

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/  
Couverture de couleur

Coloured pages/  
Pages de couleur

Covers damaged/  
Couverture endommagée

Pages damaged/  
Pages endommagées

Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées

Cover title missing/  
Le titre de couverture manque

Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées

Coloured maps/  
Cartes géographiques en couleur

Pages detached/  
Pages détachées

Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/  
Transparence

Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur

Quality of print varies/  
Qualité inégale de l'impression

Bound with other material/  
Relié avec d'autres documents

Continuous pagination/  
Pagination continue

Tight binding may cause shadows or distortion along interior margin/  
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/  
Comprend un (des) index

Title on header taken from: /  
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/  
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/  
Page de titre de la livraison

Caption of issue/  
Titre de départ de la livraison

Masthead/  
Générique (périodiques) de la livraison

Additional comments: /  
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below /  
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>

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...

fic agitation against Austria—the Poles holding meetings to wrest a constitution from the Emperor Nicholas, a good pitchfork in one's hand, or a loaded gun on one's shoulder, produces in such a case an effect entirely distinct from that of reams of petitions, or beautiful speechifying in the open air.

How can you suppose the oppressor would take any notice of the complaints of the oppressed, when the latter declares beforehand that he will not stir beyond the bounds of moderation, and wears by all the gods to respect legality as he would the cave of St. Patrick?

It is as if the oppressed were to say to him—“You are a most gracious ruffian. you take my money, my blood, my horse, my ox, my ass, and you want me to be content. No, so help me God! I am not content: and, if you do not change your style, I will consider it my duty—to continue to express my discontent. Long life to our very gracious Sovereign and ruffian of an oppressor.”

To which the oppressor replies—“Very well, my friend, I see that you understand your situation; and since you will not stir beyond the limits of legality—neither will I. I have made myself certain laws, which permit me to rob you of your ox, your horse, your ass, &c. &c.: you respect those laws; so do I; I shall continue, then, to execute them. You may continue, as heretofore, humbly to signify your displeasure; it is a privilege you have. By this means we can continue to live on the best of terms with each other. Long life to our dear one, the oppressed!”

It is for slaves of this stamp that Voltaire wrote the phrase we subjoin:—“My friends, never be tired turning the spit in this world. you shall eat the partridges in the next.”

Young Ireland appears at last to be tired of being a people of turnspits. It seems to have had enough of meetings and pacific agitation; it renounces the belief that the regeneration of a people of helots can be brought about by the law-logic of counsellors of political protests forwarded to the parliament of England through the hands of the gentlemen in waiting.

## The Cross;

HALIFAX, SATURDAY, MAY 20.

### PUBLIC PRAYERS FOR THE PEOPLE OF IRELAND.

The following Circular has been sent by the Bishop to the Clergy of the Diocese of Halifax:—  
ST. MARY'S, Halifax 15th May, 1848.

REV. DEAR SIR,—

A considerable time has elapsed since our Most Holy Father Pope Pius IX. addressed an Encyclical Letter to all the Prelates of the Catholic Church, in which he directs them to have Public Prayers offered up to implore the Divine assistance in behalf of the afflicted people of the Kingdom of Ireland. Though most anxious to comply with the truly paternal and charitable wishes of His Holiness in this respect, which I had long known from the ordinary sources of public information, I found it impossible to do so, because the necessary official document did not arrive until within the last few days. It is, however, a fact of painful notoriety that that long suffering country still continues in a state of indescribable misery, and that in addition to all the horrors of pestilence and famine, calamities still greater seem to be impending over it. Ireland, therefore, has, at the present moment, as many claims upon our charitable sympathy and prayers, as when the Letter of His Holiness was published. In the subjoined extracts from it you will perceive that those public Prayers are to be recited for three successive days in the Church, and that an Indulgence of seven years is granted on each day to those who assist, as well as a Plenary Indulgence to all who shall be present on each of the three days, and at the same time worthily receive the Sacraments of Penance and the Most Holy Eucharist. You will not be surprised at the splendid and well-merited eulogy which has been pronounced by the Holy Father on the Clergy and People of Ireland for their unshaken attachment to the Holy See, their inviolable constancy in the profession of the Catholic Faith—during the long and dreary night of persecution, and for the astonishing manner in which they have propagated the only true Faith of Christ: throughout every part of the known world.

I have appointed Monday, Tuesday, and Wednesday, the 5th, 6th, and 7th of June next, as

the days of the *Triduum* for this Diocese, and I request that you will give timely notice thereof to your beloved flock, and earnestly exhort them to comply with the devout wishes of our common Father. You will appoint a proper person to read the Litanies or other supplications on the above days at a convenient hour in such of your Churches as you cannot attend in person, that all the faithful may unite in this edifying work of charity and prayer, and thereby become partakers of those spiritual benefits which are accorded by the Church.

In praying to Heaven for the cessation of those calamities which afflict the people of Ireland, particularly beseech the Almighty to avert from them the desolating horrors of bloodshed and Civil War. Pray, too, for their Rulers, that He “through whom Kings reign and Lawgivers decree justice” may incline their hearts to righteousness and mercy, and prevent them from abusing that power which they have received from Him alone, and for the exercise of which He will demand so rigorous an account. Finally—you will offer up your prayers for his Holiness and the entire Church of Christ—for true concord and harmony between all Christian Kings, States and Princes, and for peace, unity, and charity amongst all the people of God.

I have the honour to remain,

Rev. Dear Sir,

Yours, &c., &c.

WILLIAM, Bishop of Halifax.

