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# THE CROSS.



NEW

SERIES.

VOL. 3.

No. 27.

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

HALIFAX, JULY 3, 1847.

## CALENDAR.

- JULY 4—Sunday—VI after Pentecost, within the Octave.
- 5—Monday—St. Stanislaus, B. M.
- 6—Tuesday—Octave day of the Apostles.
- 7—Wednesday—St. Benedict XI, P. C.
- 8—Thursday—St. Elizabeth, Queen W.
- 9—Friday—Feast of the miracles of B. V. M.
- 10—Saturday—The seven Brothers &c. M. M.

## THE CATHOLIC COUNTY OF SYDNEY.

We publish to day the Letter signed GAEL relative to a base and anonymous traducer of his Catholic neighbours who writes in the stupid columns of that slobbering driveller, the Guardian. If our friends in the County of Sydney, understood the real character of the Guardian in Halifax, and the utter contempt which the respectable portion of this community feel for the talentless, narrow-minded, and bigoted set of Jackanapes who scribble for this Knoxite Journal, they would give themselves very little trouble about any calumnies that are paraded in its columns.—We know the true value of those hypocritical knaves here, and we treat them accordingly. We have rendered a signal service to the whole Province in unmasking the graceless villains who endeavoured to light up a religious war in Nova Scotia for vile political purposes. They have now fallen into the pit which they dug for others. They have compassed their own destruction and that of their party. Their objects are well understood; their motives are now fully comprehended. Every honest man of every creed in the Province reprobates their infamous conduct, and will, before many weeks shall pass over, deprive them of the power of doing further mischief. No wonder that our correspondent at Antigonish should be indignant at the base imputations against the venerable Bishop of Arichat and his clergy, which are contained in the Letter published in the Guardian. What double dyed impostors some of those sleek, psalm-singing, hypocrites are! The assassin who wears

\*We do not condemn the Psalm singing of course, but the hypocrisy of the singers.

the secret dagger at Antigonish must know very well that if his Catholic neighbours treated him and other Protestants there, according to the fell spirit of his faction here, they could not exist twenty four hours in the County. Really it is too bad, when a "dast" little grinning Baboon, from the neighbourhood of Glasgow, ventures to hold up to ridicule in the public press the gallant Highlanders of the County of Sydney, the descendants of those noble clans who were the pride and ornament of Scotland, and who endured all the horrors of war, all the pains of exile, and all the anguish of death, for their chivalrous attachment to principle and conscience. Strangely enough the Editor of the Guardian professed great respect some time ago for the character of the Bishop of Arichat, and boasted at having dined with his Lordship at Government House. And now he gives circulation to the statement of a secret traducer, which would represent the Bishop as having violated all the obligations of his high and sacred office. If "gospel spirit, gospel truths, and gospel ordinances are sadly deficient, nay almost extinct" among the Catholics of Antigonish, what more weighty charge could be adduced against the venerable and respected Prelate who has guided them both by word and example, for so many long years of a laborious ministry! Yet the scribe who publishes this notorious falsehood, affected to entertain the greatest reverence for the Bishop a few months ago! "Mentita est iniquitas sibi!"

What a pity we don't extend the courtesies of the press to such gentry, and bandy compliments with our habitual defamers! They are entitled to no such indulgence at our hands. They have not received it; and they never shall. Politics or political motives—temporal aggrandizement or worldly ambition—no human concern whatsoever, shall prevent us from defending vigorously the sacred principles of our Faith, whenever they shall be unjustly attacked. *Our Divine Religion, our Glorious Church, above all, and before all WITH US.* Perish every other consideration when Catholicity is at stake! The children of this world, the wise according to the flesh, may accuse us of absurdity and imprudence. But, if we had any doubt of the prudence of our career, *their condemnation* would decide it at once. We should

shudder if we had the misfortune to merit their treacherous eulogy. We will therefore pursue our object with straightforward courage; and the more abuse we receive from the enemies of our creed, the more shall we redouble our energies. We have been charged with a spirit of domination. We have been told that the Catholics are aspiring to an odious ascendancy.—Those who make this charge do not believe one word of it themselves, and we will not therefore take the trouble to refute it. Any one that is stupid enough to believe that one fourth of the population could really hope to domineer over the rest, is inaccessible to all argument. There is one thing, however, which we believe the Catholics of Nova Scotia are determined upon, namely, to oppose, *as one man*, the return to power of that really aspiring and domineering faction the Tory party—a faction which within the last four months have been disgracefully notorious for treachery, deception and falsehood—for bribery and intimidation—for the coarsest abuse of their neighbours, and the most fiendish attempts to sow the seeds of sectarian rancour amongst the hitherto peaceable people of this country. The Attorney General has hoisted the No Popery Flag at Bridgetown and elsewhere. His myrmidons and partisans both in town and country have been similarly engaged. Let them not lay the flattering unction to their souls that the Catholics will forget this treatment on the day of reckoning. We certainly have to thank them for one signal advantage. Their insane crusade against the Catholic religion, their attacks on the Catholic clergy, their unsparing abuse of every thing which Catholics hold sacred, their wicked attempt to combine all the bad feeling in the province against their Catholic neighbours, will effectually prevent every Catholic in Nova Scotia or Cape Breton, from giving a single vote either to the Attorney General, or any member of his bigoted and exclusive party. We repeat what we have formerly said, and we do so now in the fullest confidence, that no member of our Church will be so degraded in feeling, so deaf to the voice of conscience, so dead to every sense of public decency, or so callously indifferent to public opinion, as to vote for any one of that bitter faction who would trample on him if they had the power, and make him a social outcast in the country of his birth or his adoption. Mr Johnston and his friends have flung down the gauntlet, and we accept the challenge. They have staked their political existence on the odious Anti-Catholic cry. Be it so. *We defy their utmost malice.* We are prepared for the contest. We will oppose them with the firmest union, with the most indomitable perseverance. They shall not ride rough shod over us. *They shall not plant the cursed heel of iron bigotry, or intolant Toryism on our prostrate necks.* They shall not rule the honest people of this Province by a Family compact. They shall not swindle any body of Christians out of their civil rights, on account of their religious opinions. They shall not interfere with the sacred rights of conscience, nor punish us, because we believe from the Bible, that Christ founded One, Holy, and Infallible Church, and that that Church is the Catholic Church!

