged a images, well illustrates this point. The monk drawing out of his pocket a coin, asked whose image was represented upon it , "it is the omperor 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 juy, whereupon the emperor feamed with rage and wished to make an example of such jaring contempt ..... Why," said the monk

• Q. Is it allowable to honor relies, crucifixe

and holy pictures?

A. Yes; with an inferior and relative honor, as they relate to Christ and his Salnts, and are memorials of them.

QaMay we then pray to relice and images?
A Ano, by no means: for they have no life or

bers in purgatory, and of reigning members in divinity which adorned his house, so does the "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 oceasion 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 forcà, tamen usqué 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 inreads 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 befurehand 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, cracifixes and holy pictures may become, and are in reality, the occasion and the means of innumerable acts of piety and reli-The crucifix particularly, which the Church piacos upon the most prominent part of her temples, and which she so carnestly exhorts the faulful tookeep in their houses, or even to wear upon their persons, may be viewed as a mysterious and Divine Book, a book that can bo 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 collaining not sounding words but living examples, a book, in a word, that talls us in a most admirable and caergetic way the Christ has had for us, and the love we should have for him, the confidence we may place in his ments, the hatred wo 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 picinres

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 Cathohe 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 the 7 are represented, but as they are in fact. "He will satisfy himself, that all the prayers which the priest says, are translated into the volgar tongue, and it is easy for any one to putchase the book called Missal, out of which the priest reads the Mass. If then the service is performed in Letin, it is not out of a desire to keep the people in darkneas about what is said or done in church. Thar

execute. The reason why the Latin tongue is used in the littingy is, that the Church is Catholie, or universal; now the Latin is a universal tongue, which cannot be said of the English, of (Matt. xvt. 19)-still recommending to him in 'l'he the French, German, Spanish or Italian. Church could, if she chose, employ in her liturgy | forbearance and humility of which he himself. the vulgar languages, but she sees excellent rea sons not to depart from a custom which has now been sanctioned by the lapse of centuries, she sees in the uniformity of her langu ge, 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 pasters to explain to the people. in the vernacular language, the various teets, but the changeable breeze of popular favour, from England altogether. Now, it is an histori doctrines, precepts and practices, the knowledge They are elected by men who convene in Rome cal fact that no Catholic Bishop in Ireland same doctrines, precepts and practices, the knowledge of which is truly necessary or useful; any inno-from every part of the globe, men venerable for tioned that rebellion, that only two priests out vation in this point would be injudicious, and lead their age, their learning, their high standing, of all Iteland took any active part in it, and that to far greater ovils than those that may be attri-their piety, their success in the management of these gentlemen were driven to disaffection by the buted 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 circumstadees, feel on the contrary that it imparts to the worship a degree of solemnity, awo, 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 him thelies do not deny it, but consider it as a neces. Itime, and made the Government quake with fear knew it not" (Gen. xxviii. 16), whereas in going proof that a sublime ministry does not render swind the irish people out of their nationality.

Out of other churches; he was perhaps conscious men improcable, and they are by it but the more W hat productes of vidour would they not have perto have heard nothing but the voice of man.

Let us now come to another topic on which

the prossest misrcoresentations, the foulest calumnies and the most absurd tales have been and are daily asserted, published and enculated 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 sig; the antichrist, the tyrant of consciouces, they despot 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 wens of a fixed intention in the Pontiff to annex these States to his dominions. How supremely ridiculous is such an al! It has not even the approvance in ining like 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 nary .-We would think ourselves guilty of an insult to our readers, to notice any more this absurd notion. But the Pope is traly 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 Cathone Church, which is her exclusive privilege, and distinguishes her from those innumerable secis 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 i head; moral bodies require a head too: expe rience proves this to be a universal fact and an indiapensible necessity, and those who under protences of independence, freedom and liberty, think to dispense themselves from a leader, ac tually bend their neck to the yoke of some imposter, fanatic or enthusiastic Gospeller who socretly but directually leads them by the mose having for his real office of leader, no other qualification than his audacity, fur bolducis, fire gift of the gab, his barefaced impudence, and sometimes his notorious vulgarity. Hon different is the leader whom the Catholics follow and obey !. They acknowledge him to hold his authority from the appointment of Christ by an

toject would be as ridiculous as impossible to Christ himself, who know full well the necessity tonishing sdrances she had made since '82 and to thee the keys of the kingdom of heaven"his conduct towards his brethren that modesty. 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 divino 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 not the caprice of men that appoints them it is They are elected by men who convene in Kome are the cardinals who elect the Pope, and altho; blowlhounds on their defenceless people. alone should seem to savor of miracle the Caagainst it " Matt gei 19.

