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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. 16-19.



'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. Is 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. Controversy Disc. 42.

VOL. 4.

HALIFAX, APRIL 1, 1848.

NO. 11.

CALENDAR.

- APRIL 2—Sunday—IV of Lent Semid
3—Monday—S Francis of Paula Conf. Doub from 2nd.
4—Tuesday—S Isidore BC and Doct doub
5—Wednesday—S Vincent Ferrer Conf. Doub
6—Thursday—S Sixtus I P M Doub Sup
7—Friday—Feast of the Most Precious Blood of our Lord J. C. Great Doub
8—Saturday—S Celestine I P and Conf. Doub Sup from 7th.

FUNERAL ORATION ON DANIEL O'CONNELL.

BY THE R. PERE LACORDAIRE.
(Continued from our last.)

In less than ten years O'Connell foresaw he would be the leader of his fellow citizens, and from that out he thought of the plan he ought to pursue to prepare for their deliverance. How was he to commence? What link of that weighty chain should he first shiver? He thought that the rights of conscience surpassed all others; that the enslavement of the soul was the centre and support of all other tyranny, and that against that, in consequence, he should direct his first blow. The emancipation of the Catholics of Ireland and of England became the object of all his days, the dream of his mind. I will not recount to you the numberless obstacles he encountered. Ten years passed over in fruitless efforts. The time nor the men were not ripe. Providence is slow, and patience is the gift he bestows on men worthy to be his instruments. At length the time arrived when O'Connell might flatter himself he was the moral chief of his nation—that he had all hearts, all minds—every idea, every interest in Ireland under his direction, and that no movement could take place independent of his will. It had cost him twenty years of labour to arrive at that memorable day, when he could say, without pride, "Now I am the King of Ireland."

It is much to make oneself the leader of a party. When a man has a right to say he rules a party, the most unbounded ambition ought to be satisfied; so difficult is it to bring into obedience even those who share our thoughts and our designs. It is a wonder of skilfulness and power to create a party; yet the head of a party is as nothing to the man who has become the moral chief of an entire nation, and who maintains it under his laws without armies, without police, without tribunals, without any resource save his genius and energy. The reign of O'Connell commenced in 1823. In that year he established throughout all Ireland an association, which he called the Catholic Association, and as no association has power without a constant revenue, O'Connell founded the Catholic rent, which he fixed at a penny a month.

Do not smile, there was in this penny a month great financial forethought and great appreciation of the feelings of the heart. Ireland was poor, and a poor people have no other means of making their country rich than that each one should give his mite to it. The emancipation penny invited every son of Erin to take part in the glorious labour of liberty. No one, no matter how miserable, was deprived of the hope that at the end of the month he would be able to defy with his penny the gold of England.

The Catholic Association and the Catholic rent had an unheard-of success, and elevated the actions of O'Connell to the power and dignity of a government.

Three years after, in 1826, the general election came on; hitherto the Irish electors had given a shameful vote, purchased beforehand by

their oppressors. What then was the astonishment of the British Empire to see them vote only for those who pledged themselves to support the Catholic rights in parliament.

Still this was nothing; soon O'Connell appeared before the electors of Clare, and offered himself as a candidate for Parliament. He was elected in spite of the oath which placed between him and the legislature the barrier of apostasy; and he dared to present himself, his return in his hand—his faith in his heart, within the walls of Westminster, which were indignant at seeing a Catholic violate their majesty, and their aged intolerance, by the unheard-of pretension to sit, and to cause to sit within their precincts in the person of a proscribed man, of a Catholic, and of an Irishman, the representative of an entire nation.

Public opinion was everywhere shaken to its very centre, all Ireland was in motion, proud but obedient, agitated but peaceable; good wishes, applause, came from all points of Europe; from the shores of America and from England itself sensible at length on the part of some of its inhabitants to the cry for justice which was as eloquently demanded. Neither the English minister, nor the king desired the emancipation of the Catholics; vehement prejudices still existed in the bosoms of members of both houses of parliament, which had many times rejected during thirty years many projects of a similar kind, although guarded by conditions soothing to Protestant pride. But it was in vain, the relics of ancient passions opposed a barrier to the feeling of justice; the world was one of those magic epochs when it does what it chooses. On the 13th of April, 1829, the emancipation of the Catholics was proclaimed by a bill which emanated from the minister, was accepted by the legislature, and was signed by the king. Let us pause for a moment to reflect on the causes of this memorable event, for you must understand that no man however great his genius, was capable of producing this revolution if it had not been nurtured and brought to maturity by the temper of the times. It is necessary to acknowledge this for fear of exaggerating even in the most merited praise, and of making our admiration a blind rather than a generous sentiment. It was amongst us—for I never lose the opportunity of returning to my own land—it was amongst us in France in the 18th century that the principle of liberty—of conscience—regained its power so long weakened and turned aside. The philosophy of that age, although opposed to Christianity, borrowed from it that doctrine of the freedom of souls, and sustained it with a zeal which never faltered less, without doubt, from a love of justice and of truth than with a view to shake the kingdom of Jesus Christ. But whatever was its idea it founded in all minds the return of the principle of toleration, and prepared for ages to come the liberation of hosts of Christian people oppressed by the iron hand of despotism, and of heresy. Thus, God is accustomed to bring good out of evil, and he lets nothing be produced in the world, even against truth and justice, which must not, sooner or later, by a Divine transformation, serve the cause of justice and of truth. This French idea of liberty of conscience had passed into England and to the United States of America. O'Connell, who met it in his glorious career, made it without much difficulty serve towards the accomplishment of this work.

