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# THE CROSS.



NEW

SERIES.

VOL. 3.

No. 20.

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, MAY 15, 1847.

## CALENDAR.

- May 16—Sunday—Within the Octave of the Ascension.
- 17—Monday—St. John Nepomucene, M.
- 18—Tuesday—St. Venantius, M.
- 19—Wednesday—S. P. Celestine, P. and C.
- 20—Thursday—Octave of the Ascension.
- 21—Friday—St. Felix of Cantilicio C.
- 22—Saturday—Vigil of Whit Sunday Semid, (Fast Day)

## IS THE CHURCH OF ENGLAND "AS BY LAW ESTABLISHED" THE "CRATURE AND SLAVE OF THE STATE" OR NOT?

(Continued.)

This, however, was only a beginning. Having made their bargain to keep the lands and the tithes, which they had taken from the Church and the Poor, they petitioned the Queen to intercede with the Pope to forgive them for all the sins which they had committed against him and against the Catholic faith; to "assoil, discharge, and deliver them from all ecclesiastical excommunications, interdictions, and censures, hanging over their heads for their faults during the schism, and to take them again into the bosom of Holy Church." The Queen, detesting the monsters in her heart, no doubt, consented, and obtained the Pope's consent, to let them keep the lands and the tithes; not because it was right, but because it was thought to be an evil less than that of a civil war, which might have been produced by a rejection of the terms of this agreement. Having obtained the security, Cardinal Pole was sent over by the Pope, as his legate authorised to give them pardon and absolution.—To work they went, instantly, to repeal every act made, after Henry the Eighth began his rebellion against the Pope; every act at all trenching on the papal authority; but taking special care in the same Act to secure to themselves the safe possession of all the property of the Church and the Poor, which they had grasped during the reigns of Henry and of Edward.—Though, I say I am referring to Acts of Parliament, and though the reader will upon reflection, know that I would not dare to state the substance of those Acts untruly; still I cannot give an adequate idea of the character of these Protestant Church-makers without taking their own words, as I find them in the preamble to this Act, 1st and 2nd of Mary, chapter 8; and when I read it, I always wonder that some scheme or other has not been

invented for the obliterating, for the erasing, from the statute-book, words so dishonourable, so indelibly infamous.

"Whereas, since the twentieth year of King Henry the Eighth of famous memory, Father unto your Majesty our most natural Sovereign, and gracious Lady and Queen, much false and erroneous Doctrine had been taught, preached and written, partly by divers the natural born subjects of this Realm, and partly being brought in hither from sundry other foreign countries, hath been sowen and spread abroad within the same:—By reason whereof, as well the Sprituality as the Temporality of your Highness' Realm and dominions have been swerved from the obedience of the See Apostolic, and declined from the unity of Christ's Church, and so have continued, until such Time as your Majesty being first raised up by God, and set in the Royal seat over us, and then by his Divine and gracious Providence knit in marriage, with the most noble and virtuous Prince the King our Sovereign Lord your Husband, the Pope's Holiness and the See Apostolic sent hither unto your Majesties (as unto persons undefiled, and by God's goodness preserved from the common Infection aforesaid) and to the whole Realm the most Reverend Father in God the Lord Cardinal Pole, Legate de latere, to call us home again unto the right way from whence we have all this long time wandered and strayed abroad and we, after sundry long and grievous plagues and calamities seeing by the goodness of God our own errors, have acknowledged the same unto the said our most Reverend Father, and by him have been for the rather at the contemplation of your Majesties, received and embraced unto the Unity and Bosom of Christ's Church, and upon our humble submission and promise made for a declaration of our Repentance, to Repeal and abrogate such Acts and Statutes as had been made in Parliament since the said twentieth year of the said King Henry the Eighth against the Supremacy of the See Apostolic, as in our submission exhibited to the said most Reverend Father in God by your Majesties appeareth: The Tenour whereof ensueth.

"We the Lords Spiritual and Temporal and the Commons, assembled in this present Parliament, representing the whole Body of the Realm of England, and the Dominions of the same in the name of ourselves particularly, and also of the said Body universally, in this our supplication directed to your Majesties, with most humble suit that it may by your Graces intercession and mean be exhibited to the most Reverend Father in God, the Lord Cardinal Pole, Legate, sent specially hither from our most holy Father, Pope Julian the Third and the See Apostolic of Rome, do declare ourselves very sorry and repentant of the Schism and Disobedience committed in this Realm and De-

injuncts aforesaid against the See Apostolic, either by making, agreeing, or executing any Laws, Ordinances, or Commandments, against the supremacy of the said see, or otherwise doing or speaking, that might impugn the same; Offering ourselves and promising by this supplication, that for a token and Knowledge of our said repentance, we be and shall be always ready, under and with the authorities of your Majesties to the uttermost of our powers, to do that shall lie in us for the Abrogation and Repealing of the said Laws and Ordinances, in this present Parliament, as well for ourselves as for the whole body whom we represent; Whereupon we most humbly desire your Majesties, as personages undefiled in the Offence of this Body towards the said See, which nevertheless, God by his Providence hath made subject to you, so to set forth this our humble Suit, that we may obtain from the See Apostolic, by the said most Reverend Father, as well particularly and generally, absolution, release and discharge from all danger of such censures and sentences, as by the laws of the church we be fallen into; and that we may as children of Christ's Church, so as this noble Realm with all the members thereof may in this unity with perfect obedience to the See Apostolic and Popes for the time being, serve God and your Majesties, to the furtherance and advancement of his Honour and Glory. We are at the intercession of your Majesties, by the authority of our Holy Father Pope Julian the Third and the See Apostolic, assuiled, discharged, and deliv'ered from the excommunications, interdictions, and other censures Ecclesiastical which hath hanged over our heads for the said defaults, since the time of the said Schism mentioned in our supplication: It may now like your Majesties that for the accomplishment of our Promise made in the said supplication, that is, to repeal all the laws and statutes made contrary to the said supremacy and See Apostolic, during the said Schism, the which is to be understood since the twentieth year of the reign of the said late King Henry the Eighth, and so the said Lord Legate doth accept and recognise the same."