Verum tales ad Nos afferuntur hactenus ex Hibernia literae, Nalia de memoratis superius calamitatibus, in ea insula nunc quoque perdurantibus, immo etiam magis ingravescentibus, Nobis quotidie nuntiantur, ut animum Nostrum incredibili dolore ea afficiant, Nosque iterum ad auxilium ei genti tribuendum vehementer impellant. Quid enim ad recreandam illam gentem, in tanto discrimine laborantem experiri non debemus, cum compertum habeamus quanta sit, semperque fuerit Hiberniae Cleri. et Populi erga Apostolicam Sedem observantia; quantum difficultatis quibusque temporibus, in Religionis Catholicae professione, ejus gentis constantia claruerit: quantum Laboribus Religionem Catholicam in remotissimis etiam orbis regionibus propagandam, Hiberniae Clerus curaverit; quanto denique pietatis, ac religionis studio, apud Hibernicam Gentem, in persona humilitatis, Nostrae, Divus Petrus honoratur, atque intelligatur, cuius dignitas, ut Leonis Magni verbis utamus, in indigno herede non deficit.

Itaque, tam gravi re accurate perpensa, et nonnullorum etiam Venerabilium Fratrum Nostrorum S. R. E. Cardinalium, de hoc consilio ineundo probata sententia; hanc ad vos, Venerabiles Fratres, epistolam scribendam esse statuimus, ut una vobiscum, Hiberniae Gentis necessitati prospiciamus.

Scilicet Vobis omnibus Auctores, Sumus, ut in dioecesis, seu regionibus jurisdictioni vestrae subjectis, prout in Urbe Roma pridem paratum est, tribus diebus preces publicas, in templis, aliisque sacris locis faciendas indicatis, quibus Deus misericordiarum Pater exoratus, Hiberniae gentem a tanta calamitate liberet, et tale tantumque infortunium a ceteris etiam Europae regnis, regionibusque propulset. Atque ut id alacrius, et utilius contingat, Nos indulgentiam septem annorum eis concedimus, qui qualibet vice precibus illis interfuerint: his vero, qui toto triduo, eorumdem precum recitationi intererint, et sub triduo hebdomadam, sacramento poenitentiae expleti, SSimum Eucharistiae sacramentum susceperint, Indulgentiam Plenariam Apostolica auctoritate largimur.

### NEWS FROM EUROPE.

The English Steamer arrived on yesterday.—The news is of a diversified character. No insurrection has taken place in Ireland, but there has been a disgraceful outrage in Limerick. Smith O'Brien, Meagher and Mitchell were assaulted at a *Soirce* of the Confederates, and the former received some rough usage. Some of the mob who attacked him were drunk, and we suspect their leaders were in the pay of the Detectives, or of some such Castle Officials as Col. Browne of Pike-making notoriety. The discreditable proceedings at Limerick were denounced by John O'Connell at Conciliation Hall, and the Association was about to present an Address to Smith O'Brien.

Limerick has been proclaimed by the Lord Lieutenant, who has also published a Proclamation against the intended National Convention, and the formation of an Irish National Guard.

It is rumoured that Lord Clarendon is about to be removed from Ireland.

The Rev John Kenyon, and the Rev J. Bermingham, have been suspended by Right Rev Dr Kennedy, Bishop of Killaloe.

The majority of members elected to the French National Assembly are moderate Republicans. The Assembly was opened on the 4th instant, at Paris. The Abbe De la Mennais is one of the members.

No decisive action has yet been fought in the North of Italy.

The Archbishop of Tuam and the Bishop of Ardagh arrived in Rome on the 16th April, to oppose the ‘Godless Colleges’ Bill.

### RIGHT REV. DR. BURKE.

A suitable tribute of respect has been at length paid to the memory of this distinguished Prelate. Our readers will remember that, not long since, the remains of the venerable Bishop of Sion, and first Vicar Apostolic of Nova Scotia, were transferred from the old Burial Ground at St. Mary's, and deposited in that portion of the Cemetery of the Holy Cross which has been set apart for the interment of the Clergy. The Rt. Rev. Dr. Walsh gave directions last year that an appropriate Tomb Stone in white marble should be erected at his expense over the hallowed resting place of his learned and holy predecessor. This very interesting monument has been erected this week, and it will serve to perpetuate to future generations the memory of a great and good man. Beneath a richly sculptured Mitre, in high relief, is placed the following inscription.

D. O. M.

ILLMO AC RMO DNO

D. EDMUNDO BURKE

HIBERNO

EPISCOPO SIONENSI

PRIMOQUE NOVE SCOTIE

VICARIO APOSTOLICO

VIRO

OMNI VIRTUTVM GENERE ORNATO

DOCTRINA SCRIPTISQUE

CELEBERRIMO

QVI CVNCTIS BONI PASTORIS OFFICIIS

FELICITER ABSOLVITIS

III. KALENDAS DECEMBRIS MDCCCXX.

INTER PAVPERVM

ET OMNIVM SVORVM LACHRYMAS

SACRO FINE QVIEVIT

ANNOS NATVS LXXVIII.

MARMOR HOC

IN MEMORIAM DEDICAVIT AETERNAM

GVILLELMVS WALSH

EPISCOPVS HALIFAXENSIS

ANNO MDCCCXLVII.

PIE IESV DOMINE

DONA EI REQUIEM.

AMEN.

### DARTMOUTH.—BERMUDA.

THE BRITISH GOVERNMENT.

The Sacrament of Confirmation was administered in St Peter's Church on Tuesday the 9th inst. The Bishop addressed the Candidates for some time on the nature of this Holy Sacrament, and the dispositions necessary to receive it worthily. He then confirmed Forty Six persons of both sexes, some of whom were Converts.

The Rev Mr McLeod is about to leave Dartmouth for a short time, having been appointed by the Bishop as a temporary Missionary for the Island of Bermuda. He will be succeeded *ad interim* by the Rev Mr Phelan of Chester.

