

my adversary for seizing every chance of throwing me down, but I will do my best to prevent him. The two Churches have struggled for a long time now—but Heaven has helped the poor outcast one and the despised—the struggle goes on and will until the weaker falls down. When that fall comes, there will be no getting up again, depend on that, when the fit gentlemanly Church of Ireland falls, it falls dead—Oh, but not Rome seem to give any advantage ground to the enemies of Holy Church—let Rome pause ere it seems to give countenance to the sweeping denunciations of the bitter sworn enemies of the Church in Ireland and the Catholic Church everywhere. If she rebuke, let it be between the father and the children—secretly, solemnly, and not so that the enemies of both may scoff and deride and exult. Father Thomas mistakes nothing but what is reverential and dutiful and affectionate to the Holy See. It is the keystone of the arch, and without it we should long since have fallen to pieces—it is the living sun round which we move and under God by which we live, but chattering busybodies, be they fashionable abbates or consequential laymen, be they Catholic or Protestant, must be hushed to with the extreme of caution when they presume to talk about what they know little or nothing, and to meddle in the ecclesiastical local affairs of the old and faithful and suffering Church of Ireland. Let only her own venerable and venerated Bishops and Clergy be consulted on their own affairs. Who should and who can know them better and give knowledge as to the regulation, administration, and direction of their own Church, of that ancient Church which has survived every assault, and still stands, the glory and the pride of Christendom? Poor maligned Ireland! if an angel descended from Heaven to plead for that country, tens of thousands would still charge her, as the religion she holds with the tenacity of death has been charged and counter charged, against all reason, judgement, and justice. Much has been said, and as much almost has been written, of denunciations from the altar, and of that much I believe but little. I believe that there has been a vast deal of exaggeration on this point: I do not believe that any Priest in Ireland ever did or ever could, from the altar or from any other place denounce any one, however ruthless that one might have been in his conduct to the poor, in terms that would compass that one's death, or even cause personal violence to himself or destruction or injury to his property. The thing is incredible, and I will not believe it: and my ground of disbelief is this fact, that no Priest, so far as my recollection bears me out, thus charged, has been ever publicly reprimanded by his Ordinary, which could not have been had such charge been made on substantial grounds.—Enough, and more than enough has been said of political harangues in chapels, and of denunciations from the altars of chapels, but what has been said of the thousands of chapels and altars whence only words of peace, of love, and of patient enduring unto death, have passed, like the refreshing air which cools and soothes the heated brain! What has been said, or is said, or known, or cared about, of the humble, meditative Priest, in his daily and nightly labours of love, amidst the snows, and winds, and troubles of that land of tears? Ah! men of God! what heed ye of what men say or think? In much tribulation you work your narrow way, sanctifying your own souls and the souls charged on you, bearing all things, hoping all things, and only looking for the termination of your many woes in the land of the living. The Faith once delivered to the Saints has been preserved to the land you love, under Heaven, through the silent ministrations of men like you. The vestal purity of your females, the steady faith and the stern morality of your males—for Ireland, as a nation, is peerless in her faith and morality—the patient, open-hearted, confiding, hospitable, humble peasantry of your country, is all your work (under God) and all honour be to you, the calumniated Priesthood of Ireland. Rome, just, unchangeable Rome! Ireland deserves everything from you. all your confidence, all your affection. Nor will Rome be slow in acknowledging and proclaiming it from the Seven Hills on which her imperishable city stands. Father Thomas has recently had the high honour and blessing of a personal interview with that great, wise, and good Prince, the present Supreme Pontiff. No word was uttered about Irish affairs, but that unauthorised representations of Irish Church matters will never be hearkened to by that great Prince of all the Churches he feels quite assured.—FATHER THOMAS.

THE RIGHT REV. DR. BROWN—LETTER TO LORD SHERWATBY.
Coffey's Hall, Dunmuck street.
Dublin, Feb. 11, 1848.

My Lord—As the rules of all civilized society prohibit the publication of all letters marked *private*, I shall refrain from doing so with respect to the second letter with which your Lordship honoured me, nor should I allude to it, did I not deem it an act of strict justice required, in consequence of the publication of your last letter to the Archbishop of Tuam. In this your Lordship states, in reference to your first letter to the Archbishop, "since the publication of my letter I have received many approving testimonials from Clergymen both in England and Ireland, and not one private rebuke or admonition." It is not my custom to rebuke, but I must, my Lord, in so solemn truth deny the correctness of this statement, for in my reply to your Lordship's *private* letter to me, I emphatically declared that your address to Dr. M'Hale had created vast astonishment in the minds of the Irish people, and that it gave excessive pain to think that a nobleman who should be the hereditary champion of the Catholic faith should give the sanction of his name to the base and false calumnies that were uttered against us by our deadliest foes.

