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THE CROSS.



NEW

SERIES.

VOL. 3.

No. 15.

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

HALIFAX, MAY 8, 1847.

CALENDAR.

- MAY 9—Sunday—V Sunday after Easter, St. Gregory, Nazianzen, B and C.
- 10—Monday—St. Antoninus, B. and C Semidoub (Rogation Day.)
- 11—Tuesday—St. Alexander, I. P. and M. (Rog. Day.)
- 12—Wednesday—SS. Nereus, Achilles and Domitilla, M. M., (Rogation.)
- 13—Thursday—Ascension of Our Lord, Holyday of Obligation.
- 14—Friday—St. Benedict, I. P. and C.
- 15—Saturday—St. Isidore, C.

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

This is another of the questions which we promised to answer and although the very terms "as by law Established" which are used in the Coronation Oath and in many other instances where this Church is spoken of, ought to be sufficient proof of the assertion which we formerly made, we will nevertheless, corroborate our proposition by the strong testimony of Protestants themselves. Indeed it may be said, that throughout this controversy the Cross has generally sought its opponents with their own weapons. We will therefore select, first, a Protestant hymn, and then a Clergyman, of the same creed, to prove that this Anglican fraction of the absurdity called Protestantism, is to all intents and purposes a creature of an Act of Parliament, and nothing more. We extract the following, from the first letter to the English Parsons of the able and well known author of the History of the Protestant Reformation:—

"How came there to be an Established Church?"

"Parsons,

"This question ought to be clearly answered: because on it must turn the great practical question now at issue; namely,

has the Parliament the rightful power to assume, to take possession of, and to dispose of, the tithes and all other property, commonly called Church property, in whatever manner it may think proper? You and your partizans contend that it has not this rightful power: I contend that it has. As to the justice and expediency, we shall have to consider; these further on. We have first to settle the question of right; and this question will be settled, at once, when we have seen how this Church came to be.

The following facts are undeniable; namely that the Roman Catholic religion was the religion of all Christian countries and governments until about the year 1520. when Henry the Eighth was King of England; that the Roman Catholics contended that their Church was established by Christ and the Apostles; that they ordained that there should be one flock, one fold, and one shepherd; that the Church was built upon a rock, the name of St. Peter being synonymous with that of stone or rock. that St. Peter was appointed by this Divine authority to be the first head of the Church after Christ himself. that the Popes have been and are, the true successors of St. Peter, by Divine appointment; that the Pope is the one shepherd, to whom all Christians owe spiritual obedience. The religion was called the Roman Catholic religion, because the see, (that is to say, seat) of St. Peter was at Rome, and because his authority was universal, that being the meaning of the word Catholic.

No matter as to the truth or error of these opinions and assertions; they prevailed, with here and there an exception, all Christians held these opinions; and when the Christian religion was introduced into England, which was effectually done about six hundred years after the death of Christ, these opinions prevailed in England as well as in other Christian countries.—The Pope was the head of the Church here as well as elsewhere; his spiritual authority he exercised without any co-partnership with, or dependance upon the state; the tithes and oblations were claimed by him and the clergy as things belonging to God, and held by them solely by Divine authority.—Whatever was given to the Church by any body; whatever endowment of any description; was held to belong to the Church, independent of all temporal or secular power. The Church claimed to hold its possessions independent of all written laws; they claimed a prescriptive right to all their possessions; immediately from God himself, as a man claims the right to the possession of his life and his limbs; and, of course, they denied that any legislator, or any body of legislators, possessed, or could possibly possess, the rightful power to take from them, or to interfere with the management of, any part of his pos-

reasons. As I said before, no matter as to the soundness or unsoundness of the doctrines on which these pretensions were founded, such were the doctrines, and such the pretensions and during their prevalence in England, arose our churches, our parishes, (or priestships,) our cathedrals, and bishops' sees; all those monasteries which have since been suppressed and destroyed, and, along with the rest, our universities and their colleges.

For a Parliament to meddle with a Church like this; to question the rightful power of a Parliament, consisting of laymen, to meddle with the possessions of a Church like this, having its head totally separate from the temporal sovereignty of the country, to question the rightful power, of a body of laymen to meddle with the property of a Church like this, whose Divine origin, and Divine mission and authority, had been universally acknowledged for above twelve hundred years; to question the rightful power of a Parliament in such a case, was not a thing so very unreasonable, but, on the contrary, the questioners had reason on their side, especially as these doctrines had prevailed during so long a period, and as the country had been so free, and so happy during the greater part of that period.

But, Parsons, had your Church any such pretensions? I have a high opinion of that quality in you, which is usually denominated "brass"; but do you pretend that this establishment was founded by Jesus Christ and his Apostles? Do you pretend to hold your possessions immediately by a grant from God; and that they are as much yours as my life and limbs are mine? Why, yes, you are, at this time (very curious to relate,) endeavoring to set up a something of these pretensions; and are positively asserting that you hold your possessions, and to the exclusion too of all other Christian sects, by a right of prescription; that is to say, a right which existed before all human laws. This was distinctly stated by Sir Robert Peel, during the discussion of the question relative to the admission of Dissenters to take degrees in the Universities. Quite enough had been written and published by me, long before, to show that it was rapine, on the part of those who took the Church property from Catholics and gave it to Protestants; that it was an act of rapine, and not an act of rightful power, on the part of the Parliament of that day, unless the present Parliament had the rightful power to take the property from its present possessors and dispose of it at its pleasure. Perceiving the irresistible force of this argument Sir Robert Peel, forgetting all about the lay impropriations, discovered that the Catholic Church had a prescriptive right to its possessions; and that the Parliament had never meddled with that prescriptive right: that the Established Church was still, in fact, the Catholic Church, and was merely reformed; and that it was in the possession of all the prescriptive rights which had ever belonged to "Holy Church!"

