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

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

Simon answering, and to him. Blessed art thou Bar-Jona because flesh and blood hath not revealed it to thee, but my Father who is in heaven. For thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it.

And I shall give to thee the keys of the Kingdom of Heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven, and whatsoever thou shalt loose on earth, shall be loosed also in heaven. S. Matthew XVI 15-19.



Is the Church hkened unto a house? It is a placed on the foundation of a rock, which is Peter. Will you represent it under the figure of a family? You behold our Redeemer paying the tribute as his master, and after him comes Peter as his representative. Is the Church a bark? Peter is its pilot, and it is our Redeemer who instructs him. Is the doctrine by which we are drawn from the gulph of Sin represented by a fisher's net? It is Peter who casts it, Peter who draws it, and the other disciples lend their aid, but it is Peter that presents the fishes to our Redeemer. Is the Church represented by an embassy? Saint Peter is at its head. Do you prefer the figure of a Kingdom? Saint Peter carries its keys. In fine, will you have it shadowed under the symbol of flock and fold? Saint Peter is the Shepherd, and Universal Pastor under Jesus Christ. S. Francis of Sales. Contriv. Disc. 42.

CALENDAR.

- JANUARY 30—Sunday—IV after the Epiphany. S. Felix IV P and Conf. Doub. Sup. 31—Monday—St. Peter Nolasco Conf. Doub. FEBRUARY 1—Tuesday—S. Ignatius B M Doub. 2—Wednesday—Purification of B. V. M. Doub. II class. 3—Thursday—St. Dionysius P. C. Doub. Sup. com. &c. 4—Friday—St. Andrew Corant B C. Doub. 5—Saturday—St. Agatha V. M. Doub.

LETTERS

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

LETTER I.

DEAR READER:—

1. Allow me to consider you, as one of those not in communion with the Church, to whom these letters are addressed; and let me entreat of you, to meditate on their contents, as if they were written for yourself, alone. They are dictated, on my part, by a spirit of charity, so far as I can be conscious of motives, for I should have but little hope of Heaven's pardon, if I were capable of writing with any other intention, than that of bringing you to the knowledge and profession of the whole truth of Christianity, in this life,—as the appointed means of conducting you to the enjoyment of eternal happiness, in the better life which is to come.

2. I do not mean to notice these trivial writings which are published, from time to time, outside of, and against the Communion of the Catholic Church. The effect, on your mind, if they produce any, is to prejudice you against a faith which you do not believe, and to unsettle, perplex, and confuse you, in reference to what you do believe. Besides this, the means employed to produce these results in your mind and feelings, are generally unworthy of Christian writers. If you are at all familiar with the style and manner of these anti-Catholic writings, you must have perceived that they are remarkable for levity,—that a sneer, a sarcasm, a little anecdote, a stroke of ridicule, is deemed by their authors a sufficient argument for that world of readers on whom they intend to make an impression. On Catholics, let me assure you, they make no impression whatever, except it be one of regret and pity. What they put forth of real objection to the Catholic religion, has been said,—and better said,—more than two hundred years ago, and has been often and often, repeated since. But this also has been often, and often, refuted—so that now, there is, absolutely, nothing new, in the way of objection to the real doctrines of the Church.

In this statement of the case, dear Reader, do not accuse me of an attempt to mislead you. That whole outburst of pretended argument, with which the Reformers, as they are now almost ironically called, astonished the Christian world, was, leisurely reviewed, and logically, as well as theologically, refuted, by—(not to name others)—the brothers Wallenberg, Boesuet, Beaus, Bellarmine of the Society of Jesus, and others. Since that period, there have, of course, been many names appended to the list, on both sides; but the Question in dispute has ever remained the same.—

Is the Catholic Religion the same which Christ revealed to that Society of men who adhered to His teaching when He was on earth?

Writers in the Church—that is, the Society of men, originally constituted as above,—have always maintained the affirmative answer to this great question. Writers out of the Church, with rare exceptions, have always asserted the contrary. Little, if anything, now, can be said at this time, on either part. The writers outside the Church have, individually, their own mode of presenting the objection, the writers within have theirs, of sustaining the defence. In presenting the case, and discussing the question as I propose to do, in the following Letters, I shall, whenever I deem it right, repeat the arguments of those who have preceded me, using occasionally, if that be possible, some of my own,—and presenting the whole in my own, individual, way of viewing it. In doing so, I shall endeavor not to use a single word or epithet, not essential to the truth and force of my argument, which may give pain. My fixed resolution, with the grace of God, is to employ no such word. But if, through human weakness, I shall be found wanting at any time to this resolution, I crave your indulgence to advance.

3. When Christ came on the earth He did not undertake to refute, but on the contrary, professed to confirm, what God had revealed, and what had been believed by the Patriarchs, and the Jewish people. He did not come to oppose but to fulfil, what had been divinely foretold by the Prophets.

He came to be the perfect, but still, intermediate, term of that true, divine religion which, from the Fall of the human race, had its type and symbol of anticipation, in the present, its substance, and reality, in the future. The same events on which the Hope of true believers rested, before the coming of Christ, constitute the ground-work of FAITH, for all true believers, after the accomplishment of His mission, on the earth—so that, the coming of the Redeemer, as He came, was not less essential to confirm and seal the truth of the Jewish Religion, until then, than it was to lay the everlasting foundations of His own special church. But there is this difference, that whereas Christ was only typically present to the Jews, before His coming, He is eternally and substantially present with Christians,—in His espousals with His Church, in the Sacramental Institutions with which He enriched and adorned her,—Institutions, provided for the spiritual life of her children, the guardianship and administration of which are hers alone.

Pay attention, dear Reader, I pray you, to what this Blessed Saviour said, and did, while on earth. This, at least, cannot be objected to by writers outside the pale of the Catholic Communion. On the contrary, they would unite with me in recommending you to study the words and works of the Redeemer—and at this stage of the investigation, it is important that you should do so. Now, in doing this you will observe that our divine Lord, in addition to the signs of the Prophecy, recorded in the Old Testament, and as fulfilling a portion of them, wrought Miracles, to attest the divinity of His character and mission. Having established this, by indisputable evidence, He entered on the functions of His public office, as a teacher from God. He addressed the people of His nation—some believed,—others refused to believe. The believers became His disciples. Among them were some whom He called by a more specific and personal invitation to follow him. Still, they remain confounded in the ranks of discipleship, until He distinguishes them from the rest, by a higher order of vocation, and constitutes them Apostles. He speaks to the multitude in parables, but to them He makes known the mysteries

of His Kingdom. They were Apostles, chosen and selected by him, to carry His words and works to the ends of the earth, and perpetuate them through all ages, until the consummation of time. So long as he remained on earth, they shared his lessons, and hung on His lips, in common with the rest of the "multitude," but when He should return to His Father, they were to be His teachers, sent to all nations. To qualify them for this, He kept them more around His person, as friends and intimates. Much of His discourse, as recorded by the Evangelists is addressed to them especially, and exclusively. He thus distilled, day by day, his divine instructions into their hearts, and it was not without a providential purpose that He permitted them to exhibit such vagueness of belief, such dullness of comprehension, as showing the natural weakness of human powers to understand divine things—until the day of Pentecost,—when the Holy Ghost kindled the fire of the Apostles in their souls, and by its light, the natural darkness of their understanding in regard to heavenly things was removed, and all truth, whatsoever their master had said to them, was brought to their mind.

