

which Mr. O'Connell has so efficiently begun—we mean, to bring down the Catholic movement from those cabinets of princes in which the voice of Catholicity is silenced and her very breath stifled and choked within her throat, into the free air of senates and popular debates; to help forward that union which many men and many events have contributed to set on foot between the spirit of Catholicity and the altered institutions of this time; to teach Catholics no less than Protestants by the practical example of a public, active, busy life, in which religion forms a principal feature, and also by the practical example of a statesman who follows up the politics of liberality and justice with unflinching zeal and spotless purity of purpose; who labours not unsuccessfully to redeem, in the eyes of the spiritual rulers of the Church, liberal and popular politics from the infidel and revolutionary stain which abroad has too long adhered to them; and labours not less earnestly to give Catholicity the strength which it must draw from popular enthusiasm and the energy of an aroused and awakened public opinion—to fill Catholic hearts with courage—and, in short, in every possible way to play the part of a lay missionary of the Church, amidst the busiest stir and bustle of the active life of the world.

A perusal of the speech that has given occasion to these remarks has also suggested many other observations which we must postpone for the present. This speech occupied part of two days in the delivery. It is a splendid manifesto of liberal Catholic politics in the very best sense of the words.

EASTER SUNDAY, 1845.

A young friend—'Sigma'—asks: *Why does Easter Sunday come so early this year?*

Easter Sunday, the greatest festival of the Christian church, and on which the moveable feasts of the year depend, is always the first Sunday after the *full moon*, that takes place on, or next after the 21st day of March, also known as the vernal Equinox. This full moon of March will itself depend on the exact, or age of the Moon, at the beginning of the year. By the *age of the moon*, is meant the number of days since the new moon; and about fourteen or fifteen days after the time of new moon, we call it *full moon*, when the planet shines with its full light and presents to us a complete, circular disc.

At the beginning of any given year, the moon may be new, as it was January 1st, 1843, or several days may have already passed by, since that revolution took place in the heavens on which the new moons, full moons, and the other *phases* or appearances of this planet depend, and which are familiar to every one. This year it happens that twenty-two days had already passed away since the last

new moon preceding, when the year 1845 commenced. The succeeding new moons of the year will accordingly be earlier than in 1843 or '44; and with them the festival of Easter, whose celebration is regulated by the date of the full moon, will be also earlier. If the *full moon*, which we have said takes place about fourteen or fifteen days after the new moon, were to fall on a Saturday, the next day, *Sunday*, would be the festival of Easter.

This year, Easter (and with it the solemn preparatory fast of Lent) comes somewhat earlier, in consequence of the first new moon in 1845 happening as early as January 9th, bringing the next new moon on February 8, and the Easter moon as soon as the 9th of March. This last new moon becomes *full* on Good Friday, March 21st, and the next Sunday is *Easter*, in accordance with the established custom of the Christian church, prevailing since the first Council of Nice, A. D. 325, and founded upon Apostolical tradition. For a more extended and satisfactory explanation, we refer 'Sigma,' among other sources of information, to Hedgewish's *Introd. to Historical Chronology*, translated by President Marsh—to a very valuable note in Butler's *Lives of the Saints*, Oct. 15th, pp. 691, &c. &c.—*Catholic Herald*.

TRINIDAD.

To the Editor of the Tablet.

STR—On the 3d inst., the branch of the Association for the Propagation of the Faith, established here five years ago, celebrated the festival of St. Francis Xavier with great solemnity. The Right Rev. Dr. Smith, V. A., sung Pontifical High Mass, with Presbyter, Assistant, Deacon, Sub-Deacon, and Master of Ceremonies, at which a large number of the island missionaries assisted. The Rev. O. A. Christopher preached a very impressive and eloquent sermon on the occasion.

The clergy and laity of the Vicariate are plunged into profound grief in consequence of the heartless calumnies which had been transmitted to the Central Councils of Lyons and Paris against the Vicariate, which, unfortunately, had the effect of reducing the usual grant this year to a third of the sum hitherto allowed, with the withering intimation that even that small sum shall be the last. Amongst other deliberate lies, it was asserted that no branch of the above Association had ever been established here. A more unblushing falsehood could not be uttered, as the whole community can testify.

It was further asserted that the Bishops were so rich that it would be a great injustice to poor missions to afford them any assistance from the funds of the Association. Were this allegation true—which the clergy and laity of the Vicariate will soon incontestibly prove to the Central Councils to be otherwise—the charge preferred could not