## The Cross;

THOLIC CLERGY.

every one acquainted with that country. fact has been repeatedly acknowledged in both Houses of Parliament, by friends and foes, Protestants and Catholics, Whigs and Tories. influence of the Irish Priest, or rather the influence of the religious doctrines which he inculcated has preserved the Irish people from themselves, wild revenge, from their reckless despair. England converted the country into one vast garnson, and hold it by military occupation. But the pub he peace was preserved, and the Empire saved from the horters of an annual civil war for the last forty years, not by the served coherts of tyranny, but by the powerful example and earnest teaching of the Irish Priest. Yes no gatter how shameless while criminals and rank hypocritesms, somattempt to charge the consequences of their our griping selfishness, and han!-nearted cruelty on the Irish pressthood, that noble body have ever been the steady frience of peace and orders. 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 othernation on earth would have done in similar circum stances, if the same powerful religious influence were not brought to bear upon them. It is not in humaa 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 further 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 artes 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

human societies are in to have a leader, appointed her glorions declaration that no power on earth the chief of his aposities, saying to him, "I will save the King, Lards and Commons of Ireland, were competent to make laws for Ireland. They resulved 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 dislay alty, 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 Popes come to the office they discharge, it is well knew that to excite rebellion in that Country under such circumstances, was to separate if from England altozether. Now, it is an historiaffairs, their noble weeds in the cause of religion horrible barbarities which they saw practised by and their perfect disinterestedness. These men English and Hanoverien troops and Orange he holds his office by divine commission, still is an historical fact, that several of the frish Cathothere not in this election every favourable chance, he Bishops addressed Pastorals to their flocks every human probability of a choice that will do forbidding them under pain of excommunication honour to religion, and of a leader whom intelli- and the censures of the Church, to join the ranks gent men will boast to have at their head? Such of the Insurgents. It is well known that the has been generally the result and if some of our Catholic Bishop of Pems, in Wexford, denounced Pontiffs have torgetten in some instances the Rebellion in the strongest terms, and yet in gravity and sanctity which their high station that noble county, the people even deprived of uppen House, of Pathament, have endeavoured required, they are so few in number that this fact the practical sympathy of their elergy, act the whole power of England at defiance for a long self, "ladged the Lord is in this place, and I sary effect of the imperfection of men, and as a for having retricted to this dangerous mode of powerfully induced to admire the verification of formed if supported by their Bishop and Clergy; this promise, " I pon this rock I will build my if fortified by the soletin exection of their reli-Church and the gates of hell shall not prevail gion, if instead of denunciations from their Parochial altars, and excommunications from the Pastoral Letters of their Bishors, they had received encouragement and assistance from their HALIFAX, SATURDAY FEBRUARY 12. but throughout all Ireland, in the other thirty one sent one scene of desulation. The entire army Counties the Catholics were creouraged by their CALUMNIFS AGAINST THE IRISH CA- Clergy and Bishops to take up arros and fight for the civil and religious liberties of which they had The fartiful and Inhorious Clergy of the Irish been shamefully robbed in direct violatic , of the creatures on the fertile soil of their birth, or the people have been from time immemorial the faith of Treaties, can we imagine that the Re- existence of that overfed monster the Irish State peace-preservers of Ireland This is known to bellion would have ended as it did! No; the This whole power of England would have been insuf ficient to crush Ireland, and what is community called the Ribellion, because unsuccessful, would now be termed the Glorious Revolution of 1798! But the frish Clergy held aloof from that partial and abortive movement, not because they were divested of patriorism, not because they sympafrom their justly-excited indignation, from their thised with the oppressor of their country and Barry, and the inhuman flugging of the poor Irish their creed; not because they doubled the abstruct right of the Irish nation, or of any nation; to save themselves from the intolerable and inhu- pale corpses of the mardered victims in that town man bondage under which they groaned, and with arms in their hands to assert their maliena. ble rights. No, but they were lovers of peace, and ministers of the God of peace, and they abhorred bloodshed, and civil war and social disor ganization, 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 rediess their griovances by violent measures, and they feared the country would be plunged into greater horrors, and the people subjected to greater cruelty and externunation, by unsuccessfully attempting to maintain an abstract right, no matter bow indubitable; and consequently, they adopted the safer and the better part. resisted the rebellion, and thereby rendered an incalculable service to England. When the insurrection was crushed, the Catholies 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 promiso; others, reasoning from analogies and the experience of the past, were incredulous. The Government, consistent in its treachery to Ireland, carried the Parchment Union by force, fraud and bribes, and instead of the promised Emancipation, ruled Ireland for mae and twenty years by suspensions of the Habeas Corpus Act, and Drum-head Court Martials, rity of the Empire, if they doubted the loyalty of and Insurrection Acts, and Algerine Emact-the Irish priests ! Certainly not , and this was ments, and Coercion Bills, and Arms Bills, and the grand secret of their detestable policy. They Church Rate Bills, and Easement-of-Burials were jealous of the independence of Treland, Bills, and Special Commissions, and transport-