5. But twelve Apostles, invested with equal authority, might disturb the order, and defeat the object, which their Lord had appointed them to establish and secure. His kingdom was to be one—united in itself—His sheep were to be comprised in "one fold," under "one shepherd," and not under twelve. Accordingly, out of the twelve, being all Apostles, and, as such, equal in dignity and authority, He selected one, Peter; and in addition to the Apostleship, which he enjoyed like the others, conferred on him special, singular, and individual, prerogatives and power, which had not been conferred on the other eleven, either singularly or collectively,—and, as our Lord had said many things to the multitude, at large, and some things to the Apostles alone,—so, also, He addressed many instructions to the Apostles as such, including Peter, and some things, to Peter alone, in which the others had no direct lot or part. Satan, he said, desired them, (all,) that he might sift them as wheat, but He prayed for Peter, that his faith might not fail; and that he, being once converted, should confirm his brethren. The efficacy of this prayer of the Man-God, has been realised in His Church, from the days of Cephas himself, through the whole line of his successors, down to the exercise of the Chief Apostleship, in our own times, by the great and illustrious Pius IX.

6. The epitome of the foundation of the Church, ought to be to you, dear Reader, a subject of earnest investigation. It involves the great outline of her spiritual organization, her outward policy of union, so to call it, as appointed by Christ. All were believers and professors of His doctrines. Some appointed teachers thereof, to preserve it for those who believed already, and preach it to those who did not,—and one, for the sake of unity and order, to be supreme of the "some" teachers, and over the "all" believers. Nearly two thousand years have since rolled by, and yet this is still the Church's form. Other institutions have, meanwhile, taken their rise, run their career, of a few centuries, at most,—have flourished, and faded, and passed away, whilst she, the Church, has returned, even in her extended relations to the "ends of the earth," her pristine form and organization, as received from the hand of her Divine Founder, or, as the Fathers would express it, as she came forth from the wounded side of her Spouse and Lord, on the Cross.

7. As to form, order, subordination, the Church

was complete, at the moment of His Ascension into Heaven. But, as to the divine economy, by which He would kindle up the elements of her existence into spiritual life and activity, she was not meant to have been complete, until the fiery tongues of the holy spirit should descend on the Apostles, to light the inextinguishable lamps of their mission and ministry. From that day, all the members of the Church began to understand, in a sense far higher and holier than "flesh and blood had revealed," their mutual, subordinate, and harmonious, relations, one to another.—Such is the outward model of episcopal government appointed by our blessed Saviour for the purpose of preserving certainty of doctrine, and unity of spirit, among the members of the society founded on the belief of His divine relations to man.

8. This society is His Church. All His promises are made to her. She is the "pillar and ground of truth." Her divine builder has her foundations on the rock of Peter, and the gates of hell shall not prevail against her. Her ministers, as His representatives, He has appointed the keys of the kingdom of Heaven. Whoever should "hear them, should hear Him," who should not hear them, should be as "a heathen and a publican." They should teach all nations, and He would be with them, all days, until the consummation of the world. They preached His doctrines to a world buried in sin, prejudice, and error; and as often as the word of life took effect, and faith began to grow, in the heart of any one, it was necessary that she should profess his belief, and seek admission into the existing society of the Church, by the rite thereof,—Christian Baptism. Being once entered, he was made partaker of all the fullness of truth, and all the treasures of grace, which Christ has provided in the Church, and not out of her, for the sanctification of those who would be saved.

9. You may have been told that the Church became a false guide, and thus fell away from the purpose which Christ instituted her to fulfil and accomplish. But, although such statements may have made an impression on your mind, yet, on reflection, you will perceive that this is not only improbable, but that,—if Christ is a true teacher,—it is impossible. Ye, poor mortals, have some knowledge of things past, but the knowledge of things future, is wisely concealed from us. Not so, however, are we to judge of our divine Redeemer. As the God-man, all things were present to his mind. The Church and her teachings, through all generations then future, were necessarily known to him. If she were to be, at any time, an erring Church, He, as a divine instructor, should not have referred his disciples to her guidance and communion. That he did so refer them, is indisputable; so that if you believe in Christ, you must believe in his Church—and if you reject his Church, it must be because you have not entire confidence in his words and promises. That persons who do not believe in him, should adopt this line of argument would not surprise me, but that it should be taken up and urged by those who believe in profess in Him, although cut of the communion of the Church, is indeed an astonishing and painful consideration. It is the same as if they said, "Christ directs you to be guided by the Church and in order to afford divine security for your faith, He has promised to be with the ministers of that Church all days, forever. But we will you not to put confidence in His words—to have nothing to do with his Church—to fly from her communion, if you belong to it,—and to keep away if you do not."

10. If you are told that you have the inspired

written word of God, for your guidance, you still cannot dispense with the Church. For, the value of the holy Scriptures is not in the material volume, the paper and binding, but in the sense which the Holy Ghost meant to convey in the sacred text. If you are told that the sense is plain and obvious, you will not believe the assertion.—For, if that were true, there would not be so many sects, nor such endless disputes about its meaning; and those who tell you that the sense of Scripture is plain and obvious, are themselves living proofs of the contrary.—since they cannot agree among themselves, and are, consequently, so reduced, even in discharging the functions of Christian teachers, that they dare not pronounce, except with a faltering and uncertain voice, on the very thing which they tell you is plain and obvious!—They give their opinion, indeed;—but with befitting modesty, they acknowledge that they have nothing more than opinion to give. Now, in the communion of the Church, the case is very different. The Church dates from the day of Pentecost. She is older than the Scriptures of the new Testament. Their meaning was written, in characters of Divine and everlasting faith, on her heart and in her soul, before the first of the Evangelists took up his inspired pen. You might as well say, that a man could not comprehend the meaning of his own manuscript, without the interpretation of it by his readers, often his enemies, as to say that the Church should or could be ignorant of the sense of Holy Writ. The Church is a body as well as a soul. The Scriptures, (I speak here of the new Testament) are a transcript from her living faith committed to parchment for the edification of the outward body. The writers of the Sacred Text, were her members and pastors—the readers were her pastors and members. To the latter, her aggregate inspiration, as a divinely appointed living teacher, was sufficient security for the right interpretation of their meaning. She knew those by whom they were written, she knew those to whom they were addressed—she knew even the hand-writing of their authors, she knew that they were not transcripts from the faith ascribed on their own living soul by the Redeemer—she knew their meaning, and has never ceased to interpret it. In short, so conspicuous is Christ's fidelity to His Church, that by an over-ruling Providence you are indebted to Her for the very Scriptures which some wrest to their own destruction;—in such a manner that without her testimony, the authenticity and inspiration of the New Testament, and even the Old, would be to you, out of the Church, as much a subject of doubt and dispute, as the meaning of the Sacred Text itself.

