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THE CROSS.



NEW

SERIES.

VOL. 3.

No. 28.

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

HALIFAX, JULY 10, 1847.

CALENDAR.

- JULY 11—Sunday—VII after Pentecost, St. Pius, I. P. M.
- 12—Monday—St. John Gaulbert, Abbot.
- 13—Tuesday—St. Anacletus, P. M.
- 14—Wednesday—St. Boneventura, B. C. V.
- 15—Thursday—St. Henry, Emperor, C.
- 16—Friday—Commem. of B. V. M. of Mt Carmel G.
- 17—Saturday—St Leo IV., P. C.

ANOTHER TORY LIE!

It is stated in a Tory Paper this week that the celebrated controversy was directed solely against the the Priests, and not against the Catholic laity. The Tories say they did not abuse the *laity* at all, and that they never intended to insult *them* by their rascally abuse of the Catholic Religion! It was all levelled against the Priests. What a notable distinction! The Tories must have a very poor opinion of the *brains* of the Catholic laity, when they imagined they could induce them to swallow such a *Munchausen* as that. It was only the Catholic religion that was Damnable, and all the Idolatry was confined to the *priests*. The Catholic laity were all *Saints* in their eyes!

Oh sweet pets of Toryism! you are now becoming as gentle as Sucking doves, because your hearts are filled with terror at the near approach of the Great Day of Reckoning. *Transparent Hypocrites, we know you well!* This last 'ingenious device,' or rather clumsy, bungling trick, is Five Months too late.

Oh dear, tender, forgiving *Catholic Laymen* of Nova Scotia and Cape Breton, wont you vote for the poor, innocent Tories? Sure it was all a mistake to suppose that they ever abused *you*. Don't believe the evidence of your senses. All the scurrility which *you thought* you read in the columns of Six of their Papers, was all *fancy*, a mere optical delusion and nothing more. It was not *you* they attacked at all; but those horrid priests, whom you detest so much. And won't you prove your hatred for the Priests, and your sympathy for their now avowed Persecutors, by voting for the poor, harmless Tories! Ah! do.

If your hearts be not made of adamant, you won't disappoint the darling creatures who *love* the *Lay Catholics* so tenderly, and *hate* the *Priests* so intensely!

O'CONNELL.

There was an Office and Solemn High Mass at Dartmouth on Monday last, for the repose of the Soul of the great Irish Liberator. The Rt. Rev. Dr. Walsh presided at the office, and performed the Absolution at the close of the High Mass, which was sung by The Rev. William McLeod, assisted by the Very Rev. Mr. Connolly, and The Rev. Mr. Hannan. There was a very numerous attendance of the friends of the Illustrious Dead; and many of our fellow-citizens united with their Catholic brethren at Dartmouth in offering their fervent prayers to the throne of grace in behalf of him who liberated every Catholic Altar in the British Empire from the accursed and persecuting spirit of Toryism.

ST. PATRICK'S CHURCH.

A meeting of the Committee of Collectors for this Church was held on Tuesday week. The Bishop and Vicar General were present. A description of the state of the funds and the building was given, and a Resolution was passed to the effect, that it would be expedient to call a public Meeting to lay before the Parishoners an account of the funds, and to determine whether the work is to be prosecuted and brought to a completion during the present Summer. Accordingly, the Public Meeting has been called for to-morrow, and it will be held at St. Mary's precisely at Twelve O'Clock. We venture to bespeak a full attendance of Catholics and Irishmen on this interesting occasion.

ST. MARY'S.

On yesterday morning an ordination was held in our Cathedral by the Rt Rev Dr Walsh, when the Holy Order of Priesthood was conferred on the Rev. Edward Daly. His Lordship was assisted in this interesting ceremony by the Vicar General as master of the ceremonies, together with the Rev. Messrs.

Hannan, Phelan, and McLeod in chasubles, who, after the solemn rite of the imposition of hands by the Bishop, also imposed hands upon their newly ordained brother. Mr Daly received his education in St. Mary's College, and is we believe the first citizen of Halifax who had the honour of receiving the plenitude of the priesthood in the Cathedral of St. Mary. We sincerely congratulate his friends upon his promotion, and the Diocesan at large upon his accession to the ranks of its clergy, with an earnest prayer that his future career may be one of edification and zeal, and that it may thereby promote the glory of God, and the salvation of souls.

MORE TORY LIES.

It is stated in a letter to one of the Tory Organs, that Roman Catholic Priests were to be sent through the country for Electioneering purposes, and that (wonderful to relate!) two Catholic priests were lately seen in Cumberland. We pronounce the first part of the above to be a wilful and deliberate falsehood—and one which we believe was forged in Halifax, to produce some effect in the country. The Catholic priests are not so numerous for the duties of their sacred profession, that any one of them could be spared for Electioneering expeditions. Neither do we believe that there is a single priest in Nova Scotia who has the least desire to become a Political agitator. One has been for the last month lying ill of fever which was caught in attending the Hospitals at Richmond and the French Prison. Another has been attacked with fever at Pictou in the discharge of similar duties. The remainder have extensive Districts to attend, which occupy all their time and energies. But, if all the priests in the Province held such a meeting as the Tory gathering of Pope Johnston's Clergy at Yarmouth the other day, there might be some reason for talking about their interference in politics. But, two priests met in Cumberland some time ago, and an anonymous Tory is ready to swear to the fact. He may save himself the trouble. The Priest who has now the care of that District, very properly arrived in Cumberland before his predecessors departure, and the latter left the County in a few days after. Neither had any thing to do with politics. And yet the Tories must raise an outcry at so simple and ordinary an occurrence as this!

