

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

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

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

AND I SHALL GIVE TO THEE THE KEYS OF THE KINGDOM OF HEAVEN. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven; and whatsoever thou shalt loose on earth shall be loosed also in heaven. S. Matthew xvi. 15-19.



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

CALENDAR.

- MARCH 12—Sunday—1 Sunday of Lent, Quadragesima.
- 13—Monday—St Gregory the Great
- 14—Tuesday—Forty Martyrs Semid.
- 15—Wednesday—St Zachary P Conf
- 16—Thursday—Office of the Day Simp.
- 17—Friday—St Patrick Bishop and Conf and Apostle of Ireland, Doubtless, Holiday with obligation of hearing Mass (Ember Day.)
- 18—Saturday—St. Gabriel Archang.

[From the New York Freeman's Journal.]

LETTERS

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

LETTER V.

DEAR READER—

40. From what has been said, you perceive the difference between the condition of those who are within the Church, and that of the Private Reasoners, who are beyond the pale of her communion. On the one side, there is faith, on the other side, there are opinions. The Private Reasoners have destroyed the essential basis on which alone, faith could rest securely. They do not deny the revelation itself, but they reject the only testimony by which its contents may be identified, and discerned—and instead of appealing to competent witnesses, such as Christ had appointed, in the organization of His Church, they appeal to their own private speculations. You need not be surprised, therefore, at the errors and contradictions, respecting revelation, into which they have fallen. In those states in which the Sovereign espoused their principle, the civil government has taken into its own hands by sacrilegious usurpation, the power which lawfully belonged to the successors of the Apostles, and of Peter, by the appointment of our Saviour. Thus, in England, Prussia, Denmark, and Sweden, not to speak of other States, the secular authority determines and enforces what the Private Reasoners believe, or at least profess. The rule of the government in England was made less stringent, than in the other States, and accordingly, England has swarmed with all kinds of sects, schisms, and heresies.—The same is the case in this country, where there is no restraint at all. A large number, perhaps a majority, of those who have inherited the birthright of reasoning out their doctrines of Christ, by reading the Bible and judging for themselves, have no fixed ideas of Religion whatever. Those of them, on the other hand, who profess some formula of creeds and confessions of faith, either effervescence into fanaticism, so as to drive out sober-minded people, or else sink into indifference, so as to tolerate the most glaring contradictions, as the only way to escape disputes, which, as they have no certain method of determining truth from error, by the process of private reasoning, generally end in a split, producing two sects instead of one.

47. In the Catholic Church, the process is that which the Saviour appointed; that which the Apostles taught and practised; that which their successors through all ages, and in all nations, have never ceased to inculcate and employ. If you would desire to be instructed in the fullness of Christ's revelation—if you would desire to be made partaker of the riches of His grace, and of the merits of His redemption, you have but to seek admission, and to become a member in the discipleship of Christ by communion with his Church. She is spread throughout the world, and you have but to apply to the nearest of her

Priests or Bishops, to learn from him, what is her doctrine. He will not, in his reply, give you his opinion, but he will give you the attestation of her belief, as received from Christ and His Apostles, and as held during eighteen hundred years. You may consult other Priests, and other Bishops; and on these points of revelation, you will find no doubt, no discrepancy, but all will speak as with the same voice, and give you the same reply; so that, in the attestations of the individual Catholic pastor, you have the universal attestation of the whole Catholic Church: the same as if its two hundred millions of witnesses stood by, saying, "yes, that is the faith which we have all received, which we believe and teach."

48. If you had lived in the fifteenth, or in the seventeenth, or in the third century of the Christian Church, and desired to know what Christ had revealed, on similar inquiry you would have found a corresponding process and answer. I do not say that you would have found the Catholic faith in the seventh or in the third century, presented in the same written form of attestation which it received at the Council of Trent. I speak of it as to its substance, and not its form—I speak of it as the living consciousness which, at all periods, subsists most intimately and most intimately and most perfectly in the Church herself. But the reason of this formal difference is, that the form in which her doctrine is presented, from one age to another, is more or less determined by the nature of the peculiar errors, which the Private Reasoners have brought out at different times, to oppose, or vitiate the truths which she had received from her Divine Founder,—of which she was charged by Him, to be the guardian, the witness, and the channel of communication to the generations, and generations, of our fallen race, then, and still unborn. A revelation had been made by external means, and, so to express it, in a human manner best suited to the condition of our nature, as composed of a soul and a body. Our Divine Saviour employed the human voice as Man, to communicate through the sense of hearing, the knowledge of his Divine doctrine. His miracles, too, fell under the cognizance of the senses. The manner of His life, death, resurrection, and ascension, were not exceptions to this law. When He departed, those to whom His Apostles carried the message of His revelation, had to depend on the intermediate authority of these witnesses, appointed by Him. But as they were sent forth to represent their Divine Lord, in carrying on His work, He armed them with the credentials necessary to confirm their statement, by the power of miracles, which they, also, performed.

49. To the unconverted they had to preach a new doctrine, on the part of Christ and of God. The principal question, then, was whether God had sent them. This they proved, as their Divine Master had proved to them His mission by miracles. The witnesses of either were as competent to testify to their miracles, as they were to testify to any other public occurrence, depending on the evidence of the senses. It is remarkable that Christ gave an efficacy to the preaching of the Apostles, more striking than had ever been manifested in His own. When they, after having received the Holy Spirit, also through an outward and visible medium, preached in Jerusalem, we read of three thousand, at one time, and five thousand at another, who immediately renounced the fallen synagogue and joined their communion. They appointed and associated with themselves new Apostles. Matthias was designated in the place of the traitor Judas; Paul, after his miraculous conversion is appointed; Ti-

mothy and Titus and others are mentioned, as new links in the Apostolical chain. In the meantime, the faith is radiating and extending to larger, and larger circles, with the increase of new adherents to the new society; and the Church had already extended to the east and west—had penetrated many of the Roman Provinces, and became known in the Imperial Capital itself, before the Scriptures of the New Testament were written;—since they record several of the things of which we are speaking, and since such events must have preceded the writing in which they are recorded.