rations, and Church Sales of the Poor Man's Pig, and the poor widow's blanket, and by every other species of fraud, and rubbery 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 overy offence against the laws of God and man t 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 Carbolic 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 viotims to all the horrors of famine! The Catholic Clergy. Who restrained a famishing 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 aims to sell their lives as dearly as they could? No power on cath could effect this, but the strong religious influence of the Catholic Clerky.

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

Calumny the most audaciona; misrepresentation the most vile ; the forlest slanders and the mest unchristian denunciations. Brainiess bigots in the lower, and still more studid fanatics in the o direct the current of public indignation from the cold blooded exterminator, the landlord wholesale murderer, and to overwhelm the innocent onest, but for whose untiring exertions and noble forgiveness, they would themselves have

been long since numbered with the dead. Oh! if the crucily maligned Irish Clergy were to retaliate in an unchristian spirit, on their diabolical traducers, and to return exil for evil-if they only ceased their pastoral executions, and left their irritated flocks to what is called, 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 Church-the richest in the world-in 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, will aninsk the hypocritical traducer, and expose his hollow pretexts. We will remind Lord Farnham, of the nutorious history of Colonel boy at the gote of his demesne in Newtownbarry. some years ago .- We will bring before him the whose blood was offered up in 1831 on the alter 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 shricks of the orphan, the maddening torture of the pitch-cap, the lacerations of the triangle, the sighs of the famished, the grouns 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 1

There is more clamour amongst English and Irish Phansees on the death of one Landlord, than if a thousand of God's creatures were murdered by famino. 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 festered unto death in the favor hospitals of Republican America, or the charnel-houses of Canada, or the inhespitable 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 wo abhor murder and violence of every sort ; bas 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. Wo 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 themselvesunmterrupted succession from St Peter, whom They dreaded her growing power, and the z's logs, and hangings, and Tithe recusant incaree- men of the purest benevelence and kindest intentions, who are suffering for the imquities of their fathers, and who from uncontrollable encumstan ces have the will, but not the power, to benefit beir suffering fellow creatures. We maintain, a a general rule, that this class of men have been always safe in Ireland, and that the gratitude of that kind hearted people is their invaria ble reward. This may be denied, but it canno honestly be disputed by those who know Ireland well. The demeanour of the universal people during the awful seasons of postilence and famine is the most triumpliantanswer to the vilo calumnies against their priesthood.

We publish to day a Letter from a Clergyman in the South of Ireland on this subject. We hope his hint will be attended to in the proper quarter, as we should be glad to see the assassing of the Times, as well as the whole batch of shamoless calempiators in Parliament made amenable to the laws for their talse and and disgraceful attacks on the unspotted character of the Rev. Mr. Hughes, and the Very Rev. Mr. Mc-Dermott.