If these were so; if you were merely a reformed Catholic Church, and the regular successors of the bishops and priests of the Roman Catholic religion; then all the lay estates, in tithes, or in lands, which were formerly possessed by your predecessors are wholly destitute of a title; and the owners may any day, be legally ejected by the King's Attorney General; and the King may order the estates to be returned to you.— However, we are now going to look at the reality; we are now going to see, that to tithes, to oblations, to bishops' lands, to any thing that you possess, as clergy of the Church, you have no prescriptive right, any more than the Duke of Wellington has to his estates of Strathfieldsaye, which he possesses in virtue of an Act of Parliament, and solely in virtue of that Act of Parliament. Indeed, what are the names, style and title of your Church? Why, "The Protestant Church of England, as by law established;" not as by Christ established; not as established by the Apostles. The King's coronation oath binds him to support the Protestant Church "as by law established;" and this description was invented too, for the express purpose of distinguishing the tenure of your Church from that of the Roman Catholic Church; the tenure of which was, by prescription, independent of all written law. In short, yours is a Church founded solely on Acts of the Parliament, sitting at Westminster; and we are now going to see what those Acts of Parliament were; under what circumstances they had passed;

and the sort of men by whom they were passed; together with the manifest motives and objects of those men.

The Roman Catholic Church had begun to have its authority disputed, in some parts of Christendom, about the year 1520. At this time Henry the Eighth, for the purpose of gratifying his own wicked passions, joined those who had begun to deny the authority of the pope as head of the church, though he had before written a book in defence of that authority, for which he had received the title of "Defender of the Faith," which our laws retain to this day, though by their coronation oath they solemnly protest against that very faith, of which Henry the Eighth was the Defender! This monster of cruelty proclaimed himself to be the Supreme head of the Christ's Church in England; and he put to death hundreds of the most virtuous and excellent persons because they would not take an oath recognising his spiritual supremacy. Finding his most strenuous opponents to be in the monasteries, and, at the same time, eager to get hold of the possessions of those monasteries, as the means of bringing over to his side the most powerful men in the country he suppressed; that is to say, he confiscated and took possession of, all the monasteries and all their immense estates. This was not done without Acts of Parliament. Two Acts were passed; one in the 27th year of his reign, and in the year 1535; the other in the 31st year of his reign, and in the year 1539. These Acts of the Parliament granted to him, also a very considerable part of the great tithes of the parishes; because the monasteries had become both the patrons and incumbents of the benefices of the parishes. Thus, more than a third part of the whole of the real property of the kingdom was granted to him by the Parliament, with power to him to give it away to whom he pleased; to sell it, or to exchange it. Those who passed these acts knew very well that they would have the chief share of the spoil. He was compelled to divide this spoil amongst the noblemen, gentlemen, and all persons of great power and influence in the country in order to bind them up in the same girdle with himself. This he did without loss of time and we are now going to see the prodigious effect of this division of the spoil; and especially we are going to see its great effect in the producing of this present Church of England, "as by law established."

Amidst such assaults as these, it was impossible that the Roman Catholic Church should remain unshaken.—When men saw those monstrous acts of what had hitherto been deemed sacrilege, committed, not only with impunity, but under the sanction of law; when they saw a mere layman assume the spiritual supremacy of the Church of Christ; when they saw innumerable persons put to death for refusing to swear, that they believed that which they had always been taught to disbelieve, when they heard this new head of the Church proclaiming one sort of a creed one day, and another sort of creed another day; when they saw him burning Protestants and Catholics at the same stake: and still heard him call himself a Catholic king, and a spiritual head of the Church at the same time: amidst all these things it was impossible that men could retain anything like an unity of faith, it was impossible that the nation should not be split up into a diversity of sects; that each man should not claim a right to think and decide for himself in religious matters; and this actually was the state of England in this respect, at the time of the death of this merciless tyrant, which took place in the year 1547, when he expired in the fifty-sixth year of his age, and in the thirty-eighth of his reign, the most unjust, hard hearted, meanest, and most sanguinary tyrant, that the world had ever beheld whether Christian or Heathen. As long as this tyrant existed, the holders of confiscated Church property, which were also the patrimony of the poor, at the same time were safe in their possessions, under his sort of mongrel Catholic Church; but, when his son, Edward the Sixth (a mere boy,) succeeded him, and the government was to be carried on by guardians and trustees, there was a great danger that the people would resume their rights, at any rate, that the Pope would in a short time, resume his power in England, where the parish priests were still Catholic; and if he resumed his power, the sharers in the plunder were in a perilous state, as far as related to that plunder. Therefore, in order to obviate this danger, it was necessary to abrogate, to put down

by Act of Parliament, to efface, for ever, if possible, the Catholic religion in England. And Parsons, look at the thing well; for here you will find the first, the great, and the all powerful, motive for making the Protestant Church, "as by law established." If men had been left without any law to compel them to submit to any particular church, they who had never had an idea of tithes, oblations, or Church land rents, payable to more laymen, never could have long submitted to such payment. Nothing but the axes and the halts, and the fires of Henry the Eighth, could have induced them to submit to this. It was therefore necessary to make another Church; and to give to that Church all the powers, all the exclusive benefits, all the protection, and all the advantages, necessary to make it a valuable thing to those who would necessarily have its patronage exclusively in their hands.

