

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 as its master, 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.

- APRIL 23—Sunday—Easter Sunday Doubt class.
- " 24—Monday—Easter Monday.
- " 25—Tuesday—Easter Tuesday.
- " 26—Wednesday—Easter Wednesday.
- " 27—Thursday—Easter Thursday.
- " 28—Friday—Easter Friday.
- " 29—Saturday—Easter Saturday.

The Cross;

HALIFAX, SATURDAY, APRIL 22.

DEFENCE OF THE IRISH CLERGY.

We copy from the Tablet a portion of the proceedings at a Monster Meeting of English Catholics recently held on the above subject, and also on the question of Diplomatic relations with Rome. We regret that we cannot give the speeches in extenso, especially the able address of Mr Lucas. One of the best Speeches ever pronounced by Tom Steele was delivered on this occasion. A great number of the English clergy took an active part in the business of the meeting, and the sentiments delivered by two of the modern Converts, the Rev Messrs Ward and Oakley, are so creditable to their Catholic spirit, and are redolent of such kindly feeling to poor Ireland, that we lay them before our readers with unfeigned pleasure:

DIPLOMATIC RELATIONS WITH ROME.

CALUMNIES ON THE CATHOLIC HIERARCHY AND CLERGY.

Pursuant to an advertisement of the Committee of the Association of St. Thomas of Canterbury, a public meeting of the Catholics of London was held on Monday evening last, in the great hall, Freemasons' Tavern, Great Queen-street, to ascertain their opinion on the Bill at present before Parliament for the establishment of Diplomatic Relations with Rome; and also to give them an opportunity of expressing their feelings with respect to the charges made against the Catholic Hierarchy and Priesthood of Ireland. From the intense excitement that has for some time past prevailed the Catholics of the metropolis on both subjects, but particularly the latter, on which they had not up to the present time publicly or collectively recorded their sentiments, it was expected the attendance would be large and respectable, but the most sanguine did not, it is to be presumed, calculate upon a "monster meeting," when the great room of the Freemasons' Tavern was selected as the place of assembly. Although eight o'clock was named as the hour for commencing business, crowds began to pour in at an early period of the evening, and long before the appointed hour every available spot in the gallery, platform, and body of the room was crowded to suffocation. Many were obliged to go away unable to obtain admission, and many others, we observed, were equally disappointed in consequence of having to retire from their inability to bear up amidst the pressure of so dense an assemblage. We have never on any occasion witnessed such a demonstration in the Freemasons' Tavern.

Mr Lucas in a long and eloquent speech moved the following Resolution:

"Resolved—That this Meeting regards with great distrust the Bill now before the House of Commons entitled 'An Act for enabling her Majesty to establish and maintain Diplomatic Relations with the Court of Rome,' because the sentiments avowed and notoriously entertained by the leading members of the Legislature make it, in the opinion of this meeting, absolutely certain

that their main design in this measure is to have an effectual means of interfering in Catholic Ecclesiastical affairs, and of applying threats and other temporal coercion, to compel the Holy See to use its spiritual influence for the promotion of their own political views in this empire, and particularly in Ireland."

Mr Ward, author of the "Ideal of a Christian Church," rose to second the resolution, and was very warmly applauded. He said he felt very sensibly the disadvantages under which he laboured in rising to address an audience like the present, as he had been very unused to such assemblies, and he felt it the more in following so immediately after the eloquent addresses which they had just heard. (Hear, hear) He had always felt a pleasure in meeting with Mr Lucas in the path of public duty, and he felt it peculiarly so on the present occasion. (Hear, hear) He had not himself the pleasure or the privilege of being a member of the Association of St Thomas of Canterbury, his residence being some distance from town precluding the possibility of his being so.—(Hear, hear) He regarded with the greatest sympathy and gratitude all the acts of that Association, and none more heartily or more truly than us having called them together on this occasion. (Cheers) With respect to the desertion which had taken place from the ranks of the Association, he had regretted it very much—for the sake of those who had withdrawn, but for their own sake he thought there was nothing to regret.—(Cheers) He should heartily rejoice to see the Catholic aristocracy taking their place at the head of the great Catholic body—claiming freedom and liberty of conscience for them all; but if it came to this, that they should consider it expedient to desert the poor—that act would be more their loss than ours. (Cheers). Be that as it may, let us throw ourselves at the feet of our Holy Father, and assure him that his slightest word shall be our law; let us pray him only that word may be his spontaneous spiritual act, not the treacherous suggestion of the temporal power. (Hear, hear) The present bill went beyond any instance of political impudence that had come under his notice. When the Pope in former times was asked to make concessions, the State soliciting the concession granted something in return; this was the case even in the unhappy instance to which Mr Lucas had alluded—of Pope Pius VII—but it was reserved for the present Government, in asking for concessions from the Supreme Pontiff, to fetter the Catholic Church and to offer nothing in return, nay, more, to accompany their solicitation with insult. (Hisses and groans) He would now turn to the Irish part of the question, and on this he would speak at the greater length because he felt that it was the duty of every English Catholic under present circumstances to come forward and show that he was not in any, the most distant way, connected by sympathy or feeling with the attempt that had been made to stigmatise the character of the Irish Catholic Clergy. He considered that every one was bound to come forward and make such a disclaimer. As for himself, he had no connection with the country, either by birth or relationship; he was united to it only by the warmest affections and the most sacred of all ties—that of religion. For a long time, until six or seven years ago, he had adopted those most unfavourable impressions, and those most violent prejudices which now; revailed so unhappily throughout the country against Ireland. The force of plain facts, however, to which he could not shut his eyes, had driven him completely to the opposite conclusion; and he thought it of the utmost importance that the Holy Father should be made

