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

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

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

"AND I SHALL GIVE TO THEE THE KEYS OF THE KINGDOM OF HEAVEN. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven, and whatsoever thou shalt loose on earth shall be loosed also in heaven. S. Matthew XVI: 16-19,



"Is the Church likened unto a house? It is placed on the foundation of a rock, which is Peter. Will you represent it under the figure of a family? You behold our Redeemer paying the tribute as its master, and after him comes Peter as his representative. Is the Church a bark? Peter is its pilot; and it is our Redeemer who instructs him. Is the doctrine by which we are drawn from the gulph of Sin represented by a fisher's net? It is Peter who casts it; Peter who draws it, the other disciples lend their aid, but it is Peter that presents the fishes to our Redeemer. Is the Church represented by an embassy? Saint Peter is at its head. Do you prefer the figure of a Kingdom? Saint Peter carries its keys. In fine, will you have it shadowed under the symbol of flock and fold; Saint Peter is the Shepherd, and Universal Pastor under Jesus Christ." S. Francis of Sales. Controv. Disc. 49.

CALENDAR.

- MARCH 19—Sunday—II of Lent Semid
20—Monday—S Joseph Conf. Spouse of B. V. M. from 10th doub II class
21—Tuesday—S Benedict Abbot Doub
22—Wednesday—Feast of the Lance and Nails of our Lord J. C. Great Doub
23—Thursday—Office of the Day Simp
24—Friday—Holy Winding Sheet of our Lord J. C. Great Doub
25—Saturday—Annunciation of B. V. M. doub II class Holiday of obligation

[From the New York Freeman's Journal]

LETTERS

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

DEAR READER—

The order, according to which our Divine Redeemer proceeded, in the establishment of his Church, is well worthy of your deepest consideration. He alone is, in His own right, the true Bishop and Pastor of our souls. Whatever spiritual powers have been exercised, by the prelates of His Church, are powers originating in themselves, not conferred by human authority but are delegated by Him, so that through them, as ministers of God, and dispensers of the divine mysteries, He is still propagating the knowledge—and dispensing the mysteries of man's redemption, through the merits of His Passion and Death. He first, as you have seen, brought over to belief in Him, those who are spoken of as His "disciples." For their sake He selected, from among themselves, some to be "Apostles." From among the Apostles He selected one, "Peter," to be their Chief, their supreme visible Head on Earth, the common Centre of their Union, and the great Key stone, so to speak, of the Apostolic Arch, which should bind all the parts of the Christian edifice together.

Thus, the order which he prescribed, and authorised by His own example, is, that all should be disciples, in the first instance;—and then, that the divine call given to some, by the Spirit, to higher states in the church, should be outwardly recognized and approved, by the pre-existing authority, with which He had invested himself. Otherwise there would be no protection for His fold from the inroads of wolves, presenting themselves in sheep's clothing.—Otherwise, any one might pretend that God had called him to the work of the Christian ministry, and laying hold of the Bible, might rush to the first pulpit he found vacant, there to give out, as the doctrines of Christ, the dreams of his own opinions. In fact, something very like this has taken place, and become general, among the private reasoners.

57. But Our Redeemer took precautions against this, both in the example of his own Ministry, and in his injunctions to His Apostles. He did not enter on His public life even on the strength of His miracles; for, the great object of His miracles was to prove that God had sent Him. He did not pretend to teach of Himself, but "whatsoever things He had heard of the Father," He made known to them; as if intending for their model, that His preparation for His public ministry was in the condition of a disciple—one who learns first, and is sent to teach afterwards. And, accordingly, when He delegates the office of teachers, in His stead, to the Apostles, He prescribes the order in which it is to be carried on—"As the father has sent me so also I send you." And again, "You have not chosen Me, but I have chosen you, that

you go and bring forth fruit, and that your fruit may remain." It is in this way that the Apostles themselves, and their successors down to the present day, have ever proceeded in recruiting the Sanctuary, and continuing the Apostleship of the Church. The individual candidate for the holy ministry, even though inwardly called of God, required to be outwardly recognised and approved, by the proper authority pre-existing. Thus Mathias, Timothy, Barnabas, Titus, Clement, and others, were associated to supply in the order of the Ministry, the spiritual wants of the still increasing discipleship.

To the importance of this economy, I cannot too earnestly call your attention. It opens up the evidence of a great principle of Divine wisdom, in the establishment of the Church, and of great comfort and consolation to those who are in her sacred communion. By the light of this principle, and the facts of history, the learned of the Millenarist Catholics, can trace his relation to that work of spiritual regeneration wrought by Our Redeemer, through an unbroken connection of unbroken historical evidence, back to the days in which the Saviour of the world preached the Gospel, and in His absence, now "order of God's goodness," by the will of Jacob, or from the bark of Peter on the lake of Galilee. Such Catholic is under the pastoring of a clergyman who has been sent by his Bishop—that Bishop had been sent by other Bishops, pre-existing in the Church; and, under the approbation and confirmation of the successor of St Peter in the see of Rome,—associated to the Apostolic body—each one of those Bishops, had been sent in like manner, and so on, in the ascending series, until you reach the apostolic age, whilst, by a singular, special, and most remarkable providence of Christ over his Church, the direct line of the successors of St. Peter, is as traceable, name by name, and from age to age, from the days of Christ, as the successive names of the English Sovereigns, since William the Conqueror, or of our Presidents, since the adoption of the American Constitution. In no case, from the Sovereign Pontiff in the See of Peter, down to the humblest grade in the ecclesiastical hierarchy, has any one ever been allowed to rise from the lower, to the higher grade, of ecclesiastical subordination, except by the approbation and confirmation of the pre-existing authority of the Church. So that by a Divine institution, our Pastors are sent by older Pastors who had been sent by others in perpetual succession, until you reach the Apostles, who had been sent by Christ, who had been sent by God.

