

order; is pre-eminently the secret of the Catholic Church; and, carried out, as we behold it in the Holy Gild of this city, whether within the precincts of God's own sanctuary, or what may be made the hollowed field of civil and domestic life, it cannot but tell in time as an instance among many of the power which that Church possesses, of providing sufficient remedies for the great social evils from which Europe is everywhere suffering so deeply at the present day.

On the afternoon of Maundy Thursday, a plentiful repast was laid out for the thirteen poor men whose feet had been previously washed by the Bishop. It was jointly provided by the Brotherhood of St Vincent of Paul and by the new Association of St Margaret and was given in the mansion of the late Lord Glenlee, recently purchased by the Catholic Body, principally with a view to the extension of the present school accommodation in Edinburgh. Bishops Carruthers and Gillis presided at the board, carving, and helping the food; while six gentlemen of the Conference and of the Association brought dishes from the Kitchen, and assisted the Bishops in performing all the duties of waiting.—The Gospel of Maundy Thursday having been read, a blessing was asked by the Right Rev Bishop Carruthers in terms appropriate to the occasion; after which Butler's Treatise on the Rites of the day was read aloud during the dinner.

Bishop Gillis ended the proceedings by returning thanks, introducing a particular prayer of thanksgiving for the first revival in Scotland, after so many years, of this truly edifying Catholic custom. The remains of the ample feast were the carefully stored up, and handed over to the Officers of the Conference, for farther distribution among the poor.

On Palm Sunday the Catholics of Edinburgh had already listened with delight to the reading of a letter from the Supreme Pontiff to the Coadjutor Bishop of the District, in answer to an address forwarded by that Prelate to Pius IX in the name of the Bishops and Faithful of Scotland, on occasion of the Holy Father leaving Rome for Gaeta. On Easter Day a Pastoral from his Lordship Bishop Carruthers was read, during the Pontifical High Mass at St Mary's, embodying another letter of Pius IX, which, together with the one just mentioned, will be found below and which conveys the high sanction of his Holiness in reference to a design already long talked of, and now, it would appear, seriously entertained; viz, the erection in Edinburgh of a Cathedral Church.

The contents of the Pastoral were listened to with breathless attention, especially the letter addressed by the Holy Father to Bishop Gillis, and that touching passage in which the aged Prelate expresses his hope to be spared at least to see the foundation-stone of the new cathedral laid. From various symptoms it is very evident that no long time will elapse before the joyful sound of work begun upon the Temple of God will be heard in the capital of the north.

No city possesses such materials as Edinburgh and her stone-carvers are rather a school of artists than a body of workmen. Nothing less than a grand and imposing building will be accepted as an additional ornament to a city of which all Scotchmen are enthusiastically proud; nor will there be any want of determination to grapple with difficulties, once all preliminaries are wisely settled, even amid a general recognition of the possibility that this century may scarcely see the last pinnacles carved, or the last interior ornament disclosed.

High Mass within the choir on Easter Sunday, Anno Domini 1850, will be sufficient reward for those that begin the work.

The crowning feature of interest to the solemnities of Holy Week in Edinburgh was on Easter Sunday, our humble but cordial tribute of affectionate devotion to the Holy See in the collection of Peter's Pence.

CONVERSIONS.

It is reported that Rear Admiral Sir Lucius Currie, Bart, C. B., at present residing at Malta, has become a Roman Catholic.—*United Service Gazette.*

On Saturday, April 7th, Mr. T. J. Plover, of Helston, Mr J T Rossner, and Mr W J Rossner, of Penzance, made profession of Faith, and were received into the Catholic Church at Penzance, by the Very Rev G Aubert, D.D.—*Correspondent of Tab.*

The Cross;

HALIFAX, SATURDAY, MAY 10

THE CATHOLIC BILL OF INCORPORATION.

*'Miserum est aliorum incumbere famas
No collapsa ruant subdita tecta columinis.'*

