

rightful perpetuation of His Apostleship, His Priesthood, His Ministry of spiritual life in the preaching of Divine truth, and in the administration of Divine Sacraments. Here, then, are two orders of Bishops preaching against each other,—the one, according to the Mission of the Catholic Church, and the other, according to mission of the British Crown. God, certainly, never sent both. Which, then, of the two, did He send? If the Crown of England has become the channel through which the missionary authority delegated by Christ is to be transmitted, then the claim of the Catholic Church is null and void. But if, on the other hand, that authority flows on in the original and Apostolical channel through which it had descended, even for the Christians of the British Isles, in the Church during the first 1500 years of Christianity, and in which it still flows through her universal communion, it follows that the pretence of the British Crown, to be the dispenser of it, is a sacrilegious usurpation, and that the authority of clergyman deriving jurisdiction therefrom, is utterly illusory and invalid. It is hardly necessary for me to add that the principle of this argument applies with still stronger force to the supposed ministry of the other denominations into which Private Reasoners are divided.

72. Thus, dear Reader, is one of the most important subjects to which you can apply your attention. It would be calamity enough that the doctrines, so called, of Private Reasoners, are nothing but opinions, but if, in addition to this, you consider that those who as clergymen are not for anything that appears to the contrary authorised at all to speak officially in the name of Christ, or as delegates of His Church, then the case becomes still more deplorable. If, then they are anxious to convert Catholics from the blessed Unity of the faith, and the holy communion of the Apostolic Church, let them present motives for such conversion worthy of the soul whose salvation their advice would put in jeopardy. Let them deal with us as rational beings—altho' not Private Reasoners. Let Kirwan, if he will address the faithful flock from which circumstance—perhaps the calamities of his youth—induced him to separate, and such men as Kirwan, who, under other names, are as numerous as the contradictory sects to which they belong, tell us what advantage, not of this life, for its advantages would be but a base temptation, but in reference to the life to come—what advantages would be secured to us, by forsaking the ark of spiritual salvation in which we enjoy the happy certainty of faith, the concord of union in belief with our brethren, the evidence of being under the guidance of those who have been successively sent, from the days of the Apostles and of Christ, to extend to all nations and to prolong through all time, the preaching of His truth, the works of His ministry, and the application of His merits on the Cross.—What spiritual advantage could we derive from the opinions so conflicting and so contradictory which constitute the Christianity of the Private Reasoners? To what sect should we attach ourselves? Which denomination, by their own confession, is superior to any other? What is the character of their ministry? Who ordained them? And by what right? Who gave them their mission? Who sent them when they were ordained? These are questions, which, if Kirwan, or any one else among them, can answer, will do more to convert the poor benighted Catholics, than a hundred descriptions of St. Patrick's Well, or other objects of popular devotion, perhaps superstition, in the remote districts of otherwise oppressed, ruined, but still Catholic, faithful Ireland.

The Cross;

HALIFAX, SATURDAY, APRIL 1.

NEWS BY THE LAST ENGLISH STEAMER.

The French Revolution has ended for the present in a Republic, with a Provisional Government.

Hitherto the greatest respect has been exhibited to the Clergy by the Revolutionists.

The Church, in the person of several of the French Bishops, has accepted the new form of Government.

The Archbishops of Paris and Lyons, the Bishop of Versailles, and several others, have published Pastorals to their Clergy on this important subject.

The prayers for the King *Domine salvum fac Regem*, &c., have been changed into prayers for the People and the French Nation. *Domino salvum fac Populum seu Gentem Francorum*.

Mgr. Fornari, Archbishop of Nice and Papal Nuncio at Paris, in his reply to the note of one of the new Ministry, announcing the formation of the Provisional Government, has paid a very

handsome compliment to the moderation of the people of Paris, and to the respect which they have generally shown to Religion during the recent Revolution. God grant it may continue!

The Church, at all events, can come in for no share of blame on this occasion. With the policy of Louis Philippe she had nothing to do, and his very unpopular Minister, Guizot, is not a Catholic, as is well known.

The aspect of all Europe is threatening, and the political horizon is much clouded.

The English Ministry are unable to raise the current expenditure of the year. Should, however, war break out, we suppose John Bull will as usual, allow his pockets to be rifled at discretion.

The masses in England and Scotland have an ugly and threatening look just now. English Aristocracy is, we fear, sleeping over a mine. A fraternity of feeling is already established between the English Chartists and the French Republicans.

We suppose that a few civil words will be now flung to Ireland, and that the bitter threat, Coercion, will not be so often used.

But it will be all in vain. England has lost, eye lost for ever, the *Irish Heart*.

Her late infamous tampering with the Catholic Church in Ireland will effectually defeat the very object she had in view. Her short-sighted and impolitic attempts to induce some of the Irish Bishops and Clergy to stifle the just cries of the famishing Irish nation, will ultimately recoil upon her own head. Such of the Clergy as would join her in the attempt would lose all influence with the people, and the hatred of the people to her, would, if possible, be increased.

