

THE BISHOP OF PETERBOROUGH'S SPEECH.

The most brilliant speech made in the House of Lords upon the Irish Church bill, was that of the young Bishop of Peterborough, Dr. Magee, a son of the famous Archbishop Magee, of Dublin—the worthy son of a worthy sire.

We append some extracts, which are too good to be passed over, to give our readers a taste of its quality:—

We are told that the Irish Church is a great injustice, because the funds which should be the property of the whole nation—the national State Fund—is the property only of a minority. Well, I would ask, if that is the case, why not endow the majority? If the minority is wrongfully possessed of this fund, why not hand it over to the majority at once? Do noble lords suppose that until they have done this the majority will really be satisfied? (Cheers.) But I deny that the funds of the majority of the nation are in the possession of the minority. I deny that the Church of the minority possesses funds which ever did belong to the majority. I do not believe that one shilling of tithe rent-charge or that one acre of glebe land in Ireland ever belonged to the Church of the majority. Tithe was paid for the first time within the pale after the Synod of Cashel, when the Church of Ireland, though the Roman Catholic Church, was the Church of the Anglican minority, and the Ulster glebes were given to the Protestants of Ulster surely at a time when it was distinctly

known that the Protestant Church was the Church of the minority. My lords, I contend, that the Church of the minority, paid by the minority, standing on the land of the minority, teaching the faith of the minority to the minority, is not guilty of that misappropriation of the funds of the majority with which it is charged. (Cheers.)

How came it that the land itself was in the possession of the minority? For a very simple reason, that he had not yet heard alluded to in the course of this debate:

Because the majority of the Irish people, the Celtic population, took the losing side in the sixteenth and seventeenth centuries in the great struggle between Protestant England and the Romish League of Europe. That was a life and death struggle for the religious liberty and the freedom of England and of Europe. Most unhappily for themselves, the Celtic population sided with Romanism against the Protestants. The battle was fought out between England and the Romish League in the terrible manner in which contests were fought in those days. On the one hand there was the penal laws—those infernal penal laws, as I will join in calling them; but be it remembered that it was with these detestable penal laws that England fought the Bulls of Popes that encouraged the assassination of Princes. (Cheers.) These penal laws were not, as some noble lords seemed to think, used in defence of the Church of Ireland. They