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THE CROSS.



NEW

STAINS.

VOL. 3.

No. 14.

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, APRIL 3, 1847.

CALENDAR.

- APRIL 4—Sunday—Easter Sunday.
- 5—Monday—Easter Monday.
- 6—Tuesday—Easter Tuesday.
- 7—Wednesday—Easter Wednesday.
- 8—Thursday—Easter Thursday.
- 9—Friday—Easter Friday.
- 10—Saturday—Easter Saturday.

"ENGLISH GUILT."

We recorded our deliberate opinion, some time since, that Providence was scourging England by means of the Irish famine for her long career of iniquity and oppression on our unfortunate country. We did so, not without provocation. Sleek Saints here, had propounded from the pulpit, that the famine was a chastisement from heaven for the idolatry and superstitions of the Catholics of Ireland, and a bigotted press re-echoed the savage doctrine. The Theologians of the Times argued that the people on whom the scourge immediately fell must have been themselves guilty, as if we had never read in the Book of God that thousands of King David's subjects were stricken for his personal sins. The Guardian has also come to the rescue, and in order to eke out its lame and impotent Editorial of last week published a long and rabid extract from a furious Orange print of the North of Ireland against the religion and character of the Irish people. We must in self defence remind those saintly traducers that England is more to be blamed for this famine than Ireland—that England has confiscated the entire lands of Ireland twice or thrice over—that England has by a systematic code of inhuman laws reduced the Irish people to degradation and beggary—that England extinguished the prosperous manufactures of our country—that England quartered on impoverished Ireland the richest Church that the world ever beheld, and forced the Irish peasant to gorge the overfed monster with his tears, his sweat and his blood—that England to promote the Protestant Religion deluged the land with Charter Schools of immorality in which the iniquities of Sodom and Gomorrah were exceeded—

that England barely violated every compact and treaty which she made with the Irish people—that England framed the sanguinary penal code, and by bullets and bayonets, carried it into execution—that England passed all those cruel and emaciating enactments by which the Irish landlord was invested with supreme despotism, and the Irish people was laid prostrate at his feet—that England, by her standing army in Ireland maintained this shocking state of things, supported the Law Church in all its robbery the Orangemen in all their murders, the Corporations in all their pillage, and the gentry in all their tyranny, until the Irish people were brought down to the lowest state of misery, and condemned to subsist literally on the husks of swine. And we are not to speak of "English guilt" forsooth!

We beg to inform the people of the Times, and the criminal of the Guardian, and the Bellowing Bull of Bashan from Dutch-town, that this is not the first famine which has been brought upon Ireland by "English guilt." As long ago, as the reign of "good Queen Bess" whom they all admire so much, direful famine raged in Ireland. We will give them authorities which they cannot consistently reject, such as Morison, Leland, Cox, Holinshed, Sydney, Spenser, &c., in proof of our statement. Attend hypocrites to the bloody records of "English guilt" by English pens! and hang your heads for shame.

"Because I have often made mention formerly, of our destroying the rebels corn, and using all means to famish them, let me now, by two or three examples, show the miserable estate to which they were thereby reduced.

"Some old women about Newry used to make a fire in the fields, and divers little children, driving out the cattle in the cold mornings, and coming thither to warm themselves, were by these women, surprised, killed and eaten; which was at last discovered by a great girl, breaking from them by the strength of her body; and Captain Travor sending out soldiers to know the truth, they found the children's skulls and bones, and apprehended the old women, who were executed for the fact. No spectacle was more frequent in the ditches of the towns, and especially in wasted countries, than to see people dead with their mouths all colored green by eating nettles, docks, and all things they could find up above ground."

*Morison—apud Curry. i. 49

"The miseries which the wretched Irish endured from the vicinity of the royal forces, which prevented them from seeking any means of subsistence, were afflicting to the humanity of even their enemies. Thousands perished by famine; and every road and district was encumbered by their unburied carcases. The hideous resources, sought for allaying the rage of hunger, were more terrible even than such desolation."†

"They performed that service effectually; and brought the rebels to so low a condition, that they saw three children eating the entrails of their dead mother, upon whose flesh they had fed twenty days, and roasted it by a slow fire; and it was manifest, that some older people had been in that starving condition, that they murdered and eat children for a long time together, and were at last discovered and executed for that barbarity. In short the famine of Jerusalem did not exceed that amongst the rebels of Ireland."‡

"And as for the great companies of soldiers, gallowglasses, kerne, and the common people, who followed this rebellion, the numbers of them are infinite, whose blood the earth drank up, and whose carcases the fowls of the air and the ravening beasts of the field did consume and devour. After this followed an extreme famine; and such whom the sword did not destroy, the same did consume and eat out; very few or none remaining alive, excepting such as were fled over into England; and yet the stars in the towns was far spent, and they in distress, albeit nothing like in comparison to those who lived at large: for they were not only driven to eat horses, dogs, and dead carriages; but also did devour the carcases of dead men, whereof, there be numerous examples; namely, one in the County of Cork, where when a malefactor was executed to death, and his body left upon the gallows, certain poor people secretly came, cut him down, and did eat him; likewise, in the bay of Smeerewecke, or St. Mariewecke, the place which was first seasoned with this rebellion, there happened to be a ship to be there lost, through foul weather, and all the men, being drowned, were then cast on land.