The Priests will go where their duty calls them, without caring one rush for all the dirty insinuations of the Tory press.

Oh! if the Priests would only turn Tories for a month or so, just merely to oblige that infamous gang, what accomplished specimens of every Pastoral virtue they would immediately become! And what hypocritical eulogies would fill the columns of the Tory Journals!!

ST. MARY'S COLLEGE.—DISTRIBUTION OF PREMIUMS.

On Tuesday the 6th inst., the following pupils who had distinguished themselves at the examination of the previous week, received Premiums from the hands of His Lordship Rt. Rev. Dr. Walsh:—

1st class Catechism	—	Vincent Wallace	} ex æquo
do do do	—	Peter Doyle	
	2nd Prem.	Joseph Doyle	} ex æquo
2nd do do	—	Wm. Quinn.	
Greek	—	Timothy Linahan	} ex æquo
do	—	Edward Butler	
do	—	Philip Holden	
Latin Classics (1st prem)	—	Timothy Linahan	} ex æquo
do do (2nd do.)	—	Edward Butler	
do do do	—	Philip Holden	
Latin Prosody (Solus)	—	Edward Butler	} ex æquo
1st class French	—	Edward Butler	
do do (2nd prem)	—	Philip Holden	} ex æquo
2nd class do	—	Edward Wallace	
Algebra	—	Edward Butler	} ex æquo
Geometry	—	Edward Butler	
Geography (1st prem.)	—	Wm. Quinn	} ex æquo
do (2nd do)	—	Thos. McDonald	

Book Keeping	—	Edward Wallace	} ex æquo
do	—	P. Gallivan	
do	—	James Wallace	} ex æquo
1st class Arithmetic	—	James Wallace	
do do	—	P. Gallivan	} ex æquo
2nd class do	—	Vincent Wallace	
do do	—	John Bates	} ex æquo
3rd class do	—	James Corbett	
do do	—	Edward Mooney	} ex æquo
do do	—	Richard Hayes	
do do	—	Richard Meagher	} ex æquo
do do	—	James Ward	
1st class English Reading	—	Richard Meagher	} ex æquo
do do	—	Joseph Doyle	
do do	—	Thos. McDonald	} ex æquo
2nd class do	—	Edmund Mooney	
1st class Spelling	—	Vincent Wallace	} ex æquo
do do	—	Wm. Quinn	
2nd class do	—	Jas. Ward	} ex æquo
do do	—	Richard Nugent	
Writing (1st prem.)	—	Edward Wallace	} ex æquo
do (2nd do)	—	James Wallace	
do do	—	Patrick Gallivan	} ex æquo
Good Conduct	—	Richard Meagher	
do	—	James Ward	} ex æquo
do	—	Edward Wallace	
do	—	Richard Hayes	} ex æquo
do	—	John Bates	

BERMUDA.

We perceive by the London Papers that our respected and zealous friend Father Nugent, the active Missionary at Bermuda has been laudably engaged in bringing before the Catholic public at home, the destitute condition of the Catholic Mission at Bermuda. Some beautiful Letters from him on this subject, which have recently appeared in the *Tablet*, we transfer with much pleasure to our columns.

IRISH RELIEF ASSOCIATION.

The Secretary of this Association, has kindly furnished us with the following notice of the meeting, on Monday Evening last.

Halifax, Monday Evening, July 5, 1847.

The Monthly Meeting of the Irish Relief Association was held this evening, in the Parochial School Room. In the absence of the Right Rev. Dr. Walsh, Chairman of the Association, Daniel Creamer, Esq., was called to the Chair. The collection for the evening amounted to £35 8s 9d. The Treasurer stated that since the last meeting he had paid £54 1s 7d towards the relief of the poor Emigrants, including £25 to those at Pictou.

After some explanation from the Very Revd. Mr. Connolly respecting the state of the Sick in Hospital, the following Resolutions were then put and passed unanimously:

Resolved, That the Monthly Meetings of this Association be discontinued, until such times as their resumption may be considered necessary by the Executive Committee.

Resolved, That all those whose subscriptions are in arrears up to this night of meeting, be requested to pay in the same, at as early a day as convenient, to the Treasurer, Mr. Joseph W. Quinan, who will also receive any donations which the charitably disposed may choose to make to the funds of the Association.

Resolved, That the thanks of this Association be given to W. Young, Esq., for the very liberal donation of £10 which he has this evening made to the funds of this Association, and that His Lordship the Right Rev. Dr. Walsh, Chairman, be requested to tender the same.

Resolved, That the thanks of this Association are due, and are hereby awarded to those of the inhabitants of Pietou, who so zealously and charitably exerted themselves in extending relief to the sick and destitute Emigrants, recently arrived in that Town from Magdalen Islands.

Resolved, That the thanks of this Association are due, and are hereby tendered, to the Right Rev. Dr. Walsh, the Vicar General, and the Clergy of this Parish, for their indefatigable and praiseworthy exertions in alleviating the distress of the destitute and sick Emigrants who have reached our Shores the present season.

Resolved, That the thanks of this Meeting be given to Daniel Creamer, Esq., for his able conduct in the chair this evening, and to the Committee, and other officers of this Association for their zeal in the performance of the duties devolving on them.

An adjournment was moved and passed.

JAMES FITZGERALD,
Secretary.

CATHOLICITY IN THE BERMUDAS.

LETTER I.

TO THE EDITOR OF THE TABLET.

Bermudas, March 23, 1847.

My Dear Sir—The interest you take in everything connected with our holy religion, and the fact that your paper is made the medium through which Catholicity in every part of the globe tells the tale of its crosses, its sufferings its hopes, and its triumphs, induce me to trespass upon your columns whilst I claim your sympathy for our dear Brethren of the faith in the solitary islands of Bermuda.