A very large number of Convicts have lately arrived from Ireland at Bermuda, several hundreds of whom are Catholics. We shall soon see what provision our humane Government will make for their spiritual instruction. To the disgrace of the British Military Authorities it must be told that the Clergymen who have hitherto attended Her Majesty's Troops in the distant Island of Bermuda had to be sent and supported there at the expense of the poor Diocese of Halifax, and what is most shameful of all, the very money which supported some of those Catholic Military Chaplains at Bermuda, *came from France!* Only think of *Frenchmen* subscribing their money in order to have the Queen of England's Catholic Troops at Bermuda instructed and attended by a Priest of their own faith! Surely this does not redound much to the honour of the Crown, or to the glory of ‘the envy of surrounding Nations, and the admiration of the world.’ The Catholic Soldier has as undoubted a right as the Protestant, to receive the benefit of the spiritual ministrations of his own Clergyman. The Government is bound to secure this, though it has shamefully neglected its duty in many parts of the world. We wonder how any

Irishman or Catholic is mad enough to enlist in a service where he will not be placed on the same religious equality with his Protestant fellow soldier. In this and many other respects Emancipation has been a dead letter to the present day—a mockery, a delusion and a snare.’ In the Garrison of Halifax more than Two Thousand Pounds have been lately expended in the erection of a Church for Protestant Soldiers. But the poor, despised Papists are left to scramble for a place as well as they can in the Cathedral of St Mary, which is not half large enough for the Parishoners themselves. On last Sunday we should suppose there were at least 600 Catholic Soldiers at Mass; an immense number of these were obliged to parade up and down the street during Divine Service, because it was impossible for them to get in. Those who do contrive to get in have, we may say, little or no accommodation. Their Protestant comrades at the same time were quietly and comfortably seated in their Pews at the New Garrison Chapel, with their own Chaplain to read Service and Preach for them. He too is allowed a very handsome Salary, with rations &c., and from what we know of his character we should say, he very richly deserves it. But for the Catholic Soldier, who has crimsoned with his blood the plains of Europe and Asia, the down-trodden Papist who has risked life so often for the honour and glory of England—there is no consideration for him. No Church accommodation, nor Chaplain for him. Oh no. He must not flatter himself with such foolish notions. His Divine Service on a Sunday is a march up and down Pleasant and Grafton Streets cooling his heels whilst High Mass, &c., is going on at St. Mary's. And *Emancipation* was granted in 1829! What a mockery! What a subject for some of the clever caricaturists of our modern Cato the Censor, *Mr Punch!* What would he say if he heard it? Or rather, what would his illustrious friend ‘F. M. the Duke of Wellington’ say to it? We think we will send them both a copy of this article to try to shame the Horse Guards into common justice. The shamefully neglected state of the Catholic Troops and Convicts at Bermuda for many long years past is a blot upon successive English Governments which can never be wiped out.

Before we conclude this subject for the present, we will just say one word relative to the new Garrison Chapel. It is used exclusively for Protestant soldiers. We maintain that the Catholic troops of her Majesty have as good a right to the use of that Chapel as the Protestant. That Chapel was built out of the taxes of the United Kingdom; and those taxes have been paid by the Catholic as well as the Protestant subjects of her Majesty. Let it not be forgotten too, that there are more Catholics in England, Ireland and Scotland altogether, than there are members of any other Church, not excepting the Church of England herself.

### O'CONNELL.

The anniversary of the decease of our immortal countryman was held at the Cathedral on Monday last, the 5th inst., the Right Rev. Dr. Walsh presided, and offered a Pontifical High Mass of *Requiem*, attended by the Rev. Messrs. Hannan and Madden as Deacon and Sub-Deacon. After Mass his Lordship briefly addressed the congregation on the many virtues of the lamented dead, and his strong claims on the everlasting gratitude of his countrymen, and fellow citizens throughout the world. He also implored their prayers in behalf of that afflicted land for which O'Connell lived and died, and over which so many awful calamities seem to be now impending.

How often did O'Connell warn the English Government to settle the question of Repeal during his life, and how often did he predict that after his death the peace of Ireland could not be preserved in conjunction with the tyrannical domination of England! A year only has elapsed since in Genoa the superb, he resigned his soul to God; and all Ireland is convulsed from sea to sea. The mask is also completely torn off from the ancient enemy of Ireland and the Irish race. England has flung away the decent garb of hypocrisy, and proclaims before the civilized world her blood-thirsty spirit in all its nellyish foulness. She declares her determination to destroy Ireland by fire and sword, and to inundate the green fields of our beloved country with the blood of her children. Not satisfied with the tyranny of seven, and the bloody religious persecutions of three centuries—not appalled by the groans of the myriads of famished victims for the last three years, she will still pursue to death, the



remnant of the Celtic race. Not being able to submerge the hated Island for four-and-twenty hours in the bosom of the Atlantic, according to the wish of a cruel Saxon (who met with a similar fate himself afterwards) she would destroy all the inhabitants if she could, and repee the Ireland with Cockneys and English boors of the right sort. This, however, is a physical and moral impossibility. She cannot extinguish Ireland. No: if she should slay a million of Irishmen to-morrow, the country will still remain, the race is indestructible. God in his immutable justice, reserves them for the punishment of England. Ireland will continue a thorn in her side—a mill-stone around her neck, until the time fixed by Providence when the accumulated murders and cruelties of seven centuries will be fully avenged, when a terrible retribution on English guilt will vindicate the ways of God to man—when, as we fully believe, *England will be humbled to the dust through the instrumentality of Ireland.*

#### TO CORRESPONDENTS.

We have received the letter signed *Hibernus* relative to the so-called *Loyal Address* to Her Majesty from the Tories of Nova Scotia. But we must be excused for declining its insertion. The motives of the parties concerned are well understood here, and no one can be imposed upon with regard to the impudent passage in the Address in which the Irish of Halifax are sought to be insulted, we think it merits nothing but contempt, or a hearty laugh. We have seen the names of a few of the old women who headed the Address, and as the fair sex is privileged even in its dotage, we do not mean to quarrel. With the exercise of their prerogative. Only a few months have elapsed since all that party were threatening to leave the County. They could not live here, forsooth, whilst those nasty vulgar Liberals were in power. They next prated about annexation to the United States, and complained that British connexion was of no possible use, because it did not permit them, as of old, to rule the Country for their own exclusive benefit, and against the well understood wishes of the people. Now, they are turning *Loyal* again in order to have a slap at the Irish. We are not, however, in the least displeased. We are so delighted at their returning allegiance that we cheerfully forgive the insult. What would become of us, if they abandoned the Province? What would become of Her Majesty, if they declared against her, or even if they remained neutral, in these critical times?