"The common people, who had a long time lived on limpets, orewads, and such shellfish as they could find, and which were now spent; as soon as they saw these bodies, they took them up and most greedily did eat and devour them; and not long after, death and famine did eat and couseme them. The land itself, which, before those wars, was populous, well inhabited, and rich in all the good blessings of God, being plentiful of corne, full of cattell, well stored with fish and sundrie other commodities, is now become waste and barren, yielding no fruits, the pastures no cattell, the fields no corne, the aire no birds, the seas (though full of fish,) yet to them ye'lding nothing. Finally, every waie the curse of God was so great, and the land so barren both of man and beast, that whosoever did travell from the one end to the other of all Munster, even from Waterford to the head of Smeerewecke, which is about six score miles, he would not meet anie man, woman or child, saving in towns and cities; nor yet see anie beast but the very wolves, the foxes, and other like ravening beasts; many of them laie dead, being famished, and the residue being gone elsewhere."§

"Suche horrible and lamentable spectacles there are to beholde, as the burninge of villages, the ruyn of churches, the wastinge of suche as have been good townes and castells; yea, the view of the bones and scullies of the ded subjects, who, partie by murder, partie by famyn, have died in the fields, as in troth, hardlie any Christian, with drie eies could beholde."¶

"1567. Never sawe I a more waste and desolate lande, no, not in the confines of other countries, where actual warre hath contynuallic been kepte by the greatest princes in Christendomme, and there herde I suche lamentable cryes and dolefull complaynts, made by that small remayne of poor people which yet are left."‡

†Leland, II. 457

‡Cox, 449.

§Holinshed. VI. 455

¶Sydney, I. 21.

‡ibid

Moryson, having stated that the submissions of the Irish were at length received, informs his reader, that it took place 'partly out of human commiseration, having, with their own eyes, daily seen the lamentable state of the country, where we found every where men dead of famine.' He adds 'we have been credibly informed, that in the space of a few months, there were above three thousand starved in Tyrone.'!!!‡

Spenser, the poet, who had been eye witness of these horrors, give the following advice. Having proposed, that twenty days should be allowed to the "rebels" to come in, he continues:

"Afterwards I would have none received, but left to their fortune and miserable end; my reason is, for that those, which will afterwards remaine without, are stout and obstinate rebels such as will never be made dutifull and obedient, nor brought to labour or civill conversation, having once tasted that licentious life, and being acquainted with spoyle and outrages, will ever be ready for the like occasions, so as there is no hope of their amendment or recovery, and are, therefore needfull to be cut off.

"The end will, (I assure me,) bee very short, and much sooner than it can be in so great a trouble, as it seemeth, hoped for, although there should be none of them fallen by the sword nor bee slain by the souldiour; yet being thus kept from manurance, and their cattle from running abroad, by this hard restraint, they would quickly consume themselves, and devour one another; the proofe whereof I saw sufficiently in these late warres of Munster; for notwithstanding that the same was a most rich and plentiful country, full of corn and cattle, that you would have thought they should have been able to stand long, yet, in one yeare and a halfe they were brought to such wretchedness, as that any stony heart would have rued the same. Out of every corner of the woods and glynes they came creeping forth upon their hands, for their legges could not beare them, they looked like anatomies of death, they spake like ghosts crying out of their graves; they did eate the dead carriages happy where they could find them, yea, and one another snoue after, insomuch as the very carcases they spared not to scrape out of their graves; and if they found a plot of water cresses or sham-rucks, there they flocked as to a feast for the time; yet not able to continue long therewithall; that in short space there was none almost, and a most populous country SUDDAINLY LEFT VOYD OF MAN AND BEAST."§

We shall quote another extract, to shew that in later times the ascendancy had not forgotten the lessons which their fathers had taught them.

"About the yeas 1652 and 1653. the plague and famine had so swept away whole countries, that a man might travel twenty or thirty miles, and not see a living creature, either man, beast, or bird: they being either all dead, or had quit these desolate places, our soldiers would tell stories of where they seen a smock, it was so rare to see either smock by day, or fire or candle by night. And when we did meet with two or three poor cabins, none but very aged men, with women and children, and those with the prophet might have complained, ('We are become as a bottle in the smock, our skin is black like an oven, because of the terrible famine,') I have seen those miserable creatures plucking stinking carrion out of a ditch, black and rotten, and been credibly informed, that they digged corpses out of the grave to eat: but the most tragical story I ever heard, was from an officer commanding a party of horse, who, hunting for tories in a dark night, discovered a light, which they supposed to be a fire, which the tories usually made in those waste countries, to dress their provisions, and warm themselves; but drawing near, they found it to be a ruined cabin, and, besetting it round, some did alight, and peeping at the window, where they saw a great fire of wood, and a company of miserable old women and children sitting round about it, and betwixt them: and the fire, a dead corpse lay broiling, which, as

‡Moryson—apud Curry. I. 50.

§Spenser. 165.

the fire roasted, they cut off collops, and eat" (C. 5 pp 127. &c.)