After this most solemn recantation; after this appeal to God for the sincerity of their repentance, they proceeded to enact the Repeal of every Act that had ever been passed to infringe upon the supremacy or authority of the Pope; they, in the most express and solemn manner, enacted that no King or Queen of England was ever, or ever could be the head of the Church; or had, or ever could have, any pretension to a right of supremacy in regard to the Church. But, in the same Act of Parliament, every sentence of which makes one shudder as one reads it, they took special care, while they acknowledged the act of plunder, to secure to themselves clause upon clause, the uninterrupted possession of that third part of the property of the kingdom, which they had grasped from the church and the poor!

But, at any rate, they were now Catholics again; they were once more Roman Catholics. They had been born and bred Roman Catholics; they had apostatized, and protested against the faith of their fathers, for the purpose of getting possession of this enormous mass of plunder; and having nevertheless been absolved of their sins, and taken back into the bosom of the Church, they, surely, now remained Roman Catholics to the end of their days! Not they, indeed; for the moment the death of Mary took place, which was in 1558, that is to say, at the end of five years, they undid all they had done in the time of Mary; apostatized again, and declared their abhorrence of that Church, into the bosom of which they had so recently thanked the Queen for having interceded with the Pope to receive them!

This would not, and could not, be believed, if it were not upon record in the Statute Book, which cannot lie, in this case and which contains in this case too, the law as we have now to obey it. Elizabeth the immediate successor of Mary, was a Catholic herself, by profession and public worship; she was crowned by a Catholic bishop and anointed with oil, as was our present gracious Sovereign; her manifest intention, at first, was to maintain the Catholic religion; but she was a *bastard*, according to the law, she having been born of another woman, while her father's first wife was still alive; besides which, an Act had been passed in her father's life-time, declaring her to

be a *bastard*. ~~As she would not have signed much; but the~~ Pope would not recognise her legitimacy; and of course would not acknowledge her right to reign as Queen of England. Finding this, she resolved to be Protestant; and resolved that her children should be Protestant, too. The very first Act of Parliament of her reign, therefore swept away the whole that had been done during the reign of MARY; and the Act (1st of ELIZABETH, chapter 1) repealed the whole of the Act of which I have just quoted the memorable preamble, except only those parts of it which secured the plunder of the Church and the poor to those who had got possession of it; and those same men, who had so recently received absolution from the Pope, for having acknowledged the ecclesiastical supremacy to be in the king, now enacted, that that supremacy had always belonged to the king; that it never had it; and they even went so far now as to exact an OATH from every Englishman, if the Queen chose to require it, declaring a firm belief in this supremacy of the Queen! The oath (in use to this day) begins thus, "I, A. B., do utterly declare and testify in my conscience, that the Queen's Highness is the only supreme governor of this realm, as well in all spiritual and ecclesiastical things, or causes, as temporal!" An oath was now to come to re-assert that, which these very men had supplicated pardon and absolution from the Pope, and prayed for forgiveness to God, for having asserted before!

But the second Act (1st Elizabeth, chapter 2) brought back the Prayer Book again. The horrible men, whose conduct we have been reviewing, had condemned their Prayer Book as schismatical; had abolished it by their Acts; and had reinstated Catholic priests in the churches. They now, in the act of which I am speaking, ousted them again; re-enacted the Common Prayer Book; and inflicted penalties upon the priests who should refuse to apostatize by becoming Protestants and using this book in their churches. For the first offence, such priest was to forfeit a year's revenue of his benefice, and be imprisoned for six months. For a second offence he was to lose all his ecclesiastical, preferments and possessions, and was, besides, to be imprisoned during the remainder of his life. If he were a priest without benefice, he was to be imprisoned, for the first offence, during a whole year; for the second offence imprisoned during his whole life. For speaking in derogation of the Prayer Book; or to ridicule the new religion, by songs, plays, jests, of any sort, the offender was to forfeit a hundred marks for the first offence; four hundred marks for the second offence (equal to two thousand pounds of the money of this day;) and for the third offence he was to forfeit to the Queen all his fur goods and chattels and be imprisoned for life. Every person was compelled on Sundays, and holydays, to attend at the Church, to hear this common prayer, under various pecuniary penalties, and, in failure of paying the penalties, to be imprisoned. Bishops, Archdeacons, and other ordinaries, were to have power for inflicting these punishments. This Act of confiscation, of ruin, of stripes, of death, was enforced with all the rigour that imagination can conceive. The Queen reigned for forty-five years, and these forty-five years were spent in deeds of such cruelty, as the world had never heard of or read of before; and all for the purpose of compelling her people to submit to this established Church. With regard to the cruelties of this monster in woman's shape; her butcherings; her rippings-up; her tearing-out of the bowels of her subjects; her racks; her torments, of every description, in which she was always cordially supported by the law-giving makers of the Prayer Book, I must refer the reader to my "History of the Protestant Reformation;" suffice it to say, that, in these forty-five years which were employed in the establishing of this Church, there were more cruelty, more bloodshed, more suffering, than ever were witnessed in the world, in any other country, in a like period of time.

