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

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

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

And I shall give to thee the keys of the Kingdom of Heaven: and whatsoever thou shalt bind on earth, it shall be bound also in Heaven, and whatsoever thou shalt loose on earth, shall be loosed also in Heaven. St. Matthew xvi. 13-19



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

CALENDAR.

- 23—Sunday—III after Epiphany, Desponsation of B. V. M. Gt Doub &c.
24—Monday—St Timothy B. M. Semid
25—Tuesday—Con. of St Paul Great Doub com &c.
26—Wednesday—St Polycarp B. M. D. J.
27—Thursday—St Vitilian P and Con Doub Sup.
28—Friday—St John Chrysnostom B. C. and Doct Doub comm. &c.
29—Saturday—IV after the Epiphany S Felix IV P and Conf Doub Sup.

From the Catholic Observer.

THE TITLE OF MOTHER OF GOD.

Protestants profess to be shocked that we give the title to the Blessed Virgin Mary. It would appear strange to us if only Unitarians and other unbelievers in Christ's divinity protested against the use of this title. Denying that Christ was God, of course they must deny to his mother the appellation of Mother of God. But by far the larger portion of Protestants profess to believe that Christ was divinely and substantially God. This belief they regard as the foundation stone of their Church. All who deny it they regard as wanting in the essentials of Christianity and frequently style them Deists. Yet by a marvellous inconsistency, though they believe that Christ is the Son of God, they deny that she is the Mother of God. That is, they profess to believe that Christ is God, and deny it at the same time. We were the other day conversing with a minister who is a high-church Episcopalian, and happened to use the term Mother of God, speaking of the Virgin Mary, whereupon the minister lifted both hands, closed his eyes and looked like one suffering with the nightmare.

"My dear sir," he said, at length, "don't use such an expression—it is awful, it is blasphemous." "You surprise me," we replied, "I am not aware of having used any disrespectful language—at least I did not intend such. Pray inform me what it was that shocked you."

"O, Sir, the expression you have employed with regard to the Virgin Mary."

"Why, really, you must have misunderstood my words. After the universal practice of the Catholic Church I simply styled her Mother of God."

"O sir, O sir, don't, don't, I beg of you say that again."

This time the former scene was re-acted with the additional embellishment of putting the fingers for a few seconds to the ears.

After a pause to give our worthy friend an opportunity to recover, we resumed the conversation.

"I thought, Mr. —, that you Episcopalian believed in the divinity of Christ."

"So we do."

"Yes, as a body, but do you individually believe that Christ is God and was always God?"

"I do most certainly."

"Then he was God in the womb of the Virgin Mary?"

"Yes he was God then—but his divinity was in Heaven until after his birth when it became united to the man Christ Jesus."

"Why, my dear sir, you are a Nestorian; you are no Episcopalian at all—I see a book of Common Prayer on your table—will you allow me to refer you to the Thirty-Nine Articles?"

We took up the Prayer Book and read aloud as follows:

"ART. II.—Of the Word, or Son of God

which was made very Man.—The Son, which is the word of the Father, begotten from everlasting of the Father, the very and eternal God, of one substance with the Father, took Man's nature in the womb of the Blessed Virgin, of her substance, so that two whole and perfect natures, that is to say, the Godhead and Manhood, were joined together in one person, never to be divided, whereof is one Christ, very God, and very Man; who truly suffered, was crucified, dead and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men."

"It would appear from this that it is the belief of the Protestant Episcopal Church that the very and eternal God took man's nature in the womb of the Blessed Virgin, of her substance, so that the Godhead and Manhood were joined together in one person, never to be divided. This is sound Catholic doctrine, and from this it follows that Mary was the mother of Christ not merely as a man, but also as God, inasmuch as God took man's nature in her womb and of her substance—and the Godhead and manhood were joined together never to be divided. You see therefore that you cannot deny to Mary the title of Mother of God without denying your own faith and siding with the old Nestorian heretics."

Our worthy friend endeavoured to escape from the difficulty by striving to show that we did not comprehend the language and drift of the above cited Second Article, and finding ourselves likely to be involved in a long controversy about the meaning of plain English words we pleaded some important business and retired.

The above conversation we regard as an index and illustration of the belief of Protestants in general on this subject. The fact is they have but a very vague idea, and knowledge of their own faith. They are Nestorians without being aware of it. They profess to believe in the divinity, by making her his mother only as regards his manhood; whereas if he was God at all, he must have been so at the moment of his conception, for it was at that moment that the Holy Ghost came down upon her and the power of the most high overshadowed her. When therefore she became a mother by giving birth to her Son, that Son was the God-man Christ our Lord—the eternal "Word, who was in the beginning with God, and was God." Consequently she was the Mother of God.

Protestants we repeat are Nestorians—hence it is that the most distinguished Protestant writers, who had shrewdness and knowledge enough to perceive this, have labored indefatigably to show that Nestorius was a very good man, sound in the faith, and was unjustly condemned, and condemned solely because of a mere word, an unimportant title—merely for refusing to call Mary Mother of God. The fact was that the ground of his refusing this title to Mary was unsoundness in the faith, in a most essential point, that of the incarnation. Nestorius maintained that Mary ought not to be called the Mother of God because God could not be born of a human being. He taught therefore that there were two persons in Christ, God and Man, that Man and not God was born of Mary, thereby wholly destroying the hypostatical or personal union held by the Catholic Church in all ages and laid down as an article of faith in the Protestant Episcopal Church, and we believe of nearly all Protestant churches, and cited above, as "two whole and perfect natures, that is to say the Godhead and manhood, joined together in one person, never to be divided, whereof is one Christ, very God and very man." Thirty-Nine Articles, Article II. Nestorius wrote to Pope Celestin to obtain an approval

of his doctrine, but was convicted of heresy and was condemned by a council convened at Rome by that Pontiff—and afterwards was more solemnly condemned, and deposed from the See of Constantinople by the General Council of Ephesus held in the year 431, which council is regarded as a general one by Protestants themselves.

Modern Nestorians proceeded step by step as did the ancient followers of Nestorius. They pretend to extraordinary virtue and sanctity. They regard Catholics with contempt—they misrepresent their doctrines, and accuse them of idolatry. They affect to be shocked and scandalized at the honours offered the Virgin Mother of our Lord. They say it is impossible that God should be born of a creature, as though God could not if he pleased descend from Heaven and assume human nature in the womb of a created being. They virtually deny the hypostatical union of two natures, the human and the divine in the one person of the Word—and thereby render null the doctrine of the Incarnation. Thus they subject themselves to the same condemnation as did Nestorius, and place themselves within the reach of the anathema of a general council of the Christian Church—a council convened in an age when as they themselves acknowledge the Church was pure, and, therefore by them received and respected as Councils, so true it is that "he that believeth not is judged already, because he believeth not in the name of the only begotten Son of God"—John, 3, 18

The following article from a Protestant paper, the Sabbath Recorder, contains some suggestions which deserve to be pondered by all Protestants, although we do not undertake to endorse all that it says.

