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Igaus said to his disciples. Whom do you say

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

And Jesus answering, said to him : on Simon Bar Jona because flesh a Blessed because fiesh and bi And Simon Bar-Jons because flesh and blood hath not revealed it to thee, but my father who is in heaven And I say to thee that thou ant Pater, and Applicant this rock I will build my Church, and the fates of held shall not prevail against it.

AND I SHALL GIVE TO THEE THE KEYS OF THE KING TOM OF HEAVEN. And whatsoever thou shalt had upon earth, it shall be bound also in heaven and whatsoever thou shalt loose on earth shall be loosed also in lieuven. S. Matthew xvi. 15—19.



"Is the Church likened unto a house! It is placed on the foundation of a tock, which is Peter. Will you represent it under the figure of a family! You behold our Redeemer paying the inhinio as its master, and after him comes Peter as his representative. Is the Church a bark! Peter is its policies and it is our Redeemer who instructs him Is the doctrino by which we are drawn from the gulph of Sin represented by a fisher's not! It is Peter who casts it; Peter who draws it, the other disciples lead their aid, butting Peter has presented their aid, butting Peter that presents, the fishers to our Redeemer. Is who draws it, the other disciples lead their aid, but it is Peter that presents, the fishers to our Redeemer. Is the Church represented by an embassy! Saint Peter is at its head. Do you prefer the figure of a Kingdon! Saint Peter arries its keys. In fice, will you have it shadowed under the symbol of fock and fold; Saint Peter is the Shepherd, and Universal Paster under Jasus Christ.' S. Francis of Sales. Control Disc. 42.

VOL. 4.

HALIFAX, MARCH 11, 1848.

NO. 18.

CALENDAR.

Marca 12-Sunday-1 Sunday of Lont, Quadragesims.

Monday—St Gregory the Great

Tuesday—Forty Martyrs Semid.

Wednesday—St Zachary P Conf

Thursday—Office of the Day Simp.

Cosf and Apostle of Ireland, doub

I class, Holiday with, obligation of
hearing Mass (Ember Day.)

Saturday—St. Gabrial Arshang 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 nmunion with Christ's One, Holy, Catholic end Apostolical Church.

LETTER Y.

DEAR READER-

46. From what has been said, you perceive the difference between the condition of those 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 Pri vate Reasoners have destroyed the essential basis on which alone, faith could rest securely. They do not deny the revelation itself, but they reject only lealimony 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 Apostics, and of Peter, by the appointment of our Saviour. Thus, in England, Prussia, Denmark, and Sweden, not to speak of other States, the secular apthority determines and enforces what the Private Reasoners believe, or at least profess. The rule of the government in England was made tess 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 birth-Eight 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 formulary of creeds and confessions of faith, enther effervesce into fanaticism, so as to drive out sober-minded people, or else sink into indifference, so as to tolerate the most glaring contradic tions, as the only way to escape disputes, which they have no certain method of determining from error, by the process of private reasonings, 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 sors through all ages, and in all nations, have nover cossed to inculcate and employ. If a would desire to be instructed in the fullness gon would desire to be instructed in the idiness of Christ's revelation—if you would desire to be made partaker of the riches of His grace, and of

Priests or Bishops, to learn from him, what is her doctrines. He will not, in his reply, give you his opinion, but he will give you the attesation 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 doubtine discrepancy, but you the same reply; so that, in the attestations of the individual Catholic paster, you have the universal attestation of the whole Catholic Church: tho same as if its two hundred millions of witnesses stood bye, saying, " yes, that is the faith which we have all received, which we believe and teach."

48. If you had lived in the fiftcenth, or in the seventeenth, or in the third century of the Christian Church, and desired to know what Christ had toveated, on similar inquiry you would have found a corresponding process and answer. I do not say that you would have found the Cathohe 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. speak of it as to its substance, and not its form speak of it as the living consciousness which, a, all periods, submits must intimitely and must subject to the laws of our common moralitynumately and most perfectly in the Church herself. But the reason of this formal difference is, that the form in which her doctrine is presentof which she was charged by Him, to be the guardian, the witness, and the channel of communication to the generations, and generations, so to express it, in a human manner best suited to the condition of our nature, as composed of a the sense of heating, the knowledge of his Divine the same, imanating from the Council of Nice docume. His miracles, too, fell under the cog nizance of the senses. The manner of His life, 51 Not it is manifest that, if Christ appoint death, resurrection, and ascension, were not ex-jed a Cliurch to preserve and communicate His ceptions to this law. When Hedeparted, those to whom His Apostles carried the message of His He commaided flis Church to teach all nationa revelation, had to depend on the intermediate authority of these witnesses, appointed by Him- to the Apopleship of the Church-but out of the But as they were sent forth to represent their Divine Lord, in carrying on His work, He armed hem with the credentials necessary to confirm their statement, by the power of miracles, which they, also, performed.

40. To the unconverted they had to preach a ex doctrine, on the part of Christ and of God. The principal question, then, was whether God This they proved, as their Dihad sent them. vine Master had proved to them His mission by miracles. The witnesses of either were as com petent 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 rethe merits of His redemption, you have but to nounced the fallen synagogue and joined their seek admission, and to become a member in the communion. They appointed and associated discipliship of Christ by communion with his with themselves new Apostles. Matthias was

mothy and Titus and others are mentioned, as new links in the'A postolical chain. In the meantime the faith is radiating and extending to larger, and fact. larger circles, with the increase of new adherents to the new society; and the Church had already extended to the east and west-had penetiated many of the Roman Provinces, and became known in the Imperial Capital itself, before the all will speak as with the same voice, and give 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 re

