

'Let it be later if you wish, and whatever you wish. You cannot value too high my daughter's life.' Have you not said so? 'Certainly; but—'

'You thank me million too little. Well, we will not quarrel about it. Let us say two millions. I give them to Edith's husband.'

Van-Oven had not quite said yes. Edith, who had probably overheard the conversation, ran in, and threw herself in her father's arms. And this is the way I have miraculously raised Mrs. de C.— from the dead. Therefore, I believe I can cure the wealthy ladies, the young girls, and especially the young widows who suffer from the Parisian *morbidesca*. By this means, to wit:

With godly work, with charity and love.— Such is all the witchcraft practiced by Doctor Muller.

IV.

The clock struck twelve. The guests rose to retire. But, before any one had left the room, the Marchioness sprang towards the old doctor, kissed him spontaneously on both cheeks, and told him before us all:

'Thanks for the consultation, doctor. Call for me to-morrow morning, and we shall make our first round among 'our poor.'

PRAYER, PENANCE AND ALMSGIVING.

The following is the part of a Pastoral Instruction for Lent, given by the Rt. Rev. Dr. Keane, Bishop of Cloyne, to the Clergy and Laity of his Diocese. We find it in the *Cork Examiner*:

DEARLY BELOVED BROTHERS—

The year on which you have entered may be the parent of events, of which no one can yet measure the influence on the future history of the world. An indescribable uneasiness weighs heavily on the minds of European statesmen. Impugning to one another motives of self-aggrandizement which they dare not avow, they are making for the dreaded gigantic preparations which they in vain attempt to conceal. At a fabulous expenditure of money and at incalculable loss of labor, to trade and to agriculture, millions of men are kept in battle array, prepared to join in deadly conflict, with weapons to which science has been taxed to impart the keenest edge. Whenever the coming storm arrives; whenever the elements, so pregnant with mischief, explode—on that day ruin and desolation, terrific and widespread, will be showered down on devoted Europe. In the midst of the fierce passions that cannot fail to be excited, it is not to be supposed that earthly interests only are to suffer. Fair countries may be laid waste; thousands of lives may be lost; widows and orphans may have to mourn in vain for their protectors; but, what is worse, the eternal salvation of souls must be imperilled, when men, reckless and maddened, will respect neither age nor sex, nor innocence, nor justice.

Already, beloved brethren, an intention has been openly proclaimed of seizing on that sacred patrimony, which the wisdom of ages has pronounced to be indispensable for the full exercise of the spiritual liberty of the Church. But the topics suggested by what we have said, are so numerous and so important that, without making the Lenten instructions of this year too long, we cannot discuss them just now as they deserve. Suffice it to say that when the tranquility of Europe, the rights of nations, the independence of the Holy See, the lives and souls of men are in danger, it becomes the duty of all to prepare for the holy time of Lent, and so to go through the prescribed exercises of prayer, fasting, and alms deeds, that purified and sanctified, they may be worthy to join with the angels of heaven in singing: 'Glory to God in the highest and on earth peace to men of good will.' Luke, c. ii., v. 14. The prayer we here recommend is to be taken in the widest sense of the word. You are to pray for all things; for every temporal and spiritual blessing; for the propagation of the true faith; for brotherly love between nations and between men; for the conversion of sinners and for the perseverance of the just. And for all the purposes you are, according to the words of our divine Redeemer, 'to pray always.' (Luke, c. xiii., v. 1.) Yes, beloved brethren, in this duty of 'praying always,' there is nothing difficult. In the midst of their business, the laborer, the farmer, the tradesman, the shopkeeper, the merchant, the professional man, can 'pray always.' Among the spiritual writers of old, it was an accepted maxim that 'work is prayer.' That is, when a man keeps himself in a state of grace, says at fixed periods his usual vocal prayers, raises from time to time, his heart and his thoughts to Him, 'in whom we live and move and be,' and begs that all his thoughts, words and actions may be offered to God's greater honor, and glory 'that man' is 'praying always.'

