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# THE CROSS.



NEW

SERIES.

VOL. 3.

No. 24.

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, JUNE 12, 1847.

## TRUTH IS POWERFUL, AND IT WILL PREVAIL. REMARKABLE CONVERTS TO CATHOLICITY.

At a time when so many foul calumnies are published both at home and abroad, against the religion of all our forefathers it may be useful to present in one view the imposing array of celebrated converts from Protestantism who have recently renounced in England all the absurdities of the mis-called Reformation, and embraced the saving doctrines of the One, Holy, Catholic, and Apostolic Church of which Pius IX., is the visible Head on earth.

In this List we behold men of learning and piety—of high attainments and distinguished rank, who in many instances have renounced all things to follow Christ; men, whose sacrifices are so great that the purity of their motives cannot be suspected—scholars and divines, who were well acquainted with all the objections against the Catholic Church, and who have nevertheless embraced the calumniated creed. If “Popery” be such as it is described by ignorant scribblers here, the conversion of such men as the following must indeed be a miracle in the moral order, for which we can find no satisfactory explanation.

In the Catholic Registry for the present year, the List of converts is introduced in these words:—

“We have long wished to be enabled to present our readers with a complete catalogue of the recent conversions to the Catholic Church. We do not mean, of course the multitudes who have conformed from the lower class of the community. They are, however, very considerable, as may be proved by the rapid multiplication of edifices dedicated to the Catholic Church in Lancashire, Yorkshire, Staffordshire, and in the west of Scotland.

But the great importance of the present Rome-ward movement is the extraordinary fact that it began in the highest ranks, amongst the most distinguished Ministers of the Anglican Church, and many of the first families of the land. In the years 1811 and 1812, there were only three or four notable converts. In 1813, the increase was considerable—in 1814, it was still greater—but in 1845-6, the number and the importance of the converts have surpassed the most sanguine calculations.

We have obtained the following list from a quarter in which we have the most thorough confidence, and, we believe that the reader will find it punctually correct:—

*Persons of note who have lately embraced the Catholic Faith.  
Ministers of the Established Church.*

A. D. 1811 and 1842.

A. D. Wackerbath, B. A. Received into the Church at Grace Dieu Manor, Dec. 2, 1811.

Bernard Smith, M. A., Rector of Leadman, Lincolnshire, and late Fellow of Magdalen College, Oxford. Received at Oscott, Dec. 15, 1842.

A. D. 1813.

George Talbot, M. A., Vicar of Evercreech and Chesterblade Somersetshire. Received at Oscott, June 10.

Daniel Parsons, M. A. Received at Prior Park, July 31.

Charles Seager, M. A., formerly scholar of Worcester College, Oxford. Author of several works, and Assistant Hebrew Lecturer. Received at Oscott, Oct. 12. (married.)

A. D. 1814.

Thomas Burton, M.A., Curate to Trinity Church, Brompton. Received at St. Edmund's College, July 13.

William Goodenough Penny, M. A., student of Christ Church, Oxford. Perpetual Curate of Dorton and Ashendon, Bucks. Received at Oxford, Oct. 12.

A. D. 1845.

John Campbell Smith, M. A. Received at Oscott, March 27 (married).

John Moore Capes, M. A., Incumbent of St. John Baptist's Church, Bridgewater. Received at Oscott, June 27. (married).

George Montgomery, B. A., Curate of Castleknock, county Dublin. Received at Oscott, June 27.

William George Ward, M. A., Fellow of Balliol College, Oxford. Author of the “Ideal of a Christian Church,” and other controversial Tracts, &c., &c. Received in London, Sept. 3.

Brook, Charles Bridges, B. A., Deacon. Received in London, Sept. 25.

Ambrose St. John, M. A., Christ Church College, Oxford, late Curate of Walmer, Kent. Received at Prior Park, October 2.

John H. Newman, B. D., Fellow, and formerly tutor of Oriel College, Oxford. Late Vicar of St. Mary the Virgin's at Littlemore. Author of ‘The Church of the Fathers.’ ‘The

Arians of the Fourth Century," "Prophetical Office of the Church," "Newman on Justification," eight volumes of Sermons, an "Essay on Ecclesiastical miracles," "A Translation of the Select Treatises of St. Athanasius," "Tract "No 90."— "An Essay on development in Christian Doctrine," some of the lives of the English Saints, &c., &c. Received at Littlemore, Oct. 9.

Frederick S. Bowles, B. A., Deacon. Received at Littlemore, Oct. 9.

Richard Stanton, B. A., Deacon. Received at Littlemore, Oct. 9.

John Walker, M. A., Author of the "Life of St. Germain," one of the Lives of the English Saints. Received at Oxford, Oct. 21.

Frederick Robert Neve, M. A., Rector of Pool-Keynes, Wilts. Received at Pryor Park, Oct. 27.

Frederick Oakely, M. A., Senior Fellow of Balliol College, Oxford, Prebendary of Lichfield Cathedral, late Preacher at Whitehall Chapel, and Minister of Margaret Chapel, London. Author of one volume of Sermons, a life of St. Augustine, being one of the lives of the English Saints, some Controversial Tracts, and books of devotion, &c., &c. Received at Oxford, Oct. 29.

Charles H. Collens, M. A., student of Christ Church College Oxford, and late Curate of St. Mary Magdalen's Parish, Oxford. Received at Prior Park, Oct. 29.

William F. Winggeld, M. A., author of a book of devotion called "Prayers for the Dead." Received at Stonyhurst College, Nov. 1 (married).

Frederick W. Faber, M. A., late Fellow of University College, Oxford, Rector of Elton, Huntingdonshire, author of the "Cherwell Water-Lily," "The Styrian Lake," "Sir Launcelot," "The Rosary," "Sights and Thoughts in Foreign Churches," "Life of St. Wilfrid," and other Lives of the English Saints, &c., &c. Received at Northampton, November 17.

J. W. Marshall, B. A., Incumbent of Swallow Cliffe, and Anstey, Wilts, author of "Notes on the Catholic Episcopate," &c., &c. Received at Oscott, November 26, (married.)

