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THE CROSS.



NEW

SERIES.

VOL. I.

No. 11.

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, MARCH 22, 1815.

CALENDAR.

MARCH	23.—Easter Sunday—Vespers of the day.
...	24.—Easter Monday.
...	25.—Easter Tuesday.
...	26.—Easter Wednesday.
...	27.—Easter Thursday.
...	28.—Easter Friday.
...	29.—Easter Saturday.

ORIGINAL.

[For the Cross]

THOUGHTS ON EASTER.

BY A STUDENT.

A happy and a holy time is Easter. Even sorrow is rejoiced on *that* day—even wretchedness forgets her own name, and for a while dresses her haggard frame in the raiment of wealth. There is a change in the poorest dwelling—a light and a new being seem to inhabit the humblest homestead—and, 'twere surely no great extravagance to believe that Easter is one of those days which blessed the haunts of Paradise, and shows us that even unhappy man may be happy. Anger and hatred and all the bad passions are absent on Easter. "Come," says the enemy to the object of his resentment, "come, we shall be friends again." "Tush!" cries the man of passion, "I will be tranquil to-day." Everything is charmed into pleasantness at Easter, while Love and Peace,

and Harmony seem to mingle their sweets and to pour them out into all existence.

There is a beautiful superstition among the Irish with regard to Easter. The sun, they say, at his rising on Easter-morning is known to dance with delight at the triumph of his Maker arising on that day from the grave, and many and many an eye is early gazing from its green heights at home to witness their scene of Fancy's own forming. What a fine thought!—who but the possessor of an Irish heart could frame so magnificent an idea? Nature—inanimate nature—endowed with feelings of thankfulness and rapture at the immortal victory of its God!

The bridal-day of Heaven and Earth! O, such indeed is Easter! 'Tis then that the Lord is known in a more special manner, to gladden the hearts of his children—'tis then that he, by the mouth of his ministers, invites them all to meet him at his holy altar and become one with himself. The high, and low, and gentle and froward, partake of the happiness of that glorious season. Winter with all his terrors appears to take wing, and away—Spring, it may be said, dates her birth just as the sun that morning begins to lavish his splendors over the bright blue waste of heaven.—The organ, that old solemn tenement of the gallery—the organ, whose every tone is a warbling spirit singing of the bliss on high,—the very smile that irradiates every feature over which the dark days

of Lent late passed so gloomily. Oh! the world, and the waters, and all—all seem on Easter-morning to smile in blessedness and languish with delights. The bridal-day of Heaven and Earth! Yes—the banquet it spreads is a banquet for mankind from Him who was born lowly, and who is a stranger to all else, up to him on whose breast beams the star of distinction, and above whose brow waves the plume of renown,—yes; and the revellers are those from India's spicey shores to Ocean's farthest island—and the hall where the banquet is made, is the wide world's own old hall.

Reader! are you in a state that will permit you to share in the common joy—is the heart not too hard for an impression—can it beat amid the crowd and taste not the pleasures abounding? Ah! surely no—you cannot pass over a lovely field where bloom and beauty are smiling; yet gather not some choicè flower among the many that perfume your path, and will you, then, at this blessed day, unobserving and listless, let the glad opportunity escape and enjoy no more treasures than if such never existed? Perhaps the “Cross” that now engages your attention will be printed no more for *you*.—Do you know this, you have not been very long reading the few sentiments before you, but will you believe me, short as you imagine that time, a man has passed from the world into eternity for every line you have read!

EASTER.

A FORM.

By a Student.

I.

Rise, rise! 'Tis the dawn of the day,
The season of sadness hath gone.
Cast thy wreath of your sorrow away,
And the garland of gladness put on.
The angel has come from his throne.
The guard, are all scattered or fled,
Far removed is the sepulchre's stone,
And the Saviour awakes from the dead

II.

The day dawns forth in delight,
The forests are dulcet with song,
And in freedom, in beauty, that world is bright.
There Life was a shadow so long.
Go stand by the river so sweet,
It is rolling more happily by,—
O list to the wind—'tis more sweet,
Look up how more fair is the sky.

III.

And hark to the sweet joyous bells
That summon the christian to prayer.

