

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

Jesus said to his disciples. Whom do you say that I am?

Simon Peter answered and said, Thou art Christ the Son of the living God.

And Jesus answering, said to him: Blessed art thou Simon Bar-Jona, because flesh and blood hath not revealed it to thee, but my Father who is in heaven. AND I SAY TO THEE THAT THOU ART PETER; AND UPON THIS ROCK I WILL BUILD MY CHURCH, AND THE GATES OF HELL SHALL NOT PREVAIL AGAINST IT.

AND I SHALL GIVE TO THEE THE KEYS OF THE KINGDOM OF HEAVEN. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven; and whatsoever thou shalt loose on earth shall be loosed also in heaven. S. Matthew xvi. 15-19.



'Is the Church likened unto a house? It is placed on the foundation of a rock, which is Peter. Will you represent it under the figure of a family? You behold our Redeemer paying the tribute as its masters 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. Controv. Disc. 49.

VOL. 2.

HALIFAX, MAY 6, 1848.

NO. 16.

CALENDAR.

MAY 7—Sunday—II after Easter C doub Sup
8—Monday—Apparition of Michael the Archangel
9—Tuesday—S Gregory N. nzen B C
10—Wednesday—S Antonius B C Semid
11—Thursday—S Alexander I P M doub Sup
12—Friday—S Nereus, Achilleus and Domitila M M Semid
13—Saturday S Stanislaus B M Doub in Brev 7th of this month.

TEACHING CATECHISM IN ROME.

Benedict XIV. provided in every possible manner for the careful instruction of children in the rudiments of Christian doctrine. A very artful and singular institution to this end, that took rise in his time, still subsists in Rome, though not in its original splendor and vigor. It appears, though, to be in a way to gain its primitive state. In every parish there is a clergyman appointed for the Catechism, besides the parish priest. The names and conduct and progress of all those who attend it, Sundays and holidays, must be carefully noted down, and those parents who neglect to send their children find this an obstacle to having their petitions sanctioned and signed by their parish priest. Once a year—the second Sunday after Easter—a solemn debate takes place, in this manner. Three of those who in the parish-disputes have distinguished themselves, are sent to Santa Maria del Pianto. A solemn debate there takes place, and he who conquers all the others is proclaimed Emperor; he has his court and attendants, is vested with the imperial robes, wears the crown and bears the sceptre. The three carriages of the Cardinal-Vicar, accompanied by soldiers, receive him and suit and bear him in triumph to his own parish church. There he is met by the parish priest, in state; and there he awaits, in state, for three days, the visits of all who may come to see him. he goes to visit the Cardinals, from whom he receives presents, and is presented to the Pope, from whom he is allowed to ask a *grazia*, or favour. His reign lasts for a year, and he has privileges to favour those who are preparing for the parish debates.

The females, to the number of ninety, who have distinguished themselves in the Catechism (which is taught them in the same churches, but by hangings divided from the boys,) are entitled to a marriage jointure of thirty dollars.

In many parishes there are funds for the rewarding of those who excel in the Catechism. Clothes, &c. are given to the poor boys who have learnt it well, and at the Minerva, fifty dollars are given as a "date" to the females. It is singular enough to see these debates, which take place at various times among the Catechism-taught children. I saw one that took place in St. Peter's. Six or seven youngsters were divided in two files, and placed against one another, standing erect upon two benches, surrounded by the crowd of their less diligent companions, and their parents, if they chose to be present,—their teachers, and whoever had chosen to come into the church.

One begins on one side and asks a question from his opponent, who must answer it immediately, and then propose the hardest question he can to be answered by the other. In this manner they run over all the heads of the Christian doctrine and it is admirable to see with what presence of mind and quickness of recollection these little Italians answer, and then find out, immediately puzzling queries. In this state of anxiety and attention and mental labor they

move continually from right to left and left to right, like statues fixed on wires, their little eyes closed, or turned up in intense expectation and pensiveness. Their short and sudden questions, sung out loudly in the harmonious Italian, ring through the church, and then the long answer is rapidly heard followed by another question in a triumphant tone. Now and then "error" is cried out by some opponent against the questioned one who has blundered, or the questioner who delays too long in hunting out a difficult query. Whoever has "error" cried out against him the third time, steps down bashful and conquered from the bench of disputation, and leaves the battle to the remaining boys. These drop off one by one, and the last couple generally have the warmest contest, until, amidst the rejoicings of all present, the happy one is left alone, and comes down to be rewarded for his diligence and triumph in his victory. One can easily fancy what a spur to boys this institution must be. Their young ambition aims at the glorious seat of the Imperial Conqueror, who very often, from this circumstance in his boyhood, attains to public offices in after life. I heard it related of the great and ingenious statesman, Gonzalvi, that when the Emperor of Austria was in Rome, in 1819, he made use of the little Emperor of Catechism to amuse and at the same time wittily ridicule his Imperial Majesty. A visit was announced to the Emperor from an Imperial guest, when there was ushered into the presence of the Austrian monarch a fine boy, wearing his crown and robes, with sceptre in hand, who drew up towards him with dignified step, and was very well received by the smiling monarch, who did not dismiss the little Emperor and his train without bestowing upon each of them, as a token of his pleasure, a very pretty gift.—*Boston Observer.*

PROTESTANT FESTIVALS.

We cup the following article from the New York Churchman, an Episcopalian paper. It will give our readers an idea of the loving communion that exists between the sects, and of the veneration one has for the feasts of the other

NEW ENGLAND.

Rev. and Dear Sir,—You, who know me to be a Churchman, in the strictest, fullest sense, will be somewhat surprised, doubtless, to hear me say that I have just this moment returned from the celebration of Forefathers Day! This is now being whipp'd into a great day, among the Puritans of New England. Whether fast or festival, it behoves me, poor Churchman, not to say, perhaps. But true it is, that the descendants of these very persons, who complain'd so vehemently of the Anglican Church, for requiring of her Clergy the strict observance of Christmas and Ash Wednesday, Good Friday and Holy Thursday, and who, on that account, came to the shores of New England for conscience sake, and, before they could enjoy its fullest rights and blessed immunities, were compelled to remove some such impediments as our Roger Williams, by exile and banishment, and poor helpless Quaker women, by hanging, because the one refused conformity to their requisitions, and the others made faces at their Clergy! and refused to stay banished! The very descendants of these persons are now attempting to intercalate another day into their sparse calendar, consisting of 'Sabbath' and Thanksgiving day!

But, to the business in hand. I am now in one of the villages in the interior of New England, where there is a large society of professing Christians, who call themselves Congregationalists; and another, almost as numerous, of Me-

thodists. Great preparation has been making for some days for this celebration of Forefathers day. As there is no Church here, and very few Church people, I was glad of an invitation from my host, who is a very kind man and good Christian, I doubt not, to attend this *fete* of the Puritans. I shall give a very brief account of what I saw and heard, as full showing how truly, indeed, fact is often stranger than fancy. And so strictly and plainly do I adhere to the very incidents of that celebration, that I verily believe its chief officers will not only recognize the picture but will vouch for its unvarnished truth.