John Melville Glenie, B. A., Perpetual Curate of Mark, Somersetshire. Received at Oscott, Nov. 26. (married)

Henry George Coope, M. A., Deacon. Received at Oscott, Nov. 26.

B. Henry Birks, B. A., Curate of Arley, Northwich, Cheshire. Received at Oscott, Nov. 28.

Michael W. Russel, M. A., Rector of Benefield, Northamptonshire. Received at Northampton, Nov. 2. (married).

Robert Aston Coffin, M. A., Student of Christ's Church College, Oxford, and Vicar of St. Mary Magdalen's parish Oxford, author of the "Life of St. William" one of the Lives of the English Saints. Received Pryor Park, Dec. 3.

Henry Johnston Marshall, B. A., Curate to Archdeacon Robert Wilberforce. Received Dec. 7.

Edgar Edward Estcourt, M. A. Received at Prior Park, Dec. 19.

Edward Browne. Received at St. Malo, on Christmas Day.

A. D. 1846.

James Spencer Northcote, M. A., First Class Litteris Humanioribus, late Scholar of Corpus Christi College, Oxford, Curate of Ilfracombe, Devonshire. Received at Prior Park, Jan. 17 (married).

John B. Morris, M. A., Fellow of Exeter College Oxford, author "Nature, a parable," a Translation of St. Chrysostom on the Romans, and the "Rhythms of St. Ephrem," &c.— Gained the Indian Prize in 1842. Assistant Hebrew Lecturer, and Lecturer in Syriac. Received in Birmingham, January 16.

Henry Formby, M. A., Vicar of Ruarrdean, Gloucestershire author of a work called "Visit to the East." Received at Oscott, Jan 16.

George Burder, M. A. Received at Oscott, Jan 24.

J M Chanter, M. A., formerly of Oriol College, Oxford, and Vicar of Ilfracombe, Devonshire, whose pulpit it will be remembered Dr. Pusey occupied, with the license of the Bishop

of Exeter, during his suspension by the University authorities, has followed Mr. Newman's example, by conforming to the Roman Catholic Communion. Mr. Chanter is the forty third member of the University of Oxford who has conformed to the Roman Church, from among the Tractarian party, within the last three years, Feb 1846.

*Members of the two Universities, 1.—Lay Members of the University of Oxford.*

Johnson Grant, St John's College. Under-graduate. Received at the Episcopal Seminary at Bruges, Dec 1841.

Edward Douglas, B. A. Christ Church College. Received at Rome, Easter, 1842.

Peter Le Page Renouf, Scholar of Pembroke College. Received at Oscott, Easter, 1842.

William Lockhart, B. A., Exeter College. Received at Loughborough, August, 1843.

Thomas H. King, Under Graduate, Exeter College. Received at Birmingham, Jan 1844.

Charles R. Scott Murray, B. A. Christ Church College, M. P. Received at Rome, Jan 1844.

William Leigh, Brasenose College, Oxford. Received at Leamington, March, 1844.

George Tickell, M. A., Fellow of University College, First Class in Litteris Humanioribus. Received at Bruges in the Autumn, 1844.

Thomas Meyrick, B. A., Scholar of Corpus Christi College, First Class in Litteris Humanioribus. Author of the Life of the Family of St. Richard, one of the Lives of the English Saints. Received at Hendred, during Lent, 1845.

John Dobree Dalgarins, M. A., Exeter College, late Scholar. Author of the Life of St Stephen Harding, St. Helier, St Gilbert, St Aelred, and other Lives of the English Saints.— Received at Aston Hall, Sept. 1845.

Albany Christie, M. A., Fellow of Oriol College. First Class, Litteris Humanioribus, Author of several works of devotion, Holy Virginity, &c., &c. Received in London, October 1845.

John T. Calman, B. A., Worcester College. Received at Prior Park, November, 1845.

Robert Simpson, Under graduate of St John's College. Received at Oscott, Jan, 1846.

*2.—Lay Members of the University of Cambridge.*

William Simpson, Trinity College. Received at Oscott, 1843.

James Augustus Stothert, Trinity College Cambridge and Edinburgh University. Author of "Justorum Semita," &c.— Received at Edinburgh, July, 1844.

B. J. Butland, Trinity College, Under graduate. Received at Oscott, September, 1844.

J. B. Rowe, St. John's College, under graduate. Received at Birmingham, November, 1845.

E. Fortescue Wells, Trinity College. Under graduate. Received at Birmingham, November, 1845.

J. A. Knox, B. A., Trinity College, Scholar. Received at Northampton, November, 1845.

Scott N. Stokes, B. A., Trinity College, Scholar. Secretary to the Camden Society. Received at Birmingham, Dec. 1845.

William Hutchison, Trinity College. Under-graduate. Received at Birmingham, December, 1845.

Henry Mills, Trinity College. Under-graduate. Received at Birmingham, Jan, 1846.

J. B. Waldford, Under-graduate, St John's College. Received in London, January, 1846.

Henry Bacchus, B. A., Corpus Christi College. Received in London, January, 1846.

*Other persons of Note.*

Rd. Fraser Frazelle, Esq., of Baldoyle.

Mrs George Ramellan, Salsford, Clare.

The Countess of Clare. Received 1842.

Miss Elliot. Received 1842.

Miss Gladstone, sister of the Minister of State. Received 1842.

Miss Young, and her sister, Miss Isabella Young Received 1842.

Captain Lawrence. Received 1842.

Mr Sankey of Trinity College, Dublin Leader of a Religious Sect in Edinburgh, with his wife, four children, and many of his followers. Received 1842.

Mr W. Turnbull, Advocate. Secretary to the Antiquarian Society of Scotland, Received 1843.

Mr Charles De Barry, and his wife. Received 1813.

Mr Charles Hemans, son of the celebrated Poetess. Received 1843.

Mrs Segrave—his sister and brother.

Miss Elliot, and her sister.

Miss Emily Bowles. Received at Rome, 1845.

Miss Warner, daughter of an Anglican Minister. Received 1843.

Mr Bosanquet, Barrister. Received 1813.

Miss Townsend, daughter of an Anglican Minister. Received 1845.

Mrs Seagr, wife of the Anglican Minister who has become a Catholic. Received 1844.