59. But it was not enough that they should have been sent, or approved, by the pre-existing authority of the Church—for, as Judas had fallen away, although called by Christ to the ministry, and as any individual Priest or Bishop was liable to fall away, it was necessary to provide for the safety of the flock in such contingency, and that provision was made in the very conditions on which the Church conferred pastoral powers, and recognised the official character in each of her ministers. The individual was supposed to have learned, as a disciple, what he was to teach, in his ministerial capacity—namely, all things whatsoever Christ had commanded his Apostles. The living and universal Church, at the period of such appointment, was in conscious possession of what had been commanded by our Lord. So that, the new minister was bound, not only by the conditions of his appointment, but also, by his most solemn oath and vow, to teach the doctrine of the Church, and to teach, as doctrine, nothing besides. Hence, if, as in the case of Nestorius and other fallen Bishops, any one of the Episcopal order should embrace

novel or heretical doctrines, the fact of his having been sent, in the first instance, by proper authority, could not avail him in an attempt to load the portion of the flock over which he had been placed, into poison and destructive passions. That flock had belonged to the Church, before his appointment; and the Spouse of Christ would have been left unable to protect her children, if a flock were thus exposed to be involved in the apostasy of the faithless shepherd, who had been placed over them, not for his sake, but for theirs. In all such contingencies, the Church revoked the mission, and withdrew the jurisdiction, of the hireling shepherd, "whose own the sheep were not." It remained for all such pastors, and their adherents, to renounce and denounce the Church, and to turn Private reasoners—both of which they seldom failed to do.

60. Now, dear Reader, if you were a Catholic, you would be filled with gratitude to the Divine Founder of Christianity, for having (in the organization of His Church) thus fenced and guarded round about the sacred deposit of His revelation, with such precautions, and such means of security. You have seen already, that the Church had issued His own voice with that of the successors, whom He commissioned to carry on His Ministry "He that heareth you, heareth Me." And what is recorded in the beginning of the tenth chapter of St John, is as true to day in the Church, as it was when first declared by her Divine Founder—"Amen, amen, I say to you, that he that entereth not by the door into the sheepfold, but climbeth up some other way, the same as a thief and a robber, but he that entereth in by the door is the shepherd of the sheep. To him the porter openeth, and the sheep hear his voice, and he calleth his own sheep by name and leadeth them out. And when he hath led out his sheep, he goeth before them, and the sheep follow him, because they know his voice. But a stranger they follow not, but fly from him, because they know not the voice of strangers."

61. It has perhaps, never struck you, that the Greek word Apostle, simply signifies one sent. So, also, the word missionary, derived from the Latin verb mitto signifies the same—one sent. Hence, as you have seen, our Divine Saviour taught on earth, as the Apostle, or one sent from God. This mission from the Father He conveyed to those whom He sent, and they, as being the depository of Divine Authority to send, conveyed it to others in proportion as the wants of the Church, and the succession of time, required. You perceive how intimate the relation between this economy, and the principle of faith and doctrine, as set forth in the preceding letters. God had appointed that men should receive and believe the doctrines of revelation, from the teaching of those who were thus commissioned to make them known. The ear, and not the eye, was to be the inlet of the soul,—and thus St. Paul eloquently and beautifully sets forth in the Epistle to the Romans. "How, then, shall they call on Him in whom they have not believed? Or how shall they believe Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they are sent? . . . Faith then, cometh by hearing, and hearing by the words of Christ." The opinions of the Private Reasoners is very different from this. According to them, faith cometh by seeing, and the true preacher is the "voiceless" Bible; and, accordingly, their Apostles are the colporteurs, who sow Bibles over the world in order to reap, not the harvest of faith, but the contradictory speculations of Private opinion. Still, the Bible had

its Divine use of unspeakable value,—this being only the abuse of it.

In the Epistle of the Hebrews the inspired writer lays down the rule for the assumption of the ministerial character, in the Christian Church. "Neither doth any man take the honour to himself but he that is called by God as Aaron was."—Now, Aaron was called by God through the pre-existing authority and outward appointment of Moses. In the eleventh chapter of the Apostles Acts, Barnabas is sent to Antioch, and there with Saul, he "taught a great multitude," so that at Antioch the disciples were first named Christians. After the dispute respecting Gentiles and the law had been settled, in the Council of Jerusalem, the disturbers are spoken of in the 24th verse of the fifteenth chapter, as "some going out from us" . . . to whom we gave no commandment, i. e. whom we had not sent.