#### THE EARL OF ARUNDEL AND SURREY.

Considerable horror has been affected in the Toxy Papers of late, respecting the honest declaration of this candid nobleman, that Catholicity is antagonistic to Protestantism. What are Protestants themselves always saying but the self-same thing? "No peace with Rome" is their war-cry, and the mildest epithet they can bestow upon us is "Damnab!e Idolators." As

Protestantism is a dissent from the doctrines of the Catholic Church, opposition must always exist between both until Protestantism shall vanish as all other heresies have done before it. Protestantism is fast running through the same eccentric career as all other former oppositions to the Church of Christ. In Germany and Switzerland it has degenerated into open infidelity in Sweden into revolting immorality, and elsewhere into the wildest fanaticism, or the most fatal indifference. The Journals which prate so much about the Earl of Surrey, had not the honesty to publish his speech entire, but picked out garbled quotations to suit their purpose, just as they misrepresented us, and calumniated our creed in their Electioneering Handbills.—In that speech, the Earl of Surrey, true to the principles of his religion, declared that although one section of Protestants uncharitably opposed the giving any grant for the education of poor Catholic children, he would not retort in a similar spirit, and oppose a grant for their poor children, and he accordingly voted in its favour. This was the genuine spirit of Catholicity and hence we glory in the principles, the magnanimous forgiveness of the Earl of Surrey. Compare his speech with the rabid effusions of a Roden, a Winchelsea, or a Londonderry—with the fanatic ravings of that Protestant madman Sir E. Culling Smith—with the bat-blind bigotry of Sir Robert Inglis, or the incurable drivellings of that Great Military-Apostle, Colonel Sibthorp—and it will then appear in its true colours to every Liberal mind.

#### ST. MARY'S COLLEGE.

The annual examination which takes place in this establishment on the eve of the Summer Vacation, was held on Wednesday the 30th ult., in presence of his Lordship Right Rev. Dr. Walsh.

His Lordship personally tested the proficiency of the pupils in the various departments; and was assisted by Rev. Messrs. Hannan, McLeod, Phelan, and Daly. The course of examination comprehended Arithmetic, Book Keeping, Geometry, English Reading, Dr. Butler's Catechism, Greek and Latin Rudiments, Latin Prosody, Latin Themes, the Greek Testament, the Latin Classics including Cicero, Horace, Livy and Virgil, and French with reading, translation and parsing.

The answering was, in most instances, such as gave high, and general satisfaction.

A distribution of Premiums will take place on Tuesday, the 6th instant.

The Vacation has commenced and will end on the 12th of August.

#### IRISH RELIEF ASSOCIATION.

A special meeting of the committee of this Association was held on Monday last, at which were present Rt. Rev. Dr. Walsh, Messrs. Creamer, Ring, Quinan, St.erry, Nugent, and Fitzgerald. The state of the poor emigrants' Pictou, having been taken into consideration, a sum of £25 was voted for their Relief, and the Rt. Rev. Chairman, was requested to transmit it to the Board of Health at Pictou through the hands of the Rev. Alexander McLeod of Arisaig who is now attending the Fever patients there, in consequence of the illness of the Revd. Mr. O'Reilly.

#### ST. PATRICK'S SCHOOLS—NORTH END.

Preparations are now being made for opening those Schools with increased efficiency. The building of the large addition

to St. Patrick's, as well as other causes operated injuriously on the schools. This, we trust, shall be no longer the case.— In speaking of those schools we cannot help adverting to the fact that though very numerous signed Petitions were presented in their behalf to Parliament last year, not a single shilling was voted for their support. This is a prominent Catholic grievance, and no matter who may be in office, we shall never cease to complain until a remedy be applied.— The facts of the case are these.

St. Patrick's Church is in the midst of a populous and rapidly increasing District in which several hundred Catholic children of both sexes require an education at this moment.

Not one penny of the public money has been allocated for this purpose, whilst large sums are given to various Protestant schools with a comparatively small number of children.

The Catholics receive but one hundred pounds for their two large schools at St. Mary's.

And the Catholics amount to nearly one half the whole population of the city!

Surely this is uncommon justice for common schools!

As the Attorney General has lately paid such kind attention to Catholic affairs we beg leave to ask him whether he thinks this is fair play?

#### O'CONNELL.

There will be a High Mass at Dartmouth on Monday next at 10 o'clock, for the repose of the soul of the Liberator of Ireland.

The Tory Press of this city have crowned all their infamy by a low, scurrilous, and savage attack on the feelings of Catholics and Irishmen, in respect to the great O'Connell. The solemn obsequies at St. Mary's furnished the theme for the ribaldry and satirical jests at O'Connell and the priests. The object of the Mass according to the Tory scribe was *to get money*, and all the money made on the occasion was stolen out of the box at St. Mary's! This contemptible lie, and dastardly assault on the memory of the greatest man of modern times, are quite in keeping with the character of those ruffians. But it is all an election trick. The vagabonds are now in despair. They have given up all hopes of success at the approaching election by constitutional means. Hence the infuriated bullies are pouring out their filthy blackguardism now, in the hope that they may excite the Irish of Halifax to some deeds of violence which would further their own nefarious design. But the Irishmen of Halifax know them too well, to be duped by their vile artifices. We will be provokingly quiet; we will endure all insults with patience. We will afford the Tory gang no pretext for swindling the honest people of the Province out of their constitutional rights. The best proof we can give of this determination is, that we have suffered them this week to abuse with impunity him, who though now we trust in a better world, is still the glory of our country. His oft repeated maxim, 'He that commits a crime, gives strength to the enemy' will be practically remembered at the approaching election.