With these motives in their minds, and these objects before them, the nobility, the powerful gentry, to name them by one word, the aristocracy, having got rid of the old tyrant, and his mongrel Catholic religion, resolved to make a new Church, as by law, and a Protestant Church, in order that the Pope might never come and instigate the people to make them restore the landed estates and the tithes, which they had got into their possession by grants from the barbarous old tyrant. In their execution of this design the nation witnessed scenes never before witnessed in the world; such insincerity; such barefaced apostasy; such greediness; such injustice; such defiance of every sentiment of morality, and every sentiment of religion; such prostration of character; as cannot be described by tongue, or pen, except in faithfully relating the facts, and it would be wise in you, Parsons, never to direct our eyes back to the origin of this Church, as by law established. The Catholics assert that their Church originated with Christ and his Apostles; yours originated with the aristocracy of England, whose conduct in the making of this Church, we have now to survey; we have now to look at it in its true colours, be the effects in our minds what they may.

The motives for making the Church I have described; and now we have to see something of the manner of making it.—The first step was by the act of Parliament, 1st year of Edward the Sixth, chapter 1; and in the year 1517. This is an act to punish people for speaking irreverently against the sacrament taken in both kinds, which was contrary to the practice of the Catholic Church. The preamble of the Act tells us that this new practice had been ridiculed by the people "in dialogues, rhymes, songs, plays, and jests." The sharers of the spoil of the Church and the poor were by no means disposed to suffer songs and jests upon the subject. They, therefore, enacted that these rhymsters and singers should suffer "imprisonment of their bodies, and fines, at the king's will and pleasure." Though this was wholly a new thing; quite contrary to the faith and practice of the people and their forefathers for nine hundred years: a new invention, oversetting the main pillar of their faith. This monstrous severity was followed by an enactment, giving a new interpretation to the Holy Scriptures, and containing an assertion laid down by mere laymen, that both the bread and the wine were to be taken. But this was only a little beginning: this was only a foretaste of that which was to come; it was a preparing of the way for the making of this Church, the fate of which is now to be decided.

In the second year of the reign of this boy king (who was now only eleven years old,) who was, at once, supreme spiritual head of the Church, and secular sovereign of the State, this Protestant Church and religion were established. The Roman Catholic religion having been abrogated; having been protested against, and declared to be idolatrous and damnable, all men were let loose to choose for themselves, each having a Bible in his hand. One sect had as much right to the tithes, and the churches, as another sect; but this would never have done for the aristocracy. The remaining tithes, the oblations, the bishop's lands the college lands, these were too valuable to be suffered to be scrambled for; and though the aristocracy had protested against that Church, to which they had belonged, and for the support of which they had been given, still they had no quarrel with the things themselves; they had not protested

against the tithes, and the land, and the oblations, they had only protested against their being in hands other than their own. The Catholic religion was idolatrous and damnable, but they saw nothing either idolatrous or damnable, in the lands, the tithes, and the oblations. These, therefore, they resolved to keep, but to keep them, they must have another Church, and to that Church all must yield tithes and oblations, however contrary its creed might be to the faith which the Scriptures taught them to adopt, or which they had been taught by their fathers from generation to generation. The preamble of the Act of Parliament (1st and 2nd Edward the Sixth) tells us, that "the king in his great goodness, has appointed the Archbishop of Canterbury (Craumer,) and others, to draw, and make, one meet order, rite, and fashion, of common and open prayer. And Administration of Sacraments, to be had, and used, in His Majesty's realm of England and Wales, the which, at this time, by aid of the Holy Ghost, with one uniform agreement is of them concluded, set forth, and delivered to His Highness" (eleven years of age,) "to his great comfort, and quietness of mind, intitled, The Book of Common Prayer and Administration of the Sacraments, and other Rites and Ceremonies of the Church, after the use of the Church of England. Wherefore, the Lord's Spiritual and Temporal in this present Parliament assembled, considering, as well the most godly travel of the king's highness" (eleven years of age,) "of the Lord Protector, and of other, his Highness's council, in gathering, and collecting the said Archbishop and learned men together, as the godly prayers, rights, and Ceremonies in the said book mentioned; and the considerations of altering those things which he altered, and retaining those things which he retained in the said book, but also the honour of God and great quietness, which, by the grace of God, shall ensue, do give his highness most hearty and lowly thanks for the same."

Bearing in mind this assertion about the aid of the Holy Ghost in this work, let us now come to the enactments. You, Parsons, found the Church's prescriptive rights upon the assertion that there never was any Act of Parliament for taking the benefices away from the Catholics, and giving them to the Protestants; that the Catholic parish-priests were never ousted from their benefices by Act of Parliament; that they became converted in their several parishes; or continued to exercise their several functions as before, till the day of their death; or that they went away from their benefices without force; so that as they had, unquestionably, a prescriptive right to their benefices, the present Parsons stand fairly in their shoes, and have a prescriptive right too. Now, then, let us see how this matter stands. The king had put forth a Book of Homilies and a Catechism. Priests had been permitted to marry; and an Act was soon after passed (2nd and 3rd Edward the Sixth, chap 21) to allow priests to marry. Every inducement had been offered to withdraw the parish priests from their religion; but still, with very few scandalous exceptions, they remained firm in their faith and their practice, at the time of the passing of this Act. The Act, therefore, provided, that, if any rector, vicar, or perpetual curate, or other priest, with benefice should say mass in the usual manner, and not use the Common Prayer Book, he should forfeit to the king one year's revenue of his benefice, and be imprisoned for six months; that for a second offence, he should be deprived of his benefice, and of all his spiritual promotions, and be imprisoned for one whole year; for a third offence, imprisonment during his natural life; that if the priest had no benefice, he should be imprisoned for six months for the first offence; and for the second offence, should be imprisoned for his natural life! Thus did the gentle Christian Church begin; thus did the Angel of Charity, Humanity and Humanity, preside at her birth. But the Act did not stop here; it went on to the laity; and it enacted, that if any one should, by interludes, plays, songs, rhymes, or by other open words declare, or speak anything in derogation, depraving, or despising, the said Book of Common Prayer, penalty, after penalty were to follow, till at last came forfeiture of goods and chattels to the king, and imprisonment during the natural life of the party!