50. Thus, the truths of revelation proven by the testimeny 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, ence established by miracles, and once become a execus of Divino Incarnation of the Word of Gid, in the consciousness of the Church, were to be sought and received, exclusively from her authorized testimony and teaching In her alone they lad existence. - She alone had received them from Christ And al hough, composed of mortal brings her members and pastors were yet, as an external visible society, organised on the plan of our Redeemer, her moral identity is matruction; -whilst the Spirit of truth, divinely ed, from one age to another, is more of less de leiven, constitutes her inward and immortal life. termined by the nature of the peculiar errors, Sho is the same witness to day, and the same which the Private Reasoners have brought out toucher, if the same truths, that she has been at different times, to appose, or vitiate the truths from the miniminement. The only difference is which she had received from her Divine Founder, that the firmal mode of presenting her ductines age, by the special character of the several heresies, which it was a part of her duty to condema of our fallen race, then, and still unborn. A re- and repel. Thus, it the errors brought forth by velation had been made by external means, and, the Private Reasoners of the 16th century, had been proclaimed by Arius and his adherents in the 4th, the form of her ancirmes, suited to precoul and a body. Our Divine Saviour employed serve and paintain the deposit of faith committed the human voice as Man, to communicate through to her by Cirist, would have been substantially as from the Council of Trent.

revelation, that Church must be infallible. That is undeniate. The precept is indeed addressed Communiof of that primitive, united and univergal society, which we call the Church there is not, and crinot be, any true Apostleship Reasonable evilences for proving the Divino 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 teacher for them, is a necessary consequence -So that! whoever would know all things, whatsouver Christ hath commanded them." 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 strad. He has commissioned her to no 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, oven till the consummation of the world. Catholics, therefore, do but honor Christ in recognising the infallability of His Church. It is not for the explication of her ministry, but for the

which constitutes the in-errancy of the Church 52. This she herself has ever attested as a

This she has It is a portion of her doctrine. never ceased to attest. It was but in the exe-eise of this perbediese, that she would have dared to condemn the herdries at eprang up an the apostolic age, he in any of the ages that have since intervened. The unity of her doctrin universal extension, the deep and religious rever-ence for the authority which she exercises are but consequences of it. It is attested by every decision of hers, actermining the difference tween 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 killible but a fallen Church-but not before. They lothriably, as soon as they were numerous enough, arrogated to themselves her authority, attempted to play the Church of God, by enacting and colorcing laws, of an ecclesisatical cliaracia, with a tyranny over their own members, "ahparalleled in her annels. They could not rise to her eminence, but they would drag her down to their own level;-by denying Her ilial infamiliation which they might not dare claim for themselves. In every page of the early Christian willers which illustrates her ductrines, her infallibility is supposed as a matter of course, and beyond reach of cavil. I would not be consistent With my purpose in these letters to multiply extracts had been more or less determined from age to 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 tust been said.

53. But in truth, dear Reader, there are some among these Private Reasoners so blindly prefudiced against the medium through which Onr 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 Chrysostoms of the earlier ages of the Church. These illustrious and saintly writers attest the facts of religion to their time, and in reference to the Church their language is stronger than Catholics mourday, are accustomed to on the same subject. But pur Private Reasoners do not wish facts, opinionware sufficient for them, and their own opinions especially, are highest in their estimation. opinions have decided that the Church is fallible. If anything could be found in the early writers 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 neon sity 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 would und preach the Gospel to very creature!! + Mark xvi. 15. What could be have meant when he said, "He that heareth you, heareth me than ho that despiseth you despisoth me ; and he that discipliship of Christ by communion with his with themselves new Apostles. Matthias was good of her members, for the security of all, that despiseth me, despiseth him; that seek seek per security of all, that despiseth me, despiseth him; that seek seek him; that seek him; tha and you have but to apply to the nearest of her after his miraculous conversion is ascarding to a later his miraculous conversion is a later his miraculous conv

shall give you another Paraclete that he mashide with you forever, the spirit of truth whom the world cannot receive, because it seath 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 be 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 soover he shall hear he shal speak; and the things that are to come lie will show you to 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, baptising them in the name of the Father, and of the Son, and of the Huly Ghust 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 them, tell the Church. 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 Ghoet and to us to lay no greater burden upon you than these necessary things ?"-Acts, xv. And again in the forty first verse, " And he (Paul) went through Syria and Silicia, confirming the churches; commanding them to keep the precepts of the Apostles and ancients ?"

54. I might multiply presages of this kind from the pages of the may red writing. But it is useless. Addressing the Private Reasoners with such questions, but maiting them to give out opinions, mercad of the meaning which I ask for You, at least, dear reader, believing in the Holy Scripture, will unferstated the enportance of the true meaning of these several presages. Before they were written, the Church was in possession of the Divine prerogative which therexpress and testify. Whether the words find ever been put on record or not, she would have been equally in possession of that prerogative, namely, the vicasions authority, to teach unciringly, universally, perpetually, until the end of of the world, the doctrines of Christ. She did not receive, this prerogative because the Scriptura records some portion, at least, of the terms in which Our Land had expressed and conveyed it - but because it had been so expressed and so encouved, it is recorded in the Scriptures. But I isk you, being out of the Communion of the Church, what, in your opinion-for unfortunately you have nothing else at present to appeal to-dothese pasages mean! If you are not satisfied with your own opinion, elien that of your neighbours. Ask the learned in theology, among the Private Reason ers, what is the meaning of these passages, is it not to invest the official teachers of the Christian religion with the necessary portion of in-errancy, in other words of infallibility, by its divine au-

O, if the Scriptures contained evidence that Our Lord had given instructions for the propagastop and perpetuation of his religion, according to the modes which the Private Reasoners adopt, the Catholic Church would lose all authority for If he had said, " Go ye, therefore, write the Gospels, the Acts of the Apostles, the Episties 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-telling 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 gam the whole world, and lose his own soul?"