Meantime, if we could whisper a word in the ears of the English Government and the Irish tabdlord, we would say Spare the character of the lrish Priests. Cease your unjustifiable as saults upon that unpaid and most invaluable body of public servants. They are your best friends.

#### CATHOLIC ASCENDANCY!

According to the bitterest fenemies of our Holy Faith, the following is a religious summary of the present House of Asssembly,

Total number of Members	51				
Of these there are					
Presbyterians	26				
Members of the Church of England					
Baptists	3				
Mothodists	3				
Catholics	6				

Of the obove 45 Members of various Protestant denominations, there are returned by Constituen ces exclusively Catholic,

By mixed Constituencies in which Catholic votes predominate

By mixed constituencies in which Catholics and Protestants are equally divided

Thus, according to our enemies own shewing we would have 16 Catholic Members in the House instead of 6, and our chanco of 11 others.

Never was exhibited a more glotious proof of Cathol. 'berality than the above returns.

But, in balancing the account of Toleration w forgot to place one stem per contra; here it is! Catholics roturned by Protestant Constituen

Wa beg our readers to ponder on the above. If we taised an outery about Presbyterian As condancy because there are 26 Presbytexians in the House, or an outery against thurch of England Ascendancy, because she has 13 members, there would be some appearance of justice in it. We do not But we have done no such thing. make religion alone the test of a man's fitness for n public situation of trust. We have proved that we can confide in any Professant whom we believe to be honest. We have helped to elevate Protestants of various denominations to places of omolument and influence, whilst we have neglected or forgotten the members of our awa czeed. This, certainly, looks very like Catholic Ascendancy. We number very nearly one third of the entire population of the Province, and we return Six members out of Firm-one.

Verily, we are a singular people.

## THE EVENING MAIL.

This mendacious print recently published an account of a scene said to have taken place in ; Chapel in Sligo, and in presence of the Rev. Mr. Tighe. This with every other calumny against the Catholic roligion is republished in America for the gullibility of Protestant readers. The statement in question is so clumsy a fabrication that it could impose on no well-informed Irishman, even if he had not heard that it originated with the Evening Mail. That journal was sevorely rebuked the other day in a letter from the Maronis of Drogheda, one of its own subscribers for having grossly calumniated the character of the people in that part of Ireland where his Lordship resides. But, do the persons who retail these calamnies at this side of the Atlantic ever publish the authentic contradictions? Oh no i would not suit their nefarious purpose to make restitution to Irishmen or Catholics.

The first Conference of the Halifax District for

ho present year was held at St. Mary's on Friday last. There were eight Cleigimen and the day last Tho: Bishop present.

#### LAY INTERFERENCE IN CHURCH MATTERS.

To the kind friend and subscriber in a neigh bouring Province, who has done us the honor to ask our advice in a particular matter, we cannot better reply than in the following extract from a celebrated modern Review, every sentence of which is replete with truth and wisdom. God forbid the day should ever arrive when in any part of the church, the pious practices and hely usages of our l'auth should be regulated or con trolled by the senseless caprice of practical Infidels who possess nought of Catholicity but its name which they dishonor, and who would seck to cover their own impiety by making the whole world as Insignd, lukewarm and indifferent as thomselves.

"With the feelings of a congregation as sole or ultimate rule of action, a priest of God, has nothing whatever to do. He is the guide of his people in the Church, not their tool, or their · · · · · If disorderly and reslavo. bellious subjects choose to excommunicate them selves, instead of allowing the Church to do it, it is no affair of hers, they are the sufferers she even the gamer. We devoutly hope that the days are passing away, when Catholics will allow themselves to consult the humours, ex pressed or supposed, of the most clamorous portion of the community, to the great discourage ment of the meek and obviout, when the wors members of the Church, or, more monstrous still those who are not its members at all, shall be suffixed to give, or to change, the tone and conduct of religion in its public manifestations We do not hazard the opinion as the mere ran dom shot of conjecture, but pronounce it as the result of a sufficient experience, when we say that the Church, like other governments, is even to the end most leved, where she is at the be ginning most firm. The transient potalarity which is procured by unbecoming concession, is a noor substitute indeed, for the deep reverence and affection which follow upon steadiness and consistency, as is the falkative applicase of the nony many, for the heartfelt loyalty of the devoted few. It is remarkable that St Paul, while he could say that he made himself all to all, could also say that he did all ' for the sake of the elect.' The Church has never prospered, where in any of her departments, or local manifestations, she has sacrificed the feelings of the devout few to the clamours of the forward many."-(Dablin Review, Sept., 1816, p. 216)