50. Thus, the truths of revelation proven by the testimony of God Himself, in the miracles of Christ and His Apostles, became the foundation of the Church; the very life and consciousness of her being. The doctrines which they had received were facts, since they had been revealed. And these, once established by miracles, and once become a species of Divine Incarnation of the Word of God, in the consciousness of the Church, were to be sought and received, exclusively from her authorized testimony and teaching. In her alone they had existence.—She alone had received them from Christ. And although, composed of mortal beings her members and pastors were subject to the laws of our common morality—yet, as an external, visible society, organized on the plan of our Redeemer, her moral identity is instruction;—whilst the Spirit of truth, divinely given, constitutes her inward and immortal life. She is the same witness to day, and the same teacher, of the same truths, that she has been from the commencement. The only difference is that the formal mode of presenting her doctrines had been more or less determined from age to age, by the special character of the several heresies, which it was a part of her duty to condemn and repel. Thus, if the errors brought forth by the Private Reasoners of the 16th century, had been proclaimed by Arius and his adherents in the 4th, the form of her doctrines, suited to preserve and maintain the deposit of faith committed to her by Christ, would have been substantially the same, emanating from the Council of Nice, as from the Council of Trent.

51. Not it is manifest that, if Christ appointed a Church to preserve and communicate His revelation, that Church must be infallible. That He commanded His Church to teach all nations is undeniable. The precept is indeed addressed to the Apostleship of the Church—but out of the Communio of that primitive, united and universal society, which we call the Church there is not, and cannot be, any true Apostleship. Reasonable evidences for proving the Divine mission of those to whom the command of our Lord was addressed, being once furnished, the obligation, on the part of those to whom they were sent, of being instructed in the Christian faith, in other words of being taught by those who were appointed teachers for them, is a necessary consequence.—So that whoever would know all things, "whatsoever Christ hath commanded them," is bound by the acknowledged precept to seek the Apostleship, and learn the things of revelation from those whom Christ had appointed teachers thereof, in His own stead. He has commissioned her to go to all those who were not present when he spoke Himself, to carry and convey His teaching, declaring that he would be with them all days, even till the consummation of the world. Catholics, therefore, do but honor Christ in recognizing the infallibility of His Church. It is not for the exaltation of her ministry, but for the good of her members, for the security of all, that He created her with this essential of His own nature. In fact, it is the infallibility of Christ,

which constitutes the inerrancy of the Church. 52. This she herself has ever attested as a fact.

It is a portion of her doctrine. This she has never ceased to attest. It was but in the exercise of this prerogative, that she would have dared to condemn the heresies, at springing in the apostolic age, or in any of the ages that have since intervened. The unity of her doctrine, its universal extension, the deep and religious reverence for the authority which she exercises are but consequences of it. It is attested by every decision of hers, determining the difference between the first deposit of revealed truth, and the human opinions which unfaithful men have from time to time, put forth in opposition to her teaching. It is attested by the advocates of all heresies that have ever opposed her—in the only way in which heretics could afford such testimony.—Whenever she condemned their errors,—then, they discovered that, she was not only a *fallen* but a *fallen* Church—but not before. They infamously, as soon as they were numerous enough, arrogated to themselves her authority, and attempted to play the Church of God, by enacting and enforcing laws, of an ecclesiastical character, with a tyranny over their own members, unparalleled in her annals. They could not rise to her eminence, but they would drag her down to their own level;—by denying her that infallibility, which they might not dare claim for themselves. In every page of the early Christian writers which illustrates her doctrines, her infallibility is supposed as a matter of course, and beyond the reach of cavil. I would not be consistent with my purpose in these letters to multiply extracts from their writings, to prove the truth of what I have just stated. But I shall make it convenient to do so, if any one of our Private Reasoners professing to be acquainted with the early writings of Christian authors, shall deny what has just been said.

53. But in truth, dear Reader, there are some among these Private Reasoners so blindly prejudiced against the medium through which Our Saviour would have us to be instructed and sanctified, that they would sooner reject revelation itself, than receive it through the teaching of the Catholic Church. For them it would be of no use to quote the admirable testimony of the Augustines, the Ambroses, the Gregories, the Cyrils, the Basils and the Chrysostomes of the earlier ages of the Church. These illustrious and saintly writers attest the facts of religion in their time, and in reference to the Church, their language is stronger than Catholics in our day, are accustomed to on the same subject. But our Private Reasoners do not wish facts, opinions are sufficient for them, and their own opinions especially, are highest in their estimation. Their opinions have decided that the Church is fallible. If anything could be found in the early writings going to corroborate this view, that would suit them; but facts such as found in the pages of those authors are fatal to their position.

Yet, it is surprising to me that professing belief in Christianity, they do not see the necessity of an unerring authority, even by the light of private reason; that they do not see the fact of its institution in the Holy Scriptures. What could our Saviour have meant when he said to his Apostles, "Go ye into the whole world and preach the Gospel to every creature." Mark xvi. 15. What could he have meant when he said, "He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me." Luke x, 16. What could he have meant when he said, "And I will ask the Father, and he

shall give you another Paraclete that he shall abide with you forever, the spirit of truth whom the world cannot receive, because it seeth him not, nor knoweth him; but who shall know him because he shall abide with you and shall be in you"—John xvi. 16 18. What could he have meant when he said, "But when he, the Spirit of Truth, is come, he will teach you all truth.—For he shall not speak of himself; but what things soever he shall hear he shall speak; and the things that are to come he will show you"—John xvi. 13. What could he have meant when he said, "All power is given to me in Heaven and in earth. Going, therefore, teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and behold, I am with you all days, even to the consummation of the world"—Matthew xxvii., 18. 20. What could he have meant when he said, "And if he will not hear the Church, let them be to thee as a heathen and a publican"—Matthew, xviii. 17. What could the inspired writer have meant, or rather the Apostles assembled in council, when they said, "It hath seemed good to the Holy Ghost and to us to lay no greater burden upon you than these necessary things"—Acts, xv. 28. And again in the forty first verse, "And he (Paul) went through Syria and Cilicia, confirming the churches; and commanding them to keep the precepts of the Apostles and ancients!"