4 55. Now dear reader, if there reasons be sufficient to hinder me from forsaking the One, Hely, Catholic Church, after the example of the fallen writer who has addressed letters to me from the place of his apostacy, should they not be equally-good reasons for you to seek communion

if, excepting my own unworthiness, Lain 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 en-(or upon it, and be the companion of the journey through life, with so many united inilions 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 upinion, outside her communion, when within you could have the certainty of truth, and the promise of your very Saviour, as a pillar of a cloud by day, and the pillar of fire by night, the ene to enlighten the darkness of your natural reason, the dispensable condition—the grand desideratum, other to shield you from the false and decentful the sine que non without which the "consent" glare of human science which is not according to of the Bishop-making Government, cannot so God.

O, how glorious and admirable are the consistoney 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, tho language with which St. Augustise reliuked a Private Ressoner, 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 you (Manichees) do not believe to be in the Cuthelic Church, many other things there are which Peter-unto whom the Lord, after this resurrection committed his sheep to the present Bishop, keeps the-s name which to the midst of so many cause, so held possession of (or obtshed.) as that though all lieretics would fain have themselves called Catholies, yet to the inquity of any stran-Church held !" no herntio would date point out his own basilies or house. These, therefore, so numerous and so powerful ties of the Christian name, ties most dear, justly keep a believing man. £20 000 and we will make a Bishop at once.name, ties most ocar, justif acep a min and the Down wan the Catholic Church, even though through the Bistop! slowness of aur understanding or the deservings of our lives, truth show not herself at yet in her if it be indeed shown to be so manifest as not to he 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 he 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. Contri Epistle Manachas.

The Eross:

HALIFAX, SATURDAY, MARCH 11.

COLONIAL PROTESTALT HISHOPS.

" It is intended to erect a new Ser at Victoria. Hong Kong; but Twenty Thousant Pounds are necessary before the consent of the Government for the foundation of a Bishoprie can be hoped - Glube.

£20,000! There's an Apostole Church for you! The bald pated infidels of thing cannot be evangelisted, nor the English Protestants of Hong Kong receive the dubious benefit of a Government Bishop, unless Twenty Thousand Pounds Sterling be paid down in 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-makerwhat would this Doctor of the Gentiles who coveted no man's silver or gold, say to this? Did the Apostles receive twenty thousand spiece 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 satisfia created upwards of Fifty New Bishops in foreign them.

soul less dear to you, than mine is to me! And 20,000 farthings before he gives them their high. and holy commission. He sent them, as the A pos tles were sent not to live on the interest of nimey but to extend the principle of grace, not to repose 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 salva tion 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 Payans buried in the darkness of idolatry, or numberless Christians crying out for spiritual help! No; twenty thousand pounds in the inmuch as be hoped for! Unfortunate Hong-Kong! Poor, benighted Mandarins of Cathay! You cannot even " hope" to hear anything about the Gospel of Christ, until £20,000 is exfely deposited in Bank. Your Apostle must have a ' help mate in the Gospel." a mitred petticont, a whole train of little Bishops, and Bishopesses, and waiting maids, and nursery maids, &c. &n. and surely Twenty thougand Pounds is a con-sideration small enough for so weighty a charge.

O Peter, Paul, and the rest of the Apostles, out men, but still to know it without doubtfulness you were all fools! Your cruel Master sent you -for not quickness of understanding, but simpli- to convert the world " without purse, or scrip or city in believing, makes the rest of the masses even two coats" and you foulishly oboyed the most safe-not to mention this wiedom, which injunction. We do not read that there was even one Pound, " to gold, aliver or brans," amongst the whole Apostolic College, when you act forth and takes us rather severely to task because, we There were no Banks in those primitive days ;ment of peoples and of nations, keeps me; an There were no Banks in those primitive days; -- authority begun with imirasles, inturished with "the old Lady of Threadneedle Street" had not firmed) by antiquity, keeps me; the succession posits and shareswere then unknown You had no the mock physician in the play said, wher repro- is, the fight of judging when and under what eirside, Nons avons change tout cela! We have conter. ger, "Where is the meeting of the Catholic changed all that now; We have improved on the Down with the dust, and we will ar with the

The Devils often chuckle no doubt over the clearest light. Whereas, amongst jou, where be an uproarious screech of gladness in Pande. Letter proves that he knows no more of Newsthere is only the loud promise of teath, which | concerns when its infernal intenties hear that paper-editing than he does of the number of bones £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 cantug phrase runs.

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

-" Arcades ambo : Et cantare pares, et respondere parati !"

TO CORRESPONDENTS.

An Irishman's Letter has been received. We also read the bigotical and exclusive Manifesto on have which he comments with so much ability. We must however respectfullydecline its insertion These who are smarting under an ignominous 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 hoher 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 exercies of their constitutional rights. We remem her 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 priget 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

nate no man, God forbid! on account of his religious or political creed. We should be lothe to eay any thing just now that would stritute 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 haritable spirit recommend a lettle more moderat, in in the choice of abusive epithets against ereeds or sations. The threat of Exclusive Dealing laugh at. In a community like this it would be a two-edged aword, a boumerang 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 these who have a stake in the community to repudiate this desporate scheme without delay, or they may find the very war which they new-proveke, evetematically carried into the heart of their business. and encountering them at every step of their commorcial transactions. We write caltaly, 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 ringleaders in this unchristian and wicked project.

We have received another latter on the " Serrant-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 count to be shipped off to Timbueto or Otalieite as soon as possible, for they are unworthy to live in any Christian.