The main thing, however, to be kept in view here, is the fact, which all these Acts of Parliament so fully confirm, that this Church was created by Acts of Parliament; that it has no existence as a church; that it has no rite, no ceremony, no creed, no article of faith, which has not sprung out of an Act of the Parliament; and that there is nothing of prescription be-

longing to it, from its first being named amongst men, until the present hour.

It is not, by any means, when we are examining into the origin, and the pretended unalienable rights of this Church; it is not, by any means, unnecessary to look well at the conduct and character of those parliaments, who passed the several Acts, by which the Church was made. It was manifestly not made by Christ and his apostles. It is certain that it was made by Acts of Parliament; but, if those who composed those parliaments, had been men resembling the fathers of the Church; if they had been men of acknowledged piety and disinterestedness, their character would have thrown a sort of lustre over the thing that they had made; but when we find them begin by an act of plunder, so great as to be almost incredible; when we see them remain Catholics till this plunder became in danger, by the existence of that religion; when we see them turn Protestants, and make the Church and its Prayer-book, and ascribe the success of the undertaking to the aid given them by the Holy Ghost; when we afterwards see them abolishing this Prayer-book, declaring it to have been schismatical, supplicating a Catholic queen to interfere with the Pope for pardon for having made it; when we see them actually receiving absolution from the Pope's legate, for having made this book, the making of which they had ascribed to the aid of the Holy Ghost; when we see them afterwards re-recant and re-apostatize; when we see them re-enact the Common Prayer-book, re-enforce it upon the people; and, especially, when we see this remarkable circumstance; that, when they had to suffer the Catholic religion to take its course; when the object of their enactments was, to restore that religion, they had no penalties to inflict; no compulsion to exercise; no fines to impose, in order to drag the people to the Church; but that, when they had their Prayer-book Church established; then they had fines, forfeitures, imprisonment for life, to inflict; and everything short of immediate death, in order to secure any thing like compliance on the part of the people.

This was this Church established, not, as her defenders pretend, by the reasonableness of the institution itself; not by its own "inherent beauty and simplicity," as the fat and impudent pluralists tells us; not by the pretended "reform of abuses" which its institution effected; but solely by Acts of Parliament, of the most severe and cruel character; and executed with the most savage barbarity. The authors of these Acts were triple apostates; by far the most shameful apostates, the most barefaced, the most unblushing, that the world has ever seen. The origin of this Church, then, is not only to be found in mere Acts of Parliament, but in Acts of Parliament causing sheer force, bodily coercion, pains and penalties, at every step, to be used; this is the main thing to keep in view, when the end of our inquiry is to be, whether it be not now proper to take from this Church the protection of the State.

These are the Acts of Parliament to be attended to in a particular manner; First, 2nd and 3rd Edward the Sixth, chapter 1, second, 1st of Elizabeth, chapter 2; third, 13th of Elizabeth, chapter 12. The first relates to the making of the Common Prayer Book, by Cranmer and his associates; and here we must stop a moment to inquire a little what this Cranmer was. We know that he was Archbishop of Canterbury, at the time when he made this Prayer Book. The whole of the history of this man; of all his horrid deeds, and those of his associates, is to be found in my "History of the Protestant Reformation;" but as we are now speaking of that famous Church, of which he was the founder, and of that Prayer Book, of which he was the principle author, I must give, respecting him, an extract from that book; for, without knowing who and what he was, we shall not have all the merits of this Church fairly before us.\*

Now, not one of those facts can be denied; but, at the very least, we know that he was an apostate, a perjurer, and a murderer; and we know that the Act which enacted the Prayer Book, tells us that he was at the head of those persons who, "with the aid of the Holy Ghost;" composed that Prayer Book.

\*We omit this extract on Cranmer, having given it in a recent number.

The 2nd of these Acts of Parliament, is 1st Elizabeth, chapter 2, which re-enacts the former act, and adds to the severity of its provisions. The 3rd is 13th Elizabeth, chapter 12, relating to the articles of religion; and excluding (from all share in the tithes, or any other Church property, all persons who will not swear to, and subscribe, those articles.

These Acts of Parliament having been read with due care, you see clearly 'how there came to be an Established Church,' and you are able to answer at once the question, whether this have any rights or can have any rights, other than those which it derives from Acts of Parliament. This is now a matter of the greatest possible importance, for now, at the distance of two hundred and eighty seven years from the time of passing the Act of Edward the Sixth, which first made the Church and the Prayer Book, the Parliament, (still sitting at Westminster) has to discuss the question, and is now actually, indeed, engaged in the discussion of the question whether the Church stands on prescription or on Acts of Parliament. I have laid before you the Acts by which it was made; by which it was created; from which it entirely sprung, and had its being; and I defy any man to discover any circumstance which can give it a pretence for claiming any right not founded on these Acts of Parliament.