Mrs Parsons wife of the Anglican Minister who has become a Catholic. Received 1844.

Miss Mariott, daughter of an Anglican Minister. Received 1844.

Miss Hext. Received 1844.

Miss Harriette Pigot. Received 1844

Mr Isaac Twycross, M D, of Oxford.

Hon. Mrs. Heneage, and daughter. Received at Paris, 1845.

Mrs. Clements. Received at Rome, 1845.

Mrs J Campbell Smith, wife of the Anglican Minister, who has become a Catholic.

Mrs. Ward, wife of the Anglican Minister who has become a Catholic. Received 1845.

Mr J Ruscombe Poole, Lawyer. His wife and two unmarried daughters. Received 1845.

Mrs Anstice, daughter of Mr J Ruscombe Poole. Authoress of several works. Received 1815.

Mrs Spencer Northcote, daughter of Mr. J R Poole, and wife of the Anglican Minister who has become a Catholic. Received 1845.

Mr Matthias Woodmason, wife, two daughters, and a son.—Received 1845.

Mr F W Tarleton, lawyer. Received 1815.

Lady Annabella Acheson, and Lady Olivia Acheson, daughters of the Earl of Gosford. Received 1815.

Mr. Edward T. Hood, Barrister. Received 1845.

Mrs. and Miss Wood, the daughter and wife of the Rev. Mr Wood, the author. Received 1845.

Mr Leicester Buckingham, Secretary to the British and Foreign Institute. Received 1845.

Mrs. Watts Russel, and Miss Watts Russell, wife and sister of the Anglican Minister who has become a Catholic. Received 1845.

Miss Munro, daughter of the Lady Doherty. Received 1845.

Mrs Marshall, wife of the Anglican Minister of Swallowcliffe who has become a Catholic. Received 1845.

Mr J Capes Proctor of the Prerogative Court of Canterbury. Received 1845.

Mr J R Judge, lawyer. Received 1845.

Mrs Capes, wife of the Anglican Minister who has become a Catholic. Received 1845.

Mr Grenville Wood. Received at Antwerp, 1846.

Mr Henry Foley, lawyer. Received 1846.

Mr Gilbert Plomer, lawyer. Received 1846.

Mr Duke of Hastings, his lady, and all the members of his family. Received, Aug 14, 1846.

Thirty six Protestants abjured their errors in Cambrai, and were received into the bosom of the Catholic Church during the year 1845.

At Liseux, says Le Normand, on the Feast of the Epiphany, Mrs Hatton, of London made abjuration, and received baptism from the hands of the Abbe Le Burgeois, Vicar of St. Peter's.

She was converted by the letters of her two daughters, one of whom is a nun, and the other a boarder in the community of Providence, at Liseux.

Robert Monteith, Esq., junr., of Carstairs, received into the Church on the Festival of St. Joseph (19th March), at Oscott College; and on the feast of the Annunciation of our Lady, (25th March), his lady was also received into the Church at the Convent of St. Margaret, Edinburgh; on which occasion the inmates of that establishment made the customary annual renewal of their vows.

Rev. Edward Healy Thompson, M A, late Curate of Ramsgate, Kent, and heretofore of St. James', Westminster, and St. Marlebone, London, was received into the Catholic Church, at Salisbury, on Easter Eve.

The Rev Cecil Wray delivered an address to the Congregation of St. Martin's-in-the-Fields, on the reasons which led the curate of that church to join the communion of the Church of Rome. It appears from this address that Mr Wells had long entertained doubts as to the position of the Church of England, which doubts at length became so perplexing that he felt he could no longer conscientiously teach her doctrines. 'He was' says Mr Wray, "fascinated by the order, decency, and reverence of the Romish Worship, and by the absence of those inconsistencies of discipline and doctrine which we have to deplore."—*Liverpool Albion*.

We regret to hear that another secession from the Church of England, amongst the Clergy of this diocese, is about to take place, the Rev Gentleman having just resigned his preferment for the purpose of entering into the communion of the Church of Rome.—*Dorset Chronicle* (April 1.)

At St Cathedral, Mr. Charles Stokes, formerly of Trinity College, Cambridge, made his first communion, having been previously received into the Catholic church by the Rev J. Moore, in the chapel belonging to the Bishop's house. Mr. Stokes is a brother to the Rev Nasmyth Stokes who was publicly received in the same Cathedral some weeks ago.—*Morning Herald*, April 17.

15th of May Cardinal Aeton received into the bosom of the Catholic Church the Rev George Dudley Ryder, his wife, his sister, Miss Sophia Ryder, and his three eldest children. Mr Ryder is the second son of the late Bishop of Lichfield, nephew of the Earl of Harrowby, and first cousin of Ambrose Lisle Phillips, Esq., of Grace Dieu Manor. Mrs Ryder is sister-in-law to the Bishop of Oxford, Dr. Wilberforce. Mr. Ryder held an appointment in the diocese of Winchester as Rector of Easton.

On Tuesday, 5th May, the Rev E Burton, D D, the Protestant Chaplain of the Royal Hospital, near Kilmarnham, and formerly of St. Paul's Church, Dublin, made his abjuration of the Protestant form of worship, and his formal profession of the Catholic, in the church of the Society of Jesus, or of St. Francis Xavier, Upper Gardiner street.

We understand that a considerable family consisting of six individuals, have, within a few days, been brought within the fold of the Catholic Church. The circumstances under which these conversions occurred seems truly Providential. A reverend gentleman happened to be passing the residence of the family at Phibsborough at a period when the lady of the house was in need of the consolation of a clergyman. A minister of her then communion had been sent for, but declined to come from some cause or other. In this extremity the priest on passing the house was called upon and the result has been that the whole family have, as we have stated, become converts to Catholicity.—*Freeman*, May 20.

Rumours have for a long time been prevalent, that the Rev. John Milner, B. A., of Queen's College, intended to follow the steps of Mr. Newman and his friends, and now there is no doubt whatever remaining. Mr. Milner was publicly received into the Catholic church, at Preston, on Sunday morning last. He performed the duties of his curacy up to the very time of his departure from Preston. His secession has caused the greatest surprise and sorrow, as he was very much respected by his parishioners and by all who knew him.—*Oxford Herald*.

