

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

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

And Jesus answering, said to him: Blessed art thou Simon Bar-Jona, because flesh and blood hath not revealed it to thee, but my father who is in heaven. AND I SAY TO THEE THAT THOU ART PETER; AND UPON THIS ROCK I WILL BUILD MY CHURCH, AND THE GATES OF HELL SHALL NOT PREVAIL AGAINST IT.

AND I SHALL GIVE TO THEE THE KEYS OF THE KINGDOM OF HEAVEN. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven; and whatsoever thou shalt loose on earth shall be loosed also in heaven. S. Matthew xvi. 15-19.



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

CALENDAR.

- May 21—Sunday—IV after Easter Somid.
- 22—Monday—S Paschal Baylon C.
- 23—Tuesday—S Mark Evangelist Doub.
- 24—Wednesday—Feast of B.V.M.
- 25—Thursday—S Gregory VII P C Doub.
- 26—Friday—S Philip Neri Conf Doub.
- 27—Saturday—S John I P M Doub Sup.

THE DOCTRINE OF RESISTANCE.

Borrisokane, 12th April, 1848.

DEAR SIR—On Easter Monday we intend, please God, to have in this district a monster demonstration, to give our sympathy and support to our persecuted patriots, and to elect a member or two for the Council of Three Hundred. At that meeting every man will prove his attachment to the heroes of our country and to their cause, by subscribing to the Defence Fund a certain sum, be it ever so inconsiderable.

I am, however, anxious to anticipate that day; and, when sending my subscription of £1—I wish it were £1,000—to beg of you to enrol me a member of your glorious Confederation—to identify myself, as a citizen, with all your feelings, sentiments, and tendencies, as regards the restoration to Ireland of her full rights and privileges. Whilst soliciting the honour of being numbered amongst the Confederates, I will avail myself of this opportunity to make a few observations, which I think to be of practical importance to the present emergency.

As Lord Clarendon is deluging the country with troops and constabulary, for the purpose, it may be, of drowning the voice of a nation, raising, in the presence of retributive Providence, a shout for independence, it strikes me that every friend of the people, possessing any influence, ought to give them in this trying crisis some such advice as the following:—

My good people, the times are eventful and portentous; no man knows to-day what to-morrow may bring forth. Prepare, then, for the worst; be not taken by surprise, and be not found defenceless. By the word *prepare* I mean simply two things:—First, make your peace with God; "put your house," as the Scripture has it, "in order;" dispose yourselves to die. Secondly—Arm quietly, and without tumult, for your defence, whenever the day for such shall arrive. Having made these preparations, keep steady: let nothing tempt you to a premature or partial outbreak. The English government—which after deliberately starving hundreds of thousands of you, I look upon as capable of anything—may tempt you to a precipitate committal of your cause to a doubtful issue; but resist by patience, the temptation. Recollect that England's necessity is Ireland's opportunity; wait for it, bide your time. When the day of your struggle shall come, when your liberties as well as your lives shall be invaded, then let it not be a turning out of two or three counties, but let Ireland rise to the contest as *one man*; and let every man, as he is about taking his position to perform this most glorious act of his life, make a vow to the following effect:—"I vow before God and my country, to lessen, if I can, by one man, at least, the enemies of my native land, and to die." When being thus prepared, and having made the foregoing vow, you are fairly committed to the combat, don't show yourselves to the enemy on the hill-side or the plain; but take him from the dyke, the fence, the hedgerow, from the broken bridge, or the obstructed railway. Be sure you do all the mischief in your power—or

all the good I should say, for the mischief is the good in this case—by all the means within your reach, and think not for one moment of living—"to do or die," or "to do and die;" be this your motto. You will, however, please to remember that you bide your time, you wait your opportunity; God will present it to you, and make you feel when it has come. He will give you a sign which you cannot mistake. "And Jonathan said to the young man that bore his armour: Come let us go over to the garrison of these uncircumcised, it may be the Lord will do for us; because it is easy for the Lord to save either by many or by few."