The incense of prayer never ceased to ascend from his heart; its sweet odor perfumes the whole framework of his life. First, therefore, in every house and in every family, the greater duty of morning and evening prayer, ought to be attended by the young and by the old. Parents, masters, and employers ought by precept and by example to instruct all under their control never to begin or to end the day without prayer. In a special manner, mothers, being more bound to home, ought to see that their children never neglect this sacred duty. It has been a time-honored custom to call all the members of a family together during the Lent evenings, and to say the rosary in common. In some families this edifying devotion is continued throughout the whole year. We hereby recommend it for your adoption. Secondly, the Sundays and festivals of obligation throughout the year ought, in a special manner, to be given to the service of God. For such days, attendance at the holy sacrifice of the mass, prayer and spiritual reading are the appropriate exercises. It is to be regretted, that while some spend their days as they ought, others through a strange spirit of perversion, will be guilty of more frequent and more scandalous violations of the law of God, than on all the working days of the year. Also, beloved brethren, on these are to be witnessed scenes of drunkenness, of extravagance, and of quarrelling, that bring guilt, disease, and poverty to many a desolate home.

Among the various remedies that have been suggested for the correction of so great an evil, there is one of an easy application, which has in many instances been found useful. It is, the payment of weekly wages to tradesmen and laborers, not on Saturday evenings, when, with Sunday's rest in prospect, the recipients are tempted to spend them, but on Friday's when Saturday's market and Saturday's work would be likely to secure the application of the money in providing comfort for the family at home. Let the sober religious, and exemplary fathers once get accustomed to the great domestic happiness of seeing his children healthy, well clad, attending school, improving in their classes; his wife careful in discharging all the duties which her position as a parent and as a housekeeper imposes on her; all, when called on, joining himself in prayer, all going on days of obligation to Mass, and all, on returning home, seated together at a well supplied table; let him once get accustomed to this, and he will soon learn to prefer it to his moral torture of a guilty conscience, failing health, of an injured character, of neglected children, of a broken-hearted wife, and a cheerless fireside. In due time his habits will become fixed and undeviatingly regular and edifying. Thirdly, by the precept of the church, interposing the divine law, Catholics are bound to receive the Blessed Eucharist at Easter or within the time appointed. This supposes the prayer of preparation,

self examination, confession, and contrition. 'Let man prove himself; and so let him eat of that bread, and drink of the chalice. For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the body of the Lord.' (1. Cor. xi. 29, 30.) There is no purer happiness on earth than the happiness which a worthy communion brings the soul; and there is no greater torture than the consciousness of having made a bad one.

O! beloved brethren, we entreat you with all earnestness to prepare for this great duty of paschal communion. In no class should there be an exception. Beg by humble prayer, the grace to prove yourselves to sincere contrition for your sins. Study well what were the dangerous occasions to which your past transgressions may be traced. Anticipate when in after life you may be similarly exposed; and make up your minds firmly and determinedly, cost what it may, to keep out of the way of temptation. The exercise here indicated is the most practical for the regulation of man's daily thoughts, words, and actions. It deals not with generalities. It places man before himself, that he may see himself, with eyes which cannot mistake their object. Enlightened by the grace of the Holy Ghost, whose aid he had invoked, he condemns whatever in his past conduct was offensive to God; and purified by the grace of absolution and strengthened by the holy communion he pledges himself not to transgress by thought, word, deed, or omission, for evermore. Finally, in the towns where Mass is said every morning, we earnestly recommend all whom time and opportunity will permit, to assist daily at the holy sacrifice. To prayer must be added fasting and abstinence. By pride and sensuality men fall from God; by humility and mortification must men regain the favor of heaven. The passages in the old and new testament that recommend fasting, are too numerous to be quoted. Moses fasted forty days; Elias fasted for forty days. When about to commence His public life, our divine Redeemer retired into the wilderness to spend forty days in prayer and fasting; He says that certain evil spirits can overcome only by prayer and fasting. And St. Paul, the great preacher of the spiritual freedom purchased for us by the blood of Christ, says that 'he fasted often' (2 Cor. c. xi., v. 27), and that he chastised his body, and brought it into subjection. 'I fast, perhaps, when I have preached to others, I myself should become a castaway.' (Cor. c. ix., v. 27.)