Your Lordship, also, after fully exculpating the Rev. Father M'Dermot of the charge of instigating to the murder of Major Mahon,—I wish it were as easy to obliterate the impression made by the scene at the relief committee, and the subsequent correspondence, *but this has not been attempted.*" I now beg leave to appeal to your Lordship's candour. Have I not in my reply to your private letter given such explanations of the insulting provocations offered to Father M'Dermot by the late Major Mahon as should prevent in every disinterested mind the expression of any feeling of surprise at the tone or temper of Father M'Dermot's words or correspondence on the occasion referred to? If any honest Englishman were cognizant of the awful circumstances in which the Rev. Mr. M'Dermot was at that period alluded to placed, he would, instead of censure for perhaps an unguarded word, deeply sympathise with him, and feel astonished that under the aggravated insults offered to him he exhibited such forbearance.

If your Lordship had witnessed the terrific scenes of desolation that were exhibited in the vicinity of Strokestown—the heart-rending evictions of the famishing emaciated poor—I feel convinced, from your Lordship's wonted charity and humanity, so far from censuring the Irish Priesthood or Episcopacy, or giving implicit credence to the slanderers of our holy faith, we should have you in the Imperial Senate manfully repelling the calumnies uttered against us. If for an instant we could even by connivance sanction the wild system of revenge, we should justly deserve the execration of all honest men; but it is a crime in exhorting our poor afflicted flocks to patience and resignation to the will of Heaven, to sympathise with them in their sorrows, and remind their oppressors of their sacred obligations. I for one plead guilty to the charge.

Can we every day behold scenes that would disgrace a Nero or Caligula, present themselves to our view without any endeavour to throw the sacred shield of the Gospel over the dying victims, and avert by every means that religion sanctions the deadly arrows that are daily and hourly aimed at the poor of God by inhuman and unfeeling oppressors? This is the great crime of the illustrious Archbishop of Tuam. His Grace's zeal for the poor and the oppressed daily expose him to the most bitter and severe attacks; but he is well able to defend himself. I am proceeding on to morrow to England on my charitable mission in favour of a distressed religious community, and though the publication of this letter may seriously injure the pious undertaking with many of your Lordship's admirers and supporters, yet I deem it a duty to give this expression of my sentiments, and have the honour to be, my Lord, your Lordship's obedient humble servant,

✠ GEO. J. P. BROWN,
Bishop of Elphin.

MONTALEMBERT IN PARIS.
You have read the speech of M. de Montalembert, and are, perhaps, somewhat at a loss to account for the immense sensation it created here. A few incidents may throw light upon this, and it is important that the English public should know them, as a key to what is going on here. Under one word—(the French)—you often con-

found parties the most hostile and opinions the most various. M. de Montalembert was excessively applauded and cheered throughout, but when he came to his denunciation of England, there was an universal *trepignement*, and every sign of exultation and delight. Lord Normanby was in the diplomatic tribune, and heard not without visible emotion, this violent and indecent abuse of his country and his *chef*. M. de Molé shed tears. At the conclusion of the speech, the Chancellor, M. Pasquier, rose and embraced the orator. The Duke de Nemours went up to him and shook him by the hand.—Hereupon M. de St. Priest moved that the speech of the eloquent Peer be printed "in the name of the Chamber." The Chancellor assented, the Chamber cheered, shouted, was in ecstacy, when M. Cousin rose, ascended the tribune, and remarked, that this was not only a thing that had never during the whole eighteen years of their existence been done, but was contrary to an express *réglement*, and that for the Chamber to commit itself to the opinions of any individual was a very serious thing. He moved that the *réglement* be enforced. Of course there was no reply. But for this, we should have had the curious spectacle of one branch of the French Legislature putting its sign and seal to the grossest public abuse of an allied nation and Government, and of the Minister with whom it is more immediately in contact, and in the presence of the Ambassador of that nation. It is not easy to see what Lord Normanby could have done. So lightly are our neighbours' heads turned. But it would be unfair to attribute all their rapture to the abuse of England, or even of Lord Palmerston. The speech was in many points just, and exceedingly eloquent and effective throughout, and took people by surprise. Now that they read it over, they are surprised again—at their own enthusiasm—not an uncommon effect of eloquence. In the evening the Rue du Bac was almost impassable from the crowds that went to inscribe chez M. de Montalembert—a little piece of Parliamentary homage not borrowed from the old model.—*Correspondent of the Spectator.*

NEW ZEALAND.

FIRST CONSECRATION OF A CATHOLIC BISHOP.—The Rt Rev. Dr. Collomb, who had recently spent a few weeks in Sydney, and who had been appointed by the Holy See to succeed the venerated Bishop Epalle, was consecrated in the neat wooden Church of SS. Peter and Paul, at Kaorardica Bay of Islands, on Pentecost Sunday.—The Bishop elect went into retreat on the feast of the Ascension, and spent the succeeding days in spiritual exercises. The Rt Rev. Dr. Viard, Coadjutor Bishop of New Zealand, assisted by the Very Rev. Pere Baty, Vicar-General, and the Rev. Pere Rozat performed the solemn rite of consecration, the Apostle Bull having first been read by the Secretary, the Very Rev. Pent Jean. The Consecrator then delivered an instructive sermon to a large congregation, consisting both of Protestants and Catholics, upon the unity, perpetuity, and Apostolical character of the Episcopal office. The new Bishop, after his consecration, baptised three children, born of English parents, and administered the Sacrament of Confirmation to three adult New Zealanders who had become converts to the Catholic faith. On the 15th of June he sailed for New Caledonia, where he will tarry for a few weeks, and he will then depart for the Island of San Christoval, which, with the neighbouring islands, is to be the sphere of his future labours.—*Correspondent of the Sydney Chronicle.*

PROTESTANTISM.