62. In short, there is no instance on record in which the mission did not emanate from the pre-existing authority of the Church, conferred in an outward manner, except in the case of St Paul. His mission was, in some sense, an exception to the established order. He had been miraculously enlightened with a knowledge of the faith and doctrine of the other Apostles, and received authority to teach and preach the same from Christ Himself. But yet, even this did not occur in an invisible manner. There were witnesses of the light and of the sounds which suddenly changed the persecutor into a vessel of election, and an Apostle of the Gentiles. Besides this, he confirmed his mission by miracles, the power to operate which, conferred on him in attestation of his having been sent. A similar power the Almighty never failed to confer on the Prophets or other extraordinary messengers, under the Jewish dispensation. But in the economy of the Christian Church the Apostleship of St. Paul is the only instance, and that is sustained by its own supernatural evidence. In all other instances the mission i. e. the ministerial character and office of teaching and preaching the revelations of Christ was derived from the authority pre-existing in the Church, and which had descended from God, through Christ and His Apostles, as we have already seen.

63. In this exposition, dear Reader, I have directed your attention especially to two points. The mission of those who are to teach the word of God;—and the revocation of powers when any of those sent cease to discharge the functions of his appointment. The mission, as the term is used here, implies, a pre-existing power and authority to send. It implies a person to be sent, and ministerial duties, which he might not lawfully undertake without such appointment and deputed authority. Besides, it supposes that before he is sent, he is inwardly called of God, and is instructed in the extent, and limitation, also, of the office which is conferred upon him.—In all this, however, I speak of the visible organization of the Church, effected by Divine wisdom and goodness to preserve to us the word of God, as such, and the spiritual means of grace which He has appointed for the progressive, and perpetual regeneration of mankind, as applying to them, individually, in communion with the Church, the merits of His sufferings and death. Those means have reference to the interior spiritual life, of which I shall treat hereafter. Compared with these precious institutions of our God, the outward organization of the Church is, one might say, but as the basket to the jewel within—valuable on account of what it preserves. The preservation of the jewel depends on that of the basket, and the Private Reasoners may perceive, if they are not too blinded by prejudice to recognize the fact, that in break

ing one they have destroyed both—albeit, they search the Scriptures in quest of the rejected and lost treasure.

64. Let us apply to them some of the tests which are so positively enjoined, so universally adhered to, in the Primitive, Apostolic, and Catholic Church. You have seen already that what they call "faith," "doctrine of the Bible," &c., is nothing more than their own opinions.—These opinions have been aggregated in certain formularies of belief, called Articles of Religion, Confessions of Faith, and the like. These collected and concentrated opinions, they support on a living traditional opinion, to the effect that the symbol contains the substantial meaning of the written word of God—and although the Holy Scriptures, as they pretend, are plain and intelligible to all, yet they present to their several schools the symbolism of their opinions expressed in their Confession of Faith, as—if they will excuse me for so saying—the Bible Made-Easy.

Doctrines, as positive facts of revelation they have none;—and, on their principle of private opinion, cannot have. But supposing that they had doctrines among them, has any of them the right, consistently with the order which Our Lord established in His Church, to teach or preach them in his name? Observe, I do not say, especially if the matters were of less sacred consequence that they have not a right to preach their opinions to all mankind. But in that case, too, candor and fairness should induce them to proclaim that they promulgate,—not the doctrines of Christ, as facts, or revelations,—but simply their own opinion as to what those doctrines are. The wrong, which I think they do to the simple-minded, is in seeking to have their opinions received as the teachings of Christ Himself. If they had received the true mission this would not, could not, have been the case. They would have been great in their generations, by their association with the Apostolic and universal ministry of the Catholic Church in preaching the doctrines which she received from Christ and His Apostles;—but personally, and of themselves, they would have been as insignificant, as the echo of a trout which their voices produce. The most uneducated congregation in the Catholic world would be stricken with horror, if its minister dared to put forth his opinion, no matter how learned he might be, as, or instead of, the doctrines of Christ, which he was supposed to have learned, before his admission to his sacred office, and was bound to teach afterwards. But Private Reasoning has changed all this. The world at this day, or at least in the language which we are accustomed to hear, recognises the man, who dresses in a grave and reverend costume, and who volunteers such views as occur to his mind, from reading a passage in the Bible, to any public audience that may listen to him, as a "preacher;" then a preacher is "a minister of the Gospel;" then a minister of the Gospel is an "ambassador of God"—here they will tell you to "see Mathew, Mark, Luke, John, Acts of the Apostles, the Epistles and Apocalypse, chapter and verse"—and thus, by a deceptive sliding scale of human language, and a direct perversion of the Scriptures, they come to be regarded as persons whom Christ had sent to carry on the work of His ministry.