Fasting and abstinence are intended, not to please, but to chastise and purify the body; to atone for its past sins; to purify the heart with all its affections; and teach man thus detached from the dangerous pleasures of earth, to direct his thoughts to the everlasting joys of heaven. The rigorous observance of past times is now greatly relaxed. Dispensations go so far as they can be pushed. Hence a violation of the Lenten discipline of fasting and abstinence is the more culpable in the case of those who, on the score of age, health, or labor, have no excuse whatever. For, beloved brethren, the church does not impose the obligation of fasting on those who must earn their bread by the sweat of their brow, or whose health may be unequal to that duty. It imposes it on those only who can fast and abstain without injury to themselves or to those who depend on them, and who feel no other inconvenience than the salutary mortification of the sensual appetite.

There is, however, a fast obligatory, and during the penitential time of Lent still more stringent—a fast from which age, nor sex, nor position in life, nor hard labor, nor delicate health, can ever give a dispensation—and that is, the fast from sin. No power on earth can ever give permission, for any amount of prospective good, to do what is wrong. Hence, beloved brethren, now more than ever, banish from among you all cursing, quarrelling, drunkenness, injustice, bad language, and all other violations of the divine law that should not be mentioned among Christians. 'Love the Lord your God with all your whole heart, and all your whole soul, and with all your mind, and with all your strength, and love your neighbors as yourselves' (Matt., c. 22, v. 37, &c.) The Christian penitent, who is filled with these sentiments, has no difficulty in discharging the great duty of alms deeds, the third duty prescribed during the holy season of Lent.

It is true, beloved brethren, that Parliament has made a provision for the poor, but no statute law can supply the place of Gospel charity. The poor rate is paid without the merit which divine grace alone can give; fully half the amount goes to meet the expenses of administration. The relief of the workhouse brings neither comfort, nor sympathy, nor thankfulness; and in many instances those who once breathe its atmosphere become unfit for the active duties of life. Hence the poor law leaves abundant room for the exercise of Christian charity. And how different is its spirit! how different are its fruits. An industrious and exemplary tradesman is prevented by an accident or by sickness from earning the wages on which depends the support of his family. The charity that is kind and judicious supplies what will enable him to get over a passing trial; and, thus saved from the painful ordeal of the workhouse, he soon resumes his position as an independent and respectable man. We speak here from personal experience. In several of the larger towns of the diocese the Society of St. Vincent de Paul has branches working with zeal and successful vigor in the service of the poor. For years the members have been in the habit of meeting together once a week, in the evening at the close of the labor of the day. From one meeting to another they visit the houses of the applicants, enquire into the habits of the family, ascertain whether the children go to school; and when the case comes on for discussion, with all the information which good and intelligent men can procure, it is edifying to see how the work of charity goes on. It is edifying to see with what respected courtesy the tradesman, the shopkeeper, and the gentleman, linked together as brothers in the service of the poor, will act towards one another; and with what deep interest and Christian sympathy they administer to the wants of the destitute. Wherever those societies are established, a ladies' clothing association becomes an indispensable auxiliary. In the strongest manner we recommend the two institutions to the notice and support of the parochial clergy. We can see that the population is large enough to promise permanent success. The fixed rules of the society prescribe to all the members general communion at the stated periods of the year, and we need not say that the observance of those rules will be found both salutary and edifying.

In the 27th verse of the first chapter of his Catholic epistles, St. James says: 'Religion, clean and undefiled before God and the Father, is this. To visit the fatherless and widows in their tribulation; and to keep one's self unspotted in this world.' At all times the Church has extended her kindest care to the helpless orphan. In no country is that care more required than in Ireland, where the strongest inducements are held out to orphans to enter those institutions in which they are sure to lose their faith. Hence, beloved brethren, the houses in which every thing connected with the lodging, food, clothing, literary instruction, and religious education of these little ones is provided, are in every way deserving of support. Among the various duties assumed by the Sisters of Mercy, attention to the orphanage holds a high place. In some of the convents the Sisters have not yet been able to provide accommodations or support for the applicants needing admission. In the Queenstown house the Sisters have generally twenty orphans under their care. We can state, from personal knowledge, that some of the children trained there are now earning bread in different parts of the world, and by their exemplary conduct are doing honor to the faith which they profess.— Yet, beloved brethren, notwithstanding all these various means of providing for the wants of the poor, there will be in every parish, and for every

Catholic blessed with the gifts of Providence, ample opportunities of exercising works of charity.