There is, then, a Common Pleas Court in session here this week, and Saturday of this week is Christmas, the anniversary, as all Puritans will almost need to be told, of the revelation of God to man in the flesh; the object of our faith; the sum of all our hopes; the pattern of our lives, and our final Judge. But not one word is said or thought of any commemoration of that day, by no means! Why, that is mere Popery! The good people here think it awful that the Chief Justice, and some few members of the bar, who are Churchmen, wish the Court to be adjourned on that day! The majority of the people, who are either Dissenters, or Deists, exclaim against any such mummery as keeping Christmas! They would sooner give up any other day to the Judge, almost, than that one! He told some of them, in banter, that if they would give him that day to attend church in a neighbouring town, and to dine with his family, he would stipulate to hold Court the next Sunday, but some of them almost thought it profanity to compare Christmas with Sunday!

But there was a general turn out to Forefathers Day. The gathering, or "meeting," was in one of the old fashioned, barn-like looking *officina parentis*, which are so common, so grim, and ghost-like, all over New England. It was crammed to suffocation—six or eight hundred at the very least. When I entered, the service had begun, the choir, with every variety of pipe and string, from a bazon to a fiddle, and voices from the piping treble of boys just entering their teens, to the harsh, broken bass of forty, were performing, *misericorde*, not to say *horrible auditu*, one of the chants in our *Evening Service*, concluding it with the *Gloria Patrie*. This done, a tall, gaunt man, with a most stentorian voice, made a prayer for the edification of his audience. It was certainly heard as far, if not as high, as any prayer ever uttered by any one, within the sound of my ears. This done the choir struck into a very ecstatic anthem, which brought the lazy loiterers to their feet, who, during the prayer, had sat gazing listlessly about the house, criticising the attitude of those who knelt, or even covered their faces, as "Wishing to be seen of men!" "Some poor Methodists!" and such like churitable speeches.

But next came the address, as everything which is written is here denominated. But this beggars all description. It was a mixture of conceit and self-complacency on the one hand, and of bitterness and blasphemy against all religions, in general, except the Puritans, and the English Church in particular, on the other hand, taken mostly from Neal's History of the Puritans, and the shreds and patchwork of Mr. George Bancroft, while a Cabinet Minister at Washington, now a Foreign Minister at the Court of St. James! *et olim, me piget meminisse*, an Unitarian minister! But it sufficeth that the end did come, and then the end was known, which was indeed more grateful to his hearers than any other subdivision of his piece.

Then followed a prayer, which was an invoca-

tion, or apostrophe, to the goddess of Liberty; and by a singular coincidence, if it were not premeditated, the choir sung an ode to Freedom. "Safely dwell," *et cetera*. The choir were then told to sing the Doxology, and they struck up in the words, "Be thou, O God, exalted high," to the tune of Old Hundred, which shows the idea a Puritan choir have of a Doxology!

Thus endeth this strange bundle of absurdities. Comment is needless. If you think it will be useful it is at your disposal.

x.

THE IRISH COLLEGE IN PARIS.

On Tuesday the deputation visited the Irish College, and were most enthusiastically received by the whole house.

After paying their respects to the Revd. Dr. MacSweeney, and several of the Rev. gentlemen at the head of this fine establishment, the deputation were received at the main entrance by the Superior, Prefect, professors and students of the College. The cheering was loud and hearty—the good old Irish hurrah broke forth many and many a time—and at last when it subsided, Mr. Smith O'Brien, Mr. Meagher, and Mr. O'Gorman, addressed their young countrymen in the most eloquent terms—called upon them to keep alive in France the sympathy which their mission had awakened; and, in alluding to the identification of the clergy with the revolution, called upon them all to unite, heart and soul, in a movement which, like that of France, of Berlin, of Vienna, should be sustained in Ireland with the heroism which those great scenes had taught all nations to cherish and exhibit.

It was, indeed, a delightful and most interesting scene, and your friends may well feel proud and happy in having received so marked a testimony of high respect and religious sanction.

Mr. O'Brien, having been invited to dine with M. Lamartine yesterday in his family circle, had had the satisfaction of witnessing a circumstance which, we trust, is no violation of propriety to record. Madame Lamartine wore upon the occasion an Irish tabinet—a compliment which we have reason to believe was intended as an indication of her feelings towards Ireland.

The Church and State Gazette gives a list of the Bishops in the Establishment for the purpose of showing their literary labours. We make the following extracts:—"The Archbishop of York is not an author in the public sense of the word. The Bishop of Bangor of a 'View of Regeneration in Baptism.' The Bishop of Carlisle has published nothing. The Bishops of Lichfield and Chester are in the same condition with regard to literature. The Bishop of Manchester is unknown to the reading world. The Bishop of Norwich has only published a 'History of Birds.' The Bishops of Worcester, and of Sodor and Man, have published only their 'Charges.' The Bishops of Bath and Wells, and of Chichester, are not known as authors beyond the publication of charges or sermons. The Bishop of Exeter is an extensive pamphleteer. The Bishops of Rippon, Rochester, and Salisbury, have not aspired to riches in the literary temple of renown."

ANOTHER PROTESTANT ADDRESS.—A very important address, I hear, which has emanated from the chiefs of the Protestant party—not to be confounded with Mr. Ferguson's—is now in progress of signature. The object is, to demand the presence of the Imperial Parliament for two months each year in Dublin, for the transaction of Irish business.—Correspondent of the *Daily News*.

We publish to day various extracts from the Nation to give our readers a sample of the excitement and discontent in Ireland. Those who do not see that paper or the columns of the United Irishman can form no notion whatsoever of the determined spirit that is abroad, even after a three years famine and all the horrors of pestilence. We are not surprised at the accounts of the profligate and licentious doings of Prince George of Cambridge. It is not the first time that the Royal family have distinguished themselves in this infamous department, both in Ireland and elsewhere. In Ireland however, their brutalities have been always met with a proper spirit. We believe George's Uncle was kicked down stairs at Cork for a disgusting breach of decorum. It is notorious too that her Majesty has a vast number of relations throughout the world of whom she never heard. We do not like to enter into particulars, but the Gauls have indeed been a costly race to England, and the children of that pig headed old fool George III have spread as much profligacy throughout the world as any two Royal families since the time of Constantine. George of Cambridge must either mend his manners, or we fear he will leave Ireland with a broken head.

The Repealers in the United States—and their name is Legion—are bestirring themselves in all directions, and proclaiming their determination to assist their suffering fellow countrymen in extorting justice from that inveterate and shameless criminal—England. She has now had Ireland under her immediate control for nearly 50 years, and she has converted the most fertile country on earth into one vast lazaret-house of pestilence and agony. This is a damning proof before the whole world of her abominable treatment of Ireland. The day of retribution may be delayed, but it will assuredly come.