It is on this account, my brethren, before insisting on the gratitude which we owe to him, that I invite you to honor, with a sincere and unanimous approbation, all those who have assisted at the great work of the emancipation of the Catholics. It is the first time that in a French assem-

bly, at the foot of these altars, under the eye of God and of man, we have had occasion to pay a tribute of gratitude to the co-operators in the emancipation of our brethren in England and Ireland, to the varied instruments, whether remote or immediate of that great act of the 13th April, 1829, which so many hearts demanded, which so many Sovereign Pontiffs, in the mysterious watchings of the Vatican, had so ardently implored, and which will remain for ever in history, a monument of one of the most precious moments granted by God to the conscience of the human race. Unite yourselves then with me, my brethren, unite yourselves all with me in the recesses of your soul, and with hands raised to God, let us say together, praise, honor, glory, and eternal gratitude be to Sir Robert Peel, and his grace the Duke of Wellington, who presented to the British parliament the bill for the emancipation of the Catholics! Praise, honor, glory, and eternal gratitude to the House of Commons, and House of Lords of England, which accepted the bill for the emancipation of the Catholics. Praise honor, glory and eternal gratitude to his Majesty George the Fourth, who signed and sanctioned the bill for the emancipation of the Catholics! Praise, honor, glory and eternal gratitude to those Protestants of England and Ireland, who, with a greatness of mind, truly patriotic and Christian, petitioned for the presentation, the discussion, the adoption of the bill which emancipated the Catholics. But also, and above all praise, honor, glory and gratitude to the man who collected together under his powerful guidance the scattered elements of justice and of freedom, and who, using them to the end with an indomitable patience which 30 years could not tire, caused at length the unlooked-for light of liberty of conscience to shine on his country, and has thus merited not only the title of Liberator of his country, but also the universal title of Liberator of the church!

For it was not Ireland alone which profited by emancipation. What man is there in the history of the Church, after Constantine, who has freed at one stroke seven millions of souls! Recal your recollections; seek in history from the time of the first noble edict which gave freedom of conscience to Christians, and see if you will meet with many acts comparable in the extent of their effects to the act of emancipation! See seven millions of souls free to love and serve God to the end of time; and on every occasion when that people, advancing on the road of liberty, shall attract the regards of the man who studies the secret of their advance, he will meet the name of O'Connell at the end of their slavery, and at the commencement of their new birth.

But the act of emancipation did not apply to Ireland only, it embraced in its fullness all the British empire, that is to say, besides Ireland, Scotland, Great Britain, those islands, those peninsulas, those continents, where England had extended with her domination the intolerance of her laws. Behold then one hundred million of men—shores washed by the oceans and by twenty seas, and the seas themselves freed from the spiritual yoke. From thenceforth the vessels of England sailed under the flag of liberty of conscience, the three things born of Christ, and left them as an earthly inheritance to those who embraced the emancipation; my brethren, from a single act? What an immeasurable horizon opened to the hopes of the church! Is it necessary that I should say more to cause you not to regret the daring with which I pronounced the name of O'Connell after the name of Moses, of Cyrus, of Judas Maccabaeus, of Constantine, of Charlemagne, and of Gregory

7th, all acting with the force of a sovereign authority, whilst he had only the force of a private citizen, and the sovereignty of genius.

And yet I have not told all. There is a danger which modern states encounter the greatest of all, I mean the union of spiritual slavery with civil liberty. Circumstances, which it would be too long to detail, pushed towards this dangerous declivity, the destinies of more than one nation, and England was always in the foreground to encourage by its example, having on the one hand liberal institutions, which it guarded with supreme jealousy, and on the other, oppressing a portion of its subjects under the sceptre of an intolerant and aristocratic fanaticism. O'Connell shivered for ever the terrible teaching which England had given to the European continent. No longer will nations, young in the paths of liberty, see themselves urged forward by their elder brother, by a species of adulterous contradiction in the path of religious enslavement. Henceforth all liberties are sisters, they enter in or go forth at the same time, a sacred and inseparable family, of which no member can die without entailing the death of all.

Finally, consider this—that the principle of liberty of conscience, which depends the prevalence of truth for the future in the world, had been already sustained in Europe by the power of opinion and the power of Catholicity. For wherever ever opinion could express itself it demanded liberty of conscience, and in the greater part of the Catholic States it was already established of right and in fact. Protestantism alone had not consented to this solemn accord of souls; in spite of its principle, liberal in appearance, it retained the native intolerance of heresy. Thanks to O'Connell, opinion, Catholicity, Protestantism—all the intellectual and religious influences of Europe are agreed to place the labors of the future on the equitable base of liberty of conscience.