While round us their melody swells,
Heaven's joys and we might be then,
Our altars are bright as the morn,
And fragrant and beautiful as flowers,
As children again we are born,
And all that is Heaven's is ours.

IV.

The slave has been freed from his chains—
And care no more shadows the brow—
O when could joy warble her strains
If smiling she warbled not now?
Thou exult in your love's best lay
O this is a time for your mirth,
We live amidst angels to day
Soaring round, singing bliss to the cart:

March 22, 1845.

General Intelligence.

RIGHT REV. DR. WALSH, NOVA-SCOTIA

His Lordship is still in Dublin, and in excellent health and spirits. He was to preach in the Church of the Conception on the fourth Sunday of Lent.—and had preached in his native City (Warrford) a fortnight before. The collection on the latter occasion was double the amount ordinarily received.

By the following extract taken from an exposition of the state of All Hallows it will be seen, the Bishop is securing the services of Ecclesiastics and providing permanently for the wants of his Diocese:

“There are at present 55 students in the Establishment—37 reading Theology, 19 Physics and Logic, and 8 Rhetoric, all destined for Foreign Missions. Eleven for Dr Fennell, Madras, and two for Dr Borgho, Agra, East Indies; 3 for Dr Polking, Australia; one for Dr Griffith, Cape of Good Hope, seven for Dr Scott and Dr Murdock, Glasgow; one for Dr Carruthers and Dr Gillis, Edinburgh; one for Dr Brown, Wales; five for Dr Smith, Trinidad; and one for Dr Fernandez, Jamaica, West Indies, two for Dr Hynes, Demerara; ten for Dr De la Hillaudiere, Vincennes; two for Dr Fenwick, Boston, one for Dr Hughes New York; two for Dr Tyler, Hartford, United States; two for Dr Walsh, Nova Scotia, and a few whose missions are not yet fixed. Dr Collier, Mauritius, and Dr Pomphlet, New Zealand, and other Bishops on the Foreign Missions, applied lately to their Lordships for each student in the College. Their Lordships pay £10 annually for each student; they have in the house.

LITERATURE.

SPRING.

Come, lovely Spring—gay lingerer come,
With all thy beautiful retinue
Walk forth amid thy flowery train,
And spread o'er earth its gayest hue.

The minstrelsy in yonder grove
Heralding thy coming forth;
And caroling from twig and limb,
In all the revelry of mirth.

Thou'rt here 'ere we feel thy balmy power,
Thy beauties rise in thousands forms;
Through echoing hills thy voice resounds,
And verdant plains reflect thy charms.

Aurora scarce has decked the east
With ruby tints—her daily care,

Whom fairy form, thou wanderest forth,
To kiss the flowers—perfume the air.

At noon, beneath a shady bower,
Or on a gay-deck'd floral bed,
With smiling nymphs—a sylvan band,
Thou deign'st recline thy radiant head

And with return of evening hour,
Ten thousand beauteous star-like gems
Are spread around thy sleeping couch,
For morning wreath and diadems.

(From the U. S. Catholic Magazine.)

CATHOLIC VIEWS OF THE HOLY SCRIPTURES.

1.—*The Written Word and the Living Witness, or the Bible Question fairly tested.* New-York: Cassell & Sons. 18mo.

2.—*Traité de la lecture Chrétienne, par Dom Jamin.* Paris: Victor Lagier. 12mo.

(Continued from last Number.)

The illustrious Doctor of the Church whom Fenelon here quotes, wrote to Eustochium that the approach of sleep should always find her with the sacred volume in her hand.

"In these times both the Scriptures and liturgies of the church were written and used in the vulgar languages.† Thus, in the west, men all understood the Latin, in which they possessed the ancient versions of the Bible, denominated by St. Austin 'the old Italic.' In like manner, they enjoyed the liturgy in the same language, which was again the language of the people. In regard of the east, it was likewise the same thing. The public here all spoke Greek: they understood the version of the Septuagint, and the Greek liturgy, just as now we understand our modern translations. Wherefore, without entering into critical discussions, nothing is more manifest than the following facts—that the Christian public possessed each, in their own language, both the Bible and the liturgies, which for their pious education, the very children were made to read; that the holy pastors of each church were wont, in their sermons, to explain, regularly and in order, the entire books of the Scriptures; that the sacred text was familiar to the people; that they were continually exhorted to read the holy volume, and blamed, if negligent, for the omission; in short, that the church and its pastors considered the neglect of the Scriptures both as a source of heresies, and as a cause of the relaxation of piety and morals."