THE CATHOLICS—THE SABBATH.

The rapid increase of the numbers and influence of the Catholics in this country, is regarded by many good Protestants as giving just occasion for alarm. If we mistake not, the editors of the orthodox newspapers, as a class, are particularly susceptible to fright upon this subject. Hence they gather up and publish, with appropriate comments, every item of intelligence relating to the Catholics, which shows a disregard of popular notions, and is likely, when presented in its worst light, to create prejudice against them. If a Catholic priest finds a bare-footed child in the street, and gives him a pair of new shoes, these sharp eyed guardians of the public weal think they see in the circumstance an incipient step towards the conversion of the child to Romanism. And if the same child, or any other, is offered the advantages of a Catholic school free of expense, the cry is raised as conclusively that a systematic attempt to proselytise has commenced. Now we do not doubt the zeal of the Romanists to make converts, nor the honesty of those who profess to see so much danger in their efforts. But we must confess that we question whether Catholics are so greatly distinguished from Protestants by their zeal as to lay them open to any very serious charges on that score; and hence we seriously doubt the policy, not to say the Christianty, of finding so much fault with them. It seems to us that a more excellent way would be to imitate them, in acts of charity and efforts to educate the ignorant. The mass of men will be much more likely to acknowledge the superiority of Protestantism over Catholicism when they see it illustrated in actions than when they see it asserted on paper.

But there is one point where a great deal of fault is found with the Catholics concerning which we have a word to say. It is in respect to their

regard for the first day of the week, sometimes called the Sabbath. In various ways, they are charged with inconsistencies and wickedness because they use this day for purposes which in New England are regarded as improper. Those lies before us a newspaper giving some account of the opening of a Catholic College in one of the Western States on Sunday. The ceremonies, it is said, were accompanied by the firing of cannon, and all the parade and noise of a military muster. The account closes by saying, "and this on the Sabbath!" We are not disposed to justify such a use of a day which is regarded as the Sabbath. But we venture to say, that the Catholic view of the first day is quite as near the truth as the view entertained by their condemners. The Scriptures do not command us to keep that day holy, nor do they give us a definite information as to the manner in which it was observed in the days of the apostles. If we look into church history for information upon the point, we shall find that it was regarded as a very different day from the Sabbath. It was a festival day, only a few hours of which were required for worship, while the remainder might be spent in labour or amusement, according to each man's inclination. In this light was it generally regarded through the first six centuries of the church. From that time until the Reformation, the day was if possible regarded as still less sacred. Some of the leading Reformers, among whom were Luther in Germany and Tyndale in England, denied that the first day had been substituted for the seventh as the Sabbath, and maintained that if any day should be kept with Sabbatic strictness, it must be the seventh of the week, or Saturday. Indeed, the notion of the first day's being the Sabbath, and observable with the strictness required in the fourth commandment, seems to have originated with the Puritans, some two hundred and fifty years ago, and is now received only by that portion of the world over which their influence has been extensively felt. Intelligent Catholics are well acquainted with these facts. They know that the only day to which the fourth commandment can apply is the seventh day of the week; and that the first day, according to the universal voice of the early church, was only a festival day. Under such circumstances, with what contempt, not to say suspicion of dishonesty, must they look upon the charges of inconsistency and wickedness which are so often preferred against them by their Protestant neighbors for observing the Sunday as a holiday. They know very well that to carry out their principles consistently, Protestants must either abandon the idea of a Sabbath, or return to the observance of the seventh day. They boldly assert, however, that the Sunday is no more the Lord's day by the law of the fourth commandment, than the Friday, for the Lord's day of the fourth commandment is the Saturday.

From the Philadelphia Catholic Herald.

At the great meeting in favor of Pius IX., recently held in New York, letters were read from some of the most distinguished men of our country. In looking over these letters, we were much pleased with the strong expressions of respect and admiration for his Holiness, with which they abound. We would like to publish them in full, but as they would occupy more space than we can spare, we are compelled to content ourselves with giving an extract or two from each one. We shall select those passages which indicate the feelings alluded to.

Extract of the letter from the Honble John A. Dix:

"Pius IX. stands before the world amongst the

very few instances in which a Sovereign has voluntarily extended political privileges to his subjects—concessions freely made, not extorted by violence or yielded to fear. Those only who are far war with the history of the Roman State during the last quarter of a century, with the depression of its industry, which seemed to render amelioration nearly hopeless, can appreciate the magnitude and difficulty of the labor he has undertaken in giving to the government a popular cast, and laying the foundation of a system which shall provide remedies for existing evils."

Extract of a letter from the Honable John C. Spencer

"I have received your letter of the 18th inst. informing me that a meeting will be held at the Tabernacle in your city on the 29th inst. to make a public demonstration of the sympathy of the American people in the efforts of that glorious Pontiff Pius IX and the Italian people, for National Independence and Constitutional Freedom; and you have my personal co-operation on the occasion."

Extract of a letter from Hon. Albert Gallatin: "Nothing can be more gratifying, more worthy of admiration, than the liberal, elevated and enlightened policy of Pius IX. He has placed confidence in his own people, called them to his aid, and fearlessly restored to them the rights and legitimate powers of the citizens."

Extract of a letter from Hon. D. S. Dickinson: "But I beg leave in this hasty note to assure you that I have regarded with the highest satisfaction the liberal policy of this bold and upright reformer, and that the profound movement meets my warmest approbation."

Extract of a letter from Hon. Wm. H. Seward. "With such motives of respect and affection for Italians, and for their enlightened and benevolent Pontiff, I doubt not that the whole American people will respond, with enthusiasm and unanimity, to expressions of sympathy by the citizens of New York."

Extract of a letter from Hon. Reverdy Johnson:

"There is, too, in the character of the present head of the Papal Dominions, independent of the national struggle in which he is engaged, much to reverence. His comprehensive and liberal views; his manifest desire to promote the welfare of his people; his tolerating spirit (itself the highest evidence of Christianity); his firm and determined will; and, above all, his perfect purity, present him to the world as eminently worthy of all respect and admiration."

Extract of a letter from Hon. James Buchanan. "I have watched with intense anxiety the movement of Pius IX in the difficult and dangerous circumstances by which he is surrounded, and, in my opinion, they have been marked by consummate wisdom and prudence. Firm, without being rash; liberal, without proceeding to such extremities as might endanger the success of his glorious mission, he seems to be an instrument destined by providence to accomplish the political regeneration of his country."