Some Wiseacre who modestly subtribes thimself Peter Simple writes no a Letter of reproach, most justly keeps me in her bosom. The agree- from Jerusalem on your world wide Expedition | Lave made no allusion in our columns total, the oved similwapquate, but empirishing full-buow taken place within the last two months in Nova hope, moreased with charity, strengthened (con- yet existed, scrips and bonds, investures and do Scotts We can assure Mr Simple that we are not so very simple as he imagines, and that al-Peter-unto whom the Lord, after his resurrer or Corinth, no Drafts on Spain, no Bills on India, produced better yet was sleep, like the viand yet you went furth, sunpletons as you were, go sot hore, with our eyes open. Peter Simple with nothing but Christ's Commission of ITE is not responsible for the management of this horesies, this Church alone has not without Docker onnes Gentes in your pocket! But, as Journal, and the least we can claim for ourselves ved for declaring the Heart to be on the right countaines, we are to depart from our general With regard to the "horrid insult" which Peter says the Irish Catholics have fately Apostolic plan. We have discovered a saterande received, we beg to remind him, that if a marky of converting the Gentiles. The qualifications sweep flings down his soot bag in the gutter, and ice require are simple enough. Give us only pute himself in jugilistic postures, he may with imponity 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 chony ?" In all simplicity we would advise faults and follics of mankind. But, if ever there Mr. Simple to attend to his own business, for his in a codfieli.

SAINT PATRICKS DAY .- THE IRISH SOCIETY.

On the 17th inst. the Members of the Irish Scelety will assemble at Mason Hall about 90'clock A. M., and will afterwards walk in Proces. sion to the Cathedral to assist at the solemn sernces of the day. The Bishop will commence a Pontifical High Mass preciely at 10 o'colch, after which the Panegyric of the Saint will be pronounced by the Very Rev Mr Conolly. As the Festival of our National Apostle occurs title year on Embor Friday, a strict fast Day in the Church, the Irish Society have very creditably postponed their Annual Diguer, 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 Diocess of Halifax is a Holyday of the First Class with the obligation of hearing Mass. But there is no Precept to abstain from servile work, as on other holydays of obligation. Whilst writing on this subject, we may as well observe that we have subject, we may as well observe that we like often heard it lamented that the Irish Catholic soldier in this Garrison is not permitted to attend Divine worship on the Peast 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." think that if application were made to the proper think that if application were made to the proper authorities bere, every reasonable privilege be allowed, that is not inconsistent with millimy discipline. •

LENT. The religious observances of the Holy Season of Lent commenced on Ash Wednesday morning at the Cathedral. The Rt. Rev. Dr. Walsh blessed and distributed the ashes, and channed m the church which he has forsaken 2 Is your parts. But there was no stipulation for 20,000 for as we detect all bigotry, and exclusiveness. We High Mass, assisted in all those functions by

whilst at St Patrick's Church, the Rev Mr Hanwan also officiated and distributed the Blessed The Churches were crowded by the faithful who came in great numbe a to receive on their foreheads t'in 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 ovenings.

ANGLICAN BISHOPS.

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

CONSECRATION OF THE HISHOP OF MANCHESTER.

On Sunday morning the Rev. James Prince Lee, D.D., was consecrated Bishop of Manches-ter by the Archi ishup of York. This office was ferfurmed in the Chape! Royal, Whitelaid, It was understood that Mr. Gutteridge went

it was anceration that Mr. Criticitize went into the vestry before the service began, and banded to the Archbishop a protest against the consecration of Dr. Lee. It was said that his grace become at in the fire. The following is a copy of the protest.

To the Most Rev. Dr. Mosgrave, Lord Arch-bishop of York, to the Right Rev. Dr. Perove, Lord Bishop of Worcester; and the Right Rev. Dr. Sunner Lord Bishop of Chester; the Prolates Commissioned to Consecrate the Rev. James Princo Lee to the Bishopric of Manchester at Wintehall Chapel this day.

"I. Thomas Gutterridge, a member of the naited church of England and Ireland, do se-lemnly, as in the presence of God, protest against the rith of episcopal conservation being adminis-tered to the Rev. James Prince Lee, lately nominated Bishop of Manchester, breause of Brucles and libel of accusation, charging the said James Prince Loe with greeous in norship, and espe-ially with repeated acts of d nukenness having been exhibited against him before commissioners of the Archbishop of York, siting at St James's Church in London, on the 8th day of James's this present year; and also because that legal forceedings are now in course in the Court of Queen's Bench for investigating the truth, or otherwise, of charges of willful leng, sens of drunkenness, and malignity of disposition, closed drunkenness, and malignity of disposition a loved against him, the said James Prince Le, and contained in printed and published struments, and credited by several thousands of the inhabisants of Birmingham, the place where the said James Prince Lee has for several years dwelt; and which said charges of immorality are as ye undecided by any legal process, and consequently stand undesproved against him; and further, beenuse the act of consecrating the said James Priace Lee to the highest rank of hely orders would, under the existing circumstances of his being notoriously chargeable with mendacity and then any antiference with mentarriy and debachers, be not only a manifest violation of the laws and canons of the church, and as such atterly void, nugatory, and invalid in law, but also a dreadful profunction of this enumerally atteramental rite—a grave and lasting cause of uffence to all soher and pous Christian people a 'oul dishonour to religion, and deep disgrate and injury to the church—a arandalous missippli action of the mystery of imposition of apendical hands—an impious invocation of the Holy Chost —a new and unexampled proceeding, involving a willing outrage of the laws side of God and a...a, and one which might meer the High displeasure and penal visitation of the Almighty.

(Signed) Thomas Gutterione, Momber of the Royal College of Surgeons residue 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 penshing flock of the Rev. Mr. Brennan, and transmit it without delay to that amoollent clergyman:

agoellent clergyman:

Kilglass, Rooskey, Dromod, Co. Roscommon,
Ireland, January, 1848.