Lady Georgiana Fullerton, sister to Lord Cavendish, and authoress of "Ellen Middleton" has been received into the Ca-

tholic church. The Rev Edward Horne has resigned the rectories of St. Laurence and St. John, Southampton, and his resignation has been accepted by the Bishop of Winchester. Mr Horne was mentioned in our last weeks impression as about to embrace the Catholic religion.—*Cambridge Advertiser*.

At Birmingham, a few days ago, a Baptist Minister was received into the Church.

On the Vigil of the Ascension, Mr. John Morris an Undergraduate of Cambridge, the eldest son of a gentleman of handsome fortune, and the eldest of twelve children, was received into the church by Bishop Waring. It is supposed that his conversion will very materially affect his prospect in life.—(June.)

Rev. David Lewis, M. A., Vice Principal of Lewis College, Oxford, formerly curate of St. Mary the Virgin, in that city, was lately received into the Catholic Church by the Rt Rev Dr Griffiths, Vicar Apostolic of the London district.—*Morning Advertiser*, June 1846.

A correspondent of the *Tablet* says:—It is with much pleasure that I have to inform you of the reception into the Church of Christ, of the following persons at St. Servan:—Mrs Major Browne and her daughter, Mrs Bonsall and her four children, and Mrs Utting and her three children. (June 1846.)

The Hampshire Independent states that the rector of St Laurence, the Rev E Horne, has at length resolved openly to join the Catholic Church. (*Ibid*.)

Captain Fullerton, with his family, has followed Lady Georgiana, and has entered the Church of Rome. Considerable stir has been made by the announcement that the Rev John George Wenham, B. A., demy of Magdalen College, Oxford, has become a Roman Catholic. Mr Wenham was taken out last year by Dr Chapman, the first Protestant Bishop of Colombo, in order to superintend clerical education in the diocese and to act as the Bishop's examining chaplain. It is feared that this secession will prevent the appointment of further Colonial Bishops, who for the most part have been taken from the High Church party.—*Cambridge Advertiser*, June 1846.

The Rev Mr Simpson, Vicar of Mitcham, having first resigned his living was received into the bosom of the Roman Catholic Church (August 5).

The Reverend J M Jepson, curate of Wilby, who has long been under the tuition of the Reverend Mr Lopez, Roman Catholic priest at Great Yarmouth, with Mrs Jepson, have, at last, given in their full submission to the "Bishopric of St Peter." Mr. Lopez has been a constant visitor at the parsonage house for some months.—*Church and State Gazette*. (*Ibid*.)

On Tuesday the Rev William Howel Lloyd, a minister of the Established Church, was received into the Church of Rome, at the chapel of the Bishop's house in Birmingham. A few days before that, a gentleman of distinction from Scotland also made a profession of faith in the same chapel.—*Liverpool Standard*. (*Ibid*.)

At Kensington chapel, last week, four converts (ladies and gentlemen) were received into the church by the Rev. W. Rugden.

One of the clergy of the London District has lately assured a correspondent that scarcely a day passes without a conversion in his district.

Mrs Thomas Tiecherst, late of Battle, Sussex. Received by V. Rev. R. B.

A correspondent informs us that, on last Sunday, the 23rd August, in the parish of Killane, five members of a Protestant family, named Hughes, were received into Catholic Church by the Rev P. Rossiter.—*Wexford Independent*.

We need not assure our readers that the Converts for the first half of the present year have been equally numerous and respectable, and that every succeeding Packet brings an account of fresh conversions.

We beseech our separated brethren to ponder seriously on those remarkable changes, and to ask themselves whether the religion which has attracted the homage of so many pure and exalted minds, must not be invested with wonderful truth and beauty? Read, we say; read, and examine the grounds of the

Catholic religion, of the ancient faith. Ascertain its doctrine not from the lying pages of its ignorant, or unscrupulous enemies, but from genuine Catholic sources. And not only read but pray. Pray to the Father of Lights to conduct you to the knowledge of True Light, and pray with a determination to embrace that Truth, at any sacrifice whatsoever. Good Protestants of all denominations, you have two hundred millions of Catholics crying out that you are in error—that your doctrines are not the doctrines of Christ, but the suggestions of pride and passion—that your salvation is in imminent peril, because you profess not that true and only faith, without which it is impossible to please God. This is a great fact, an important question, nay, an *all important* question to you. All your churches admit that they are fallible, and how can any one of you be certain that he possesses the true faith. All the above converts have read examined, and prayed. The result is, that they are now Catholics. Go you and do in like manner. It is not only possible, but most probable that the whole, Catholic world are right and that you are wrong. We believe that this is certain; and if it be so, what a dreadful predicament are you not placed in! Read, read therefore; examine our doctrines without delay, and above all, pray for the illumination of the Holy Ghost.

### THE CHURCH OF ENGLAND NOT THE WORK OF GOD, BUT THE CREATION OF MAN.

We asserted some time ago, that the Church as by law established, was the creature and slave of the state. This assertion was disputed, and we proved it. We published the additional and most convincing testimony of a celebrated Protestant layman to the same effect. This latter evidence has it seems, excited the bile of one of the anonymous bigots who have lately discharged their unchristian venom through the congenial organ of a degraded Protestant print. We promised to add the irrefragable testimony of another Protestant if provoked; and as the great historical fact of the clumsy fabrication by the State, of the Anglican Church has been so impudently denied, we beg our Protestant readers to weigh well the arguments contained in the following extract from a recent work by a Protestant Master of Arts, and Scholar of Corpus Christi College at Oxford. We allude to the Rev. Spencer Northcote, now a fervent Catholic, once Protestant Curate of Ilfracombe in Devonshire. He was received last year into the Catholic Church, and published an interesting Work, entitled "The Fourfold Difficulty of Anglicanism, or the Church of England tested by the Nicene Creed, in a series of Letters."

We quote from Letter IX., page 154:—

#### LETTER IX.

The fourth and last note of the true Church

which we have now to consider, Apostolicity, you fearlessly claim for the Church of England; because, as you say, her present bishops derive their orders, through an unbroken succession, from St. Augustin and his brethren, who were themselves of undoubted apostolical descent; and you say, further, that this claim is tacitly acknowledged even by Rome herself, inasmuch as she has never formally declared the English orders invalid.