The paper which has thus insulted the memory of the illustrious dead, and the most solemn rites of our religion is the principal organ and defender of the Atty. General, and the Tory Candidates for this city and county. And will these men have the diabolical impudence to solicit any Catholic, much less any Irishman, for his vote at the approaching Election? We tell Mr Johnston and his colleagues in town and county, that they are playing a desperate game and that though we are patient now, the rascality of their hiring, vagabond press will be remembered to them as long as our hearts shall throb for Catholicity and Ireland!

Yes, we say, Catholics of Argyle, Yarmouth and Clare! Catholics of Annapolis, Cornwallis, Horton, and Windsor! Catholics of Liverpool, Lunenburg, and Chester! Catholics of Prospect,

Ketch Harbour, and Herring Cove! Catholics of Hammond's Plains, Chezzetooke, and the Eastern Harbours! Catholics of Cumberland and Colchester! Catholics of the noble counties of Pictou, Sydney, and Guysboro! Catholics of the Island of Cape Breton! we call upon you in the name of your calumniated religion, of your cruelly misrepresented doctrines, of your Holy Sacraments abused, and of the Adorable Sacrifice of your Altar turned into ridicule—we call upon you in the name of your insulted Bishops, and your persecuted Priests, to prevent by every constitutional means the return to power of our insolent and unscrupulous defamers. Oh! we solemnly conjure you, do not disgrace your religion; do not afford us cause to blush for your degeneracy by giving even *one vote* to any member of this vile, Anti-Catholic faction.

#### THE BIBLE MEETING IN ST. ANDREW'S CHURCH.

A Communication was sent us some time since, by one whose talents and zeal in the cause of Religion we sincerely respect. It related to the great Bible gathering which was held in one of the Presbyterian Churches pending the angry controversy of the Protestant Tory Press with this Journal. We declined its insertion for reasons which we explained to the writer at the time, and which still subsist in all their force. It is too bad, therefore, that he should still address us in terms of complaint, nay of reproach, insinuating motives which would be utterly unworthy of our character. We did not believe then, we do not believe now, nay, we can never believe that "Sir John Harvey went to that meeting in order to throw the weight of his high influence into the Anti-Catholic scale, and to insult the religious feelings of the Catholics of the Province." Though our angry correspondent is so positive on the subject, it is very possible that His Excellency the Governor knew nothing of any connection between the abusive columns of the Guardian, and the ranting brawlers of that Conventicle. A tall event, from his conduct towards the Catholics both in Ireland; New Brunswick, and Newfoundland, we cannot believe that His Excellency meant to give us any offence. He knows too well the duties and responsibilities of his high office, and that whilst he sincerely practices the ordinances of his own Church, he is bound to respect the conscientious opinions and feelings of all Her Majesty's loyal subjects, who are placed under his Government. If he has committed any mistake on the occasion alluded to, it must have been at most, an error of judgement, and notwithstanding the present, or any future taunts of our correspondent, we will continue to think so, until he furnishes us some stronger proofs than are contained in what we must call his very peevish Letter. The charge of Sir John's inclination to Toryism, we dispose of in the same manner. The proofs do not appear to us satisfactory, and moreover we believe His Excellency is too old a Soldier to commit himself so deeply with two thirds of the people of this Province whose chief representatives he will most likely, have soon to call to his councils. No; the Representative of our Gracious Sovereign in

the head of no party, the abettor of no faction.— As the common ruler of all, his position is one of high, passionless, dignified, and unprejudiced neutrality. We hope the declaration of this opinion will not bring down another viol of anger on our devoted heads from our testy correspondent, who perhaps by the way, would wish to undertake the management of this Journal himself. If so, we assure him that as far as we are concerned, we will not throw much difficulty in the way of his ambition.

#### CHURCH OF ST. JOHN THE BAPTIST AT THE DUTCH VILLAGE, N. W. ARM.

On the 21th ult., the foundation and frame of this new Church were laid at the Dutch Village. The Bishop and Vicar General were present, and the work was carried on with spirit and zeal. The inhabitants of the neighbourhood rendered every assistance, and the auspicious commencement of this undertaking promises well for our holy religion in that beautiful neighbourhood. A great number of Catholics are scattered between Halifax, and the North West Arm, and also for several miles on the Windsor Road, to whom the New House of Worship will be a great convenience, as well as a great blessing. Several of our Catholic neighbours at Hammonds's Plains can also avail themselves frequently of the opportunity afforded by the Church of St. John the Baptist. The Church and adjoining building have been already boarded in, and active measures are in progress for its completion. It is intended to establish a school as soon as possible in connection with the Church. The following Catholics have been appointed by the Bishop as a committee of collectors to solicit subscriptions for the House of God, and we have no doubt that they will discharge their duties with perseverance and success:—

Messrs. John Kline, Patrick Lynch, Jeremiah Murphy, Patrick Brennan, Peter Carrol, Laurence Roche, John Gooley, and Thomas Conolly.

At Windsor Road, Bedford Basin:—

Messrs. Robert Allen, and James Doyle.

At Hammond's Plains:—

Messrs. John Murphy, H. McInity, and Michael Shanahan.