Extract of a letter from Hon. G. M. Dallas. "Admitting as I do very sincerely the public acts of enlightened liberality and independence by which Pius IX has already illustrated his Pontificate, I feel much regret at being debarred by fixed engagements from joining in the demonstration you are preparing to make on Monday next."

"In the character of the Pope we see everything to inspire confidence. There is hope in his real solemnity of his genius—there is hope in his calm and Christian, yet unflinching, courage—there is hope in his direct practical sagacity—there is hope in the beneficence and wisdom with which he looks to and relies upon the masses of his countrymen—there is hope in the unassailable purity of his life—in fine there is hope in a rare combination of intellectual and moral excellencies fitting him for the love and leadership of a reviving people."

Extract of a letter from Hon. Martin Van Buren:

"Regarded only as the political head of a State laboring in behalf of the enfranchisement and consequent happiness of the people, and the general interests of humanity, the Sovereign Pontiff justly claims the best wishes, the hearty cheers, and all proper co-operation of the friends of Reform, in whatever country they may reside, or to whatever sect or class they may belong. The propriety of such encouragement and participation on the part of the most powerful of the American Republics, and the one best entitled to speak in behalf of the rest, as well as to exchange respect for its opinions, will be not a

little enforced, if it be true, as is publicly stated with seeming authority, that this illustrious man who has won the admiration and respect of the world in so brief a period, and whose position at this moment is one of greater interest to mankind than that of any other human being, imbued his love of freedom from witnessing at an early period of his youth the struggles and triumphs of one of the States of this continent."

The Cross;

HALIFAX, SATURDAY, JANUARY 23.

THE CROSS.

We have determined on improving the appearance of our journal, and of extending the sphere of its usefulness. A commencement is made in the present number, which we hope will gratify our readers, and which will be followed up at no distant day, if the patronage of our friends, and the friends of Religion will enable us to do so. By the present change, much additional matter will be given to the reader, without any additional charge; and we hope this exertion will be duly appreciated by our present Subscribers, and induce many more to take the Cross, both in this and the neighbouring Provinces. And here we would bespeak the favorable consideration of the Clergy in all parts, and beseech them to second our well-meant endeavours to promote the common cause of our Holy Religion in this portion of the British Colonies. We would also be glad to receive at all times Communications from the Clergy and intelligent Catholics, in this and the neighbouring Dioceses, in all matters connected with the state and progress of Religion in their respective localities, which it would be desirable to have extensively made known through the Press. We are determined to pay the strictest attention to every communication of this kind, and will feel great pleasure in giving it publicity in our columns. We shall return again and again to this interesting subject.

HALIFAX BRANCH OF THE ASSOCIATION FOR THE PROPAGATION OF THE FAITH.

The first Quarterly Meeting for the year 1848 was held on Sunday Evening last after Vespers at St Mary's, the Rt. Rev. Dr. Walsh in the chair assisted by the Vicar General, and the Rev Messrs Hannan and Daly. Great spirit and enthusiasm pervaded the meeting, and the returns from the various Collectors proved what a deep hold this noble Institution has taken on the feelings of the Catholics of Halifax. The Bishop gave an interesting account of the progress of the Society since its first institution here, and the amount of good it had effected for religion. Near £600 had been remitted from Halifax to the Central Councils of Paris and Lyons. He also communicated the contents of two letters which he recently received from the Members of those Councils in which they highly eulogized the generous zeal of the Catholics of Halifax, and he recounted the valuable assistance which the Diocese had received in return, for some years past. He expressed a hope that every District in the Diocese, through the exertions of the local clergy would do something, be it ever so small, for this Catholic object, and transmit the amount each quarter to the Society at Halifax. The Bishop also mentioned that when any subscriptions or Collectors were forwarded from any of the Clergy or laity of the neighboring Dioceses, due acknowledgement should be made in the Papers, and in transmitting the money to France every year, each Diocese should get credit distinctly for the amount subscribed by it, as is done by the managing Committee of Dublin for various Dioceses in Ireland. His Lordship announced the receipt of £3 from the Rev Mr Egan the worthy pastor of Miramichi, and directed that this should be entered to the credit of the Diocese of New Brunswick.

The Collectors then handed in the amount of their respective collections, when the very handsome sum of Sixty-seven Pounds eight shillings was realized, inclusive of the above and £17s each from Very Rev Mr Connolly and William Hackett, Esq.

The admission of the Rev Mr. Egan and Mr. Hackett as members was moved by the Vicar General, seconded by Rev Michael Hannan and carried unanimously. Several other new members were also admitted, very many new Collectors' cards, books, pictures, &c. were distributed, and the Meeting—the most numerous and crowd-

ed ever held,—was closed as it had been opened with prayer by the Bishop.

We have heard that the Collectors in the district of Dartmouth are indefatigable, and that a handsome remittance will be forwarded from thence. We call upon all the other districts, both in the neighbourhood of the capital, and throughout the Diocese, to bestir themselves to organize the good work, and to send forward their contributions without delay. Halifax has already set a noble example to the Catholics throughout the country, and we hope it will be universally followed. We know that everything depends on the guiding intelligence and practical, earnest exertions of the Clergy, and we respectfully call for their valuable co-operation in this great and holy undertaking. Communications from any part of this or the surrounding Provinces, addressed to the Bishop or Clergy at Halifax, on the subject of the Propagation of the Faith, will meet with immediate attention.

CATECHISTICAL SOCIETY.

DISTRIBUTION OF PREMIUMS AT ST. PATRICK'S. There was an unusual excitement on Sunday last amongst the children in this populous part of the city, in consequence of the expected distribution of prizes to those who at the recent examinations were specially distinguished for their proficiency in the Christian doctrine, their punctual attendance at the Sunday classes, and their good conduct. The congregation at St. Patrick's Church was unusually large. At the last Mass, which was celebrated by the Vicar General, the Bishop and the Rev. Mr. Daly assisted. After the Pontifical Benediction at the close of the service, his Lordship delivered a Discourse on the Festival of the Day—the Holy Name of Jesus—and then proceeded to distribute the prizes to the many fortunate candidates of both sexes who were judged worthy to receive them. The Bible, various Testaments, and religious works of considerable value were amongst the Premiums bestowed.

In alluding to the state of Catholic education in that crowded part of the city, Doctor Walsh complained that the just claims of the Catholics for some Parliamentary assistance to St. Patrick's Schools, had not received that consideration which they deserved. Here was a District comprising nearly one half the city, with several hundreds of Catholic children requiring the benefit of a sound Christian Education, with spacious and commodious schools, capable of being enlarged to any extent, and yet not one shilling of the public money had yet been granted to St. Patrick's. The Bishop declared of his own knowledge, that in some parts of the Province there were as many as six, nay eight, Schools in certain districts, each of which was receiving some assistance, if not a liberal grant, from the Province, although the named numbers of children attending these six or eight Schools did not equal the number which he had often seen in St. Patrick's Schools, and which could and ought to be increased three or four-fold, if a reasonable assistance in proportion to what was given elsewhere, were allowed by the Province.