Here we have a faithful account of the BIRTH of this famous Church, which simply put it to the priests and the peo-

ple: "None is this Church; take it; or, take pecuniary ruin and imprisonment for life;" and in the face of these undeniable facts, is there any one base enough, to say, that the Catholic priests were not ousted by force and by Act of Parliament? The Act provides for the depriving of the party of the benefice, and of all spiritual promotion whatever, unless he apostatize from the Catholic religion; and it authorises patrons to appoint Protestant ministers to succeed him, in just the same manner as if he were dead. Will Sir Robert Peel call this "a reformed Catholic Church," then! Will he again say, that the Protestant Parsons stand in the prescriptive shoes of the Catholic priests?

But, the reader will say, did this Common Prayer Book always continue in use, after this Act was passed? Oh no! And now we have to see what sort of men those were, who made this new Church, and to see well what their motives were. For very much depends upon this, when we are estimating the character of this Church.

The church making king died at the end of about seven years and was succeeded on the throne by his sister Mary, who was a Catholic; and who proceeding upon the settled Constitution and laws of the country, resolved upon restoring the Catholic religion. The Common Prayer Book Aristocracy, exceedingly alarmed at this prospect; not so much alarmed, however, for the most certain loss of the Common Prayer Book and the new Church, as for the possible and even probable, loss of that immense mass of property of the Church and the poor, which they had got into their possession, by the means before mentioned, entered into a negotiation with the queen, agreeing to give up their Common Prayer Book and their Protestant religion; agreeing to bring back the Catholic religion into the country, and to punish parsons for not being Catholics, as they had punished them before for not being Protestants; agreeing to confess themselves to have been schismatics; agreeing to receive abolition from the Pope, for having rebelled against his authority; agreeing to reinstate him in all his power in England, which they before designed as abominable usurpations; agreeing, above all things, to abrogate as schismatical that very Common Prayer Book which they had before declared, in the preamble to an Act of Parliament, to have been composed by the "aid of the Holy Ghost," and which was, they said, made "to the honour of God;" agreeing to all this, if the queen would obtain the consent of the Pope, and give her own consent, to suffer them to keep the immense masses of property in which, during the two preceding reigns, they had grasped from the Church and the poor! This is something so monstrous, that I would venture to state it upon, no authority short of that of an act of parliament; and yet it is by no means the worst that we have to behold on the part of these men who called themselves noblemen, and whose descendants coolly assume the same appellations!

As a sort of prelude to the monstrous acts, which they were about to perform, they passed, almost as soon as Mary was upon the throne, an Act to repeal the whole of the famous Act, making the Common Prayer Book; and that too upon the ground, that it was contrary to the true religion; though they alleged that they had been assisted by the Holy Ghost, in the making of that Book of Common Prayer! They abolished by the penalties for persons acting plays, singing songs, ridiculing the new religion; they repealed the law for preventing images being put up in churches; they repealed the law permitting priests to marry; they swept away, by this act of Parliament, every vestige of the Protestant Church service, and reinstated the service of the Catholic religion; brought in again the singing of the mass in all the churches and chapels: and this too upon the express ground that they had been for years wandering in error and in schism; though, never forget, and they asserted that the Holy Ghost had assisted them in making their Common Prayer Book!

To be continued.

THE CHURCH OF HARRY VIII., AND BESS.

versus

THE CHURCH OF CALVIN AND KNOX.

Our readers were no doubt amused last week by the perusal of the comic description of the first English Parsons sent by "Good Bess" to convert the wild Irish by preaching to them in an unknown tongue. We will give this week, from the same author, an account of some of the Knoxites and Calvinists who had not quite so great an affection for the Anglican ministers of the day, as is pretended by the "Criminal" for the English Parsons in Halifax. If however, the Criminal laughed in his sleeve last week at the holy expedition to Ireland in the days of "the Virgin Queen," the Anglicans may return the compliment this week, when they read the following:—

Scarce was a pen but what was try'd,
And books flew out on every side,
Till every top set up for wit,
And Laud, and Hall, and Heylin writ;
And so did White and Montague,
And Shelford, Cousins, Watts, and Dow,
Lawrence, Forbes and a crew
Whose names would surfeit me and you

Nor was the Presbyterian side
Less learn'd, less fierce, less occupy'd;
'That is, in pulling down, from top
To bottom, what the rest set up;
And spoiling the image of a kirk,
That cost prelates so much work:
For out comes Autocatacrisis,*
And dings their altars all to pieces:
Puts out their Coal and quite destroys,
Their shadow of a sacrifice;
Expos'd the prelates and their prayers,
And rais'd the mob about their ears.

This book was writ about the year,
That Laud impos'd his Common Prayer
Upon the Scots. It helped on
The war Jane Gaddis had begun,
And put an end to goose-quill fight,
But not to malice, rage and spite.
Both sides, in full spring tide of wrath,
But in the lowest ebb of faith.
Fall on with gun, and sword, and pike
And shoot, and push, and slash and strike,
And hang and head, and burn, and kill,
With all their power to people hell,
Thus for religion both run mad
When not a grain on't either had.