A few months ago, for the first time, a resident clergyman, the Rev Mr. Hannan, was located in this distant mission, and as the seeds of faith are generally sown in the midst of difficulties, it would be too much to expect that the Bermudas should form an exception to the rule. Upon his arrival here the Priest scarcely knew where to look for his congregation, and that glorious emblem of our faith the Cross, which the missionary always regards with love and hope, was nowhere to be found.—Nature, indeed, had showered down numberless beauties upon these interesting isles, but viewed with the eye of religion they presented one unbroken scene of spiritual desolation. The creed of ages however, was not without its representatives even here—faithful to the teachings of the church, although for many a long year the voice of religion had spoken to them only in the depths of their own conscience, they welcomed the priest as fond children would welcome a kind father after a long absence; and he, forgetting that he was nearly seven hundred miles distant from the nearest point of land on the American continent, devoted himself to the mission with all the earnestness and zeal which its numerous wants demanded, and the fidelity of his brethren inspired.

Your readers generally may not be aware that the islands of Bermuda are included within the jurisdiction of the Right Rev. Dr. Walsh, Bishop of Halifax. To those who know the immense extent of territory over which his Lordship's pastoral care extends in Nova Scotia; the numerous wants of that portion of the diocese; the trivial means at his disposal, and the absolute necessity of breaking the bread of life to those who crave for it with so much ardour in many distant localities, it will be a mat-

ter of astonishment that he should have accomplished so much for religion in the Bermudas. Yet so it is, whilst struggling with difficulties unequalled, perhaps, in any other diocese of British North America, his anxiety and solicitude for the destitute condition of these islands prompted him to more than ordinary exertions for their relief. About four years ago the Rev Mr. McSweeney of Dublin, under the Bishop's direction, paid a visit to Bermuda, and during the brief stay he made, rendered essential service to the cause of religion. At that time neither the civil nor military authorities were much disposed to second his exertions in favour of the Catholic soldiers or of the convicts confined on board the hulks. If those officials have since exhibited a higher sense of justice and impartiality, I think much is owing to the prudent but energetic measures adopted by that reverend gentleman. The Rev. Mr. Kennedy again visited the islands in the spring of last year, and remained here during seven or eight weeks, but it was not until the September following that the Bishop was enabled to establish a Priest here permanently; the growing religious necessities of the mission rendering such a step of vast importance to its stability and welfare.

The distance between Halifax and the Bermudas is, I believe between seven and eight hundred miles, nearly due south from the former port, and almost the only communication between both places is carried on by means of sailing packets, which start from Halifax upon the arrival there of the steamboats from Liverpool. The average length of the passage by these packets is about nine days. In the winter season especially the sea is rough and stormy, and you must traverse a considerable portion of the Gulf stream on your way. In addition to the many fortifications thrown up by the Government for the defence of the Island, Bermuda has a still more impregnable rampart against the assaults of an enemy, in the reefs, or ledge of rocks which unless on the south side, and to some extent there, completely begirt the island, stretching out into the sea to a distance of several miles. Even those who live on a sea-board of the North American continent, and to whom the terrible disasters caused by less dangerous reefs than those of Bermuda are familiar as matters of frequent occurrence, regard their approach to that iron bound coast with feelings of no inconsiderable anxiety, and the many fragments of ill fated vessels wrecked on the shore testify that such forebodings are too frequently well founded.—The charge for a passage by the packets is excessively high, and the accommodation which they afford of rather a paltry description. Before the appointment of the Right Rev. Dr. Walsh to the diocese of Halifax, no attempt had ever been made to establish a permanent mission in the Bermudas. It is wonderful when we consider the vast outlay such an attempt would require; for besides the heavy sums expended in getting to and from the Island, the price of almost every article of provision and clothing, is such as to deter persons in most circumstances, and with no government employment from settling here at all.

With the exception of a few families living in different parts of the island, the Catholic congregation consists of the soldiers professing that faith, belonging to the regiment of the artillery and engineer's stationed here from time to time, and as a matter of course varies with every succeeding detachment. There are some Catholics among the discharged soldiers employed at the dock yard, and some too at the common establishment at Ireland Island. Though the actual duties of the missionary are not yet

ry laborious, the cost of conveyance from one station to another soon exhausts his resources, and it must be remembered that every farthing he expends is derived from the revenues of a poor and distant diocese. Lately, however, a small sum of money has been granted by the government towards the support of a chaplain in several military stations in British North America. In all these places the ecclesiastical authorities have congregations to depend on for their support, but as the labours of the Priest in Bermuda are principally devoted to Her Majesty's servants, I am not without hope that in extending the principle to islands so peculiarly situated, a liberal allowance will be granted, for the priest here is emphatically the *unpaid chaplain* of an almost exclusively military congregation.

But any grant which we might reasonably expect from the government would be totally inadequate to supply the wants of the mission. We have no church, no burial ground, no place of residence for the priest, no facilities for visiting the different stations, and no place but the open air in which we could conveniently catechise our poor Catholic children. In the whole island we have not an inch of ground we can call our own, and building materials are so difficult to be procured, and so expensive, that the erection of anything like a suitable place of worship in any of the stations that we visit must be left to the work of time, or rather to the wise disposal of him who sees all our wants, and who knows best how to supply them. From Halifax we can expect little or nothing, for there are no less than nineteen or twenty unfinished churches in the diocese claiming vastly more than can be expended upon them out of its slight revenues; and then the number of Priests required to give the people an opportunity of attending to their religious duties is so great, compared with the means at the Bishop's disposal that the continuance of a large outlay upon such a mission as Bermuda cannot fairly be demanded, nay, is practically impossible.

