

the most treacherous; and to apprise the vessels that might moor at Balade, to beware of the inhabitants, he caused twenty cocoa-trees belonging to this chief to be cut down, in that part of the shore which was covered with them. The natives concealed in a neighbouring wood uttered savage yells; they even threw some javelins; luckily no one was struck.

"On the 21st August, the brig *Anonyme* separated from us to go to the Isles of Solomon; she brought with her his Lordship the Vicar-Apostolic. We set sail next day to go to Sydney, passing by Anahime. The captain of the *Arche d'Alliance* had to touch at this island to go to New Caledonia in the month of December; we left a letter there, to give him notice of our disaster, and prevent a new misfortune.

"Finally, on the 27th, at nine o'clock, after having been on the point of striking upon a rock hitherto unknown, we arrived at Sydney. It was with regret we separated ourselves from these unfortunate Oaledonians, who repudiated so blindly the blessings of faith. Let us hope that the blood of the martyr which has flown upon this ungrateful soil, may become a guarantee of possession in the name of Jesus Christ. More fortunate than any of us, Brother Blaise died like his divine Saviour, praying for his executioners. I confess to you that I feel some regret at not partaking of the same lot. God has reserved me for new labours: His holy will be done!

"GRANGE, S.M."

The Cross;

HALIFAX, SATURDAY, SEPT. 2.

RT. REV. DR. HUGHES.

The Catholics of Halifax enjoyed another rich treat of pulpit eloquence on last Sunday, through the kindness of the Bishop of New York. His Lordship preached at Vespers to an overflowing audience, in presence of Right Rev. Dr. Walsh, who officiated, and five Clergymen of the City. The subject was the Sacrifice of the New Law, and the text was taken from the Epistle to the Hebrews. We only re-echo the public voice when we say, it was an able, eloquent, and argumentative discourse. His Lordship defined and explained the meaning of Sacrifice in general; and proved that in all ages, it was the only offering man could make to his Creator, which was worthy of the Supreme Majesty of God.

In the course of his sermon he incidentally proved from Scripture, &c., the dogma of the Real Presence, allied, as it is, with the august Sacrifice of the Mass; and refuted some of the feeble objections of man's feeble reason against this incomprehensible mystery. His Lordship was particularly happy in describing the glorious privilege which the Church enjoys in the perpetual possession of her Divine Spouse in the Holy Sacrament of the Altar, and traced all the miracles of Ecclesiastical architecture, and the inspiration of Catholic poetry, painting, and sculpture, to the heavenly doctrine of the Real Presence. His description of what the Church would be without Jesus in the Eucharist, without this Divine Victim of Propitiation on her Altars, was full of tenderness and unction, and seemed to bring conviction to the minds of all present. The visit of Dr. Hughes will be long remembered in Halifax, and we earnestly hope that the seeds of truth which he has so diligently scattered amongst us will bring forth abundant fruit.

His Lordship left in the *Nisgara* for New York on Tuesday last.

LATEST NEWS FROM EUROPE.

The *Nisgara* arrived on Tuesday last, and brought news of very great importance. And first with regard to Italy: Charles Albert has been out-maneuvred and beaten by the Austrians. Milan is retaken, and its unfortunate citizens are again subject to the iron hoof of the ruthless *Tedeschi*. The Piedmontese, beaten, routed, and disorganized, have fled from Lombardy, and, if hotly pursued by Radetsky, will find it difficult enough to defend their own Capital. Thus, the bright prospects of Italian independence are destroyed for the present, and we fear it is a just visitation of Providence. The Liberal cause has been sallied in Italy by many disgraceful acts, of which not the least is the monstrous ingratitude shown to the benevolent Pius IX. The Roman volunteers, those shabby patriots who hastened to engage in the war, contrary to the express wishes and commands of their amiable Sovereign, were the first to show the white flag,

when they were confronted with the enemy, and those who were not cut to pieces by the Austrians fled back with the greatest precipitation. During their ignominious flight towards Rome they were treated with contempt and scorn by the whole population. The Solons at Turin testified their gratitude to the Holy See by their infamous persecution of the Jesuits and other Religious; and whilst Charles Albert was fighting Radetsky and calling out for support from all Catholic Italy, his ministers were engaged in an ignoble and cruel war with the Religious women in the Convents of Turin. How could such a cause merit or expect the blessing of Heaven? French intervention is talked of, but to all appearance it will either not take place, or will be too late. If there should gain the ascendant in France, which is not unlikely, there would be some chance of intervention.