What Catholic within twenty miles round will refuse his mite towards the accomplishment of this holy undertaking, this new encampment of Catholicity in the neighbourhood of our city?

All donations and Subscriptions will be thankfully acknowledged in our columns.

#### PRESBYTERIANISM AND THE HOLY SCRIPTURES.

(Continued.)

The other example we select is Ps. xxi. 17, "They have dug my hands and feet," said in reference to Christ on the Cross. The modern Hebrew text, however, has, instead of

"they have dug," the words "like a lion." But an untenable is this latter reading, that Protestants generally, and even the Westminster divines themselves notwithstanding they found out that the Hebrew text is absolutely pure, because not a jot or a tittle of the law was to pass away, reject it and adopt that of the Vulgate and other versions. There is no need of multiplying examples in support of a point which no learned Protestant disputes. The rule to be laid down is, that the best reading is not always that of the Hebrew or Greek, but is to be determined by a cautious and judicious comparison of the texts of ancient manuscripts and versions.

The merits of the Vulgate as a translation, far exceed those of any modern version. It was chiefly the work of St. Jerome whose reputation for learning and skill in the Oriental languages stands unrivalled, and who had far better opportunities than we now have of obtaining the best Hebrew and Greek manuscripts since he lived at the time when the great Alexandrian library was still in its glory. Moreover he was admirably well acquainted with the country, the usages, the laws, and the history of the Jews, and he spent a great portion of his life in the conscientious performance of his task. Hence his translation was soon adopted by the whole Church, and acquired from this fact a higher stamp of authenticity than could be obtained by the mere skill of a translator, because divine Providence could not suffer any but an authentic copy of the precious deposit of divine revelation to become current in the Church. This consideration weighed with the Fathers of the Council of Trent, in declaring the Vulgate to be an authentic copy of the word of God, and their judgement has been confirmed by the most learned and impartial Protestants. English translations of the Bible, purporting to be from the original tongues, are often wretched performances, and sometimes shameful corruptions of this word of God. The version of King James, though freed from many wilful corruptions and alterations, yet contains many unwarrantable errors, and pernicious additions and mutilations, as our authors easily establish. We refer the reader on this point to Ward's *Errata*, and also to Campbell's *Preliminary Dissertations*.

2. But we pass to our second question, namely, Is there a positive obligation upon all men to read the Bible? Our Presbyterian divines say authoritatively that there is, but without satisfying us that they are right. No obligation should be assumed to be binding on all men, unless established by irrefragable proofs, and, in the present case, unless established by clear and undeniable Scriptural authority. Presbyterians hold that the Scriptures alone are the sufficient and the sole rule of faith and practice, and that they clearly and sufficiently expound all the duties of Christians. Then they cannot assume that all men are bound to read the Scriptures, unless they can prove it by a clear and undisputable command from the Scriptures themselves. But where is the scriptural text which declares it to be the duty of all men to read the Bible? The Confession of Faith relies on the passage from St. John, "Search the Scriptures; for in them ye think we have eternal life; and they are they which testify of me"; but this in reality proves no thing to the purpose. By reading the chapter from which this text is taken, it will be seen that our Lord, by the cure of an infirm man at the pond Probatica, on the sabbath day, incurred the displeasure of the Jews, who even thought of putting him to death. Against these Jews, against these envenomed enemies, he argues to prove the divinity of his mission, and refers them to the Scriptures, and bids them study them attentively, for they bear testimony for him. Now, how from this can it be inferred that it is positively obligatory upon Christians, and especially upon all men, to read the Bible? In the first place, the Presbyterian who read this passage in the original tongue must find that the word search may be in the indicative mood, as well as in the imperative, and that the translation might have been, without any impropriety, "Ye search the scriptures, for in them ye think ye have eternal life; now they are they which testify of me." St. Cyril, who was at least as good a Greek scholar as were King James's translators, so interprets it, and some modern Protestants do the same. In this case, the words of our Lord do not contain even the shadow of a command. Now, a Presbyterian has no possible way to determine whe-

ther the inspired writer used the indicative mood or the imperative; and here is a clear proof of the obscurity of Scripture on a duty which presbyterians must hold to be of paramount importance.

But suppose the verb to be in the imperative mood, still no obligations upon all Christians to read the Bible can be deduced. The words quoted were addressed to the Jews, who deemed the mission of Christ,—not to Christians at large, for this purpose of enjoining a precept; they were said, moreover, only in reference to the Old Testament, the only Scriptures, then in existence, and merely imply, that, if the Jews had attentively read the Old Testament, they would have been brought to a knowledge of Christ's authority. As much as to say, if ye were acquainted with the Scriptures, in which ye think ye have eternal life, ye would not reject me, for they bear witness to me. Suppose a Christian, arguing against a Mahometan, should say, Read attentively the Koran, and you will find a splendid testimony in favor of Jesus Christ; who could thence conclude that he intended to assert that there is an obligation upon all Christians to read the Koran? How, then, is it possible from the words in question to conclude that there is a positive obligation upon all men to read the Bible? Presbyterians hold that all obligations are clearly expressed in Scripture. Then, on their own grounds, if all men are under obligation to read the Bible, it must be clearly expressed in the Scriptures,—say, as clearly as the obligations contained in the Ten Commandments. But it is not so expressed; and therefore, on their own ground, we have the right to conclude the obligation does not exist.

We have here disposed of the only text which Presbyterians adduce in support of the obligation in question. Other texts might have been adduced, but none which prove any thing beyond the utility of reading the Scriptures,—a point which, when coupled with the proper preparation and disposition on the part of the reader, we by no means contest. The precept of St. Paul to Timothy, "Attend to reading," 1 Tim iv. 13, might perhaps be alleged; but it is obvious that St. Paul in that epistle is pointing out the duties of a clergyman, not of each individual Christian; and we grant that reading in general, but especially the Scriptures, is not only useful, but necessary, for a clergyman.