Dr. Inglis, in the course of a rambling debate on this subject, complained of an usurpation of his rights. He said that he had the right to the Diocese of Nova Scotia from the Crown of England, and that the Pope afterwards stepped in, and created other Sees within his Diocese, and appointed Bishops thereto. Now, we deny the foundation of his right, and we also deny the charge of usurpation. We emphatically deny that a layman of women, whether King or Queen or Emperor, has any right to create a Bishop, or any power to invest him with jurisdiction. The supreme temporal Power may confer temporal benefits, may bestow lands or revenues, but cannot give spiritual authority or spiritual jurisdiction. We honour and revere our gracious Sovereign as a temporal ruler, and her temporal right we are always prepared to defend. But we know, and believe as firmly as we do in God's existence that she possesses no Episcopal or Sacerdotal powers, that she is invested with no Holy Orders in God's Church, and that she can impart no spiritual powers or dignities to any body. The spiritual and temporal powers are both derived from God, but they are distinct from each other. They are parallel lines which, though running in the same direction, never meet, never clash with each other.—The possession of Supreme temporal power by no means implies as a necessary consequence, the possession of spiritual Sovereignty, no more than the dignity of the priesthood necessarily confers temporal Sovereignty. Therefore in all civil and temporal matters we honour and obey the Queen. In all spiritual matters we deny her headship, her assumed Supremacy in Christ's Church, her power to confer any spiritual jurisdiction. We know that she is but a mere laic like ourselves, one of the flock who has to be ruled in spirituals by the lawful Pastors of the Church. A Bishop created by Her, we look upon as no more than a layman. Even if he had the Episcopal dignity, she can give him no spiritual jurisdiction. We believe, however, that her Bishops possess neither the Episcopal Order, nor the Episcopal Jurisdiction. They are neither validly consecrated, nor lawfully sent. It is true they claim to derive their Orders from the Catholic Church, but she repudiates the claim, in the face of the whole world, and this with powerful reasons which we are prepared to show, if necessary. We beg, *en passant* to direct the attention of pious and serious Churchmen to this grave and important fact, viz, that the most ancient and the most numerous Church in the world *practically* declares her belief that the Bishops and Priests of the Church of England are mere laymen and nothing more; for if one of them be converted to the True Faith, and desire to enter the sacred ministry in the Catholic Church, he is *unconditionally ordained over again*, the first ceremony of his ordination in the Church of England being thus proclaimed a mockery, a delusion and a humbug. The Pope was, therefore, very consistent and canonical when he established Sees, and Bishops in Nova Scotia, for he well knew he was not interfering with the rights or privileges of any *real* Bishop.

But let us now come to the argument of priority. We believe that within the last few years the most able Divines in the English Church have expressly taught that it would be a grievous crime of schism to appoint a Bishop in any Diocese where a regular succession of Bishops had been kept up from the Apostolic ages, or from the date of the conversion of the Country to Christianity. The Bishop of Nova Scotia, says that the Bishop of Halifax is an Usurper of his rights. Let us see. Nova Scotia was converted to the Christian Faith upwards of two Centuries ago by Catholic Missionaries who derived from the Sea of Rome their jurisdiction to preach and teach. The first settlers in the Colony were Catholics. The true God was first worshipped in Nova Scotia according to the hallowed and venerable rites of the Catholic Religion. So long ago as the year 1678, that is, upwards of 70 years before the foundation of the City of Halifax, and 80 years before Nova Scotia came under the power of the English Crown, a Bishop's See was established at Quebec by the

Pope of Rome. All Nova Scotia formed a part of that Diocese, and for nearly 140 years was subject to the jurisdiction of the successive Bishops of Quebec. Nova Scotia had thus been a part of an existing and canonically established Diocese for 100 years or thereabouts, before the first English-made Bishop of Nova Scotia was heard of. Who then was the intruder? Who was the real Usurper? Certainly the first Protestant Bishop who by mere lay authority thrust himself into the Diocese of another Prelate.—All the Bishops of Nova Scotia since that period are no better than Usurpers for they have no better title than the first unjust occupant. When the Pope erected new Sees in Nova Scotia, or appointed Bishops, he did not invade the canonical rights of the then lawful Bishop, the Bishop of Quebec. The vast and extensive Diocese of that Prelate was dismembered at his own particular request. He voluntarily surrendered, for the good of religion, all his jurisdiction over it, to the chief Bishop of the Church of God from whom his first predecessor received it. By him the Episcopal Jurisdiction over Nova Scotia was given to the late lamented Dr Burke, and after his time to Dr Fraser and Dr Walsh the present Bishop of Halifax.

Again we ask, who is the Usurper now? The title of all the Protestant Bishops in these parts is the same. Introduced by lay authority into the Diocese of another, they have been a *tanum sine re nomen*. They claim their orders from the Catholic Church, but the Catholic Church rejects and disowns them. That staff is removed from their feeble steps; that pillar is withdrawn from their tottering fabric, and they are exactly in the miserable condition of those daws in borrowed plumage who are described by the Satirist of Aquino in the lines which head this article. *Subdita Columnis tect a ruunt.*

HOLY WEEK AT ROME AND GAETA.

The Great Week at Rome has been indeed a week of sorrow and of mournful recollections. The holy place was prophaned. The abomination of desolation was standing in the Basilica of the Prince of the Apostles. An apostate from the Diocese of Vercelli usurped the functions of the Sovereign Pontiff and dared to offer the Holy Sacrifice at the Altar exclusively reserved for the Pope, and to give a mock Benediction from the balcony of St Peter. It was an afflicting parody. The wretched man was assisted by the once celebrated Padra Ventura and the whole affair was performed in obedience to the mandates of the revolutionary Triumvirs of Rome. The Canons of St Peter nobly refused to obey their impious orders and were fined £30 each for their disobedience! On Good Friday night the large illuminated Cross was suspended in the interior of St Peter's, a custom which on account of some abuses had been suppressed since the time of Leo XII, and which was now revived out of malignant defiance to the Pope's authority. The official Journal contained the following singular words in reference to Holy Week. *'The Vicar of Christ was absent but not through our fault. However, in his absence, God and the people remained!'* To carry favour with England, we suppose, some of the Bible Societies are patronized by Mazzini, and it is said the Protestants will get the Church of the Pantheon. The crowning hypocrisy of all is that on Low Sunday the Triumvirs and members of the Constituent Assembly were to go in a body to St Peter's to make their Paschal Communion! The sacrilegious and excommunicated monsters! The vengeance of heaven will speedily overtake them. We are confident that at this moment Rome is completely delivered from their tyranny.