IRISH INTELLIGENCE.

THE HOLY FATHER AND THE DIOCESE OF MEATH.—The magnificent offering of over £800, the diocesan collection for 1868, which the venerated Bishop of Meath, the Most Rev. Dr. Nally, is now about to present to his Holiness, speaks in language there is no mistaking their sympathy with the Holy Father in the temporal wrongs which he has so long and so patiently endured, and their readiness to bear year after year, their portion in contributing to the maintenance of the dignity befitting his position as spiritual ruler of so many millions throughout the world.—*Dublin Freeman's Journal*.

THE DUBLIN CORPORATION AND THE ESTABLISHMENT.—At a meeting of the Corporation, held on Monday, an address to her Majesty was unanimously adopted, praying her Majesty to take such steps as may hasten the extension of religious equality by the disestablishment and disendowment of the Church now by law established in Ireland. It was also resolved to present a petition similar in substance to both Houses of Parliament; that for the House of Lords to be entrusted to the Earl of Kimberley, whilst the petition for the House of Commons should be brought to the bar of the House by the Lord Mayor and Corporation Officers, in accordance with their ancient privilege.

VISIT OF THE CHANNEL FLEET TO IRELAND.—It has been decided that the Channel Fleet will visit all the important points on the Irish coast this year.—*Irish Times*.

SEVEN MEN DROWNED.—We regret to state that Friday a boat containing seven men left Castle-town, Berchaves, with provisions for the lighthouse on Oalf Rock, from which signals of distress had been made. The weather was very rough, and as the boat approached the rock she capsized. The whole seven perished.

THE GREATER THE TRUTH THE GREATER THE LIBEL.—A woman named Mary O'Brien was charged by Sub-Constable Slawley with being drunk and disorderly in York street, Belfast, on January 30, and also with using party expressions, to the effect that the Devil was an Orangeman. She was sentenced to pay a fine of 40s. and costs, or, in default, to fourteen days' imprisonment.

THE SHIPBUILDING TRADE AT BELFAST.—There is just now a welcome prospect of a very busy season in the iron shipbuilding trade in Belfast. Messrs. Harland and Wolff are about to commence the construction of vessels of unusually large dimensions for the Messrs. Bibby and Sons, of Liverpool. One of these Leviathans, it is said, will be the largest vessel ever built in Ireland.—*Belfast Star*.

THE REPRESENTATION OF DROGHEDA.—Mr. Thomas Whitworth eldest son of Mr. Benjamin Whitworth (late member), will be a candidate for the representation of the borough at the next election. A meeting of his father's friends was called for last evening, the 19th instant, at the Mayoralty Rooms. There can be little doubt Mr. Whitworth will have a walk over.

Another fatal instance of careless handling of firearms is reported from Athlone. On Saturday, a son, aged 25, of Mr. R. Eiling, military armourer, took up a double-barrelled gun, not thinking that it might be loaded, and presented it in play at the head of his brother, a child three years old. Both barrels were by some mischance discharged, and the poor infant's brains were scattered about the house.

IRISH ECCLESIASTICAL COURTS.—The abolition of the Ecclesiastical Courts of Ireland could hardly be felt as a very heavy blow in that country. The returns recently issued for 1867 show that in that year a total number of 35 proceedings in the 12 courts; the fees received reached the large sum of £131. There were eight suits in matters of dilapidations, one concerning pew rights, and one on the right to the church key; seven writs of sequestration having been received from the law courts, the ecclesiastical courts had the formal duty of issuing seven sequestrations; there were 15 'suits' for faculties for altering, restoring, or rebuilding churches, one for consecration of a cemetery, and two for removing a body. No return was made by the Dublin court, and five others had only to return that there had been no suits at all; in the preceding year the Dublin court returned four faculties granted. There were 3,270 probates of wills and administrations issued by the 12 ecclesiastical courts and registries of Ireland, but this is not Church business.