54. I might multiply passages of this kind from the pages of the inspired writing. But it is useless. Addressing the Private Reasoners with such questions, but inviting them to give out opinions, instead of the meaning which I ask for. You, at least, dear reader, believing in the Holy Scripture, will understand the importance of the true meaning of these several passages. Before they were written, the Church was in possession of the Divine prerogative which they express and testify. Whether the words had ever been put on record or not, she would have been equally in possession of that prerogative, namely, the vicarious authority, to teach unerringly, universally, perpetually, until the end of the world, the doctrines of Christ. She did not receive, this prerogative because the Scriptures record some portion, at least, of the terms in which Our Lord had expressed and conveyed it—because it had been so expressed and so conveyed, it is recorded in the Scriptures. But I ask you, being out of the Communion of the Church, what, in your opinion—for unfortunately you have nothing else at present to appeal to—do these passages mean? If you are not satisfied with your own opinion, elicit that of your neighbours. Ask the learned in theology, among the Private Reasoners, what is the meaning of these passages, is it not to invest the official teachers of the Christian religion with the necessary portion of inferrancy, in other words of infallibility, by its divine author.

O, if the Scriptures contained evidence that Our Lord had given instructions for the propagation and perpetuation of his religion, according to the modes which the Private Reasoners adopt, the Catholic Church would lose all authority for me. If he had said, "Go ye, therefore, write the Gospels, the Acts of the Apostles, the Epistles and the Apocalypse, unite them with the writings of the Old Testament, until they compose what shall be called the Bible—invent writing—discover the properties of steam—apply both to multiply copies of the Bible—distribute these among the disciples—send them to the heathen—teach each and all to search the Scripture and judge for themselves, and behold I shall be with the Bible, and the readers thereof, no matter how contradictory may be the opinions to which the perusal of it shall give rise in their minds, all days, even to the end of the world"—if, I say, Christ had so spoken, and the Scriptures had recorded the fact, I, too, should promote my poor temporal interests, by giving in my humble adherence to the principle of the Private Reasoners. But as it is, I cannot forget another admonition of our Blessed Lord, "what doth it profit a man, if he gain the whole world, and lose his own soul?"

55. Now, dear reader, if these reasons be sufficient to hinder me from forsaking the One, Holy, Catholic Church, after the example of the fallen writer who has addressed letters to me from the "place" of his apostasy, should they not be equally good reasons for you to seek communion in the church which he has forsaken? Is your

snail less dear to you, than mine is to me? And if, excepting my own unworthiness, I am in the way of eternal life, which Christ has ordained, and to which he has opened the entrance for all mankind, why should not you be prepared to enter upon it, and be the companion of the journey through life, with so many united millions in the harmonious unity and communion of God's church and people? Why should you still have to grope your way through the mists of error and private opinion, outside her communion, when within you could have the certainty of truth, and the promise of you, very Saviour, as a pillar of a cloud by day, and the pillar of fire by night, the one to enlighten the darkness of your natural reason, the other to shield you from the false and deceitful glare of human science which is not according to God.

O, how glorious and admirable are the consistency and identity of that religion, in which it is my privilege to borrow, in reply to the appeal of the unhappy man who has addressed me, the language with which St. Augustine rebuked a Private Reasoner, fourteen hundred years ago:

"In the Catholic Church, not to mention that most sound wisdom, to the knowledge of which few spiritual men attain in this life, so as to know it in a very small measure indeed, for they are but men, but still to know it without doubtfulness—for not quickness of understanding, but simplicity in believing, makes the rest of the masses most safe—not to mention this wisdom, which you (Manichees) do not believe to be in the Catholic Church, many other things there are which most justly keeps me in her bosom. The agreement of peoples and of nations, keeps me; an authority begun with miracles, nourished with hope, increased with charity, strengthened (confirmed) by antiquity, keeps me; the succession of prelates from the chair itself of the Apostle Peter—unto whom the Lord, after his resurrection committed his sheep to the present Bishop, keeps me—a name which in the midst of so many heresies, this Church alone has, (not without cause, so held possession of (or obtained.) as that though all heretics would fan themselves called Catholics, yet in the inquiry of any stranger, "Where is the meeting of the Catholic Church held?" no heretic would dare point out his own basilica or house. These, therefore, so numerous and so powerful ties of the Christian name, ties most dear, justly keep a believing man in the Catholic Church, even though through the slowness of our understanding or the desires of our lives, truth show not herself at yet in her clearest light. Whereas, amongst you, where are none of these things to invite and keep me, there is only the loud promise of truth, which, if it be indeed shown to be so manifest as not to be able to be called into doubt, is to be preferred before all those things by which I am kept in the Catholic Church; but which, if it be only promised, and not exhibited, no one shall move me from that faith which attaches my mind to the Christian religion by ties so numerous and so powerful."—St. Augustine. *Contra Epistola Manicheas.*

The Cross;

HALIFAX, SATURDAY, MARCH 11.

COLONIAL PROTESTANT BISHOPS.

"It is intended to erect a new See at Victoria, Hong Kong; but Twenty Thousand Pounds are necessary before the consent of the Government for the foundation of a Bishopric can be hoped for."—Globe.