Now, this whole question is much too intricate for either you or me to enter upon in any thing like detail; for to examine it rightly would require more ecclesiastical learning than we possess. But with respect to this last assertion, that Rome has not pronounced upon the English orders, even if it be true in the letter, I am sure the impression which it conveys is false; for has she not pronounced upon them to all intents and purposes, when every clergyman of the Church of England, who embraces the Catholic faith, and desires to become a Catholic priest, is required to be ordained de novo and unconditionally, just in the same way as any lay candidate? This is at least a practical decision on the question; and that Rome has so decided is a fact which I think, ought to have some weight even with you, when you remember that she has no interest in denying or representing as doubtful the orders of those communions which have separated from her, because, according to her theory, such separation is in itself enough to constitute schism; and, moreover, that she does acknowledge the validity of orders in the Greek Church, the Armenian, and other heretical bodies in the East, so as not to require re-ordination from any of their priests who return to her obedience: This ought in fairness to suggest to you the enquiry, whether there be not some special flaw in the English succession, discernible to her experienced eye, which renders it nugatory.

What this flaw is, we need not here enquire; but so few, even of the party to which you belong, trouble themselves to look into the history of the English Reformation, while they are taught to assume the validity of English orders as a matter altogether beyond dispute, that I think it may be well to mention a few facts, which may perhaps be new to you, and which will show that there is, at least, some room for question.

Perhaps you are not aware that, though during the reign of Henry VIII. no further change was made in the Roman Pontifical than the omission of the oath of obedience to the Pope, yet, in King Edward's time, an entirely new service was prescribed, both for the ordering of priests and deacons and for the consecration of bishops. This service was quite different, in many important particulars from the one then in use in the Church. For instance, in the consecration of a bishop, the form of words which accompanied the laying on of hands

was such as might have served with equal propriety for the ordination of a priest or deacon, or even for the confirmation of a layman,\* and no mention was made, in any part of the service, of conveying to the candidate the power of conferring orders. These defects are the more important, because Cranmer, Barlow, and several others, who were principally concerned in framing the new ordinal, had on a previous occasion distinctly affirmed that consecration was not necessary; that princes might by their own authority, appoint priests and bishops, and that such appointment alone was sufficient; nay, some went so far as to say that the only reason why the Apostles made bishops on their own authority was, that there were at that time no Christian princes to whose orders they might submit themselves.† However, be the cause what it may, the fact is indisputable, that the form of words then used for the consecration of a bishop was very indeterminate; and that it so continued until the reign of Charles II., when an important alteration was made, and the form now in use first introduced. Six bishops had been consecrated according to this first Protestant ritual during the reign of Edward; but upon the accession of his sister, Mary, it was ordered by the Catholic bishops and other able divines, that they should, if found worthy, "receive that which was wanting to them, seeing that they were not yet ordered in very deed."‡ Then came Queen Elizabeth, who restored her brother's ordinal, and having deprived all the Catholic bishops, except one, proceeded to order the consecration of others according to the Protestant form. But here a new difficulty presented itself, no Catholic bishop could be found to execute her will; and the ceremony was at last performed by three of those bishops who had been deprived in the preceding reign, acting under a commission from the queen, in which she undertook to "supply by her own supreme authority all that should be done upon this occasion contrary to the usages of the realm or the ecclesiastical laws."

Such is a brief history of the origin of the pre-

\* It may be worth while to specify the changes made in the form of consecration at the Savoy conference. In king Edward's book it stood thus: "Take the Holy Ghost, and remember that thou stir up the grace of God which is in thee by imposition of hands; for God hath not given us the spirit of fear, but of power, and love, and of soberness." In the new Ritual of the time of Charles II., "Receive the Holy Ghost for the office and work of a bishop in the Church of God, now committed into thee by the imposition of our hands; in the name of the Father, and of the Son, and of the Holy Ghost. Amen. And remember that thou stir up the grace of God which is given thee by this imposition of our hands, for God," &c. The following question was at the same time added to those, which were to be put to the Bishop elect: "Will you be faithful in ordaining, sending, or laying hands upon others?"

† Collier, ix. 201, 205, &c.

‡ Collier, vi. 64.

sent English Episcopate. Remember, I do not give it as a positive proof that the succession was broken, or as involving insuperable difficulties of any kind whatever; but only that you should, at least, know the facts of the history, and, therefore, no longer assume it as a demonstrated truth, that the apostolical succession is yours; and further, I would remind you that the French defence of your orders, which you all value so highly, was authoritatively condemned, and that its author died a heretic even upon the cardinal doctrines of the Trinity and the Incarnation. Moreover, if you ever read that defence itself, I think you will not consider its arguments so conclusive as they have been represented to you: e. g., it is no sufficient apology for the defective form of consecration to say that it contains as much as was expressed in the most ancient rituals, any more than it would be a sufficient justification for one who refused the Athanasian creed to say that he retained that of the Apostles. To reject an article that has once been defined is a very different thing from not having consciously held that article before such definition. So, in like manner, to abolish all the usual rites in the consecration of bishops, substituting for them a form of words not even irreconcilable with Presbyterianism gives some ground to suspect that episcopacy was retained only for form sake; or at least with a very different design from that hitherto entertained by the Church, and rather as a civil than an ecclesiastical dignity.

Again, it is false to plead that the exercise of supremacy by Queen Elizabeth, in depriving the Catholic bishops, was no more than that of her predecessor in depriving Protestant Bishops: for Mary was supported by the authority of the Holy See; all the sentences of deposition issued in her reign were pronounced by bishops, and by them only; the bishops had either been notoriously guilty of a breach of vows, or were such as only pretended to "hold their bishopricks by letters patent of King Edward VI., during good behaviour"\* (*quam diu se bene gesserunt*); and moreover she only reversed, by royal authority, innovations that had been made by the same authority in the preceding reign; whereas Elizabeth on the contrary, not only placed herself in an attitude of defiance with respect to the Holy See but carried on her measures of reform against the express protest of the whole episcopate of the country, and of every other ecclesiastical authority; and having usurped to herself all manner of spiritual authority and jurisdiction, delegated it by letters patent, under the great seal, to a commission formed almost exclusively of laymen, which commission proceeded to deprive the Catholic bishops for refusing a new and uncanonical oath. I will not examine any further details of the Defence

because, as I have already said, it is only my purpose to show that the Apostolic origin of your bishops is at least not a simple, clear, and incontrovertible fact: that there are grave difficulties connected with it, which none but men of eminent ecclesiastical learning are at all able to grapple with—perhaps even they unable to overcome.