Dublin, Feb. 17.—The opening of what is expected to be a momentous Session has diverted attention for the time from local concerns, and fixed all eyes upon the Ministerial manifesto. Never was Royal Speech awaited with more nervous anxiety or perused with keener interest. It was, no doubt, a thoughtful and judicious arrangement, though provoking enough to the reader, to reserve to the very last the passage which every one was most eager to read first. It insured a perusal of the whole address, and curiosity was artfully sustained until at length the long looked for sentence came in view. Whether it has answered the expectation of the public remains to be seen. To many it seems an ingenious political puzzle, the meaning of which their inability to solve, while some do not disguise their disappointment. The Conservatives regard its circuitous and cautious wording as the result of repeated handling and an evidence of indecision in the Cabinet.— They are pleased to think that it lacks the boldness and clearness which indicates a definite policy and a consciousness of strength. But the notice promptly given by the Premier for the 1st of March has led many to expect a full development of the Ministerial scheme before the House in Committee, and they betray an apprehension that the mystery in which the passage in the Speech is shrouded was intended to conceal the preparations for attack. So far as Liberal opinion has been expressed it is rather in accordance with the Conservative view. The 'Freeman' observes that the Speech was not calculated to either gratify curiosity or allay anxiety. Considering the work avowedly to be done by the present Parliament, Ministers seem to have been particularly reticent in communicating their intentions to the world. There is, however, sufficient shadowed in the Royal document to indicate that the Session will be unusually important, and most trying to the Administration.—*Times Cor.*

Dublin, March 11.—The Amnesty Committee of this city has started a subscription to raise funds for the benefit of Felon convicts who are discharged from imprisonment by the Government.

The deputation from the General Assembly of the Presbyterian Church which is now in London is watched with vigilant suspicion by the Liberals of Ulster. The *Northern Whig* states that it is composed of men who have made common cause with the Established Church, and warns the Government against listening too readily to their advice. It says: 'Mr. Gladstone has every reason to distrust the information which the leaders of such a deputation might give. They are not his friends nor the friends of his cause. The Irish Presbyterian people have very little sympathy with the Moderator and most of his colleagues. There is every reason to believe that some of the late advocates for the increase of the *Regium Donum* would be quite prepared to consent to a system of universal endowment if they could only get a million or two millions of the surplus transferred to the Presbyterian Church. But this is not the wish of the Irish Presbyterians as a body. They, with the Liberal and intelligent Protestants of England and Scotland, desire that all existing personal interests should be religiously respected. Beyond this, however, they are not prepared to go.' With two Presbyterian members now

in Parliament there is little fear that the views of the Liberal section of the Ulster Protestants will be misrepresented.

AN IRISH 'LIVING'—There is a preference in the Irish Church establishment which should come well to the light before it disappears for ever. It is a living, and it is nothing else than a living. The chantry of St. Mary, in the parish of St. Nicholas, within the Walls, Dublin, was founded and endowed by gift from the Earl of Worcester and some citizens of Dublin in the reign of King Edward IV. A chantry, be it known, is a little chapel or particular altar in a church, endowed for the maintenance of a priest to say masses to redeem out of purgatory the souls of the founders, and of all the faithful deceased. The election of a 'chantry,' or souls' priest, for this Dublin chantry, is in the parishioners and the Court of Queen's Bench have decided that none but members of the Established Church can vote. It is some time since there was an election, the present 'chantry,' known now by the more acceptable name of chaplain, having held the post for many years. The duties prescribed for him the law now forbids him to perform in a church or chapel of the Establishment; in fact he has no duties to perform and he discharges none, except one which occurs quarterly or half-yearly, as he has about 300 guineas a year to receive. Except with the licence of the bishop, and permission of the incumbent, he could neither perform nor assist in service in the church of St. Nicholas; and if he did so, it would be his voluntary act, and neither a right nor a duty. There was a very large number of these chantries in England formerly, but in the reign of Henry VIII. and Edward VI. their revenues were all confiscated to the Crown, and the chantries abolished. St. Mary's chantry in Dublin is supposed to be the last of the race in the United Kingdom.—*Times*.