We are decidedly of the same opinion. Any one who is acquainted with the North End or Datchtown, and the numbers of poor children who swarm in every street of that dense neighbourhood, must admit that education is as much, if not more wanted there, than in any part of the Province of Nova Scotia. A Petition numerously signed was presented to the last Parliament on this subject, but without effect. We hope the Catholics of our city will take up the question this year with the spirit and energy which its importance demands, and that impartial justice will be at length dealt out to those ill-treated and badly-neglected Schools.

THE LORDLY TITLES OF THE CATHOLIC BISHOPS

Some poor, briefless Lawyer, whose bag we daer say, as well as his head, would go far to prove that there is a vacuum in nature—a proposition stoutly contested by some of the old philosophers—has been publishing this week some precious *Banquet* on the above subject. He may save himself the trouble, unless indeed he wishes to have all the controversy to himself. As we intimated last week Catholic Priests and Bishops are very indifferent about these conventional titles. A Bishop duly consecrated in the Apostolic Ministry, and by the Apostolic Order of Succession, is always a Bishop, no matter what the Queen, or the Secretary of State, or any other public functionary may call him. Others

may squabble about empty, human titles; but a Catholic Bishop or Priest would feel more delight in converting one soul to the knowledge of the truth "as it is in Jesus," and in bringing back one strayed sheep to the true fold, than if he received all the titles which poor worms of this earth take upon themselves to bestow. An ear old favourite Robie Burns, says:

"A King can make a belted Knight,
A Marquis, Duke, and a that;"
but all the Kings and Queens on earth would be unable to create one real Bishop. Queen Elizabeth tried it, but she made herself the laughing-stock of Christendom. St Paul tells all Ladies to be silent in the Church, and to have their heads veiled on account of the angels. Yet, it is strange that in England after its reformation, the order of nature and religion was subverted. Men were subjected to women even in things spiritual; nay, women were appointed Heads of the Church, though our Saviour never constituted a woman an apostle or Disciple, during the whole course of His ministry. Our Protestant friends, therefore, may make their heads easy about all the Grand Titles recently accorded to the Catholic Bishops. Those Protestants are sure do not feel themselves in the least exalted by this "important concession to Rome" as it is so comically termed.

CATHOLIC EDUCATION.

In resuming our remarks upon this subject we must disclaim the intention of introducing discord and division into the ranks of any party. Our object is, to make our principles known, and to state clearly upon what terms we can avail ourselves of Legislative assistance. If our views on the subject of education do not accord with those of others, it is a matter which we may regret, but cannot help. Catholics are no more at liberty to adopt a system adverse to their religious principles than they are to change the Faith of the Church, and however worldly, wise the assertion may seem, we should prefer the grossest ignorance, with its attendant evils, to any system of education having the least tendency to weaken the religious convictions of a Catholic.

Let us not be misunderstood. We have not the remotest fear that in the conflict of different religious opinions Catholicity will not acquire a proud pre-eminence. But we do greatly dread that her practical influence upon morals would soon entirely disappear if her battle ground be a College where every variety of opinion will be fostered into rank lunacy—where there is no one to wield the sword of her spirit, or to rebuke the pedant who would throw her out of countenance. The knowledge of God's Law, and of His mysteries is the most important knowledge that was ever communicated to man. To give the former due influence over his mind, and to inculcate unceasingly a strong belief in the latter, we must if possible remove all countervailing causes. But if at a time, when his mind is susceptible of every impression, we introduce him to a system directly calculated to sap the influence of that law, and to unlace his belief in the mysteries of Faith, our conduct would be not only foolish, but criminal in the extreme.

To educate a pupil is not to teach him any particular branch or branches of science. An algebraical theorem or a geometrical analysis is true, no matter by what mouth it is uttered. Objectively considered, truth is the property of all men, and as in matters purely scientific, there is no great room for the play of passion, under certain circumstances, we may safely trust ourselves to the guidance of any competent professor without regard to his religious opinions. But to educate a pupil is to make religion a part and parcel of his being—constantly to inculcate principles of rectitude and morality—to repress every manifestation of vice by a rigorous, but a wise and prudent system of restraint—to form his heart to virtue, and to enlighten his mind—and to direct his course of studies with a view to his future position on the great theatre of life. Such is our idea of Catholic education, and we hold it as certain that the mixed system can never produce those leading features. Faith to be sure is the gift of God, but the preservation of faith is to some extent, in the power of man, and we certainly think that the man who is careless about that rich deposit, has no part in the spirit of the Church of Christ.

Catholics have been charged with exclusiveness, and no doubt they are exclusive in all matters of religion, and in things essentially connected with it. But they do not force their principles upon any one. Their liberality can never

extend to the abandonment of a religious principle; and as Catholic education has been allied with the Catholic religion in every age of the Church, it must, in some measure partake of that spirit of exclusiveness with which she watches every movement of her children. If the Protestants of the Province unite in the adoption of any measure which the Government has sanctioned to each sect—but as in countries, the right of Catholics has been acknowledged, it is not a sufficient reason for pursuing a different course here. In the mixed system whether by design or otherwise, the faith of Catholic children will infallibly be tampered with; or at all events we have not, and we cannot have, those guarantees which could satisfy us on that subject. We would sooner forego our claim to any portion of the revenue than accept a system of education which we conscientiously believe is calculated to weaken the religious convictions of Catholic children, and to undermine their morality.

Should the Legislature deem it expedient to withdraw the different sums voted in aid of our Collegiate Institutions, we shall submit without a murmur to the decision. But we shall never be content to enter into partnership with four or five Sects, each of which maintains its exclusiveness in matters of education, with as much pertinacity as ourselves. We have no doubt that the attempt would be a failure. On the subject of common school education there is less difficulty. We should wish to have it diffused as extensively as possible through the country, and while our Collegiate Institutions might receive some aid as a kind of higher Public Schools, by far the greater portion of the sum voted for educational purposes should be given towards the advancement of Common School education. To our Legislators we would say: devote, if necessary, every farthing which you may grant for purposes of education, to the maintenance and proper endowment of Common Schools. But as regards Colleges, you may withdraw all public aid from them if you like, but you cannot with impunity make an exception in favor of Windsor, or any other establishment. Even-handed justice should be your motto and your boast.

GOOD NEWS FOR SPAIN.