What a Parliament can do, a Parliament can undo. If there be property of any sort that a parliament can take from one sort of persons, and give it to another sort of persons, a parliament can take that same property again, and dispose of it in a similar or in any other manner. This, PARSONS is what you are so much afraid of now! I, for instance, would take away the whole of the property from you, and dispose of it in another manner; others would not go so far, but you have cunning enough to perceive, that, if once a beginning is made, no one can tell where we are to end. Therefore, it is, that you and your partizans contend that you have a right of prescription, such as a man has to an estate, purely private; that your right of possession is beyond all the inquiries of law, and that a Parliament must be a tyrant and guilty of rapine, if by its acts it alienate any part of your property.

Those who hold this doctrine, forget its inevitable effect on the titles of all the holders of abbey lands, and all the lay holders of tithes. There are very frequently, lay holders of oblations, too, but for clearness and simplicity's sake, I will confine myself for the present to the lay tithes. These tithes which are now deemed private property, were taken from the Church, were taken from the parochial clergy, and granted to the king, and by him granted to private persons; and thus were totally alienated from the Church. Do you say that this was not an act of rapine? Do you say that the Parliament had no rightful power to do this? Do you say that this law was contrary to the rights of prescription, and the law of God; and that therefore, according to the maxims of our law, it was no law at all but an act of rapine? So said the people of England at the time; and the people actually refused to yield their tithes to laymen, pleading the law of God; denying that any Parliament had a right to pass a law, authorising laymen to receive tithes.

But those who had passed the laws which took the tithes from the Church and the poor, and put them into their own hands, soon found the means of compelling the people to submit to it, whether it were rapine, or not. The Act 27th Henry the Eighth, chapter 20; after stating, that, "divers numbers of evil disposed persons inhabited in sundry counties, having no respect to their duties to Almighty God," &c., had "subtracted, or withheld parts or the whole, of their tithes, under pretence of their tithes being demanded by lay-persons, proceeds to enact various punishments for such subtracting, or withholding. Five years afterwards, when the second great Act of plundering the monasteries had taken place, another Act was passed, still more strictly enforcing the yielding of tithes to lay-persons. The accusation against the people was stated thus, in the preamble to this Act: "That the people, not regarding their duties to Almighty God, subtracted and withdrew the lawful and accustomed tithes of corn, hay, pasturage and other sorts of tithes and oblations, due to the owners, proprietors, and possessors of parsonages, vicarages, and other ecclesiastical places;

being the more encouraged thereto for that divers of the owners of the said parsonages, vicarages, tithes, and oblations, are lay-persons." Then the Act goes on to give to these lay-persons all the rights of the clergy as to suing in the ecclesiastical courts, which they could not do without an Act for the purpose.

After the minor plunder of the chantries, of the guilds and fraternities and hospitals, it was necessary to pass another Act (2nd and 3d Edward the Sixth, chap. 13.) to enforce these Acts of Henry the Eighth, and to compel payment of tithes to laymen upon the footing of the clergy, as to the manner of suing for the same.

Here, then, are all these Acts of Parliament, proving, that, in spite of the opposition of the people; that, in spite of their deep sense of the injustice; that, in the face of all the former laws of the country, the Parliament had the rightful power to take away both the prebend and personal tithes, and to give them to laymen, and to vest them, as an estate, in laymen.

Now, then, if this were not an act of rapine, if it were a thing that a Parliament could rightfully do, what pretence have you for saying, that this present Parliament cannot rightfully deal with the remainder of the tithes, in any manner that they may think proper? And if it were an act of rapine, then all the laws relative to the abbey lands; all the laws relative to the tithes, all the laws relative to this Church Establishment, are to be considered as no law at all. If you plead, that the Parliament has no right to take away, or alienate, that which is called Church property, you must insist that no layman has a good title to tithes; but you cannot do this, without, at the same time, denying the validity of those Acts of Parliament, to which and to which alone, you owe your own right of possession to tithes, to oblations, to any part, or particle, of that which you possess. So that it comes to this, at last: that either all was rapine; all was directly contrary to the laws of God; and therefore null; or all your possessions and privileges have their foundation in Acts of Parliament alone, and may, therefore, be all taken away by the rightful power of the Parliament.

There are some persons who contend, that the Parliament has the rightful power to make regulations with regard to the property of the Church; to make a new distribution of it amongst the bishops, deans, parsons, and so forth; but that, though there may be too much property found lodged in certain hands, and though the rightful power of the Parliament to make a more desirable distribution is undoubted; still that power does not extend so far as the taking of it away from the Church altogether, and that if it be taken from the parsons, bishops, and so forth, it must be applied to some purposes or other tending to the upholding, and to the efficiency of the Established Church and the purposes of education are generally named; which is about as curious a whim as ever entered the head of mortal man. Why, what is the established Church FOR? For what do its clergy swallow up from five to eight millions a year? If for any thing of public benefit, it must be for the purpose of instructing the people in religion; that is to say, for educating the people in the principles of true religion.—Why, then, take the money away from the parsons and give it to somebody else, that they may teach the people? Besides, if the tithes be taken from the parsons, and their amount given to schoolmasters, there is, in fact, an alienation from the Church.

It is, then, a mere matter of expediency; and the only question is, would it be good for the people; good for the people in general, of this kingdom, to take the whole of the property from the clergy, or would it not? This is the only question to be entertained on the subject by rational men. I am of opinion that it would be good to do it; and, before I have done, I shall clearly and frankly state all my reasons for being of that opinion.