And if, instead of limiting the enquiry to the mere validity of orders we extend it to spiritual jurisdiction, it becomes more complicated still; yet this is of course included in the idea of Apostolicity, otherwise there might be two rival churches in the same place, both Apostolical, because both having the succession which you would be the first to deny. What, then, is the condition of the Church of England in this particular? Whence St Augustine, to whom she must look as the founder of her hierarchy, derived his jurisdiction is universally known. No one ever attempted to deny that he came direct from Rome, sent as a missionary by St. Gregory the Great; that, so soon as he found that the people were likely to embrace the faith, he went according to the commands which he had received from the holy father, Gregory, to Ætherius, archbishop of Arles, and was by him consecrated bishop over the nation of Angles; that Pope Gregory sent him the Pall, and wrote to him to the effect, that he should consecrate twelve bishops, who should be subject to his rule; that he should send a bishop to York, who in case of that city and neighbourhood receiving the faith, should ordain other twelve bishops; and the letter continues, "not only those bishops whom yourself shall consecrate, or those who shall be consecrated by the Bishop of York, but also all the priests in Britain who shall hold subject to you, by the will of our God and Lord Jesus Christ," &c. Nothing can be more explicit than this, no other source can be mentioned whence St Augustin drew his spiritual jurisdiction, but only the Apostolic See. surely then the bishops of the present Church of England can scarcely pretend to be the inheritors of that jurisdiction, when they repudiate the authority of the See by which it was originally conferred; for if, as the English Church teaches, "the Bishop of Rome neither hath, nor ought to have, any jurisdiction in this realm of England," then he had no power to confer any on St Augustin, and if that original grant was nugatory, all that flows from it must be nugatory also.

And, in fact when we read the history of the Reformation, we find that a principle was at that period introduced into the English Church, by which her claim to obedience was rested on a basis totally different from that of Apostolical descent. In 1535, Henry VIII. issued out 'letters of inhibition,' forbidding, 'auctoritate sua suprema ecclesiastica,' the archbishops and bishops, 'ea quæ sunt jurisdictionis exercere,' and thus, says the historian of your Church, (Collier iv. 297, 254, &c.) "all episcopal jurisdiction was laid asleep, and almost struck dead by the Regale during the king's pleasure." The same historian had told us, in the preceding page, how the archbishop of Canterbury began to make his metropolitan visitation, but did not "venture upon this branch of jurisdiction without the king's license, for now the bishops could do little without authority from the crown." In fact, the bishops had already taken out a commission in the following terms: "Whereas all authority of jurisdiction, and indeed jurisdiction altogether, as well that which is called ecclesiastical, as that which is secular, emanated at first from the royal power, as from the supreme head," &c. And in the beginning of king Edward's reign, new commissions of the same tenor and form were again taken out by the same bishops; (Collier, v. 179, &c.) and the commission for Cranmer's archbishopric is thus expressed: "We will that thou shouldst take our stead in the manner and form below mentioned and shoulddest be licensed to ordain within thy diocese of Canterbury."—Thus the power of ordination, and all other branches of ecclesiastical jurisdiction, were to be conferred by the king, and to be executed "vice, nomine, et auctoritate ejus." Later still, in Queen Elizabeth's reign, "the whole compass of church discipline was again transferred upon the crown," (Ibid. vi. 224. ii.

\* Collier, vi., 65.

\* Redæ Hist. Eccl. I. c. 29.

331.) and archbishop Parker did homage in these words: "I, Matthew Parker, D. D., acknowledge and confess to have and to hold the said archbishopric of Canterbury, and the possessions of the same entirely, as well the spiritualities as temporalities thereof, only of your majesty and crown royal;" to which document is added as an appendix: "We also whose names be under written, being bishops of the several bishoprics within your majesty's realm, do testify, declare, and acknowledge all and every part of the promises in like manner as the Right Reverend Father in God, the Archbishop of Canterbury has done." In a word, the Church of England, at the period of the Reformation, distinctly recognised the civil sovereign, not merely the supreme governor, but also as the sole fountain of ecclesiastical jurisdiction: so that, to use the words of Lord Coke, "all the Church's laws are aptly and rightly called the king's ecclesiastical laws of England," or, as Lord Chief Justice Hale has it, "her jurisdiction is from the crown, and her laws are under its laws—*lex sub graviore lege*."

Now what was the admission of this discipline, but a distinct relinquishment of all claim to authority as derived from the apostles, and the acceptance of it, at the hands of a power altogether different—a breaking off, in fact, of the Church of England from that universal Church of which the successors of the apostles are the appointed rulers, to make it a mere appendage to a particular state, with the crown for its source of jurisdiction and centre of unity; thus subordinating the ecclesiastical to the secular, the spiritual to the natural, the divine to the human.—For though you may say that the state is a divine ordinance as well as the Church, "there is no power but of God, the powers that be ordained of God;" yet you cannot deny that it is a distinct ordinance, and instituted for ends altogether different; and (which is the particular point we are now considering) when our Lord gave his commission to his apostles, so far from directing them to the powers of this world for its ratification, He distinctly warned them it must be executed in direct opposition to those powers, even unto death. And we know from history that it has been so executed; St Peter and St Paul sought not at the hands of Nero the gift of spiritual jurisdiction, before they preached the gospel in his dominions; St Athanasius was not slack in the fulfilment of this commission because of the opposition of princes; St Ambrose (Church of the Fathers, pp 8, 21.) bade the emperor not embarrass himself with the thought that he had emperor's right over sacred things, for that he was not over the Church, but within it; St Bernard was not more subservient to the Duke of Aquitaine, nor our own St. Thomas of Canterbury to the second Henry.