Some *hp*-loyalists here have begun to prate about Repeal, and presume to preach lessons of moderation to Irishmen at the present alarming crisis of their country's fate. They cannot say however that the extreme movement in Ireland is a Popish movement, or an attempt at "Catholic Ascendancy." Smith O'Brien and Mitchell are staunch Protestants. But they love their country and they hate English oppression. The attempt to beard the power of England just now, with only a section of the people, we cannot approve of. We condemn those efforts at insurrection simply because we believe they will be abortive, and only bring greater misery on our unfortunate country. That the Irish people have abundant justification for any step they take against England we never doubted. Their relative positions are those of the master and the slave, the tyrant and the victim. What we have always doubted, is, that Ireland is able to make a successful struggle against her formidable enemy, and we know that an unsuccessful attempt would only entail greater misery upon her. The time, however, will come when this shall be no longer true, and when England shaken to her centre by foreign war and domestic strife, will regret that she did not do justice to Ireland. Then and then only will Ireland be a nation again.

ST. MARY'S.

The usual solemnities of Holy Week were celebrated according to custom in our Cathedral, and the concourse of the faithful was exceedingly great. On the evenings of Wednesday, Thursday and Friday the office of Tenebrae was chanted, and on the mornings of Holy Thursday, Good Friday, Holy Saturday and Easter Sunday the Bishop officiated pontifically. During the High Mass on Thursday the Solemn blessing of the Oil of Extreme Unction, the Oil of Catechumens, and the Sacred Chrism took place, and the Most Holy Sacrament was carried in procession to the Repository which was tastefully decorated with lights, flowers, &c. On Easter Eve the new fire, Incense, Paschal Candle, and Easter Water were blessed with the usual ceremonies. At the Pontifical High Mass on Easter Sunday as well as at that of Holy Thursday an indulgence of 40 days was granted to all present, in the usual form of the Church.

The Basement of the High Altar at St Mary's has been prepared for the reception of the remains of St. Cornelia, Martyr, at Rome, whose body was given to the Bishop by his late Holiness, Gregory XVI., for the Cathedral Church of Halifax. It was discovered on the 10th of May, 1843 with a vial of blood, and a marble inscription

containing the Proper Name of the Martyr, in the Cemetery of Priscilla, which is considered one of the principal Catacombs in the City of Rome. The principal Catacombs or ancient Cemeteries of Rome are that at St. Priscilla within the City where stands the Church of St. Pudenziana, 4770, not far from that of her Sister, St. Praxedis. This Priscilla is said to have been mother of St. Pudens, whose house, where St. Peter lodged, is believed to have been the Church of St. Pudenziana, between the Viminal and Quirinal hills. (All. Butler, Oct. 11.) The body of St. Cornelia is now beautifully enshrined, and will be solemnly deposited beneath the High Altar on Wednesday next, the 10th of May, the fifth anniversary of its discovery in Rome.

On Wednesday last, the Feast of the Finding of the Holy Cross, an Ordination was held by the Rt. Rev. Dr. Walsh, at the Cathedral, when Mr. Patrick Langan Madden, lately returned from the Grand Seminaire at Arras in France, received the Holy Order of Sub-deaconship. Mr. Madden was ordained Deacon on yesterday morning.

ASSOCIATION FOR THE PROPAGATION OF THE FAITH.

The usual Quarterly Meeting of the Halifax Branch of this Association will be held on tomorrow immediately after Vespers: On Wednesday, 3d inst. one of the Festival Days of the Institution, the Bishop offered Mass at St. Mary's for the spiritual and temporal welfare of the Members, and distributed the Holy Communion to 150 of them who had been prepared to receive the benefit of the Plenary Indulgence which is granted on that day to all those who contribute by their prayers and alms to the propagation of the Catholic Faith.

ST. PATRICK'S.

The Chancel Railing and Pews are completed. The convenient arrangement and construction of the latter are very generally admired. We believe the whole of the Sacred Edifice will soon be solemnly opened for Divine Worship.

DARTMOUTH.

The Sacrament of Confirmation will be administered in the Church of St. Peter, at 10 o'clock, on Tuesday next. Those who were not prepared for the late Confirmations at St. Mary's and St. Patrick's would do well to avail themselves of this favourable opportunity.

SALMON RIVER.

We were much gratified to learn that on Easter Monday last the frame of the New Church of St. Vincent of Paul, with its spire and Vestry, was put up at Salmon River. The dimensions of the Church are 30 by 30, and it stands in a very picturesque and commanding situation, near the High road from Meteghan to Yarmouth. We beg to congratulate the Rev. Mr. Carmody and his zealous flock on the spirit they have already shown, and we wish them every success in the prosecution of their holy undertaking. The Church of St. Vincent, being about 13 miles from Meteghan, will afford great accommodation to the many Catholics that are dispersed in that part of the Country, and adds another valuable link to the chain of Catholic Churches which stretches from Annapolis to Poboico.

ORDINATION.

There will be an Ordination at St. Mary's on tomorrow at eleven o'clock.

CONFERENCE.

The second Conference of this season, for the District of Halifax, will be held at the Cathedral on Tuesday, May 16th, at eleven o'clock.

O'CONNELL.

On Monday, 15th inst., the Anniversary Service for the Liberator of Ireland will be celebrated in St. Mary's Church.

NEWS FROM EUROPE.

The English Steamer arrived on yesterday. The news is important. Ireland is still in great excitement, and according to all appearances nothing can prevent a speedy outbreak. The people are arming in all directions, drawing out all their deposits from the Savings Banks, and converting their notes into gold. Notwithstanding all their boasts, the government are evidently embarrassed. The proceedings have commenced against Smith O'Brien and his co-patriots. True Bills have been found by the Grand Jury and the trials pro-

mise to be of unusual interest. John and Maurice O'Connell still preach loudly against physical force, and declare that they will quit Ireland for ever if the principles of their illustrious father be departed from by the people. We very much fear that peaceful counsels will be disregarded and that before long Ireland will be deluged with an ocean of blood. We believe that England would sooner slaughter four millions of Irishmen to-morrow, than grant the Repeal, and believing this we look upon her with intense disgust and abhorrence as a wholesale murderer, a blood-stained and doomed Nation. Of course we only speak of the English Government and the English Oligarchy. Strong as they now imagine themselves to be, the arm of Divine justice can prostrate them in a moment. And if they be so diabolical as to attempt shedding the blood of millions rather than grant the right of a native Parliament, and Responsible Government such as we enjoy in this Province, we implore the Great God of Mercy to confound their counsels, to paralyse their arms, and to save our long-suffering countrymen from their tyrant clutches. We look upon all the present ministry as Traitors to our Gracious Sovereign. Faithless and perjured creatures as they are, they are now violating the profession of their whole life. They are dealing out not justice and conciliation but Coercion Acts, Martial Law and every species of oppression.—Peel and his friends look on, no doubt, with great satisfaction at his recreancy of the base Whigs, and we think he may step in shortly to crush them for ever, and to preserve the Empire by rendering speedy and effectual assistance to Ireland. May God confound the hellish counsels of the "Bise, Bloody and Brutal" Whigs, and save the Crown of Ireland for our Lost Gracious Sovereign!