The calamity with which, during the last two,
years, at has pleased Providence to vais ulfated
lealand from its centre to the sea; and in a more
especial manner my unfortunate parish, Kilglass,
in the county Roscommon, obliges me teluctanily to appeal to the keeds of the church, and
my more forzunate beethren throughout the:
World; for their sympathy amid such trying circommences.

charity has explored the most remote village and hamlet in our afflicted Isic, transmitted by his Eminance Cardinal Fransani, whose heart overflows with charity, and the contributions of the Right Rev. Ductor Browne, the venerated bishop

Right Rev. Doctor Browne, the venerated bishop of this dioceae, (Elphin) who is indefaugable in the cause of suffering humanity, and whose attention to our poor is unremitting. With such powerful sid and the munificent contributions of a humane and generous public, I have been able in a great measure to relieve their unexampled grivatione, thus enabling them to drag out a inserable existence a little longer. However, I must in justice say the patience of the charitably disposed in Great Britain and freal land has a right to be wern out, on account of the

land has a right to be worn out, on account of the many demands of the nature made on them lately throughout the length and breadth of the land; so sensitly do I feel this, that really I could not bring myself to throw the ones on their shoulders

bring myself to throw the unus on their shoulders of still supporting my poor, and have according-ly determined to make our melancholy condition known to our benevolent friends elsewhere.

The cenus of the parish of Kilglass in 1841 was 10,380, while it is now only 6,317 thus leaving a diminution of more than 4000 in its inhabitants. This falling oif, I regret to say, occurred principally since this scourge came upon the land, as since then better than 1400 of these have emissived to director our trees and better than 1400.

dened and impoverished with taxes.

All the landlords of the perish are non resi-

dent, we have not a magnitude, or in fact, any one above the rank of a peasant, amongst us save the clergymen of the narish, who in such a conjuncture have to do the best they can for its total junctore base to do the best they can for its total to destinite 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 of least, affected with the same moliginant diseases which lost year congred so many to a premature and untimely grave—what an awisi picture of one parish does this sad state of things pourtrees. I may say there are little or to public works on which to give employment to such of these families after the creatures at are able to work. entures at are able to work.

Hitherto I got no assistance whatever from the

Hitherto I got no assistance whatever from the various associations that have been formed in Orreat Briann and Ireland, to distribute to the most discressed localities the money entrusted to them for thost purpose, though it has been liber if ly sope led to cert in fanates of the established church, who, taking advantage of the proceeding schemes. If I could relieve these destitute persons, including the widows, or bans, and feeble old men, and enable some of my parahoners 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 prosin maturity, our people would rally and be pros-perous once more.

On, in conclusion may I implore the chafitable

and humane of ail classes to listen to the feeble tione of one crying in the utderniess, and succountilling poor whose prayers will be udecasingly offered up to the throne of mercy for their temporal and

eicenst wellere. HENRY BRENAN, P.P., Kilglass.

Correspondence.

To the Editors of the Cross.

Gentlemen,-According to pr mise, I again the up my pen to give you some further details of New Brunswick Orangeism. If I could hope to redress, by this means, the namy grewances under which we labour, there would be infinite pleasure in the tank; but, when I calculate upon the grobable result, my labour becomes one of

pain.

So great a recetion 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. lesat. Virt rapid flight.

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

If we remember, for a moment, that rabid spiri which was discoverable in Puritanism in its in Theory in Ringland, we will find that in America the malenary of that rancour is not in the least abated. The adventurer who some year, age crossed the Atlantic in search of a better home brought with him that intolerable rancour, as in Having made known through the press, at least in Great Britain and Ireland, the unprecedulation of my partelliques, since the existed finite fullness. He imparted it, of any diabolical deed on record. A few days commencement of fartine and pertulence, I was a sailed by the princely contributions of his Holicalistic by the princely contributions of his Holicalistic, and with a reagence. What is he resided by the princely contributions of his Holicalistic. And with a reagence. What is he wished there of Christian earth consequence? Why, that 'America all over is milited there's the fifty Sarrance. A

Very Rev. Mr. Connulty and Rov. Mr. Daly, and father of the Patthful, whose unbounded just a fac simile in its fanaticism of what England just a fac simile in its financies 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, there, or torty years ago. This pleasing to hid, by his notions and his remarks, how much wiser aid totter the old world has grown since his time, so as to have exert off, thus, days had a resultance which were east off those diabolical prejudices which were instilled by the Reformation. The painful, again, to behold what Lintentitie errors had taken hold of the human mind of tose agreement taken held of the human mind of to as a system days, of infatuation and blocking. Until this generation imbibed a portion of that reason and liberality which have been taken of late in such large draughts at flome, we may safely say that Orangeism in this country will never find an end. From this heredistry teaching, then, we may trace all the outrages which we so justly lament here.

The city of ct. John is a kind of Depot, out of which recruiting sergeages, as it were are more.

which recruiting sergeants, as it were, are neca-sionally sent for the purpose of teraing little local regiments of Orangemen - continue the war. Last week a few of those worthes 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 en. 525 for their ungodly practices. What an en-bass Gentlo reader, if you are a Christian, or a lover of peace, only think of the ment of of his on-regenerated crow! Imagine to voorself a hule principally sinco this stourge came upon the tune, as since then better than 1400 of these have emigrated to foreign countries, and better than 1400 of peace, only think of the meant of this on-have fallen vicinis to fever and dyschery, and other diseased superinduced by staration; of this one that one 1000 died last year to lose forever its peace and happiness. The of these fatal maladies and others the sequel of actual want.