But suppose the priest must abandon the mission, what will be the condition of our poor Catholic Brethren in the Bermudas? Surrounded by sects whose religion is of a character, in whose bosoms hatred of Catholicity has been instilled by lying books and interested teachers, without hearing their own religion explained, or seeing it exemplified, is there not much reason to fear that many of them may sink into that fatal system of indifference—that rampart liberty of opinion—that recklessness which spurns every religious authority, with no principle of conservatism but its hatred of our holy Church, which appears to be a natural development of the Reformation. And again, if the Priest will be compelled to abandon the mission, independently of these considerations, what a painful stroke will it give to the hearts of the faithful! Who will baptise their children? What consolation is left to the sick and the dying? Who will call our brethren together, and remind them of their obligations as children of the Church? Who will pronounce the mysterious words whilst he extends his hand over the head of the sinner whose conscience is deeply burdened? Who will offer up the Holy Sacrifice in their presence to propitiate heaven in their behalf? Who will remind them of those solemn and important truths of religion which under the most favorable circumstances we are but too apt to forget?—Painful—painful in truth would be the separation of the Priest from his desolate flock in the Bermudas.

The year of 1843 is well remembered here. During that year

the yellow fever had found its way into the Bermudas. Soldiers and civilians were indiscriminately attacked by the disease. So dreadful were the ravages among the military, that at one time in the two battalions of the twentieth only two officers were found fit for duty. The hospital seemed but a resting place between the barracks and the grave. So fearful was the mortality, that the convicts were engaged to dig for the poor soldier a final resting place. Some of the scenes exhibited in the hospital, as related to me by an eye witness, were both shocking and mournful in the extreme. There might be seen the Irish soldier twisting and writhing in his bed with inexpressible agony, during his fits of delirium calling for his father, his mother, his brothers, his sisters, and his friends. Long forgotten associations awoke as it were unbidden, and he talked of home, of green fields, and of the companions of his earlier days, and with a ghastly smile on his haggard face he seemed as if he were in Ireland once more, surrounded by those whom he loved and revered. Again with a wild, hysteric laugh he shouted out that the priest whom he had sent for was coming at last, and he called upon his comrades to hurry him on, little thinking that the priest and he were separated by the wide ocean, until at length he sank down, wasted, exhausted, and breathless—a corpse. Day after day such scenes might be seen repeated, and day after day did the well paid Protestant chaplain stand over the grave of the Irish Catholic soldier to repeat the burial service of the Established Church, knowing well that if the cold clay before him had a tongue to speak it would have spurned his officiousness, and despised his inconsistency. Such scenes may occur again, and although not to an equal extent, they have been of frequent occurrence. The Priest himself may fall a victim, but if the charity of the faithful will give some permanency to the mission in Bermuda—if he could once see the spire of his little church surmounted by a gilt cross shining in the hot sun of this delicious climate, he will forget his dangers and his solitude in his warm gratitude to those who have blessed his sight with that long-looked for object.

JOHN NUGENT, Catholic Priest.

TO THE EDITORS OF THE CROSS.

GENTLEMEN,

Your allusion last week, so just and so pithy, to the general conduct of Protestant parsons in times of contagious disease, has considerably annoyed some of the Pharisees here. They have concocted a miserably lame defence in one of the most lying of their organs. But they shall not be suffered to escape in this cowardly manner. The ground they stand upon is rotten, and cannot support them for a week. I think you would do a service to the community by publishing the celebrated Pastoral of Bishop Whately, of Dublin, which was addressed to the Protestants at the time of the Cholera in 1832. I regret I cannot find a copy of it, or I would send it to your office with a request for publication. However, it is notorious that his Grace distinctly told his flock, that they had no right, when dying of cholera, to send for their clergyman or expect that he could expose himself and his family to danger on their account! I defy

all the malice and ingenuity of our cold blooded assailants to produce such a Pastoral as this from any Catholic Bishop to his flock, in the hour of peril.

In the clumsy attempt above alluded to, and which appeared on Tuesday last, every effort is made to screen the Protestant clergy, but in vain. Are not the whole city aware that some of them ignominiously fled from their post when Cholera raged in Halifax? This cannot be denied for I well remember the sensation it created at the time, and the censures which were freely indulged in even by Protestants themselves.

It is now impudently asserted that there was but one Protestant in the Hospital at Melville Island.

This is not true; the emissaries of the Parsons will have to enquire again.

The article in your valuable Journal has also provoked an attack on Maynooth and a sneer at our clergy in Halifax for having been educated there. Now, though I believe there is not a clergyman in the Catholic Church who would not consider it an honour to have performed his course of studies in that highly distinguished and justly celebrated College, it so happens that there is *not one* Catholic clergyman in Halifax who ever studied for a single day in Maynooth College, and I have often been surprised that your journal did not contradict the Tory Press on this point. I know very well the reason they had for announcing that the Halifax Priests were from Maynooth. All the hellish yells of bigotry in the three kingdoms were directed against Maynooth, and to swell the No Popery cry here, the Tory Journals repeatedly published what they knew to be false. Indeed, they cannot even by accident tell the truth. I will qualify their statements as they deserve. First, It is false that there was but one Protestant patient in Melville Island. Secondly, It is false that any Catholic clergyman in Halifax was educated in Maynooth. Thirdly, It is false that "the Protestant clergy were doing their duty to the poor of Halifax ere the unfledged gentlemen" (this is the respectful name which the Tories apply to our clergy) "had acquired at Maynooth the lessons of instruction, &c." Some of the present clergy of Halifax, though not in this city at the period of the Cholera, were engaged night and day in another part of the Empire in rendering the last consolations of religion and humanity to their expiring flock. I defy all the Tories of Nova Scotia to contradict one word of what I have stated, and remain, gentlemen,

Yours, &c.,

VERITAS.