By very recent Letters from the Eternal City we are informed that the settlement of the religious differences between the Holy See and Spain are in a fair way of being amicably terminated. The proceedings of the Papal Consistory held in the Quirinal on the 17th December will fill the heart of every Spanish Catholic with joy, and delight the friends of religion throughout the world. On that day his Holiness Pius IX appointed new Bishops for a very large number of Spanish Sees which have been long deprived of the consolation of a Chief Pastor. Amongst them we perceive the Sees of Saragossa, Seville, Grono, Badajoz, Majorca, Zamora, Almeida, Avila, Jaca, Orense, Coruna, Orense, Lenda, Cartagena, Lugo, Segorbia, the Canaries, and the Patriarchate of the West Indies. This is the most gratifying news relative to Spain which we have been able to record for many years. It realizes the sanguine expectations which we formed when we last year that the able and enlightened Secretary of Propaganda, Mgr Brunelli, the Archbishop of Thessalonica, had been despatched by the Pope to Madrid to settle the affairs of the long-distracted Church of Spain. The success of Mgr Brunelli was a great and glorious achievement for the cause of religion. The Consistory above-mentioned was opened by the Pope in an Allocution to the Cardinals on the religious affairs of Russia, Spain and Switzerland. His expressions relative to Spain and Russia were those of congratulation. Of the persecutions endured by the Catholics of Switzerland he spoke with profound sorrow. We are certain however that the tyranny exercised by an infidel and brutal man-happy country over their unoffending, will like all other persecutions, eventually redound to the further development of the Faith, and the glory of the Catholic Church.

The history was to be held in Rome on the 1st of Jan into the *Diario di Roma* and *Notizie del Giorno*, were to be discontinued, and replaced by a new official Journal, called the *Roman Gazette*.

ST MARY'S CEMETERY

It is particularly requested that no Bells of any description will be sounded on any part of the Fence which surrounds the Cemetery and Church of St. Mary's.

SUBSCRIPTIONS TO ST. PATRICK'S CHURCH.

COLLECTED BY MESSRS. BARRON & MAOEE.	
James Doolan	£0 1 3
Mrs. Callan	0 0 7 1/2
Mrs. Hussy	0 0 7 1/2
David Donovan	0 5 2 1/2
Catherine Dower	0 1 3
Mrs. Payne	0 0 7 1/2
Mr. Leguato	0 1 3
Mrs. Morris	0 0 7 1/2
" Troy	0 1 3
" Baylin	0 1 3
William Finne	0 2 6
John Mackessie	0 0 7 1/2
James Cashin	0 0 7 1/2
Mr. Connelly	0 5 0
Mrs. Horgan	0 1 3
" David Hays	0 1 3
" Daniel Shay	0 1 3
" Finn	0 1 3
James Hunt	0 1 3
Thomas McNamara	0 1 3
Thomas Cashman	0 1 3
Mr. Farrell	0 5 0
£1 16 5	

COLLECTED BY MESSRS. P. J. & W. COMPTON.	
John McLaughlin	0 2 6
Miss Julia Malono	0 2 6
Alexander Malono	0 1 3
Thomas Brennan	0 1 3
Mrs. Walsh, senr.	0 1 3
Richard McCarthy	0 1 3
Mr. Campbell	0 1 3
John Tracey	0 1 3
James Lonergan	0 0 7 1/2
Thomas Sullivan	0 0 7 1/2
£0 13 9	

COLLECTED BY MESSRS. WALSH & BULGER.	
Mrs. Anthony	0 6 3
James English	0 5 0
William Jameson	0 2 6
Maurice Bridie	0 2 6
Michael Bulger	0 2 6
Timothy Carrigan	0 2 6
James Neville	0 2 6
Michael Flaherty	0 1 3
Wm. Gard	0 1 3
Wm. Callanan	0 1 3
Mr. McCormack	0 1 3
Mr. Gowen	0 1 3
Owen Kearns	0 1 3
Marin Murphy	0 1 3
John McGuire	0 1 3
Danis Sweeney	0 0 7 1/2
James Sutherland	0 0 7 1/2

The following is the List of Toasts drank at the Dinner recently given by the Literary Society in connection with St. Mary's Parochial Library. The Queen, God bless her—May her reign be ever connected with the progress of Civil and Religious Liberty.

His Holiness Pope Pius IX.—Successor of St. Peter, and the Apostle of Italian Freedom.—May his efforts in behalf of his country's Liberty be crowned with complete success.

The Immortal Memory of O'Connell.—May the tear that we shed, tho' in silence it rolls, Long keep his Memory green in our souls.

Old Ireland—the Selb of Euro, in the 8th century.—May the memory of the past inspire her sons with virtue to establish her Independence in the 19th.

The Right Rev. Dr. Walsh and the Clergy of Nova Scotia.—May their lives be ever the best illustration of the purity of their doctrines.

Sir John Harvey, our respected Governor.—May his Administration tend to the advancement of the best interests of the country.

Catholic Literary Institutes and Education.—May the establishment of the former soon become general, and their agency be successful in extending the latter.

The Rising Literature of Ireland.—May the inculcation of Religion and Virtue, together with the advocacy of Freedom be its distinguishing characteristics.

The Press—the great Lever of Education.—May it never become an agent in the hands of the vicious, to the spread of immorality and irreligion.

Father Matthew and the Temperance Cause.—That Sun of Ireland which is fast dispelling the Shadow which overclouds our national character.

Lady Harvey, and the Fair Daughters of Acadia.

RIGHT REV. DR. HUGHES.

We have received the first of the series of Letters which the amiable and gifted Bishop of New York is now addressing to his fellow-citizens of the United States who are outside the fold of the Catholic Church. This interesting and well-reasoned appeal will be given in our next.

CATHOLIC ASCENDANCY

On looking over the Almanac for 1848 we find that there are 124 Commissioners of Schools in the Province of Halifax, that is, in twelve Counties of Nova Scotia. Of the above 124 are Protestants, and 9 Catholics—nearly 16 to 1 against those terrible "Papists." How shocking!

NEWFOUNDLAND.

Many of our readers will, we have no doubt, participate in the feelings of pleasure and pride, with which we announce the appointment of the Very Rev. J. Mullock, O.S.F. (late Guardian of the Convent of Dublin), as Coadjutor Bishop (with the right of succession) to Dr. Fleming, Newfoundland. Dr. Mullock is a native of Limerick, son to our respected fellow-citizen, Mr. T. Mullock, Arthur's quay. Although this appointment has caused so much delight, its announcement came not at all suddenly on us. Indeed it was not difficult to foresee that the zeal and energy with which the reverend gentleman laboured in the duties of his sacred calling, should ultimately meet with their reward in the high dignity to which he is elevated. He is already known to many of our Catholic readers, as the translator of several pious works from the Italian; his last work, the magnitude and importance of which may well create surprise, when the fact is known that it was accomplished mid all the duties which devolved on the rev. translator for the past six years, during which he was Superior in his Convent in Dublin. Great as must be the pleasure which this selection of the Holy Father will afford to his order, it cannot, however, be unalloyed with pain and regret at the loss of one of their most distinguished members in Ireland. We congratulate them on this giving to the Church a Bishop, who, we feel confident, will discharge all the obligations of that high office, with the same unremitting piety and zeal that marked his career as an humble Friar.—*Limerick Paper.*

FATHER MATHEW.