65. I would not have you disregard the conventional usages of society, or the courtesies of social life, by which the character of the sacred ministry is recognised in such. But, speaking according to the truth of God, and the eternal interests of immortal souls, it is altogether unnecessary to scrutinise the claim and investigate the basis or foundation on which it is supposed to rest. By whom were these supposed ministers of Christ sent? This is a test question. The Church of God is older than they. Did she send them? Assuredly not. Had she sent them in the first instance, when they ceased to be faithful to their appointment, she revoked their mission, and cancelled their authority. Did God himself send them, as extraordinary envoys? Then, like St. Paul, let them appeal to miracles to prove their mission, and like him, too, preach the doctrines which he had revealed to the Church. It is certain that, in the first instance, they were not sent by any recognised pre-existing authority in the Catholic Church, or of any other pretended Church on the face of the earth. For instance, when Arius, or Nestorius, or Eutyches, or Pelagius, or Valdo, or Wickliffe, or Luther, or Calvin, or Cranmer, went forth—from what possible authority could either of them derive a mission to propagate the several schools of private opinion into which their adherents have been, or are,

divided? Who sent them? Not the Church; for they either left, or were expelled from her communion. Not God; for this would be authorizing them to pull down the Church of His Divine Son by imitating. Not themselves; for no man can send himself, more than he can baptise himself. Who then sent them? Not their followers: for it was only in consequence of a pretended mission, that they could have followers. Not the Emperors of the Eastern Empire, nor of the Western, for emperors sit on the earth, earthy. Not the princes of Germany, nor the Parliament of England, for they have no spiritual power or authority to confer. By whom, then, were they sent, in the first instance? Evidently they had no mission from God—they were not sent by Him, and could not be sent by any other.

Now, dear Reader, give, I pray you, this letter a second and more attentive perusal, and study deeply the importance of its contents.—There is, at the present time, a certain form and order of mission for those who assume to be preachers of the Gospel, among the Private Reasoners. But, in the sight of man, there is no reasonable evidence of the warrant by which it is carried on; nor can there be, in the sight of God, according to the want of evidences before us, any reality. Examine this question.—The economy of God in the organizing of His Church is manifested as you have seen "how can they preach unless they are sent?" Nor does this vary in its analogy with the outward display of His Almighty power, in the material creation and government of the world. Every beam of light reflected from the earth must have a sun from which it proceeds. Every tree that grows must have a root by which it derives nutriment to renew its vernal foliage. Every stream or river that is seen gliding onwards, must have a fountain to supply the flow of its waters. Every minister in the One Holy Catholic and Apostolic Church, both at present, and at every period, has been sent, in regular order, by those who were sent by the Apostles, who were sent by Christ, who was sent by God. But not so with the ministers of religion among the Private Reasoners. If they are a tree, where is their root? If they are a river, where is the fountain from which they flow?

### The Cross;

HALIFAX, SATURDAY, MARCH 18.

#### NEWS FROM THE UNITED STATES.

The Very Rev Dr Spalding has been appointed Coadjutor Bishop of Louisville by the Holy See. Dr. Spalding was a distinguished student of Propaganda, has laboured many years on the Mission in the United States, and is the author of several interesting and able Publications.—The Evidence of the Catholic Church, the Resurrection of D'Aubigne's History of the Resurrection, an account of the Missions and state of Religion in Kentucky &c. He was also a constant contributor to the Catholic Magazines and Periodicals in the United States. His elevation to the hierarchy has therefore been hailed by all the friends of religion as a most gratifying event.

The New York Journals continue to lacerate Bennett for his impudent and disgusting attack on the Freeman's Journal. They are wrong, however, in supposing that the exposure of his infamous career will deter the miscreant. The old advice of "Tell truth, and shame the Devil" may, if followed, produce some effect on Beelzebub, but in the case of Bennett, it does not apply at all. The Devil himself could not shame him. There were some apt scholars in this discarded pedagogue in this neighbourhood, but, with Bennett, they are going headlong to their common master.

It is computed that one hundred thousand Catholics, principally Irish and German, arrived in New York from the 1st of May 1847 to January 1848. An equal number has arrived at all the other ports in the United States. An addition of Two hundred thousand in 8 months is no doubt a gratifying accession to our ranks at this side of the Atlantic.

It was stated some time since on the authority of the Boston Chronotype that during a fire in Troy N. York by which the Catholic Church was consumed, the Sextons of the Protestant Churches refused to ring their alarm bells. The Rev Philip O'Reilly the priest of the Church alluded to has addressed a Letter to all the Bishops in which he indignantly denies the truth of the report, and says that one of the Protestant Clergymen rang his Church Bell on the occasion with his own hand. This is creditable to all parties,

and as the Cross copied the unfounded rumour from the United States Journals we feel great pleasure in publishing this formal contradiction. We wish we could as truly contradict the report of the wanton attack upon Catholics which was made at a Church Tea Party the other evening at Mason Hall by one of the holy spouters who calls himself Reverend. His Reverence could not enjoy his dish of tea, without treating the company to a dish of scolding, a dose of the absent Papists. We have not heard the creature's name, but when we do so, we shall give him in large Capitals all the notoriety which he seems to court. One would imagine that all the fifth and nastiness which are incessantly hung upon us from the Conventicle Tubs of this city, ought to satisfy the most rabid cravings of bigotry. But, it seems our calumniators are not satisfied with this, they must also give vent to their narrow-minded prejudices at Tea parties also. We believe that Catholics are never known at their convivial meetings to fall foul of their neighbours on the score of religion, and the least we can expect is a return of this rational forbearance.

A Rev Divine was lately collecting Subscribers for a No Popery Paper in Boston, when at Uxbridge Ms. he got into a little affair, which proved there was a wolf upon the track. His Reverence got out of the scrape, and the matter was hushed up by his paying 100 dollars.