The Whigs fondly imagine that they will get Pius IX., who has given a Constitution to his own subjects, and redressed their many grievances, to use his spiritual influence with his faithful and long-suffering children in Ireland to deprive them of their just rights, and keep them still in worse than Egyptian bondage. The nincompoops! Pius IX. will do no such thing.

Lord Shrewsbury continues his Pontifical diplomacy at Rome. One would imagine he was Legate a latere to the Court of St. James. He has, it seems, despatched a Reverend Pierce Conolly, a Bostonian convert, to the Eternal City, to press his calumnious charges against the Irish Clergy. We humbly opine that this ex-Protestant minister, and now Catholic neophyte, has accepted a very indecate mission, and that he would be much better employed in any other department. We are quite sure that our Yankee neighbours, of all Religions, will fully agree with us in this opinion. Mr. Conolly knows nothing of Ireland, or of its afflicted people or heart-broken Clergy, and his acceptance of a mission of defamation, is, to call it by the mildest name, a flagrant piece of impertinence.

The Young and Old Irelanders have been beaten at the Waterford Election, the latter, however, by a majority of 15 only. Some of the proceedings have been very disgraceful, and the exhibition made by a Reverend gentleman at the hustings, unless he be grossly caricatured in the papers, was very unworthy of his sacred office. His eccentric and pugilistic oration will be "cakes and ale" to Shrewsbury & Co. We believe, however, that he is not one of the Diocesan Clergy. The orthodoxy of his politics may be some apology, but nothing could warrant the intemperate display made on this occasion.

It is rumoured that three of the Irish Bishops are going to Rome to blow up the conspiracy of Lords Minto, Shrewsbury, &c.

The Diplomatic Relations Bill has been passed in so offensive a shape in the House of Lords, that we have now every hope it will be rejected by his Holiness.

Some cobbling is attempted with the "godless" Colleges Bill, and the Government hope to obtain the sanction of Rome. *Timco Danaos* will, we trust, be the reply of Propaganda.

Multitudes of small farmers are selling out in Ireland for the purpose of emigrating to America. It would seem that "America for the Irish" is now the watch word.

The infant Republic speaks very civilly to England at present. The English in France do not, however, attach much credit to those declarations, for they are quitting that country in shoals.

The *United Irishman* and the *Nation* are crying out that "Ireland's opportunity" has now arrived. If there is to be an insurrection in Ireland we are certain that the English Government would be very glad that it commenced at once, whilst their hands are disengaged. May

God direct poor Ireland and preserve her famine-stricken children from all dangerous advisers! That she will be happy and prosperous yet under an independent Legislature we firmly believe. If English Statesmen knew how to read the signs of the times, their first act would be the concession of a local Legislature to Ireland. It must come—sooner or later.

The English horizon is not particularly bright at this moment. Famine and seven millions of discontented subjects in Ireland—a movement for Repeal in Scotland—a depression of trade, general discontent and increasing Chartism at home—John Bull overloaded with taxes, and kicking out lustily against any increase to his load—a Republic in France and in Switzerland, as well as in mighty America, all most friendly to the interests of Albion—the democratic principle likely to extend to Belgium, the whole of Italy, and even Portugal and Spain. Indeed the only bright speck we can discern is, that England has upwards of 40,000 Irish soldiers in her army, who, in case of war, can be sent "to fight the French" for England's honour and glory, whilst their troublesome relations in Ireland can be gagged and kept down, as of old, by British and Hanoverian troops. All very fine on paper, no doubt. We do not estimate the hundreds of thousands of Irishmen, former subjects of England, who are scattered over this vast continent and who are only panting for an opportunity to show their gratitude for the kind treatment they received as British subjects, and, above all, for the exceeding kindness with which their kindred are now and have been treated in every part of Ireland. If France and America should unite in an anti-English war, our Government will regret that they did not conciliate Ireland in time. Now is the precious moment, but we fear the English Aristocracy are too blind to perceive it. We say the *Aristocracy*, for they are the cause of all. Our gracious Sovereign is fettered and controlled by them for their own selfish, sordid, and exclusive interests. Her real interest would be to have eight or nine millions of her subjects in Ireland, peaceable, happy, and contented, administering their own affairs, and developing the boundless resources of their own land, and possessing a stake in that land which would be worth fighting for against any foreign invader, and rendering to her crown and person the willing homage of cordial, sincere, and enthusiastic loyalty. This would be her interest, but the hypocritical courtiers who compel a foreign monarch to repeal a union in his kingdom and to give a Parliament to Sicily, will not permit her to restore this inalienable right to Ireland—the oppressed and plundered *Sicily of England!*

ST. PATRICK'S.