And when the benefits which shall result to the world, when we shall have seen, not ourselves but our descendants, all religious errors vanquished by the pacific development of Christianity—when Mahometanism, now dying, shall be altogether extinguished—when the idolatry of Bramah and Budhism, already threatened, shall have accomplished their transitory cycle—when there shall remain nothing but the total affirmation of truth and the total denial of error, and that thus the conflict of intelligences shall arrive at their final consummation—then posterity will fully understand O'Connell; it will estimate what was the mission, and what had been the life of the man, who was able to free all the dominions of England—its colonies, its fleets, its power—and to place them, either directly or indirectly throughout the universe, to the service of God, of his Christ, and of his church, posterity will judge whether he has merited, in the Christian and universal sense, that title of Liberator which we have assigned to him.

But I have to speak to you of O'Connell in another relation.

It is not alone the church which is persecuted here below—humanity suffers also. Humanity, like the church, is by turns persecuted and delivered, and for the same reason. The church is persecuted because it possesses rights and imposes duties; humanity has also within its domain rights and duties. Justice visits us, no matter in what hands it be placed; we seek to escape it, not only to the detriment of God, but to the injury of man; we deny the rights of man as we deny the rights of God; and it is a mistake to believe that there is but one conflict on this earth, and that if the church sacrificed its eternal interests, there is

no others for which we should combat. No, undeceive yourselves, the rights of God and the rights of humanity are conjoined—the duties towards God and the duties to humanity have been mingled in the Gospel as well as in the law given from Sinai; all that which is done for or against God is done for or against man. When God is persecuted so are we—when God is delivered we are freed also. The history of the world as well as the history of the church has its persecutors and its liberators. I could make you a list of them, but time presses; let us pass them by and return to that beloved and glorious O'Connell, to view him as the son of man after having recognized him as the child of God. He was fifty-four years of age when he carried emancipation. Fifty four years; it is a terrible age; not because it borders on senility, but because it is strong enough to feel ambition and yet is disposed from lassitude to be content with the past and to dream of repose from glory. There are few men who, having obtained by thirty years of labour a signal triumph, and, above all, so lofty a triumph as that of the act of emancipation, would have sufficient courage to commence a second career, and to expose their fame to the strokes of fortune whilst they could enjoy a fortunate and glorious old age. Others would be ensnared by vulgar ambition. We see these tribunes of the people, after having served in their youth the cause of liberty and of justice, detach themselves from that cause under some pretence of duty, persuade themselves there are two ways of serving it, and, misled, make the second part of their lives an insult to the first.

To be Concluded.

[From the New York Freeman's Journal.]

LETTERS

By the Right Rev. JOHN HUGHES, D. D., Bishop of New York, on the importance of being in Communion with Christ's One, Holy, Catholic and Apostolical Church.

LETTER VII.

DEAR READER—

66. Truth does not change by lapse of time. In studying this question, then, take your standpoint of scrutiny at the period when Luther turned Private Reasoner—say 1517—exactly 331 years ago. The year previous there was but one United Catholic Church in Christendom. Its people had been originally converted from Paganism to Christianity, but subsequently had continued to receive the faith, as it were by inheritance from their Catholic parents, and their Catholic education, in which the aggregate of families had been formed into the parish;—the aggregate of parishes into the Diocese;—the aggregate of these, under the Chief Apostleship inherited by the successors of St. Peter, into the Universal Communion of the Catholic Church. All recognised the same Pastors, acknowledged the same Sacraments, believed the same truth of Christ's revelation. The belief was *faith*, and not opinion;—for Christianity as a revelation, was, as it ever had been, received on the *authority of testimony*, and not on the speculation of *private reasoning*. The whole Church of God, from the rising to the setting sun, was a witness of its belief and doctrine. Among those who had been sent, no man was daring enough, to propose, as *what Christ had revealed*, the results of his own reading. Every Minister in the Church of God, from the Sovereign Pontiff down to the Cleric in minor orders, had been called from the lower to the higher grade, by an acknowledged authority *pre-existing* in the Church. Those to whom the ministry of Religion had been delegated, *had been sent according to this order and appointment of our Lord Himself*. The Greek Schismatics were sunk, or sinking, into spiritual slavery under the pressure of civil despotism in northern and eastern Europe, as well as in western Asia. But even in those regions there were innumerable Catholics, whilst the Church herself, in the sense in which her Catholicity has heretofore been explained, surrounded the globe, like the atmosphere which men breathe, without any recognition or distinction of geographical boundaries. From the east to the west— from the south to the north—there was the universal attestation of One Lord, One Faith, and One Baptism. Men might differ from each other, as they did, in forms of government, in climate, in local habitation; but as regards religion there was no difference. One Catholic Hymn of faith, of worship, of Church government, of Unity, rose in universal harmony from all parts of the earth, in which the name of Christ was known and adored—without a note of dis-

cord. Other topics there were of human origin and in regard to them, it was lawful to entertain *honest opinions*, and honest differences. But Religion was the work of Christ,—it was *all*, if it was anything, it had been, during fifteen preceding centuries transmitted *as a fact*; and about the reality of facts, so attested, there is no room for opinion or differences.