The new poor law, though completely made quate for its professed object, bad as it is, is not yet in operation here. In this union (Carrick-on-Shinnon) a rate of 3s. in the pound has been specified in the pound has been specified in the pound has been specified in the such of the supering the struck, but such is the antipathy to it that it is not likely persons will be had to collect it or take a sitiation so chookinus to the people, and even should its collection be undertaken I question if some will anceved, the country is so over-burand home. The emissaries of hell mane their appearance. They are treated with her, any, and now, as the reward of the kindles, who they receive, they propare to des roy the sample people who look upon them as gentiemen. I ue: expose their netarious designs-they blacker the character of the surrounding Catholic neigh bours-they array the innocent villagers in a hellish league, and then return to their starting post with the joyous welcome of " Well done, The julson is good and furthful servants."

matilled, and now it will do its work. There is scarcely a hamlet in New Brunswick, however insignificant, in which an Orange Ledge may not be found. Within the last two or three years these pas of desire than have increased to an amazing extent. On the twelfih of last July no fewer than six hundred of those banded rutfines exhibited their frightful pictures within the compass of a few miles. With all their badges and badness they marched through the chemit for the display of their strength. They these retired to the rendezvous, drank, cursed the Pope and his followers, kept up an uproarious night in swearing, drunkerness, and gambling; and hailed the norming Sun with swullen faces, sick sto machs, fiery eyes, and consciences unseared .-This was the corclusion of the glorious triumph , but what better could be expected from the grace less rite that gave it beginning in the morning The white faced Parson with his sheep's clo thur and his wolf's paus, commenced as usus in liss service by telling them that " they had dong those things which they ought not to have done' (that's a fact)-damned Piu. the Ninth, whom the rest of the world is lauding to the Lies)-" and that they had left undone those things which they ought to have done," (too numerous to mention) " and that there was no helpin them" (more's tac pity.) What a witless farce! He next pronounced a panegyric upon the plous memory of the Dutch usurper and of the ungrateful, unnatural woman who dethroned her father; and, of course, as a neces sary 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 hau the boldness to raise his haughty crest against the whole host of Hearen, and to wave the sign of rebellion even in the face of the Most Righ. The conduct of the Orange mob of this Piovine comes nearest to the hellish effrontery of Satan

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'eamp on either side of him, took from his pocket an thrange-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 atter ruffixn, and a reckless rioter? What cared he for the outraged feelings of an unoffending people, from whom he received nothing but kind-What cared he for the peace, and holiness, and brotherly love, which should charm terize 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 fully-they felt that if they pursued any other course, their actions would be only an imitimes of the deed of the belligerent Orange blackguards, and they left unbroken and unprefaned the peace and sanctity of the Sabbath. Who ever heard of such though .less, mad villainy is hero displayed by these savages, in thus en teanedrately of create distances hlaaw aVI not think so strangely of such a thing, if done by a crowd of Orangemen before a few Catholics; Sat in the front and in the midst of a whole coma conty to see two or three hunting the flag of wasture even on the time sacred to rest and holiess, surpasses all ideas of vagabondism and nti lettry registered in the annals of the "Old mailey" Shades of William and Mary! if yar mailer an helidd the atrocities which your ungrounded pr tensions and seizure of a Throne have brought ipon the workl, can there be rest for you in ernity? If the heads of the Province were pure we should not complain of the rabble. Men ignorant of every principle of good breedings and und might in every virtue, would not draw down our cersures, only that we believe them to be the pupils of knowingly base professors. There is one little limb of the Law here, who is perpenually at the dirty work. He is only one of a tribe, but we single him out on account of him peculiarry. If you only saw him but once, you would sure y cry shame on Dame Fortune that ver threw a silk gown over such shoulders ! The miserable, contracted, beggarly brow of the I an to stamps his paltry character with eternal disgrace; and the cognomen that designates him from hunorable men, is the best fitting cap that erer was set upon the head of misery and means ness. The possibility of such a pate holding anything like a nublo thought is too great an absordity for any rational being to suppose, O thou funny faced badger! what akinny, bony deas infest thy soulless brain! What an aborinn, even amidet affrighted nature! Methinks thy wit is so well that Nothing is the only subert whereon thy powers can exert themselves Hast thou ever gotten thy likeness taken ? Thy likeness was never like thee. But let us not stam our pencil by giving further traits of his miscalled features, "with no face outfacing 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 Orangeism. All others are more or less implicated. One of our members of the Bar lately vindicated the charace ter of Catholics, in opposition to a host of genuine Torics. 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 deepfelt thanks. Yet, these are the only exceptions. The universal Province, therefore, is against ug. How shall we rediess these guerances? This we agegne was blunds daidw contemp aft er

Sermon was delivered upon the subject of the

attention. We see the fate before us, behind un, around us. We wint no further proof to show us that a dreadful engine is at work to under-inine us. The poison of Orange bigotry and paseness has been quaffed far and wide, and mee in their incomity are striving to annihilate us. Catholics of New Brunswick, what is to be done to suppress the growing avil?. You must do something. It must not be defurred. Consider it for yourselves, and your childrens' sakes; and in the meanume I will think upon a plan which shall be suggested to von in my next longs.

Now Brauswick, February 23.

THE CONFESSIONAL -THE BISHOP OF DERGY TO LORD STANLEY. 4 Concluded)

To your essention, my lord, that the confession al, as proceed to Ireland, is dangerous to socie ety, I care, to the first place, appose the opinio of kindled spin . . . en who, like yourself, was not much to love with the Catholic clergy, the Cathon Charch, . Catholicity in general. lieve mo, my rd, when compared with them, motwithstanding vour pride of intellect and erudition, you are mer ly a baby in swaddling clothes. The first witness against you, my lord, is,

Voltaire-He, a Protestant, in the proper sense of the word, says: "There is no more wise in stitution than that of confession. The most of mankind guilty of crimes, are naturally tormented with remorae. The lawgivers who established mysteries and expiations, were equally anxious so prevent the criminale, under the influence of pair, from rushing rocklessly into new crimes. Confession is an excellent thing-a bridle on invoterate crimes. It is excellent for disposing sarts, ulcerated with he red, to forgive; and the unjust the injuries they have done to their meighbour. The enemies of the Roman church, who oppose so salutary an institution, have taken away from man the greatest check that can be imagined on iniquity. The wase men of antiquity have all recognised its importance. The Catholic religion has conscerated that of which God permitted human windom to perceive the advantage and embrace its shadows.'