Poor Tom Steele made an attempt at self-destruction by throwing himself off one of the London Bridges, but he was fortunately saved.

It is said that my Lord Shrewsbury, the New Catholic Primate of all Ireland and England, has become a convert to Repeal. He trembles for his estates, and well he may, if there be a massacre of the Irish people. Even a bloody victory by England over that famine-stricken land would be worse than a defeat. The time has come at last, when she must either do justice to Ireland, or retain a precarious and expensive possession of that country by an army of 200,000 men.

Continental affairs, especially those of France, are still in the greatest confusion.

The celebrated Chateaubriand was at the point of death.

A VOICE FROM THE ENGLISH ARMY TO THE EDITOR OF THE NATION.

April 5, 1848.

Sir—As Irishmen in her Majesty's service now in England, we call on our brothers in Ireland, who are in her Majesty's service, not to violate the law of God by killing one of their brothers. If they should they are as great murderers in the sight of God as any of the men who died on the scaffold at Limerick—if they should, the curse of God will descend with them to the grave. The Almighty God never created man to be guilty of so dreadful a crime. Brothers we do not forget our childhood days when we played together on the green fields of Erin; we then would not allow any one to beat or ill use us, will we allow it when we come to manhood?—Our answer is, never; we will die lions first. We have received letters from Limerick, Cork, Waterford, Roscrea, Maryborough, Mountrath, Mountmellick, Tullamore, Athlone, and Naas, calling aloud on us to assist, and so we shall; but some of our letters have been stopped and opened, but can we only find who did so, death to him or them that done so. Cheer up, brothers cheer up; the victory is won, and Ireland shall be free. You have all the Irish soldiers now in Dublin with you, and may God bless you all, and all my brother soldiers in England.

I remain, your faithful brother and friend,

[The writer put his name to this letter for publication, but we have reserved it.]

CORK.

The Cork Examiner says the Conservatives of that county are beginning to debate about Repeal and a competent home legislature; that nothing holds them back but apprehensions of violence. The Examiner states that "an important step is about being taken in this city, to try and unite all modern men in a safe and wise movement in favour of Irish nationality. In a few days we hope to have it in our power to announce that the projectors of the movement, who are men of position and influence, have obtained the sanction of some of the most prominent of the Conservative body."

QUESTIONS PROPOSED TO THE STUDENTS OF TRINITY COLLEGE.

[To the Editor of the Nation.]

Sir—In the Universities of Christendom, in the middle ages, it was customary to propose questions to test the acuteness and ingenuity of the students. I, as a graduate of the University of Dublin shall, with your permission, revive the practice, and submit to the students of Trinity, in the pages of THE NATION, the following questions on points in Christian ethics and the rights of nations.

Yours, with great respect,
A PROTESTANT.

1. Could Professor Hancock persuade England to a union with Russia, on the plea that though half its rental should be remitted to St. Petersburg, and the respectable class amongst whom that wealth is now spent be ruined, yet that the benefits to "the human family"—as, for instance the increased demand for labour in Eastern Europe—would counterbalance the national loss, and that as to patriotism and freedom, for which in past times a Russel and a Sydney bled on the scaffold, such notions are now superseded by the life-preserving principles of Whig economy?

2. Have the Belgian legislature treated with one whit less favor the Protestants in that Kingdom than the Catholics, the former amounting to four hundred thousand souls, while the latter exceed two millions?

3. Has not Locke, in his "Essay on Civil Government," demonstrated the inalienable right of every nation to absolute independence?

4. Is the divine precept, "Do unto others as you would they should do unto you," less applicable to nations than to individuals?

5. What difference does it make to a subject nation whether it be oppressed by an English parliament or by a German Emperor?

6. Can any oath oblige a Christian man to shed his brother's blood in maintenance of a foreign tyranny, by whose special visitation a million of his famine-stricken countrymen have perished?

7. Is it lawful, according to the law of God, to enter an army at sea?

"THE UNITED LALUMEN."—Mr Mitchell has addressed another letter to the Lord Lieutenant, under the style and title of—"To his Excellency the Earl of Clarendon, her Majesty's Detective General, High Commissioner of Spies, and General Suborner in Ireland." After some allusion to the late "spy" disclosures, and stating what the Irish people were doing he says—"As for me my Lord, your Lordship's humble correspondent—you have been told that I am mad—a dangerous fanatic, labouring under *cacothia scindendi*. Do not believe it; I am merely possessed with a rebellious spirit; and think I have a mission—to bear a hand in the final destruction of the bloody old 'British empire;' the greedy, carnivorous old monster that has lorn so long, like a lord, upon the hearts and limbs of England, and drank the blood and sucked the marrow from the bones of Ireland. Against that Empire of Hell a thousand thousand ghosts of my fellow countrymen shriek nightly for vengeance; their blood cries continually from the ground for vengeance! vengeance! And Heaven has heard it. That buccaneering flag, that has braved so long the battle and the breeze, flies now from a ship in distress; the Charybdis of Chartism roars under her lee—the breakers of Repeal are ahead, and the curses of the world swell the hurricane that rages round her, pirate and blood stained slaver that she is, filled with dead men's bones, and with all uncleanness. Her timber sare shivering at last—

"Quamvis Pontica pinus,
Sylvæ filia nobilis;"

she will never float in harbour more. On the day she goes to pieces all the ends of the earth will give three cheers." In a postscript, after expressing his intention of appealing to him not to pack the juries, he adds:—"He who employs a spy will pack a jury; and I, for one, scorn to appeal for anything to a man who lays a plot for massacre. Pack away then, if you dare. I expect no justice, no courtesy, no indulgence from you; and if you get me in your power, I entreat you to show me no mercy, as I, so help me God, would show none to you.—J. M."

"A Cleric" informs us that the hordes of British soldiers in our metropolis have increased the open, public immorality to a frightful degree.—

And he adds, that Prince George of Cambridge and his suite lodged Limerick with vice during their residence there. As, that is one of the secondary curses of foreign dominion, of which the name is Legion. A citizen army, which please God Ireland will soon possess, is the centre of no vicious system of corruption; and "A Cleric," must bear, with whatever patience he can muster, an infliction which we have fifty thousand reasons for believing is near its last day.

TO THE EDITOR OF THE NATION.

SIR—I am told it is a fact that Prince George, who is burning to be at the Irish, threatens if Dublin resist him, to fall back on the Park and burn the city with bombshells. The Conservatives and neutrals ought to know the salvo with which they are threatened. Tell them this that they may beware in time.

Yours,

P.

A patriotic constable, whose name and address have been forwarded to us, sends the following interesting "police intelligence."