67. But now comes the year 1517—and from that period the practice of modern private reasoning takes its origin. Luther gave *his* opinion, at great length, both orally and in writing. Carlstadt gave *his*, differing from Luther. Zuingle and Calvin theirs, in many respects differing from both. Socinus gave *his*, and did not agree with any of them. Thus the schools were opened, and what the Masters had taught, certainly the Scholars had a right to learn. Here, then, was furnished the primitive stock of opinions from learned and eloquent men—and although they were mutually contradictory of each other, still they were severally ascribed to the *same Bible*. Who was to be the judge? Their answer was, the Bible. But the Bible cannot be a judge of the meaning of what is written on its inspired pages, except through the medium of living interpretation. Who then shall be the interpreter?—The Church? Not at all. The appeal was from her judgment, and *against* her testimony. Who then? "Every man for himself," was the unanimous reply. Hence, every man, by their principle, and of right, if that principle be correct, reasoned within himself on the written words of the Bible, until he formed *some opinion* of his own on the supposed meaning; and then he erected *this, his own opinion*, into a dogma of Christ's revelation, and quoted Scripture to support it. Three hundred years have since elapsed, and you see the consequences. In Germany, Socinianism, Deism, Atheism, Pantheism, are enthroned in academic chairs, and installed in pulpits once Christian. This right of substituting human opinion for the truths of revelation and in their stead, was secured by the first principle of what is called the Reformation, and draws the great first line of separation between the Catholic Church, and the Private Reasoners who are excluded from her communion. This principle does not profess to make or authorize infidels—so that they shall oppose Christ or the Bible, directly, in that open, honest, candid manner, which would put believing men on their guard. It merely authorises them to oppose *the Church*, and then to take up Christ, and to explain away his attributes—to take up the Holy Scriptures, and pushing aside His Doctrines, substitute *their own opinions*, to be sustained by "chapter and verse."

68. You have seen, that according to the order established by Christ, the ministers of religion were to be approved, ordained, and commissioned, that is *sent*, by the pre-existing authority of the Church. As regards the first founders of the Private Reasoners in the 16th century, this authority revoked their commission wherever it had been given. From that moment they found themselves, in reference to the Church of God, very much in the position of the American commissioner, or negotiator of peace from this country, who is now in the city of Mexico. He has received from the supreme Executive power of the State, such portion of the country's authority as would enable him, within the limits of his commission, to discharge the functions of his appointment. This commission being but a delegation of power, was necessarily revocable by the authority which had conferred, and it has been revoked accordingly. So that Mr Trist is now a private citizen, having no more authority to discharge a public ministry in the name of his country, than any other private individual. This is precisely an illustration of what happened between the Church and the first Reasoners at the period of the Reformation. They all had been born, or at least baptised and educated in the Catholic Church. They all had been taught in the unity of her faith. Some of them had been commissioned to preach her doctrines, and to administer her sacraments. When they turned aside to substitute their own private reasoning, instead of the faith which as disciples they had learned, and which they were sent to teach, she, to protect the flock committed to her care, revoked the authority of the faithless commissioners, and left them, in reference to the Church, much in the same situation which Mr Trist now holds towards the Executive authority of the United States.

Now the question is, in their case, reduced to a very simple dilemma. Either they were sent by some new authority, hitherto unknown in the Church, or they were not sent by the Church is

manifest. That they were sent by any other authority, there is not the slightest evidence. Now, if they admit this, they grant my whole argument. And it follows, as a necessary consequence, that they neither preach nor minister by the authority of Christ—that they preach without their having been sent, contrary to the Divine injunction,—that they take this honour to themselves without being called of God, as Aaron was. This is all that I require. Their learning I do not care to dispute. Their private or personal character I have no desire to call in question. Their eloquence in the pulpit, as public speakers I am as ready to admit as their warmest admirers—but their derivation of any spiritual authority, to preach the word of God, or to administer his sacraments, I utterly deny, for reasons already stated. Calvin never having attained Priest's orders in the Church, organised the principles of his school, and the discipline of his scholars, according to the exigence of his own position. He himself had not been sent and they who claim, under him, can have no pretension to a Divine Mission. Luther, having been a priest, would keep the position of the Ministry as high, at least, as the grade to which he himself belonged. But from him and his, the authority of the mission had been withdrawn, and no supply of new authority is claimed from any other source. In England the Mission was revoked, and the authority withdrawn from Cranmer, and others of the Episcopal Order, who, at a later period imitated his example. They, however, in the exercise of their private reason, came to the conclusion that the temporal sovereign of Great Britain passed through the medium of some hidden virtue in the crown which he wore, the right to supply authority, and the power to send, which the Christian Church had derived from God through Christ and his Apostles.