11. I say you, dear reader, to reflect seriously on the considerations. I bring them forward in my first letter, and number them by paragraphs, because, in subsequent pages, it will be necessary for you, and perhaps for me too, to refer to them.

In religion there are but two principles of guidance for the direction of the human mind—Authority and Reason. Reason is the boasted guide of those who, out of the Church, "search the Scriptures" for themselves. And whereas reason is not competent to the investigation of spiritual and heavenly things, it happens, as a necessary consequence, that, out of the Church, religion has degenerated into mere human opinion. In the Church, on the other hand, authority is the principle,—even the authority of God,—speaking directly by His Son and by the Church, which he founded with the guaranty of his own abiding veracity. The members of the Church, therefore, have all the security which the attributes of God can furnish; so that, so long as Christ cannot deceive, so long is it impossible for them to be mistaken. Hence the various articles of our Saviour's doctrine are believed by them with divine faith, and with that supernatural efficacy which the heavenly gift of faith creates in the soul! This gift may be weaker or stronger, it may vary in degree, but in its nature and principle, it is eternally the same. Its language is uttered in this wise—"The Son of God revealed this doctrine, requiring that it should be believed;—and the Son appointed by Him, the Witnesses in Jerusalem and in Samaria, and to the universal parts of the earth, the ever-living and ever-teaching church attests the fact. Here is a basis of faith, which is not reason, but a rational. How different the process, out of the Church;—"Christ revealed this doctrine, if my interpretation of such and such passages of scripture be correct." In every article of christianism, chief, in the communion of the Catholic

Church, that cruel 'if' is necessarily expressed or understood. In the one case, the thing to be believed is fact, susceptible of proof, as such;—in the other, it is an hypothesis, essentially involving that element of uncertainty, which leaves the mind to be tossed about by every wind of doctrine.

12. Pardon me, dear Reader, if again I solicit your deep attention to the several consecutive paragraphs of this letter. Are you one of those who have religious opinions, but who have no simple positive faith?—One of those who are willing to endorse the teachings of Christ, so far, and only so far, as they agree with your interpretation of the Holy Scriptures!—If so, lose not a moment, appeal forthwith to God by earnest prayer, and a strong cry for the light and the life of better things. You know that without faith it is impossible to please God—and you will not rejoice at the conduct of a man who boasts that he has shipwrecked that faith, and that is, now, floating at large on the ocean of opinions—and uncertainty. It may be that you are called to occupy in Christ's kingdom, first on earth, and then in heaven, the place which he has left vacant by defection. But at any rate, as regards faith within the Church, and free opinions without, I shall have more to say next week. Meantime you will not be offended if, without knowing you, I pray that God may bring you to the true light; and that you may be "added to the number" of those who will be saved.

The Cross;

HALIFAX, SATURDAY, JANUARY 20.

LIVERPOOL ACADEMY—VIOLATION OF THE RIGHTS OF CONSCIENCE.

There is an Academy at Liverpool which receives the public money. Amongst the pupils attending it were the sons of two respectable Catholics of that Town—Mr Philip and Mr. John Carten. In sending their children to a school, they had no notion that their religious opinions would be interfered with, or that they should be compelled to join in a worship different from their own. Yet, the Sons of the Academy thought otherwise. An arbitrary rule was introduced by which all the pupils were required to attend Church of England Prayers at the opening and close of school each day. They were threatened with punishment in case of refusal. The Catholic parents of those Catholic children were informed of this intolerant and unjust proceeding. They commanded their children, as every conscientious parent should do in a similar case, not to assist at the prayers of a Church which they could not recognize as the Church of Christ. Meantime, the Catholic Clergyman of the place having heard of the circumstance, spoke to Mr. Snow-Freeman, one of the Trustees, and remonstrated against the absurd regulation of the Academy. He advised the priest to make a written application to the Board of Trustees. Father Power did so, and received the following reply.

WEDNESDAY MORNING, }
Aug. 25th 1847. }

Rev. Sir,—In reply to your letter to Mr. Freeman, dated yesterday, we beg leave, very respectfully, to say, that before we can consider the subject you refer to, we request that the parents of the Catholic Pupils will furnish us with written objections to the Rules of the Liverpool Academy, and their reasons, under their own signatures, addressed to Mr. Cowie, the Acting Trustee. We are, respectfully,

Your obedient servants,
ANDREW COWIE,
W. R. VATELLO,
SNOW P. FREEMAN,
EDWARD C. BARSS, } TRUSTEE

To the Rev. Patrick Power, Liverpool.

In consequence of this communication, the Messrs Carten sent the following protest against the intolerant system of the Trustees, and the unwarrantable practice of the Teachers of the Academy

MONDAY MORNING, }
31st Aug. 1847. }

Sir,—My attention has lately been called to a practice, which I understand has been existing for some time, at the Academy of the Town, wherein the pupils are required daily to join in prayer (according, I presume, to the usage of the Church of England) at the opening and

* The name of Mr. Barss was, we are told, never gazetted, but he is still popped into the Almanac as a School Commissioner.—[Edrs.]

closing of the School. Now, Sir, I protest against the right of the Trustees or the Teachers of the Academy to compel the Catholic pupils to join or to be present at any such prayers; indeed I question the right of either to introduce such a practice at all. An institution principally supported from the public funds of the Province, and where the pupils are of different denominations, and at an age when the mind cannot be expected to be formed, consequently susceptible to impressions, whether true or false. I say at such a place to introduce any such practice as all, is nothing better than a system of proselytizing, and I think the sooner a stop is put to it the better. Indeed I cease to wonder at the cause of several parents withholding their children from the Academy, and of which I have heard you so often complain, if this is the exclusive manner in which it has been conducted.

I have therefore to request that the Trustees will give such instructions that my son shall not be compelled to be present at any prayers for the future in use at the Academy, as you ought certainly to know that Catholics do not join in prayer with persons of a different religion.

I am, Sir,
Your obed't. servant,
JOHN CARTEN.

To Andrew Cowie, Esq., Acting Trustee of the Liverpool Academy.

TUESDAY MORNING, }
31st Aug. 1847. }

Sir,—I understand that the Teachers of the Academy in this Town have a practice of reading morning and evening prayers, and enforcing the attendance of the Catholic pupils to be present at the same. You will therefore please inform said Teachers that I wish them to discharge my son, who is a pupil of said school, from any such attendance, as I cannot recognize the right of either Trustees or Teachers to enforce such, particularly where the pupils are of different denominations, and where the Academy is principally supported by public funds. I do not send my son there for religious instruction, but for the purpose of reading, writing, &c. &c., and I cannot permit any such interference, with his religious feelings. I object to any such practice, on the broad principle that no one has any right to compel the child of another to be present at a prayer or service he does not approve of. I would object to any Catholic teacher enforcing the attendance of Protestant pupils, as much as I would protest against either Trustees or Teachers enforcing any such regulations in this instance; therefore, I think the sooner such compulsion is dispensed with the better for all concerned.