"During the past ten years, I have sedulously devoted my time in eliciting individual opinion among my comrades, in Munster, Leinster, and Connaught, and I now feel satisfied in stating, that out of 12,000, 10,000 would, and will fix on bayonets, and vindicate the freedom of their enslaved and suffering countrymen. The men are from profession cautious, and I must say even meanly so, in concealing a feeling which God has implanted in all their hearts. At present, I could not find 20 amongst them that would come together, and avow their sentiments. They are all determined enough, taking them singly, or individually, on defending the rights of their country; but bring four or more of them together, and a feeling of distrust is immediately perceptible among them—they are afraid of each other, and I fear will continue so, until one among themselves will boldly harangue them, ere long, under arms, in the period, or at the period of smoke and excitement. I don't mean bottles of smoke—but bullets with fire and smoke. Under the protection of the God of battles and by his divine aid, I fervently hope to be the first man in Ireland to tear down the union-jack, and plant or erect the green flag of Ireland on the Castle. This is no enthusiasm—it is the cool, deliberate resolve made years ago, and never altered, nor ever shall, with God's assistance, be altered by me."

THE BRITISH SOLDIER.

"The public" has very properly taken no notice whatever of the suicide committed last week by a British soldier at Ennistymon. He was under the command of a Captain Tuckey; and because he would not be allowed to see his wife, who had died in childbed, or to be present at her funeral, "the unhappy man" committed suicide on parade.

The public has, we venture to say again shown a proper degree of insensibility to this case; for look you, what has a soldier—a British soldier—to do with affection, in the service? What right has his wife to lie-in without leave from the commanding officer? But for her to die by the way, and then for her husband to expect to attend her to the grave—why this was little short of a mutiny. 'No wonder twelve wise men, after sitting on the headless body of the poor private, returned a verdict of "shot himself in a fit of temporary insanity." "Insanity!" No doubt of it.

As to Captain Tuckey he may be consoled by knowing that he has conducted himself in this matter like a true British officer, and that no one would have displayed, under the circumstances, a more military indifference to the best feelings of human nature. He may rest assured no harsh word will come to his ear from his superiors, and that his ladder of promotion will not be a step the less.

This case will, we hope, be a lesson to all married military men.

The Duke of Wellington is a Repealer at last. The Dublin Herald, the most active organ of anti-Repeal in Ireland, declares that "rumours are now afloat in certain circles in London, that his Grace makes no secret of his opinion, that the time has now come for giving a constitution to Ireland." Yes, he or Peel will be the man to do it. No Whig would have the sense or courage.

Eight Sisters of Visitation have proceeded from Baltimore to Wheeling, U. S., for a new foundation at the latter place.

MARRIAGE HONORABLE IN ALL AND THE BED UNDEFILED.—Heb. xiii, 4.

The above sentence of Scripture is thus translated in the authorised English version (Protestant): "Marriage is honorable in all, and the bed undefiled." At first sight, there appears to be no very material difference between the two translations; but when considered attentively, and, especially, when read in connection with what precedes and follows this sentence, in the same chapter, an important difference is discovered. Many eminent Protestant commentators agree in recognizing this expression of St. Paul as hortatory, or preceptive, and not declaratory; in other words, they understand him as saying, 'Let marriage be honorable in all,' &c.; whereas the authorized English version makes him say, "Marriage is honorable in all." In the original Greek, there is no verb expressed; and some commentators, taking the sentence as declaratory, supply the ellipsis by the indicative of the substantive verb, whereas others, taking it to be hortatory, or preceptive, supply the ellipsis by the imperative. That this latter is the more correct understanding of the passage, the following Protestant authorities will show. I must observe that, in the preceding verses, as also in those which follow the 4th verse, from which this passage is taken, the Apostle is giving commands or exhortations.

BLOOMFIELD says: "Since the whole passage is hortatory, the best expositors in general are with reason, agreed that the ellipsis here is not est (is), but esto (let it be)."

SOSNOMLER understands the sentence in the same sense. "Ab omnibus conjugio suis servetur honor."—(Let marriage be honored by all.)

LATHER thus translates it. "Die Ehe soll ehrlich gehalten werden bey allen, und das Ehebett undefleckt."—"Marriage shall be honorably observed in all, and the bed undefiled."

The English version of this passage affords an illustration of how easily a translator may mistake his province, and may become an interpreter. The Latin Vulgate and Douay version exactly represent the original text, and leave to the reader the same facility of supplying the ellipsis, as he would have had were the original before him. Hence, the English version, is doubly faulty, in supplying the ellipsis, and in badly supplying it, as the best expositors are agreed. When we recollect how frequently this text is quoted, against the principle of the Roman Catholic Church, regarding the superiority of a life of celibacy, and the unlawfulness of marriage in those who, either by vow or by receiving holy orders, have taken on them the obligation of remaining unmarried, it is not so much to say that the translator's judgment was uninfluenced by the peculiar doctrines and practices of the Reformers and the disciples, regarding such obligation.

With regard to the following words, "in all," as I am not writing a commentary on the passage I shall content myself with remarking, that, whereas most Protestant expositors understand this of all persons, Catholic expositors generally understand it of all things, a meaning which, it might easily be shown, the context requires, and which has the authority of the most eminent commentators of antiquity.—A. E.—St. Louis Paper.

AMERICANS AND THE POPE.—Pope Pius gave the Consul of the United States a private audience on Saturday, 12th ult., to receive the address of a large number of the citizens of New York, to the Sovereign Pontiff, expressive of their respect and admiration for the character of one who has done so much to promote the cause of liberty in the pontifical States, and in Italy generally. Major Smith, of New York, the bearer to Rome of this address, was presented to the Pope, who expressed his warmest thanks to the citizens of New York, and his earnest wish for the continued prosperity of the whole American people.

DIOCESE OF CLEVELAND.—Sixty children lately made their first communion in Cleveland, and one hundred and thirty six were confirmed in the same place by Right Rev. Bishop Rappo, on Sunday the 4th March.—Catholic Telegraph.

MILITARY FRATERNISATION.—Tuesday evening a number of soldiers were passing up William street—they commenced shouting for Repeal! They said they were the men to stand to their countrymen, and that they need not be afraid of them (the soldiers) firing on them.—They gave three cheers for the success of the Confederates, and were much applauded as they passed up the street.—Southern Reporter.

PERSECUTION IN THE SEVENTEENTH CENTURY.