Whilst we are thankful for the friendly and charitable spirit manifested in the communication of "A Protestant Clergyman," we cannot publish his remarks, unless he favours us with his real signature. We can assure him that with regard to the Bible he is totally misinformed. Catholics, both lay and clerical, love and respect the Bible, as one of God's richest treasures to man. Every Catholic Clergyman, from the Pope down to the humblest Subdeacon, is bound to read portions of the Holy Scripture for more than an hour every day of his life. "A Protestant Clergyman" ought not to be surprised at the refusal of Catholics to read any translations of the Bible that are not approved of by the authority of their own Church. There is but one version solemnly approved of by the Catholic Church in General Council, namely, the *Vulgate*. The translations into other languages, which are used by Catholics, are recommended by the authority of the local or national Bishops and Divines. The *Donay* Bible is that which is universally used by those Catholics who speak the English language, and if "A Protestant Clergyman" will send us 300 copies of this Bible for distribution amongst Catholics, we will pledge ourselves to get them distributed within a fortnight, and to publish the names and residences of the recipients without any fear of "the opposition of the priests." Is not this a fair offer? We would suggest to our correspondent that whenever he wants to get a rational solution of his difficulties, or a proper answer to his objections against our tenets, it would be much better to apply to the Clergy and the authorized teachers of the Catholic Religion, than to poor Catholics such as he describes, whose faith and zeal generally exceed their stock of Theological knowledge.

#### PROPAGATION OF THE FAITH.

##### ADDITIONAL SUBSCRIPTIONS.

Mr. John Skerry (subscription)	£0	10	0
" Kyran Skerry (do.)	0	10	0
Collected by Miss M. Power	0	11	10
DARTMOUTH.			
Collected by Miss M. Sinnott	1	5	0
" " Hutchinson	0	7	6
" " Fitzmorris	0	10	0
" Mrs. Marshall	0	0	0
" Mrs. Hynes & Miss Farrell	0	11	6

#### THE IRISH REVOLUTION.

It would be the grossest hypocrisy for us to make believe that a general insurrection in Ireland at the present moment involves the "sin of rebellion," or the legal crime of treason. We believe the Union to be not law; the imperial Parliament a usurpation; the powers exercised in its name to be illegal; and the awful sanctions of conscience and duty to be on the side of those who stand—on the battle field if necessary—for the Queen, Lords, and Commons of Ireland. The

Acts of the Imperial Parliament to coerce insurrection have exactly so much authority as force lends them and no more. Of the "divinity that doth hedge" legitimate rule under any of its forms they have not a particular, and we regard them exactly as *Gil Blas* regarded the injunctions and threats liberally bestowed on him by the occupants of the robber's cave. We feel extremely anxious that there should be no mistake about our opinions on this point. What we say may be true or false; but we believe that the pith and kernel of the Repeal question is contained in what we have now stated. There are many great (though subordinate) reasons for Repeal; but the greatest of all is that the Union keeps Ireland under the dominion of a Government which the people—whether truly or falsely at all events most obstinately—persist in believing to be an illegal Government; a sheer and naked tyranny; a Government whose edicts are not clothed with the authority of law, and are not revered as law should be revered; a Government whose functionaries are not entitled to consider themselves the Ministers of God—even if their mandates chance to be the wisest that human sagacity and uprightness could devise. A more frightful position for a man to be placed in can hardly be imagined. We desiderate repeal to put an end to a Government which is not a Government; which nine-tenths of its compelled subjects deny to have legal authority; and which we fully believe would be so reparded by them a hundred or two hundred years hence if by possibility it could endure so long.

To the difficulties in the way of a native Parliament—the social difficulties more particularly—we are by no means blind. But whatever these may be, they sink into insignificance when contrasted with the hopelessness of the attempt to continue a rule which after so many centuries has brought so little fruit. Look back any number of years you please and tell us whether English rule is to be maintained in Ireland in order to accomplish in the future a corresponding result to that which has illustrated the past? Does the solid, stolid English beefeater desire to retain his hold over Ireland in order that the next half-century may be like the last? That the fifty years from 1848 to 1898 may exhibit the same kind and amount of progress as have developed themselves from 1798 to 1848? Or that the next century and a half may be spent like the interval between Dutch William and English Victoria? Or that in the two centuries that are to follow we may do as much towards drilling and organizing Ireland as we have done since 1618? Surely the result of all our labours may be stated very shortly—We have failed. We are the finest people in the world; the ablest, soundest, most resolute, persevering, orderly, sensible, humane and industrious. Above all things we are remarkable for our respect for law and our fondness for legal methods; but yet, during these centuries (and many more) we have literally done nothing towards convincing the Irish peasant that our law is his law: is for him, in any sense, and in any way, a copy of those divine benefits for which, after his own fashion, he has a most extraordinary reverence. Having failed to this extent it really becomes important that we should open her eyes to the magnitude of the failure; to its hopeless, irreversible, fatal, final character. We have not, we do not, we shall not, we cannot govern Ireland. Looking at it practically and merely as a social fact with no eye to theory at all—what exists in Ireland under that name is no more a Government than is the administration of the bulks. It is a sham; a false pretence; a miserable delusion. It performs none of the functions of Government, and exercises none of its wholesome influence. It is well, then, both for our own sakes and for the sake of Ireland, that Englishmen should begin to understand that this antiquated rottenness, which time has rendered hoary but not venerable, is not Government; is not Law; has no one title of legitimacy; and no reasonable prospect of earning that truly august appellation. It is a thing built up by force; maintained and continued by force; which will continue so long as force holds it together; but which will never stand upright by any principle of internal cohesion or organic life.—*Tablet.*