I am, Sir,
Your most obed't. servant,
PHILIP CARTEN.

To Andrew Cowie, Esq., Acting Trustee of the Liverpool Academy.

It is unnecessary to add a single word by way of note or comment to this instructive tale. It speaks for itself. It shows what certain folk would do if they could, and what petty technicalities and delays they oppose to common justice, from August last until the present time the Messrs. Carten have not been favoured with a reply to their remonstrance, and this affords us a nice specimen of the Christianity and good manners of the enlightened Trustees of the Great Academy of Liverpool. There will be no peace in this Province, and there occur not to us, until all sectarian exclusiveness is banished from our soil. Let the Church of England, as well as every other Church, stand or fall by her own merits. A State Church in this Colony is an imposition, a humbug, an odious badge of degradation, which no Government has a right to fasten on seven eights of the people of Nova Scotia.

100 DOLLARS REWARD!!

An advertisement has been going the rounds of the Papers offering the above sum for a successful essay on Protestant Union. We cannot help thinking one hundred dollars a very small recompense for the mighty task proposed. Experiments of that nature have been made in various countries for the last three hundred years, and nothing but the most harmonious discord has been the result. We are sure this advertisement is but a sorry clap-net for ulterior views. The times are hard, and there is no chance of raising the wind by another onslaught on the Catholics. The cool and deliberate scheme of last year succeeded to a certain extent. Some gulls were caught, and a trifle of money was made. Sed tempora mutantur. The charm of

* Mr. Cowie, we believe, was once a Catholic.—[Edrs.]

novelty is destroyed; and furthermore experience has shown, that the abuse of those idolatrous Papists, whilst it has been of some temporary service to a few scribes and publishers, has brought nothing but sorrow, trouble and disappointment to their misguided dupes. No, the cock won't fight again. His gaff is broken, his pinions are crushed, his beak is broken, his comb is torn, and the last feather of his plumage is plucked out. We have chased the bigotry, we trust, from this land. He is the testant of every denomination show that neither their interest nor their duty, to keep a state of warfare with their Catholic brethren. Both Catholics and Protestants have proved within the last year that, regardless of religious differences, they can combine together for the public good of their country. Thus, any attempt at renewing a religious warfare now would meet with no encouragement. Catholics would treat it with contempt and scorn, and all sensible Protestants would set their faces against it. It is certain, then, that no money is now to be made by religious controversy in Nova Scotia. Neither do we imagine that the 100 dollars spray will catch a single salmon this season. No one will be deceived by it. The bait is too paltry and too transparent. No one will believe from this, that the Newspaper is flourishing, no new Subscriber will be hooked, no old ones tempted to fork out the cash. We could write the Essay on Protestant Union in one sentence, and point out the only safe mode by which it can be effected. We might thus claim the reward. But we shall do no such thing. We know too well that the money cannot be spared. A great portion of the written abuse of the last year, is still unpaid for; and according to the good old maxim "Be just, before you can be out," we humbly opine that all claims of this nature should be first satisfied, and then the various Protestant Journalists, who should be so much obliged, might offer towards to any amount for any conceivable absurdity or impious task. As we owe nothing on this score, we may be tempted before long to offer a very munificent reward ourselves. The conditions, however, shall remain a secret for the present.

ST. MARY'S.

The Holy Sacrament of Confirmation will be administered by the Bishop in the Cathedral on Sunday 13th of February—and in St. Patrick's Church about the middle of the ensuing Lent.

ECCLESIASTICAL CONFERENCES.

The first Conference for the year 1848 will be held at St. Mary's on Tuesday the 6th February. The subject matter of the Conference will be, Commutative and Distributive Justice, together with the Exposition of the Four first chapters of the 1st. Epistle to the Corinthians. The Conference will open at 11 and close at 3 o'clock.

TEMPERANCE.

We read in a Berlin letter of the 31st ultimo,—"A singular scene took place yesterday. On an invitation of the Temperance Society, there was a meeting of 3,000 of from four to sixteen years of age. They were to complete 'the Band of Hope' for the complete abolition of the use of spirituous liquors. After singing some hymns, the band of hope separated in the midst of huzzas.

Those put a great slight upon their souls that drown them in wine and strong drink, and suffer their hearts thus to be taken away, and themselves to be put out of possession of them. They make boasts of themselves only, to please a sensual appetite. They are not their own masters to govern themselves; and by degrees come to be not their own men—to understand themselves.—Matthew Henry.

THE CATHOLIC BISHOP OF DERRY AND LORD STANLEY.

The Rt. Rev. Dr. Magin has recently addressed a Letter to Lord Stanley in reply to his Lordship's calumnies in the House of Lords against the Catholic Clergy of Ireland. We feel great pleasure in laying before our readers the following extract from this able and valuable document.

"Passing over, my lord, the complimentary portion of your address, while awarding it to us merits, permit me to take up one by one your vituperations, and make a few cursory, and I hope not inappropriate remarks upon them.

"The Roman Catholic priesthood do not lend themselves to the support of the law." I could have wished, my lord, that you had been a little

more explicit. We have so many laws, good and bad, that we cannot easily fix your meaning. We have a tithing law—ordaining that a church, not ours, should be supported by us.—Surely, you did not mean to insinuate that we infringed on our Christian duties by not commanding that monstrous law. We have again, game laws, *ad infinitum*, by which the liberty of rational beings—of the lords of the creation—are being less valued than the partridge, the woodcock, or the pheasant. Surely, my lord, you did not expect us to become the encomiasts of such laws. We have, my lord, many other unreasonable laws, restricting the franchise to the few, at the expense of the many—law with quarter-acre tests—laws that consign them to the guardianship of those that made them poor. Surely, my lord, you could not have meant that we violated our sacred duties by not lending our countenance to these laws—laws which of course, we do patiently endure, but which, in reason and common sense, we can never approve. You should, I repeat have told us the laws which we did not support. If you meant the laws made to preserve the peace of the community. I deny the truth of the allegation. Her gracious Majesty Queen Victoria, has not under the wide away of her sceptre, subjects more faithful in the discharge of their duty than the Irish priesthood ever have been. I fearlessly assert, that the humblest Catholic curate in this diocese has been a more efficient peace-keeper in the locality in which he resides than the most active paid officer under the crown. If you mean the laws that bind the subjects to their Sovereign, again I deny the allegation; but this cannot, of course be your meaning. Our loyalty stands unimp.ached before the world. If we err at all, it is in excess of that virtue. I gladly hope that the best of English Queens may never have occasion to test it. But if she have any will, and it as it has ever been, through good report, and through evil report as true as a needle to the pole, against her every enemy, foreign and domestic. Is it, in a word, my lord, the laws of commutative justice that we discountenance? If these be the laws you accuse us of violating, your lordship, to say the least, made an egregious mistake. We consider it a conscientious duty to refuse sacraments to every person taking or retaining a shilling's worth not his own, being able to make restitution. Our canon of justice is that of the great St. Augustine—"Non dimititur pecuniam sine restitutor ablatum." It would not, my lord, be well for your pet "Establishment" if it were judged on this catholic rule of equity.