The Birth Day of Washington was celebrated with great eclat at Georgetown and Worcester Colleges, both of which are conducted by Jesuits! Who can say that Catholicity is inimical to patriotism?

There was a Requiem Mass in Boston at which Bishop Fitzpatrick officiated for the repose of the soul of the Princess Adelaide, sister of the King of the French. Dr Ryder of Worcester College preached the Funeral Oration.

The Methodist mission in Oregon has turned out to be a complete failure. It was long suspected, and is now discovered that the Missionaries paid more attention to the fleece than to the welfare of the flock. A Mr Gary was sent out by "the Board" to examine the state of the mission, "and to correct the abuses, which the Board had reason to fear, had sprung up in it." We now understand that "when he reached Oregon he found the mission extensively involved in secular business," and that it had become largely engaged in agriculture, mercantile business, milling, blacksmithing, carpentering, cabinet making &c!! A noble plan no doubt for "converting the heathen!"

#### "CHURCH TEA MEETING."

MORE "AWFUL MIRTH." An "Affair" of this description, to which we have alluded elsewhere, "came off" lately. If the parties there assembled had confined themselves to the ostensible object of their meeting, we should have no reason to complain, nor should we notice for a moment any of the proceedings. But as we have been provoked to direct our attention to this Tea atrical display, this compound mixture of Boga and the Bible, the only revenge we shall take is to publish from the Papers a part of the ludicrous description of this Agepe, or Love-and-Scripture Feast, which has been communicated by one of the party.

"The fair young ladies, too—God bless them!—appeared as if nature had formed them for their own enjoyment, the real regret with many appeared to be that they had not the opportunity of

"Tripping it on the light fantastic too." The brilliant Polka played by the Band seemed to tantalize many of the fair ones, some of whom beautifully illustrated their feelings by a little playful distortion of the muscles of the face; and then, where was the youth so lost to all sense of Woman's charms, "nature's richest gift to man" as not to watch with longing eye the "Poating lip of bland persuasion, Ripely suing love's invasion."

But why attempt to draw a picture, to which, had we even the pen of a Byron or a Moore, we could not do justice! There! Christian Public. There is a specimen of the manner in which Church objects are to be promoted! Such an avowal of undisguised libertinism in the writer of this offensive and disgusting description, would, if founded on truth, give us a curious notion of the real motives which brought together such a fluttering of the "Shickens of grace" on this occasion! It was not to "peck at the crumbe of heavenly pomfort." It was not, according to him, through Divine Love, but through gross, carnal, human passion. The Ladies too are highly complimented. They, unselfish creatures! appeared as if Nature

formed them for their own enjoyment!" And again; "the real regret with many appeared to be"—(what do you think, reader? that they were able to do so little for "the cause of the Church?" Not at all.) The real regret appeared to be "that they had not the opportunity of "Tripping it on the light fantastic too."

And thus too at a religious gathering! What would St. John the Baptist say to such bouncing Danzols!

Furthermore, those meek eyed Doves did not escape some of the honours of martyrdom; and in this instance, of all the tyrants on earth, the "Brilliant Polka" was the cruel executioner. The unfeeling Polka "tantalized many of the fair ones!" What a pity some celestial music from the "Songs of Zion" did not soften the pangs of this Polka tamulation! especially when the dear victims so "beautifully illustrated their feelings, by a little playful distortion of the muscles of the face!" We always thought that any "distortion" of the face was fatal to beauty. But Love is blind; and an Inamorate of this description can transform muscular convulsions into illustrations of beauty. In one point we fully agree with the writer. It is only the lascivious pen of "a Byron or a Moore" that could do justice to such a picture, that by its heather sketch of it be correct. Seriously we ask, how is it possible that a healthy tone of morality can prevail if Religion is to be associated in the minds of our youth with such nauseous stuff as the above? There is no religious Bunium—more unmeaning cant, more senseless (waddling, more rapid effusion, more arrogant pretension, more gross imposture, more spiritual charlatanerie, more moral quackery carried on in Halifax in the course of a year than in any town of equal size in the world. This is our deliberate opinion. The witless gulls are periodically doped and stipped of their covering. But when the feathers grow again, these silly birds return to the nest of the Deceyver with as much blindness as ever. This gullibility is now so well known in "foreign parts," that when a man will not or cannot earn a decent livelihood at his trade or profession, he starts for Halifax to "raise the wind" and after having well "feathered his nest" in a brief but lucky spouting Season, he decamps, laughing in his sleeve at our stupidity and folly.

But, to return to the Tea Party from which we have made this short digression; we would recommend our neighbours whenever they assemble on festive occasions and especially under the auspices of religion, to abstain from abusing or calumniating the absent. We have no desire to quarrel with any one on account of his religious opinions. We believe, as firmly as we do in the existence of God, that there is but ONE True Religion, and that there is no salvation for those who are wofully separated from the True Church in which alone that Religion is to be found.—But whilst we condemn and deplore his error, we know how to love the man—the brother, the fellow creature, the fellow subject. Here, as elsewhere, we never assail. The way of aggression comes from our opponents, and we are always acting on the defensive. And surely no one will expect that we will tamely allow ill-mannered Reverends to abuse and insult us at Polka Tea Parties, even though the world Church should be connected with them.