What we have said is sufficient to disprove the positive obligation or duty of all men to read the Bible; but we go further, and say that the admission of such an obligation is altogether at variance with the conduct of the Apostles, and the paternal and merciful providence of God in the government of men. If it had been obligatory upon all men to read the Scriptures, the Apostles would have written them in, or at least translated them into, all languages, which they did not do; and we learn from St. Irenæus, that whole nations embraced Christianity, among whom not a copy of the Scriptures was to be found. The Apostles, indeed, composed a symbol or creed, and directed that every one should learn it by heart before baptism; but the creed is short, and to learn it is comparatively an easy task; whereas the Bible is a large volume, and it is no trifling labor to commit it all to memory. Moreover, for fifteen centuries, to obtain a Bible was most difficult, and few could go to the labor and expense of copying it. Who can calmly assert that there is a strict moral obligation upon all men even to learn reading? To admit the assertion, that to read the Bible is strictly obligatory upon all, would be to transform the great mass of men into a set of prevaricators, and to impeach the goodness of God, who for fifteen hundred years left the world without that easy means of producing and obtaining books at cheap rates which we now possess.

Finally, reading the scriptures can be maintained to be obligatory upon all men, only on the supposition, that without them it is impossible to attain to a knowledge of Christian faith and morals. But this supposition is inadmissible. Universal experience, from the times of the Apostles who gave us the Creed, proves that men do and can come to a knowledge of the duties and the mysteries of faith more easily, and more surely, by learning their catechism and listening to their pastors, than by reading the Bible; which does not and never was intended to contain a clear and succinct summary of Christian doctrine.

"There is," says St. Francis of Sales, "the same difference between the word of God as contained in the Scriptures, and the same word as contained in the Catechism and the instructions of the pastor, that there is between a nut covered with its hard shell, and the same nut broken and laid open before you." For the mass of mankind, at least, the nut must be broken and laid open before they can perceive and eat its delicious contents. The real obligation, the real necessity, is to learn, not the Bible so called, but the Christian doctrine, which can be done, and effectually, without ever handling a book. Moreover, as a matter of fact, what the various Protestant sects call Christian doctrine is not learned from reading the Bible. The Presbyterian child learns Presbyterianism, not from the Bible, but from his Sunday-school teacher, his manual, and the instructions of his parents and his pastor. Even Unitarians, who discard all creeds and confessions, have their catechisms and manuals, through which they indoctrinate their children in their dogmas against dogmas, their creed against creeds. No sect relies on reading the Bible alone as the means of obtaining or of imparting what it holds to be Christian doctrine. We say truly, then, universal experience is against the supposition in question, and the universal practice of all those who insist that reading the Bible is strictly obligatory on all Christians affords ample evidence, that, however convenient they may find it to make such a profession, they in reality believe no such thing.

(For the Cross.)

Messrs. Editors,

Whilst lately looking over the columns of the Halifax Guardian of the 21st ult., my attention was attracted by a communication over the signature of "A Constant Reader," dated Antigonish, 23rd April, 1847. I confess Messrs. Editors that the communication of this "Constant Reader" in the Guardian has much surprised me. You will allow me, Gentlemen, to state, in the first place, my reasons for feeling surprised at the communication alluded to, while in the second place, I beg leave to call your attention to my reply to the arguments produced by the Anti-Catholic zeal of this Constant Reader.

You are aware that the inhabitants of the County of Sydney, consist, principally, of Highland Catholics and their descendants; that the sects, viz: Episcopalians, Presbyterians, and Baptists, form but a small minority confronted with the Catholic Body who consist of Scots, Irishmen, and French-Canadians.—Yet it is a well known, and let me add, a most gratifying fact, that on the score of religion, notwithstanding the vast preponderance of the Catholics, the most edifying social intercourse has hitherto passed between Catholics and Protestants. The christian, and really noble example given by the Venerable Head of the Catholic Church in this part of the Province, has had a most beneficial influence over the minds of his spiritual children, Clergy, and Laity. The frank and friendly intercourse held by His Lordship of Arichat towards the members of each religious denomination, without distinction of creed or country, seemed hitherto scrupulously followed by his Catholic countrymen. The county of Sydney, has always continued free from the baneful consequences of religious warfare. Our Protestant merchants, mechanics and tradesmen, can testify to the fact that their religious belief never prevented them from enjoying a fair share, nay, even in some instances more than a share of the custom and support of their Catholic neighbours. Now, mark, while such was the attitude of Catholics in this county towards their Protestant brethren; while the Province seemed with the foulest accusations against Catholics and their conscientious belief, that ever proceeded from the envenomed pen of sectarian fanaticism; the Tocsin of religious bigotry already hoarse by bellowing out its Anti-Catholic effusions through

the slamy pages of the Guardian, at length found response in the kindred mind of a zealot in this place, who not satisfied with the pious labours of his co-religionists—and wishing most likely to acquire a name in polemics—serpent-like has given a dark concealed stab into the bosom of the community by which he is, probably, well supported and patronised.

“It has been (says the constant reader of the Guardian) my fortune or misfortune that my lot has fallen among Roman Catholics.” Indeed, genteel adventurer, to this impudent preamble we briefly reply, You, Sir, will confer on us no small favour if you, immediately, decamp to try your fortune in some one of the less Catholic counties of the Province. Of one thing, we feel pretty confident, in the event of this so much desired for consummation taking place, few, if any at all, of your Protestant neighbours will follow you. This Catholic county is the happy home of many Protestants—who owing to the constant support of their Catholic Brethren in the way of business have arrived to comparative independence and in some instances, to opulence and honours. Indeed for a Mr. A., and a Mr. B., and a squire M., and a squire N., it was no misfortune that their lot has fallen among Roman Catholics.