Our correspondent whose statement we fully believe, need not be surprised at our occasional silence respecting the calumnies of the Tory Press.

Why should we take the trouble of denying that any of the Catholic clergy here were educated in Maynooth? The lie would be repeated as coolly in a month as if it had never been contradicted. No matter where our clergy may be educated, their principles are the same. Maynooth for the last forty years has dealt many a heavy blow on Protestantism. Oxford, Cambridge, and Trinity College with other pampered and overfed Protestant Institutions have been unable to cope with Maynooth in the field of theological argument. Thus they know to their cost, and hence their undying hatred of Maynooth. As we have printed our correspondent's letter, we may as well nail to the counter a few more tory falsehoods of a more villanous description which have been circulated through their press within the last ten or twelve days. We select two or three as samples of those thumping Big Protestant tory Lies.

"Catholics confess that the Pope of Rome cannot err—that he has plenary power of remitting and retaining sins *according to his will*, and of *thrusting men down into hell*.

"Catholics confess that whatever new thing the Pope of Rome may have instituted, whether it be in Scripture or out of Scripture, is divine and salvific, and therefore ought to be regarded as of *higher value* by lay people, *than the precepts of the living God*.

"Catholics confess that the most holy Pontiff ought to be honoured by all with *divine honour*, *with more prostration* than what is due to Christ himself, and that he has the power of *altering Scripture, or increasing, and diminishing it, according to his will*."

Now, we solemnly brand the above audacious, hell born falsehoods—as calumnies which none but a demon from the bottomless pit could invent or inspire. We add our deliberate opinion that the wretches who sat down to concoct, and afterwards publish those detestable fabrications for the purpose of exciting odium against their Catholic neighbours, *must be demons in human form* whom every christian should abhor and avoid as he would the *father of lies himself*.

Yes, Tory Demons! those calumnies against God's Church were forged in hell, and we hurl them back upon your foul and malignant heads with all the scorn and execration which they deserve from true and honest men.

Catholics of Nova Scotia and Cape Breton: Read, mark, learn, and inwardly digest (if you can) the above satanic concatenation of horrible falsehoods.

Oh! we must offer a reward to any amount for one sight of the besotted slave, miscalling himself a Catholic, who would presume in the presence of the God of Truth, and before his fellow-

Christians, to give any support or countenance to the incarnate devils of Toryism who have propagated the above.

THE GOOD SHEPHERDS.

Our Protestant friend from the neighbourhood of the North West Arm, has written again to thank us for doing what he says none of his own press would have done, respecting the poor Protestants who were lying sick of fever at Melville Island.—He assures us however, that hitherto our announcement has produced no salutary effect, and that, although one poor woman repeatedly expressed a desire to see a parson in town (whose name he gives) the worthy divine alluded to has never made his appearance. But, though the parsons wont visit the expiring members of their Church at Melville Island, their organs in Halifax can abuse the Popish Priests. It is all a very nice affair as it stands, and as pretty a specimen of uncharitable cowardice, and impudent bullying as we ever remember. We had almost forgotten a similar case which occurred in Glasgow some time since, and which we may print before long for the edification of some of our Tory Shepherds. These gentry both at home and abroad take right good care to be near their flocks at shearing time, but when 'the wolf is on the walk' the hirelings sling down the pastoral crook and take shelter in the bosom of their families as quickly as possible. The good Shepherds of old were wont to go to the desert in quest of their erring sheep without being sent for at all. The fashionable pastors of our modern Arcadia can listen unmoved to the piteous bleatings of their dying flock.

How truly the "Prince of Pastors" said :—
"The good Shepherd giveth his life for his Sheep!"

But your good shepherds of the Reformation distort the text. They wont die for the sheep.—They know a thing or two far better than that.—Instead of giving *their* lives for their sheep, they prefer to knock a good "living" (as they so aptly term it) out of the poor silly beasts! O blessed flock, worthy of such pastors! We don't know which to admire most—the dove-like simplicity of the sheep, or the serpentine shrewdness of the shepherds. May the Lord enlighten them both!

PRESBYTERIANISM AND THE HOLY SCRIPTURES.

(Concluded.)

3. We are now led to the third and last question, namely, Is the distribution of the Bible to all indiscriminately an effectual way of making the word of God dwell plentifully in all, and of attaining the end for which it was given? We unhesitatingly say that it is not, and that mankind have witnessed no greater folly since the Reformation, than the rage which has obtained, more especially, from the early part of the present century, for distributing Bibles every where, in all places to all sorts of persons, and in all languages. This rage, this mania, is really an impeachment of our Lord and of his blessed Apos-

les. The Apostles the heralds of Evangelical doctrine, never dreamed of a distribution of Bibles as a means of establishing and propagating Christianity. We have a detailed account of the missions of St. Paul throughout nearly the whole known world, yet nowhere do we find that he was anxious to procure copies of the Bible, and that he distributed them at random.—The same blessed Apostle in his epistles enters into many minute details of Christian life, but never does a syllable escape him about copying and distributing Bibles. The Apostles taught and instructed the heathen and the faithful, not by books, but *in vivo*, or by preaching; because they had received from their divine master the solemn injunction to "preach the gospel to every creature," and because the great work of the conversion and sanctification of men, in the ordinary state of things, can be successfully performed only by *living* men, and not by a dead book. Hence the general maxim of St. Paul was, "Faith comes by hearing,"—*fides ex auditu*,—not by reading. This is also process and economy of nature. It is little less than folly to suppose that science can be communicated and diffused without living teachers. The practice and common sense of mankind are opposed to the plan of learning without a teacher, from books alone, and if sometimes adopted by a few through necessity it is only at great expense and trouble. Those who do adopt it never become thoroughly learned; their knowledge is never complete and exact; and they constantly expose themselves to disappointments and blunders, from which those who have had the benefit of the more usual and less defective methods are free. Only a few again can learn anything by this method; the bulk of mankind can learn nothing by it. Yet the difficulty of learning anything positive in religion from the study of a book, especially of a book never intended to be a summary of doctrine, or a clear and appropriate introduction to religious truth, is much greater.