Old Laud, who by this time had hope
Of setting up himself for pope,
Was by the hatchet shorter made,
By half the neck and the whole head.
His fellow prelates, three times four,
(I care not whether less or more)
The parliament sent to the tower:
Where they lay sweating for a while,
And then were banished from the isle.

"Thus to Presbyterian rage and zeal
A sacrifice those busy bishops fell,
And their reformed church was overthrown
By its own prop, the reformation;
For by the rule that they reformed Rome,
By that same rule they were reformed at home,
All sects in England have the self-same plea,
To reform them, as they the Roman see."

The wolves at last thus laid to sleep,
Up tigers rise to keep the sheep
And rule, without controul, the herd,
By force of spirit and the word;
Two furies, which amain drive on

*Laudensium Autakatacrisis.

To further reformation ;
For reformation never ends,
The more it reforms, the less it mends.

In place of former liturg ;
They frame a strange Directory : *
In which was neither psalm nor prayer,
Nor creed, nor pater-noster there,
More than you'll find in *Erra Pater*.
Yet highly valued for its matter,
And reverens'd in *English kirks*,
As Alcoran among the Turks.

This book was made to teach the way
Of discipline and how to pray,
Not by set form, but inward light ;
By length of prayer they know when right,
Its efficacy, truth and strength,
Consisting all in cant and length.

Tho' form of prayer, those most have none,
Yet form of visage they put on,
And by the twine of mouth and forehead
Knead up an aspect damn'dly horrid,
And shap'd their faces to the fashion
Of their decree of reprobation :
In short a sign of all that's base,
Sinful, and wicked's in his face ;
So by the outward mark is guest
The inward nature of the beast.

On Sundays, when he leaves his house
To go to kirk a thousand bows
He makes and cringes in the street
To every hobby horse he meets ;
Twisting with little smirks his face,
To show his stock of inward grace,
And be admired and respected
For saint eternally elected :
But when he comes in kirk, he goes
As if close swaddled in his clothes ;
To God he will not bow his knee,
Like an old Agonychiteo.

Mounting his desk, a while he sits
In silence, and his eyes he shuts,
Thrice yawns to suck the spirit in,
That is, to operate within ;
Then a deep groan and out he brays
Such odd extemporary prayers,
As these that are recorded since
In *Presbyterian eloquence*. †

Ending his prayer his mouth he shuts,
And tunes the organs of his guts ;
So do the rest till all perceive
Their tune-big paunches fall to heave
And rumble thro' their droning pipes
A full blast from the bag of tripes.
Throats thus set up, and mouths wide ope,
Bob Wisdom's Psalm 'gainst Turk and Pope,
They sing, or some Geneva jigs,
Not much unlike the squeak of pigs,

By Knox composed, and such as fled
From England at the death of Ned.
I'll give an instance here of one
By Knox set out, and thus sings John.

"Then Jezebel, when she grew fat,
Then she began to fling :
She's fat, she's fair, she's finger-fed,
Her paunches down do hing."

Thus comes at last, to one of psalm,
And all the blusterers grow calm,
The elder, in his frantic leats,
Falls on with fist, and pulpit beats ;
His text he takes for sacred lotter,
For holy gospel he knows better
Than any of the four that writ 'em
And with their native sense can fit 'em,
As well as dexterous baboon
A fiddle can, or bag-pipe tune,
As soon as words of text are spoke,
He shuts up notes and bible book,
To show 'tis not from learning human,
Or painful study, but from demon,
That dictates to him what he preachers,
And every paradox he teaches ;
For whatsoever he pretends,
He had his proof at fingers' end ;
Or stor'd in skull 'gainst time of need,
As witches knot up wind in thread.

If 't chance, as often 't does, a word,
Escape blasphemous or absurd,
At heels on't Scripture comes to back it ;
He'll forge a text before he'll lack it,
For's black decree of reprobation,
For cheating, lying and oppression,
For incest, rape, rebellion, murder,
He has his texts in proper order ;
For cutting off the heads of kings,
Scripture authority he brings :
That God is *author of all sin*,
He finds the proofs his Bible in.
Nothing flies from his impious jaws,
But what leaps out in Bible phrase.

When, in the heat of his distractions,
Strangely surprising are his actions,
One fit he'll seem all saint, and civil ;
Then, on a sudden, turn a devil ;
Sometimes he'll smile, and then he'll weep ;
Then close his eyes, as if asleep ;
When, on a sudden, from his dream
He'll start, and, fury-like, exclaim
'Gainst pope and prelate, king and priest ;
Of the ; he forms his antichrist.
And paints him in a figure horrid,
With ten huge horns on each forehead,
And with a septi-fronted skull ;
'Tith this his monstrous butting bull,
He frights the women into fits,
And scares the men out of their wits ;
But when he sets his face to whine
(Strange force of sympathetic twine)
The people writhe up ugly faces,
As outward signs of inward graces ;
Who does not this, by all the rest
Is deem'd a reprobate at best.

It is a main part of his care
To preach 'em all into despair ;
Horror, and desperate dejection,
Are his chief signs of free election.
When from the kirk folk go away,
To one another thus they'll say ;
Ah ! Lord, what pains (good man) he took ?
He all this while peach'd without book ;
Yet made, bless'd man, a godly sermon ;
His countenance is sweet and charming ;

*The Presbyterian Directory, set out, when they cried down the Common Prayer.

†A presbyter, or preaching elder.