£20,000! There's an Apostolic Church for you! The bald pated infidels of China cannot be evangelised, nor the English Protestants of Hong Kong receive the dubious benefit of a Government Bishop, unless Twenty Thousand Pounds Sterling be paid down on the nail! God knows the price is enormous for the quality of the article. We should say a Bishop of Lord John Russell's making would be too dear at any price. What would St. Paul, the tent-maker—what would this Doctor of the Gentiles who coveted no man's silver or gold, say to this? Did the Apostles receive twenty thousand pieces when they were sent from Jerusalem to convert the Pagan world? Were twenty thousand pounds lodged in a Roman Bank to the credit of St. Peter, before he landed at Puteoli on his way to that idolatrous city? The successor of Peter has sent, within the last few years, innumerable Apostles to every part of the world. He has created upwards of Fifty New Bishops in foreign parts. But there was no stipulation for 20,000 or

20,000 farthings before he gives them their high, and holy commission. He sent them, as the Apostles were sent, not to live on the interest of money, but to extend the principle of grace, not to reposit on the order down couch composed of 4,000 Five Pound Notes of the Bank of England, but to labour in season and out of season for the salvation of those precious souls for which Christ died. But, in the "Church as by Law (not of God) established" it is not enough for the appointment of a Bishop that there be millions of Pagans buried in the darkness of idolatry, or numberless Christians crying out for spiritual help? No; twenty thousand pounds is the indispensable condition—the grand desideratum, the sine qua non without which the "consent" of the Bishop-making Government, cannot so much as be hoped for! Unfortunate Hong-Kong! Poor, benighted Mandarin of Cathay! You cannot even "hope" to hear anything about the Gospel of Christ, until £20,000 is safely deposited in Bank. Your Apostle must have a "help mate in the Gospel," a mired peticont, a whole train of little Bishops, and Bishopesses, and waiting maids, and nursery maids, &c. &c. and surely Twenty thousand Pounds is a consideration small enough for so weighty a charge.

O Peter, Paul, and the rest of the Apostles, you were all fools! Your cruel Master sent you to convert the world "without purse, or scrip or even two coats" and you foolishly obeyed the injunction. We do not read that there was even one Pound, "in gold, silver or brass," amongst the whole Apostolic College, when you set forth from Jerusalem on your world wide Expedition. There were no Banks in those primitive days;—the old Lady of Threadneedle Street had not yet existed, scrips and bonds, investments and deposits and shares were then unknown. You had no letters of credit on the merchants of Rome, Athens or Corinth, no Drafts on Spain, no Bills on India, and yet you went forth, simpletons as you were, with nothing but Christ's Commission of ITS DOCTRINE ONES GENTLES in your pocket! But, as the mock physician in the play said, when reproved for declaring the Heart to be on the right side, *Nons avons change tout cela! We have changed all that now!* We have improved on the Apostolic plan. We have discovered a sure mode of converting the Gentiles. The qualifications we require are simple enough. Give us only £20,000 and we will make a Bishop at once.—Down with the dust, and we will up with the Bishop!

The Devils often chuckle no doubt over the faults and follies of mankind. But, if ever there be an uproarious screech of gladness in Pandemonium, it is when its infernal inmates hear that £20,000 is demanded by a Government calling itself Christian, before they will agree to send out an Episcopal Missionary "to convert the Heathen!" as the canting phrase runs.

What a disinterested Church! And what a holy Government! And how beautifully adapted to each other!

—Arcades ambo:
Et cantare parat, et respondere parati!"

TO CORRESPONDENTS.

An Irishman's Letter has been received. We also read the bigoted and exclusive Manifesto on how which he comments with so much ability. We must however respectfully decline its assertion. Those who are smarting under an ignominious defeat may be well pardoned a few wild capers of this extravagant description. Surely we can well afford to pity and laugh at such insane gentry.—Since the memorable 5th of August we have made no allusions to subjects of this nature, because our Journal was established for other and higher purposes, and it was with deep regret we were ever forced to depart from the even tenor of our way. Previously to the General Election our clergy and Bishop frequently exhorted the people to abstain from all violation of the peace, to bear with every insult, and to keep themselves in sobriety and good order during the lawful exercise of their constitutional rights. We remember how faithfully the Catholics obeyed these pastoral admonitions, and we also remember how shamefully the exhortations of the Bishop were misrepresented by a portion of the city Press.—Well; no one can say that priest or Bishop interfered in the recent Election, or gave any advice upon the subject, so that our opponents on Saturday last met their deplorable fate without "the benefit of Clergy." And yet they are not satisfied. We do not know what would please them. We abhor all kinds of violence, as much as we detest all bigotry, and exclusiveness. We

wate no man, God forbid! on account of his religious or political creed. We should be loathe to say anything just now that would irritate those whose feelings must be so sorely tried, if we may judge from the desperation of their language.—But we would in the most friendly and habitable spirit recommend a *little* more moderation in the choice of abusive epithets against creeds or nations. The threat of Exclusive Dealing we laugh at. In a community like this it would be a two-edged sword, a *bowman's* which would infallibly recoil upon the heads of its projectors. Exclusive dealing is a game at which two sides can play, and we would seriously advise those who have a stake in the community to repudiate this desperate scheme without delay, or they may find the very war which they now provoke, systematically carried into the heart of their business, and encountering them at every step of their commercial transactions. We write calmly, because we are determined; and because we feel our power, not only to protect ourselves, but to make signal examples of a score or two of the ring-leaders in this unchristian and wicked project.

We have received another letter on the "Servant-maid persecution" which we hold over for further consideration. If the details given in this letter be true, there are some savages in the midst of us who ought to be shipped off to Timbuctoo or Otaheite as soon as possible, for they are unworthy to live in any Christian community.