The first question, "How came there to be an established Church?" I have now answered: I have stated, and clearly shown, the motives for the making of this Church; I have shown the manner in which it was made; I have given a true picture of the character and conduct of the makers of it; I have exhibited to the view of the reader the severities, the cruelties, the ferocities, the more than savage punishments, by which its introduction was enforced; I have, above all things, shown that originated in Acts of Parliament; that it rests solely on Acts

of Parliament for every fragment of possession that it has; and that it, and all that belongs to it, may now be disposed of by the rightful power of the Parliament, in any manner, and for any purpose, that the Parliament may deem to be proper. and now I shall, in the next letter, proceed to show "how there came to be people called dissenters."

### CONSEQUENCES OF PRIVATE JUDGEMENT.

One of the most deplorable effects of this absurd principle of Protestantism is, that it has brought the sacred ministry into contempt, and degraded its functions in the eyes of the people. We find from the Scripture that in ancient times no one took the honour of the priesthood to himself, or arrogated its functions, but he that was called of God, like Aaron. The Redeemer himself was not an exception to this universal rule. But when the destructive principle of Private Judgement was once proclaimed every fanatic set himself up for a priest and a preacher. The commission to preach came not from the Church or the Bishop, but was obtained from the civil Magistrate in the shape of a License. This was what made Dryden say:—

"Each pious 'prentice freely may dispense  
Salvation, licensed now for eighteen pence  
And should devotion tempt him from his awl  
He'll get his orders, if he gets his call!"

Dr. Daubeny a Protestant Divine, describing some of those self elected preachers, says:—

"They are a set of ignorant, self sufficient enthusiasts, industriously pushing themselves into every parish, creeping into houses, and leading captive those silly persons who are weak enough to be led by them. They are many of them of so low a description, as to be obliged to substitute their marks for their names."

The confusion produced in England a century ago, by those spiritual quacks is very happily described by Dr Walton, an English Protestant in his Preface to his Polyglott where he says:—

"Aristarchus heretofore could scarce find seven wise men in Greece; but with us, scarce are to be found so many idiots. For, all are doctors, all are divinely learned; there is not so much as the meanest fanatic or jackpudding who does not give you his own dreams for the word of God. *The bottomless pit seems to be set open*, from whence a smoke has arisen which has darkened the heavens and the stars, and locusts have come out with stings, a numerous race of sectarians and heretics, who have renewed all the ancient heresies, and invented many monstrous opinions of their own. These have filled our cities, villages, camps, houses, nay our Pulpits too, and lead the poor deluded people with them to the pit of perdition!"

What wonder that an English Prelate should say:—"The establishment is a tree which is shivering to pieces with wedges made out of itself."

Dr. Walton's complaint, is however, very unjust. For, according to the Protestant Rule of Faith, those crazy fanatics and jackpuddings had as good a right to preach and interpret Scripture as himself.

Every one knows what a great champion of Protestantism the late Robert Southey was; listen to his description of a certain class of preachers of the word:—

"They consist of roving adventurers; in all their intermediate grades between knavery and madness, who take to preaching as a thriving trade. One Magistrate in the county of

Middlesex licensed *fourteen hundred preachers* in ~~one~~ years.—Of six and thirty persons who obtained Licenses at one Sessions, six spelt "Ministers of the Gospel" *six* different ways, and seven signed with their mark. One fellow who applied for a License, being asked if he could read, replied: "Mother reads, and I spounds and splains." !!!

Thus the preachers of the word under the banner of the reformation in the nineteenth century, have brought the sacred ministry into as much contempt, as the ignorant crew sent to convert the "wild Irish" by Elizabeth or the comical clowns inducted into the English Parishes at the Reformation. In the middle of Edward VI reign, Latimer himself says "I think there be at this day, ten thousand students less than there were within these twenty years." We also find from Latimer's Sermons (i. 266. i. 183, ii. 58) that the Lay improprators gave the Church benefices for wages to their servants, to their gardeners, to the keepers of their hawks or hounds—that they also let the glebes, and parsonages, and see, so that the incumbent had no where to reside but in the village ale house, and was frequently the Landlord!

"The very men," says an English Clergyman (Rev. T. Y. Blunt Fellow of St. John's College, Cambridge, sketch of the Reform in England 1832,) "who were denounced for their immoral lives by the Church spoilers, were now inducted into livings, and considered quite competent to instruct and edify the people."

One Henry Brinklaw in a curious address to the members of both houses soon after the dissolution of the monasteries, and quoted in Kennett on Improprations, p. 131, says in answer to an allegation that the monks gave but a poor stipend to their vicar. "But now there is *no vicar at all*, but the *farmer* is vicar and parson altogether! and only an old castaway monk or friar which can scarcely say his matins, is hired for twenty or thirty shillings, meat and drink; yea, in some places for meat and drink alone, without any wages! I know, and not I alone, but twenty thousand more, know more than 500 vicarages and parsonages thus *well and gospelly served* after the *new gospel of England*." !!!

In the dedication of Latimer's sermons (vol ii. p. 9.) it is acknowledged that "even great Parishes are utterly destitute of the word of God, and that there was nothing for it but to ordain the lowest mechanics to those worthless benefices, no man of education being willing to accept such a pittance."