But if the laity be urged to the perusal of the inspired volume, as a source of spiritual light and comfort, the clergy, who were the guardians of faith and morals, were always more particularly required to study the sacred writings. As in the old law the priests were bound to inform themselves upon every subject relating to the Jewish religion, that they

might be able to instruct the people, so under the law of grace the church has always made it incumbent on her ministers to acquaint themselves with the holy Scriptures, for the purpose of explaining their heavenly truth and maxims to the faithful. To establish this point, we have only to refer to the canons of her general and particular councils in every age; they all inculcate the duty of clergymen to study the sacred volume. Copious extracts from it have always formed a considerable portion of her liturgy, and the canonical office which her ministers have, from an early age, been required to recite, is chiefly composed of passages from the inspired volume, distributed in such a way that, in the course of the year, a great part of the historical, prophetic and moral books in the Old and New Testaments necessarily come under their consideration. From the same divine source do they derive the basis of all their instructions to the people under their charge. Who does not know, also, that after the establishment of the monastic life, its members not only employed themselves diligently in transcribing and multiplying copies of the sacred books, which was done for many hundred years, but have ever considered the reading and meditation of the word of God as one of the principal means of acquiring the perfection of virtue to which they aspired? The same practices universally prevail at the present day throughout the Catholic world. In all its religious institutions the perusal of the sacred volume, particularly the New Testament, form an important exercise, which is generally performed kneeling, through respect for the divine word.

Among the laity, as we have seen, the study of the Scriptures was deemed important in the early ages of the church, and as it has never ceased to be so considered, when conducted in a proper spirit. Before the art of printing was discovered, it was impossible for the sacred volume to be in the hands of all; but it is a well ascertained fact that innumerable copies of it were circulated by the assiduous labour of the monastic orders, while in the schools that were generally established the exposition of the inspired text was one of the regular duties that developed upon the teacher. Nothing, indeed, is more commonly asserted in modern times, by the advocates of the reformation, than that this period was the dawn of biblical knowledge among the people: but if this was the case, how did it happen long before the religious revolution of the sixteenth century, there existed in almost every nation of Europe, several different versions of the Scriptures in the vernacular tongue? Before the appearance of Luther's translation, in 1530, at least twenty-two different Catholic versions had been published, which in the course of seventy years passed through at least seventy editors.*

But our object in this article, is not so much to show the effects of "the zeal, at different periods, to disseminate the knowledge of the sacred volume, as to exhibit the spirit of the church in regard to the

use of the holy Scriptures, particularly among the laity; and from the facts which we have mentioned above, in connexion with the actual limited circulation of the Bible in all Catholic countries, it is manifest that she desires the word of God to be cultivated by the faithful at large. If they have recourse to it with the requisite dispositions, they cannot fail to derive the most signal advantages from its sublime teachings. But they should never forget that the first and most essential preparation of heart for the beneficial reading the Bible in a spirit of humility, which will lead them to mistrust their own judgment in all cases of a doubtful or perplexing nature, and to interpret the sacred page in that sense only which is admitted by the pastors of the church. St. Jerome writing to Eustochium, says: "If you meet with any passage which you do not understand, consult some person whose mature age, virtuous life and purity of faith, may render him more competent to explain it; and if you have not the opportunity of doing this, it is much better to remain unenlightened on the subject, than to extend your investigations at the risk of falling into error."