Our friend of the Guardian, we are glad to learn, has derived at least, one benefit from his coming among us; for he has become if we can believe himself, pretty well acquainted with our religious tenets, practices and modes of worship; he has had recourse to the writings of our ecclesiastical authorities; he has discussed religious topics with our laity; he has seen our clergy celebrate Mass, and heard them preach. Now Catholics of the county of Sydney mark you well the conclusion this constant reader of the Guardian draws from the sources of information just now mentioned relative to your conscientious belief, it is this “That gospel spirit; gospel truths and gospel ordinances are sadly deficient, indeed almost extinct among you. that for the eternal salvation of your immortal souls, (it is a lamentable fact, says the constant reader—oh! the tears of the crocodile)—instead of believing in the doctrines of divine revelation you dwell upon and trust in, trivial ceremonies; that to them and to the broken covenant of works you look for salvation.”

Was there ever penned a more gross and barefaced misrepresentation of Catholics and their religious principles? We would fain remind our traducer of the eternal mandate “Thou shalt not bear false witness against thy neighbour” had not his misrepresentation of ourselves and doctrine almost rendered certain the surmise that he considered the everlasting precepts of the Decalogue itself among the the antiquated articles of the broken covenant of works, and consequently not obligatory *on him* as one of the Saints. We shall however, qualify the above very cheering account of ourselves and doctrine by the title of a “Big Protestant Lie.”

Catholics, indeed, trust for their eternal salvation to trivial ceremonies, discarding the saving truths of revelation!!! We hurl with contempt this foul misrepresentation of our doctrine into the teeth of our immaculate accuser. Catholics of Antigonish, is this the doctrine you have been taught for the last twenty six years by the Venerable Bishop Fraser.

Oh then his arrival among you was a curse, in lieu of being, as you hitherto believed, an incalculable benefit. To no purpose he has become old, and enfeebled by his Apostolic labours among you. To no purpose you have with more than filial love and confidence attended to his sacerdotal ministrations. But if, on the contrary, his instructions to you in season, and out of season, if his teaching has been based upon the unerring word of God, in strict accordance with the Catholic doctrine of “his episcopal brethren through the world—if you, in unison with the two hundred millions of your fellow brethren in faith, have been invariably taught that there is no other name under heaven

in which salvation can be found save the sacred name of Jesus: if you have been taught to believe true faith to be necessary to salvation, according to the declaration of the Lord Mark vi. 16, “but he that believeth not shall be condemned.” If you have learned from your childhood that faith without good works is dead. St James ii. 14, 17; that faith alone doth not justify ver. 24; but faith working by charity Gal. v. 6, so beautifully illustrated in your conduct towards your very traducers, with what wounded feelings of surprise will you learn the unprovoked; calumnious attack made upon your religious teachers, and upon yourselves as Catholics, by this dark constant reader of the Guardian?

Our friend of the Guardian, to support his allegations that Catholics trust for their eternal salvation to trivial ceremonies, and what he is pleased to style, the broken covenant of works, has recourse, in the first place, to a garbled representation of our doctrine relative to baptism and the mode of administering that sacred rite. From his acquaintance with our doctrine, and his very logical inference therefrom we immediately discover that he belongs to the company of the misinformed, but positive scribblers who, as the poet said:

Without the ease of knowing right from wrong,  
Always appear decisive, clear, and strong,  
Where others toil with philosophic force,  
Their nimble nonsense takes a shorter course,  
Flings at your head conviction in a jump,  
And gains remote conclusions at a jump.

Drawing our doctrinal views upon the sacred ordinance of baptism, not from the misrepresentations of the Guardian, but from the teaching of the Catholic Church we shall presently see whether the conclusions of the constant reader be dialectically inferred.

It is a fundamental doctrine of christianity that all men are naturally children of wrath, being conceived, and born in sin.—On this foundation reposes the belief of the need, which the whole human race had of a Redeemer, and of the necessity of grace to work out our salvation. Adam, as the Tridentine Fathers teach, in body, and soul was changed for the worse by his prevarication, and we forfeited, in him, sanctity and justice, and incurred the penalty of death, contracting sin, which is the death of the soul. This doctrine respecting original sin, is clearly founded upon the teaching of St. Paul, Rom. v. 12.—“Wherefore, as by one man sin entered into this world, and by sin death: and an death passed upon all men in whom all have sinned.” The difference between the Catholic faith and the Calvinistic doctrine has been well pointed out by the late celebrated German Divine Dr. Mohler in his his symbolism, L. 1. ch. 11. Catholics believe in the spoliation of human nature, which has lost in Adam the supernatural graces wherewith Divine bounty had adorned it; they believe that the soul is dead to God because deprived of grace which is her life; they believe she can never see God unless raised from her fallen state. But they do not believe that nature itself is absolutely corrupted although it be weakened, and despoiled.