69. The history of these associations, down to the present day, exhibits the consequences of the principle in perfect keeping with the antecedents. A fictitious imitation of the Church, as respects the principle of authority and mission, has also prevailed in different ways in these several communions. They have ordinations of the minister, and a form of sending, as if they could transmit the original Apostleship. Can a dry well supply the flow of a perpetual stream? Can they transmit what they never received? Can they impart powers which they never possessed? Even admitting that those of the present day among them who exercise the functions of the ministry such as they understand it, can point to the period of their mission, and to the authority by which they were sent, still, if in tracing the derivation of that pretended authority backwards, you arrive at a period when a great link in the chain of its transmission is wanting—you discover such a flaw in the title as renders void every right that is claimed under it—then it is manifest that the forms of ordination, but still more of the Mission, become a mere empty fiction, among the Private Reasoners. You can proceed very well, according to one order, until you reach Calvin; another will conduct you with sufficient accuracy until you reach the prime mover of what it called the Reformation; by a third you can establish a succession of Bishops under the British crown as far back as Parker and Elizabeth. But here, in each case, the link which connect these several parties with the pre-existing authority of the Catholic Church, or of any other visible community of Christians, is wanting. Here is the defect, in *radice*.—"EX NIHILO NITITUR." If these Heads of Departments, among the Private Reasoners, had no authority themselves, how could they give authority to others? And is it not a bold stretch of impudence, in such a writer as Kirwin to invite Catholics to relinquish not only the doctrines of the Catholic Church, for the silly opinions which he has adopted on the meaning of the Bible, but also to forsake that pastorship of the Church in which they recognise as Ministers of God only those who were sent and prove their Mission from the days of God and His Apostles, to put themselves under the spiritual guidance of men whom God has not sent at all.

70. If Calvin, or Luther, or the Prime Minister of England were invested with power and authority to ordain Ministers, and give them Mission or jurisdiction in the Church, let the Kirwinites or Private Reasoners furnish Catholics with some proofs of the fact. Let them refer to and establish such proofs for the satisfaction of their people, whenever they present themselves as ministers of the gospel. Let them acknowledge the authority, and the only authority by

which they are sent. Let them be frank and candid in a matter of so much importance to the souls of others, as well as their own. Let them admit honorably, that the derivation of their power dates only from the period, and is derived from the parties already mentioned. Let them not disguise the fact that at the period, the unhappy period, as I must call it, of their separation from Catholic Unity, the Church revoked the powers of Mission and of jurisdiction, as effectually as the Government has revoked the powers of Commissioner Trist. And that in neither case can the work for which such powers had been conferred, be lawfully carried on, or continued after their withdrawal.

It is on this account, among others, that the noted question of Anglican ordination is, after all, but a point of minor consideration, and of secondary importance. For, supposing what is at best, but extremely doubtful, that the validity of ordination survived the shock of private reasonings at the period of the change, still, the question arises, how can they take the honor to themselves unless they were called of God, as Aaron was? And still more, how can they preach unless they are sent? By whom have they been sent since that time?—Either by the people as such, or by the secular power of the State. The crown in England for instance, has usurped the authority of Moses as the Medium by which Aaron was called of God. The crown has usurped the authority of Christ and His Church, in sending, or giving Mission to the ministry to the State-religion. By what title did the crown ever become possessed of such authority? and with what constance can men of enlightened minds, pretend that authority in the work of the ministry derived from such a source is the authority which Christ left to His Church, to be communicated, restricted, and when necessary, revoked, as you have seen in my last letter! The lawfulness of the Mission, the rightful order of sending those who are true ministers of Christ, is one of the most important subjects of the Christian religion. We have, even whilst we write, an example that is pronounced to be a melancholy one, by all parties. We have the Prime Minister of England inflicting on what is called the Church in that country, a Bishop, who is declared by a large number of his episcopal colleagues, a heretic of the Socinian order. They remonstrate, at having the souls and spiritual interests of the flock in this Diocese of Hereford abandoned, or given up to the care of such a shepherd; but Lord John Russell, the present fountain of missionary authority in England, knows the right qualifications for a Bishop, and the true spiritual interests of his countrymen, better than they do; and accordingly he makes out, or causes to be made out, the necessary documents for the consecration and mission of the new Prelate, with as much nonchalance as if he were regulating some item of the national debt, or the appointment of a civil magistrate. The Bishops may protest, but if any of them dare refuse to impose hands on their Rt. Rev. brother-elect, the Minister of the Crown has but to whisper in their ear—"præmunire"—and the magic sound of this word will instantly cause their scruples to subside.

71. But, in fact, as to the right of the question, there appears no ground why they should entertain scruples on the subject. Dr. Hampden is to be consecrated, and invested with mission by the identical authority through which they received and exercise both. But yet all this might pass if they stated to the world the nature and character of their authority just for what it is, and no more. The wrong which I think is done, is in assuming and allowing a simple minded people to believe that the spiritual authority both of ministerial ordination and pastoral jurisdiction, of which Lord John Russell was the dispenser under the crown, is the same authority which Christ imparted to His Church, for the perpetuation of the sacred ministry; and which could not depart from her. In the Catholic communion, the primitive order has never been changed, the succession has never been interrupted. The communication of powers has always been regulated by the same principle and practice. It is very true that, in some Catholic countries, the civil ruler has been permitted, by a condescension of the discipline of the Church, to nominate and recommend candidates for the Episcopal Order. But the Church never could part with the right to reject them when, in her judgement, they were unfit for the office. She has never allowed, and never will allow, the powers of this earth to usurp the authority which she received from Christ, for the

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

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

The Cross;

HALIFAX, SATURDAY, APRIL 1.