#### SPIRIT OF THE CONFEDERATE PRESS.

As some of our readers may not have the opportunity of seeing the Nation or the United Irishman, we give a few extracts of the spirit in which they are still carried on. Under the head of "Ireland's Defiance," the Nation says—

"We love not the prospect of civil war, but our dread of it is dead—it died in the famine. It is time for Ireland to strike; she has negotiated in vain for half a century. In her name we choose—and we beseech Heaven to sustain and bless our choice—civil war rather than submission to English tyranny! We choose this course with deliberation, and after full reflection on all the duties which belong to us, in our generation, and we call on the people once more to prepare England has thrown down her gage! Ireland takes it up." On the establishment of a National Guard, it says—"The People's Power,—The popular power, arrayed in arms, is becoming organized throughout all Europe. It resumes its natural place as an element of the State. A National Guard, to protect the rights, interests, and honour of the nation, was the earliest demand of every people who had won their freedom in our day. National honour is no longer in the keeping of Kings and Ministers, it is guarded by the strong hands of the people. Ireland, too, demands this guarantee for liberty and order. To secure it we must make certain that there are men ready and competent for so serious a duty. And this trial is begun. The following declaration is in course of signature. The first name is that of William S. O'Brien—'Resolved—That inasmuch as the circumstances of the present time require that every man should hold himself in readiness to take up arms in defence of his country, and that the names of those who are willing to perform this duty should be known to the British Government and to their fellow-countrymen, it is recommended that the following declaration be signed by all Irishmen between the ages of eighteen and sixty, who are willing to serve as members of a national guard—We, the undersigned, hereby declare that we are willing to enrol ourselves as a national guard, for the purpose of preserving social order, and of protecting this Island against all foes, domestic and foreign—that we are prepared to furnish ourselves with suitable weapons and accoutrements, and are resolved to hazard our lives in defence of our country, in case any emergency shall arise which may require our services in its behalf.' This declaration will be signed by all men who are prepared to abide by it, and we trust by no others. It is not a light undertaking, and must not be lightly assumed; for it involves life and honour. God speed the army of the people!"

The "United Irishman," at the conclusion of an address to the Protestant farmers of the north of Ireland after dilating on the way in which their tenant-right is perilled, observes—"While a landlord Parliament rules over Ireland whether the same sit in College-green or in Westminster, no popular rights will ever be acknowledged by 'law.' This is a fundamental axiom in politics; if any one of you doubted it before, I hope the way in which you have been defrauded in the matter of tenant-right within the last four years has at length convinced that doubter. And all this time, while Parliament and Ministers are conspiring to rob you by 'law' in London, landlords, agents, and bailiffs are conspiring to nibble away your property at home.... Now, it is not the Repeal of the Catholic Emancipation Act, nor yet the Repeal of the Union Act, by itself, that will cure all this. Nothing will cure it, save the total overthrow of the aristocratic system of Government, and the establishment of the people's inalienable sovereignty. We must have Ireland, not for certain peers and nominees of peers in College-green, but Ireland for the Irish. I scorn and spit upon 'Repeal of the Union.' The 'Queen, Lords, and Commons of Ireland' will never be seen in bodily form upon this earth; 'the golden link of the Crown' is as great a humbug as the great peace-principle of the 'mighty leader of the Irish people.'

#### ALARM OF THE GOVERNMENT.

Some excitement was produced on the 20th inst. by sudden military demonstrations, as the exact cause or object of which the public generally were entirely in the dark. The *Freeman's Journal* of the 21st gives the following account of the movements—"The Post Office—Yesterday evening a good deal of curiosity was manifested in Sackville-street, in consequence of a large military force having been marched into the Post Office. Immediately after the despatch of the mails the gates were closed, when an officer's guard of the 31st Foot was mounted inside. The College—About the same hour 100 men belonging to the 55th Regiment were marched into the College, where guard was also mounted

The remainder of the men were placed inside the College square. The Custom House—Into this building, at eight o'clock, 100 men also of the 55th were marched, and guards mounted inside the railing, fronting the river." About eight o'clock, p.m. a special train arrived at the terminus of the railway at Kingstown, with an order for the marines and a party of the seamen belonging to the men-of-war in the harbour to proceed forthwith to Dublin, and within a quarter of an hour the same train returned with nearly 400 men, drafted from the Dragon and the Amphion steam frigates, accompanied by their officers. The cause generally assigned for these sudden demonstrations, was the holding of private and special meetings on the 20th by the Confederate Clubs of Dublin, at their various committee-rooms, "to transact business of importance." It is asserted that the proceedings of the clubs had reference to the organization of a National Guard. There was not the slightest indication of disturbance during the night.

#### TO THE PEOPLE OF IRELAND.

"His (Lord John Russel's) words pass by us as the idle wind which we regard not!"

Dublin, April 24, 1848

Fellow-Countrymen—Lord John Russel has declared himself utterly and determinedly opposed to Repeal, and his colleague in the Lords, the absentee Lord Lansdowne, has been guilty of a somewhat similar folly.