‡"Lord souse 'em ; Lord douse 'em in the powdering tub of affliction, that they may come out tripes fitting for thy table." See *Cit and Bumpkin*, by Sir Roger L'Estrange.—"Lord give us grace. for, if thou give us not grace, we shall not give thee glory, and who will gain by that, Lord !" *Huston's Prayer*, in *Scotch Presbyterian Eloquence*. *Borland's Prayer* : "Lord when thou wast electing to eternity, grant that we have not got a wrong cast of thy hand to our souls." *Presb. Eloq.*—Another elder prays : "Lord thou hast said, that he is worse than an infidel that provides not for his own family. Give us not reason to say this of thee, Lord, for we are thine own family, and yet have been but scurvily provided for, of a long time !"—See *Scotch Presbyterian Eloquence*, where the reader may find plenty of the like description.

For from each twine of mouth, or crown,
 One might perceive grace pouring down.
 Thus they extol, and think him even
 A very angel dropp'd from heaven :
 Well, be it so ; then I can tell
 That he slipp'd down, when satan fell.
 Such gifted elders kept the steeple
 For sev'ral years ; and taught the people,
 From mystic sense of holy word,
 The godly use of pike and sword,
 And all the mysteries of war,
 'Gainst prelate, prince, and Common Prayer .
 Till at last their church, alas !
 Was brought to such a warlike pass,
 That when its foes were overcome,
 It fought, on still, and kill'd at home ;
 Elder with elder, saint with saint
 Fought thro' the whole church militant,
 'Till independent got the better,
 By cant and sword of the presbyter.

MORALITY OF THE LAND OF BIBLES.

" Nineteen out of every Twenty (of the humble classes) are mothers before they are wives." (Evidence of the Rev. Philip Hupt of the Established Church and Mr. Drummond an active and intelligent Magistrate, given on oath before a Committee of the House of Commons.)

We wonder did they read the Bible.

" Q. In your Parish at what age do they marry ?

A. *Seventeen or eighteen*

Q. Are the women generally with child before they are married or not ?

A. *Generally—I believe.*" (Evidence of Rev. Joseph Bosworth, Vicar of Little Horwood Buckinghamshire before a Committee of the House 1828.)

" Do they marry early in your parish ?

Not so very early ; almost all the poor sort of people marry as soon as they get about eighteen.

Do the girls marry chiefly before they are with child or after ?

Generally with child before they marry, quite a general thing.

Does the custom of marrying early, and the situation (pregnancy) in which they are, does that prevail in the parishes round you, as well as is this parish.

They are most of them alike about that." (Evidence of Mr. Driver, Parish of Fermaux, Pelham, Hertford, on the same occasion.)

What becomes of all the Bibles ?

Doctor Brereton on the Poor Laws informs us that in the Hundred or District with which he was acquainted, " out of seventy-five births, FIFTY-SEVEN were illegitimate." (Truth-Teller, August 6, 1825.)

What were the Bible Societies about ?

" At the present moment according to the most moderate computation, ONE-FIFTEENTH part of the whole population of the United Kingdom is subsisting by the lowest and most degrading Prostitution." (East India Magazine, 1831—'State of Crime.')

Had they no Bibles to read ?

Creech a Scotch author of high authority, and of ardent patriotism informs us (Edinburgh Fugitive Pieces p. 105.) that in Edinburgh in the space of twenty years, the dens of vice had multiplied twenty fold, and their inmates a hundred-fold !

Why did not the increase of Bibles, produce a decrease of vice ?

In a Report laid before Parliament in 1830, it is stated that in the course of the eight preceding years, the actions of Divorce for Adultery in Scotland were ONE HUNDRED AND FORTY-THREE; and it is remarked that this list does not include actions of separation from Bed and Board ! (It is only the wealthy who can sue for a Divorce.)

Were the Ten Commandments in the Bible that these Adulterers read ?

At the first Annual Meeting of the Parish Home Missionary Society in 1820, it is stated in reference to Northumberland, Cumberland, Durham and part of Lancashire, that, " Darkness covers this part of England, and gross darkness the people."

Of the county of Worcester it is said that it may be.

" In a moral light regarded as a waste, howling wilderness."

It is declared in the same Report that Staffordshire contains 300,000 inhabitants.

" The greater part of whom sit in darkness and the gloomy shades of overspreading death."

Moreover, we are assured that Oxfordshire presents,

" A moral wilderness of awful dimensions," though all the Bibles are printed at Oxford !

Of a part of Berkshire the Report tells us,

" The villagers are in a complete state of mental darkness."

What in the name of wonder, we ask again, has become of all the Bibles !

Another sketch or two from the same authority, and we will have done.

The Society published a second Report, by which it appears that one Mr. Sparkes preached in four places which were,

" Moral wildernesses, and know nothing of Evangelical Truth."

But the best, or rather the worst is to come.

In their third Annual Report one of the Missionaries says of his station :—

" I verily believe that this is the worst place under the Heavens for men, women, and children, seem to glory in blaspheming the Lord !!!"

After this description from the Protestants themselves of the Land of Bibles, have we not a right to ask again of the white washed sepulchres and rotten Pharisees here, who abuse our religion and country,

What becomes of all the Bibles ?

DANGER OF " MOUNTING ON THE STILTS OF TRANSUBSTANTIATION."

We are credibly informed that the poor Criminal has at last descended from his lofty stilts, or rather that the stilts have been suddenly knocked from under him, by one of those unforeseen casualties to which all high-fliers, Ballooners, and " ground-and-lofty tumblers" are so liable. We are not surprised at the descent, for we knew it must happen in one way or another ; but we regret the rapidity of the mode. What a pity he had not a drop of Holy Water near him at the moment of the accident! Now that he is " on the broad of his back" we can afford to be more than generous. We hope, therefore, that his numerous Protestant friends will now " be fairly roused," and that " offers of assistance will be pouring in on him from all sides." We are anxious to see him lifted up from his helpless, prostrate condition and fairly set on his legs again, at least as firmly as

his constitution will admit, for we would not be cruel enough to deal him the mightiest blow during his state of collapse. If the exertions of his friends should ever succeed in placing him on his centre of gravity again, we hope they will dissuade him from any further aerial flights.