The next witness, my lord, is the celebrated Raysal, the author of the " Philosophical and Political History of the Indies." Though the enemy of all religion, he recognises the excellence of confession, with all its secrecy, as practised in the Catholic Church. " The Jozuits," says ho, established in Paraguay a Theocratic government with the practice of confession-the very basis on which religion reposes. It alone is a aubetitute for all penallaws-preserves andwatchches over the purity of morals. In Paraguay, religion more powerful than the force of arms, ducted the criminal to the knee of the magistests, where, far from palliating his crimes, tepentsace made him aggravate them, where far from eluding punishment, an humble suppliant, he damanded it on his knees. The more severe it was the more it tranquilised the conscience of the criminal. This chastisement which everywhere else terrifies the cruninal, here consoler him by banishing remorse by exprassion. The seeple of Paraguay have had no criminal laws. because each person voluntarily accured and pumished himself. All their laws were precepts o. " The best of all governments,"atiques Raynal, would be that of a Theorracy in which the tribunal of confession, would be esablished." So much, my lord, for the evidence in our favor of the most virulent enemy that ever wielded a pen against the Catholic religion.

I beg now, my tord, to introduce you to the opinions of a friend-an ungenial spirit, I admit, spirit-to heat in a word, any mitigate all the are a lover of truth, though a highly distinguished mber of your own church-Lord F Williams, in his Letters of Atticus, says-" No persons in the Catholic communion can approach the Holy Bucharist without having confessed all their sins religion of a divine sucrament, and obliged to keep without distinction or exception, in the tribunal of confession; and no minister can give them permission to approach the holy table without having first purified themselves with all the necessary dispositions. But these indispensable dispositions 'are, contrition, the precise and general a vowal of all the faults they committed—the ex piation of every injustice—the full restitution of everything illegallyacquired—thepardon of every Sajury received-the interruption of everycrimical and scandalous connection—the renunciation of you will not consider it annas in me to bring up envy, pride, hatred, avarice, ambition, dissimulation, ingratitude-and of every feeling opposed to charity. It is, moreover, at the same time necessary in this tribunal to give a sacred idedde to God, to henceforth avoid even the most trivial faults, and to strictly accomplish all the sublime laws of the Gospel. What securities, what pledges, are not there exacted from each individual to discharge his social duties—to practice every vir-'tne-interrity.chanty, mercy! Here conscience is regulated before the tribunal of God, not before that of the world. Here the criminal is his own secuser, and not his judge; and while the Chris ziana of other communions, after a partial examination, pronounce in their own cause, and absolve themselves with indulgence, the Catholic Christion is scrapulously examined by another, awaits the sentence of Heaven, and sight after that con-

ligh God. What an admirable method of estadisting among men a mutual confilence—a pereet harmony in the exercise of their respective questions! The authority of the prince cannot tegenerate into despotism , nor the liberty of the reaple into lice transness. The imagistrate, in the administration of injustice must be imparital. the senator, equipale and disinterested—the priest, pure and zoalous in his ministrations—the soldior, loyal—the subject faithful, and the sovereign just H, in a Roman Catholic state, no peron absented banself from this tribunal, the ques non would not then be what is the best of gov ernments; but rather in such a government what need would there he for any other laws. Perhaps that all human laws would be there as auperflous and as usoless as they are meffectual anywhere, but where they repuse on the foundation Virtue, justice, moraliof the Catholic religion ty, must be the basis of all governments. But it is impossible to establish virtue, justice, morality on any solid foundation without the imbunal of penance, because this tribunal, the most dreadful of all tribunals, seizes on the conscience, and directait more efficacionally than any other tribunal. But this tribunal is in the exclusive posestion of the Roman Catholics."

This, my hard, it the opinion of one of the most enlightened of your Protestants, on the con fessional-the Catholic confessional, of course, with all its strict fidelity and secretions What ours who know it well by experience. say you, my Lord ! That it is of course dangerous to the civil government and to the peace of the community

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 intr tal Burko. Hear what he says of the confesion al and its secreey, which you say is, with us, carried to an extent dangerous alike to the civil government and the peace of the community -Hear what the illustrious Leibnitz, Newton's ri val in speculative science, and vastly his superior in anything also says on this subject in his "Theological System", "We examed deny," says he, " that the institution is worthy of the Diving wisdom Nothing assuredly so beautiful -nothing so it is worthy in the whole Christian religion. The tribunal of penance was the admiranon of the Chinese and the J paices. The necess to of confession, in truth, averts many men from in quity -and offers the greatest consulation to those who are follow away from virtue 1, therefore, consider that a pines, grave, and prodent conlessor is the great organ of the Divinity for the salvation of souls. By his counsels he regulates our affections-fixes attention on our defentsinduces us to avoid the occasion of sin-to make restitution for the injustice done to car neighbour to repair the seandal given—to dissipate could aid hesitation-to raise up the cast down boken in human matters to find anything more exollent than a fairliful frienn, how super-catellent must st not be, when this friend is bound by the involable unmurable fault with you while he succours you."

What say you, my lord, again to the confes ional 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 our noble house, that, through ages of terror, bravely stone by the ark of God, and down to a recent period, gloried in the name of Catholic, venerable names, who have even still, though long ago gone to their crown, left like the de parted sun, streaks of mellowed glory on the ecclesiastical horizon of England.

Here the first Catholic witness against you, Alenm :-" Should we not give in the confe of our faith to the priests in holy baptism, and remove Satan, that we may be washed from all our sing by holy grace, and by the ministration of the unest? Why, therefore, in the accord exprism of penance should we not equally need the succour of the priest, so that by an humble confession, aided by the Divine grace, we should be absolved from all the sine we committed after our first baptism." So much, my lord, from the pride of England and the glory of France.