These declarations are but idle words, fellow-countrymen! Their authors forget, or do not see fit to remember, that English Ministers far more powerful have pledged themselves quite as stoutly against former measures of right and justice, and yet at the first difficulty of the empire have swallowed their own words, and done the very thing they protested against!

Attend to us now but for a few moments, and you will see how idle, and how little to be regarded are these brave declarations.

But have we no instance in our own time of sudden changes in Ministerial and Parliamentary determinations? Is the history of the Emancipation Act forgotten? How often was not that act of justice insultingly refused, and how solemnly did not Peel and his colleagues pledge themselves against its concession! They had majorities in both Houses of Parliament quite as loud in their shouts, and quite as inveterately hostile as those against us at present, and a prince of the blood actually swore an oath against us in the House of Lords!

Yet within three short years Peel himself proposed and carried the emancipation measure declaredly against his own will and conviction as well as against those of both Houses of Parliament of the Monarch then upon the throne!

And the same within a far briefer space will be the history of our present struggle—provided always that we do not by any rashness throw away the game that is in our hands!

Henceforth for each succeeding month of obstinate denial of our rights must England pay by heavily and ruinously increasing expenditure! She must pay for the pleasure of keeping us in degradation, and her debt, which now requires for the mere payment of annual interest thirty out of the fifty-four millions of revenue, will presently absorb, by its increased charges, the whole profits of her industry and sap the vitality of her enterprise.

Fellow countrymen, bold as the minister speaks, neither he nor his coercing majority in Parliament are easy in their minds in thinking of the fearful and brooding discontents in England herself. They affected to laugh at the Chartist demonstration of the other day; yet if a triumphant foreign enemy had been at their gates there could not have been more anxiety nor more warlike preparations.

We know that Ireland is a millstone around her neck, and must, if not believed, ere long drag down England herself into equal wretchedness, bankruptcy, and ruin!

England will seek our friendship for her own sake in her difficulties, and thus, without a blow struck—without a crime committed—without a loss of one of the young and gallant spirits whose chivalric devotion makes them so eager to shed their life's blood for Ireland—we shall speedily receive back, and thenceforth forever enjoy the full measure of our ancient liberties, and, in especial, the full and unquestionable right, privilege, and power of making our own laws in our own parliament at home!

(Signed) "JOHN O'CONNELL, Chairman of the Committee."

SWITZERLAND.

The Swiss Directory have received a communication (dated the 19th inst.) from Mgr. Luquet, Envoy Extraordinary of the Holy See, in which he lays down the basis of a general arrangement between the Holy See and the Confederation on the questions under discussion. We quote the most important paragraphs of this interesting document. Speaking of the great religious and social future opening upon the world, Mgr. Luquet says—"The Catholic Clergy, and the august Pontiff whom I represent, propose to you through me, to walk with one accord in the path of progress which the Church has so often opened in the course of ages, to nations enlightened and civilised under its auspices. We are now what we were in the first ages of Christianity—children of the light. We only fear for the people the false lights which would lead them astray." The opposition on the part of the Church to certain intellectual movements, he ascribes in a great measure to the misunderstandings, passions, and interests of men, in a transitory state, when the old form of society was gradually crumbling away, and being replaced by the new. "All the social past is now nearly destroyed, and, as it seems, before long, will be completely so. What will be the result from hence to the Church? The Church, always consistent with that which is essential to itself, will accept the social transformation of the age. I do not say enough; not only will she accept it, but, faithful to her mission of progress in the life of nations, she will always be ready to second it in those paths of justice and truth which appertain to her. Be well assured of this, Gentlemen; certain as the Church is of the perpetuity of her destinies, she does not attach her hopes exclusively to any human institution. She has long accepted with gratitude the benefits of the powerful of the earth; she does so still where this transitory stay yet remains to her. But she will not refuse, when the moment for it shall have come, to recognise the grand principle of the complete separation between her and the States. She will not hesitate, if circumstances lead her to do so, to inscribe herself upon her banner this supreme expression of toleration and of liberty. She has done so long ago in America, she will perhaps do so to-morrow in your country, or among any of these nations who are so gloriously agitating to conquer their independence, or to reconstitute on a new base their shattered social organization. As to the particular questions now before us, you will see that the Church will know how to comprehend the necessities of our times, that in lending herself to the means of conciliation, which depend on her judgment, she will afford you precious elements of peace and concord for this noble country, this excellent nation. We are advancing towards the future, the ruins of the past are crumbling away, the days of reconciliation are coming. Let us not see in the church only the men and things of the past, but the men and things of the future. Let us prepare for this Church, the co-operation of which is so necessary for the welfare of the people, what you refuse to no one, a free place in the sun, and be assured we shall bring peace to be sure that the church will powerfully assist you in procuring the well-being and the glory of the generous nations, whose destinies Providence has confided to you."

DIocese of CLOYNE.—The following is the Address of the Roman Catholic Bishop and Clergy of the united diocese of Cloyne and Ross to her Majesty—"May it please your Majesty—We, the undersigned, the Roman Catholic Bishop and Clergy of the Diocese of Cloyne and Ross, in the county of Cork, venture to approach your most gracious Majesty with sentiments of dutiful allegiance to your Majesty's throne, and of profound respect for your Majesty's person. Having, at all times, inculcated allegiance to the Sovereign of Great Britain and Ireland, obedience to the laws of the empire, and respect for the constituted authorities, and being now deeply impressed with the weight of the responsibility which devolves upon us as ministers of religion, in whom your Majesty's Roman Catholic subjects repose the fullest confidence, and to whose advice they have recourse in their difficulties, we feel it a conscientious obligation to state to your Majesty the fact that there exists in Ireland at present a feeling of deep and general discontent, and an every-day growing conviction amongst all classes that English legislation is utterly inadequate to remedy the evils of our social condition. We therefore, most humbly but earnestly pray

that your Majesty will be graciously pleased to order the summoning of your Majesty's Irish Parliament of Lords and Commons in Dublin, and thereby allay the discontent of your people, and increase the security of your throne, and the prosperity of your empire." The document is signed by the Right Rev. Dr. Walsh and the clergy, to the number of 150 of the diocese.—*Cork Examiner.*