#### NEWS BY THE CAMBRIA.

The news received by the Steamer on Wednesday is the most important which has arrived here for many years. Paris was in Revolution. Much blood has been spilled. The troops and the people have come into collision. Guizot, who ought to have been dismissed two years since, has been compelled to retire. The King, it is said, has abdicated in favour of his grandson, but we have seen no official document from him to that effect.—The Duchess of Orleans and her two children have presented themselves in the Chamber of Deputies, whose deliberations were interrupted by the violent incursions of the populace. Every thing was in disorder and confusion, and some frightful reminiscences of the worst horrors of the early Revolution have been called forth. A sort of Provisional Government has been installed, but no one can tell how this state of things will terminate, whether in the expulsion of all the Orleans dynasty, the recall of Henry V. or the establishment of a Republic. In any case the peace of Europe and of the world seems in imminent peril. England would do well to set her Irish house in order in double quick time. Naples and Sicily have received Constitutional Governments from the King, and through the

mediation of the Pope the concessions have been met with popular enthusiasm. Rome had a *Festa* and an illumination in honour of this auspicious event. The King of Sardinia has also published at Turin a liberal Constitution of his own accord, and the Grand Duke of Tuscany has solemnly promised to do the same, within a few days. Nearly all Italy being thus constitutionally revolutionised, Austria must necessarily retrace her steps, and treat her Italian subjects in Lombardy with more justice. All these events will relieve the Pope from any necessity of being under an obligation to England, a circumstance which fills us with unbounded pleasure. The English ministry have not been ashamed to avow their object in courting the friendship of Pius IX, and their organs have gloried, in what they call, the success of Lord Minto at Rome. The division in the House of Lords of the Diplomatic Bill, when by a majority of 3 the Government were defeated, and English bigotry declared that though they would consent to send a minister to the Sazer. Hills for the purpose of enslaving the Irish Catholic Church, they would not receive any one in *Holy Orders* as an envoy from the Pope. Rome, we hope, will now clearly understand what it has to expect from *English patronage and friendship*. We sincerely hope that Pius IX will break off all negotiations with the inveterate enemy of his name, his Church, and his ever faithful children in Ireland.

To all appearance the Whigs are very unsteady in their seats. When driven from office there will be many dry eyes in the nation.

If a Republic be established in France, and Lord Palmerston continues at the Foreign Office, we will wager a dram that there is fierce war between the two Countries before six months.

The "pious foul" of Alton Towers has received another severe and well-merited castigation from the Archbishop of Tuam. Amongst other things, Lord Shrewsbury is convicted of deliberate falsehood, by the Archbishop, the Bishop of Elphin, and Mr. Lucas of the Tablet. What pity that generous Ireland ever helped to emancipate those craven English Catholics of the Beaumont and Shrewsbury School!

Ireland is still suffering from famine, disease, and, worst of all, from disunion. But we will never despair of her fortunes.

The demonstrations in Paris at the Obsequies of O'Connell were such as to gladden the heart of every true Irishman throughout the world. We will publish a particular account of them in our next, together with the magnificent Funeral Oration of Abbé Lacordaire.

We fear very much that if the important news from Europe should reach Washington before the signing of the Treaty with Mexico, the Americans will reject the Treaty altogether, and declare for the annexation of all Mexico. The European powers, England included, will have now quite enough to do to mind their own affairs.

With regard to this Province, we think that the people of Nova Scotia are worse than mad, if they do not insist on the fullest possible extension of self government, and the entire management of their own affairs with the most dutiful allegiance to our gracious Sovereign. England cannot, will not, refuse any rational claim made by her North American Colonies. It is hard to tell how the contemplated Railway will be affected by the news from France. Though the obvious interest and policy of the Mother Country require its construction, we fear that a failing Budget and an impending war will retard the execution of this great project.

We copy a passage from O'Connell's Life, by Mr. Fagan, which is not without interest:

A remarkable incident occurred on this occasion, which deserves to be recorded. When Mr. O'Connell and Mr. Mahony retired from the bar, they found their places under the gallery occupied by two gentlemen—one old—the other young—and the other benches under the gallery which during the early part of the evening were empty, were now filled by the suite of the French Embassy. Room was made by the two gentlemen for O'Connell and his friend. O'Connell sat between the Sergeant-at-Arms and the old gentleman—Mr. Mahony between both the strangers. They entered into conversation familiarly with O'Connell, and spoke English like natives. These strangers were no other than the present Louis Philippe, King of the French, and his son, the late Duke of Orleans, who were present to witness the struggle for civil and religious liberty.—p. 653.

### MORE RETORTS ON THE SHAMELESS CALUMNIATORS OF IRELAND.

The London *Examiner* has lately published an article on the state of morals and religious information in Wales which we introduce to our readers with the appropriate remarks of the *Dublin Freeman's Journal*. When we think of the immense sums of money that are annually sent out of England for missionary purposes to all parts of the world, we are forced to come to the conviction that there is great hypocrisy, or scandalous neglect, or both, amongst these eating Pharisees. Why don't they look at home, instead of abusing the Irish and other nations?