Some Wreacore who modestly subscribes himself Peter Simple writes in a letter of reproach, and takes us rather severely to task because we have made an allusion in our columns to all the wonderful ameliorations and changes which have taken place within the last two months in Nova Scotia. We can assure Mr Simple that we are not so very simple as he imagines, and that although he accuses us of having fallen into "a profound lethargy" we always sleep, like the virgin at home, with our eyes open. Peter Simple is not responsible for the management of this Journal, and the least we can claim for ourselves is the right of judging *when* and under what circumstances, we are to depart from our general course. With regard to the "horrid insult" which Peter says the Irish Catholics have lately received, we beg to remind him, that if a surly sweep flings down his snot bag in the gutter, and puts himself in pugilistic postures, he may with impunity challenge the first man in the land to a boxing match; for who would be mad enough to wrestle with "one of those images of God, cut in ebony?" In all simplicity we would advise Mr. Simple to attend to his own business, for his letter proves that he knows no more of Newspaper-editing than he does of the number of bones in a codfish.

SAINT PATRICKS DAY.—THE IRISH SOCIETY.

On the 17th inst. the Members of the Irish Society will assemble at Mason Hall about 8 o'clock A. M., and will afterwards walk in Procession to the Cathedral to assist at the solemn services of the day. The Bishop will commence a Pontifical High Mass precisely at 10 o'clock, after which the Pauegyric of the Saint will be pronounced by the Very Rev Mr Conolly. As the Festival of our National Apostle occurs this year on Embor Friday, a strict fast Day in the Church, the Irish Society have very creditably postponed their Annual Dinner, until the following Monday when it will come off "with all the honours."

By a special Indult from the late Pope of glorious memory the Feast of St Patrick in the Diocese of Halifax is a Holiday of the First Class with the obligation of hearing Mass. But there is no Precept to abstain from servile work, as on other holidays of obligation. Whilst writing on this subject, we may as well observe that we have often heard it lamented that the Irish Catholic soldier in this Garrison is not permitted to attend Divine worship on the Feast of the National Apostle. We have heard of instances elsewhere in which the Catholic Soldiers were marched with their Band to Mass on "Patrick's Day." We think that if application were made to the proper authorities here, every reasonable privilege would be allowed, that is not inconsistent with military discipline.

LENT.

The religious observances of the Holy Season of Lent commenced on Ash Wednesday morning at the Cathedral. The Rev. Dr. Walsh blessed and distributed the ashes, and chaunted High Mass, assisted in all those functions by

Very Rev. Mr. Connolly and Rev. Mr. Daly, whilst at St Patrick's Church, the Rev Mr Han- nian also officiated and distributed the Blessed Ashes. The Churches were crowded by the faithful who came in great numbers to receive on their foreheads the touching memento of their mortality, and to begin the hallowed season of Penance by "humbling themselves under the mighty hand of God." There will be evening Prayers and a Lecture in the Cathedral every day during Lent except Saturdays, at 7 o'clock.— Prayers will commence at the same hour in St. Patrick's, where a series of Instructions will be delivered on Sunday and Thursday evenings.

ANGLICAN BISHOPS.

We clip the following from an English Paper. It affords convincing proof, if any were wanted, that there is a very large screw loose in the Church which was created by Henry VIII, Edward VI. and Elizabeth. Hereford and Manchester have given it a shock from which it will not speedily recover.

CONSECRATION OF THE BISHOP OF MANCHESTER.

On Sunday morning the Rev. James Prince Lee, D.D., was consecrated Bishop of Manchester by the Archbishop of York. This office was performed in the Chapel Royal, Whitehall.

It was understood that Mr. Gutteridge went into the vestry before the service began, and handed to the Archbishop a protest against the consecration of Dr Lee. It was said that his grace immediately put the document in the fire. The following is a copy of the protest.

To the Most Rev. Dr. Musgrave, Lord Archbishop of York; to the Right Rev. Dr. Pease, Lord Bishop of Worcester; and the Right Rev. Dr. Sumner, Lord Bishop of Chester; the Prelates Commissioned to Consecrate the Rev. James Prince Lee in the Bishopric of Manchester at Whitehall Chapel this day.

"I, Thomas Gutteridge, a member of the united Church of England and Ireland, do solemnly, as in the presence of God, protest against the rite of episcopal consecration being administered to the Rev. James Prince Lee, lately nominated Bishop of Manchester, because of articles and libel of accusation, charging the said James Prince Lee with grievous immorality, and especially with repeated acts of drunkenness having been exhibited against him before commissioners of the Archbishop of York, sitting at St James's Church in London, on the 8th day of January of this present year; and also because that legal proceedings are now in course in the Court of Queen's Bench for investigating the truth, or otherwise, of charges of wilful living, acts of drunkenness, and malignity of disposition, lodged against him, the said James Prince Lee, and contained in printed and published statements, and credited by several thousands of the inhabitants of Birmingham, the place where the said James Prince Lee has for several years dwelt; and which said charges of immorality are as yet undecided by any legal process, and consequently stand undisproved against him; and further, because the act of consecrating the said James Prince Lee to the highest rank of the holy orders would, under the existing circumstances of his being notoriously chargeable with mendacity and debauchery, be not only a manifest violation of the laws and canons of the church, and so such utterly void, nugatory, and invalid in law, but also a dreadful profanation of this eminently sacramental rite—a grave and lasting cause of offence to all sober and pious Christian people—a total dishonour to religion, and deep disgrace and injury to the church—a scandalous misapplication of the mystery of imposition of apostolical hands—an impious invocation of the Holy Ghost—a new and unexampled proceeding, involving a willing outrage of the laws alike of God and man, and one which might incur the High displeasure and penal visitation of the Almighty.

(Signed) THOMAS GUTTERIDGE,
Member of the Royal College of Surgeons,
residing in Birmingham.

IRISH FAMINE.