This was not long after the date of that, which was called "The Irish massacre," 1611, to which we may refer on some futuro occasion. If the "massacre" itself were not altogether a fable, it was certainly well avenged. The following extract from a very popular pamphlet,† will convey a specimen of the spirit of the ascendancy of that day.

"I begge upon my hands and knees, that the Expedition against them may be undertaken while the hearts and hands of our Souldiery are hot, to whom I will be bold to say briefly: Happy is he that shall reward them as they served us: and Cursed be he that shall do that work of the Lord negligently! Cursed be he that holdeth back his Sword from blood!! yea, Cursed be he that maketh not his Sword starke drunke with Irish blood!!! that doth not recompens them double for their hellish treachery to the English! that maketh them not heaps upon heaps! and their country a dwelling place for Dragons, an astonishment to all Nations!! Let not that eye look for pity, nor that hand be spared, that pities or spares them! and let him be accursed that curseth them not bitterly!!!" (P. 436)

How ungrateful the Irish are, not to love England more cordially!

Shall we hear any more complaint about the charge of *English Guilt* after those horrid details?

*Laurence, 86.

†THE SIMPLE COBBLER OF AGGAVAM.—Carey states, that "this work was received with such approbation, that it passed through several editions."

"TOLERANT SPIRIT" OF THE PEOPLE OF THE TIMES AND THE GUARDIAN.

From their own Authorities.

We will first exhibit the toleration of the Protestant Church in Ireland as published by eleven "Episcopal Bishops" in the English Law Church in that country.

In 1697, in the reign of Charles I. the Irish, as well as the English Catholics were the objects of the most sanguinary and atrocious code of laws. Yet, in the distress of their king, they made an offer to raise an army in his defence; but stipulated that they should be tolerated in the exercise of their religion, and should be restored to some few other trifling rights of British subjects. This, their proposal, was resisted by the bishops of the political church, whose names are subscribed to the following document. (P. 45.)

"The religion of the Papists is superstitious and idolatrous; their faith and doctrine enormous and heretical; their church, in respect to both, apostatical. To give them, therefore, or to consent, that they may freely exercise their religion and profess their faith and doctrine, is a grievous sin, and that in two respects: for, first it is to make ourselves accessory not only to their superstitious idolatries and heresies, and, in a word, to all the abominations of Popery, but also, (which is a consequent upon the former,) to the perdition of the seduced people, which perish in the deluge of Catholic apostacy; secondly, to grant them a toleration in respect of any money to be given or contribution to be made by them, is to set religion to sale and, with it, the souls of the people, whom Christ hath redeemed with his blood. And, as it is a great sin, so it is also a matter of most dangerous consequence, the consideration whereof

"The toleration they desired," according to Curry, "was no more than some respite from the oppressions and extortions of the ecclesiastical courts; and to have all proceedings against them in those courts for religion, suspended; to be released from those exorbitant sums which they were obliged to pay for their christenings and marriages; and particularly to have the extravagant surplice fees of the clergy, and the extraordinary warrants for levying them, abolished."

we commit to the wise and judicious, beseeching of the God of Truth to make them who are in authority, zealous of God's glory, and of the advancement of true religion; zealous, resolute, and courageous against all Popery, superstition and idolatry

James Armachanus,	Andrew Alacdens,
Mal. Casellen,	Tho. Kilmoro and Ardagh,
Anthony Medensis,	Theo. Dramore,
Tho. Fern and Ieghlin,	Mic. Waterford and Lismore,
Robert Dumenis,	
Richard Corke,	Fra. Limerick."†

Now for another authentic specimen of the *Guardian's* toleration!

"And therefore we abhor and detest all contrary Religion and Doctrine, but chiefly all kind of Popistry in general and particular heads even as they are now damned and confuted by the Word of God and Kirk of Scotland. But in special we detest and refuse the usurped authority of that Roman Antichrist, upon the scriptures of God, the Kirk, the Civil Magistrate, and conscience of man; His five Bastard Sacraments, with all his Rites, Ceremonies, and false doctrines, added to the institution of the true Sacraments without the word of God; His cruel judgment against infants dying without the Sacrament; His absolute necessity of Baptism; His blasphemous opinion of transubstantiation, or real presence of Christ's Body in the elements and receiving of the same by the wicked, or bodies of men; His dispensations with solemn oaths, perjuries, and degrees of marriage, forbidden in the word; His cruelty against the innocent divorced; His devilish Mass, His blasphemous Priesthood; His profane sacrifices for the sins of the quick and the dead; His canonization of men; His calling on angels and saints departed."*

Will our modest pharisees ever learn the grace of blessing, or the value of a discreet silence? Oh! if eleven Catholic Bishops in England or Ireland, or an assembly of priests, had published under their hands and seals such documents of Evangelical meekness as the above, would not our ears be perpetually stunned with the howlings of the Protestant Saints?

GREAT PROTESTANT LIES, AND HUGE "PROTESTANT IGNORANCE"

In pursuance of the plan announced in our last, we will select for the purpose of refutation some of the most remarkable falsehoods of the Protestant press. Our expose will be as brief as the subject will admit, whilst to save time and evil we will give the names of persons or Journals as sparingly as possible.