## METEGHAN.

A very interesting ceremony took place in the Church of St. Mande, on the feast of the Epipha ny. A large number of children who had been making their preparation for a long time previ ously, and receiving a course of instruction from the Rev Mr. Carmody, had the happiness to make their first Communion on that day. They were dressed in white and held lighted tapers in their hands during the Holy sacrinec—emblems of their innocence and lively faith. At Vespers they publicly renewed the solemn rows of their Baptism, to renounce the Devil, with all his marks and approximated the solemn rows generated. marks to rendence the Devil, with all this works and pomps; and this edifying spectacle happly concluded the ceremonics of the day, and made a profound impression on all who were present. It was, indeed, an Epiphany of faith, a Manifestation of love, and the rich tribute of so many young hearts to their Infant Saviour on that day, must have been peculiarly acceptable in his sight.

#### PROPAGATION OF THE FAITH. CHAZZETCOOKE.

The Rev Alexr. Melsage has torwarded to the Treasurer the sum of Two Pounds which have been collected in Chezzetcooke for our Great Catholic Institution

## MAAGARET'S BAY.

We believe that early in the cassing Spring a Church of modurate dimensions will be commen-ced in this beautiful locality, for the coavenience of the Catholics who are scattered through that happily outside the true fold, an opperunty of hearing schal Cothole doctors scally are.

## CATHOLIC LITERARY INSTITUTE

On Thursday evening next at half-pasteeren o'clock, a Lecture will be delivered in the Parochial School Room by Very Rev. Mr. Concily.—Subject—the Advantages of Education.

## FUEL FUND.

A Charity Sermon in aid of this useful fond was preached at the Cathedral on Sunday, last by the Very Rev. Mr. Connolly, when a handsome amount was collected for the relief of the poor at this inclurent season. On the same day, the Bishop preached at St. Pathel's Church at the last Mars.

Confirmation will be administered at St. Blary's after High Mass on to morrow.

(For the Cross )

" O Salutaris Hostic Saria."

### HYMN.

(At the Elevation in Masses for the Dead ) O, saving victim of sanotification. Man of all sorrows, yet Lord of creation. Origin, fountain, and source of salvation! Spare the departed.

Thou who alone art the hope of our race he mighty Emmanuel, the treasure of , race Who cleanest, and clearest from every foul trace Spare the departed.

By the warm flow of our fond aspirations-By the sad eight of our lowly prestrations— Hear, Jusus' hear these our soul's supplication Spare the departed

Rest, loving Lord 1 in the mansions divine For the fond faithful spirits that sighed to be thine And on thine let light everlastingly shine, Spare the departed.

New Brunswick. } Feby. 1, 1818

(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 Communica 'a Christ's One, Holy, Catholic and Apostolical Church.

#### LETTER II.

DEAR READER-

13 You have seen from what has already been said, that the faith of the first disciples of our rily revealed by that Saviour whom we adore,-Lord was founded on His miracles You have of that Society, which is the Church of Christ. by His wisdom-it was the depository of His Institutions-the witness of His Doctrines, and the Organ of His Divine ministry through all From that day it occame easy for the simple minded and the lea ned who, from the preaching of the Gospel, should be imbued with a general belief of Christ's Div.ne mission to distinguish the Society through which the fulness of His trath and the plentitude of His sanctifying grace were to be received and appropriated -The organization of the Church was appointed or this especial purpase. If Ho designated Apostles to be the dispensers of His mysteries, as well as the preachers of His word-it fle irdained that one should be supreme in authority over all, both the lambs and the sheep, of His flock, it was not for their personal advantage, but for the common good of all the members of which this, His mystical body, is composed.