On Wednesday week, the Very Rev. Father Mathew was entertained at a grand *soiree* by the Teetotalers of Waterford. The festival was very gay, and the Town-hall, wherein it was given, splendidly decorated. 600 persons sat down to tea and coffee, and the gallery was filled with spectators. The Lord Mayor presided. In acknowledging the toast of his health, the reverend gentleman refuted the exaggerated accounts of backsliding in Waterford. "That day," he said, "he had received back thousands who had broken the pledge solely on the advice of medical men." He (the Very Rev. speaker) was most kindly received in Ulster lately—temperance brought all classes together—in that good cause all men agreed in peace and harmony. (Hear, hear.) So great was his reception at a *soiree* in Strabane (the north), that he told the people there he would announce their kindness to the people of Waterford. (Hear, hear.) As mentioned in the placards, he was about to visit his expatriated countrymen in America. He, some time ago, promised to pay them a visit. They had all known the generosity of the people of America during the past awful season of distress. (Hear, hear.) They had invited him to cross the Atlantic, and he could not refuse such kindness—for they had most kindly placed several vessels at his disposal. (Hear, hear.) He would, please God, proceed on his voyage about the end of April, although much remains yet to be done in Ireland. (Hear, hear.) He felt, however, that no danger would arise to the cause of temperance in Waterford when they had his Lordship and Dr. Cooke to give them advice and encouragement.—(Hear)—and when they had, too, such a man as Dr. Magin in the north to protect the cause in that part of the country. (Hear and cheers.) Trusting himself to God and to their good prayers, he hoped he should meet them all again in happiness, peace, and comfort." (Cheering for several minutes) A Voice—God send you a safe voyage. ("Hear," and cheers.)

We will publish next week a List of the collectors for the Propagation of the Faith, together with the amount of their respective collections. Dartmouth has been conspicuous in this good work, and has sent in this week ten pounds through the Rev. Mr. McLeod. To every other part of the Country we would say—Go, and do likewise.

Among the clergy, as well as laity, of the Catholic Church in this country, there is a large, and rapidly increasing, proportion of converts from Protestantism. At a solemn High Mass, in one of our city Churches on Christmas day, the three priests who officiated on the occasion were all converts. Converts are likewise found, not only among the priests, but also among the bishops and archbishops of the Church.—*Philadelphia Herald.*

IRISH CATHOLIC EMIGRANTS IN CANADA.

[To the Editor of the Tablet.]

Sir.—Being but recently arrived from Lower Canada, where I have resided for some years past, I venture to inquire whether the public of England in general, and the readers of the *Tablet* in particular, have been rightly informed of the horrible sufferings of Catholic Emigrants in Canada during the present year, the courageous benevolence with which they were received by colonists of all creeds and distinctions, and the infamous sacrifice of life occasioned by the neglect of Government, who abandoned the pestilence-stricken emigrants to their fate, and the colony to contagion! When last winter subscriptions were raised for the poor of Ireland, the colony subscribed most liberally; all classes, from the most wealthy to the very poorest giving in accordance to their means. When owing to the neglect of the British Government in violation of the promise of the premier, the emigrants, suffering from typhus and dysentery, were left without the barest necessities at Quarantine station, the people of Canada united cheerfully consenting that they should be at once admitted, thereby braving the danger of a share in their calamity rather than, as they believed, exposing them to perish unaided. Throughout the whole length of Lower Canada the emigrants were readily received, taken into employment, attended when sick, by the inhabitants at the risk and frequently to the loss of their own lives. Such facts are highly creditable to the people of Canada, but damning evidence against that Government which did not hesitate to relieve itself of a duty, by scattering disease among a healthy population. In conclusion, I beg leave to add my humble testimony to the disinterested self-sacrifices of the Clergy and Religious Orders of Rome, and have the honour to be, your obedient servant,

A PROTESTANT.

Dec. 14th, 1847.

THE POPE.

The *Spectateur de Dijon* gives the following extract from a letter of Father Lacordaire to a friend on the character of Pius IX.

I have again seen Rome; I have seen Pius the 19th. You ask me what I think of him, of his reforms, of his adversaries, and of his partisans. I demand nothing better than to satisfy you, having the old habit of confiding to you all my thoughts, as often as the good God gives me the opportunity. Pius IX is goodness, sincerity, softness, simplicity, calm in person. He is moreover firm-hearted. In the midst of this deluge of counsels and predictions, the Pope appears serene, and sure of himself; he edifies on God and on his people,—a people upright, honest, sincere, profoundly attached to religion and which gives at this moment to the whole world the spectacle of manly docility, of piety and unrestrained gratitude, of an admirable discernment of its true interests. The Papacy was between two charms—Austria and Italian radicalism. Pope Pius IX looked to the right and to the left, and found in his heart and in his faith a path between the two. He has desired of his own will, and with invincible sincerity, to meet the wants of his people; and alone, without diplomatic support, he has encountered in the very hearts of his children all the strength he required to promote their welfare. The union between the people and the sovereign is at its height.—Nothing can describe Rome at this moment. It is a fête which has lasted for 18 months, both a religious and a national fête, in which all the sentiments most dear to man have their place, their expression, their flight, their silence. For my part, I cannot believe in a sad issue to so noble a movement—God is there. All Italy, with all its shades of opinion is under the same charm. Pius IX reigns from one end of the Peninsula to the other, The Saviour has desired to show once again what a Christiana revolution is, and he could not give a more salutary example to nations and kings.—*Cath. Miscellany.*

CATHEDRAL OF SS. PETER AND PAUL, PHILADELPHIA.

In accordance with previous notice, a General Meeting of the friends of our new Cathedral was held last Wednesday evening in the Musical Fund Hall. The immense room, which is said to hold eighteen hundred persons, was almost entirely filled. Spirited and eloquent addresses were made by the Rev. Mr. Rafferty, and W. A. Stokes, J. R. Chandler, and D. I. Desmond. Many who were received on the part of the audience, with enthusiastic applause. A new impetus was given to the work, and a considerable addition was made to the building fund.

LETTER FROM A GERMAN TO HIS FATHERLAND

A Milwaukee (Wisconsin) paper publishes a translation of a letter from a German in the territory to his friends in Germany. It shows how much our privileges are prized by those who have profusely enjoyed the like—Sabath...