AGENTS AND TENANTS.—The Rev. Thomas Smollen P. P. Clones, in a letter to the Earl of Danvers commenting on portions of 'The Realities of Irish Life,' by W. S. Trevelyan, gives a few facts bearing on the relations of agents and tenants in Ireland, which go far towards accounting for disaffection and discontent. The Shirley estates, extending over an area fifteen miles by ten, were lorded over by an agent in a manner hardly credible in England but common enough here. This person, zealous for, I had nearly said, the extension of Protestantism, but I should say rather for the extirpation of the Catholic religion, insisted on having the authorized version of the Bible, without note or comment, read in the schools by the Catholic children, and when the parents, at the desire of their Bishop, withdrew their children, they were treated without mercy. The Bishop having obtained the aid of the National Board of Education for the building of a school for the Catholics, this most Christian agent issued his ukase forbidding the tenantry to aid in supplying building materials, and the parish priest had to go to the neighbouring parishes, where his wants were immediately and cheerfully supplied. He also served a process of ejectment on the father of two boys who had presumed to assist the priest in making a collection at the chapel door, for the purpose of repairing the roof; the poor man owing no rent whatsoever. He was in the habit of arranging the matrimonial alliances pointing out this girl as a suitable match for that boy, and insisting that the boy must marry the girl or give up his farm. This agent died a 'natural' but a sudden death, and the hill tops blazed with bonfires when the news became known. Who could wonder?

THE AGRIAN OUTRAGES IN TIPPERARY.—The recent outrages in Tipperary have excited a feeling of deep concern among the resident gentry. Lord Lismore, Lieutenant of the county, convened a meeting of magistrates at Clonmel on Saturday, in order to elicit their opinion and take measures for the protection of life and property. There was a very large attendance. In opening the proceedings Lord Lismore referred to the tragedy at Ballycohy, and added that he had in his hand seven informations of agrarian outrages since the 14th of December. After the affray at Ballycohy an extra police force has been sent there, which had since been recalled, and many of the magistrates stated that they had not been consulted as to the prudence of the step. A desultory discussion arose on this point. Mr. de Gernon, the resident magistrate, having been written to by the Government to obtain the opinion of the magistrates at petty sessions, consulted only those who met on a particular day, and not those of the district, as it was said he ought to have done, and returned an answer to the effect that it was not necessary to maintain the extra force. Mr. Esqwell, M.P., cast upon the late Government the blame of not consulting the whole magistracy of the county. As to the state of the county he moved a resolution expressing horror and dismay at the acts of violence and murder which had recently disgraced it, and placing on record the opinion of the magistrates that the remedial measures contemplated by the Legislature must be wholly inoperative so long as a system of cowardly assassination is permitted to prevail. The resolution called upon the Government to 'use the strongest means for the prevention and punishment of such dastardly crimes,' and also called upon the people to aid and resist the authorities in bringing the guilty parties to justice. The resolution was adopted without hesitation, and was followed by others recommending that a strong force of extra police be brought down and charged to the district, and that the resident magistrate be requested to reside in the town of Tipperary. The meeting expressed sympathy with the families of the victims of the late outrages, and a subscription list was opened for the purpose of procuring information.

NEW MAGISTRATES FOR BELFAST.—Warrants have been issued by order of the Lord Lieutenant appointing the following gentlemen Borough Magistrates for Belfast:—Thomas Sinclair, Bernard Hughes, James Gomb, James Keegan, Robert Patterson, Dr. William MacCormac, Dr. Alexander Harkin; and James Taylor, for the County of Down. The *Ulster Examiner*, in writing on the subject, says:—Six gentlemen have just been appointed to the Commission of the Peace for the borough of Belfast; and of these six, there are three Catholics—namely, Mr. Bernard Hughes, J.P.; Mr. James Keegan, J.P.; and Mr. Alexander Harkin, M.D. J.P. This fact is very gratifying, no doubt, indicating, as it does, a desire on the part of the Government to carry out the new policy of religious equality practically, and not merely theoretically. The appointments in question may be considered as a step in the right direction. But, when it is to be recollected that the Catholics of Belfast number nearly three-sevenths of the whole population, that there are now no less than fifty five magistrates who have seats on the borough bench, and that of these fifty-five, but seven are members of the Catholic Church, we may fairly expect that the march of progress will be more rapid, and more in harmony with the legitimate aspirations, not to say the rights, of our co-religionists. However, we beg to congratulate the three gentlemen whom we have named on obtaining this well merited distinction.