Pennis non homini datis.

After all, this little mishap may be conducive to his spiritual estate, by illuminating the darkness of his soul, and most fervently wishing that this may be the case, we leave him to gather himself up as well as he may, with the assistance of his friends.

It seems that the *spliffs* have been all broken to pieces.

We have received a spirited communication, denouncing in 'words that burn' the obscene, disgraceful, and diabolical scurrility on the subject of the Eucharist which lately appeared in the 'gutter-vomiting;—Protestant Paper.

But we have already rebuked these unclean devils; in one opinion of our correspondent we are strongly tempted to agree viz that the hand which penned such blasphemies against the Body of Christ, will probably rot and drop off from the Body of the guilty miscreant! time will tell.

CHARACTER OF LUTHER AND CALVIN IN NORTHERN GERMANY AND SWITZERLAND, BY RECENT PROTESTANT TRAVELLERS.

"Not one in five hundred of the Lutheran ministers, believe a single item of the mysteries of Christianity." (*Tour of the Hon. and Rev. Mr. Percival.*)

"Calvin's memory in the Protestant Cantons has passed into utter oblivion or hatred. In the pulpit, with few exceptions, the doctrines of Calvin are referred to, only to be repudiated or scorned." (*Rev. G. W. Lindsey Alexander, a Calvinist, D.D. just returned from Switzerland.*)

"Geneva, the Fountain-head from which the pure waters of Scottish Zion flow, has not the emblem of religion." (*Lang's Notes of a Traveller.*)

REGULATIONS AND CONDITIONS OF THE JUBILEE.

The Jubilee will commence in the Diocese of Halifax on Trinity Sunday 30 May and terminate on June 20. IV Sunday after Pentecost inclusive.

THE CONDITIONS.

1—To visit any Catholic church in the Diocese twice during the space of those three weeks, and to pray devoutly for some time.

2—To fast on the Wednesday, Friday and Saturday of either of those three weeks.

3—To Confess our sins within the above period.

4—To receive devoutly the Most Holy Sacrament of the Eucharist within the same time.

5—To give some alms to the poor, according to our devotion.

6—To be in the state of grace at least when the last of the conditions prescribed shall be performed, as no one in the state of mortal sin can gain any indulgence of the Jubilee.

N. B. children who have not made their first Communion can be dispersed from the 4th. condition.

Persons who may be at sea, or on a journey during the period of the Jubilee, can gain the indulgence immediately after their return home, by performing the above conditions.

Persons in prison or who may be prevented by ill health or any other impediment from complying with all or any of the above conditions, can have them commuted by the confessor unto any other pious works which they may be able to perform, or can have the performance of them delayed to a more convenient time by the authority of their confessor.

ASSOCIATION FOR THE PROPAGATION OF THE FAITH.

The following subscriptions and collections were received at the last Quarterly meeting of the above Society held on the 25th April.

Mrs. E. Butler	£0 7 6	Mrs Baylo	£0 5 0
Miss M. Barber	0 10 0	Miss Brennan	1 0 0
J. Butler	0 6 9	Cragg	0 8 11
Cochran	0 8 9	I. Condon	0 8 9
Margt Connor	0 15 0	V. Rev. T. Conolly	1 7 0
Mrs. Connors	1 5 0	Mrs. L. Clarke	0 11 3
Philip Compton	0 11 10½	Mrs. W. Dillea	0 15 8
Miss Defreytas	0 12 6	Miss Downey	1 4 4½
M. J. Davison	1 2 0	L. O'C. Doyle, Esq.	1 0 0
Richard Dunn	0 5 0	Mrs. Ellis	0 5 0
John V. Ellis	0 5 0	Miss Foley	0 5 0
Miss K. Foley	0 7 6	Bridget Finn	0 5 7½
Catharine Fox	0 3 9	Rose Farrel	0 12 0
E. Gleeson	0 7 3	Hefsternan	1 0 2½
Holden	0 8 1	E. Holland	0 8 7½
E. J. Hartery	0 10 5	Mrs. Haracy	0 15 0
Mrs. Lonergan	4 5 0	Wellington Lannigan	0 15 0
Miss Lenihan	0 10 9	Miss Ellen Lunn	0 13 9
McSweeney	9 6 3	Margt McAuliff	0 10 2
Mrs John McDonnell	0 14 2	Dr. Magee	0 6 6
Michael Murphy	0 9 4½	Thomas Mahony	0 5 6
Francis McClincy	0 1 6	Miss O'Dell	2 13 0
Miss Frances Power	0 10 0	Catharine Power	0 5 0
M. A. Purcell	0 18 10	Bridget Power	0 2 6
Patrick Power	0 2 6	James Payne	1 6 3
William Quinn	0 7 10½	Mrs Reilly	0 7 6
Charles Reilly	0 3 6	Anonymous	0 4 9
Mr. Wall	2 13 6	James Wallace	0 6 1
Rt Rev Dr Walsh	1 5 0	T. Horan, Prospect	2 0 6

The more we consider this mighty movement in favour of the holy and ancient faith, the more we are sensible of its transcendent merits and importance! We view a host of heretics and schismatics, on one side, arrayed against "the pillar and ground of truth;" we find millions of infidels, pagans, and Mahometians, upon the other side, "blaspheming what they know not," and "walking in the shadows of death." The former had combined talent, wealth, and influence in the cause of error or fanaticism; the latter have their myriads congregated in the cause of all that is disgraceful to man, and derogatory to God! What, then, can surpass the noble, the exalted, the sublime work of meeting those two great powers by union and combined co-operation? What can equal the stupendous project of having one hundred and seventy millions of Catholics throughout the world united in faith, sentiment, and prayer—in active co-operation to plant the sacred standard of the cross in distant lands—to open the eyes of those who are blinded in the worst of all darkness, and to lead them to the admirable light of Jesus Christ? If but half this number would subscribe the one halfpenny per week, or 2s. 2d. per annum, that would be about 170 millions of shillings, or upwards of 8 millions of Pounds each year.