Perhaps, my lord, I have at length reached your meaning. that the laws to which we do not lend our support are the laws regulating the contracts between landlords and tenants. If this be your charge against us, for my own part, partly admit, and partly deny, its application. As far as they are founded on the principles of immutable justice, I emphatically deny the truth of the charge. As far as they enforced the rules of equity, binding the tenant to a fair rent for the land, we would defend the landlords' claims by every weapon in the armoury of the Church of God; and no Irish priest could countenance or admit a violation of this rule without becoming himself liable to restitution. If, however, these laws go to enforce contracts not based on equity, if they should be made the instruments of oppression—if, against reason and humanity, they were being made, and were intended to be made destructive of the well-being of society, and were practically found to be working the ruin of a whole kingdom, and subversion of every right, human and divine, I partly admit, my lord, the truth of your charge, that to such laws we did not lend our countenance. We bore with them, of course, we counselled our people to bear with them—not for the sake of their justice, but for the sake of God—who tolerated for a time, and half a time, these iniquities, and who, in his own good time, would have them redressed. But, my lord, to lend countenance which we felt to be so mischievous, a cordial support, or to sanction them with our approval, would, my lord, be exposing even us too much from us.—What, my lord could induce us to respect such laws? Is not every condition of an equitable contract everywhere throughout this kingdom, if we except some portions of the north of Ireland, violated by them? Have they not been proven to be a Draconian code, written in characters of blood? Have they not made our beautiful land a vast workhouse of pauperism? Have they not reduced the great majority of the people of Ireland to a state of destitution unparalleled in the annals of the world? What, my lord! would you have us act the enologists and the abettors of a code that

planted almost in every village a tyrant more inhuman and barbarous than the fabled Ogres of our fairy tales—a code that made the meekest in Irish society a man qualified for his situation by the worst kind of ruffianism—the landlord's bailiff a more important personage than the amiable sovereign of these realms? Yes, indeed, duty demands of us the approbation of such laws! We must, in mercy to the system, divest ourselves of every Christian feeling, and call falsehood truth, wrong right, and the most monstrous iniquity the strictest equity! This, my lord, I say again, would be too much for you to ask even from us. Permit me, my lord, to suppose a case. It is hardly a possibly case, to be sure, for your native country would not endure it, for one day; still my lord, let me suppose that the Landlords in England were, with a few honourable exceptions, selfish, grasping, cruel, tyrannical—that they had made for themselves a code of laws to regulate their properties—a code that made them irresponsible, in their own minds, to God and man—a code which enforced what they called their rights, but never hinted at their duties—that by these laws, so craftily devised to carry out their intentional mischief, they made England desolate; scattered the English people, and made them wanderers over the earth—left one-third of your Ocean Isle uncultivated, the other two-thirds comparatively unproductive—let me suppose again that by these laws they made the English nation a beggar in rags at every gate in Christendom—that with them they were enabled with impunity to exterminate hundreds, thousands of their English people from the homesteads of their fathers—to ravel their cabins to the earth and cast them out on a merciless world to die in ditches, to make room for the ox, the ass, the goat, or the sheep, thereby preferring the most stupid of the brute creation to him whom the God of heaven "made little less than the angels." Let me suppose again, that these laws having full sway for centuries in England, made more widows and orphans, produced more hardships, heart-burning, agonies of such a kind, and more premature deaths—a greater destruction, in fine, of human life than the eleven persecutions decreed by the Pagan Emperors of Rome, I ask you, my lord, in what terms would you speak of those laws? Would not the indignant soul of a Stanley revolt at their very contemplation? Would the patrons of England be Christian patrons if they gave their cordial support to a code which worked such ruin? Would they not be worse than the apostate priests of the cruel Jezabel, if folding their arms in silence, they looked with cold indifference on their hearers, crushed to powder beneath the wheels of this Moloch? But what would they be, my lord—they the ministers of the God of Mercy, what name would be too bad for them, if, instead of siding with their suffering people, they raised their voices to applaud the cause and cheer on the authors of this universal ruin? No matter, my lord, how you or they would feel, we know how those who love their people do feel and have ever felt. We know how, under similar circumstances, a Moses felt—how a Jeremiah felt, though he merely saw with the eye of a prophet the bondage and oppression of his people—we know how a David felt, though he only viewed the misery of his nation in the distance, when this cry of wounded nature escaped him—

"Remember, O Lord, the children of Edom, in the day of Jerusalem.
Who say, raze it, raze it, even to the foundation thereof.
"O Daughter of Babylon, miserable! blessed shall be he who shall repay thee thy payment which thou hast paid us.
We know how a Matthias felt, when his own beloved Judaea was beneath the hoof of the truculent and relentless Antiochus. We know what the Redeemer felt when he looked on the crowd hungering in the wilderness, when he said, with all the sweetness of a Saviour who loved man even more than his own life,
"Misereor super turbam."
and we also, my lord, know the cry that comes from under the altar of God, even in the region of light and love and peace—the cry of the murdered innocents.
It may be, my Lord, that I have still mistaken the laws to which your lordship said to have alluded—that your meaning was, we did not lend our support to the administration or execution of the laws. If your lordship meant the proper administration and execution of the laws, we emphatically deny the justice of this charge.

The eye of justice, by Irishmen, rests upon indisputable Protestant authority. But if, my lord, you meant the mal-administration or perversion of the best laws, this we did not, of course, support or countenance, and your lordship must know well, from your experience of Ireland, that in this we were justified, for Dante's picture of hell is a feeble sketch of many of the inferior courts of justice that have been in Ireland where the grossest iniquity was worked in the form of law. There were, of course, here and there, places not misused courts of justice, where an innate love of equity predominated over prejudice and bigotry. Such courts we ever approved, and hailed the executions of their decisions with rapturous delight. Of others, where it was not the law which was good that was administered, but the malice of man, the most you could expect from us would be to say nothing. I admit, my lord, that there is everywhere a great improvement in our courts of justice. Our rulers have poured in upon them a flood of light, which is daily scaring away barefaced partiality and corruption. Fear not, then, my lord, to give us fair play, and you will find us your steady supporters and zealous co-operators—you will find us the encomiasts of every law that is good, and of every officer under the crown, executing the law, who will hold the balance of justice as a lance. Make, by wise legislation, Ireland prosperous and our poor folks happy, and you will never hear us beyond the sanctuary, except when teaching the living virtue—in love God and their neighbour, and honour the Queen; or, when giving hope and consolation to the dying Christian,

"Pointing to Heaven, and leading the way"
I come now, my lord, to the most serious charge of all. You are reported, my lord, to have said, "Why don't the priesthood denounce crimes they know to be predicted and afterwards completed? There are many startling proofs of the connivance of the priesthood in the sanguinary crimes of the peasantry."