From this state of original sin and spoliation we are raised by the saving laver of Baptism. Our doctrine respecting the necessity of baptism to salvation is, principally, based upon the words of our Lord to Nicodemus St. John iii. 4. “Amen, amen, I say to thee unless a man be born of water, and the Holy Ghost he cannot enter into the Kingdom of Heaven.” The necessity, of a new birth is declared, water is to be the instrument of this new birth; the Holy Ghost is to be its author; and until it takes place, entrance into the Church of God on earth, and into the glorious Kingdom of God above is impossible. The necessity of this new birth arises from the supreme will of God, and is founded on the defiled state of the children of Adam, and the supernatural quality of the glory of Heaven. In Adam all have sinned, each one is conceived in iniquity, all are children of wrath. This defilement must be washed away; for nothing defiled can enter heaven. The child of Adam must be made the child of God by the regenerating influence of the Divine Spirit. This is the simple obvious force of the text. The sentence is general, and imports the absolute necessity that each one be born of water, and the Holy Ghost, in order to enter into the

Kingdom of God. The grace of regeneration is said to be inherent in baptism, infallibly, as it is attached to it by the Divine institution of our Redeemer, it is infallibly imparted unless when the incredulity, or perverseness of the receiver opposes an obstacle to its operation. This purifying, regenerating, and saving virtue inherent in Baptism according to Catholic doctrine, is ascribed to the laver by St. Paul in the most unequivocal terms, Tit. iii. 5. etc. "We ourselves also, he says, were some time unwise, incredulous, erring, slaves to divers desires and pleasures, living in malice and envy, hateful and hating one another. But when the goodness and kindness of God our Saviour appeared not by the words of jessays, which we have done, but according to his mercy, he saved us, by the laver of regeneration, and renovation of the Holy Ghost, whom he hath poured forth upon us abundantly through Jesus Christ our Saviour; that being justified by his grace, we may be heirs; according to hope of life everlasting.

From this general doctrine of the Catholic church relative to the saving effects of baptism it is not to be inferred, that all who receive the sacred ordinances are infallibly regenerated, or that their eternal salvation is infallibly secured. No; we have too many reasons to believe that all who are baptized shall not be saved. Simon the magician, as we read, Acts viii. remained in the Gall of bitterness, and in the bonds of iniquity, although baptism had been administered to him by an Apostle because "his heart was not right in the sight of God." Yet the efficacy of the Sacrament is not taken away, because an individual deprives himself of its saving benefits. When by her perverse disposition the soul remains in sin, although externally washed with the purifying stream, she receives indeed the character of the child, although she be not lovely, because destitute of sanctifying grace. When through human weakness a regenerated soul violates her baptismal engagements she she forfeits the privileges of a child without ceasing to bear the impress. In a general sense, all baptized men are children of God because they received that character by means of the Sacrament of regeneration, but their final acceptance depends on their correspondence with the grace by which they have been raised to that dignity.

The well known fact objected to our doctrine—of early symptoms of corrupted nature in regenerated children, even ere they begin to live, and the flagrant transgressions of God by Christian adults is easily reconciled with what we have hitherto said upon baptism. Man is both a free agent and a finite being; consequently he can err, and his error, or transgression against the law of God, is sinful, because voluntary; this is actual sin. When by baptism, as explained above, original sin is remitted unto us, we still remain free agents, finite and limited beings; we have not become impeccable. Yet aided by the grace of God the regenerated soul can persevere to the end in its baptismal innocence. Although by the laver of Baptism the fruits of the redemption be abundantly applied to our souls, effacing original sin, (and in adults properly disposed, actual sin also,) restoring us to the dignity of heirs to the kingdom of heaven; yet it has pleased the great disposer of all things that the infirmities and mortality of our bodies, the disorders of the human mind, the weakness and propensities of the human heart, should remain, both as proofs, and melancholy traces of our original degradation. Hence while we are in the condition of *Via terra* on the stage of probation, we are liable by actual transgressions of the law of God, to forfeit our reacquired right to heaven. Not that original sin once cancelled by the laver of Baptism, resumes his empire over the Christian soul—which indeed would be a gross error—but through the voluntary violations of the sacred laws of God. The human passions though indicative of the corruption, weakness, and limitation of our nature are not sinful in themselves; they are left us for our trial and probation.—The great work of our regeneration is not to receive its final consummation, in this life, when we shall become citizens of the new Jerusalem, it is then, if may be said, that we are, truly, and really, restored to our promised inheritance.

What we have hitherto said on the important topic before us is reducible to the following general heads. We are all born children of the wrath of God; this is original sin. From this fallen state it has pleased our Creator, to raise us, through the

passion and death of his Divine Son. The laver of baptism is the medium or instrument by which the human soul that was dead before God, is regenerated and made the adopted child of heaven. There is no virtue, however, ascribed to the sacraments, except as a means divinely chosen, to apply to our souls the merits of the suffering, and the death of our Lord. The power of God and the merits of our Redeemer, are the sources of sacramental efficacy; and a proper state of mind in adults is required to receive the grace which the sacrament from its divine institution is intended to convey.

From the above outlines of our doctrine respecting baptism our friend the constant reader of the Guardian has concluded, that we poor benighted Papists trust for our eternal salvation to trivial ceremonies and a broken covenant of works! Is this not coming to a conclusion at a jump! Poor logician this Antighibbitt correspondent of the Guardian. With regard to what our friend has said, relative to the application of oil in the solemn administration of the Sacrament of baptism, it will suffice to reply that Catholics are taught by their church, that the essence of baptism consists in an ablution made with water in the name of the Father, Son, and Holy Ghost, with a view to perform the rite instituted by Christ which is practised in the church. Hence we say, I baptize thee, in the name of the Father, and of the Son, and of the Holy Ghost. Every thing else is ritual or ceremonial, and may be omitted without injury to the Sacrament, though it were highly improper to do so, on private authority unless in case of emergency—owing to the universal practice of the church. The anointing the breast and shoulders with oil, is a very ancient rite in the Catholic Church. St. Cyril of Jerusalem, St. John Chrysostom, St. Gregory the Great make mention of it, as a rite generally used in their days. It has an apt signification, that in "the unction of the breast and shoulders the firmness of faith and perseverance in good works may be designated." The unction with sacred chrism on the crown of the head immediately after Baptism is mentioned in several ancient Liturgical, and Ritual Books. Tertullian who flourished in the end of the second century mentions the ceremony. "Having come forth from the laver, says this ancient writer, we are anointed with blessed unction according to the sacred rite" etc. "The anointing of the head signifies the wisdom which we have in Christ, who is to be our crown and happiness, as it is explained by St. Ambrose.