How advantageously, says the *Freeman*, does the education and virtue of poor famine-stricken Connaught contrast with the noisome immorality and benighted ignorance of Wales. The *Examiner*, a journal that has ever been alert to find or make opportunities for holding up Irish crime to the scorn of mankind, in its last number, Jan. 15th, 1848, thus describes a portion of its own happy land—Great Britain—to which we are called upon to look for the practice of everything that is perfect:

#### THE BRITISH SCOTIA.

"They who so hotly contended last year that neither the quantity nor the quality of the education for the poor was defective, would do well to study the reports of the Commissioners of Inquiry in Wales. Few can have been prepared for the disclosures of the depths of ignorance and the slough of sensuality in the principality. Generally speaking, little is taught in the schools, and the little that is taught is worthless. The children of an advanced age can seldom give a proper answer to questions relating to the most notorious facts. One puts Dublin in Scotland; another rates Devonshire as the second city of the kingdom; another explains that the Queen's name is Alexander, but has no idea where she lives; another classes a peacock as a vegetable; another does not know the name of the month or year we are living in. The schools are often as dirty as pig-styes, and many of the national schools seem to be as bad as those not connected with the church. But the schooling (education) we will not miscall it, wretched as it is, is far from uniform. In the eyecore of the Revd. J. Pugh, rector of Llandilwfaur, we find this specimen in one William Davis, a boy of sixteen, and who does not seem deficient in capacity from some of his replies, but as ignorant as a pig.

"I have never been inside a school or chapel. I do not know who to pray to. I do not know what becomes of people when they die—I have heard of God; I know nothing about Him. . . . I think I have a soul—I don't know what a soul is, nor whether it is different from the body. I never heard of the devil: I know nothing about him; I have heard of him when people swear. . . . I have never heard of heaven; but I have heard of hell—heaven is the best of the two, but I don't know why."

Mr. Pugh declares that this boy is not more ignorant than the rest. His father is a farmer, paying £50 a year rent. The boy Davis expressed his desire for education, and parents generally are anxious to have the benefit of it, such as it is, for their children; but they cannot reconcile themselves to paying anything for it, and will not spare three half-pence a week for the purpose, in Mr. Pugh's neighbourhood (Carmarthen.) In the vicinity of Llandilo there are 100 children, between the ages of seven and sixteen, who attend no school or place of worship.

The Rev. Mr. Williams, of Hirwren, ascribes the Frost insurrection to the profound ignorance of the people, who can be made to believe any absurdity. A witness of the outbreak told him—"The men who marched to join Frost, had no definite object beyond a fanatical notion that they were to march immediately to London, fight a great battle, and conquer a great kingdom."

The ignorance of the farmers is profound and thoroughly self-satisfied—they scorn the idea of improvement. A tenant of Mr. Chambers, when asked why he did not claim the allowance of 24 per cent. for draining, answered, "He did not want any drains, 'twas all damned stuff, and not worth the bother, something like guano." He would not carry the guano back in his empty cart from Llanely, whether he went once a week.

In the same enlightened neighbourhood Mr. Davis remembers the time when there was not a builder who could measure a wall.

The masters of schools are, in many cases, persons utterly ignorant, belonging to the laboring classes. We find in the report for North

Wales this choice specimen both of the voucher for the qualification of a teacher, and an astounding practical proof of the professor's accomplishments.

"Sir, I am sending those two Lines Concerning— School Master at—that he is a Good Teacher of a children and bears a good character *capin* (keeping) a good time with children and very careful in Teaching them I had my children with him a long time.

Witness our hands { David—Sergeant  
Do. } Thomas

The candidate so recommended wrote in round text as follows

"I willingly to come for £0 per Quarter if you think proper.

I humbly beg to you to send me a line in answer with the Dearer."

These evidences of learning were admitted as perfectly satisfactory by the parties engaged in the promotion of education. The man had been a weaver but having turned preacher, it was thought by his sect that the business of teaching would leave him more leisure for his ministerial avocations. About his qualification there was no doubt; it was probably as good for the one as for the other of his pursuits.

Endowments are shamefully abused. The report of North Wales states that endowed schools are amongst the very worst, visitation and inspection having been wanting, and the ill chosen master left irresponsible from the time of his appointment, many schools are in abeyance, while there is the most shameful breach of trust in the misappropriation of charitable funds available for their support.

Carnarvon has a pre-eminence in Welsh ignorance and immorality. Wages are high, and drunkenness flourishes in proportion. Men who earn twenty-six shillings a week will spend twenty-one in the public house, and bring the odd five to their families. The Rev. Wm. Williams, independent minister, says, "They are beastly in their habits in this town."

In Merthyr, on the other hand, the fault is laid with the women, who go about sea-drinking when they should be receiving their husbands, coming from their work, and supplying their little comforts. A Merthyr man said, "If ever I marry, I will marry a cook, for she will have something for me to eat when I come home"—a choice, and good reason for it; which indicates how much is wanting in the education of the female poor, and how much instruction in simple cookery would conduce to the comfort, the economy, and the morale, let us add, of the working classes, for the pleasure which the poor man finds in his home has much to do with his habits good or bad.