"It is said we have thought it wise to drop our threatened exposition of the character of Knox."

Fals. We began with Calvin, because we thought the precedence was due to the master, and that if Jack's real character were exhibited, our readers would more easily comprehend the frightful principles which his disciple imported from Geneva, and reduced to practice in Scotland. Moreover our cotemporary the Volunteer has lately published from a correspondent a historical sketch of Knox, and Scottish Presbyterianism, including a most intolerant extract from the Westminster Confession, of which every Presbyterian ought to be ashamed. The sanguinary and traitorous character of Knox we have abundant evidence to prove, when we shall consider it necessary to do so. But our opponents shall not dictate to us the order of our subjects or the manner in which we shall treat of them. Perhaps when we come to the wicked and unfeeling man who so boldly incited his injured Sovereign, some of those gentry will not be so well

†Rushworth, II. 22.

* "Westminster Confession of Faith.

pleased. As it is, they were quite sick of O'Connell, and if we may judge from appearances, would willingly throw him overboard.

"O'Connell is the slayer of the women of England."

False, and its falsehood has been demonstrated over and over by O'Connell himself. He has proved that in all he said of the women of England he was merely repeating the *ipsissima verba* of English Protestant Clergymen, of Poor Law and other reports, and of examinations before the House of Commons. Surely it cannot be denied that in the rural districts of England, as well as in the manufacturing towns demoralization has progressed to a terrific extent amongst the people. How could it be otherwise deprived as they are of the true faith, and of all those wholesome restraints which it imposes? There is nothing peculiar to the English as a nation which could account for this sad decay of morality. Her children were once eminent for every virtue, and her Catholic annals are filled with the noblest records of her saints. But, the direct tendency of the Reformation doctrines is to produce immorality, and hence we feel on the testimony of Protestants themselves that the other Protestant countries of Northern Europe, Prussia, Denmark, Sweden, and Norway are notoriously degraded in this respect. Have we not had within the last five years a report of the House of Commons in which it is stated that in the capital of the land of Bible itself, there were eighty thousand unhappy sinners of one sex alone? However, unless provoked, we shall not enter into further details upon this most painful subject. We repeat that O'Connell's language on the women of England, was the language of English Protestant ministers, and if they had spoken falsely, they have calumniated their own country women. Any one who is at all acquainted with the history of the English Poor Laws for the last twenty years, must be aware that immorality and profligacy were directly encouraged by them, and not only encouraged but rewarded. How could the poor people be moral, when their spiritual interests were neglected by the richest Church in the world—when there was no church accommodation or instruction for the poor—when they were the victims of a cold, heartless, unchristian legislation? The hypocrisy of the English Bishops in this respect is the most disgusting that was ever witnessed on earth. They subscribe hundreds of thousands for the conversion of the Jews, for the Propagation of the Gospel among the heathens, for barbarous translations of the Scriptures which are never read, for the support of lying Bishops and foreign countries who fabricate sham reports, and trade upon their credulity. They cant and rave about the benighted Irish and the African slave, and the Indian savage; whilst there are at home in England tens of thousands of their own countrymen steeped in ignorance and vice—leading the lives of mere brutes—knowing neither the name of God who made them, nor of Jesus Christ who redeemed them, nor even of the gracious Sovereign who rules over them; (we write from recent Reports to the House of Commons,) addicted to perjury, blasphemous and all manner of unnatural crimes; setting aside all the laws of decency, both sexes working in mines and pits in a state of almost stark nakedness, the females so degraded and so brutal in their habits and language that it is difficult to distinguish them from the men, and all continually deprived of Church, of Service, of Sacrament, of Sermon, or kind pastor to correct their vices, and teach them the value of their immortal souls.

We may well ask why does not the charity of those English Pharisees begin at home? Why do they not endeavour to reclaim the moral waste of their own country, or penetrate a amongst its howling wilderness, before they attempt their foreign crusades? We are confident that there is more sound religious information amongst the people of one Irish Parish, than in an entire English County. The narrow-minded bigots of our calumnious Press here may fret and fume at this declaration, but they can never shake our honest convictions on this point. We cannot be surprised then if immorality be the handmaid of gross English ignorance.

The allegiance of the Irish people is divided between the Pope of Rome and Queen Victoria!