GENERAL STATE OF PARIS.—The *Morning Chronicle* gives the following extract from the "letter of a French gentleman, who from his position at Paris is capable of ascertaining the real state of feeling in that capital:"—"You cannot form any idea of the chaos in which we live, and of the dreary prospects for the future. I assure you I fancy at times that I am living in the midst of a nation of madmen. If I was the sovereign of any nation, I should say to my people, 'Have patience, watch France, I give my royal word that if the Republic renders it happy, if even it does not render it the most miserable nation on the earth, I promise you I say, to give you 'a Republic.' We are, in fact, so miserable already, with every prospect to be more so, that we may be held up to the whole world as an example to inspire it with horror of a Republic. I was delighted for forty-eight hours; I was rid of a man whom I detested. I beheld at the head of affairs two or three honest men, animated by the best intentions; but there is an old Spanish proverb which says, that hell is paved with good intentions. They have at once cast the country into a mire, and have mooted the most absurd and irritating questions under different denominations. Recollect that every one thinks as I do, but no one dares to express his opinion; the reign of terror is already so much *a l'ordre du jour*, that there is not a single journal bold enough to inform the public of the real state of things. I do not hesitate boldly to express my sentiments, but my voice is lost in the desert, and men fly from me as if I had the plague. In a word France has ceased to exist—she is lost. 'Quos Deus vult perdere prius dementat,' and there is no Bonaparte to save us from the ruin. I am broken-hearted about it—I do not know, *mon cher ami*, if I shall have the courage to write to you for some time to come. If the Constituent Assembly is powerful enough to give us hopes of a better state of things, I shall be glad to tell you what I think of it; but the evil is so great that I doubt if Providence itself is powerful enough to repair it."

ST. PATRICK'S, SOHO.—On Tuesday, the Right Rev. Dr. Wiseman conferred the holy Order of Priesthood at this chapel on the Rev. Frederick Rymer, of St. Edmund's College, and on the Rev. Mr. Green, from Oscott, whom his Lordship had made Deacon on Holy Saturday, at St. Edmund's. On Thursday morning Mr. Rymer celebrated Mass for the first time, in the same chapel, assisted by the Rev. Dr. Whitty, the Rev. Henry Rymer, as Deacon, the Rev. Mr. Bamber, as Sub-Deacon. After the conclusion of Mass the new Priest sat down, and the Clergy kissed his hand, afterwards his father, followed by the whole congregation. This was the first public ordination in London since the Reformation.

CANTERBURY.—The many signs of reviving Catholicity in this ancient abode of Truth have been especially cheering during the past week. On Palm-Sunday it was a beautiful sight to behold the Catholic congregation and Catholic military wending their way homewards through the streets, with blest palms in their hands. On Good-Friday, the little chapel, the only fane of Catholicity anywhere near, was constantly crowded, and, notwithstanding the long march of the soldiers in the morning, we saw the Confessional thronged with them the whole afternoon. On Holy Saturday, an unbaptised adult, long tossed to and fro by every wind of doctrine, found a refuge in the haven of the Church, and received the Sacrament of Holy Baptism; on the afternoon of Easter-Sunday, another, till lately a member of the Protestant Establishment, publicly made her profession of faith, and was admitted into the Church, in the presence of a very numerous assemblage, Catholic and Protestant. Thanks be to God, the great drawback of our progress is the distance, which makes it difficult for all to reach the chapel. "Lord increase our faith;" kind friends "deal your bread to the hungry."—*Correspondent of the Tablet.*

HOWDEN.—On Easter Sunday Mass was celebrated at Howden by the Rev. Peter Gray (one of the Fathers of the Order of the Immaculate Conception of the Blessed Virgin), for the first time, we believe, since the Reformation. Nearly forty Catholics of Howden and the neighbourhood attended, thirteen of whom received Holy Communion from the Rev. Father. An appropriate discourse was delivered by him, which greatly satisfied the hearts of all present.—*Id.*

JERSEY.—CONVERSIONS.—To the Editor of the *Tablet*.—Sir—The Catholics of Jersey, and numbers of its Protestant inhabitants also (the first at least, and, I believe, the latter for the most part), were edified more than I can express by the reception of twelve persons into the Church, on Sunday last, by our beloved pastor, the Rev. Mr. Cunningham. Certainly God's blessing has been shown in a special manner to Jersey, nor is there any likelihood of its discontinuing. You will, I am sure be glad to notice this in your valuable journal. I remain, Sir, yours, &c., A CONSTANT READER OF THE TABLET.

AGGREGATE MEETING OF TENANT-RIGHT ASSOCIATIONS.—A meeting of the Ballibay branch of the Ulster Tenant-right Association was held on Tuesday, when the following circular was adopted.—"At an extraordinary meeting of the Ballibay branch of the Ulster Tenant-right Association, called to consider a letter from the parent society, relative to the expediency of immediately holding a great provincial tenant right meeting at Dungannon, it was resolved—1. That in consequence of the summary rejection of Mr. Sharman Crawford's bill, and of the apparent intention of her Majesty's ministers to pass into a law the Confiscation Bill of Sir William Somerville, this Association, consisting of Presbyterians, Catholics, and Protestants, unanimously feel that in order to prevent the dreadful and deplorable consequences of such intolerable tyranny, it is now absolutely necessary for the tenantry of Ulster to declare their firm and determined resolution to resist, by every justifiable means, this finishing stroke of landlord robbery."