"DEAR FATHER"—We arrived at America in good health. We landed at Milwaukee on the 10th July, and found that this letter would find you in good health. We have all been so sick but nobody died. On the 31st of July we took the steamboat to Albany, and there took the railroad for Milwaukee. We then bought land of the State. I, John..., bought me eighty acres, (that is, in German, 120 morgen). Then we went by wagon to a place thirty-six miles from Milwaukee, where we could feast our eyes on trees. There I built me a house of trees, 28 feet long and 18 feet wide, and have bought a stove for \$13, upon which we can cook and bake bread too. We have bought a cow with a calf for \$15, which could not be bought in Germany for \$46.

They think, in Germany, it is all wild in America,—no, the wild part is in Germany. The cities are prettier here than there, and we have all kinds of trees, which they have not got in Germany. I have on my land many trees, oak, beech, linden, sugar cane, (maple) and citron, (cedar) trees. We are two miles from church. We have mass every month. After New Year we have it every Sunday. Here we live Catholic—here we can nightly pray. The very poorest is as good as the richest. One can every day and year go to the highest officers. We need not touch our hats, we can keep our pipe in our mouth. We can thank God a thousand times, that he has brought us of the land of bondage into the promised land, for we have here a fine land, and liberty.

I pay every year \$9 taxes for 120 morgen, it is fixed by the United States of America.—There is everything enough in America. Flour costs \$3 a barrel, and there is everything cheap here.

Trade is free to all here, I wish you would all come to me. You need not be ashamed to come for people come here who have no more money than John W... of Berg. Who is once in the Kingdom, (United States) he never goes back to Prussia. The very poorest in America is more than the very richest in the Grand Duchy of Luxemburg. A day laborer earns every day a dollar, and he need not give any drunken lawyer's clerk anything of it. All lads and lasses I bid come. Here we are happy. He who serves a year can earn or buy 60 acres of land, and none of it goes to the officers as in Germany. Come all from the slave land—from the slave land to the free land—for we have a free land here, and we thank God a thousand times that he has brought us out of the slave land to the free land. Brothers and sisters, come all to me—to us. I write to you the truth—the whole pure truth—so as God may help me, and His holy Gospel. Believe the letter which I write to you. You would thank God if you were here, for I think how much a free land is better than a slave land. Here is no war, and nothing to fear: here everything is plenty.

There are now twenty nine United States. The money that they coin has on it a star for each. This signifies that the United States are as free as the stars of Heaven. One State is larger than France. Shall we not rejoice that we are in this land. Yes, we thank God one thousand times, and one thousand times one thousand, that he has brought us out of the slave land to the promised land. It is calculated that five hundred come every day. You must not think that America is all wild—for there are railroads, steamships, and manufactures, as in Europe. I hope from my heart that this letter will find you in good health; and write me word how it is in Germany—for I heard that the hail has done much harm, and that the taxes have become much heavier.

We all thought of you much, but we do not want to be with you; and if Peter W... of Berg, would give me his whole property, if I would carry back no wife and children, I would say no! I wish yet that we could all see each other in America, but we shall never see each other till the last day. I salute you all. Adieu"

A sensible wife looks for her enjoyment at home; a silly one abroad.

CONVERSIONS.

Mr. Edward Gill, of Scarborough, Yorkshire, related by marriage to the Bishop of the Western District, was admitted into the Church at Louvain in the last week of November. Sir G. D'Albanc acted as Parrain at the baptism. M. Donnet, Vicaire of Bruxelles, and Chanoine Honoraire of Bordeaux, officiated at the beautiful chapel of the Colletines on the occasion and the Rev. M. Van Egan, Chanoine of the Metropolitan Church of Louvain, sang Mass, and administered the Holy Sacrament to the new convert.

Mr. and Mrs. Thompson, formerly of Ramsgate, Mr. Home, formerly Vicar of Southampton, Mr. and Mrs. Simpson, formerly of Mitcham, and other recent converts, have rested at Louvain during the season.

The Marquis of Drogheda has addressed the following letter to the Evening Mail.—

"TO THE EDITOR OF THE DUBLIN EVENING MAIL."

"Moore Abbey, Monastercon, Dec. 14, 1847."

"Sir—I was both surprised and much annoyed to see in so respectable a journal as yours, the unfounded statement which appeared in your paper of yesterday evening, headed with my name. In the paragraph I allude to you have made twelve assertions, seven of which are perfectly untrue. You are certainly, correct in saying—first, that I am lately married—secondly, that I have taken up my residence here—thirdly, that I am spending money in improvements—fourthly, that I keep hounds—and fifthly, that I have had a sheep killed. But here the truth of your statement stops for no skin has ever been left at my door—neither has any notice been served on me—neither have I been denounced nor abused for any of my actions—neither has 'her ladyship' found fault with the workpeople, so that it was not necessary to procure other hands—neither have I the slightest intention of leaving Ireland. Now surely, Sir, our unhappy country is not so entirely free from crime that you cannot fill your columns without taking away the character of a county, which I am happy to say, has been, and is still, most peaceable and undisturbed."

The following is an amusing specimen of the manner in which the members of the Protestant sects retort on each other the charge of heresy, rationalism, and infidelity.

THE SECT.—The Episcopal Calendar proposes the question, "Where have not the Protestant sects dwindled into a hollow rationalism that repels religious minds?" With due deference we say, although the Calendar has an undoubted right if he should please, to charge a hollow and repulsive rationalism on the Protestant Episcopal sect, yet we object to his making similar charges on other Protestant sects.—The Presbyterian.

The following from the columns of the Presbyterian makes us acquainted with another development of Protestantism.

AN END OF ALL PERFECTION IN NEWMANT.—The paragraph below is copied from the Beacon Traveller. It may be added that J. H. Noyes the leader of the holy band, is a man of no mean natural abilities, which were improved, or should have been, by an academical course of education at Hanover, and theological at New Haven.

We learn from the Battleboro' Eagle that there has existed in Putney, Vermont, for several years, an association of "Perfectionists," as they are called, whose principles and practices, have, at length, so outraged the feelings of the community in which they reside, that a public meeting was recently called and resolutions passed demanding the immediate resolution of the Association. It seems that these New Lights have made the important discovery that the moral law of God given at Sinai has been abolished; and accordingly they inculcate principles and indulge in practices of the most licentious tendency. One J. H. Noyes, the leader of this band, having been arrested and put under heavy bonds for his licentious practices, has recently absconded; and George Cragin, the associate of Noyes, has followed the example of his principal. The association have been published a periodical entitled the Spiritual Magazine, which was the medium through which they diffused their poisonous principles.