In the Church of England on the contrary, even since the Reformation, subserviency to the State has been one of its most eminent characteristics; it has been a living energetic principle, growing and spreading itself abroad unchecked, and producing all those moral consequences, which one would have naturally expected from it. Look at the declaration of "the judicious Hooker," (Book v. Preface.) that "it ought to be the true description, style or title of all churches as yet standing within this realm, By the Goodness of Almighty God and His servant Elizabeth we are." Look at the dedication to James the First, still prefixed to the English Translation of the Bible, in which that Queen is styled 'the bright occidental star,' and his Majesty 'the sun in his strength,' titles which to Catholic ears sound almost blasphemous; look at the State services; that for King Charles the Martyr, for instance, in which the cause of the king is absolutely identified with that of our Lord, the Gospel selected being that parable of the husbandmen in the vineyard, who slew their master's messengers, and then his son; or that for the fifth of November in which thanks are given to God for 'bringing his Majesty King William for the deliverance of our Church and Nation,' to preserve us from the attempts of our enemies to bereave us of our Church and laws," "our religion and liberties," &c. And in that for the 29th of May, there is the same perpetual union of "this Church and Kingdom," "the Monarchy of God's Church," "true religion and worship together with our former peace and prosperity," just in the same temper as King Charles the second's first parliament declared the episcopal government to be 'most agreeable to the word of God and most suitable to Monarchy.' (Collier viii. 486.) See also

in the Litany, after the prayer for the Holy Church Universal, comes the prayer for the Queen and the Royal Family, before that for the Bishops, Priests, and Deacons, and it is the same in the order of Morning and Evening Prayer. You will say perhaps, that these forms, or at least the State Services, are imposed on the Church by the State, and do not indicate any thing of the spirit of the Church herself, but look further at the religious biography of England since the Reformation, I mean especially of the High-Church party. Read the history and writings, for instance, of Archbishop Laud, whom you would yourself cite as the very type of the mind of the Church of England in the 17th century: is not his love for the Church indissolubly bound up with his love for the King, or rather are not the two ideas so fused together in his mind as to be identical? In fact, with him and some others, one would almost think that this intense devotion to the Crown had been one main obstacle in the way of their receiving the Catholic Faith, towards which they were, on many points, inclined: it seems as if they could conceive of nothing more sacred than the "divinity which doth hedge a king" and as if the very idea of the Church involved that of the throne as its central point of vitality; so that all the religiousness of their nature, so to speak, was concentrated and dried up in this worship of the Cesar. Well might the good Bishop Andrew c. pray to be kept from "making gods of kings" (Pree Quot. p. 190. ed. 1827.) And even now, though enthusiasm for the crown is no longer the form it assumes, the same national and secularising spirit is the leading principle in the main body of the Church of England, the many cling to it, because it is the Church by law established, the church of the wealthy and the educated, the Church of the English nation, as such, "Church and State have become in their minds a blessed idea, and thus "they uphold the Church" from an instinctive feeling of loyalty,—not to the "dynasty of the apostles" but to the State of England.

You will answer that, be this as it may the Roman Church is, after all, in this country an intruding Church; that the whole English Church accepted the Reformation under Queen Elizabeth, and continued conformable until the famous bull was issued in 1570, when a certain party detached themselves from it, that the National Church continued its succession of bishops unbroken, and in undisputed possession of the ancient sees, while the Roman party in process of time, gathered round certain foreign priests and bishops, sent from Rome with no English sees, who are therefore in the position of intruders, they and their faction having separated from the National Church, not it from them.

Now, in the first place, it cannot be truly said that the whole English Church did receive the Reformation, seeing that when the oath of supremacy was tendered in Queen Elizabeth's reign, every single bishop, excepting one only, refused to take it, (Collier vi. 250.) and were all in consequence ejected from their sees; surely this protest of her episcopate, together with their consequent deprivation, seems much like the death-pang of the church; or rather like the mysterious sounds 'Let us depart' which boded the downfall of the ancient temple. The convocation too had drawn up a catholic profession of faith, (Lingard, vol. v. c. 3. p. 153. ed. 4.) which was subscribed by both universities, and together with a protest against the royal supremacy, presented to the House of Lords; and though the inferior clergy, for the most part afterward conformed, yet it must be remembered that, by so doing, they broke the vows of canonical obedience to their bishops. Moreover, very many of them only conformed provisionally as it were, hoping that things would take some favorable turn; and not a few went so far as to continue saying mass in private, while they used the communion service in public. Perhaps, too, you are hardly aware how far the compliances of the nation was the result of coercion and violence; nor by how stringent a system of persecution, the Catholic spirit was crushed down for many generations. As early as 1560, (that is, ten years before the bull in question was issued,) a penalty of £20. (equal of course to a much larger sum now,\*) was already exacted from all who were not present at worship after the established form; and an act had been pass-

\* Cobbet says equal to £250. those who could not pay were imprisoned or banished.



ed, (Collier vi p 321) that if any one should say or hear mass, he should, for the first offence forfeit all his goods; for the second, suffer banishment; and for the third, death. In 1563, the Emperor Ferdinand wrote letters to the Queen, respecting the sup' rings of the English Catholics; and indeed many families had been obliged to fly the kingdom; many noble persons had been thrown into prison, and before the end of her reign more than 120 priests, besides laymen and women, had suffered martyrdom for their faith. You can scarcely call such a compliance as this was, an acceptance of the new religion.

But, even if it were otherwise, even if it were true that the English church had accepted the Reformation, yet this could not in any way affect the Apostolicity of the Roman church in this country; for suppose a National church should become Arian, for instance, all its Bishops and clergy to a man heading the Apostacy, and that the See of Rome should send forth Bishops and priests into that land to reclaim its people to the ancient faith, finding it convenient moreover, to send them not as an established hierarchy, but as a missionary church 'in partibus infidelium,' I am sure that you would not yourself doubt that such a church would be the Apostolic church of the land, though without the ancient sees; and supposing further that the Pope had waited for a while, unwilling to interfere prematurely, and hoping that the National church would recant its errors, and return to the communion of the faithful, surely this would in no way alter the case. It is idle then to deny the Apostolicity of the Roman Church in this kingdom, simply on the ground of intrusion, when you must know that the question between us lies very much deeper. It is mere unreality to talk of the English and Roman churches as rival communions, with no important point between them, but that of rightful jurisdiction in this country; for if the Roman church is true anywhere, she is the only true church here; for such she is according to her own theory, and if that theory is false, she is a false church every where. The two churches are antagonist bodies representing antagonist principles, and holding antagonist systems of faith; and, therefore, laying aside all question of succession or jurisdiction, they cannot, here or anywhere, be both apostolical.