NEWS BY THE LAST ENGLISH STEAMER.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

ST. PATRICK'S.

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

LECTURE BY W. HACKETT, ESQ.

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

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

LONDON.

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

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

my adversary for seizing every chance of throwing me down, but I will do my best to prevent him. The two Churches have struggled for a long time now—but Heaven has helped the poor outcast one and the despised—the struggle goes on and will until the weaker falls down. When that fall comes, there will be no getting up again, depend on that, when the fit gentlemanly Church of Ireland falls, it falls dead—Oh, but not Rome seem to give any advantage ground to the enemies of Holy Church—let Rome pause ere it seems to give countenance to the sweeping denunciations of the bitter sworn enemies of the Church in Ireland and the Catholic Church everywhere. If she rebuke, let it be between the father and the children—secretly, solemnly, and not so that the enemies of both may scoff and deride and exult. Father Thomas mistakes nothing but what is reverential and dutiful and affectionate to the Holy See. It is the keystone of the arch, and without it we should long since have fallen to pieces—it is the living sun round which we move and under God by which we live, but chattering busybodies, be they fashionable abbates or consequential laymen, be they Catholic or Protestant, must be hushed to with the extreme of caution when they presume to talk about what they know little or nothing, and to meddle in the ecclesiastical local affairs of the old and faithful and suffering Church of Ireland. Let only her own venerable and venerated Bishops and Clergy be consulted on their own affairs. Who should and who can know them better and give knowledge as to the regulation, administration, and direction of their own Church, of that ancient Church which has survived every assault, and still stands, the glory and the pride of Christendom? Poor maligned Ireland! if an angel descended from Heaven to plead for that country, tens of thousands would still charge her, as the religion she holds with the tenacity of death has been charged and counter charged, against all reason, judgement, and justice. Much has been said, and as much almost has been written, of denunciations from the altar, and of that much I believe but little. I believe that there has been a vast deal of exaggeration on this point: I do not believe that any Priest in Ireland ever did or ever could, from the altar or from any other place denounce any one, however ruthless that one might have been in his conduct to the poor, in terms that would compass that one's death, or even cause personal violence to himself or destruction or injury to his property. The thing is incredible, and I will not believe it: and my ground of disbelief is this fact, that no Priest, so far as my recollection bears me out, thus charged, has been ever publicly reprimanded by his Ordinary, which could not have been had such charge been made on substantial grounds.—Enough, and more than enough has been said of political harangues in chapels, and of denunciations from the altars of chapels, but what has been said of the thousands of chapels and altars whence only words of peace, of love, and of patient enduring unto death, have passed, like the refreshing air which cools and soothes the heated brain! What has been said, or is said, or known, or cared about, of the humble, meditative Priest, in his daily and nightly labours of love, amidst the snows, and winds, and troubles of that land of tears? Ah! men of God! what heed ye of what men say or think? In much tribulation you work your narrow way, sanctifying your own souls and the souls charged on you, bearing all things, hoping all things, and only looking for the termination of your many woes in the land of the living. The Faith once delivered to the Saints has been preserved to the land you love, under Heaven, through the silent ministrations of men like you. The vestal purity of your females, the steady faith and the stern morality of your males—for Ireland, as a nation, is peerless in her faith and morality—the patient, open-hearted, confiding, hospitable, humble peasantry of your country, is all your work (under God) and all honour be to you, the calumniated Priesthood of Ireland. Rome, just, unchangeable Rome! Ireland deserves everything from you. all your confidence, all your affection. Nor will Rome be slow in acknowledging and proclaiming it from the Seven Hills on which her imperishable city stands. Father Thomas has recently had the high honour and blessing of a personal interview with that great, wise, and good Prince, the present Supreme Pontiff. No word was uttered about Irish affairs, but that unauthorised representations of Irish Church matters will never be hearkened to by that great Prince of all the Churches he feels quite assured.—FATHER THOMAS.

THE RIGHT REV. DR. BROWN—LETTER TO LORD SHILLY.

Coffey's Hall, Dunmuck street.
Dublin, Feb. 11, 1848.

My Lord—As the rules of all civilized society prohibit the publication of all letters marked *private*, I shall refrain from doing so with respect to the second letter with which your Lordship honoured me, nor should I allude to it, did I not deem it an act of strict justice required, in consequence of the publication of your last letter to the Archbishop of Tuam. In this your Lordship states, in reference to your first letter to the Archbishop, "since the publication of my letter I have received many approving testimonials from Clergymen both in England and Ireland, and not one private rebuke or admonition." It is not my custom to rebuke, but I must, my Lord, in so solemn truth deny the correctness of this statement, for in my reply to your Lordship's *private* letter to me, I emphatically declared that your address to Dr. M'Hale had created vast astonishment in the minds of the Irish people, and that it gave excessive pain to think that a nobleman who should be the hereditary champion of the Catholic faith should give the sanction of his name to the base and false calumnies that were uttered against us by our deadliest foes.