CURIOUS SCENE.—Mr. Moore, the member for Mayo, excited great laughter yesterday, by partly taking the Protestant instead of the Roman Catholic oath. The honorable member went on reading the oath until he came to the word "damnable" and "idolatrous," when he instantly dropped the book with the look and gesture of horror, he rushed away from the table amidst the roars of the house. He subsequently took the Roman Catholic oath.—English paper

From the Bristol Times. TO THE LORD BISHOP OF GLOUCESTER AND BRISTOL.

My Lord— I was not long since in company with some persons who were commenting on the divisions in our Church. It was asked if there could be divisions in a Church. If divided it is no longer one. A setting aside of its forms and authority, or a difference in creed, must be alike fatal to its title as its unity, without which there cannot be a Church. I was asked to which Church of England I belonged. The question was startling. Aro there, thought I, two established? I looked to the doctrines as they are promulgated in the Churches of this place: I found them to be diametrically opposed to each other. I looked to the forms prescribed: I found in practice as great difference there also. I was obliged to acknowledge, with a painful reluctance, that there are two Churches of England.

If forms and doctrines in these two Churches are opposed, there must be error in one. Where is Episcopal authority—can it knowingly sanction both? It seems to do so. It is an anomalous position this, as regards your lordship and the two Churches, both claiming privileges under, and professing obedience to, one and the same Episcopal authority—and we have that one authority sanctioning and authorising the discordant doings of those opposed Churches, one of which in the eyes of that Episcopal authority must be wrong. I would be a true Church of England man. There are great multitudes in your lordship's diocese, like me, who are anxiously looking about them, not knowing to which Church they ought to belong—we are all Episcopalians. Your lordship is placed over this diocese to guide and direct us—we seek your lordship's guidance.

We are grieved not to see your lordship's decision pronounced, as to which division is the Church of England. I would not enter too widely upon the subject of these differences; it may be allowed me to point out some that are important. In one Church we find the Prayer-book in part discarded, we find unauthorised books of Psalms, and Hymns substituted according to the taste and pleasure of the minister, though the order of the Prayer-book directs that nothing shall be published in Church, even by the minister, "but what is prescribed in the rules of this book, or enjoined by the King, or by the ordinary of the place." We find these substitutions so deceptive as to shock the conscientious mind, having, for the most part, little or no resemblance to the Psalms, which they profess to versify. With regard to doctrine—not to mention other important differences—we find the essential doctrine of baptismal regeneration is upheld in one pulpit, denied, as Popish in another. Nay, we find the very minister who officiates at the font, and thanks God "that this child is regenerate," seconds his pulpit, and tells his congregation that the doctrine of baptismal regeneration is damnable and superstitious. These, my lord, are not imaginary cases. These things are enacted in the churches under your lordship's especial care, to which, as your title implies, you are overseer. They cannot, therefore, be hidden from your lordship's watchful eye.

It was a scandal in the Church of Rome, and one well handled by the enemies of religion, that the Church had two Popes at one time. It is now an apparent scandal that we have in our Church and your lordship's diocese, two Bishops in one person, giving alike his sanction to the right and to the wrong—the true and the false. It would be a great boon, and one would think we have some right to look for at your lordship's hands, if your lordship would condescend to issue a Pastoral Letter, addressed to the members of the real and true Church of England, explanatory of its proper forms and of its doctrines, and condemnatory of such as be wrong: that this vast population may be no longer sheep going astray, and wandering too among wolves for lack of guidance, to bring them back to that appointed and prescribed path in which it must be your lordship's most pleasing duty to see them all walk. With the greatest respect, your lordship's most obedient servant, One who would be a Church of England Man.

Able Letters are published by His Grace the Archbishop of Tuam, and the Right Rev. Dr. Maginn, on the present state of Ireland. These Letters, says the Dublin Evening Journal, have been elicited by the assaults on the Catholic priesthood of Ireland. In these remarkable documents errors are traced to their real causes in a clear forcible style, which must obtain attention and command conviction.

The English correspondent of the New York Evangelist, whose "position" is said to afford him rare opportunities of giving accurate views of movements in England, makes the following statement

"I am convinced that many influential clergymen among the Presbyterians are in communication with the Romish authorities, and are working their desire. They are working really in the Church than they. The 'hole their time' The large numbers at no distant day"

We hope the writer of the above may not prove to be a false prophet, as it regards the future movements of the Presbyterians, but he has certainly mixed a little fabulous matter with his vaticinations. The "authorities" of the Church would, indeed, have Presbyterians, and all other ites, remain where they are until fully prepared both as to conviction and disposition, but not a day longer.

The same writer gives the following gloomy picture of the state of Protestant religion in England

"The state of religion in our churches is very sad. This is universally felt. Indeed none but the ignorant can doubt that in all denominations there is a loud call for special prayer and effort. The Dissenters of all denominations are not so communicative, extending, and yet I am sure that the principles of Dissenters are extending over the public mind.

May God, in mercy to Britain—in mercy to the world—grant us a season of refreshing from his presence. I am inclined to think that the abuses which have crept into many of our religious societies, have more connection than many of us suppose, with the low state of religion in our churches."

We find the following in the St. Louis News Letter.

DIOCESE OF CHICAGO.—Quincy.—Our correspondent [himself a convert] writes to inform us that on Sunday, 12th December, Lyman Pringle Esq., his wife and son, have been received into the Catholic Church at this place. This gentleman has been a member of the Protestant Episcopal Church, and earnest enquiry has led him to that Church where truth in religious matters can only be found.

Having lately received a letter from Mr. Pringle (a portion of which we published in the Herald a few weeks ago) expressing his disgust with the discussions and uncertainties of Protestantism, we are happy to learn that he has already made his escape to the Ark of God. We congratulate him on the happy deliverance.—Herald

From the Catholic Herald. BERTRAND, Dec. 6th 1847.

Mr. Editor.—The following letter, while it speaks for itself, shows that the King and Queen of the French are not unkind of the progress of Catholicism in this part of the country.

Yours, &c., M. R. K. "WASHINGTON, Nov. 1th, 1847.

French Ambassador to the United States: Rev'd Sir—The secretary of the King's Cabinet has written to me, that he had left with my banker in Paris, Monsieur Herard, the sum of eight hundred francs, which their Majesties grant to the Novitiate of the Brothers of St. Joseph at Indianapolis whose Superior you are, for which you may draw on me at sight, whenever you think proper.

It is with the greatest pleasure that I desire to inform you of the interest their Majesties take in your new establishment, at the capital of the State of Indiana.

I avail myself of this occasion to offer you the assurance of my high consideration.

A PASSER. French Plenipotentiary to the U. S."

- Births. January 15—Mrs Dillon of a Son 17— " Fitzgerald of 17— " Power of a S 17— " Salmon of a 18— " Whitehead of

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