14. The Church thus divinely instituted as an rganized external visible Society was to remain so forever. Such a society must be easentially and at all times visible-and among the illusions which prevail out of the Church, there is perhaps not one more at variance with the reason of man or the veracity of God than that which asserts the Church to have become invincit's. It is the same as if you were fold that a ship is always affoat on the ocean, but that on one important occusion she was during a few centuries honeath the waters although she afterwards rose to the surface with fresh rigging and a novel crew.-The assertion betrays its own absurdity. admit that the Church of Christ is perpetualthat it cannot perish, but that it has been at times invisible. If it was invisible, by what right of common sense can they assert its existence, unless by the right of the sentinels placed at the Saviour's sepulchro, who testified as witnesses to an event, and that they were asleep when the erent occurred? But on this point it is unneces sary for me to insist. The outward preaching of the Gospel-the promalgation from time to time of ecclesiastical discipline; the conversion of now provinces and nations from century to century during eighteen hundred years; the succession of Pastors; the ordination of new levities for the recruiting of the sanctuary; the holding of Councils, both General and Provincial; th suffering of martyrs, the founding of Churches the defection of heretics, the contentions against principalities and powers, the disputes; even the scandals of her members; all attest the visi ble periodical existence of the Church as a conti-nual of the same Society instituted by our Bressed Lord himself. Consequently the promises

by its Divine Founder have been fulfilled, and in that case you are bound, as you believe in Him, and value your salvation, to seek life through her, or else—His promises have not been fulfilled, and then it would be-not the Church which deceired, but the Redcemer Himself!-a thought which would be too blasphemous for you to en-

15. It is manifest from this, that no outward Society can claim to be the Church of God, which received its form and organisation at any period subsequent to the days of Christ. Hence one of the signs of the Church is, that she is Apostolical. Any Society depending on a subsequent date for its origin necessarily stamps itself spurious and counterfeit. Its doctrines must essentially be different from those of the true Church-and being different must essentially be false-unless it b protended that a new or another Christ descended from heaven to reveal them as contradictions to what our Christ had revealed. Here then, dear reader, is a striking attribute which God. has made a pacultar and exclusive sign of His Church on earth. Read over again what has just been said. Study and reflect on the argument, and see its bearing on your own condition. The true Church began and was constituted an outward visible Society in the days of Christ and his Apostles. When did the Society or pretended Church to which you belong take its rise, receive us form, and commence its functions as a visible Society! It must have been many centaries too late. The doctrines on which it is founded must have been, at the period of its come mencoment, new documes, and therefore necessas This test is universal. Heresics have existed seen that by the Dirine appointment these first almost from the origin of the Church, but their believers became a distinct Society, and in pro- Authors separated from her communion, and anch, portion as the preaching of the Gospel made new | persons as they have been able to involve in their converts, they were aggregated to the communion, seccession, have endeavored to form a separate Church on a model of their own invention, and It was founded on His word-it was organised framed with a view to give greater extension and development to the errors into which they have fallen.

16. Again; the Church must be essentially One, of a risible society. The reason of this is obvious, and the originally revealed her doctrines is One, truth is necessarily one, and the society founded by Our Divino Saviour, and imbard with the behef of that truth, which is one, and which Christ has revealed to His Church, must necessarily produce Unity of faith among her members. As long as they abide in the truth of Cirret's teaching, there cannot be divisions or antagonisms of belief. If there be divisions on truets of Diving Revelation, it will be because one section of the will have departed from the truth, and embraced error. The part so embracing error will necessarily cease to belong to the society which had been founded on the belief of the truth. The defection may be as great as it was in consequence of the Arian heresy-the defection may diminish the numbers of those who, until then, had been included in the communion of the Church, but the Unity of that Church, that is, of those who remain faithful to what had been the common belief of all until then, is by no means broken up or disturbed. A diseased limb has been stricken from the tree-but the tree itself, with its root and trunk, its flowers and fruit. remains as before; except so far as the spread of its boughs nave been outwardly diminished by the amputation of the diseased part. The tests of this Unity in the visible society of the Church will be the belief of the same tenets of religion, as originally rovealed by Christ and witnessed by the Church horself. In this respect, whilst tho Catholic Communion is supposed to number at least two hundred millions of all nations and tongues and tribes and peoples, there is no division among them-nor has there been from the beginning of Christianity. And as the rays of light which illumine our globe are traceable back. to the sun from which they emanate, so the faith of each individual in the whole Church is identical with that of each and all the members in regard to the tenet of Divin Revelation made known by the Son of God. All believe in, have recourse to, the same sacramental institutions of the Saviour. All recognize, and revero the same organization of Pastorship, the same me Privail and, the same Episcopacy of Christ, represented and vicariously exercised by so many throughout the world ,-the same one undivided Primacy ordained by Christ, and conferred oh Peter, and his successors alone. Such is not? and such has been, wiinterruptedly for eightech aundred years, the Unity of that visible Society, made offlia abiding presence with that Society Which is the Church of Chirist."