False, and the vile calumny has been repeatedly denied by us on oath. Our allegiance to the successor of St. Peter, is altogether of a spiritual nature. But, in giving to God what he longs to him, we know how to render his own to Cæsar. We owe all temporal allegiance to Her Majesty, and we have been always ready to defend her throne as loyally as any Protestant in the Empire. If our fastidious enemies say that Catholics are unworthy of credit on their oaths, then they should exclude us from all power, they should hold no intercourse, and transact no business with us. But strange to say, one third of the British army is composed of Irishmen, most of them Catholics, and who shall dare to say that they have failed in their allegiance on the battle field, or in the moment of trial? If the oaths of Catholics are not to be trusted, why admit them into the service, or into any public office at all? If they had no respect for the sanctity of an oath, they were the vilest fools that ever breathed, because for many a long year before Emancipation, there was nothing but the barrier of an oath to keep them out of Parliament or to exclude them from the highest offices in the Kingdom. We therefore respect, honour, and obey our Gracious Sovereign in all temporal matters, but we will not pay her the poor compliment of venerating her as an Apostle, a Bishop, or the Head of our Church, or the Director of our consciences, or the Depository of any spiritual power over us, because we know it would be unscriptural to do such a thing, our Saviour having ever founded his Church on women nor ordained women as Apostles or Preachers, nor sent them forth to evangelize the world, nay his inspired Apostle has told us that women are to be silent in the Church, that their voice is never to be heard in that sacred place, and that if they be ignorant of anything that is said, they are to learn it at home from their husbands.* Our spiritual and temporal allegiance are two parallel lines, which, though running in the same direction, can never meet.

The conduct of Archbishop Cromer in the reign of Henry VIII. was factious. If he, as Primate of Ireland had followed the Noble example (!!!) of Cranmer and others in England &c.

Was ever such an insult offered to common sense and true religion, as to hold up for imitation the conduct of that monster Cranmer, one of the greatest pillars of the miscalled Reformation in England! Cranmer's example noble! The vacillating hypocrite, the ruthless persecutor, the sacrilegious Churchman, the abettor of adultery and murder, the savage assailant of an inno-

* "Let women keep silence in the Churches; for it is not permitted to them to speak, but to be subject, as also the law saith. But if they would learn anything, let them ask their husbands at home; for it is a shame for a woman to speak in the Church." 1 Cor. xiv. 34, 36. See also 1 Timothy, II. 11; 12.

gent Queen, the keeper of concubines, the plunderer of the poor, the cowardly villain who forced an infant king with tears in his eyes to sign the warrant for the burning of a woman to death for her religious opinions, and when by a just retribution of Providence his own hour was come, quailed, and bleached and fastored, adhered and recanted, swore and violated his oath, and kept up in sine such an alternation of villainy and hypocrisy between God and the Devil, that the Prince of darkness himself must have blushed for his disciple!

'The noble example of Cranmer!' Let us hear a protestant historian describe the character of this infamous miscreant. (Lett. VIII, 251.)

"A pretty trio of Protestant 'Saints,' quite worthy, however, of Saint Martin Luther, who says in his own words, that it was by the arguments of the Devil (who he says, frequently ate, drank, and slept with him) that he was induced to turn Protestant; three worthy followers of that Luther, who is by his disciple Melancton called 'a brutal man' void of piety, and humanity, one more a Jew, than a Christian; three followers altogether worthy of this great founder of that Protestantism, which has split the world into contending sects; but, black as these are, they bleach the moment Cranmer appears in his true colours.— But, alas! where is the pen, or tongue, to give us those colours! Of the 65 years that he lived, and of the 35 years of his manhood, 29 were spent in the commission of a series of acts, which for wickedness in their nature and mischief in their consequences, are absolutely without any thing approaching to a parallel in the annals of human infamy. Being a fellow of a college at Cambridge, and having, of course made an engagement (as the fellows do to this day), not to marry while he was a fellow, he married secretly, and still enjoyed his fellowship. While a married man he became a priest, and took the oath of celibacy; and, going to Germany, he married another wife, the daughter of a Protestant Saint; so that he had two wives at one time, though his oath bound him to have no wife at all. He, as Archbishop, enforced the law of celibacy, while he himself secretly kept his German flow in the palace at Canterbury, having, as we have seen in paragraph 104, imported her in a chest. He, as ecclesiastical judge, divorced Henry VIII. from three wives, the grounds of his decision in two of the cases being directly the contrary of those which he had laid down when he declared the marriages valid; and, in the case of Anne Boleyn, he, as ecclesiastical judge, pronounced, that Anne had never been the king's wife; while, as a member of the house of Peers, he voted for her death, as having been an adulteress, and, thereby guilty of treason to her husband. As Archbishop under Henry (which office he entered upon with a premeditated false oath on his lips) he set men and women to the stake because they were not Catholics, and he sent Catholics to the stake because they would not acknowledge the King's supremacy, and thereby, perjure the names as he had so often done. Become openly a Protestant, in Edward's reign, and openly professing those very principles, for the professing of which he had burnt others, he now burnt his fellow-Protestants, because their grounds for protesting were different from his. As executor of the will of his old master, Henry, which gave the Crown after Edward to his daughters Elizabeth and Mary, he conspired with others to rob these two daughters of their right, and to give the crown to Lady Jane, that Queen of nine days, whom he, with others ordered to be proclaimed. Confided, notwithstanding his many monstrous crimes, merely to the palace at Lambeth, he in requital of the Queen's hearty plottings with traitors in the pay of France to upset her government. Brought at last to trial and to condemnation, as a heretic, he professed himself ready to recant. He was respited for six weeks, during which time, he signed different forms of recantation, each more ample than the former. He declared that the Protestant religion was false; that the Catholic religion was the only true one; that he now believed in all the doctrines of the Catholic Church; that he had been a proud blasphemer against the sacrament; that he was unworthy of forgiveness that he prayed the People, the Queen and the Pope, to have pity on, and to pray for his wretched soul; and