These, my lord, are grievous charges—First, that the priest does not denounce the crimes which he knows to be predicted and afterwards completed, and secondly, that there are startling proofs of the priesthood's connivance in the sanguinary crimes of the peasantry.—Should you have made, my lord, this statement—which I would willingly doubt—might I ask you, from what sources of information have you derived it? Was it from your own experience?—was it from the interested ministers of a rival church? or, was it from your detective police—these invisible, veracious gentry, who expect, of course, to be paid by the yard for the tales of horror they can invent? Was it, my lord, from the evicting, and, for that reason, disinterested proprietors of the south, who have always taken such a deep interest in everything that concerns the Catholic poor, and their spiritual guardians—the priests? Should you have made this statement, my lord (for I can scarcely induce myself to believe you did), I must respectfully and earnestly ask you again—Whence had you this information, with which you would blast the character of the most hard working, zealous, and in your own words, untiring ministry in the discharge of their religious duties (I say it, my lord, without presumption, excluding myself, of course, from the benefit of the testimony,) that ever ministered in the church of God? It is no small thing, my lord, to tarnish the fame of 2,730 Christian pastors—to make them accomplices in deeds of blood from which every Christian soul must revolt with horror—to present them to the world as besmeared with the blood of the unhappy victims of the assassin's knife, or ministering to God at His altar with hands stained with crimes, and hearts polluted with guilty purposes, which would make them the abominated of God and the detested of mankind? Our fair fame, my lord, is dearer to us than life, for if you rob us of it, you make life valueless to us, and if, my lord, there be a choice bolt in Heaven, it is reserved for him who dares to stab innocents through its character, and strip it of the white robe of honour which makes it beautiful and edifying before men. If, my lord, you have made this charge against us, you must have made it on what appeared to you, at least, to be certain grounds; I therefore demand of you the proofs—the startling proofs—of this atrocious imputation. In the face of the British empire I dare you, my lord, to confront us with your informers and our accusers. Bring forward your hidden spies—the emissaries of the dark, mysterious council—bring your informants

whoever they may be—the landlords' bailiff—the galled parson, for such is said to be the slanderer, infamous, truculent correspondent of the Times. Let us have a fair jury—not an usual packed one—no exempt jury lists—none of the minions of the clerical juries of our people in the jury box. Give, my lord, a jury of your own countrymen—Protestants if you will—but honest Protestants.

Our chaplains, our registers, our people, all are open to them—the police, who assisted at our religious services; let there be nothing hidden from them, and if their finding be that we, the Irish priesthood, did not denounce crimes known to be predicted, and afterwards completed—that the proofs were not only startling, but true, of our connivance in the sanguinary crimes of the peasantry, we will bow our heads in resignation, and though conscience, and the great God, the searcher of hearts, would still acquit us, we will cheerfully confess you, at least, blameless before the world. Come, then, my lord—I address myself of course, to the Newspaper Lord Stanley—to your startling proofs. Select your victims and prove them guilty. Unless you do so, or publicly retract the charges, I hold myself before the world justified in branding these reported charges as the most atrocious calumnies, and consigning, to the infamy of ages, your name as intimately connected with them. On the brilliant escutcheon of your noble house—an escutcheon reflecting the splendour of Catholic chivalry in by gone days—let the indignant historian add the blinding, dishonouring motto,

"Calumnians est audacter et non possunt esse."
You, my Lord, may have believed the calumnies you uttered. Your informers, however, did not believe them. They lied, scoundrel of scoundrel, knowingly and willingly, sun-frying their stock in trade; and, "were you to wash them in mire," the foul habit would continue. Popery in any, and every stage, is a ready target for their malignant darts. Whittaker—the Protestant Whittaker—a most impartial witness, or rather a partial one, for so was the decided enemy of Catholicity, truly said, that such persons as the above "had their minds impregnated with a peculiar portion of that spirit of falsehood which is largely possessed by the father of lies—ready for any fabrication of falsehood, and capable of any operations of villainy—that they are equally devoted of principle as of shame. Again, he says, "forgery—blush for the honor of Protestantism while I write—seemed to have been peculiar to the reformed. I look in vain for any of these accursed outrages of imposition among the disciples of Popery."—Vind. col. 2, page 23.

The Protestant Bayle agrees with Whittaker in saying, "All that detraction and the blackest malignity have ever invented, of supposed crimes atrocious, inventive and calumny, spread brutally and without judgement or taste, have been applied to the Catholic priesthood."—Acta cur. Ref. vol. 2, page 588.

We and our country, my lord, have been long tried in the furnace of tribulation. We have not, I fondly hope been found wanting to our Faith and to our God. With His grace we will be able to withstand even this trial. It is perhaps the darkness before the dawn of that prosperity which God, I firmly believe, has reserved for our country. This, my lord is your duty—that will be ours. The Saviour of the World was never so near his glorious resurrection as when his enemies had laid him in the monument, and closed its entrance with, in their mind, an immoveable obstruction; sealed it, and said to themselves—"The preacher of sedition is dead—Cæsar's enemy; he shall never arise." But yet a little while, and heaven and earth hailed his triumphant resurrection.

ANOTHER CASE FROM WATE VICTIM. On Thursday evening, John Simonds of Mursley, an honest and industrious man, with a wife and family, was brought to our goal at Aylesbury, in custody of a police-constable, committed to take his trial at the Quarter Sessions on a charge of refusing to pay the great sum of *five pounds* for the wood and wine, the cushions, and the *essence* of a parish church! Simonds is to take his trial at the ensuing Quarter Session, in our County hall, the first week in January. An indictment will be preferred against him for refusing to obey the order of the magistrates to pay his 5*l*. Meanwhile, we confidently make an appeal to every friend of liberty and of religion. Heavy damages may be levied against him. Will not a generous public see that his wife and family should not suffer. We make this appeal confidently, not from personal but from public motives. We shall open a subscription immediately.—*Wate Victim*.

In Glasgow about a million of money is spent annually in stimulating drinks, and the cost of fever is fifty or a thousand pounds.

GENERAL LALOR in his remark in conversation with a friend:

"In the Florida war I preserved my health solely by temperance. Where the water was very impure some of the officers and men insisted on the absolute necessity of using ardent spirits with it. But I always observed that they fared the worse for it. As for myself, I would mix the swamp water with coarse meal so as to clear it from the sediment, and content myself with such a beverage."

There are villages in Scotland with 1500 inhabitants, by whom more is spent on snuff and tobacco than is paid by them to their minister and three teachers.—*Temperance Record.*

"No man," says an eminent physician, "who has taken only a single glass, has all his faculties as perfect a state as the man who takes none."

Dr. Johnston being asked by Boswell why he left drinking wine, replied, "Why, sir, because it is so much better for a man to be sure that he is never to be intoxicated—never to lose the power over himself."