17 you may distinguish the Church from all other pocieties .- 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 Ca tholic, because, 1st, the truli on which it is built is, by its own naturo, 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 pla ces, as well as in Jerusalem,-will be true thro all time, and all eternity. 2d, Because his com mission to his Church was to make it known to "all nations," through "all days, until the end of the world." 3, Because under the commis sion, 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 its operations. Its missionaries were not effectually arrested in carrying the knowledge and means of redemption to our fallen race by any bar icade ,-neither the expanso of the occan, 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 thum from preaching the Gospel to "every creature " 4, The Chutch is called Catholic because, as a matter of fact, she is spread through the entire world. ontward 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 oven sometimes of her eminent Pastors, destroy or diminish herrightfol claim to the attribute of sanctity The reason is chvious 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 Ho 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 man ner as to destroy the exercise of man's yountary concurrence and free ec-operation. Hence, there fore, the sancusy 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 communions, clean-seth the soul of those who receive it with proper dispositions from all that is opposed to Holiness. 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. Eth. Because, in fine, whatever appears as evidence of emment 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, oven in the practical exhibition of it, her claim to be called Holy.

19 I might enlarge, dear Render, on this subject, but what I have here said is perhaps suffi cient 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 Pa gan nations to the faith of Christ. For you well remember that large portions boils of Asia and Africa were made vical 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 ex termination against her children. She had converted those countries from Paganism to Christia anity. You will remember that all the Christian nations that have been converted, in Europe of America, from Paganism to Christianity, were converted by the efficacy office Apostleship alone. You will remember that no other Christian asso ciation has ever been blessed of God with a pow er 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 mula, called a creed, articles of belief, confession apright judge. The time appears to me to have to No. 2, Upper Water Street, Halifax.

tionable 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 eard

20 Read over then, and reflect seriously upon the subject that has been treated, and the reasoninge that have been adduced in the preceeding paragraphs of this letter. There is here presenled 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 themsolves 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 organisation 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 telief of its own original doctrines ! Are its members now united in believing all the dectrines 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 doctrino or its extension, any claim to call itself " Catholic," or " Universal " Has it converted nations ! Has it furnished martyre? Or it it does claim such, were they mare tyrs (that is witnesses) for the faith of Christ, or vere they martyrs simply for their own opinions? As to the other test -Holmess, it is almost unnecessary that I should make any remark .-Sancisty, out of the Church is judged by a very fallacions and a very arbitary standard. Nor would I feel authorised to urgo an uncharitable scruting into the lives and conduct of individuals, for the purpose of electing an answer to this quostion.

21. Neither is this necessary. Examine any nno of these humanly organized societies, which calls uself 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 mein pers concerning its doctrine, in their divisions and subdivisions, in its dependence on human support, in the vagueness, and abiguity, 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 dis unoush between the human imitation and the Divine reality. The very names of these societies sufficiently determine their character. 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 wer built on the mere opinion of their tree.