Sad, indeed, was the condition of the Church and people of Ireland at this period! The young and the old—the venerable Bishop and the youthful Priest were torn from under the very altar; dragged from their holes in the earth, where they burrowed like vermin; or caught as they crept from them to administer the sacraments to some dying sinner, and instantly put to death. O'Brien, Bishop of Emly, was in 1661, bound in chains, and cast into prison in Limerick; and neither threats nor promises were spared in order to induce him to abandon the Catholic Faith. These however proving unavailing, he was hanged, and his head being taken off, was placed on a pike, and raised on the citadel, where it remained until after the restoration. About the same time, Egan, Bishop of Ross, was tortured and put to death in that town. He has for a long time been concealed in a cavern of a neighboring mountain; but, having left his retreat to visit a dying person, he was discovered on his return, and on his refusing to renounce the Faith, was given up to the fury of the Puritan soldiery. His arms were struck off his body on the spot, and he was then brought to a neighboring tree, amid the jeers and scoffs of his tormentors, and there hanged on one of the branches by the reins of his own ears; also Emir Mathew, Bishop of Clogher, being loaded with irons, was cast into a dungeon in Enniskillen, where he was at length freed from his sufferings by being hanged. His bowels were afterwards torn out and burned, and his head was placed on a pole in the public market. Arthur Maginnis, Bishop of Down, being old and infirm, died at sea, endeavoring to escape his enemies. Of the other prelates, celebrated Nicholas French, Bishop of Down, escaped at Ghent, where he died on the 23rd of August, 1678. Walsh, Archbishop of Cashel, after being hunted for a long time through the mountains of Tipperary, at length fled to a convent at Compostella, in Spain. The Bishops of Cork and Cloyne, and of Waterford, fled to Nantz; the Bishops of Limerick and Raphoe, to Brussels; the Bishop of Clonfert to Hungary; the Bishop of Leighlin, to Ghent; the Bishop of Killaloe, to Rennes, in Brittany; the Bishop of Kilmacduagh, to Normandy; and the Bishop of Kilmacduagh was screened by his friends in England.—(Elenchus, Episcopus a Nihil. Fernensis, quoted at length in the *Historia Dominicana*, p. 389, and following.) Besides these, John Burke, Archbishop of Tuam, Patrick Plunkett, Bishop of Ardagh, and every other prelate in the kingdom, were forced to fly from it, with the exception of the Primate, Hugh O'Reilly, Geoghan, Bishop of Meath, and M. Sweeney, Bishop of Kilmore, who, however, was disqualified by age and infirmity from discharging any of the functions of his office.—Duffy's Magazine.

THE LEVANT.

THE PATRIARCH OF JERUSALEM.—The Sultan has sent to the Pasha of Jerusalem the following despatch, dated January, 13, 1848, with regard to Mgr. Valerga, recently appointed by the Holy See to the Patriarchate of Jerusalem:—"The most illustrious Pope has chosen and sent a subject of his called Valerga, to reside at Jerusalem, with the title of Patriarch. Besides that this subject is a man of distinction, you are aware that friendly relations are made between the Ottoman Government and that of Rome. As, then, the Sublime Porte is wont to accord its good will and to testify its regards to such envoys, when occasion offers, we desire your Excellency to offer this personage the respect due to him, and to grant him such protection as he may require."

THE ITALIAN CLERGY.—The greatest enthusiasm has been shown by the Italian Clergy in the cause of national independence. At Milan, the Archbishop was seen at the barricades with the banner of Italy in one hand and a crucifix in the other. At Mantua the Bishop summoned the Governor to surrender the citadel, and saved his life by obliging him to put on the Italian cockade. At Turin, the Canons and Cures opened a subscription in aid of the families, members of which had taken arms to succour the Lombards. From one end of Italy to the other it is the same. The Bishop of Savona has addressed an eloquent circular to his clergy, asserting the duty of the Priesthood to take part in this great movement. "To whom does it belong," he

asks, "to raise civil and social virtues to the elevation of Christian morality, to stamp them with the form and dignity of religion, if not to the Priest?" He appoints charitable subscriptions in all parts of his diocese, and entreats the Clergy to take the initiative in that holy work. This circular excited great enthusiasm in the people. They flocked in crowds to the Episcopal palace, crying "Viva Monsignor Ricardi!" "Viva the zealous preacher of fraternal charity and patriotic love!" "Viva Pio Nono!" "Viva Julio II!"—*Univers*

SMITH O'BRIEN'S SPEECH IN PARLIAMENT.

The London correspondent of the Freeman's Journal, gives this graphic and stirring account of the bearing of Smith O'Brien before the foreign Parliament—

"Smith O'Brien's manly statement in the English Senate to night, and his unequivocal expression of determination on the part of the people of Ireland to achieve their nationality, no matter what extent of brute force may be opposed to their well-directed agitation, will be read throughout Ireland with feelings of unmixed satisfaction. Anything more disgraceful than the reception which the hon. member for Limerick experienced could not possibly be conceived. The house was densely crowded from an early hour, and the instant Mr. O'Brien stood up to oppose the second reading of the nefarious coercive measure, introduced nominally for the purpose of better securing the crown and government of Great Britain, he was assailed with the most violent bursts of yelling which lasted fully ten minutes, and throughout his really magnificent address, the most daring attempts were made to hoot him down. Indeed, to such an extent were the beastly howlings of the Common House of Parliament carried—so violently and fully four hundred "popular representatives" conduct themselves, that I was in momentary expectation of finding some of "those fine old English" gentlemanly legislators exercising their physical prowess in an antagonistic encounter with the hon. member for Limerick.

Pen cannot convey any adequate idea of the rank barbarism of this degrading exhibition. The howling of hungry wolves in the Zoological Gardens faintly resembled the yell which was hurled against Mr. O'Brien; but he treated them with deserved disdain, and unflinching, he adopted all those sentiments which the Secretary for the Home Department—adverting to the proceedings of the Irish Confederates—more than once insinuated he would be afraid to avow in the House of Commons. Sir George Grey shivered like an aspen leaf while Smith O'Brien re-asserted his fixed resolution to follow up the course of conduct which he had pursued for months past; and you will not fail to observe that amid the most prolonged cheering he delivered one of those violent anti-English flippancies which nightly emanate from the treasury benches. Every sentence was applauded to the echo. Would to heaven that the Irish people, Protestant, Catholic, and Presbyterian, could have witnessed the savage scene enacted this night, and the insult offered to their interests. Had they been spectators of Mr. O'Brien's reception, the question of Ireland's nationality was gained, or Irishmen and slaves are synonymous terms."

PROTESTANT FEELING.

DROGHEDA.—On Thursday evening week a numerous and respectable meeting of the Protestant inhabitants of Drogheda was held in the Mayoralty rooms

About eight o'clock there were upwards of a hundred and twenty Protestants in the room; amongst whom we noticed—Messrs. Thomas North, W. H. Rae, Henry Moore, James Davis, Surgeon Ellis, James Moore, J. T. Rowland, solicitor; Isaiah Moore, Robert B. Daly, Wm. Moore, J. Shea, R. M'Alister, John Shaw, W. B. Hudson, A. Smith, J. Harvey, J. Reilly, J. Williams, Henry Bagnall, J. Appleyard, Wm. Beddy, T. Neill, W. Singleton, T. Apperson, J. Calvert, S. Eakins, G. Dawson, &c.

They met to discuss the question of Repeal. Several resolutions condemnatory of the government, and the present lamentable condition to which they have reduced the country, were adopted; also, the meeting approved of the address to the Lord Lieutenant which appeared in our columns last week; but, as the meeting was not publicly convened, the resolutions were afterwards withdrawn that they might be submitted to a more general meeting of the Protestant body the next week.—*Drogheda*

Poetry.

THE FLOGGED SOLDIER.

I.
A gloomy square of silent men, with faces strangely pale,
And quivering lips which sadly mock'd the warrior's crimson mail
And stern, dark looks, and darker thoughts their vengeful souls within,
Watch'd on a summer morning sweet, a deed of hell begin.