If the whole secret of propagating Christian doctrine consisted in the multiplication and distribution of copies of the Bible, and not in the oral teaching of divinely appointed instructors, would have referred us to those stages in the Christian ministry "And some Christ gave to be apostles, and some prophets, and others evangelists, and others pastors and teachers, for the perfection of the saints, for the work of the ministry;" Eph iv 11-12? Would he not have said, and some Christ gave to be *colporteurs*, or distributors of Bibles, others buyers and sellers of Bibles, others transcribers or printers of Bibles, others paper or ink makers, others rag merchants, and others rag-collectors? for in this strange system, these are all valuable and necessary members of the sacred hierarchy.

It is not the mere hearing or reading of the word of God that avails us, but the proper understanding of it, and especially the fruit we gather from it. Scripture itself asserts, "Not the hearers of the law, but the doers thereof, shall be blessed before God." And there was more Christian virtue, piety, humility, disinterestedness, contempt of riches, Christian heroism, in those ages in which Bibles had not become as common as stones than there is now. We read often reports of committees who congratulate themselves, that, within a year, or a shorter period there have been more Bibles distributed than were ever transcribed or printed prior to the present century, but we find none to read which speak of a corresponding growth in the Christian virtues. Paper-makers, printers and booksellers may have cause of gratulation in this multiplication and distribution of Bibles, but the Christian none, unless he sees men in the same proportion becoming meek and humble, charitable and self denying, rising above the world while in it, and living only for God and heaven. We regret to say that there is little reason for supposing that a moral reformation at all keeps pace with the multiplication and distribution of Bibles. There are too many who can subscribe to the moral of what we know in one instance to have occurred. A pious Protestant lady offered a Bible to a plain common sense man. "Begone with your Bibles," was his indignant reply. "Before you began distributing them, the boys would jump over my fence and steal my peaches; now they break the fence down to steal more freely."

The Bible mania, indeed, makes "the word of God dwell more plentifully in all," but it is in the shape of dead letters covered with ink, and buried in paper. If this be the dwelling of

the word" which the blessed Apostle meant, we have undoubtedly reached the last degree of perfection; but if he spoke of another dwelling of the word of God, we may, for aught that appears, have fallen back not a little. We do not find among these Bible maniacs any who seem inclined to renounce every thing on earth, to deny themselves, take up their cross, and follow Christ. We have not heard of many who have sold all they had, that they might buy the pearl of evangelical poverty. We read of St. Anthony, that, on hearing these words, "Go sell all that thou hast, and give to the poor," he immediately put this lesson of evangelical perfection in practice. We have yet to learn of similar instances as the effect of the distribution of Bibles. One thing we know, that many there are who seldom or never take a Bible in their hand, who yet have constantly in their minds, in their hearts and in their daily life the words of St. Paul, "Whether you eat or drink, or whatsoever ye do, do all things for the glory of God"; and we hazard nothing in saying that these are they in whom the word of God dwells plentifully, even though they know not how to read; and we cannot be blamed for preferring these to the proud and worldly minded though able to boast of a house full of Bibles.

It were well if sterility of good works were the only consequence of the promiscuous distribution of the word of God. But his distribution is not only inadequate to the production of good but it has been and cannot fail to be the occasion, if not the direct cause, of serious and enormous evils. A thing may be itself good and holy and yet not be fitting for all, nay, even be most prejudicial to those who are only prepared to abuse it.—Hence, the Church while revering the word, and preserving it with an affection and fidelity of which Protestants can form no conception, has yet always protested against this Protestant mania, for mania it is. She obeys the words of Christ, "Give not that which is holy unto dogs, neither cast ye your pearls before swine"; and this distribution of Bibles indiscriminately to all sorts of persons, whether prepared to receive and read it with the proper dispositions, with due reverence for the word of God or not, is a flagrant violation of the precept contained in these words of our Lord. The Scriptures are holy, a treasure of infinite value to the Christian Church; but they are profitable only to such as are initiated into and well grounded in Christianity; to others they are in general poisonous and destructive. From the reading of the Bible by those not prepared to profit by it has resulted the wildest and maddest fanaticism; and the "thousand and one" sects which have afflicted the christian world since Luther, and which every right minded man must deeply deplore owe their origin to no other cause. People reading the Bible alive, as St Paul complains, 1 Tim. i. 7, learned to assume the title of Doctors of the law, though "understanding neither the things they say, nor whereof they affirm." Many by this reading have lost their faith; and, indeed, if the apparent contradictions found in the Bible give no little trouble even to the learned, and have been the occasion of voluminous commentaries what temptations must they not offer to a mere sciolist? Voltaire thought there was no more effectual way of spreading infidelity than by the Bible explained in his own way; and the grand means on which unbelievers of our day rely for spreading their creed of unbelief is the same. Deprive them of these apparent contradictions and inconsistencies, of the difficulties and objections which they find or suppose they find in the Scriptures themselves, and they would have very few arguments with which to perplex the unlearned and captivate the conceited and vain. And what shall we say of the imminent danger young persons particularly must run of shipwrecking their purity and chastity, when they read the impure actions related in the Old Testament in all the simplicity of primitive manners! Alas! they need not so much to inflame their passions, and it will be well if they escape with approving even in theory, some crimes which they find to have been committed by persons eminent in general, for their good qualities and deeds! We could easily enlarge on this topic, but forbear lest we fall into the very inconvenience we are speaking against. It is, however a topic well worthy the serious consideration of those who affect to be so shocked with certain passages in Moral Theology, not intended for general reading, but simply to prepare the moral physician for treating the moral diseases which, unhappily he is too