22. They claimed no new revelation from God, Nor were there connected with their origin, citner 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 dis | puted. covered a new reading of the Holy Scriptures, and succeeded in inducing others to strengthen that opinion by the endorsement of their own. for libel? If such be the fact, let the price and When these opinions became strengthened still more, by the approbation of a large number of funds—get a first-rate legal opinion, and let this persons, the next thing was to systematises them hellish accountion be souled at once and for ever

exception For, unless travellers of unexcept some unfortunate minister is ander trial for hereey, 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 indiridual is governed by his own riows and not by theirs. This is decidedly consistent—for it would have been abourd to have rejected the authority of the Catholia Church .- to have emancipated human reason from the yoke of faithin 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 p, neiple alleged to justify the separation, viz that every one has the right to read the lip tures and judge for himself-except in the duct of him who pu's away all human authority from betweer 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 now 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 ductrines are presented to you in His Church as facts and not as speculations. And out of His Church you cannot by possibility have thein 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, sus taining its solitary flight in searching after truth through the boundless regions of opinion? Will it not at least be fain, 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 anticinata. 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 interpre tation of the Scriptures, you are still building not on the Savinur's teaching, but on your own fallible opin ons. Of this, however, I will treat in my next letter.

> From the Freeman's Journal WATERFORD, Trinity Without, Dec 23, 1817.

MY DEAR SIR-The people are every where starving, absolutely dying of want. They have neither food not clothing. The Roman Catholic clergy, night and day, are incessant in their labours to consule, and coinfurt, and reconcile them to their unhappy fate—to keep them peaceable and obedient to the laws and, under the circonstances, 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 or parliament, hideous slanders have been unsparingly heaped upon our order, and you know that four-and-twenty hours' currency is quite enough to make these standers English facts where Ireland and her priests are concerned. What are we to do? Contradictions clear and unequivocal, even from individuals of our order to you startling, at first sight, but examine it columnies are repeated by members of parliament strictly, and you will find it to be indisputably 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 im-

Is not the newspaper group publicity to such abominable falschoods liable to an action at law catholic people of Ireland at once rally-collect

But there is another sign, still by which incomplete that it cannot be adduced as being any of l'aith, are no longer heard of, except when 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 to audactously circulated against the Irish pricats and reople, and so greedily swallowed at the other side of the channel, to a truthful issue. For if such a line of conduct bo at all feasible, and properly carried out, our enemies must either justify the hoel, and thus put the saddle on the right horse, or plead guilty, as I am sure they must, to the talseho d, and thus the sting for future misclief all be extracted.

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Leaving the affair now in your hands, for the consideration of my own order and the Catbolio 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 Catholis lergy, whom formerly he regarded with such hospility 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, nave been travelling through the miseries of the last eighteen months, as to whether the Roman Catholic Cicgy, as a been, have not bee the untiring, the practical and efficient agents, not only in administering the national relief to their famishing flocks, but also in energetically and successfully instiffing into their minds the solemn duty on them of a resignation to the Divine Will, by a strict obadience 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 Col 2e of Douay, will be happy to le u that his Holiness has been pleased to cancel his nomination to the dignity of Bishop of Manland, and Coadjutor to the Most Rev. Dr. Polding, Archbishep 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 nomerous friends in France and England. learn that the Rev C. Davis, OSB, of Downside near Bath, is appointed to fulfill the important functions of Bishop, which the Rev. R. Bu .chall has declined - Correspondent.

Advices from Males 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 foll wine morning Mr. O'Ferrall, with his family, attended the Church of St. John, where High Mass was celebratedhis Excellency assisting to the usual procession, bearing a lighted taper. On the same evening (Sunday) the town was very generally illumnated in honour of his Excellence's acrival.

Mallow,-On December 25th, Miss Sasan Crough, daughter of James Creagh, Esq., of respective founders. This statement may appear specially named, are worse than useless. The Maliow, received the religious habit in the Convent of Mercy at that place -Southern Reporter ~~~~

Died.

On the 5th inst, Enas Augustia, th.—Patrick Capt Enas Dily, aged 9 months. 4th.—Patrick Son of James, and Juhanna Wholan, aged 3 years 7th.—William, Son of William and Magers 7th.—William 8th.—William On the 5th inst, Enas Augustine, infant son of years Doyle, Son of the late James Doyle, aged 16

## THE CROSS,

Published by Riverie & Nucent, No. 2, Doger Water Street, Halifaren Terms-Five .inm-LINGS IN ADVANCE, exclusive of postage.

All communications for the Editors of the in acode, and reduce them to a conventional for- by a jury of twelve honest Contiemen and an Cross are to be addressed (if by latter post paul)