that he had made and signed this declaration without fear, and without hope of favour, and for the discharge of his conscience, and as a warning to others. It was a question in the Queen's council, whether he should be pardoned, as other recanters had been; but it was resolved, that his crimes were so enormous that it would be unjust to let them escape, to which might have been added, that it could have done the Catholic Church no honor to see reconciled to it a wretch covered with robberies, perjuries, treasons and bloodshed. Brought therefore, to the public reading of the recantation, on his way to the stake; seeing the pile now ready; now finding that he must die, and carrying in his breast all his malignity undiminished, he recanted his recantation, thrust into the fire the hand that had signed it, and thus expired, protesting against that very religion in which, only nine hours before, he had called God to witness that he firmly believed."

THE GENEVAN REFORMER.

"Poor Jack" has been flung overboard, "soul, hence, and all" by the Church of England man in the last Guardian, and the Guardian has not pleaded one word in arrest of judgment. This is refreshing, and a very well-timed sacrifice to public decency. It will prevent us for the present from drawing aside the curtain which conceals the despairing horrors of his death-bed, as we have no desire to inflict unnecessary pain. We have the best proof however, that our revelations on Jack of Geneva, have opened the eyes of many blind worshippers of his memory. We hope in time, to induce the people of the Guardian to abandon his Doctrines also, especially that which makes God the author of sin, and the cause of the damnation of his creatures. They are now casting off the Reformers, and appealing to the Bible. Be it so. We are ready for them, though we cannot account for the confidence with which they appeal to the same Bible, as it was for many hundred years in the clutches of the "olden monks" before the Reformation, and they can never be certain that it was not mutilated and falsified by those wicked men, before it got into their Protestant hands.

It is evident that there is a screw loose between the people of the Times and the Governor. If our Excellency knew these good people as well as we do, the screw would be much looser than it is. They cannot endure his going to the Irish dinner, or his warm-hearted praise of the much abused people of that country. It was provoking too that he should have had such an opportunity of witnessing the sterling talent of two leading gentlemen of the Opposition, whose communications he was daring enough to send to Downing St. without the permission or knowledge of the People of the Times— Ah! this was a Crime which they will never forgive.

"THE ABSURDITY CALLED PROTESTANTISM."

As the multifarious sects who have revolted from the Church of Christ are doggedly bent on calling themselves Protestants, and still persist in calling their negative faith the Protestant Religion, we present our compliments to one Section of those unhappy wanderers, and beseech them to reflect on the cruel manner in which they treat their pet Protestantism by excluding it from their Liturgy, and by retaining therein several Popish practices; and tenets to the great gratification of the ungodly.— It is time to do justice to the Protestant cause, the Protestant Constitution and the Protestant Church, by affording them at least,

'A local habitation and a name,'

in the far-famed Book of Common Prayer. No objection can be,

efford on the score of *change*, for the said Prayer Book has been changed so often that its original compilers would not at all recognize it in the present day. There used to be a good old maxim amongst learned Churchmen. *Lex orandi, lex credendi*—The prayers always corresponded with the doctrine of the Church in the antique Rituals: and if you wanted to discover what the faithful believed, you had merely to examine in the Liturgies how they prayed. For, in prayer, if at any time, will the belief of the Christian be made manifest. We must, therefore humbly put in a word or two in behalf of neglected Protestantism, which is so scurvily treated in the Book of Common Prayer that one could hardly tell from its pages whether such a thing as a Protestant existed at all. There are marks of the beast in abundance, but on all that relates to the Religion of negation, a mysterious silence. It cannot be that the framers of the Prayer Book were ashamed of the word *Protestant*. It is both comprehensive and ancient. It is a variegated mantle, which in its ample folds, envelops a multitude of sinners.

Behold them! each a godless work!
The Church of Law and Truth—the Kirk—
The Church of 'Bess', the Church of Knox
The Church of Neale, the Church of Fox—
Of Luther, Calvin, Wickliffe—Huss—
The Dane, the Swede, the Greek, the Russ—
The Wesleyan—the Muggletonian
The Hugonot—the 'Humbergonian'—
The Manichæan—Albigenses,
The Irvings, parting with their senses
The Ducking Baptists—Unducked Quakers
Ranters, Jumpers, Seekers, Shakers,
Socialians, Arians, Unitarians,
All Protestant! and all at variance!
The Independents—Oh! kind heaven
How apt the name,—how justly given!
Of virtue, and her works attendant
Of truth and reason independent!
Of all the sects whose faith's a riddle,
Who wane, and wander like the moon,
Who turn the Bible into a Fiddle
And set its text to every tune.
None can such variations play,
None more intolerant than they!

We said that *Protestantism* is of ancient date. Aye! marry it is, older than any religion on earth. Protestantism came from Heaven itself, but its descent was not very respectable. Lucifer was the first *Protestant*! He protested against God himself, and his Creed was *negative* and brief. Instead of Thirty Nine it contained but one article. 'Non servium.' I wont obey was his motto! I protest I wont!