But no! Revolutionary Rome is but a stranger in Rome herself. No! these cosmopolitan conspirators, these *condottieri* from all parts of the Peninsula; these bands of robbers, the dregs of all the countries in the world—these are not Romans! Ventura himself is not a Roman. It is his greatest misfortune that he is a Sicilian, and a Sicilian before every thing. The impious Spola is not a Roman. Even their Acolythes were not Romans. The Romans are the Bishops who were imprisoned, the Cardinals who were persecuted, the Priests who were murdered, and above all the Glorious Exile of Gaeta. The courageous Canons of St Peter's were Romans who refused to obey the wicked triumvirs at the hazard of their lives and fortunes, who refused to have any share in the revolutionary ceremonies, who would not by their presence betray the successor of Him, whom others, like Judas betrayed with a kiss!

At Gaeta, our most Holy Father Pius IX. went to the Archbishop's Church on Holy Thursday and administered the Sacrament of confirmation to His Royal Highness, Prince Alphonsus of Caserta. He afterwards celebrated Mass, assisted by Cardinals Gazzoli and Antonelli, and distributed the Holy Eucharist to their Eminences, the Cardinals, to the Royal Families of Naples and Tuscany, to the members of the Pontifical Court, to the Clergy of the Diocese of Gaeta, to a large number of foreign and Italian Priests, to the Diplomatic Body, to the suite of the two Sovereigns of Naples and Tuscany, and to a great number of strangers who had assembled at Gaeta. After Mass his Holiness retired to his Palace, and when the Archbishop of Gaeta had completed the pontifical functions of Maundy Thursday, Pius IX accompanied by the Cardinals, Foreign Ministers, the officers of the French, Spanish, and Neapolitan Ships returned on foot in procession to the Cathedral, where he humbly washed the feet of Thirteen Priests, who were afterwards entertained in an apartment of the Archbishop's Palace, his Holiness waiting on them at table, and helping the dishes, which were brought to him by the Nuncio, the Archbishop, the other Bishops who were present and the Monsignori of his court. The two Royal Families were present at all these moving ceremonies. At half past four in the evening the Pope again went in solemn Procession, accompanied by a vast multitude, to visit the Repositories of the Most Holy and Adorable Sacrament in the Churches of St Joseph, of the Cathedral, of Santa Maria la Sorresca, of the Annunciation, and of St Biagio.

On Good Friday his Holiness assisted at the solemn ceremonies of the Veneration of the Cross, &c, and afterwards went to the Repository to adore the Blessed Sacrament, and when the Sacred Host was carried in procession to the altar where the Archbishop celebrated the Mass of the Presanctified, his Holiness, the Cardinals, and the Court of Naples accompanied it, bearing lighted wax tapers. (We will conclude the account next week.)

EUROPEAN NEWS.

The Steamer arrived on Monday last in nine days from Liverpool. The news is very important. The French Army have landed at Civita Vecchia, within about 40 miles of Rome, without any opposition. It is reported that Mazzini, with other robbers and murderers have fled from the Eternal City. There is no doubt that Pius IX. will soon be replaced in his Capital. Rumour has it that England and France requested the Pope to grant a general amnesty but that he refused. He need never have quitted his capital, in our humble opinion, but for his too great leniency to assassins and villains. His former amnesty deluged Italy with some of the lowest dregs of humanity. Miscreants were permitted to return from every part of the world, and criminals were let loose upon society from the prisons and the galleys who well deserved to adorn the gibbet many long years ago. The world has witnessed the consequences. Nothing could be more noble or more pure than the intentions of his Holiness, but his unsuspecting goodness was imposed upon. There are some natures so callous that kindness is thrown away upon them, naught, but the strong influence of terror can save Society from their malice. The leniency shown to the Roman cut-throats (we do not mean the natives of Rome but strangers) was a cruel, though unintended punishment, to the good, the peaceable and well-disposed. Had a few of those vagabonds been exterminated in the beginning, how many innocent lives would have been spared, how many robberies, sacrileges and crimes would have been prevented! The protection of the good frequently requires the coercion of the wicked.

England who fostered and encouraged all those intrigues, must have a face of brass to ask Pius IX to publish an amnesty for sacrilegious robbers, murderers, and assassins. Why does not she publish a general amnesty herself for the unhappy convicts in Ireland who had ten thousand times more cause to revolt against her abominable misgovernment than the Roman ruffians against their too generous prince and kind father?

The Sicilians are completely subjugated, and are now at the mercy of Naples.

The Grand Duke of Tuscany will be immediately restored. The only place that holds out against him in all his dominions, is Leghorn; the most degraded town in Italy, but the Austrians are marching against it.