We have received a copy of the following Circular relative to the melancholy condition of a once populous Parish in the County Roscommon, and in compliance with the request of the Rev. writer we publish it in our columns. We will thankfully receive any offering that may be sent us for the perishing flock of the Rev. Mr. Brennan, and transmit it without delay to that excellent clergyman:

Kilglass, Roscommon, Drogheda, Co. Roscommon, Ireland, January, 1846.

The calamity which, during the last two years, it has pleased Providence to visit all Ireland from its centre to the sea; and in a more especial manner my unfortunate parish, Kilglass, in the county Roscommon, obliges me reluctantly to appeal to the heads of the church, and my more fortunate brethren throughout the world; for their sympathy amid such trying circumstances.

Having made known through the press, at least in Great Britain and Ireland, the unprecedented destitution of my parishioners, since the commencement of famine and pestilence, I was assisted by the princely contributions of his Holiness Pius the Ninth, the Vicar of Christ on earth

and father of the Faithful, whose unbounded charity has explored the most remote village and hamlet in our afflicted Isle, transmitted by his Eminence Cardinal Fransoni, whose heart overflows with charity, and the contributions of the Right Rev. Doctor Brown, the venerated bishop of this diocese, (Elphin) who is indefatigable in the cause of suffering humanity, and whose attention to our poor is unremitting.

With such powerful aid and the munificent contributions of a humane and generous public, I have been able in a great measure to relieve their unexampled privations, thus enabling them to drag out a miserable existence a little longer.

However, I must in justice say the patience of the charitably disposed in Great Britain and Ireland has a right to be worn out, on account of the many demands of this nature made on them lately throughout the length and breadth of the land; so sensibly do I feel this, that really I could not bring myself to throw the onus on their shoulders of still supporting my poor, and have accordingly determined to make our melancholy condition known to our benevolent friends elsewhere.

The census of the parish of Kilglass in 1841 was 10,369, while it is now only 6,317 thus leaving a diminution of more than 4000 in its inhabitants. This falling off, I regret to say, occurred principally since this scourge came upon the land, as since then better than 1400 of these have emigrated to foreign countries, and better than 1400 have fallen victims to fever and dysentery, and other diseased superinduced by starvation; of this number better than one 1000 died last year of these fatal maladies and others the sequel of actual want.

The new poor law, though completely inadequate for its professed object, and as it is, is not yet in operation here. In this union (Carrick-on-Shannon) a rate of 3s. in the pound has been struck, but such is the antipathy to it that it is not likely persons will be had to collect it or take a situation so obnoxious to the people, and even should its collection be undertaken I question if it ever will succeed, the country is so overburdened and impoverished with taxes.

All the landlords of the parish are non-resident, we have not a magistrate, or in fact any one above the rank of a peasant amongst us save the clergyman of the parish, who in such a conjuncture have to do the best they can for its totally destitute poor, which at present amounts to 2573 persons, including 216 widows, 322 orphans, and 164 feeble old men, of this number there are at this moment 700 at least, afflicted with the same malignant disease which last year consigned so many to a premature and untimely grave—what an awful picture of our parish does this sad state of things present. I may say there are little or no public works on which to give employment to such of these famine-stricken creatures as are able to work.

Hitherto I got no assistance whatever from the various associations that have been formed in Great Britain and Ireland, to distribute to the most distressed localities the money entrusted to them for that purpose, though it has been liberally supplied to certain features of the established church, who, taking advantage of the poverty of the people, have made it auxiliary to their proselytising schemes. If I could relieve these destitute persons, including the widows, orphans, and feeble old men, and enable some of my parishioners who are favourably circumstanced for so doing, by giving them seed for their land to make a tillage this ensuing spring—with a blessing when this year's crop, which I trust in God will be an abundant one, and sufficiently ample for the wants of the country, would come to maturity, our people would rally and be prosperous once more.

Oh, in conclusion may I implore the charitable and humane of all classes to listen to the feeble voice of one crying in the wilderness, and succour the poor whose prayers will be exceedingly offered up to the throne of mercy for their temporal and eternal welfare.

HENRY BRENNAN, P.P., Kilglass.

Correspondence.

To the Editors of the Cross.

Gentlemen,—According to promise, I again take up my pen to give you some further details of New Brunswick Orangemen. If I could hope to redress, by this means, the many grievances under which we labour, there would be infinite pleasure in the task; but, when I calculate upon the probable result, my labour becomes one of pain.

So great a reaction in religion as has taken place in the Old Country, within the last few years, would lead a person to imagine that a share of the good feeling would extend to the Colonies. One might expect, from this, that Bigotry would not only fly her primal abode, but that she would also depart in some measure from the land of her adoption. But no—not in the least. Virtue moves slowly, while vice is of rapid flight.

The latter, light of foot, does fairly run. Unto the former's perch just (went) one."

If we remember, for a moment, that rabid spirit which was discoverable in Puritanism in its infancy in England, we will find that in America the animosity of that rancour is not in the least abated. The adventurer who some years ago crossed the Atlantic in search of a better home brought with him that intolerable rancour, as it then existed; it was fullness. No imparted it, when dying, to his offspring, as a part of his estate. That offspring has preserved the trait, inviolate, and with a vengeance. What is the consequence? Why, that America all over is

just a *fac simile* in its fanaticism of what England was in the days of Cromwell. Like the feeling described by Virgil, pleasing and painful at the same time, is that we experience in a conversation with a Scotchman, or an Englishman, who emigrated hither about twenty, thirty, or forty years ago. 'Tis pleasing to find, by his notions and his remarks, how much wiser and better the old world has grown since his time, so as to have cast off those diabolical prejudices which were instilled by the Reformation. 'Tis painful, again, to behold what lamentable errors had taken hold of the human mind in those joyous days, of infatuation and blindness. Until this generation imbibed a portion of that reason and liberality which have been taken of late in such large draughts at home, we may safely say that Orangemen in this country will never find an end. From this hereditary teaching, then, we may trace all the outrages which we so justly lament here.