But to come to our purpose. As an act of tardy reparation to the great cognomen of *Protestant*, we suggest that the following alterations be made forthwith in the Book of Common Prayer.

In the Apostles Creed:

"I believe in the Holy Ghost, the Holy PROTESTANT Church, the NON-COMMUNION of saints, and the NON-FORGIVENESS of sins"

In the Nicene Creed:

"I believe one, Holy, Protestant and Apostolic Church"

In the Athanasian Creed:

"Whosoever will be saved, it is necessary that he hold the PROTESTANT Faith."

and in the end:

This is the PROTESTANT Faith, which unless a man shall keep whole and inviolable, without doubt he shall perish everlastingly."

THE GUARDIAN.

We are waiting patiently until the poor "Criminal" comes down from his suits. We will then take a close review of his uncouth performances. Wait a while. *Nabobish!* The Guardian has complained of personalities; and yet with that consistent modesty for which the Editor is notorious, he has made a cowardly onslaught on a Clergyman, Rev. Mr. O'Brien, who is not here to defend himself, and who, if he were, would make mince-meat of "the soul and bones" of this old sinner. The shameless miscreant has also attacked another member of our communion with whom he had no cause of quarrel, and whose

unoffending disposition would have disarmed the hostility of an honourable opponent. And this degraded wretch talks of "schooling people into good manners!" It would be well for him that he had got a little "schooling" from the gentleman alluded to, and well for the public also. We should be saved from the necessity of teaching him the rudiments of grammar and the first elements of logic. His ponderous lucubrations too, might be occasionally enlivened by some classic wit. As it is, we must take the poor creature as we find him—"a deformed beast of grace" with charity or manners. His ordinary nonsense is ineupportable enough; but when he presumes to hurl his leaden shafts against a gentleman and a scholar, we lose all patience:

'Fate never wounds more deep, the generous heart,
Than when a blockhead's insult points the dart.'

"THE ENGLISHMEN, GENTLEMEN AND CHRISTIANS"

Remind us forcibly in their last Hebdomadal effusion of nastiness, of Sir Robert Peel's story of the celebrated pair of Tailors in Tooley street, who drew up a Remonstrance to the Crown, and commenced it in the following pompous strain.

"WE, THE PEOPLE OF ENGLAND!"

"We, the *Gemini* of the Times, Englishmen, Gentlemen and Christians!!! (O la!) being beaten in argument, routed "horse, foot, and dragoons," plunged "in the mazes of metaphysical abstraction," convicted and sentenced for murder of the Queen's English, but mercifully reprieved on account of our "flightiness of imagination;"—enveloped in the darkness of "Protestant ignorance," and "smothered under its mystifications" exposed in the pillory, and gibbeted: laughed at by every school-boy, and jeered by every tyro in Syntax;—"leathered" with our own dirty apron, as unsparingly as if it were composed of the same soft silk as one of our "Episcopal Bishop's;" foiled by the Editors of the "unpretending little sheet" in all our grammatical attempts "to LEARN them caution in jumping &c."—herely resolve and determine that as "in every black there is a white," and as we are unable to cope with them in argument,—and as they know more of our Protestant Divines than we do ourselves, and as our friends are blushing like scarlet for our theology and grammar—we will cover our defeat by pretending that the articles in the Cross are not written by the Editors at all; and we will accuse the Popish Clergy, and the Popish Bishop, and we will bespatter them with personalities, and sling as much filth upon them as possible, and abuse their country, and turn their sacerdotal garments into ridicule, and their High Masses, and their Sermons, and laugh at St. Patrick, and at Joe. Howe, and at the Governor himself for daring to go to the Irish dinner, and at his "son Frank;" and we will thus glut our vengeance, and mortify the Papists, and irritate the Irish, and get a glorious Majority at the next General Election; and there is not the slightest fear that the Roman Bishop, or Clergy, will ever stoop to notice our Incubations, or contradict our falsehoods; and thus we shall throw dust in the eyes of our friends, and escape with impunity out of this unfortunate scrape, like Englishmen, Gentlemen and Christians, wiping with our aprons our scurrilous mouths, and bawling out lustily, No Popery! No Surrender! Hurra for our Glorious Protestant Constitution!

This is a very ingenious speculation, no doubt, but alas! it will burst like a bubble. We are not to be cajoled after this fashion. Our harpoon is stuck fast in the Great Protestant Whale, and no matter what quantity of froth or foam the monster may discharge, we will not suffer him to escape. We will uncoil plenty of rope, and rest on our oars until the wounded and writhing Leviathan shall be "smothered" in a shower of its own "mystification."

Yes, these English Christians may abuse our Clergy, but we feel we should only insult those whom we venerate, if we attempted to defend them against this Protestant scurrility. After having been called a "DEMON PRIESTHOOD" and "SUFFICIENT RUFFIANS," with sundry other choice christian epithets by the *Times* of London, we do not imagine their tempers will be much ruffled by the polite phraseology of the *Times* of Halifax.