sure to encounter in the practice of his profession. Looking to the little good and the enormous evils which result from this indiscriminate distribution of Bibles, to the character of the book itself, and its utter unfitness to serve as the summary of Christian doctrine or as the introduction to religious truth, its obscurities and acknowledged difficulties, many of which baffle the skill of the ablest and most learned commentators, and the ease and readiness with which the unlearned and unstable wrest it to their own destruction, we are forced to conclude that a more ineffectual and absurd way of making the word of God dwell plentifully in all, and to answer the end for which it was designed, than thus proposed by Protestants, could not easily be devised.

But we come at length to the last two articles of the chapter on the Scriptures. We give them together for they both mean the same thing, and together form a suitable key stone to the arch of Presbyteranism. They are as follows:—

"Art IX. The infallible rule of interpretation of Scripture is the Scripture itself; and therefore when there is a question about the true and full sense of Scripture (which is not manifold, but one), it may be searched and known from other places that speak more clearly. X. The Supreme Judge, by whom all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits are to be examined, and in whose sentence we are to rest, can be no other than the Holy Spirit speaking in the Scriptures.

"Acts xv. 15. And to this agree the words of the Prophets as it is written. John v. 46. For had ye believed Moses ye would have believed me, for he wrote of me. Matt xxiii 29, 31. Ye do err not knowing the Scriptures or the power of God. Eph. iv. 20. Acts xxviii 25."

Singular articles these! Reduced to plain English, they are simply, Scripture interprets itself, and God is the supreme judge of religious controversies. The proofs in the notes are in keeping with the assertions in the text. They have, however, the merit, if not of proving the assertions, at least that of disproving them. They show us our blessed Lord reasoning from the Scriptures against the Jews, and in his own person giving them an example and establishing the necessity of a living tribunal, a speaking judge, for the interpretation of Scripture and the determining of controversies of religion. So far as the example of our Lord and the occasion he found for correcting the Jews in their understanding of the Scriptures can count for any thing, they establish the contrary of what they were brought to prove. It is remarkable how difficult it is for Presbyterians to quote any Scriptural authority in their defence which does not make against them. There is a Providence in this cheering to the faithful, but which should make Presbyterians fear and tremble.

But in these articles, we have received the secret arrived at by our Presbyterian divines as the result of their long and laborious researches. It is now laid open before us. Come; ye men of the Old School, of the New School, Cumberland and all other species of Presbyterians, ye Congregationalists, Baptists, Methodists, Unitarians, Universalists, and hearken to this lesson of profound wisdom! Why in vain dispute and quarrel, why worry and devour each other, about the various matters which separate you one from another? Let the Bible decide. Call forthwith a "world's convention" of all the sects; let them assemble; let the Bible be placed reverently on a stand, let all keep silence; the book will open its mouth, utter a sentence, and all your controversies will be settled, and ye will all bow down in meek and humble submission. How simple and easy! What a pity men should not have discovered this admirable method of settling controversies, before the Westminster divines! Alas! the controversy between sectarians is precisely as to what the decision of the Bible is!

Presbyterians, however, have been driven to adopt this rule by the necessity they were under of steering between two formidable sand bars. If they acknowledged in the Church an always living and divinely instituted tribunal for the determination of controversies, it was all over with them; for that tribunal existed at the birth of Presbyterians, and had condemned it; and, on the other hand they were ashamed to avow, in just so many words, that every one interprets the Bible as he thinks

p. 301. If the first, they condemned themselves, and must, to be consistent, return to the Church; if the second, then they must adopt an absurdity too gross even for them to swallow. What, then, could they do? Mystify themselves and others with high-sounding words, meaning nothing. They must say, *Scriptura interpretat seipsam*, and the Holy Ghost is the supreme judge of controversies. But as the Holy Ghost decides, according to them, only as *speaking in the Scriptures*, and as the Bible has never been heard to utter a single syllable, they gain nothing, but are ultimately reduced to the rule, Each one understands the Scripture as he chooses,—the great fundamental principle of Protestantism, and nearly the only one in which all Protestants are able to agree. So, after all, in trying to avoid one sand-bar, they stuck fast on the other, or as one of our former legislators would express it, "In keeping clear of *Skilker* they run foul of *Charybæus*."

We do not intend, on this occasion, to give the various and satisfactory proofs of the necessity or of the fact of a living tribunal in the Christian Church for determining religious controversies. But we may say, the tribunal alleged by Presbyterians is obviously no tribunal at all; and the fact that they are ashamed to avow it, and seek in every possible way to disguise it, is a sufficient refutation of the principle of private interpretation, or, if not, it has already been several times and amply refuted in the pages of this journal, as well as elsewhere. It will suffice for our present purpose to adduce a couple of edifying commentaries on the Presbyterian rule, supplied by the very volume before us.