Your Lordship, also, after fully exculpating the Rev. Father M'Dermot of the charge of instigating to the murder of Major Mahon,—I wish it were as easy to obliterate the impression made by the scene at the relief committee, and the subsequent correspondence, but this has not been attempted." I now beg leave to appeal to your Lordship's candour. Have I not in my reply to your private letter given such explanations of the insulting provocations offered to Father M'Dermot by the late Major Mahon as should prevent in every disinterested mind the expression of any feeling of surprise at the tone or temper of Father M'Dermot's words or correspondence on the occasion referred to? If any honest Englishman were cognizant of the awful circumstances in which the Rev. Mr. M'Dermot was at that period alluded to placed, he would, instead of censure for perhaps an unguarded word, deeply sympathise with him, and feel astonished that under the aggravated insults offered to him he exhibited such forbearance.

If your Lordship had witnessed the terrific scenes of desolation that were exhibited in the vicinity of Strokestown—the heart-rending evictions of the famishing emaciated poor—I feel convinced, from your Lordship's wonted charity and humanity, so far from censuring the Irish Priesthood or Episcopacy, or giving implicit credence to the slanderers of our holy faith, we should have you in the Imperial Senate manfully repelling the calumnies uttered against us. If for an instant we could even by connivance sanction the wild system of revenge, we should justly deserve the execration of all honest men; but it is a crime in exhorting our poor afflicted flocks to patience and resignation to the will of Heaven, to sympathise with them in their sorrows, and remind their oppressors of their sacred obligations. I for one plead guilty to the charge.

Can we every day behold scenes that would disgrace a Nero or Caligula, present themselves to our view without any endeavour to throw the sacred shield of the Gospel over the dying victims, and avert by every means that religion sanctions the deadly arrows that are daily and hourly aimed at the poor of God by inhuman and unfeeling oppressors? This is the great crime of the illustrious Archbishop of Tuam. His Grace's zeal for the poor and the oppressed daily expose him to the most bitter and severe attacks; but he is well able to defend himself. I am proceeding on to morrow to England on my charitable mission in favour of a distressed religious community, and though the publication of this letter may seriously injure the pious undertaking with many of your Lordship's admirers and supporters, yet I deem it a duty to give this expression of my sentiments, and have the honour to be, my Lord, your Lordship's obedient humble servant,

† GEO. J. P. BROWN,
Bishop of Elphin.

MONTALEMBERT IN PARIS.

You have read the speech of M. de Montalembert, and are, perhaps, somewhat at a loss to account for the immense sensation it created here. A few incidents may throw light upon this, and it is important that the English public should know them, as a key to what is going on here. Under one word—(the French)—you often con-

found parties the most hostile and opinions the most various. M. de Montalembert was excessively applauded and cheered throughout, but when he came to his denunciation of England, there was an universal *trepignement*, and every sign of exultation and delight. Lord Normanby was in the diplomatic tribune, and heard not without visible emotion, this violent and indecent abuse of his country and his *chef*. M. de Molé shed tears. At the conclusion of the speech, the Chancellor, M. Pasquier, rose and embraced the orator. The Duke de Nemours went up to him and shook him by the hand.—Hereupon M. de St. Priest moved that the speech of the eloquent Peer be printed "in the name of the Chamber." The Chancellor assented, the Chamber cheered, shouted, was in ecstacy, when M. Cousin rose, ascended the tribune, and remarked, that this was not only a thing that had never during the whole eighteen years of their existence been done, but was contrary to an express *regiment*, and that for the Chamber to commit itself to the opinions of any individual was a very serious thing. He moved that the *regiment* be forced. Of course there was no reply. But for this, we should have had the curious spectacle of one branch of the French Legislature putting its sign and seal to the grossest public abuse of an allied nation and Government, and of the Minister with whom it is more immediately in contact, and in the presence of the Ambassador of that nation. It is not easy to see what Lord Normanby could have done. So lightly are our neighbours' heads turned. But it would be unfair to attribute all their rapture to the abuse of England, or even of Lord Palmerston. The speech was in many points just, and exceedingly eloquent and effective throughout, and took people by surprise. Now that they read it over, they are surprised again—at their own enthusiasm—not an uncommon effect of eloquence. In the evening the Rue du Bac was almost impassable from the crowds that went to inscribe chez M. de Montalembert—a little piece of Parliamentary homage not borrowed from the old model.—*Correspondent of the Spectator.*

NEW ZEALAND.

