a tavorable and favourite rendezvous to a desperate band of freebooters that ruled over the neighborhood and who were formidable enough, as in the district, lay concealed here formore than a week, while the whole civil force was in pursuit of them, and were, at length, only appre-

hended when they sought an asylum elsewhere. Shea, Doran, and Andy, pursuing their way homeward through this little solitude, which, at the time of our narration, bore nearly the same aspect it does at present, had gained that part where the hills approached each other nearest: Shea was a few paces before Doran, and Andy still farther in advance, when Pierce thought he heard something like a snap of a lock behind bun. He turned quickly round and saw a man, a little at Doran's back, but out of their line of march, in the act of raising a gun to his shoulder, visibly with intent to fire on one of the party; but, before Pierce could use any precaution, or the fellow pull his trigger, a shot from the opposite bill, grazing Doran's breast, lodged in the arm of the assassin, and the deadly weapon fell from his hand. Shea sprung upon him and held him fast; Andy, who had heard the shot, but and those among my priests who accompanied me was further ignorant of the transaction, made all speed to his foster-brother, and Doran, looking as if confounded at the suddenness of the thing, or else at his own narrow escape, for the ball had cut through the breast of his coat, was the last to turn to the spot.

'Scoundrel!' said Pierce, 'tell me your reason for wishing to take away my life; did I ever wrong or injure you? for I cannot recollect having seen you before."

: 'Arrah, man you never done anything to me,' answered the surly-looking fellow.

Why, then, did you level at my life? I am now sure I was your mark.'

' Sure enough,' said the man.

' For what cause, I ask you again?'

'Tunther-an-ouns! how duy I gnow for what? ax that question iv them that sent me to do id; and don'tsnake my arm afther that manner; it's smashed enough without your belp.'

And who are they that sent you?

Avoch, now!' was the answer. ' Well, God himself had a hand in id, Master Pierce,' here interrupted Andy, who conceived, after some effort, that he had pretty correctly guessed the occurrence; 'he was going for to

Doran drew nearer.

'I'd swear upon the mass-book, Pierce,' said he, 'that Crohoore-na-billioge is at the bottom of this cursed affair.

'Don't, then, a-bouchal, fur maybe you'd swear in a lie,' observed the wounded man; ' I got my best arm broke by it, howsomever the duoul that happened to cum about!'

'You'll suffer for this insolence as well as for the rest of the job, you villain,' rejoined Doran.

'Villain! arrah, is that the word wid you?--Dhar-Dhieu, bud it will be a sore saying to you, or my name isn't Shawn.'

'Who was the person that set on?' once more

asked Shea, shaking him violently. · Why, there's that honest boy there says he's ready to swear to him for you.'

Pierce, you'll find I'm right,'

the first shot from this fellow-· You'll never prove that again me,' the assassin interrupted; · I fired no shot-bad loock

to the flint for stoppin' me!'

'I heard your piece snap, then,' said Shea. 'Nothing else you heard, agra.'

'The first shot,' Doran continued, 'was meant the one, and with his own bands, fired the

'Answer, is he right,' roared Shea, 'or I'll redden the sod 'you stand on with your blood! Episcopate on this great question was not to be made was it Crohoore sent you? was it Crohoore fired that shot? tell me truly, or——, Pierce cooked that shot? This is what we have done has aisto! his pistol.

'Och, a-vich, you're easy answered,' said the man, changing colour for the first time; 'he that sent me, stands-'

Stop!' Doran shouted out in a voice of extrao: dinary triumph. 'He stands on the brow of the hill, this moment ! Look, Pierce, look!"

(To be Continued.)

AUDRESS OF THE BISHOP OF ORLEANS ON HIS RETURN FROM ROME.

(From the Armonia of Turin.)

