

ceeded by the Arran Castle meet the Duchess of Kent, next; and by the clergy and other gentlemen who joined at the custom-house, next in order moved through the dense crowd, along the quay, and Marlborough street, to the church. The scene here was also highly imposing. A vista having been made through the dense mass of people, the great gate of the church opened and displayed a partial view of the interior, with its numerous lights and dark drapery. The Rev. Mr. Cooper robed in Cope and surplice, assisted by the Rev. Mr. Maher the Rev. Mr. Mullen, and the Rev. Mr. Smith, proceeded to the outer entrance, and there met the coffin, which was borne into the church by the mutes, assisted by some of our citizens, who knew and loved the illustrious deceased, and who felt proud to have it to say that they had put a shoulder beneath the remains of Ireland's noblest patriot.—The Acolytes bearing torches, here surrounded the coffin, and a sub-deacon, in a white surplice and soutan, held the lofty crucifix at the foot. The aspersions having been performed and the antiphon read, the procession followed by the remains proceeded up the nave towards the catafalque prepared for the reception of the coffin, which was then laid upon it. The "Libera me Domine" was then intoned by the full choir; after which was sung the "De Profundis" and the "Miserere."

At the conclusion of the ceremonial the officiating clergy and choir retired to the vestry leaving the remains lying in state. The tapers round the catafalque were lit, and the anxious people were allowed to enter the Church and view its splendid arrangements. Besides the clergy present we noticed several of our leading citizens, long the true friends of our lamented O'Connell, P. V. Fitzpatrick Esq., M. R. Leyne, Esq., (a near relative,) Dr. R. R. Madden, J. A. Curran, J. D. Mullen, J. Smyth, Dr. Nugent, J. Burke, J. Kelch, and many whose names we were unable to record, but whom we would gladly name in connexion with this awfully imposing event. The sons and other members of the Liberator's family remained within the sanctuary during the celebration of the introductory ceremony. At its conclusion they withdrew accompanied by the Reverend Doctor Miley, the Right Reverend Doctor Whelan, and their other friends.

The church closed at about eleven o'clock last night, yet long after that hour the gates and doors were besieged by anxious crowds, admittance was however refused to all, until six o'clock this morning, when the holy sacrifice will be offered at the three altars. Repeated mass during canonical hours will be continued during the stay of the remains in the church.

R. I. P.

## PUSEYISM IN ITS RESULTS.

(From the Tablet.)

It is a remarkable distinction, and one which has often been noticed, between the Church of England and all other religious sects of what name or complexion soever, that whereas in the latter certain fixed doctrines or opinions are recognized throughout the entire community, and form a bond of union between all its members; in the former,—the Church of England,—there neither is nor ever has been any distinct creed or system of theology, nor so much as any definite set of religious ideas, which men could touch and handle, and transmit to their children after them.

Ask a Wesleyan or a Baptist, even of the most uneducated class, what is his religious belief, and you will receive a reply which, at least with respect to one or two distinctive tenets, will be uniform and unvarying. He has a dogma, and he will tell you what it is. Put the same question to those nominally members of the Establishment, and to say nothing of the grotesque and incessant variation of the replies, where anything like an intelligible response can be obtained, or of the still greater multitude of cases in which you would elicit no answer at all,—what hesitation and perplexity, what confusion and incoherence, will the question provoke! It seems hardly too much, to say, that—with comparatively few exceptions—a member of the Establishment has either no fixed religion at all, nothing beyond a vague and dreamy idea of a Saviour and a future world, or else he is painfully debating the cruel problem which, if he have any seriousness, his unhappy position forces upon him—"which of all the various and conflicting systems taught in the Church of England is the true one?" "A remarkable condition for the Church to be in," to use words which lately appeared in the English Churchman, and a very sufficient explanation of the ruin and decay of these "fundamental" doctrines, of whose sad fortune we have seen the history in some previous articles.

We resume the subject once more, only in order to conclude it. We have seen from the testimony of its disappointed advocates, the miserable failure of this latest movement within the Church of England. With that movement, considering the estimable character of many of its promoters, as well as the excellence of several of their objects, we have felt too much sympathy not to regret profoundly the poverty and inefficacy of its results. We would gladly doubt that the formidable reaction which it has provoked is so complete or so menacing as they seem to apprehend. But the evidence is unhappily irresistible. It may be well to present a brief summary of that evidence,...