"If they shall speak thus to us: Stay till we come to you: let us stand still in our place, and not go up to them. But if they shall say: Come up to us: let us go up, because the Lord hath delivered them into our hands, this shall be a sign to us." "And Jonathan went up creeping on his hands and feet, and his armour-bearer after him. And some fell before Jonathan, others his armour-bearer slew as he followed him. And the first slaughter which Jonathan and his armour-bearer made, was of about twenty men, within half-an-acre of land, which a yoke of oxen is wont to plough in a day. And there was a miracle in the camp, through the fields; yea, and all the people of their garrison, who had gone out to plunder were amazed, and the earth trembled; and it happened as a miracle from God."

These few words of practical advice I consider of the utmost importance in the coming emergency.

There are three points on which, I think, the people should be clearly instructed. The first is, to distinguish between the Queen and her government. We entertain no disloyal feeling towards the throne and person of Victoria; we simply detest her government, her tyrannous starvation ministry. We firmly demand our rights, and if they be not quietly conceded, we shall take them; and, perhaps, something more, when the fitting time arrives. Secondly, we have no hatred for the English people. As an entire people they are good, and have many most excellent points of character. The English government alone, the rapacious, oppressive, sanguinary government, is the common foe of both countries, and must reform, or be reformed, right or wrong. Thirdly, the contest we anticipate, should the government continue fatally obdurate, is not understood to be in the remotest way possible, a contest between Roman Catholics and Protestants, or between the members of any religious sects or denominations. I, for one, would never enrol myself as a Confederate, if there was anything sectarian in being a Repealer; and if Repeal were to give an ascendancy to the Catholic above the Protestant religion, so far from looking for it, I would not receive it on such terms. This feeling is participated by all men of my religion, who have the least pretension to lead the public. Our sole object is to make Ireland a nation; to lift up the down-trodden people of this wretched country; to save from hopeless ruin, into which they are steadily—yea, and rapidly sinking—the landlord, the merchant, the men of all professions, the tradesmen of every craft. We want to make of Ireland something better than a draw farm for the English Government; and for all the wealth of our country, of which we are plundered by that government, we want something in exchange besides a thundering army, a highly-sustained

* 1st Kings, chap xiv, verses 6, 9, 10, 13, 14, 15.

constabulary, sly English officials, and Whig patronage.

We invite all our countrymen, without any distinction, to join us in obtaining or making the change I have just indicated.

I like my Protestant neighbours well. That I do like them I will give the best proof in the world, by giving them the best advice they ever got since they were capable of receiving any good council. It is this:—Join your fellow countrymen in looking for the common rights of father-land; and your fellow-countrymen shall be pledged to you that they will respect you and yours in the day of national convulsion should it ever come.

Asking your pardon for troubling you with this long letter, allow me, dear sir, with the highest admiration for your lofty genius and chivalrous patriotism, to subscribe myself

Your ever-devoted friend,

JAMES BIRMINGHAM, P.P.

Thomas F. Meagher, Esq.

SPIRIT OF THE FRENCH PRESS.

The following extracts will show you how much awake France is becoming to the actual state of Ireland, and how warmly the sympathies of the Republic—that is, of the people—are with her in her approaching contest with England:—

La vraie Republique.

"The Republic would be wrong in attaching a serious importance to the declamations of counter-revolutionary carnals; nevertheless it is well sometimes to listen to one's enemies. So long as they blame, well and good; but their praises ought to be received with inquietude by sincere representatives of the Revolution.

"To-day the *Journal des Debats* commences thus its article on the news from Ireland:—

"The reply made by M. de Lamartine to the delegates of Young Ireland has produced in England an extraordinary sensation: it has produced a terrible effect on the two principal thermometers of public opinion—the exchange and the journals. The funds have risen; and, at the same time, the press has returned to the sentiments of conciliation and good feeling which it seemed too much to have lost sight of for this some time past.