But to return to Carnarvon—we find that sea-faring men, without the slightest education, get employed as masters, and grope their way about at sea, without skill enough to take an observation or to keep a dead reckoning. The only teacher of navigation at Carnarvon is an old woman.

Chastity is held in no sort of honour amongst the poor in Wales. Their habits are those of animals and will not bear description. The sin prevails without the slightest touch of shame.—But it is not venal, any more than the habits of animals in the same respects, and they are superior to animals in this particular, that the state of wedlock is recognised among them, and desired—everything but waited for."

As Lord Shrewsbury seems to have fallen into a Quixotic fit of missionary zeal we would recommend his lordship to keep before his eyes the Scripture truth that "charity begins at home," and to send his receipts henceforth to his countrymen the Britons, where ignorance and immorality, according to the *London Examiner*, have a pre-eminence, "where wages are high and drunkenness flourishes in proportion," where "chastity is held in no sort of honour," where "their habits are those of animals and will not bear description," and where sin prevails without the slightest touch of shame." It would be a much better occupation for Lord Shrewsbury to spend his time in teaching his degraded "beastly" countrymen that there is a God to punish the disseminator of infamous vituperation, and to move severely if the so-called story be "readily believed," than to engross the rumour by which the character of a virtuous clergy, and faithful people are sought to be whispered away.

#### AN OLD BOOK.

A gentleman in New Orleans has in his possession a manuscript copy of an old Roman ma-

sil, written in Latin, or vellum, by a monk about the year A. D. 300. The book is consequently one thousand five hundred and forty seven years old, at least.

We clip the above piece of news from one of the City papers of last week. So then there is still in existence a Roman Mass Book—it is called *Missale* or *Missal*, from *Missa* the Mass—the very respectable age of 1517 years! We may fairly presume that many *Missals* were written and used long before the date of this ancient Manuscript. Thus, after all, Popery and the Mass, are not of quite such modern date as our canting Evangelicals would pretend. If a *Missal* was used 1600 years ago, it requires no great stretch of imagination to suppose that it was also in use two centuries before. We assert and believe that the essential part of this same Roman *Missal* was not written by a monk 1600 years ago, but composed by St Peter himself. Hence it is called *The Liturgy of St Peter*. This *Liturgy* or Canon has received but the addition of a very few words from some of that great Apostle's early Successors in the See of Rome.

### PROTESTANT ENGLAND.—CATHOLIC IRELAND.

TO THE EDITOR OF THE TABLET.

Sir—I should feel truly obliged if you could find a corner for the following extract from the *Christian Remembrancer*, a very respectable Protestant periodical. Is it not curious as well as astonishing that while the *Times* newspaper and some few Protestant Peers affect to be so horrified at the state of crime in poor afflicted Ireland, they seem to be unconscious of the more awful state of crime in England! What cold-blooded murders have lately been perpetrated! what dreadful suicides do we read of in the daily papers! Had half the number occurred in Ireland—had even only a few—how exultingly would the *Times* and Lord Farnham, &c., have proclaimed the fact and blazoned it forth to the wide world! But, as Dr M'Hale so justly observes in his noble, dignified, and well deserved rebuke to Lord Shrewsbury—"Yes, even in the worst of times crime was not greater in amount than that of England or Scotland, but as the stronger are always in the right, the intemperance of the Irish was brought out into more invidious relief, like the horrid murders recently committed, while crimes more numerous and more atrocious, even against the Fifth Commandment—the Sixth is out of the question—are more noiselessly committed in the bosom of London Society."

But let us listen to Protestant testimony.—Attend then, all ye who delight in May meetings, and who give your unsparing contributions to cultivate the swamps of the Niger, and to introduce the Gospel to the shores of the Yellow Sea, and learn what worse than heathen darkness is mantling over your own doors; ye who pity poor Africans, have you no sympathy for those whose veins are carrying your own blood, and who are in a nearer sense, men and brethren? Learn what ghastly shapes of misery and vice are stalking unobserved, and we trust in mercy, unknown, about your very thresholds! Talk of the slave-trade, remember there is a darker slavery of the spirit which has debased many millions of your own countrymen, here in boastful, privileged England, to a condition infinitely below that of the beast, which perishes—which is daily consigning body and soul to hell—the sweet smiles of innocent childhood, the maidenly proprieties of girlhood, the decent dignity of womanhood, those holy graces of the sex, which, ever since He abrogated not the Virgin's womb, it has been the especial dignity of the Gospel to exalt and to purify, learn we say, that these things are perishing from amongst us, and that heathenism, the very darkest and dullest, is a condition infinitely higher and more blessed than Protestant England with all its arts and arms, with all its Bibles, with all its schools and churches, with all its hospitals and charitable societies, with all its colonies and missions which it now exhibits. If even Pagan piety shrank alarmed at the ghastly recollections of a time when a people could no longer support its own vices and their remedies, how shall we tremble at the awful future of the results of our social sins and of our wilful blindness, to duties, which lie at our own homes?"—(Vol. v., p. 678.)

Most of your readers have, no doubt, read the account in the *Times* of the 22d inst. of the deplorable state of education and morality in Wales. I am, dear Sir, yours very sincerely,