CARDINAL CULLEN AND LORD ORANMORE.—We learn from the *Morning Post* that the reception given to Cardinal Cullen at the Dublin banquet, and the speech of his Eminence on that occasion, 'have caused considerable annoyance to the Protestant party.' Their displeasure has found a suitable apology in Lord Oranmore. That nobleman, who not infrequently writes letters to newspapers, informs the world, through the *Daily Express*, that Earl Spencer is much to blame for recognizing the rank of Cardinal Cullen. The Cardinal, says Lord Oranmore, 'has no rank save what is recognized and sanctioned by her Majesty.' We are obliged to say, without discourtesy to Lord Oranmore, that this is not true as a fact. Every Cardinal has a rank which no temporal sovereign can either give or take away. And this rank is recognized throughout Europe, in every state, whether Catholic or Protestant, which has diplomatic relations with the Holy See. The

precedence of Nuncios over their diplomatic colleagues was confirmed by the Treaty of Vienna, in 1815; which also, if we are not mistaken, recognized the rank of Cardinals as Princes. Her Majesty, we are sure, has no more loyal subject than the Cardinal Archbishop of Dublin, and certainly no Englishman ever had a deeper love of his country, or was better affected towards its Sovereign, than the late Cardinal Wiseman. Yet in every foreign court he was received as a Prince, though his rank was not derived from her Majesty's favour, to whom no disrespect was offered by the recognition. We hope Lord Oranmore will see that the real source of the inconvenience which he notices is the foolish refusal of Great Britain, less wise in this matter than other non-Catholic states, to enter into diplomatic relations with the Sovereign Pontiff. Let her do this, as evidence and good sense suggest and Cardinal Cullen may then be innocently recognized not only by Earl Spencer but even, if the extravagant thought may be uttered, by Lord Oranmore himself.—[Tablet.]