II.
Watch it they must! their very glance those shuddering slaves had sold
Some for the baby braveries of plume and glittering gold—
Some by fell hunger's tooth compelled; by dreams of "honour" some;
And one whom hapless grief mislead from once a happiest home!

III.
And ho! why standeth he deject—apart in captive guise—
No motion in his manly lips, no spirit in his eyes,
Drooping with shame upon his brow—what sin of word or thought—
What fearful crime, what hideous deed, this fatal hour hath brought!

IV.
Alas! alas! our brother's tongue hath slightly, sadly err'd—
Hath wrong'd some minion tyrant's pride by some too honest word;
Hath spurn'd the spurner's coward taunt. No matter: care not thou
For what a trifling, nameless thing he comes to suffer now!

V.
To suffer! aye, what racking thought—what agonising pain.
What torture of his inmost heart this Man shall bear in vain!
What grief in his indignant soul! Oh better, sweeter doom,
To kneel before his grand old sire, and meet a speedy tomb!

VI.
His childhood's hour is with him now—the long long years gone by—
His mother by the old fire side, his sisters sitting nigh;
The thousand scenes of holiest love, the honest name they bare,
And he, the hope of all their prayers, to be degraded there.

VII.
Then flashes past his early love! Oh God! oh! God, no more—
Why seek a deeper, bitterer hell than all he felt before!
The scourg'd, polluted, trampled thing which he shall shortly be,
Can look no more in woman's eyes,—can scarcely look to Thee!

VIII.
They bound him in his naked shame—I blush, I weep to tell—
What infamy of cruel stripes upon his manhood fell!
What need of words. What manly breast can ever fail to know
The grief, the curse, the utter blight of each degrading blow.

IX.
Oh, Christ! are these, are these indeed Thy children? for whose sake
The Godhead groan'd in earthly grief; the Father's heart could break!
Oh! was't for this that thou didst bleed upon the shameful tree,
For this Thy tears, for this Thy prayers, in sad Gethsemane?

X.
Oh! loving men, oh! sisters kind, of man's extended race,
Shall ever shame like this again becloud our brethren's face?
Shall ever little babes, like ours, be nurtured into men,
To bear this worse than thousand deaths, this hell on earth again?

A SAXON.

THE DISPERSION OF THE JESUITS.—A correspondent of the *Univers*, writing from Rome on the 31st ult., says: "F. Passaglia, of the Society of Jesus, delivered his last theological lecture yesterday in the Roman College. I was present. He concluded in it the tractate on the authority of the Sovereign Pontiff. So the last act of the teaching of the Jesuits at Rome, will have been a last homage to the Papacy. An old Jesuit of the Roman College died there on the night of the 29th inst. He had long prayed of God to have the grace of dying in his habit. His prayer has been heard."

THE EXPULSION OF THE JESUITS FROM AVIGNON.—The *Union Nationale* has an interesting article on the recent expulsion of the Jesuits from Avignon by the despoise Commissary. We quote from it as follows:—"What was the reason for assailing them? If the decree is silent, a thousand absurd rumours fly over the town, and are seized upon by the crowd because they are absurd. People say, that hole-and-corner meetings were held in their house, the fact is false, there is not the faintest evidence to prove it. They say that strangers coming into the city, still for the elections, and housed for a night in the house, this again is false, and was shown to be so by the domiciliary visit effected by the commissaries. They say that these Priests assisted at the assemblies held at Avignon, with a view to the elections, this would be their right, as citizens, but certain it is, they never have assisted at such meetings. Always this pretext of the elections; more subtly hinted at obscurely, that they may contradict it in open day. Lastly, it was asserted that they were rich, and that their wealth was a contrast to the misery of the poor man. Yesterday the Commissaries visited their house; they found there potatoes and vegetables, they saw cells containing a chair-a-piece, a mattress, and some old clothes! But why these idle pretences! Say simply, 'They are Jesuits, and that is their crime!' The decree which suppresses the Jesuits at Avignon is not headed with the usual motto of Liberty, Equality, and Fraternity. It is because they well knew in issuing that decree, Liberty was violated, Equality disavowed, and Fraternity trampled under foot."

THE ROMAN CATHOLIC CLERGY.—The *Cork Examiner* contains the following announcement with respect to two movements in embryo:—"We are in a position to state that an important movement in the right direction is being made by the Catholic Clergy of this country. Were it possible, we believe they would willingly retire from all political agitation, and from motives that reflect credit on their wisdom and good feeling. They are unwilling, by any act of theirs, when it is so necessary to disarm suspicion and establish confidence, to impart a sectarian character to what should be a great national movement; and on that account alone, were there no other, they would, if possible, avoid any interference at the present time. However, it not being safe or prudent for them to surrender the people to the uncontrolled guidance of men in whose discretion they have no great confidence, they are determined to make such a demonstration as will convince the Government that, while they are averse to any violation of the law, and will resolutely oppose any approach to violence or anarchy, they are unanimously favourable to a Repeal of the Act of Union, and believe it to be essentially necessary to the peace and tranquility, as well as to the prosperity of the country. In a few days we shall be able, we trust, to be more definite. An important step is about to be taken in this city, to try and unite all moderate men in a safe and wise movement in favour of Irish nationality. In a few days we hope to have in our power to announce that the projectors of the movement, who are men of position and influence, have obtained the sanction of some of the most prominent of the Conservative body."

INSULT TO CATHOLICS.—The people of Bannagh, diocese of Ardagh, while assisting at Mass in the chapel of that town on Sunday last, were thrown into a state of the greatest excitement by the sudden turn-out of a detachment of the 13th Light Infantry, under the command of a young and inexperienced officer, a Mr. Peel, a nephew, it is said, of Sir Robert's, who usually attended Divine service here. The Rev. R. Egan, P. P., who officiated on the occasion, was about commencing the exhortation of the day, and after one or two announcements, directed the attention of his flock to a respectfully worded petition to Parliament for a Repeal of the Legislative Union, agreed to at a public meeting of the parish, the day before, by merely expressing a hope that all would avail themselves of this constitutional mode of endeavouring to better the condition of the people, and save the lives of the starving poor, who are dying in hundreds. Not a word more was said than to request of them to exercise this right possessed by every British subject. He then proceeded to give his text from the 25th Psalm, but was unable to proceed for the space of eight or ten minutes, such was the noise occasioned by the trampling of the military, and the clanking of their arms as they reluctantly descended from the galleries.—*Dublin Paper*.

SIR CHARLES NAPIER.—A rare sight was witnessed in Conciliation Hall—the presence of a British Admiral—the famous Sir Charles Napier himself. The gallant veteran sent in his card to Mr. Maurice O'Connell, who immediately proceeded to the door and introduced Sir Charles to the meeting. He remained standing for a few moments close to the chair, then took a seat, and heard Mr. Leno to the close of his speech. He then retired, the audience bowing respectfully to the "ancient mariner."

The Provisional Government received on Saturday the following letter from the Archbishop of Paris. "It is a fine example," says the *Monteur*, "given by the Chief of the Parisian Clergy, and a noble association with the popular generosity which brings daily so many patriotic gifts to the Hotel de Ville."