To facilitate the understanding of the sacred volume, we will observe that the Scripture, particularly the Old Testament has frequently two significations, the literal and the spiritual. Speaking of the ancient Jews, and the events which transpired among them, St. Paul says: "All is related of Abraham," adds St. Austin, "was both fact and prophecy." Abel, for instance, put to death his brother, foreshadowed the crucifix of Christ by his own people. Joseph also, who, after having been sold by his brethren, became their benefactor during a time of famine, was a figure of Christ, who was sold by a treacherous disciple to the Jews, and by his death he became the Saviour of them and of all mankind. The prophets, in foretelling future events, sometime makes use of language which expresses a past or present time. Thus Isaiah in alluding to the sufferings of our Lord, employs these words: "Surely he hath borne our infirmities, and carried our sorrows, and we have thought him, as it were a leper, and as one struck by God and afflicted. But he was wounded for our iniquities, he was bruised for our sins," &c. It should be observed, also, that every passage of the Scripture which cannot, in the literal sense, be referred to matters of faith or morality, should be understood in a figurative sense. This rule is clearly mentioned by St. Austin, and cautions the reader of the sacred text against the literal interpretation of such expressions, as seem to attribute to God the passions of men, or to suppose him endowed with corporal faculties. Before entering upon the reading of the Bible itself, it would be well, especially for young persons, to peruse some work which may serve as an introduction to it, by giving a general outline of the subjects treated in the inspired books. Fleury's Historical Catechism and Challoner's History of the Old and New Testament, with Milner's Summary, may profitably serve for this purpose. As to the order to be followed in reading

the holy Scripture, that indicated above by St. Jerome will be found of utility.

We have remarked that an essential disposition in the use of the sacred books, is a spirit of humility, or of docility and submission to the authoritative declarations of the church. The object to be attained by this exercise is not the formation of our religious belief, or the discovery of new articles of faith, but the confirmation of the truths which the church of God has transmitted from age to age, and an encouragement to practise with constancy the duties inculcated by the Author of Christianity, and which are more specifically defined by its duly authorized ministers. When the sacred writings are resorted to with this disposition, they cannot fail to nourish the faith and piety of the Christian, because it banishes all the perplexities which may arise from a spirit of curiosity or a presumptuous confidence in his own lights. The most intricate difficulties will then make no dangerous impression upon his mind, because, as Fenelon observes,

"When men sincerely and piously believe that the word of God is deeply mysterious, and therefore impenetrable to our feeble reason, they in this case listen with docility to their pastors explaining and justifying such passages of the sacred text as are difficult and perplexing: they turn their whole attention towards those principles which serve as a key to the truth; they are diffident in themselves, and even timidly careful not to indulge too far either their curiosity or their reasonings. They are experienced directors; and they read it also in the spirit of the church itself. Conducted by the same maxims of Christian wisdom, they pray still: for when they read, convinced that prayer, beyond every other principle, best opens to us the knowledge of truth."

To l. *Continuâ.*

* Mr. Maitland, an English divine, in his "Dark Ages," has victoriously refuted the calumnies of B. Jansen and other writers who have contended, in opposition to the clearest evidence, that the Bible was scarcely known in the middle ages. See, also, *Dublin Review*, vol. i, p. 367, and vol. v, p. 133, for the Catholic versions of the Bible.

† The original languages of the liturgies have been retained everywhere in the Catholic church of the East, and West, though they are not now generally understood by the respective nations that use these liturgies. Such is the case among the Greeks, the Nestorians, the Armenians, and others, not less than in the Latin church. As the liturgy is, in great part performed in an inaudible tone by the officiating minister, it is a matter of indifference whether he uses a language not intelligible to the people. Luther himself admitted this, and the Anglican church acted upon the same principle in prescribing a form of worship for the Irish people. The wisdom of the Catholic church, in this point of her discipline, is obvious to all reflecting minds: no impartial critic can object to it, when he considers the necessity of guarding the liturgy from the influence of the fluctuations so characteristic of the modern languages. It is but just, too, that a church which is universal in her faith and worship, should possess a universal language. The practical advantage of such a discipline are important, while the objection urged against it by Protestants is altogether removed by the fact, that the laity have the substance or a translation of the liturgy in the vernacular tongue.

(From the Tablet)

SPEECH OF THE COUNT DE MONTALEMBERT IN THE FRENCH CHAMBER OF PEERS.

On the 14th ult., the Count de Montalembert delivered a speech, of the reception of which we have already briefly spoken, and from which we now quote the principal passages.