For you will readily admit that the apostolical succession is not only the channel of sacramental grace, but also the guarantee for the faithful transmission of all christian truth, and that therefore the maintenance of Apostolic doctrine is one inalienable mark of an Apostolical Church; in fact, were it otherwise, the Jacobite, Lutychian, and other heretical communions are all Apostolical churches. Now in this particular, the case of the church of England stands thus, she cannot claim Apostolicity on the ground of a regular transmission of Apostolic doctrine from Bishop to Bishop within her fold, since, as she would herself allow, her present Bishops teach a doctrine on many points diametrically opposed to that which was taught by St. Augustine, from whom they profess to derive their commission to teach, and by his successors for many centuries; more especially as this discrepancy is not the result of silent and gradual change, but of a sudden convulsion, one set of Bishops teaching the doctrines they had received from their fathers, and their immediate successors denouncing that system as corrupt, and teaching another absolutely contradictory to it. The Church of England, therefore, is either herself not Apostolic, or she is the only Apostolic church in the world, since there is none other she agrees with in doctrine. In a word, even if her orders and spiritual jurisdiction were admitted, her claim to Apostolicity must still be judged by her possession or lack of the other notes of the true church if she be One, Holy, and Catholic, and have besides an Episcopate deriving orders and jurisdiction from the Apostles, then she must be Apostolic also; but if any one of those other notes is lacking to her, the possession of such an Episcopate cannot of itself make her Apostolic.

If, however, we would determine, by the simple light of reason and common sense which church might rightly claim the title of Apostolic, as the true representative of the church of the Apostles, we must recall to our minds an idea which is almost forgotten by English churchmen in general, and which even those of your school have scarcely considered with the attention it deserves; I mean the idea of the church as a kingdom. You know that many who recognise the Church as the treasure

house of divine power for their rule and governance. Yet all acknowledge that our Blessed Lord is not only the Prophet and Priest of his people, but also their king, and you, at least, would not shrink from confessing His church to be his perfect representative upon earth. And further, a moment's reflection will remind us how uniformly it is spoken of in Scripture, not as a literature, or a philosophy, or simply a religion, but as a kingdom. As such it appeared in the vision of Nebuchadnazar, side by side with the great visible kingdoms, which have successively held dominion over the world: it was foretold of our Lord that "the government should be upon his shoulder;" that He should "sit on the throne of his father David," and that "of His kingdom there should be no end;"—in the Psalms and Prophets the Church is set forth as a kingdom into which all nations shall flow, and before which all the powers of this world should bow down to the very dust; nay, the Jewish Church, in which the Christian church existed in embryo, was itself a kingdom; and when our Lord sent his apostles forth to preach the Gospel, they preached saying, "the kingdom of heaven is at hand,"—as the "kingdom of heaven," he himself sets it forth in all his parables;—and St Paul constantly speaks of it as the 'kingdom of Christ,' 'the kingdom of God's dear Son;'—moreover we cannot but see, that in the Apostolic times it was a compact and visible society, governed by its own rulers and its own laws, gathering into itself 'the elect' from divers nations, altogether independent of any of the powers of this world. Now it as the Anglican theory would have, the church in each nation has really no necessary dependance on the Church, in any other nation, but is a part and parcel of the constitution of the realm, and hangs on the throne as its supreme authority, in what sense can the church be called a kingdom? and if it be not a kingdom, why is it always so represented in Scripture? Of course if nothing existed answering to the 'sure word of prophecy,' if the Church were every where thus merged in the State, one should conclude that the obvious meaning of Scripture in this matter is not the true one; but you know well that there is a kingdom claiming to be this 'kingdom of heaven,' a kingdom whose internal polity is the wonder of mankind; whose reproach it is in the eyes of the world, that its rulers have humbled to the dust the pride of princes: which has undergone many vicissitudes, and risen again living and triumphant, as 'fated not to die;' nay, of which its very enemies feel that it has within it the principle of enduring existence. Hear the testimony rendered by one of them, (Macaulay's Essays, vol 3, p. 207.) and then judge whether this be not the kingdom, which as the Prophets speak, shall 'stand forever.' 'The proudest royal houses are but of yesterday, when compared with the line of the Supreme Pontiffs; the Republic of Venice is modern when compared with the Papacy;—and the Republic of Venice is gone, and the Papacy remains;—the Papacy remains, not in decay, not a mere antique, but full of life and youthful vigour. The Catholic Church is still sending forth to the farthest ends of the world, missionaries as zealous as those who landed at Kent with Augustin, and still confronting hostile kings with the same spirit with which she confronted Attila. She saw the commencement of all the governments, and of all the ecclesiastical establishments which exist in the world, and we feel no assurance that she is not destined to see the end of them all. She was great and respected before the Saxon set foot in Britain . . . . She may still exist in undiminished vigour, when some traveller from New Zealand shall, in the midst of a vast solitude, take his stand on a broken arch of London Bridge, to sketch the ruins of St. Paul's.'

#### THE LAST TORY LIE.

The 'guts and garbage' vehicle of falsehood, says this week, that a communication to the Volunteer signed a Catholic was written by the Editors of the Cross. A greater lie was never told by the Father of lies himself. Our sentiments concerning Scotchmen are well known, and have been already published to the world in the pages of this Journal. The falsehood however, like so many others has been coined for base political purposes. Perhaps the Tory Protestant Journals would wish to provoke the Cross into a political contest. If so, we believe we could not inflict a greater punishment upon them, than by gratifying their desire. The religious chastisement which they received at our hands was but mere child's play to what they may expect if we take up the political cudgel. Verbum sap.