Return we now to Ireland. Nearly all the remaining leaders have been captured, without striking a blow. This has not surprised us, though we believe it has mortified many others. We do not see much cause for mortification or despondence. Indeed we will never despair of Ireland. We always knew the late unwise movement would never succeed. Its cause was noble and just, but its means were entirely disproportioned to the mighty ends which it hoped to attain. The Confederates imagined they would be generally supported by the Irish people; but they were deceived. That veil of delusion is now uplifted. Some ardent Irishmen, at both sides of the water, bitterly complain of the Clergy as well as the people of Ireland, but without reason. Had the Clergy in general joined the Confederates, had they promised them support, had they encouraged them to undertake this ridiculous war against the greatest power on earth—had they done all this, and then backed out at the day of trial, there would be some reason for censuring the Clergy, though in any case their humane motives ought to be respected. But the Clergy of Ireland did no such thing. With scarcely half a dozen exceptions amongst three thousand Priests, they refused to join the Young Irelanders, because they conscientiously believed that nothing but signal failure would attend their crude, premature, and impolitic efforts. Now, no class of men in Ireland knows Ireland better than the Catholic Clergy. Thoroughly identified with the people, fully acquainted with all their wants, miseries, and feelings, these men of mature age, sober experience, serious habits, and intimate knowledge of the world, were certainly far more qualified than the Confederate Leaders to decide on the best means for the regeneration of Ireland. We could name half a dozen Parish Priests in almost every part of Ireland, veteran Patriots, sound-hearted Irishmen, genuine Pastors, and profound political calculators, whose judgment in council on the affairs of Ireland, would outweigh, in our opinion, all the united brains that were ever assembled in the halls of the Confederation. Such men knew Ireland and Irish politics well, long before Dillon, or Mcagher, or O'Gorman were born. Such men had laboured and struggled, and achieved noble triumphs for Ireland, many years before Smith O'Brien ever joined the popular cause. Such men had check-mated Peel and Wellington, baffled the ablest politicians of England, driven coaches and six through Algerine Acts of Parliament, escaped from all the wiles of legal persecution as well as defied all the frowns and threats of brutal power, preserved the independence of their religion, and secured the rights of conscience; and surely it was not unreasonable to expect that their opinions would have some weight with young and untried men whose impetuosity, no matter how sincere its source, was the most dangerous feature in their character. Yet when those gentlemen (for whom, now in the hour of their distress, every manly bosom both in and out of Ireland, must feel the deepest sympathy,) when they seceded from O'Connell, disturbed the old landmarks of agitation, and began to rear nationality on new foundations, they made no attempt to secure the adhesion of the Catholic Clergy—nay, some of their writings, speeches, and principles were so loose and dangerous, that they alarmed the religious feelings of the Island, and the Confederates themselves were driven to the humiliating position of defending their body against the charge of infidelity! Was this course wise or prudent in the beginning of such a struggle? But they hoped to convert the Orangemen and to compensate their losses on the Catholic side,

by new-born nationalists from the Protestant ranks. Here again they failed; and Orangeism is more rampant in Ireland now than at any period for the last fifteen years. Moreover, they knew, for their principal organ admitted the fact, that the Irish people in the rural districts were not with them, and that they could have no hope of their adhesion, unless through the Catholic Clergy. On whom then could they depend in this untimely insurrection? They had no military leader, no ammunition, no stores, no commissariat, no disciplined body of men, no united plan of action; and yet they dared the Government from day to day, they openly defied them. They made them fully acquainted with all their designs and resolves, they exposed themselves unnecessarily to the pitfalls of the law,—nay, they walked into them with their eyes wide open—and thus, for several months they gave England ample time for preparation, and waited until (for her) the happy moment when the immediate fears of a Continental war were removed, and when strong military network was thrown over the entire soil of Ireland, whilst her shores were blockaded by an English fleet. How can we wonder at the failure of their attempt? How can we be surprised at the ridiculous, abortive, ignoble affair of the Commons of Boulagh? How can we blame the humane clergymen who interfered to stop the useless effusion of blood, and to save their poor parishioners from destruction and death in what they felt to be a useless struggle? The two poor men who were pierced by the bullets of the police at the widow McMorris's, and who have left their families desolate, were engaged all that morning in honest industry. One of them was making hay in his master's field when the crowd passed by with Smith O'Brien, the other had been breaking stones from six o'clock in the morning. Surely these poor men were not the fitting materials for a successful insurrectionary movement. No price had been set upon their head; they had committed no crime, and yet, in a rash and reckless junction with this hopeless movement, they paid the penalty of their lives. Their lives were as valuable, certainly more so to their own bereaved families, than that of Smith O'Brien himself who so quietly submitted to arrest a few days after. We look upon Smith O'Brien, with all our commiseration for his present condition and our respect for the purity of his motives, as much more responsible than those two poor men or the other unfortunate people who were killed or wounded in this affray. He ought not to have exposed a single life in a cause so desperate; he ought not to complain of the opposition or apathy of the Clergy, for they never promised him their aid; they were consistent from the beginning. He ought not to reproach the country people for their defection, for they had never joined the confederation, nor bound themselves to follow him into the field. Any strength which his party had lay amongst the Town Clubs, and yet the Clubs did nothing. They had the will, no doubt, but they were crippled by the strong measures of the Government, and the formidable garrisons which were planted amongst them. If the Confederate leaders, then, will blame any one, they must in all justice, blame themselves. They rushed into this mad encounter despite the warning voice of the country. The vast majority of the Clergy and Laity, and all the Bishops had, directly or indirectly, condemned their projects, and neither themselves nor their unreflecting friends can now turn round on the Irish people or the Irish Clergy to reproach them for cowardice or desertion. The Irish people are not cowards, and their bitterest enemies know the fact. To call the nation cowards because one-tenth of that nation attempted, and failed in, a foolish exploit, is unjust and absurd. So far from mortification, we confess we feel much pleasure that the affair has ended as it did. Why should we desire a useless waste of one or two thousand lives in a combat, the issue of which was no longer doubtful? The Irish people have not put forth their strength, they have not committed the future fortunes and welfare of their country to the hazard of loaded dice, they have not been so foolish as to set bounds to the justice of God and the power of man, by proclaiming that unless Ireland be delivered this year, she must always remain in bondage. The cause of our common country is, no doubt, injured for a time, by the melancholy consequences of the recent movement; but we repeat, we do not despair. The recent outbreak, attended, as it was, with so much expense to the