FIRST CONSECRATION OF A CATHOLIC BISHOP.—The Rt Rev. Dr Collomb, who had recently spent a few weeks in Sydney, and who had been appointed by the Holy See to succeed the venerated Bishop Epalle, was consecrated in the neat wooden Church of SS. Peter and Paul, at Kaipara Bay of Islands, on Pentecost Sunday.—The Bishop elect went into retreat on the feast of the Ascension, and spent the succeeding days in spiritual exercises. The Rt Rev. Dr. Viard, Coadjutor Bishop of New Zealand, assisted by the Very Rev. Pere Baty, Vicar-General, and the Rev. Pere Rozat performed the solemn rite of consecration, the Apostle Bull having first been read by the Secretary, the Very Rev. Pent Jean. The Consecrator then delivered an instructive sermon to a large congregation, consisting both of Protestants and Catholics, upon the unity, perpetuity, and Apostolical character of the Episcopal office. The new Bishop, after his consecration, baptised three children, born of English parents, and administered the Sacrament of Confirmation to three adult New Zealanders who had become converts to the Catholic faith. On the 15th of June he sailed for New Caledonia, where he will tarry for a few weeks, and he will then depart for the Island of San Christoval, which, with the neighbouring islands, is to be the sphere of his future labours.—*Correspondent of the Sydney Chronicle.*

PROTESTANTISM.

The Dissenters are busy in their agitation against the connection of Church and State. Meetings for the purpose of explaining the mischief of such a connection have lately been held at Rochdale, Oldham, Preston, Blackburn, Gloucester, and Southampton. At these meetings the speakers spare nothing that comes in their way, and the people who attend them seem to be really impressed with the view of the speakers.

BRITISH ANTI-STATE CHURCH ASSOCIATION.—Meetings have been held during the last week at Ebley, Gloucester, Nailsworth, Stroud, and Wotton Bassett, attended by Dr. Cox, of Hackney, and John Kingsley, Esq., the Society's lecturer. They were all large and enthusiastic. This week, there have been meetings at Bristol on Monday, and Bath on Tuesday. The executive committee are actively preparing for a series of meetings in the Midland Counties, to commence with a conference of ministers and gen-

tlemen resident in Leicestershire, Derbyshire, Northamptonshire, and Nottinghamshire. A large gathering will, no doubt be present. We understand that Thursday, the 9th of March, will probably be the day for the conference and public meeting at Leicester, and those who purpose being present will, we understand, greatly facilitate the arrangements by informing the Secretary in London as early as possible.

The *Church and State Gazette* is not satisfied with the conduct of the Bishops on the subject of the Diplomatic Relations Bill, and rates them as follows—"On such a question we regret to say that the Episcopal Bench was divided. If ever there had been a question on which we might have looked for unanimity from the Right Rev. Prelates, this was the very question. Unhappily, the reverse was the case; but all honour to those faithful members of the Church who voted in the majority against ministers! They were seven men and true—Llandaff and London, Exeter and Salisbury, Rochester, Winchester, and Chichester. Four members of the Right Reverend bench supported the Government, but, as we have said, without success, these were St. David's (who sees no harm in acknowledging the Pope as Sovereign Pontiff), Worcester (whom we grieve to see in such company, Manchester (who has just done homage for his see), and the Archbishop of York, from whose lips so recently fell that solemn oath whereby he engaged to be found, at all seasons and under all circumstances, a champion of the Church against all foes from whatever quarter appearing."

JERUSALEM.—On the 1st ult., Nicodemo di Candia, a schismatic Greek Deacon, was received into the Catholic Church by the Very Rev. F. Bernardino di Montefranco, Guardian of the Holy Land. The convert is a young man remarkable for his piety and zeal. He is about to join the order of Friars Minorite, an intimacy with whom had led to his conversion. A spirit of inquiry is rising up amid the schismatical Greek Church in the Holy Land which, promises many similar results.

THE GREAT SNOW STORM OF 1620.—The Snow fell thirteen days and nights with very little intermission, accompanied with great cold, and a keen biting wind. About the fifth and sixth days the young sheep fell into a torpid state and died, and about the ninth and tenth days the shepherds began to build up large circular walls of the dead, in order to afford some shelter for the living; but the protection was of little service. Impelled by hunger, the sheep were frequently seen tearing at one another's wool with their teeth. On the eleventh day there was, on many a high lying farm, not a survivor of extensive flocks to be found. Large misshapen walls of dead surrounding a small prostrate group, likewise dead, and stiffly frozen in their lairs, met the eye of the forlorn shepherd and his master. Of upwards of 20,000 sheep maintained in the extensive pastoral district of Eskdale Moor, only about 45 were left alive.—*Gallery of Nature.*

Letters from Rome of the 21st inst. announce that Cardinal Buffonni the legate of Ravenna, would succeed Cardinal Ferretti in the post of Secretary of State, and that the latter would replace Cardinal Buffonni at Ravenna.

The Irish Society of London propose; grant of £1,000 annually to the city of Derry; £500 for local improvement; £200 mayor's salary, £120 recorder's do.; £20 each for four town sergeants; mayor's clerk £40, and £60 town clerk.

CONVERT.—J. Baxter, Esq., of Acomb, near York, England, was, by God's grace, received into the bosom of "Holy Church," by the Rev. William Fisher.

Births.

MARCH 24—Mrs. Buttomer, of a son and daughter.
" 27—Mrs. Fitzpatrick, of a daughter.
" 27—Mrs. Kennedy, of a daughter.
" 27—Mrs. Farrel of a daughter.
" 27—Mrs. Reynolds, of a son.
" 30—Mrs. Jurdin, of a son.

THE CROSS.

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