"This, to conclude with the words of the Rt. Rev. Dr. Kenrick, Catholic Bishop of Philadelphia, whose admirable Treatise on Baptism, the undersigned has followed in the above hurried remarks, all the rites which are used in the administration of baptism are full of signification, and are derived from venerable antiquity. Some of them, may, without temerity be considered of Apostolic origin. To censure them would be to condemn the whole Christian Church in the earliest, and brightest age, and indirectly at least the Apostles themselves, to whom they may be fairly ascribed."

Intending to make the solid principles of the Constant Reader of the Guardian, as embodied in the second part of his epistle the subject of another communication.

I remain, Messrs Editors, &c.,

G.A.E.L.

Antigonish, 11th June, 1847.

## TO CORRESPONDENTS.

We have received a Letter signed *A Protestant* and dated from the North West Arm, in which the writer says that there are some Protestants now lying sick of Fever in Melville Island, and complains that no Protestant Minister has yet visited that desolate abode of suffering and death.—The writer indulges in some reflections on the punctual and daily ministrations of our clergy, and the apparent indifference of others. We are unwilling however, for obvious reasons, to publish his communication. We can't forget that Protes-



tant clergymen have wives and families, and that it would be cruel to expect they should expose those tender pledges of affection to all the horrors of contagious disease. It is all very fine no doubt, to sneer at the celibacy of the Popish clergy, but in the hour of affliction and danger, the calumniated priest can face death without any of those agonising fears which the sight of "little responsibilities" is so apt to produce. Perhaps our unknown friend. *A Protestant* may be satisfied with our simple announcement of the fact, that members of his communion have been for several days lying ill at the Fever Hospital, and that whatever treatment their bodies may have received from Messrs. Galen and Esculapius, their poor souls have had no attendance or comfort from any Minister of the Protestant Faith.

We dare say when this news shall be read in the columns of the Cross, there will be quite a rush of Protestant preachers from all parts of the city to Melville Island. It is true that the Fever has become most virulent during the past week, and that many persons have died. But this will only stimulate the zeal of those gospel heroes. It is in the hour of danger, and when the wolf cometh to destroy the sheep, that the true shepherd is known from the hireling. We have known in our experience, of more than one Hegira of Protestant Mahomets, in times of Cholera and other infectious visitations. We cannot however expect any cowardly flights on the present occasion, after all the vapouring of the Protestant Journals for the last few months. Common decency should force some of those timorous chickens to fly over at once to the French Prison. We suppose we may endorse this notice with the quaint title of one of the old canting Puritan Pamphlets, viz:—"Crumbs of comfort for Christ's chickens!"

A certain Lieutenant North died lately from the effects of a coach accident, leaving a wife and four children of tender age, very slenderly provided for. He made no will; and no guardians of a testamentary nature were, therefore, in existence. It is notoriously the law of the land, that where, by reason of intestacy, no legal guardians have been nominated by the father, the rights of guardian by nature arise, and that the title to the custody and nurture of children devolves by nature and by law upon the mother. But in this case it so happens that Mrs North was connected with the Roman Catholic persuasion. What evidence has been heard goes to prove that the father was of "latitudinarian opinions"—that he refused to accept the ministrations of a Protestant clergyman on his death bed—and that, if inclined to religion at all, it was towards the Church of Rome. But we have no desire to found any argument upon such suppositious

circumstances. There stands the naked fact—the father died intestate, that the mother is of irreproachable character, and that the children are of tender age. What says Vice Chancellor Bruce to all this? He answers that she is a Roman Catholic; that her children are to be torn from her and given into the custody and nurture of strangers and that their mother is to see them only two hours a day, and then only in the presence of caves droppers and watchers! The sacred cries of nature are to be drowned for the State Church; and children are to be robbed of a mother's care, tenderness, and love, to satisfy the bigotry of the bench and the fanaticism of the law! They may be in dangerous sickness, and what nursing can be equal to the anxious watching of a mother's fondness? But no; the privilege which God gives to the very brutes of tending and fondling their offspring, is to be denied utterly to a Christian mother, and to British children. The thirty nine articles are stronger than a parent's devotion, and the Established Church is to overbear that established order of nature, which binds and links mother and child together by chains stronger than adamant, and attractions more irresistible almost than gravitation itself. Only think of a christian, a kind, a virtuous mother, never being suffered to be alone with the very fruit of her womb! What right has law, has the state, has all the world put together, to assume the very shadow of a power to interfere with such natural relationship as that? We appeal to every woman except old women on the bench, that are in a double sense *past bearing*, to every female heart, whether this be not the most odious and unnatural tyranny that ever disgraced reason and outraged justice? Is it not monstrous that we shall have admitted Catholics to make laws for us, but yet that we shall not permit them to nurture their own children. Is this Protestantism? Is it to support such religion as this that Exeter Hall raises the No Popery howl? We have heard much of the conversion of papists to Protestantism, but we think it will soon become a more urgent necessity to convert Protestants to Christianity. It must not, we hope it cannot be that this should be *English law*. It is only Knight Bruce Law—a code of orthodox jurisprudence to which we would infinitely prefer that of Judge Lynch himself.

We have not patience to analyse the speech which formed the prelude to this judgement. It was scarcely worthy to be

"The prologue to an egg and butter."

—*Liverpool Mercury*.

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