The Chancellor had just announced the close of the general discussion on the Address. On its first paragraph he said: "The Count de Montalembert is to speak, and that nobleman has just informed me (the Chancellor) that he shall probably speak at considerable length" (Many voices called out, "It is only half-past four o'clock.") The Chancellor said: "It is my duty, in the first place, to make known to the Chamber what has just been told me; however, as the Chamber appears decided to hear M. de Montalembert, I call him to the tribune." The Count ascended the tribune, and the Chancellor read the first paragraph of the draught of the Address, upon which the discussion was to be grounded. It ran as follows: "Sire—We have heard your Majesty's words with respect and gratitude. Witnesses, like your Majesty, to the internal prosperity of the State, we render thanks to the Providence which permits our national industry to multiply on all points of the land the precious fruits of peace. It is gratifying to us to make this acknowledgement together with your Majesty. Sire, these blessings are due to the wisdom of our laws; to their intelligent and faithful execution; and to the progress of public reason."

The Count de Montalembert—Messieurs, in bearing witness, in the first paragraph of the address, to the internal prosperity of the country, the commission has no doubt understood moral as well as material prosperity. It attributes both to the wisdom of our laws and to their intelligent and faithful execution. No, this moral prosperity appears to be seriously compromised by the attacks which in this country directed against our religious liberty; and the law of laws, the Charter, which guarantees this sound liberty, does not appear to me to be executed either with intelligence or fidelity. I do not speak (he said) with the hope of pleasing you. I do not rise for my own pleasure or for yours. (Movement in the Chamber.) I speak from duty and conviction; nor would you wish me to sacrifice a particle of either to your applause or encouragement, however highly I may value it.

Now, this day, guided by the most profound conviction and the most imperious duty, I am here to treat of a subject fruitful in grief; that is to say, the injuries of the Church, and especially those

which she has had to undergo during the last six months. I come to grieve over them with you, and to complain of them to you; if my complaint be free from irritation or bitterness, it shall not be the less independent or the less resolute. And I know not whence the complaint may more legitimately or naturally proceed than from the lips of a Catholic who has the honor and the privilege of approaching the national tribune. Six months ago, after the discussion in this Chamber of the law on the liberty of instruction, and the presentation to another assembly of a report upon that law, some eminent, and, for various reasons, much respected men, declared that if the Bishops would keep silence; if the effervescence of the Catholics was suffered to calm down, all would be arranged for the best; that peace would be restored, and that justice would be done to us. Now, I ask you, Messieurs, how this prediction has been verified: On one side, the condition which appeared to be imposed upon us has been fulfilled, and from that moment the Bishops have neither replied to or commented on the unfortunate results which they might deduce from the vote of this Chamber, nor to the provocations contained in the vote which was adopted in another place. They have confined themselves to their old and unanimous demands. The clergy of the second order have risen like one man to protest against the attempt which a late minister of public worship made in this very Chamber to separate their cause from that of the Bishops: they adhered unanimously to the opinions and aided the efforts of their superiors, and there they stopped. All returned to a state of silence which could not be mistaken for that of weariness or indifference, and which in the eyes of the world was not without its force and dignity. Now, in what manner has the conduct of our adversaries responded to this conduct of ours? By a perpetual foray of attacks and calumnies; of odious and lying accusations which recall the worst days of the past, and assuredly no one will deny that in the Government press (to the great regret I am sure of the most sincere friends of the Government) as in the journals of the Opposition, the most violent demonstrations against the conduct, and what they call the pretensions of the Church, have, day by day, succeeded one another.

In this general assault nothing has been spared; neither the ceremonies of public worship, nor the acts of religious authority, nor the lessons of theology, nor the most elementary laws of the Church, nor the manners of a clergy, than whom there never was at any time nor anywhere a body more exemplary; nor those devotions which, if ancient and popular, are nevertheless the most authorized alimant of Catholic piety; nor those wells and fountains of a charity as inexhaustible as ingenious; nor, above all, those religious commu-

ilities so dear to the Church at all times, and so devoted to the sufferings of the soul and of the body; nothing of all this was spared. With a systematic bitterness and a singular perfidy, they labored incessantly in distilling the venom of calumny, and spreading it by twenty different organs over all that is in our eyes the purest and the most to be respected. And whenever any Catholic has appeared inclined to face the storm, invoking the natural right of self-defence and the liberty of reply, he has immediately become the object of the tender mercies of our literary braves, or has been denounced by our political oracles as a turbulent and factious disturber of the State.