A LAND OF PROMISE.

Now and then it is very refreshing to the Christians to read in the newspapers—check by will with "The Registered Paletot" and "Amoutillado Sherry"—a notice of sale of "Church Preferment!" So many pounds—so many steps of promotion in the Army of Mar-tyr. Here is a specimen from the *Times*—

CHURCH PREFERMENT.—For SALE or EXCHANGE, a valuable RECTORY, beautifully situated, in an agricultural county.—The house and premises are of superior accommodation, surrounded by beautiful timbered park land, and cost a large sum in erection. The glebe extends to 40 acres. Commutation £480 per annum, and population about 300. Apply to Mr. —, auctioneer, surveyor, and agent for ecclesiastical property, &c., &c.

Our only complaint of the above is its extreme brevity—its cold poverty of description. We much want an ecclesiastical Robins. How, beneath such influence, the above would expand in greatness and glow with varied beauty! Such a pulpit auctioneer would call the attention of the clerical world to the pastoral beauty of the situation, "teeming with associations of Jacob and Rebecca." He might also allude to the conveniences of the house as being "even far superior to those of the tents of Kedar." And then the "beautifully timbered park land!" Why, what an opportunity is offered in it to bring in "the cedars of Lebanon," under which the fortunate purchaser might contemplate his Sunday sermons—touching discourses to melt the stony-heartedness of the world to Christian love!—sermons that should give him the widest popularity; for the righteous—i. e. the purchaser of Church Preferment—shall flourish like a palm-tree, and spread abroad like a cedar of Lebanon."

The population, moreover, should not be merely enumerated. The three hundred souls to be saved ought to engage somewhat more of the attention of the advertising agent. For instance, when men advertise the sale of horses they feel themselves called upon to notify the qualities of the animals; as thus—"Quiet and steady in harness, and free from vice." "May be driven by the most timid lady." And, following this prudent example, the clerical agent might speak of the souls to be cared for, "Steady-going churchmen—to ride or drive in harness without any vice of dissent."

It is certainly an oversight in the agent that he should—even brief as is the advertisement—dilute so much upon the beautiful situation of the rectory—of its agricultural advantages—of the accommodation of the house and promises—of the loveliness of the timbered park land—and yet say nothing in the way of recommendation of the "three hundred population Souls—to be saved by returns—ought not to be thus disposed of in the lump, without any word in commendation. We do not dispose of cattle thus cavalierly; wherefore, then, this slight upon church-going Christians—the flock of a purchasing rector!"—*London Punch.*

PERSECUTION OF CHRISTIANS.

A fresh persecution of the Christians has broken out in Korea, and nine native Christians—the first a Roman Catholic priest in Cochin China—have been murdered. There are about 20,000 Christians in the country, and a French bishop and a European priest are concealed in the capital.

From the Dublin Freeman's Journal. — THE RIGHT REV. DR. MAGINN ON THE LAND QUESTION

Nothing could be more important or useful for the present moment than the remarkably able letter which we publish to-day, from the gifted pen of the great prelate of the north, the Right Rev. Dr. Maginn, on the land question. It is one of the most masterly exposures of a capital and all pervading grievance I ever read. It pulls up the land inquiry of this country by the roots, and exposes the hideous thing in all its appalling features to the execration of all civilized men. The resumé his lordship gives of the laws which in ancient Egypt, the Roman empire, and God's own earliest kingdom, the Holy Land, regulated the rights of proprietors and tillers, brings the civilization of the past to bear witness against the barbarity of the present. With his Lordship every man who has read the history of land tenure over the globe, must admit that the tenants' right of possession has been everywhere respected, but where the laws of nature were cast into oblivion, or where it was forgotten that the earth was made for man, and man for his maker. God himself when he assumed, in his own proper person, the office of immediate proprietor, and divided the land of Palestine among his chosen people, made this right as sacred as a divine sanction could make it. The Israelite, who became an outcast from the lands of his fathers by indiscretion, or misfortune, or deliberately disposed of them to his neighbour, re-entered upon them by God's appointment in the year of the Jubilee because he originally possessed them.

The claim of the Irish peasantry to have this universally recognized right established by law is eloquently put by the learned Bishop of Derry.

"What I ask for the Irish people is what the *Jus Romanum* there clearly and incontrovertibly concedes—basing the concession on the evidence of natural reason; a fair rent settled by law—an undisturbed possession of their farms—the enjoyment of the fruits of their own industry, unchangeably secured to them. The interests of the Irish community require this regulation to be made immutable. The landlord recognising either the laws of nature or the laws of God cannot reasonably object to it. It is admitted in many countries on the continent, and our leases in perpetuity are merely the legal development, or the admission of the equity of this rule. For establishing it in Ireland there are reasons which don't hold elsewhere—many of the proprietors are not of Ireland—many more, born in Ireland, hate Ireland and its race. They don't value their comforts. They have no feeling in common with them, as they have no affection for them. They desiderate their annihilation, or extirpation, and with gladsome souls would sing their 'lo triumphes' over their graves. Were it not that they required slaves, or dreaded the reaction of attempting a wholesome extirpation, they would have long since removed the hated incumbence off the earth. 'Do unto others as you would be done by,' is a sentiment they never felt, and least of all, acted up to, when the Irish peasant was in question. The ox, the ass, the sheep, the goat, the meanest thing that crawls and creeps upon the earth, they did not hesitate to prefer to the Irishman made in God's image. Witness whole villages levelled to the ground, and their inhabitants scattered like dust before the winds of Heaven, and sent to die in ditches to provide pasture ground for the brute. Their brute beasts must be fattened—the brute made to die must be fed, and immortal man, created in God's likeness, into whose lap God himself poured the richest gifts, and whom he formed erect to look on Heaven, must make way for the brute, and go starve off the land of his fathers—the land that God gave him. Is this, Sir, tolerable? Do we live in the land of Christians when such things can be?"

The landlord's right of extermination is stripped of the plausible garb under which its advocates would wish to conceal its hideous wickedness.

"What," asks his lordship, "but blindness, the result of prejudice, could have induced our rulers to tolerate the Irish landlord in doing with his tenants what the laws of the land would not allow the Queen of England to do with her subjects? The sovereign of these realms are not authorised nor permitted by law to condemn to death or exile any person not guilty of a crime against social order; but what is denied to the Sovereign has been conceded to the proprietor. He might hitherto, with impunity, as the law stood, pronounce sentence of death or of banishment against a whole community, guiltless of

any crime but poverty, and even that of his own making; for, Sir, to deprive a man of the means of existence—to cast his cabin to the ground, and to leave him no hope on earth, is no less than a sentence of death and banishment against him; and I have no hesitation in saying, if the Gospel of Christ be not a fable, that on the great accounting day numbers of the proprietors of Ireland shall stand arraigned, before the Judge of the living and the dead for the murder of millions of my countrymen, whom they evicted from their estates, or starved by exaction upon them."