The city of St. John is a kind of Depot, out of which recruiting sergeants, as it were, are occasionally sent for the purpose of forming little local regiments of Orangemen to continue the war. Last week a few of those worthies were dispatched to a certain quarter, not a hundred miles from where I now write, to organize a body for their ungodly practices. What an embassy! Gentle reader, if you are a Christian, or a lover of peace, only think of the intention of this unregenerated crew! Imagine to yourself a little village, with perhaps ten or fifteen families, about to lose forever its peace and happiness. The poor people are secure in their affections towards each other. They mutually borrow and lend. They love each other, as they are commended by a God who loved his enemies. They know nothing of the mad stripes of the whippersnapper. From Spring till Winter, and from Winter till Spring, they pursue "the no less than of their way." But now with the falling of the night shades a heavier cloud is coming over their horizon to banish the light of happiness from a hearth and home. The emissaries of hell make their appearance. They are treated with hospitality, and now, as the reward of the kindness which they receive, they prepare to despoil the simple people who look upon them as gentlemen. They expose their nefarious designs—they blacken the character of the surrounding Catholic neighbours—they array the innocent villagers in a hellish league, and then return to their starting post with the joyous welcome of "Well done, good and faithful servants." The poison is instilled, and now it will do its work.

There is scarcely a hamlet in New Brunswick, however insignificant, in which an Orange Lodge may not be found. Within the last two or three years these pits of destruction have increased to an amazing extent. On the twelfth of last July no fewer than six hundred of those banded ruffians exhibited their frightful pictures within the compass of a few miles. With all their badness they marched through the circuit for the display of their strength. They then retired to the rendezvous, drank, cursed the Pope and his followers, kept up an uproarious night in swearing, drunkenness, and gambling; and hailed the morning Sun with swollen faces, sick stomachs, fiery eyes, and consciences unseated.— This was the conclusion of the glorious triumph, but what better could be expected from the graceless rite that gave it beginning in the morning? The white faced Pison with his sheep's clothing and his wolf's paws, commenced as usual in his service by telling them that "they had done those things which they ought not to have done" (that's a fact)—damned Pius the Ninth, whom the rest of the world is lauding to the skies—"and that they had left undone those things which they ought to have done," (no numerous to mention) "and that there was no help in them" (more's the pity.) What a witless farce! He next pronounced a panegyric upon the pious memory of the Dutch usurper and of the ungrateful, unnatural woman who dethroned her father; and, of course, as a necessary consequence, left them to draw the conclusion, if he did not so himself, that they "ought to go and do likewise." It is continually asserted by these Orangemen that nothing shall criminate any of their associates. "Tis in vain, say they, for any one to institute an action against a brother, for they are determined at every hazard to rescue him from penalties and punishments. How firmly the devil can consolidate his confederate array when his work of iniquity is to be performed! But their audacity does not terminate even at this pitch of rascality. Lucifer had the boldness to raise his haughty crest against the whole host of Heaven, and to wave the sign of rebellion even in the face of the Most High. The conduct of the Orange mob of this Province comes nearest to the hellish effrontery of Satan of any diabolical deed on record. A few days ago there happened to come to the Catholic Church of this place three Orangemen, who remained there till after the Holy Sacrifice. A

Sermon was delivered upon the subject of the husbandman, who, at the different hours, sent labourers into his vineyard. The discourse was one in which not the remotest allusion was made to Sectarians. There was merely a moral view taken of the subject, and it was addressed solely to the members of the Church. However, this made no difference. When the parties were beginning to disperse, one of the knaves above alluded to, with an aide d'camp on either side of him, took from his pocket an Orange-coloured handkerchief, and, having first shaken it aloft, adjusted it around his waist, in the full view of the entire congregation. Now, was not this an utter ruffian, and a reckless rioter? What cared he for the outraged feelings of an unoffending people, from whom he received nothing but kindness? What cared he for the peace, and holiness, and brotherly love, which should characterize the day of the Lord? If the Catholics wished, at the moment, to take revenge, might they not have battered and bruised himself and his companions? Yet, what did they upon this occasion? They let them pass—they forgave the folly—they felt that if they pursued any other course, their actions would be only an imitation of the deed of the belligerent Orange blackguards, and they left unbroken and unprovoked the peace and sanctity of the Sabbath.— Who ever heard of such thoughtless, mad villainy as here displayed by these savages, in thus endeavouring to create disturbance? We would not think so strangely of such a thing, if done by a crowd of Orangemen before a few Catholics; but in the front and in the midst of a whole congregation to see two or three hoisting the flag of warfare even on the time sacred to rest and holiness, surpasses all ideas of vagabondism and infamy registered in the annals of the "Old Bailey." Shades of William and Mary! if you can behold the atrocities which your ungrounded pretensions and seizure of a Throne have brought upon the world, can there be rest for you in eternity? If the heads of the Province were pure we should not complain of the rabble. Manifold of every principle of good breeding, and unimpaired in every virtue, would not draw down our curses, only that we believe them to be the pupils of knowingly base professors.— There is one little limb of the Law here, who is perpetually at the dirty work. He is only one of a tribe, but we single him out on account of his peculiarity. If you only saw him but once, you would sure y cry shame on Dame Fortune that ever threw a silk gown over such shoulders? The miserable, contracted, legerly brow of the *fanatic* stamps his paltry character with eternal disgrace; and the cognomen that designates him from honorable men, is the best fitting cap that ever was set upon the head of misery and meanness. The possibility of such a pate holding anything like a noble thought is too great an absurdity for any rational being to suppose.— O thou funny faced badger! what skinny, bony ideas infest thy soulless brain! What an abomination, even amidst afflicted nature! Methinks thy wit is so well that Nothing is the only subject whereon thy powers can exert themselves. Hast thou ever gotten thy likeness taken? Thy likeness was never like thee. But let us not stain our pencil by giving further traits of his miscalled features, "with no face out-facing me." This is enough "He who runs may read." Of all our authorities I can give credit only to two for their exertions to abolish Orangemen. All others are more or less implicated. One of our members of the Bar lately vindicated the character of Catholics, in opposition to a host of genepoor Tories. One of our Judges openly asserted on the Bench last summer that Catholics were the best people coming to New Brunswick—both for improvement to the Country and for fidelity to the Queen. These gentlemen have our deepest thanks. Yet, these are the only exceptions. The universal Province, therefore, is against us. How shall we redress these grievances? This is the question which should now engage our attention. We see the fate before us, behind us, around us. We want no further proof to show us that a dreadful engine is at work to undermine us. The poison of Orange bigotry and senseless has been gusped far and wide, and men in their insanity are striving to annihilate us. Catholics of New Brunswick, what is to be done to suppress the growing evil? You must do something. It must not be deferred. Consider it for yourselves, and your children's sakes; and in the meantime I will think upon a plan which shall be suggested to you in my next issue.