Paris, March 31.
"I send you my small offering, consisting of some silver covers—the only plate belonging to me. I should have hastened much sooner to bring them to the treasury of the Republic, had I not been obliged first to satisfy the obligations of justice and charity, which this year are more extensive than all the resources I am able to dispose of."

"I remain, &c,
"DENIS, Archbishop of Paris."

CONVERSION.—Mr. James Johnson, of Mullinahone, in the archdiocese of Cashel, has just abjured the errors of Protestantism, and been received into the Catholic Church by the Rev. William Cahill, R.C.C. This convert is described to have been remarkable throughout his previous life for steady attachment to the Church of England. He is advanced in years, of calm reasoning, and of much and varied information.—*Kilkenny Journal*.

LIMERICK.—WILL OF THE VERY REV. W. A. O'MEARA.—The late Very Rev. W. A. O'Meara, O. S. F., who died at Rugely, in Staffordshire, on the 11th ult. has willed a sum of 7000*l.* for the erection and endowment of an almshouse for poor widows of good character, in Limerick, his native city, and appointed the Rt. Rev. Dr. Ryan, and the Mayor of Limerick, trustees for this most benevolent purpose. He has left the Christian Brothers, Limerick, 800*l.* and the Sisters of Mercy 200*l.*, and the Irish College at Rome, 400*l.* The Very Rev. gentleman was brother to the Rev. Daniel O'Meara, D. D. Nenagh.—*Munster Chronicle*.

DISAFFECTION IN THE ARMY.—The reliance of the Government on this portion of the physical support of their cause is daily decreasing. Disaffection is spreading among the troops, or rather, the man is overcoming the soldier. To such a head had the feeling attained in the 13th Light Infantry that they have been marched out of the country.—*Tip. Vind.*

Sixty men of another regiment have been removed from Youghal.—*Cork Examiner*.

Soldiers have been punished for shouting for Repeal.—*Limerick Reporter*.

The *Neary Telegraph* admits that riots have taken place among the soldiers at Armagh and other places in the North on the subject of Repeal. The flame spreads fast.

It is intended that during the summer two camps will be established—one in the Phoenix Park, the other on the Curragh.—*Lim. Chron.*

'Repeal Rows' are becoming frequent between the military advocates and opponents of Nationality throughout the Country. A most formidable row of this nature occurred a few days ago in Dublin (formidable to the Government). It occurred between the soldiers of two regiments, one Highlanders, and the others composed chiefly of Irishmen. A soldier of the latter party threw his cap into the air, and cried out for Repeal. This was resented by one of the Highlanders and the altercation spread till a regular fight arose between the Repealers and the opponents of nationality. The men stripped off their belts and slashed at each other with their buckles. The fight, for it was a regular fight, lasted an hour, till the Highlanders fled, pursued vigorously by the Irish. Peace between them could not be effected until the arrival of an officer at the head of a strong detachment from the Royal Barracks.

A soldier of the 48th named Read, was flogged in the Barrack yard of Enniskillen, on Tuesday week, for throwing down his firelock and giving away his ammunition at Swadlinbar, on Patrick's Day. [The government are infatuated

if they imagine that once the soldier begins to disclose his feelings, that severity can reduce him to all due loyalty to powers that be.]

The Catholic portion of the troops attended mass at the new chapel, Channel. Many of them signed the petition for Repeal adopted on Patrick's day. Information was immediately given by the sergeant to the superior officers. A stroke was then drawn over each name.—*Cork Examiner*.

We have received the following letter, which will be read with satisfaction by Her Majesty's Government—

Thurles, April 10, 1848

My Lord—From the total extinction of trade, not alone in this town, but throughout the length and breadth of Ireland, I am compelled to apply to your Lordship for a job—more especially as I hear that your Lordship is buying pikes at the Castle of Dublin.

I propose to furnish you with 1,000 handles, for Mr. Hyland's heads, made of the best ash and young Irish oak, at very moderate prices—5*x* foot long, at 6*d.*, eight foot long, at 10*d.*, ten foot long, at 1*s.*

I further engage to fix the blades on same for 2*d.* per blade.

Soliciting the favor of your patronage, and anxiously waiting your order,

I am, my lord, your obedient servant,

Patrick M'Grath, Builder.

(Not of Houses now, but of Coffins.)
To his Excellency Lord Clarendon, &c.—*Nation*.

DEATH OF THE ABBE DE GERAMB.—Father Marie Joseph de Geramb, Abbott of La Trappe, and Procurator General of his order, died lately at Rome, in the 76th year of his age. His obsequies took place on the 18th ult. in the Church of Santa Croce-di Gierusalemme.

Several Government spies have been detected in Kilkenny and Limerick. Dr. Cano, J. P., discovered two in the former city. In the latter, the people dealt that infliction physically, upon the wretches, which was withheld from Kilkenny, in Dublin, by the city magistracy.

Correspondence.

To the Editors of the Cross.

GENTLEMEN,—As I am sure that nothing can be better calculated to gratify the friends and relations of the deceased passengers of the ship "Miracle" than the information that a Cenotaph has been prepared and is ready for erection in the parochial Church of St. Andrew's, Merrigomish, with the following inscription written upon it, and placed immediately under the august sign of Redemption, partly encircled with the words, "Glory be to God on High":

"O, God the Lord of Mercy, give to the souls of Thy servants, to whose memory this Cenotaph is erected, a place of comfort, a happy rest, and the light of glory. Through Christ our Lord—Amen."

"The ship *Miracle* was wrecked on the 24th day of May, 1817, at Magdalen Islands. 60 of the passengers were drowned; 30 of them perished upon the snow; 150 of them, who died of fever, lie interred in the same grave, near Pictou."

"O, God, the Creator and Redeemer of all the faithful, grant to the souls of thy servants departed the remission of all their sins, that thro' the help of pious supplications they may obtain the pardon which they have always desired. Who livest and reignest one God world without end—Amen."

"This Tablet was erected by the Parish Priest assisted by the Parishioners of St. Andrew's Church, Merrigomish, and of Holy Trinity, Mines, A. D. 1848.

"Praise the Ninth, Pope.
"Right Rev. Dr. Fraser, Bishop of Archaat.
"Rev. Hugh O'Reilly, Parish Priest.
"Requiescant in pace"—Amen.
"Hugo Gillis Fecit."

By noticing this mark of respect to the illustrious dead in your Religious periodical, the *Cross*, you will not only confer a great favour on all the friends of the deceased, but a most particular one on him who subscribes himself

A great Admirer and constant Reader of the *Cross*.

New Glasgow, March 29, 1848.

Births.

April 28—Mrs. Harvey of a Son. May 1—Mrs. Power of a daughter. 1—Mrs. Gahan of a daughter. 1—Mrs. Twony of a son. 1—Mrs. Lovalett of a daughter. 1—Mrs. Jones of a son. 2—Mrs. Connor of a son. 2—Mrs. Jones of a daughter. 2—Mrs. Delahunty of a son. 3—Mrs. Bates of a daughter.