The English Reformation sermons were quite in keeping with the character of the godless preachers, "Even Latimer himself (says Blunt, p. 176.) is full of ridiculous nonsense—tales of Robin Hood—of the Goodwin szuds, or of an execution at Oxford; or of the woman going to Church at St. Thomas of Acres because she could not get a wink of sleep in any other place—mixed up with puns the most idle, and smiles the most unsavoury!!!" What a flattering sketch of the great Latimer!

We are informed in Strype's Cranmer, p. 216., that when Bishop Hooper\* made his primary visitation of his Clergy, he

\*"Hooper was a Monk; he broke his vow of celibacy, and married a Fiandrican; he being the ready tool of the Protector Somerset, whom he greatly aided in the plunder of the churches got *two Bishops*, though he himself had, written against pluralities; he was a co-operator in all the monstrous cruelties inflicted on the people, during the reign of Edward, and was particularly active in recommending the use of German troops to bend the necks of the English to the Protestant yoke." Protestant Hist. of Reform, Letter, viii. 260.

put to them the following queries — "How many commandments? When written? Can you say them by heart? What are the articles of Christian Faith? Can you repeat them?—Can you recite the Lord's Prayer? How do you know it to be the Lord's Prayer?" &c. What an accomplished Clergy!

The Protestant Churches of the present day seem to have as great an inclination to pick up abandoned or worthless clergy men as in the hey-day of the Reformation. We had lately a great flourish of drums and trumpets about the conversion of two Popish priests who were received with open arms in St. Audoen's Church, Dublin. It was published in all the Protestant Journals of the United Kingdom, and duly chronicled in these benighted regions. Some of the Roundhead Saints of Dutehtown were in an especial state of glorification at the news. We wish them joy of their prize; and that they may fully comprehend the botanical properties of those nasty weeds flung over the Pope's garden wall, and picked up as genuine Protestant "garbage," we publish the following Letter and extracts from a recent number of the Tablet.—

### THE PRIEST PERVERTS.

The Rev. Mr. Sheppard's anxiety concerning the two Irish Priest pervers, might have found sufficient tranquillity in observing the silent satisfaction which the religious sentiment of their countrymen manifested by their profound indifference at those events of the Priest Protection Society. Your correspondent here would not even notice by a paragraph the worthless change of his co-religionists. Here is their true history:—The Rev. Mr. Brennan was within the last few years a Parish Priest in Roscommon county, and there losing caste and character through habitual intoxication, fled from that scene of melancholy and prolonged scandal to Dublin, where his only refuge was the tap-room of a merciful citizen, who reluctantly expelled the fallen Pastor, when the ordinary frequenters of his rooms could no longer tolerate the offensive excesses of this lost drunkard. Poverty's last gall drop overflowed the poisoned cup, and poor Brennan reeled into Protestantism. The Rev. Mr. Betagh is a Friar of the Franciscan Order; passed a few years at St. Isidore's in Rome, but never had any degree of D.D., nor any special ordination, as the tale of Protection Society narrates. He came home about ten or more years since, soon betrayed the most headlong propensities of the same fatal passion for drink. His career defied every effort of his community's zeal and piety; and in his last refuge, their small convent at Multifarnham, he prodigally sold and consumed the common property, and well nigh gutted the house for his drunken purposes. His stay in Dublin previous to his Reform-fall, was so abandoned that the City Police had to favour him with a night's "cell," and the hostess of the little inn, wherein he lodged, to excludethis unfortunate man from her shelter. Thus, in a houseless abandonment, he prevailed on the too pliant Superior of his Order to give him an "obedience" for America, where he pretended to have

friends, but then passed on directly to the Priest Protection Society. That Society succeeds by such "formal" manifestations of progress to tax the credulous to a considerable annual contribution. Most of its subscribers inhabit the Irish northern provinces, and some reside in England. Very few are found in Dublin weak-sighted enough not to discover the real figures and their wire-holders behind, the transparency of Job and Co. who work the theatre, where the comedy is performed—viz., St. Audeon's Church, Dublin. The tribe of &c's, &c's, who are anonymous on the play bill, are not worth your reverend correspondents notice.

SACERDOS.

Another correspondent says :—

"Dear Sir—\* \* Pr. Beatty never was a Doctor of Divinity, nor did he distinguish himself as a student in our College at Rome, where he completed his studies. He is a native of the county of Cavan, but on his return to Ireland in 1835 he was sent to the Franciscan Convent at Drogheda, of which he never was Superior.

"In 1836, he was removed from that place to the Convent at Athlone, where he continued still a subject, whence he was removed to Waterford, and became Superior of that Convent; but after a lapse of a few months, he was removed on account of a charge of drunkenness. The charge not having been clearly established against him, he was, after a trial of a few months, elected Guardian of the Convent of Multifarnham, where he lived alone, and where, after having taken an oath against the use of intoxicating drinks, he became a notorious drunkard.

"For the last two years he has had no fixed residence and has not been permitted to do any clerical duty although not suspended.

"About twelve months since, he was found on a Saturday night, drunk in some street in Dublin, was carried to the station house, and stated that he had been robbed by a female in the street. He lately has resided with his unhappy parents near the town of Fines, county Cavan, where he was frequently seen in a state of intoxication."—*Correspondent.*

[The portions of this note which, in the exercise of our discretion, we have omitted for the present, shall be printed with the name of the writer, whose consent we have for that purpose, should the facts be disputed.]