It is true that they who most frequently reproach the Catholic in these terms, are the very men or the very parties who have made themselves remarkable in the way of turbulence and faction; whose entire political existence has been passed in hampering the Government; whose whole ability has been expended in braving power; who are always preaching to the country a perpetual discontent, either with reason or without it; but who, so soon as Religion lifts up her voice to complain also, become transported with a sudden passion for silence, and preach no duty but one of passive obedience.

And what is the offence which the Church has given to these men? That in these days of freedom the Church claims to be free. This is her crime.

These men, and others, among many grave errors, entertain the idea that none but the clergy are interested in the freedom of the Church.—Nothing can be more false.

In a social and political point of view, the freedom of the Church is the apanage and guarantee of the lay citizen, at least as much as of the priest. You are, perhaps, surprised at this, Messieurs; but I repeat it. Yes, it is the citizen, it is the layman, who is peculiarly interested in seeing that the spiritual superiors whom his faith imposes on him should be free, and it is especially to his advantage, and not alone to the advantage of his clergy, that their liberty should be defended, and if necessary, reconquered for them. The independence of the clergy is, in politics, and in a Catholic country, altogether analagous to the irremovableness of the judges.

Why are the judges endowed with this irresponsibility, this fixedness of tenure, of the Bench? Is it for their pleasure, for their personal interest? Not the least in the world. It is for the sake of those who are amenable to justice—for the sake of all the citizens; it is that these citizens may be confident that good and impartial justice will be done to them, independently of the will or the wish of men in power. Wherefore should the State acknowledge in Bishops and priests an in-

delible character, an independent authority? Is it to flatter their pride, or to augment their power? No, it is for us; for our individual personal security; and in order that we may never discover the denomination of the State within the region of the denomination and the soul, wherein no temporal power ought ever to be permitted to penetrate.

It especially concerns us lay men, then, to maintain in its purity and integrity the liberty of the Church. The reason is a very simple one. It is for us an imperative and sovereign necessity to know thoroughly that the authority in which we acknowledge the right to bend our consciences and understandings under the yoke of the Divine faith should be free from every human yoke and every human influence. Let Protestants and Rationalists resign themselves to another state of things, nothing is more simple. The faith of Protestants gives them the right and the mission to judge of and to contest the authority of their ministers. Thus we see in England, Sweden, Prussia, wherever the Protestant Church is connected with the State, the sovereign and unlimited influence of power accepted and exerted without resistance. As to the Rationalists, who have no priests, or if they have, employ them only to baptize or bury them, what does it signify to them that the relation of this species of functionary with power should be a relation of independence? On the contrary, as they themselves may pretend most frequently to the monopoly of this temporal power, it is their express interest to subject religion to it.

But for us, as sincere, consistent, and practical Catholics, it is altogether otherwise. We are not "strong minds," but lowly minded. Before we become peers, deputies, electors, or citizens, we believe and we feel that we are Christians and sinners; and that we have need of healing, consolation, and pardon from others than ourselves, from Bishops and priests divinely instituted for that purpose. Obligated, then, by our faith to be docile and submissive to the authority of the Church in all that concerns faith and conscience, it is our sovereign and imprescriptible interest that this authority should present itself to us in all the majesty of its divine independence. In order to justify and influence our obedience we must keep repeating to ourselves that we freely obey a free power; free in the exercise of its spiritual rights; free everywhere and always, according to the definition of the late Pope Pius VIII., "*Libera est institutio divina nullique obnoxia terrane potestati intemerata sponsa agni Christi Jesu.*"—(Brief to the bishops of the Upper Rhine, 30th June, 1830.) If it were otherwise, if it were possible that the Catholic laity should suspect that the men whom they recognise as their guides, their councillors, their doctors, and teachers of the spiritual life, were at bottom only the instruments.

the ministers, the creatures, if you will of human power, taking the word of command no longer as of old from some prelate, but from the advocate, the deputy, the statesman of whatsoever class or order who may hold in his hands the roll of appointments and benefices for the day; on the instant their confidence would be destroyed; the root of their obedience would be cut through; and they would abandon the faithless and servile pastors who would conduct them imperceptibly to a new edition of the Anglican schism.