"We would wish sincerely that the language of the French government, in overthrowing the hopes of co-operation, which the *war-party* may have conceived, should contribute also to calm the extreme exasperation which at present prevails in Ireland."

The English speculators, in perfect agreement with the *Journal des Debats*, will congratulate M. Lamartine on the moderate discourse which has raised the funds in the London Exchange—that *thermometer of opinion*. In fact, the foreign policy of the government of February is of a kind to discourage the revolution in Ireland and in Europe, and therefore it excites the joy of the journal of Louis Philippe and M. Guizot.

"At a time when Young Ireland is calling on all the oppressed labourers to arm, the revolutionary government in France, through its illustrious Minister for Foreign affairs, declares that any alliance with parties, even the most legitimate, would be madness. 'We have no right,' it says, 'either to judge them, or to prefer them one to another.'

"The French people have always believed, until now, that they had a right to prefer right to injustice, liberty to slavery, even with its friends, the people of Europe. The grand policy of France has always been, even under the monarchy, to take the first step into the

future, and to lend a moral support to civilization.

"M. Lamartine replied to the Irish deputation that the civil war, excited and paid by Pitt, had been a cause of resentment on the part of France. And so far he was right. But he added, 'We will never renew the cause of this hostility by imitating it.'

"Can it be meant to be imitating Pitt to excite an enslaved people to reconquer their independence, and valiantly to wrest themselves out of the hands of despotism? But it would be just the contrary. Pitt furnished arms to culpable rebels in insurrection against their native land and fraternity, whilst Young Ireland, in claiming their country for themselves, claim the imprescriptible rights of the whole human race.

"Yes, we have a right to judge between Ireland and England, between Poland and Russia. Yes; the French Republic ought to make alliance with those legitimate parties who struggle, as we have struggled ourselves, against a monarchy under sentence of execution! Yes, we ought to declare ourselves friends of the party of Young Ireland, 'the only one active, the only one that means merely what it says, and who is ready to take up arms to defend its rights.'"

L'UNION.

"Another wound, a wound more serious menaces England: it is Ireland, that noble country, that country so worthy of sympathy, who suffers so long, and whose patience is at last exhausted. For centuries Ireland has been the prey of England. Her wealth has been lavished in London by selfish landlords who owe their property to confiscation. The tithes exacted by Anglican clergymen consummates its ruin. Famine devours this country which seeks for bread and, which to obtain bread, asks for the nationality of which it has been despoiled for centuries.

Ireland has been oppressed, because she has always been loyal, faithful, and religious. Ireland is the living symbol of martyrdom. Persecuted, decimated by Henry VIII., by Elizabeth, who was at once the executioner of this noble country, and of Mary Stewart, by Cromwell, by William III., Ireland has shed her blood on numberless fields of battle, and has taken her part largely in the victories which immortalise the great name of France. She has done more, for she has fought for the English her oppressors. O'Connell preached resignation, and promised triumph by pacific means. O'Connell is dead. England is silent, and Ireland grows sick of this long and hard slavery of which she sees no termination. She is forging arms, and preparing herself for combat—perhaps for martyrdom; but, as we have said, martyrdom is not new with her. She has new leaders who force her forward: these are the members of Young Ireland, whilst the chiefs of the other Repeal section would still continue the policy of O'Connell.

An article in the *Charivari* of yesterday, will show you still better how true a notion the French are beginning to entertain of our party, our people, and our prospects:—

Le Charivari.

The time of pacific agitation is gone by. O'Connell, who had invented it, died in the nick of time; a little later, and he would have been surnamed the O'Dillon Barrot of Ireland.

Pacific agitation is one of the best jokes we know. Not that I mean to say it is impossible to make any progress without having arms in your hands—not at all; but there are certain situations when people cannot, without making themselves inoffensively contemptible, confide in legality, as in the sacred arch which is to support them in their fortunes.

Suppose, for example, Lombardy were to