The Dissenters are busy in their agitation against the connection of Church and State. Meetings for the purpose of explaining the mischief of such a connection have lately been held at Rochdale, Oldham, Preston, Blackburn, Gloucester, and Southampton. At these meetings the speakers spare nothing that comes in their way, and the people who attend them seem to be really impressed with the view of the speakers.

BRITISH ANTI-STATE CHURCH ASSOCIATION.—Meetings have been held during the last week at Ebley, Gloucester, Nailsworth, Stroud, and Wotton Bassett, attended by Dr. Cox, of Hackney, and John Kingsley, Esq., the Society's lecturer. They were all large and enthusiastic. This week, there have been meetings at Bristol on Monday, and Bath on Tuesday. The executive committee are actively preparing for a series of meetings in the Midland Counties, to commence with a conference of ministers and gen-

tlemen resident in Leicester-shire, Derbyshire, Northamptonshire, and Nottinghamshire. A large gathering will, no doubt be present. We understand that Thursday, the 9th of March, will probably be the day for the conference and public meeting at Leicester, and those who purpose being present will, we understand, greatly facilitate the arrangements by informing the Secretary in London as early as possible.

The *Church and State Gazette* is not satisfied with the conduct of the Bishops on the subject of the Diplomatic Relations Bill, and rates them as follows—"On such a question we regret to say that the Episcopal Bench was divided. If ever there had been a question on which we might have looked for unanimity from the Right Rev. Prelates, this was the very question. Unhappily, the reverse was the case; but all honour to those faithful members of the Church who voted in the majority against ministers! They were seven men and true—Llandaff and London, Exeter and Salisbury, Rochester, Winchester, and Chichester. Four members of the Right Reverend bench supported the Government, but, as we have said, without success, these were St. David's (who sees no harm in acknowledging the Pope as Sovereign Pontiff), Worcester (whom we grieve to see in such company, Manchester (who has just done homage for his see), and the Archbishop of York, from whose lips so recently fell that solemn oath whereby he engaged to be found, at all seasons and under all circumstances, a champion of the Church against all foes from whatever quarter appearing."

JERUSALEM.—On the 1st ult., Nicodemo di Candia, a schismatic Greek Deacon, was received into the Catholic Church by the Very Rev. F. Bernardino di Montefranco, Guardian of the Holy Land. The convert is a young man remarkable for his piety and zeal. He is about to join the order of Friars Minorite, an intimacy with whom had led to his conversion. A spirit of inquiry is rising up amid the schismatical Greek Church in the Holy Land which, promises many similar results.

THE GREAT SNOW STORM OF 1620.—The Snow fell thirteen days and nights with very little intermission, accompanied with great cold, and a keen biting wind. About the fifth and sixth days the young sheep fell into a torpid state and died, and about the ninth and tenth days the shepherds began to build up large circular walls of the dead, in order to afford some shelter for the living; but the protection was of little service. Impelled by hunger, the sheep were frequently seen tearing at one another's wool with their teeth. On the eleventh day there was, on many a high lying farm, not a survivor of extensive flocks to be found. Large misshapen walls of dead surrounding a small prostrate group, likewise dead, and stiffly frozen in their lairs, met the eye of the forlorn shepherd and his master. Of upwards of 20,000 sheep maintained in the extensive pastoral district of Eskdale Moor, only about 45 were left alive.—*Gallery of Nature.*

Letters from Rome of the 21st inst. announce that Cardinal Buffonini the legate of Ravenna, would succeed Cardinal Ferretti in the post of Secretary of State, and that the latter would replace Cardinal Buffonini at Ravenna.

The Irish Society of London propose; grant of £1,000 annually to the city of Derry; £500 for local improvement; £200 mayor's salary, £120 recorder's do.; £20 each for four town sergeants; mayor's clerk £40, and £60 town clerk.

CONVERT.—J. Baxter, Esq., of Acomb, near York, England, was, by God's grace, received into the bosom of "Holy Church," by the Rev. William Fisher.

Births.

MARCH 24—Mrs. Buttomer, of a son and daughter.
" 27—Mrs. Fitzpatrick, of a daughter.
" 27—Mrs. Kennedy, of a daughter.
" 27—Mrs. Farrel of a daughter.
" 27—Mrs. Reynolds, of a son.
" 30—Mrs. Jurdin, of a son.

THE CROSS.

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