(To be continued.)

EDUCATION IN IRELAND.

“Naturam hominis hanc Deus ipse voluit, ut duarum rerum cupidus et appetens esset religionis et sapientie. Sed homines ideo falluntur, quod aut religionem suscipiunt, omnia sapientia, aut sapientiam soli student, omnia religio; cum alterum sine altero esse non possit verum.”

LACTANTIUS.

MY DEAR SIR—The pious and eloquent Lactantius could not pen more appropriate language were he called from the tomb to pronounce on the merits of the State-system of education with which we are menaced. I am of opinion that there is no public question, at this moment, so deserving of especial attention. It is impossible to look without alarm on a system of culture that professes to consult for the development of the understanding only, without imparting any religious bias, or moulding the heart by discipline and moral training. No one can for a moment question the importance of first impressions, when a preoccupation to right views and feelings may be imparted; a circumstance that should deter one from inviting the Catholic youth of this country to lay aside, for a time, their religious convictions, and resort to a common instructor, in secular sciences. That plan of education, Malebranche wisely observes, is best calculated to bequeath infidel principles to a rising generation which engages the youthful mind in the study of the exact sciences and their collateral branches, without implanting religious principles, and enforcing a severe moral discipline. It is painful to see the periodical press enlisting his talents in support of very different views, and asking, in a tone of triumph, “*whether an assent to the Athanasian Creed be requisite for the due study of the law or the practice of medicine.*” Without questioning the ability with which this portion of the press is conducted, I am by no means disposed to look there for just views respecting those large measures of concession which the religious well-being of this country demands. Habits of thinking with deliberation cannot be well expected from spirits hurried and irritated by constant collisions; and, perhaps, I may go further, and doubt whether the qualities that are indispensable for this class of writers be a genuine intelligence and high sense of duty; or, rather, the cheaper faculty of easy composition and spirited style, with strong prejudices, that are seldom com-

bined with expansive views and sober sense; and still more rarely with humble and fervent zeal in the service of religion.

But I would ask: should that species of training be deemed indispensable for youth, without which the study of the art and sciences cannot be pursued with safety? The head should influence the affections of the heart; and the heart, in turn, should exercise a due share of jurisdiction over the head. It is before the passions have acquired strength that they may be combated with success; for while in early life, the affections, those powerful auxiliaries to religion are most impressible, the passions are best strangled in the cradle. When the young spirit is gently and gradually drawn to venerate religion; when the endearments of life are blended with sacred associations; when youth has been accustomed to look up, through his instructor, to God; and when he has learned to extend and to apply this notion in his relations with parents and superiors and friends; then provision is made for uniting spiritual happiness with the highest mental culture; and in after life the devotions of the closet, far from being irksome, will be fraught with the purest enjoyment. The groundwork thus wisely laid, the exercises of the understanding may be profitably pursued; and the temptings to vanity and self-complacency, that too fatally attend on mental advancement, will be fully overbalanced by habits of moral discipline.

By education, now-a-days, men mean almost exclusively intellectual training; and to this the moral and religious discipline of youth is easily sacrificed. It is forgotten that the understanding must labour with *disinterestedness*, which is the very soul of virtue, that it may grow up to soundness and healthy vigour. The most acute reasoners for want of this quality have cheated themselves and others, and become entangled in the web of their own weaving, till “*the light within became darkness.*” It is notorious that men of rare powers of mind have broached the grossest errors and undermined, as far as in them lay, those fundamental, primitive truths, on which virtue and truth and society itself repose; and we daily meet with persons of a very moderate range of thought, who by a disinterested love of truth have gradually made their way to some mental enlargement. The moral principles of the soul, therefore, when generously cultivated, fertilise the intellect and open fresh and valuable avenues to truth. The passions may lift a louder voice than conscience; but how different is their clamour from the tone of its authority? The greatest truths are damaged when not linked with moral beauty; and never do they win their way surely and so deeply into the soul as when vested in this attire. And now it appears, we are called upon to sacrifice this saying