Government, and so much alarm and confusion to all commercial men in the Empire, must have taught England a profound lesson. She now knows that it is only by perpetual and costly military occupation she can hold Ireland. The horizon of Europe is still dark and threatening, and in a very little time she may bitterly regret that she has sacrificed the affections of that country. Though the Irish nation or the Irish Clergy did not join the Confederates, they had assuredly no sympathy with England. On the contrary, we firmly believe that both Clergy and people hate English domination now more fiercely than ever they did before. England, too, will find it much easier to triumph over the Confederates than to subdue the famine. According to all appearance the potato crop is ruined, and hunger and pestilence may be expected in the coming winter. As it is, England is overpowered with debt and taxes, and in the event of another famine she cannot have the impudence to send round the begging box again amongst the nations of the earth to save her victim from the horrors of starvation. This formidable task will be her own; she has undertaken all the responsibility. She has refused to let Ireland manage her own affairs, and by a long system of cruel misgovernment she has brought her to her present condition. She can send a fleet to blockade the Irish coast and to stifle the just complaints of her people, but she could not afford to send one vessel of war with corn when famine was desolating the land. Our noble neighbours in the United States have shamed England in this respect.

But to conclude. Let no true Irishman be ashamed of his country on account of recent events, nor give way to the apathy of despair. Rather let him take courage, and begin afresh his struggles for his native land. Whilst we lament their indiscretion, let us admire the courageous and undaunted spirit of those who have lately perilled their lives and fortunes for Ireland. Let us pray that out of past dissensions we may learn the necessity of union, and that combining all our energies against the common foe we may calmly abide our time until the day of God's justice shall arrive, the day when the gigantic enormities of the oppressor shall be scourged, and the vengeance of heaven, together with the execrations of mankind, overtake one of the most accursed tyrannies that has ever brooded on the earth.

No, England! do not flatter yourself. Ireland is not crushed. The Irish spirit is not dead. The Irish insurrection is not put down. You are still at civil war. You are detested by seven millions of your subjects, and despised and cursed by the myriads of their friends and kinsmen throughout the world. Every Irishman is a Rebel in his heart against the atrocious, cold-blooded tyranny of your savage dominion; and the day of God's and man's vengeance will assuredly come yet.

CATECHISTICAL SOCIETY PIC-NIC.

A meeting of the Teachers of this Society was held on Wednesday evening last, at which all the arrangements for the Procession on Tuesday next were completed. The Children will assemble at St. Mary's Church, at 9 o'clock, where they will be formed in order of procession, under the direction of a Committee of Ladies and Gentlemen appointed for that purpose.

The following donations have been received since last meeting:—Mr. Thomas Ring, 20s; Mrs. Jones, 15s; Mr. M'Neely, 3s 2d; from various persons per Mrs. Margaret Connors, 8s. 1d.

Donations will be thankfully received in money or otherwise by the Committee or Teachers until Monday evening next.

NEW CHURCH AT MINUDIE.

At a meeting of the Catholics of the District of Minudie, held in the Church, on Wednesday the 2nd of August, the Right Rev. Dr. Walsh, Bishop of Halifax, in the Chair, the following subscriptions were entered into:—

Amos Seamon, Esquire,	£100 0 0
Right Rev. Dr. Walsh,	20 0 0
Very Rev. Mr. Connolly,	2 0 0
Thomas Seamon, Esquire,	10 0 0
Frederique Bourgeois,	10 0 0
Peter Melanson & Sons,	10 0 0
Peter Bourke,	8 0 0
Jean Melanson,	5 0 0
Paul Bourke,	10 0 0
Honore LeBlanc,	5 0 0
Moyse Cabin,	5 0 0
Pierre Comeau,	5 0 0
Laurent Bourgeois,	5 0 0