We could wish that the Armonia were four times as large as it is, that we might publish in extenso a most eloquent and affectionate address which the great Bishop of Orleans has delivered to his propie, after his return from Rome. In fact, this masterpiece of pastoral eloquence is throughout equally important and equally interesting. But since we are limited as to space, we shall at all events endeavor to present to our readers the principal passages in this wonderful discourse :-Mgr Dupanloup began by stating the motives for

which he went to Rome, to see the man to whom it

was said, "Thou art Peter, and upon this rock I shall

build my church; and the gates of hell shall not prevail against it." "Yes, it was to satisfy my hear's desire," said the Bishop, and to fulfil the duty of my office, that I went to see that man, and to join, portant, but ever rendered solemn by his preas one little grain of sand, my life and existence to that great foundation stone which supports the whole 'Veni videre Petrum' (St. Paul, Gal. i. 18). Such was the great inspiration which made me leave you for so long; like Paul I went to see Peter. Veni videre Petrum, the representative, the Vicar of Jesus Christ upon earth; and from Rome, where I anw Peter, and where I have sojourned with him ('et mansi apud eum'). I am returned at last once more amongst! you; at Orleans. Rome and Orleans, the two names dearest to me in the world; Rome which is for me a mother's name, and Orleans where is the spouse whom God has, given to my soul and where are my heart's children." The Bishop then goes on to speak of the motive for which the whole Catholics Episcopate assembled in Rome. This was

been more unimerous assemblies of the kind there was ever seen on any occasion a more complete representation of the Christian Episcopate, especially tradition goes, to defeat and pursue into Kilken? Bishops had come. We met there, we Bishops of nysa company of troopers, sent against them from that city. Since then, it has often given the same refuge to persons carrying on the same refuge to persons carrying on the same if we consider the various countries from which the nyka company of troopers, sent against them france with Bishops from Spain, Ireland, Scotland, from that city. Since then, it has often given the same refuge to persons carrying on the same profession, though on a more contracted scale; profession, though on a more contracted scale; so the last adventurous fellows who levied tribute upon travellers' purses, in the district, lay concealed here for more than explains with incomparable eloquence the great act of the canonisation of a saint, especially a martyr saint, in the Catholic church, and minutely describes the grand ceremonies of the solemnity of June the 8th. Not being able to do more, we shall at least select from this vivid description the following extract, which speaks of Pius IX.'s serenity. serenity of Pius IX. is the most remarkable characteristic of that august countenance, which produces on all those who have seen it an extraordinary impression. I still remember the day on which I had the good fortune to see, for the first time, the Holy Father. Oh! how glad was I to contemplate that mild and venerable countenance! And he, like his face, impressed with that paternal goodness which is the essential characteristic of His physiognomy, was radiant with sweetness and joy! Thus, he ever appeared, with, unalterable calm, and a smile of undefinable benignity, whether he gave audiences every evening, with moving kindness and without minding fatigue, to the innumerable Catholic pilgrims eager to see him and bow under his blessing, or when he was passing on through the midst of his people to some public ceremony. Those among my diocesan children who have made the pilgrimage to Rome, still preserve like me its sweet remembrance and profound impression. And to the last day we saw the Holy Father preserve the same screnity. I remember to have seen and heard him, the day before my de-parture, at the two feasts of his election and coronation, which brought back to him so many recollections. He ever preserved the same expression and addressed us still by turns with the same calm and sweetness, although we spoke of the most serious matters." Mgr. Dupanloup then undertakes to show that the meeting of the Catholic Bishops in Rome has been, without any special intention and from the mere fact of that meeting, one of the grandest things which have ever been registered in the annals of the Church; that is to say, a visible, splendid, triumphant demonstration of the signs of the Catholic Church in this world, its unity, Catholicity, and infullibility. We are very sorry to be obliged to give to our readers no more than the following extract, in which he shows the necessity of the Pope's temporal power: "It has been said,—and it is not out of place to discuss this before you -that all this was very fine and true. The Catholic Church alone can present such sights for angels and men. God took a little clay, filled it with his breath, and made it into a man The Church of God takes a man's heart, miserable and wretched as it is, invests it with her breath; it is faithful, and she makes a saint of it. Thus God has peopled the earth, and the Church, sustained and inspired by God, peoples heaven. Once more, yes, this is magnificent, this is Divine. Her ceremonies are also Divine. No religion can be compared to shoot you, Pierce, agra, and see—it's himself he Contholicity, and the greatness of that religion is the reflection and proof of its Divine origin. But at any rate, it is added, what she has done there, could not the Church have done it in any other place without temporal power? No, I cannot, believe it. And will any one do me the pleasure of showing me the point of this wretched globe where this could have been possible? Could the Bishops of North America go to the South? those of Lisbon to Madrid. Those of Dublin to London? Those of Paris to Vienna? Those of Berlin to Copenhagen? Those of Warsaw to Petersburgh? Those of the Milanese to Venice? With the interests and passions which divide nations, where will you find, if not upon a territory neutral and set apart like that of the Roman States, a point where men can meet each other without inconvenience? Could the Bishops, without exciting umbrage, meet at the time needed in the territory of a government either a rival or an enemy of their own If you can alter mankind, that is all very well. But the sea will become a resisting and solid basis sooner than men and human Powers will be agreed here below. Ye waves become fixed! Ye tempests be siient! for behold men wish to become simple and truthful, united, religious and just. As long, however, as things remain as they are, if we mean to speak loyally, we must own that what has been done in Rome could not be done elsewhere and without the temporal power of the Pope. This is why we took it into consideration." At this point the Bishop speaking of the Bishops' address to the Holy Father, answers as follows, certain sayings of the evil disposed. "There are some who wonder that our address was not preceded by solemn or noisy discusfor you, Pierce; the second for me: and again, sions, as in human parliaments. Perhaps the ques-I say, 1'd lay my life that Crohoore knew of then was doubtful? Perhaps each Bishop and not the one and with his own hands fired the already judged it? Perhaps they had crossed the sea, they had gathered from the extremities of the world to bring to the Pontiff something which was not a decision and a force? The opinion of the Some have wished after this great act to divide those