Mr. E. B. Roche, M. P., in a letter "To a Cloyne Parish Priest," after referring to the conduct of Mr. W. S. O'Brien, Mr. Mitchel, and their followers, says.—"It is time now for all men in the country to abandon neutrality and to take sides. For my part, my mind is made up. I am not for war; I will have no hand in leading to butchery a people whose greatest fault is to be too confiding. I am convinced that the famine and the fever have left scarcely enough for the peaceful occupation of agriculture, and, moreover, I hold that, in war, the people never come in for the lion's share of anything but the blows. I am a sincere Repealer, but repeal itself I will not purchase with blood, least of all would I win it in a battle where the educated and wealthy classes were on one side, and the reckless and untaught on the other; for I am firmly convinced that such a victory would bring in its train evils more enduring, poisons more destructive than trebly distilled imperialism could produce. The just rights of property (never forgetting that labour is the most valuable property in any country), peace, law, order, are my motto. I will have no military sympathisers from France or America—no communist incendiaries from England—no pike lurraun to succeed the potato cue for Ireland. Such are my principles. If they do not agree with those entertained by you and the editor of the *Examiner*, I have no doubt that by the next election you will both find some candidate whose views are more in unison with yours; and if the majority of the electors coincide with you, I shall have to abdicate a position, the responsibilities of which are onerous and grave, the emoluments nil."

PROTESTANT REPEALERS.—A preliminary meeting (the first) of the Protestant Repeal Association was held on Saturday at their temporary rooms in College-green. The attendance, I am informed, was both numerous and respectable, far exceeding the anticipations of the promoters of the movement. The assemblage was addressed, amongst others, by Mr. Samuel Ferguson, a barrister, and a gentleman favourably known in the literary world; he was followed by Mr. Ireland, also a barrister, and both speeches were marked by calmness, moderation, and, as far as the question would admit it, plain sense. A general meeting is shortly to take place, but I am not aware whether any particular day has been named.—*Correspondent of the Times.*

PAYMENT OF THE IRISH CLERGY.—We wish to direct the particular attention of our readers to the concluding passage of a speech delivered by Mr. Shiell on Thursday, the 13th ult., in the debate on "Ministers' Money." It escaped our notice at the time, but some later rumours lend it peculiar significance.—"He (Mr. Shiell) would only say further, that he was convinced that unless the ecclesiastical institutions of Ireland were modified,—(hear, hear)—unless they dealt boldly and promptly with respect both to the Catholic Church and the Protestant Church, although they might apply some wretched, paltry, and temporary remedy for the real evils of Ireland, they would not be able to devise a cure. (Hear, hear.)" How, our readers will ask, is Government to "deal promptly and boldly" with the Catholic Church? Respectable rumours inform us that Mr. Shiell has urged on the Ministers with considerable success the necessity of pensioning the Catholic Priests, and that some such measure is in the budget of measures soon to be forthcoming.—*Tablet.*

THE CATHOLIC CLERGY.—The Rev. P. Byrne, Roman Catholic Curate of Carrick-on-Suir, in a letter to the *Dublin Evening Post*, states that "on Thursday a meeting was held of the Priests of the Dioceses (Waterford and Lismore), presided over by our revered Bishop. An address, praying her Majesty to grant the Repeal was unanimously adopted. In the excellent speech of his Lordship we were exhorted to go with the people in everything their good would demand, without a violation of the precepts of our holy religion—a council we'll cheerfully follow."

DIocese of WATERFORD AND LISMORE.—We learn that the Bishop and Clergy of the above diocese, have also adopted a petition to the Queen in favour of self-government. Our correspondent says that "the document is a perfect identification, of themselves, come what woe, with the people."—*Cork Examiner.*

Mr. John O'Connell has addressed a long letter to the Lord-Lieutenant, through the Pilot, informing him that he withdrew his signature from the Downshire declaration, in consequence of the presentation of that document to his Excellency, and not to her Majesty in person. The hon. gentleman also says, that if his Excellency will arm the Protestants, he, Mr. O'Connell, will recommend the Catholics to arm.

FRATERNISATION WITH THE MILITARY.—So satisfied are the military authorities of the fact of fraternisation between the troops and the people, that when soldiery newly arrive, or are passing through this city, they are not billeted as heretofore upon the public houses, which is a great relief to the latter, but are sent to the barracks in John's-square.—*Limerick Reporter.*

ARRIVALS.—The numerous friends of Father De Smet will be pleased to learn that he has arrived at New York on his return from Europe. The Rev. gentleman was accompanied by several priests and lay brothers of his Order. We are happy to learn that Father De Smet has been highly successful in procuring co-laborers for the Western mission. Besides those who have arrived with him, some fourteen or fifteen others are on the way over.

The Rt. Rev. Bishop Smith, Coadjutor to the Bishop of Glasgow, Scotland, who came over in the Sarah Sands, arrived in our city last week, and is sojourning at the Episcopal mansion.—*Catholic Herald.*

Dissolution of Copartnership.

THE Copartnership heretofore existing between the Subscribers, General Printers and Publishers in this day dissolved by mutual consent—the Senior Partner retiring.

A. J. RITCHIE, RICH'D. NUGENT.

May 10, 1845

NOTICE

Is hereby given, that all Accounts due the late firm at this date as well as those due to the Subscriber individually, as Publisher of the Register and Cross for the years 1845 and 1846, must be arranged with Mr. R. Nugent, who assumes the whole business, and is fully authorised to collect and receive the same.

A. J. RITCHIE

TAKE NOTICE.

It is required that all accounts due to the late firm of Ritchie & Nugent, to the 31st Dec'r. 1847, be settled immediately, in order that any demands which exist against the said firm may be discharged at an early day.

RICH'D. NUGENT.