Mr. J. Cogswell has written to the Papers to say that "it is at least Twelve years to the best of his recollection since his

foot passed the threshold of St. Mary's Church. So much the worse for himself say we. But we were positively informed that he was in a certain pew on St. Patrick's Day, during the High Mass, and our informant gave us the name of the owner of the pew, as well as of Mr Cogswell, whom we do not personally know. That a Protestant was in the pew alluded to we believe, and also that from a resemblance to Mr. Cogswell he was mistaken for that gentleman. As Mr. C. has now exculpated himself from the terrible crime of bearing Mass on St. Patrick's Day, we hope he will also disclaim the authorship of the Classic Epistle from Dartmouth signed Hibernicus, which we have also heard imputed to him, as well as other Communications in the "guts and garbage" Journal.

SIR ROBERT PEEL'S OPINION OF THE VALUE OF CONFESSION AND THE PURITY OF THE FEMALE CHARACTER IN IRELAND.

"Though we may not be disposed to go so far as Mr. Peel" (in a speech just made) "who seemed to think that Catholic females in Ireland are incapable of a violation of chastity, yet we may safely say that, in this respect, they are generally deemed *more correct* than their Protestant neighbours. The Foundling Hospital of Dublin," continues he, "is principally supplied from Ulster," and after a splendid contrast between the honesty of the Catholic peasantry of Ireland, and the Protestant peasantry of England, he concludes by an avowal that the superior *chastity* of the one, and the superior *honesty* of the other are in no small degree attributed to Confession. (M. Chronicle, Jan. 6, 7, and 9. 1826.)

"To the Irish females who are guilty of immorality a stain attaches for ever after, and they sink in the esteem of their associates." (Report of Commissioners on the Condition of the Labouring class in Ireland, 1836.) We need not quote the noble Testimony of Lord Morpeth to the superior virtue of the Irish Female.

THE CHURCH OF ENGLAND.

The Church bears, and has ever borne, the marks of her birth—the *child of regal* and ministerial selfishness and unprincipled tyranny, she has never dared to speak boldly to the Great . . . to whom it is folly, and worse than folly to think that preaching what are called orthodox doctrines is really preaching to them the gospel." (Dr. Arnold. See Life, vol. ii. 271.)

IRISH RELIEF MEETING.

The Monthly Meeting of the Irish Relief Association, Rt. Rev. Dr. Walsh in the Chair, came off last evening, at the Masonic Hall. We can barely state, that the Donations and Subscriptions received, amounted to the very handsome sum of £74. This makes the amount received in all, up to this time, £200.—Sun.

RELIEF MEETING AT ANTIGONISH.

A Meeting was some time since held at Antigonish, for the purpose of acting upon an intimation from the Halifax Committee of Relief for Ireland and Scotland. The sum of £35 was immediately subscribed, and £20 more added by parties after the adjournment, who did not subscribe at the meeting. It is thought £100 will be raised. The men who took the lead in this matter, and those who subscribed, have sustained the character of the fine County of Sydney, by their generosity.—*Jb*

TESTIMONY OF LORD MORPETH TO THE SUPERIOR TEMPERANCE AND CHASTITY OF THE CALUMNIATED IRISH.

On consideration, we deem it well to perpetuate in our columns the following extract from this nobleman's speech on Ireland. We need not say how well qualified Lord Morpeth was to give an opinion, both from his residence in Ireland, and his high official position in that country.

"With respect to Roman Catholics he did not mean to flatter the Irish people; and he thought the people of Ireland had their disadvantageous as well as advantageous points of contrast with the people of these countries; but he did consider the male portion of the Irish people as exhibiting at this moment *more sobriety*, the female portion *more chastity*, and both portions *more patience*, under aggravated sufferings, than any people of the sister Island."

Caution to the Anglican fraction of the Protestant absurdity in this Province. to be read on Friday, 14th inst, the day appointed by a Lay Baptist and Lawyer for a General Fast:—

"Whoever shall by preaching teaching, writing, or open speech, notify that the eating of fish, or forbearing of flesh, is of any necessity for saving the soul of man, shall be punished as spreaders of false news, are to be, and ought to be."* English Act of Parliament, 5 Elizabeth, chap 5. Sec. 40. To all those who venerate the memory of "Good Bess" we hope we may say without offence in the official language of the Celestial Empire,

"RESPECT THIS!"

*What an appropriate text would not this Section make for a Fast Day Sermon in a Protestant Church!

INTERMENTS.

AT THE CEMETERY OF THE HOLY CROSS

- MAY 2—Redmond Gear, Native of the County Cork, Ireland aged 48 years.
 3—Mary, Daughter of Augustine and Catharine Hullohon. aged 9 months.
 3—Thomas Pare, Native of the City of Cork, Ireland. aged 57 years.
 4—Mary, Wife of Richard Daly, Native of the County Kilkenny, Ireland, aged 34 years.
 4—John Kirwin, Native of the County Waterford, Ireland, aged 32 years.

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