A third correspondent says :—

Brennan lived for some time in Dublin before his perversion on the charity of the Faithful. Why a Parish Priest was reduced to such an extremity I cannot say, but surely it was not without sufficient reason. Beatty never was a Doctor of Divinity, nor of any other faculty. He never was Superior

of the Convents of Drogheda or Athlone, though he lived in those houses. He was for a time Superior of the houses of Waterford and Multifarnham, but merely, I believe, because (there being but two clergymen in those establishments) he was the senior. It was in Multifarnham he first exhibited a propensity to drunkenness, and being found irreclaimable, he was dismissed, and for the last eighteen or twenty months led the life of a confirmed sot.

We find in the *Freeman* of Tuesday, the 6th inst, the report of a proceeding at the Head Police-office, which may induce us to congratulate the Priests' Protection Society on the character of its proselytes, to a pair of whom the following exhibition is especially creditable :—

A person, who announced himself as the Rev. Mr. Beatty, "Superior of all the colleges in Ireland," appeared to prosecute another reverend gentleman, named Murphy, for robbing him of some clothes, books, &c.

The defendant was brought up in custody of a policeman.

The prosecutor stated that both he and the defendant were living in Sackville-street, in the house of the Priests' Protection Society. They had been Catholic priests, but had abjured the Catholic religion, and had become Protestants.

The prosecutor having missed a coat, a book on the Reformation, and some other articles, suspected that the prisoner stole them, and gave information to the police.

The constable deposed to having found the articles, which were produced, with the defendant when he took him into custody.

The defendant having nothing to say in his defence was committed for trial before the Recorder this day.

Both prosecutor and defendant were in a wretched state of dirt. The prosecutor had no linen on, and had his greasy coat buttoned to his chin; he appeared intoxicated. Neither party presented the appearance of ever having been clergymen.

NOTICE TO CORRESPONDENTS.

The valuable letter of *Scotus* has been received and will be inserted next week, together with the able article in the *Tablet* of the 6th of March, which we had already marked for insertion.

General Intelligence.

CONVERSIONS.

ST. HELIER'S, JERSEY.—Twelve persons were received into the Church on Palm Sunday by the Rev. J. Cunningham, Missionary Apostolic, at the Vauxhall Church in this island, who had, as our



readers know already, admitted many sheep into the fold.—*Correspondent.*

There has been much excitement during the last two months among the readers of the *Falmouth Packet*, occasioned by a controversy on the Catholic religion between two Protestants respectively signing themselves "H." and "Aloysius." It was ended last week by "Aloysius" signifying his intention of becoming a Catholic, having been assisted to his conclusion by his opponents' arguments. He was accordingly received publicly on Easter Sunday by the Redemptorists at the Catholic chapel, Falmouth, in the presence of a crowded congregation, after an interesting address by Father Petcherine. The Wesleyans, it is said, are quite furious, and declare that some decided measures must absolutely be taken to stop the conversions to Catholicity which are going on in this neighbourhood. The writer of the letters on the Catholic side, who turns out to be a young lad named Bone, residing near Penryn, received at his conditional baptism the name of Aloysius, the perusal of whose life first brought him to a perception of Catholic truth. The Fathers here are indefatigable, and are daily making great strides in public opinion. One is a Belgian, another a Russian, the third a Frenchman, and a Dutchman will be added to the number in a few days.—*Correspondent.*

The Rev. Edward Horne, a clergyman of the Establishment, was received at Rome, with his daughter, by Cardinal Acton, on Sunday, Feb. 14. He is the oldest of all the clerical converts, being upwards of 50 years of age.—*Correspondent.*

Mr. J. C. W. Rubensohn was, on the first Tuesday in Lent, admitted into the Catholic church by the Rev. John Walsh, of St. Mary's church, Moorfields. This gentleman was formerly of the Jewish persuasion.

A correspondent of the *Tablet*, dated St. Servan, 13th day of Lent, says—"I have much pleasure in informing you of the reception of Miss Du Penchalton, two of her sisters, and her brother. Report speaks of her mother and another sister following, as also of several other Protestants in this town."

### CATHOLIC CHURCH.

(Translated from *L'Ami de la Religion.*)

**THE CLERGY IN FRANCE.**—In proportion as the rigours of the season and the high price of provisions increase the sufferings and privations of the poor, the clergy have redoubled their zeal in the organization of the machinery to alleviate so much distress: poor themselves, the respected curates, especially in the rural districts, having distributed the little they possess, have gone round to the residences of those of their parishioners best able to contribute, urging them to come forward in language

made eloquent by the feelings of charity which inspire those untiring advocates of the poor. Subscriptions are thus raised, charitable societies formed, and the hungry are relieved. We could name many parishes where the zeal and devotion of the pastors have thus procured a regular distribution of bread.

**ENGLAND.**—Many organs of public opinion in England have lately discussed the question of admission of Catholics into the universities. The folly of excluding from any of the avenues of public instruction those who hereafter may occupy seats in the legislature has been ably exposed. Besides, the Catholics of England have become too numerous to permit that this exclusion can be continued much longer. In the beginning of the reign of George III., there were only about 60,001 Catholics in Great Britain; in 1827, the number was 700,000; in 1842, 2,500,000, and at the end of 1845, 3,380,000.