The next witness against you, my lord, is no

am refuted or deterred in the name of the Most He wrote a pentionial, for the direction of the confessor and the confessing. He gives rules to the somer for examining his conscience. He exhorts the pentient to reject all shame which would hinder him from making a full confession of his sins , because, says he, there is no mercy without confession .- Vide de Adm Sacra Poem.

Another ovidence, my Lord-no less a one than your own venerable Bede, disserting 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, and to give up ainning with their whole hearts, they shall be forgiven then. ains cannot be forgiven without the confession that corrects them. Hence the Apostle says, Confess your sins one to another; and pray ye one for the other, that you may be saved. Again ho says, " As to our light sins, they may be forgiven by confessing them to our neighbours, and by their praying for us. But if we are stained with impurity or infected with a leprosy of great sins, we must according to the laws con fess these to the priest, and we must perform the expiations according to his will, during the time, and in the inanner which he shall command -Bede in c b, Ep. Jacobi.

Would you, my Lord, wish another witness ngainst you! You ~ 4y 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." He vehemently condemns the paster who would dare to violate the secrecy of confession, and dispenses the faithful from going to such. "In that case," says he, " if you cannot find a faithful priest, despair not, confess to God."-De Ohl. Celand. Confessionem.

The great St. Anselm, Lanfranc's friend, mpanion, and auccessor, 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 clensed from them. As the lepers were going they were chansed, because from the moment the sinner sets out for the priest he begins to practice justice, and the instice which he exercises is conducive to his purification. Notwithstanding, it is still necessary for him to go to the priest and demand

He forb is a confessor to use the knowledge e 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 -The reason he assigns is, that by using such a knowledge he would not only excite horror in the breast of the penitent for confession, but also prevent other unhappy sinners from having recourse to the contessional; thereby inducing themselves to conevils of sad afflicted humanity. If it he difficult coal their sins and perish elematity, rather than reveal them to faithless priests .- Lib Epat, 56

Let me, my Lord, concluded the evidence against you, by introducing you to the ordinances of a few of your most celebrated kipps, who begged to differ with you on the subject of confession, practiced in the Catholic church, being dangerous to the civil government, and also to the celebrated council held in Kent in 787. They at any rate will stand in comparison with any of your non-confessing kings. Alfred the Great, and Gutturnus, ordained, in unison with the cleagy of their days, that if any cruminal wishes to have a priest to make his confession to, in this instance such a privilege should never be refused him-Cap. 8, E. L. Edward the son of Alfred co firmed this ordinance. "Si quis ret capitalia damnatus aux ingenue ascerdon peccata confiteri capiverit id ei conciditor"-Cap. 5, L. Eel.-The canons enacted under King Edgar ordain that all persons going to confession should arm themselves with fortitude, and not be prevented by shame from confessing their faults, " because without confession there is no pardon to be hoped for, for it is confession that heals and it is confession that justifies." The council of Kent, one of the greatest that ever was celebrated in Eogland, sanctioned by the presence of two legal from Pope Adrian I. in the 20th canon ordain that no person should approach to holy communion without having first submitted himself to the judgement of the priest. At furthermore ordains hat " should any person die without penance, w without confession, such a person should not be 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 noly aplendour, as well as your own modern anone and tubrics are against you. Infidelity. Church of Englandism, Catholic antiquity and mety, all testifying for us and against you; condemaing you of wilful calumny or gross ignoranco, of deliberate, or if not, of at least unjustifiable alander 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 applace was not sufficient for you to wantonly assail our character; but even the holiest things of our religion you would not permit to escape the con tamination of your approaches. With the rashness of a Sampson, without his inspiration, you would pull down the sacred pullars that supported your own country; and austained not less the Irish people amidst contumelies, oppressions, and tribulations unknown on earth, that you might thereby crush if you could, the clergy of Italand beneath the ruins. This you, my lord, that the Irish people were it not for the patience with which they were inspired at that confeesional which you reprobate, or that hope that was there stirred up and kept alive within them-hope looking beyond the sufferings of time to the glenes of eternity-think you again, I ask, that they would have so long endured the flendah tortures to which your legislatures aubjected them? No, my lord. Were it not for that very confessional, whose sceret sanctuary you and others would sacrilegiously invade and violate, in reckless despair, they would have risen as one man and struck you to the earth with their fetters, or would have willingly perished in the attempt. You would, my lord, by the basest insinuations imply, that those murders which have occurred in a few localities of Ireland, and which, as Christians and clergymen we abliur, and abcminate, were traceable to the confessional, and yet, with insincerity peculiar to yourself, you have not the honesty to confess that the peace of general Ireland was principally owing to that chair of mercy. The Irish people, forsouth, according to you, go to confession, and the priest conceals their secretains! Thank God, my lora, both priests and people, with the exception of a few nonconfessing murderers, du their duty in this respect, and I fondly hope they ever shall-for no matter what the neglect of it might be to Ireland, I know well what it would be to England. I have the experience of history, showing me what occurred when the sacred duty was despised or neglected elsewhere.

I have the honour, my Lord (Newspaper) Stanley, with all respect for your dignity, and with the sincerest Christian pity for the unseemly posttion 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 serva; .,

4 E. MAGINN Bishop of Orthosia and Apost. Adm. Derry.

Births.

March 5—Mrs. Moriorty 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. Nugert of a daughter.
8-Mrs. Nugert of a daughter.
6-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 And Carey, Mr Stephen Carey, to Miss Margaret Healy.

Died.

March 5-Patrick Conningham, native of Wa-March 5—Fatrick Conningham, native of Wa-terford Ireland, aged 27 years. 8—Mr. John Rogers, native of Denegal Ireland, agd 64 years. 9—Mary wife of Michael Mahar, native Ireland, aged 52 years. 11—James Scully, native of Tipperary Ireland, aged 45 years.

THE GROSS,

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