THE BATTLE OF THE BOYES.—The hostile forces confronted each other for the first time on the Banks of the Boyne, June 30, 1869. The Jacobite army was posted on the declivity of the Hill of Donore—its right wing towards Drogheda, its left extending up the river. The centre was at the small hamlet of Oldbridge. Entrenchments were hastily thrown up to defend the ford, and James took up his position at a ruined church on the top of the Hill of Donore. The Williamite army approached from the north, their brave leader directing every movement, and inspiring his men with courage and confidence. He obtained a favourable position, and was completely screened from view until he appeared on the brow of the hill, where his forces debouched slowly and steadily into the ravines below. After planting his batteries on the heights, he kept up an incessant fire on the Irish lines during the afternoon of the 30th. But James's officers were on the alert, even if their King were inefficient. William was recognized: *Gara* was brought up to bear on him quietly and stealthily: 'six shots were fired at him, one whereof fell and struck off the top of the Duke Wurttemberg's pistol and the whiskers of his horse, and another tore the King's coat on his shoulder.' William like a general aware as he was, took care that the news of the accident should not dispirit his men. He showed himself everywhere, rode through the camp, was as agreeable as it was in his nature to be; and thus made capital of what might have been a cause of disaster. In the meantime James did all that was possible to secure a defeat. At one moment he decided to retreat, and the next he would risk a battle; then he sent his baggage and six of his field-pieces to Dublin, for his own special protection; and while thus so remarkably careful of himself, he could not be persuaded to allow the most necessary precaution to be taken for the safety of his army. Hence the real marvel to posterity is, not that the battle of the Boyne should have been lost by the Irish, but that they should ever have attempted to fight at all. Perhaps nothing but the inherent loyalty of the Irish, which neither treachery nor pusillanimity could destroy, and the vivid remembrance of the cruel wrongs always inflicted by Protestants when in power, prevented them running en masse to William's side of the Boyne. Perhaps, in the history of nations, there never was so brave a resistance made for love of Royal right and religious freedom, as that of the Irish officers and men who then fought on the Jacobite side. The first attack of William's men was made at Slane. This was precisely what the Jacobite officers had anticipated, and what James had obstinately refused to see. When it was too late, he allowed Lauzon to defend the ford, but even Sir Nial O'Neill's gallantry was unavailing. The enemy had the advance, and Portland's artillery and infantry crossed at Slane. William saw felt certain of victory, if indeed he had ever doubted it. It was low water at ten o'clock; the fords at Oldbridge were passable; a tremendous battery was opened on the Irish lines; they had not a single gun to reply, and yet they waited steadily for the attack. The Dutch Blue Guards dashed in to the stream ten abreast commanded by Count de Solmes; the Londonderry and Ranskillen Dragoons followed, supported by the French Huguenots. The English infantry came next, under the command of Sir John Haumer and the Count Nassau. William crossed at the fifth ford, where the water was deepest, with the cavalry of his left wing. It was a grand and terrible sight. The men in the water fought for William and Protestantism; the men on land fought for their King and their Faith. The men were equally gallant. Of the leaders I shall say nothing, lest I should be tempted to say too much. James had followed Lauzon's forces toward Slane. Tyrconnel's valour could not save the day for Ireland against fearful odds. Starbald's horse had accompanied the King. The Huguenots were so warmly received by the Irish at the fords that they receded, and their commander, Caillmont, was mortally wounded. Schomberg forgot his age, and the affront he had received from William in the morning; and the man of eighty-two dashed into the river with the impetuosity of eighteen. He was killed immediately, and so was Dr. Walker, who headed the Ulster Protestants. William may have regretted the brave old General, but he certainly did not regret the Protestant divines. He had no fancy for Churches meddling in secular affairs, and a rough 'What brought him there?' was the reply vouchsafed to the news of his demise. The tide now began to flow, and the battle raged with increased fury. The valour displayed by the Irish was a marvel even to their enemies. Hamilton was wounded and taken prisoner. William headed the Enniskilleners, who were put to flight soon after by the Irish horse, at Platten, and were now rallied again by himself. When the enemy had crossed the ford at Oldbridge, James ordered Lauzon to march in a parallel direction with Douglas and Young Schomberg to Duleek. Tyrconnel followed. The French infantry covered the retreat in admirable order, with the Irish cavalry. When the defile of Duleek had been passed, the Royalist forces again presented front to the enemy. William's horse halted. The retreat was again resumed; and at the deep defile of Naul the last stand was made. The shades of a summer evening closed over the belligerent camps. The Williamites stung by the defeat of the unfortunate Stuarts.—[Popular History of Ireland, by Miss Ousack.]

DEAN STANLEY ON THE IRISH CHURCH.—Dr. Stanley, Dean of Westminster, lately delivered a lecture at St. John College, London, before a numerous assembly, principally composed of clergymen, upon 'The Three Churches of Ireland.' The Dean said it was nearly a year since he had addressed a meeting in that place on the subject of the connexion of Church and State. One instance of that connexion, the Irish Established Church, was at that time so little under consideration that neither by him nor by any of the other speakers was the slightest allusion made to it. Within twelve months all had been changed, and that corner of the subject which was then thought too insignificant for notice was now the chief point of observation. He desired rather to approach the subject by what had been called the historical method. There were in the city of Armagh three main thoroughfares, which were called Irish-street, English-street, and Scotch street, and these three streets represented the three nations and the three Churches of Ireland. They could not speak of Protestant Episcopal Church as if it were the only Irish Church which the English State had to deal with; they could not speak of the Catholics as constituting the only nation which existed in Ireland; they could not speak of either or both of them without reference to the powerful body of Presbyterians and Congregational Churches which flourished by their side. To untwist the triple thread of Irish life into its constituent would be the object of his address on that occasion. The Dean then entered into a lengthened and interesting historical review of the establishment, progress, position, and influence of the Catholic,