On Saturday last, the Feast of the Annunciation of the B. V. M., the Bishop held a Confirmation in this Church. He first offered the Holy Sacrifice on the new Altar, and communicated a large number of the faithful, and especially those who were about to receive the Sacrament of the Holy Ghost. At the close of Mass he addressed the interesting group of both sexes, who surrounded the Altar with lighted wax tapers, and administered the Sacrament of Confirmation to 128 persons, amongst whom were a few adults and converts. His Lordship was assisted throughout by the Vicar General and the Rev. Mr. Daly.

LECTURE BY W. HACKETT, ESQ.

On Wednesday Evening, W. Hackett, Esq. Lectured before the Catholic Literary Institute, in the Parochial School Room of St. Mary's, on the subject of Education. The Room was densely crowded, and the Lecturer did his part in giving full and ample justice to his subject. The Lecture throughout was replete with argument, enforced by fanciful and imaginative illustrations. The Lecturer recurred to ancient days to prove the advantages of Education, in all its bearings, but more particularly as spread abroad amongst the great families of mankind, by such Societies as the one he was addressing. He spoke of the Assemblies, in "Academus sacred shade," to impart and receive instruction,—where aged men and beardless boys assembled panting for knowledge. In Ireland, said he, during last year, when the blight of disease, and famine, and the poisonous arrows of death were spreading their baleful influence over the land. Societies, such as this, existed to a greater extent than has ever, heretofore, been known. How would the learned teacher of Glasgow, the first who ever introduced these institutions, wonder, could he

but rise from the tomb and survey the vast extent and usefulness of such institutions as this spreading over nearly all the nations of Europe, that knowledge which is power, and carrying light and moral strength amongst all people. He then went on to show how far the advantages and opportunities for acquiring knowledge in the present day surpassed those of any former age, and how much that Society might do to instil into the minds of the community a desire for improvement, and to supply the means. He repudiated that doctrine which teaches that man is only a superior order of animal, capable of endless progression and improvement,—and denied that learning without the proper controul of the Gospel would have a beneficial effect upon the human species. On the whole the Lecture was a highly creditable effort, and was well received by a crowded and attentive audience.—Sun.

LONDON.

The following sensible and kind-hearted letter has been addressed to the Editor of the Tablet by the Rev. Dr. Doyle, of St. George's well known by his signature of Father Thomas:

ST. GEORGE'S.—THE POPE'S RESCRIPT.—Rome has spoken; questions are asked and will be answered, and answered with filial simplicity, reverence, and affection—but they will be answered. Ireland has ever been the devoted one and the true to the central See of Rome. Since the days of Pope Celestine until his present Holiness Pius IX., no successor of St. Peter has had grounds of complaint against Ireland for her want of due submission to the reigning sovereign of God's Church on earth. Her character for hearty obedience and reverential love to the representative of our Lord on earth, the Supreme Pontiff, she will continue to maintain. Her constant adherence to the Holy See has kept her people together under all changes and trials in unity of faith, and preserved to them the precious pearl which is above all price—the old, unchanged, unchangeable faith. In the meanwhile let Rome remember faithful, affectionate Ireland. She will not deviate from the old ways, no fear of that; let her ancient fidelity and the cruel persecutions she has endured be remembered. Let the doors of the Quirinal Palace and of the Vatican be closed, as no doubt they have been, against any informer, unauthorised by the Irish Prelates who would attempt to prejudice the Roman Court against faithful and—say it loud—religious Ireland. Father Thomas is a Londoner; his feelings, his prejudices are London—the greatest city and the first of the world—he has never been in Ireland more than four or five days in his life; the prosperity and exaltation of England are near and dear to his heart; how could it be otherwise? it is the country that gave him birth: he loves it first and he loves it best, but with all this he does and must know that English, Scotch, Welsh, or American gentlemen, though honourable and, in their way, religious men, are not, cannot be faithful interpreters of the wants, views, and wishes of the venerable and venerated Episcopate of Ireland.—Their wants, views, and wishes are everything; and everything else nothing as to the conservation of faith and discipline, and matters purely spiritual and ecclesiastical, in that portion of God's Church over which they have been placed. There can be no second opinion that England, Protestant England, would annihilate the Catholic religion if it could; it stands in protest against Catholicity everywhere. Even now, in the diplomatic negotiations for re-opening relations with Rome, is it not the proclaimed intention of Government to ensure the greater stability of the Protestant Church by this very act of diplomacy? How this is to be appears not; but we may surmise, and what may be surmised? that something will be attempted to weaken the Catholic Church in Ireland, and that something will be depend upon it, to deprive the Bishops and Priests of their present power and holding on the Irish people. If the enemies of the Faith can only contrive by re-opening relations with Rome to cripple the Irish Catholic Bishops and Clergy; then the Protestant Church will have gained an advantage over her adversary the Catholic.—This is a move worth making, but it won't do—and the Irish Catholic Bishops will take special care that it shall not do. The two Churches are like two hostile armies in a truceless campaign—over fighting or manoeuvring. Why deny the fact? They stand in hostile array one against the other—orthodoxy against heresy—truth against error—and in Ireland the Church of the aristocratic few against the Church of the many—and those many Christ's poor, I do not blame!