There is a fence usually thrown up to defend the right of landlord oppression from the legal reform which his lordship is peculiarly forcible in demolishing:—

"There will, of course, be a cry, as there has ever been, when the redress of the poor man's wrongs was sought for—'Oh! will you not respect the sacred rights of property,' and in this cry the loudest will be those who respected them least; and who should blush to name the sacred rights of property. The property of poor and rich, with many of them, was anything but sacred. The property of the Church of God they take it and possess without a qualm. The property of the proudest and noblest names in Irish history, whose only crime was their fealty, they fatten upon without remorse. When they talk of the sacred rights of property, what short memories they believe us to possess! You would imagine they had torn from the book of history the leaf recording the wholesale confiscations in the days of a Davis, and the bloody page perpetuating the deeds of spoliation perpetrated by the merciless Cromwell, and many of their forefathers leagued with him, on the loyal and devoted Irish people. This cry of sacred rights in their mouths is nothing less than the cry of the spoiler of olden times 'teneto forem.' All this was done, forsooth, by law! If by law they became, and hitherto continued unjust, what objections should they have to laws making them for the future just! The just rights of property were not safe against law; injustice, Sir, should not be more sacred."

THE PRESENTATION OF OUR SAVIOUR IN THE TEMPLE.

"Stupet gentes! fit Deus hostia."
FROM SANTEULI.
Tremble, ye Gentile lands,
Bound in the narrow bands
Of Israel's law, the Law's dread Lord is laid
Less than the least esteem'd—
Redeemer, yet redeem'd,
And for His sinless birth a sinner's offering paid.

Matron of Israel true,
She, Mother-maid withdrew,
Nor came to worship at his temple door—
The Law's accustomed days
Restrain'd her pious praise,
Nor to His presence-court the wondrous infant
bore.

And to, the threefold hand,
'That by yon altar stand!
Childhood, and age, and virgin purity:
The mother undefil'd,
And He, her heaven-born child,
And age, at sue's a sight, content in peace to die.

But, ah! what sorrows fierce,
What sword that heart shall pierce,
Oh born for keenest throb of deepest woe!
See the y—old Simeon's eyes,
Another altar rise,
And from this holy Lamb th' atoning life-blood
flow.

Even now, in childhood weak,
All innocent and meek,
Death's dark wing hovers o'er His holy head,
And soon to manhood's bloom
His sorrowing years shall come,
And soon for guilty man, His guiltless blood be
shed.

To God the Father, Son,
And Spirit, Three in One,
In union blest, one common voice we raise,
To Thee, blest Trinity,
Eternal glory be;
Purs be our hearts, and ceaseless be our praise.

The pulpit is endowed, and the press is taxed. Would it not be better to let both alone? A canon of the Collegiate Church, Manchester, is paid £1,900 a year for addressing his audience. We (*Manchester Times*) pay £1,700 a year to be allowed to address ours.

ASSOCIATION FOR THE PROPAGATION OF THE FAITH.

Amount of sums received from Collectors and Subscribers at the last Quarterly Meeting

DIOCESS OF HALIFAX.	
Mrs. E. Butler	£0 0 3
Miss Maria Barber	0 15 0
" Breunan	1 2 11
" Johanna Butler	0 10 74
Mrs. Boyle	0 5 24
" Bagnall	0 2 6
Miss Cragg	0 10 3
" M. Cragg	0 12 0
" Cochran	0 18 4
" Elizabeth Condon	1 0 0
" M. Connor	0 18 0
" Cunningham	0 0 3
" Anne Cavanaugh	0 2 6
Mrs. Connors	2 1 104
V. Rev. Mr. Conolly	1 7 0
Mrs. W. Dillon	1 1 0
Miss Deffreytas	0 10 3
" Downey	0 13 13
" M. Y. Davison	0 6 74
Rev. Edward Daly	0 5 24
Mrs. Ellis	0 5 3
John V. Ellis	0 5 0
Miss Foley	0 5 0
" K. Foley	0 6 25
" Bridget Finn	0 5 10
" E. Gleeson	0 15 24
Mrs. Gilfoyle	0 1 3
Miss McGinnis	2 0 0
" Holden	0 11 6
" E. Holland	0 5 24
" Ellen Hartery	0 9 44
" Margaret Hogan	0 5 0
John Hogan	0 0 7
Wm. Hackett, Esq.	1 7 0
Rev. Michael Hannan	0 10 0
Michael Kirwan	0 14 1
Mrs. Lonergan	7 0 0
" Landrigan	0 7 4
Miss Lenthall	0 8 114
" Ellen Lunn	0 17 2
" Loughnan	0 9 44
Master W. Lanigan	1 1 24
Mrs. John McDonnell	0 10 6
" Elizabeth Morrissey	0 17 74
Miss McSweeney	10 1 104
" M. Mooney	1 2 24
" Margaret McAuliffe	0 14 74
" Margaret Murphy	0 16 104
" Mary Mollo	0 15 74
Gracia McClincy	0 2 0
John Murphy	0 2 6
Thomas Maloney	0 4 2
Miss O'Dell	3 15 6
" O'Neill	0 15 74
Daniel O'Brien	0 2 6
Miss M. A. Purcell	0 14 13
" Power	0 8 10
" Bridget Power	0 5 0
James Payne	0 17 6
W. Quinn	8 0 0
Mrs. Thos Ring	0 5 0
" Rearka	0 1 3
Miss Joanna Roche	0 6 2
Charles Riley	0 7 6
Mrs. Eleanor Shea	0 5 0
" Shortall	0 8 0
Miss Sarah Shea	0 5 0
Mrs. Willebure	0 4 44
Miss Anne Walsh	0 8 9
James Wallace	0 7 2
Mr. Wall	3 8 0
Right Rev. Dr. Walsh	1 5 0

DARTMOUTH:

Miss Farrell	0 10 3
" B. Farrell	0 10 104
" Fitzmaurice	0 11 6
" Fogarty	1 5 7
" Huston	1 7 3
Mrs. Hynes	0 7 6
" Marshall	0 13 14
Miss C. McDonald	0 5 7
John Murphy	0 7 8
Miss Skerry	0 2 8
" Smith	0 14 9
" Synnott	2 8 4

DIOCESS OF NEW-BRUNSWICK.

Rev. Mr. Egan (Miramichi) 3 0 0

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THOMAS LOUIS CONOLLY, V.G.
Secretary.

We are happy to learn that the Faculty of Theology of St. Mary's College, Baltimore, has conferred upon the Rev. Charles I. White, the able Editor of the United States Catholic Magazine, the degree of Doctor in Theology, after the several examinations required by the statutes. The Rev. gentleman received the insignia of the Doctorate at the hands of the Most Rev. Dr. Eccleston.

Births.

JANUARY 25—Mrs. Mesgher, of a daughter
25—Hughes of a son
26—Meyer of a son
27—Callzman of a son
27—Tippett of a daughter
27—Dwires of a son
27—Hobin of a son.

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