They may assail Ireland too—the time is most appropriate, and we won't forget their consideration—and sneer at the Governor and his family, (it is not their first time) but, all will not save them from our exposure of their ignorance. We will watch their hollow arguments, and brazen falsehoods, and as the pair of "Raps" do not admire our simile of the "counter," we will place the counterfeit on an anvil as hard as their thick skulls, and "hammer out all the Protestant forgeries" with a sledge borrowed from themselves, just as we have refuted their theology by the testimony of their own Divines!

THE IMPOSTORS OF ACHILL.

We publish for the benefit of "the Big Irishman of Dutch-town," the following extract from a Letter of Archbishop McHale to Mr. Lucas of London, dated the 2d of February "ult."

"Achill has been selected as the battle ground on which such Associations as those that are said to be countenanced by the Duke of Manchester are fighting, in order to succeed in their enpholy crusade against the ancient faith. The intelligent and liberal Mr. Hall has done much to dissipate the delusion under which many a well meaning Englishman laboured, by exposing the frauds and impostures of that notorious colony. Yet they are availing themselves of the present awful distress to push on their wicked scheme of Proselytism, making it a condition in affording any temporal relief, to poison the faith of the poor victims of destitution!"

The Monsters! Mr. Hall is an Englishman and a Protestant. He visited Achill.

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General Intelligence.

ACCOUNTS OF 'CONVERSIONS TO ROME,' RECEIVED BY THE LAST PACKET.

(From the Tablet.)

It will rejoice the heart of our readers, and encourage the Faithful generally to persevere in their intercessions to the Throne of Grace, to hear of the conversions to the Catholic Faith which are taking place in the metropolis of Christendom.—Amongst those whose names have reached us are the following:—Miss Plumer; Mrs. Harry Lott; Mrs. and Miss Buckle, wife and daughter of W. H. Buckle, Esq., who also made his profession of faith at Ramsgate, and whose son, Mr. Walter Buckle, of Exeter College, Oxford, was admitted into the Church at Oscott, on Sunday last; and the Rev. Edward Caswall and Mrs. Caswell. The last mentioned gentleman is the author of a volume of sermons, of which the *English Churchman* (August 13, 1841) remarked that it went far to "supply the loss, which so many have felt, of the periodical volume which Mr. Newman was wont to put forth for the edification and consolation of the Church." When will our contemporaries learn to distrust most those whom he most admires? Let him be sure that those who write like Mr. Newman or Mr. Caswall are only passers through an alien system to their true country—that only home of all Catholic hearts, where things unseen are not only truly represented, but sacramentally made present by those which are seen.

On Septuagesima Sunday Mr. Robert Suffield, of St. Peter's College, Cambridge, was received into the Catholic Church, according to the form prescribed in the Ritual, in St. Mary's Church, Newcastle-on-Tyne.

We believe we are correct in stating that the Curate of Newburn, Northumberland, has resigned his curacy, and gone over to the Church of Rome.

The *Church and State Gazette* quotes and dwells

upon the following paragraph.—"Among the recent converts to the Roman Catholic Church are the Ladies Annabella and Olivia Acheson, daughters of the Earl of Gosford."

On Sunday, Mr. Walter Buckle, of Exeter College, Oxford, was received at Oscott College, into the Romish Church, by D. Wiseman, according to the form of the Roman Pontifical.

SECESSION FROM THE ESTABLISHED CHURCH.—The conversion of Mr. Haigh of Leeds, to the Roman Catholic Faith, has been followed by that of his brother, who has also abjured the Protestant religion in the private chapel of the Bishop's house at Birmingham. Another brother of Mr. Haigh, the late convert, of Leeds, was recently received into the Church at St. Chad's, Birmingham. He and his brother, whose conversion we announced last week, were both confirmed by Bishop Wiseman, at St. Mary's College, Oscott, on Tuesday last.

LEEDS—The *Intelligencer* says:—"We are authorised to contradict a statement which has appeared, to the effect that the Bishop of Ripon has found it necessary to have recourse to other Bishops for advice or support in the difficulties occasioned by the recent conversions to Rome at St. Saviour's.—His Lordship has had no hesitation whatever in expressing both to the Clergy and the trustees of that Church his opinion of the course to be pursued, and that opinion has as readily been deferred to, on the part of the incumbent (the Rev. R. Ward), and the Curate (the Rev. Mr. Case), both of whom have resigned their appointments. The Rev. Mr. Ward preached his farewell sermon in St. Saviour's, on Sunday evening last. He founded his discourse upon the 20th and 21st verses of the 5th chapter of the second Epistle to the Corinthians. The Rev. Gentleman delivered a very affecting sermon to the crowded congregation, many of whom were affected unto tears. Last week, an address was presented to the Bishop of the Diocese in favour of Mr. Ward. This the Bishop acknowledged, but was not persuaded by it to alter his decision against Mr. Ward."

The number of clergy who have joined the Church of Rome during the last eighteen months, is now about 70, the converts from the middle, and upper ranks of the city, considerably exceed that number.

INTERMENTS.

AT THE CEMETERY OF THE HOLY CROSS

- MARCH 2, Amelia, infant Daughter of James Flynn, aged 10 days.
 2, Redmond, Son of Thomas and Eleanor Downey, aged 3 years and 10 days.
 3, Captain John Cuzzas, Native of Halifax, aged 7 years.