principle! While it is confessed that in youth the understanding is as yet powerless, the heart may be abandoned to allurements of the world; when good and evil, right and wrong, grow up around, thickly as the confused seeds that are allotted to Psyche, as an increasing toil, to cull and set asunder! Not that I mean to inter the infallible prospect of a rich moral harvest from the fact of an early training, no more than I doubt that many who had been totally neglected in early life, have been brought, under providential circumstance, to a deep and saving sense of religion. But are not such samples the exceptions? And the difficulties that stand in the way are all but insurmountable: the passions preponderate and rule: there are no cheering thoughts to remind the poor prodigal of his father's happy house; no relishing associations midst his past gloomy impressions! But reverse the supposition, and what cheering results! The recollection of youthful days, when innocence and love made melody in the heart, returns upon broken spirits in maturer years, and such as the affections of heart in the midst of the world's pollutions; it sustains, like a friendly staff, when anguish besets the soul almost sinking beneath the pressure of the injustices of men, the strokes of colurny, or the lesser stripes of paltry envy, more galling than the rods of the executioner: it calls back to all that was blessed in youth, without abating one glory of manhood, and as we near the margin of the grave it enkindles once again those early fires, in anticipation of coming rewards; and sheds their mild heats through the evening chambers of the soul!

I can scarcely bring myself to believe that the Government will sanction a monster system of education, which some are prepared to maintain, "cannot be too much praised." If we are to have a State provision for education, that education should be complete, not fragmentary; it should minister to the wants of the head and the heart, and so bring out the full statute of man. When the pupil passes from the domestic to the public school the same principles, under a wider range, should be supposed to surround him. His guardians are concentric spheres, within which his whole being, moral and intellectual, is to be unfolded. He passes from the endearing solitudes of parents, his faculties yet expanding, and if the State be true to its high trust, it should be prepared to complete the process that was commenced at home, with severer discipline and heavier burdens, proportion, of course, to the special wants of the pupil. Thus it is that both family and State should conspire to form the social man. But the nefarious system that hangs over us flings to the wind our most sacred convictions on this subject. The principle of religious indifference is now the cherished maxim! No morality is to be enforced, no Divine truths are to be unfolded! That religion of old which was proscribed in this land is now to be suppressed! That religion whose

essence is charity may not be spoken of lest charity should be violated! That religion which for every Catholic student, be he young or old, must be the central position to view the current and dazzling theories of the day, whence Augustine and Bossuet, Pascal and Leibnitz, drew their best inspirations, and learned to unfold an antagonist philosophy to the imposing and delusive theories of impious sophists—that same religion, dearer than the apple of the eye to the youth of Ireland, and which—

"From city and wilderness,
In vesper low or joyous orison,
Lifts her solemn voice."

must, we are told, be never alluded to within the halls of our universities, lest its sacred presence should put to shame the cold, debasing, and Heathenish system of culture with which we are menaced!

(To be Continued)

SEVILLE.—The Right Rev Dr. Wiseman has arrived in Seville; he was received with all respect by the dean and chapter in the absence of the Cardinal Cienfuegos and Jovellanos, who are all at Alicant.—La Guienne.

ADVANCE PAYMENTS.

During the present week we have sent to our Subscribers in Town their respective Accounts for subscriptions to this Paper, due—according to our TERMS—on the receipt of the FIRST NUMBER,—in ADVANCE. Surely no one among our Subscribers who values this Publication, will refuse to comply with the Terms.

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Halifax, 9th Jan., 1845. JOHN P. WALSH.

NOTICE.—Mr. JOHN PATRICK WALSH, of the City of Halifax, Printer, having by Deed of Assignment, dated the 9th day of January, instant, appointed the Subscriber his Assignee, and having Assigned to him his books, debts, and all other personal property whatsoever, for the benefit of those to whom he is indebted, such of his creditors as reside within this Province becoming parties to the said Deed of Assignment within three months from its date, and such as reside out of it in six months therefrom, it being provided by the said Assignment, that all parties who shall not execute the same within the said times shall be excluded from all benefit and advantage to be derived therefrom. All persons indebted to the said John P. Walsh are requested to make immediate payment to the Subscriber he having been duly authorized to receive the same and to give discharges therefor, and all the creditors of the said John P. Walsh are requested to call at the Store of the Subscriber and execute the said Deed of Assignment.

JAMES DONOHOE.

Halifax, 9th January, 1845.

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