THE CONFESSORIAL—THE BISHOP OF DERRY TO LORD STANLEY.

(Continued.)

To your assertion, my lord, that the confession... is dangerous to society...

Voltaire—He, a Protestant, in the proper sense of the word, says: "There is no more wise institution than that of confession."

The next witness, my lord, is the celebrated Raynal, the author of the "Philosophical and Political History of the Indies."

I beg now, my lord, to introduce you to the opinions of a friend—an ungenial spirit, I admit...

Here the first Catholic witness against you, Alenç—Should we not give in the confession of our faith to the priests in holy baptism...

um refused or deferred in the name of the Most High God. What an admirable method of establishing among men a mutual confidence...

This, my lord, is the opinion of one of the most enlightened of your Protestants, on the confessional—the Catholic confessional, of course...

One other Protestant witness against you, my lord, with whom, since the Reformation we have had none of any creed to compare, if we except Sir Thomas More, Bacon, and our own immortal Burke...

What say you, my lord, again to the confessional and its secrecy? Of course that it is dangerous to the civil government and the peace of the community!

Perhaps, my lord, that, from the traditions of your noble house, that, through ages of terror, bravely stood by the ark of God, and down to a recent period, gloried in the name of Catholic...

Here the first Catholic witness against you, Alenç—Should we not give in the confession of our faith to the priests in holy baptism, and remove Satan, that we may be washed from all our sins by holy grace...

The next witness against you, my lord, is no less a personage than Egbert, Bishop of York.

He wrote a penitential, for the direction of the confessor and the confessing. He gives rules to the sinner for examining his conscience.

Another evidence, my Lord—no less a one than your own venerable Bode, dissecting on the unction of the sick. If, says he, the sick be in sins, and if they confess them to the priests of the church, taking all possible care to amend their lives...

Would you, my Lord, wish another witness against you? You say have him in the great Lanfranc, Archbishop of Canterbury.

"It is a horrible thing that those who should receive from the Holy Ghost a second birth, by a pure confession, allow themselves to be born again by the devil by violating charity by detraction. They accuse in confession others, and not themselves, believing that they cannot obtain pardon of their sins unless they name their accomplices."

The great St. Anselm, Lanfranc's friend, companion, and successor, says, "No matter what contrition you have, discover faithfully to the priest, by an humble confession, all the spots of your interior leprosy, that you may be cleansed from them."

He forbids a confessor to use the knowledge he had by the confession of his penitent; even to prevent the same penitent from publicly approaching the altar of God, though he knew by confession his utter unworthiness.

Let me, my Lord, concluded the evidence against you, by introducing you to the ordinances of a few of your most celebrated kings, who begged to differ with you on the subject of confession, practiced in the Catholic church, being dangerous to the civil government...

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canon was confirmed by another held shortly after in the kingdom of Mercia.

You see, my lord, that the councils and the lights of England, in the days of her pristine holy splendour, as well as your own modern canons and rubrics are against you. Infidelity, Church of Englandism, Catholic antiquity and piety, all testifying for us and against you; condemning you of wilful calumny or gross ignorance, of deliberate, or if not, of at least unjustifiable slander to blacken a clergy you are said to detest, a country you hate, and a people whom with the genius of your native land you ever abominated and would continue to enslave...

The great St. Anselm, Lanfranc's friend, companion, and successor, says, "No matter what contrition you have, discover faithfully to the priest, by an humble confession, all the spots of your interior leprosy, that you may be cleansed from them."

I have the honour, my Lord (Newspaper) Stanley, with all respect for your dignity, and with the sincerest Christian pity for the unseemly position which in an evil hour you occupied as the slanderer of a Christian priesthood, from whom you never received an injury, and of a holy institution, which, as an obedient son of the Church of England, you, would have venerated as divine and sacred, to be your most obedient humble servant;

E. MAGINN, Bishop of Orthosis and Apost. Adm. Derry.

Births.

- March 5—Mrs. Moriarty of a daughter. 5—Mrs. Donovan of a son. 6—Mrs. Devine of a daughter. 6—Mrs. Shea of a daughter. 6—Mrs. Mahar of a daughter. 8—Mrs. Nugent of a daughter. 8—Mrs. McGennis of a son. 8—Mrs. Cody of a son. 8—Mrs. Hayden of a son. 8—Mrs. Butler of a son.

Married.

March 5—Mr. Jacob Conolly, to Miss Ann Carey, Mr. Stephen Carey, to Miss Margaret Healy.

Died.

March 5—Patrick Cunningham, native of Waterford Ireland, aged 27 years. 8—Mr. John Rogers, native of Donegal Ireland, aged 64 years. 9—Mary wife of Michael Mahar, native Ireland, aged 62 years. 11—James Scully, native of Tipperary Ireland, aged 45 years.

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