### PIUS. IX

Our (*Times*) letters from Rome, of the 25th ult. are calculated to raise still higher the reputation of Pope Pius the 9th for wisdom and benevolence.—Every day brought new proofs of his mildness moderation, liberality, and political sagacity. On the 22d February Mr. Cobden was honored with a private audience by his Holiness, and retired from it filled with respect and admiration. In the evening of the 9th a deputation from Bologna, consisting of the Marquis Guitti, Count Marchetti, and M. Silvani (an Advocate,) were admitted to the Pope's presence, and presented to him a flag—an offering of love and respect—from that city (Bologna.) The Holy Father received the deputation with his accustomed kindness and affability, accepted the offering; and said he would, after consecrating it, present it to the civic guard of Rome. On the 24th the Turkish Ambassador had another private audience of the Pope, at the conclusion of which His Holiness again warmly recommended to his excellency the Catholics of the East.

### THE POPE AND THE OTTOMAN PORTE.

The *Nuremberg Correspondent* announces, after a letter from Rome of the 23rd February, that the Pope has resolved to send a nuncio to Constantinople, and that the choice of his Holiness has fallen on Cardinal Verretti. This mission is expected to produce very favourable results to the Christians in the East.

**PROGRESS OF DISEASE.**—The reports from the country are, generally speaking, of a much less alarming nature than they have hitherto been; while in the metropolis, notwithstanding the vast numbers of destitute, fever cases are represented to



be unusually few at this period of the year. The medical superintendent of the Armagh Hospital furnishes the following as the statement of its condition for the month of March:—"Typhus fever of the most malignant character still on the increase attacking all classes, ages, and sexes, and with every combination, that with dysentery however, being most prevalent. Dysentery and diarrhoea still very frequent, very severe, and in many cases fatal. Cholera rather increasing, and extremely fatal to very young, or very old persons. Anasarca, or general dropsy, becoming quite universal, Scarlatina, measles, hooping cough, and some cases of small pox occurring amongst children. Jaundice, and bilious, complaints in general becoming very frequent. General health very bad."

**LANDLORDS.**—About 200 processes for rent were issued for the Rathkeale quarter sessions at the suit of four large proprietors in the western district of this county.—*Limerick Examiner.*

**EMIGRATION.**—The quays are crowded every day with peasantry from all quarters of the country, who are emigrating to America, both direct from this port and "cross channel" to Liverpool as the agents here cannot procure enough of ships to convey the people from this unhappy country. — Two vessels the Fagabeleck and Coolock—were despatched this week, the former with 208, the latter with 110 passengers. There are two other ships on the berth—the Wansworth for Quebec, and the victory for New York; both are intended to sail on Tuesday next. There are nearly 1,200 passengers booked in these vessels. An extensive agent has gone to Liverpool with the view of chartering ten large vessels to take out upwards of 1,300 families which are about leaving one estate in Ireland—partly at the expense of their landlord, and partly at their own expense. When a ship is put on the berth here, she is filled in a day or two, and the agents say if they had 100 ships they would not be sufficient to meet the demand.—*Freeman's Journal*, April 2.

**THE DISBANDING OF LABORERS.**—The country papers are filled with gloomy forebodings of the consequences of disbanding one fifth of the number of hands now receiving wages on public works before the new system of relief can be brought into anything approaching general operation.

**THE IRISH LANDLORDS' EMIGRATION SCHEME.**—Since the presentation of the memorial to Lord John Russell, proposing a plan for the colonisation and emigration of large portions of the now destitute cottiers of Ireland, a committee has been formed on behalf of the Irish noblemen and gentlemen

interested in the project with the view of advocacy and furthering its principle—namely, the necessity of a systematic colonisation on a very large scale from Ireland to Canada, and of the assistance of the State to promote it; the expediency of making religious provision for the emigrants; the advantage of enlisting private enterprise, in the form of agency, to carry out the plan, and a willingness on the part of the projectors, to accept an income and property-tax, for the purpose of defraying the cost of emigration, at £1. per cent. for the first year, £2. per cent. for the second year, and £3. per cent. for the third year. Among the names of those who have already subscribed appear the Archbishop of Dublin, ten Irish peers, and about thirty members of Parliament.—Correspondent of the *Morning Chronicle.*

**STOPPAGE OF THE WORKS—GENERAL EXCITEMENT.**—The magistrates from the neighbourhood of Baltinglass, Co. Wicklow, intimated to the Lord Lieutenant their determination to reign the commission of the peace if the dismissals were preserved in, as they could not hold themselves responsible for the preservation of the peace. These magistrates were referred by his Excellency to the Commissioners of Public Works, who, it is stated, have consented to the re-employment of a portion of the discharged labourers until at least the new relief measures shall be in practical operation. The Treasury minute formed the subject of discussion at the meeting of the Kerry Grand Jury on Tuesday last. The chief county inspector, Mr. Stokes, has, upon his own responsibility, declined to carry into effect the order of the commissioners, until there shall be time for further consideration; and the grand jury have adopted a resolution, earnestly remonstrating against the sudden stoppage of the public works.

## INTERMENTS.

### AT THE CEMETERY OF THE HOLY CROSS

- MAY 9—Mary Ann, Daughter of David and Mary Ann Kelly, aged 3 years and 3 months.  
 10—James, Infant Son of William and Ellen Holland, aged 1 month and 22 days.  
 11—Jane, Wife of Patrick McGrath, Native of the County Waterford, Ireland, aged 28 years.

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