aware that those unfavourable impressions were not held by the great body of the English Catholics. (Hear, hear, hear.) If it were true that constant and unceasing attempts were being made to convey different statements at Rome, he thought we were the more bound to assure the Holy Father that the English Catholics were animated by the warmest love and attachment to their Irish brethren, and that they regarded with disbelief and indignation the slanderous accusation recently made against the Irish Clergy. (Hear, hear) It was quite true that the great majority of the Irish Priests assist in fomenting that spirit of agitation which the late Mr. O'Connell had set on foot. It was their bounden duty, as faithful shepherds of the flock to do so—(renewed cheering);—it was their bounden duty to put themselves at the head of their poor and oppressed countrymen, and offer a bold and unquailing front against the awful and unimaginable cruelty to which they were the victims. (Tremendous cheers) If Government could succeed in stopping the mouths of the Priests (to put merely for argument's sake an absolutely impossible case), did any one suppose that this would stop for one moment or diminish in the slightest degree the violence of the agitation itself. No, it would not. This notion of the Government that the agitation was merely caused by the efforts of a few designing men, reminded him very much of his own past circumstances. At one time, he, [Mr Ward] had the unhappiness of being a Protestant, and he felt and so did many others that they were in a false and painful position.—They were restless and uneasy within themselves and made others restless also. The Protestants could not understand the agitation, and thought there must be Jesuits at the bottom of it.—But at length, after many efforts, they were rescued from their unhappy errors, and wrapped in the embrace of their true Mother. (Cheers.) Then, and not till then did the restlessness and the agitation cease, and so was it with Ireland. The cause of the agitation was not the instigation of the Priesthood to the unhappy people. Were the Priests put to silence, the causes of that agitation would still continue in full force, and the people being no longer under the wise direction of the Priesthood, who sanctify the agitation by the spirit of religion, and who have the best and highest interest of their flock most closely at heart—would be left to the guidance of those who would seek to accomplish their ends by the most violent means; and who would quickly involve society in anarchy and confusion—(cheers)—of men who had not the care and affection of the Priests for the people, and who would lead them into courses which would drive the liberties of Ireland three centuries further off than ever. It appeared to him that the great origin of the dissensions in Ireland was the fact, not only that Ireland was a conquered country, and governed as such, but also that to the feelings of hostility thereby engendered religious animosity had been superadded. (Hear, hear.)

The aristocracy, who (to speak of them generally) were Protestants in religion, and Englishmen in descent, regarded the people, who were both Catholic and pure Irish, with feelings of mixed hatred and bitter contempt. (Hisses and groans) An anecdote which he had read in the "Life of Curran," by his son, would serve to illustrate this. A priest had banished from his congregation a person who was living in sin with an Irish nobleman. The nobleman having taken umbrage at that, called on the priest at his house, and told him to revoke the order which he had just given. The Priest replied, that anything he could do at a less cost for him

he would be glad to do; but that he could not sacrifice his soul. (Loud cheers.) Upon which the nobleman inflicted upon him a severe personal chastisement. The Priest wished to institute legal proceedings against the nobleman for this maltreatment, but not a single barrister could be found at the bar of Ireland who would dare to undertake the case of a Catholic Priest against a Protestant nobleman. Curran, who came up to the assizes later than the rest, agreed to undertake it; and this was the origin of his distinction. All Ireland rung with indignation at the extraordinary insolence of the Priest in instituting an action against a nobleman. But Mr. Curran brought the action and won it too. (Tremendous cheers.) Now that case occurred only sixty years ago; and it was the accidental reading of this which had shown to him [Mr. Ward] how widely he had been mistaken in his judgement on Irish affairs. And it was only a short time before this, as is mentioned in the same work, that a Law Chancellor from the Bench said—"The law does not recognise the existence of a Roman Catholic in Ireland; they breathe the air here by sufferance." [Cries of "Shame."] Besides, all Catholic Irish education during the last century was penal: which fact, if generally known in this country, ought to make any Englishman abashed to point at his Irish brethren in reproach of their ignorance. [Hear, hear.] It was a common expression in this country, "See how uneducated those savages are;" but he (Mr. Ward) would ask, who made them so? (Hear, hear.) Even were it as true as he (Mr. Ward) believed it to be false—that the Irish were barbarians—what could the English have to say against them for being so? (Hear, hear.) Supposing a father were to shut up his child for a number of years from all society and all education, and were then to say to him, "You are a savage, and I am ashamed of you," against which party should we feel indignation—against the child or against the father? (Great cheering.) It was often said that of late at least there had been more conciliation. It was true that religious disabilities had been removed which were in barefaced opposition to the spirit of the times; it was true that a few noblemen and gentlemen were admitted into Parliament; but it was not true that the mass of the people were more justly governed. (Loud cheers.) And here he could not refrain from commenting again on the conduct of certain members of the Catholic aristocracy. Had it not been for Priestly agitation in Ireland, how many times should we have heard my Lord Shrewsbury's voice in the House of Lords? (Ironical cheers.) But when this agitation concerns itself in matters infinitely more important than mere admission to Parliament; when the welfare and happiness, not of the Catholic aristocracy, but of the Catholic poor, are the subjects for which we agitate. "Oh," say the members of the aristocracy, "we have had enough agitation." (Laughter.) As to the present condition of the Irish poor, he (Mr. Ward) would say nothing as to the recent famine, though there was much which might be said; but he would pass that over, if they pleased, as an exceptional fact. He would refrain from many other most tempting topics, he would take one grievance as a sample of the whole. When he contemplated the heartless ejections that were weekly practised in that country—when he looked at the representation of the country given not by any Prelate, who might invidiously be called an agitator, but by the Right Rev. Dr. Browne, Bishop of Elphin, whose meanness, gentleness, and humility was universally known, and whose

very nature (to use his own expression) made