In the *Form of Government*, p. 364, we read:—"To the General Assembly belongs the power of deciding in all controversies respecting doctrine and discipline, of reproving, warning, or bearing testimony against error in doctrine, or immorality in practice, in any church, presbytery, or synod, of suppressing schismatical contentions and disputations"; and on page 378, that the Presbyterian minister who preaches at the ordination of a candidate is to propose to him the following questions:—"Do you believe the Scriptures of the Old and New Testaments to be the word of God, the only infallible rule of faith and practice? Do you sincerely receive and adopt the Confession of Faith of this Church, as containing the system of doctrine taught in the Scriptures? Do you promise subjection to your brethren in the Lord?" To all these questions the candidate answers in the affirmative.

Well done, O ye learned divines! These lessons of submission given to the candidate are admirable; these enactments to enforce obedience to the decisions of the General Assembly are truly edifying! But, dear friends, how could you so soon and so completely forget and abandon your cherished and favorite doctrine! How could you write one thing in the beginning of your book, and give it such a flat denial in the end? How could you establish one principle in the *Confession*, and a contrary principle in the *Form of Government*? Indeed most amiable doctors, you hardly treat us fairly. Which are we to believe, *Confession* or the *Form of Government*? In one place you tell us the Scripture and the Scripture alone can interpret itself; and now in another, instead of Scriptures, you give us the decisions of the General Assembly. You told us that the supreme judge in controversies can be none other than the Holy Spirit; and now when controversies arise among you, instead of having recourse to "the Holy Spirit speaking in the Scriptures," you modestly invest the General Assembly with "the power of deciding all controversies." In the *Confession* you solemnly assert that "the decrees of councils, the opinions of ancient writers, the doctrines of men, and private spirits," are to be brought only before the bar of the supreme judge, "the Holy Spirit speaking in the Scriptures"; and now you summon us before the bar of the General Assembly, that is to say, before a couple of hundred of Presbyterian ministers, and a like number of Presbyterian elders! You were telling us, a moment ago, that the Holy Spirit speaks only through the Scriptures; and now you tell us, that he speaks through the Presbyterian elders of the United States! Really, gentlemen, this obliviousness on your part is too bad, altogether too bad. Alas for the poor candidate! How deplorable is his fate! After having received the assurance of having no other interpreter of

Scripture than Scripture itself, and no other judge but the Holy Spirit speaking in the Scriptures, he now finds that all was a delusion, and that he must tamely promise subjection to his brethren, and follow their decision, or be ignominiously dismissed and branded for life.

Alas! how many lies does that first lie render necessary! Thus it is that error must necessarily stamp all its proceedings with contradictions and lies. *Mentita est iniquitas sibi*. Protestants, and Presbyterians in particular, were at first most obstreperous against all authority; for this was necessary in order to be able to wrest a portion of the faithful from their legitimate pastors. But having done this, and finding that no shadow of government or society was possible on the principles they at first set up, they turn round, and with admirable coolness deny, and reject those very principles without which they had never existed, and institute in their novel and self-constituted tribunals the most intolerable tyranny, in the place of the paternal authority they threw off, and which had received the traditions of all Christian nations, and the promise of the Divine protection and guidance. But it was not to be supposed that such tribunals, such supreme judges, would command any respect, or much submission. Dissent breeds dissent. The first dissenters authorise by precept and example the new dissenters. What right had you to dissent from the authority to which you were born subject, which we have not to dissent from you! Hence, the decisions of these tribunals and judges are followed only so long as force, or self-interest, money, or social position are present to back them; when not supported by such or like considerations, they are mere cobwebs. Hence, Protestantism is everywhere cut up into divisions, sects, parties, and factions, too numerous to count, and which serve only to worry and devour each other, and to place in bold contrast the majestic and compact unity of the Catholic Church.—(*Guardian phascopy*)

ROME.—O'CONNELL'S HEART.

Letters from Rome, dated the 27th ult, have reached us.—The Rev. Dr. Miley and Mr. Daniel O'Connell had arrived there, bearing with them the heart of the late Mr. O'Connell inclosed in a silver urn. "No words can describe," say those letters, "the grief and disappointment that was experienced at the announcement of O'Connell's death. A triumphal entry was prepared for him. The compartments of the arch under which he was to pass were ready, and every other arrangement made to receive him, rather as a prince than as a pilgrim. The stroke which crushed all our hearts has deranged all this, and the glowing enthusiasm which busied itself about his triumphal entry is sorrowfully but earnestly engaged in preparing for the grand requiem which is to be celebrated for his eternal repose on the fifteenth June in one of the chief Basilicas of Rome, *Padro Ventura* the brightest ornament of the pulpit in Italy, is preparing the funeral oration. An audience is to be granted to the Rev. Dr. Miley, and Mr. Daniel O'Connell immediately on the return of Pius IX. from Subiaco, for which place his Holiness started this morning at 3 o'clock. Half Rome has followed him. The Pope's own suit and guard were small, but their deficiency was more than compensated for by the 60 or 80 young Roman nobles and gentlemen, who turned out splendidly mounted and appointed as a volunteer body Guard for their sovereign who reigns supreme in every heart. His Holiness is not expected to return before Tuesday next. In the interim, the heart of O'Connell is deposited in the ancient church at St. Agatha, which is served by the Irish College; where, on Monday next, a solemn requiem is to be celebrated for the departed, whose death has plunged the venerable prelate, the Rev. Dr. Cullen who presides over the College, and his community into the bitterest grief."

The Pope has appointed five new Cardinals, two French, (the Archbishop of Cambrai and Besancon), and three Italian.—M. Antonelli, Treasurer; M. Bufondi, Prolegato at Ravenna; and M. Fonari, the Pontifical Funcio in Paris.

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