> secret of our feelings, and in our meetings, the doors of which were closed, the particulars of our conver-"Strange narrators, to whom for my part I disdained to answer, for I would never grant to such men. by my answering, the right of entering into our counsels; strange narrators, who have given us false and vain accounts, in which they showed themselves truly inventive in insinuations and inventions of all kinds. But what is true, what is above every attack falincious interpretations and lie, is the address itself and the unanimous signatures which support it. To look for anything else in it, is to wish to put forth, I will not say perfidy, but I know not what pettiness, where there was nothing but greatness. To relate aught else is, not so much a want of good fuith, as, in so serious an affair, a mere folly. What I shall say to you, my dearest brothers, and to all who have say to you, my dearest brothers, and to all who have to see such a spirit in our county as this advertise-a right to know it, is this. We had two things to do ment exhibits. If we found a Catholic informing in Rome, and we have done them. We have satis- the public that he would not consider a Protestant's fied our heart's desires, and performed the duty of our Episcopate."

who accomplished it, to comment on intentions, and

to misrepresent the circumstances. Many have scru-

tinised on our lips even before they were opened, the

Finally Mgr. Dupauloup speaks as follows to his people of the affection the Romans bear to the Sovereign Pontiff: - "I have seen the Holy Father in the midst of that Roman people; I have seen him in many circumstances more or less imsence. I must say that I looked and listened attentively. I mixed with the crowd to catch the better the sense of the popular cries. On the other hand, I have lived long enough already to have seen elsowhere many manifestations of enthusiasm. Nevertheless, I declare that what I saw in Rome, wherever the Holy Father made his appearance, to be something which cannot be described, imitated, prepared, or paid! The enthusiasm of these immense multitudes had this particular character, that in the midst of all these cries, what was to be heard, what was to be distinguished, was the cry of of the latter persuasion, received a stab of a knife in the beart, the accent of the soul, the outburst of love | the breast. The cause of the riot was that the Pro-That people love their Pope, I can answer for it. It testant party called out "To H- with the Pope," is possible to be deceived by many appearances, many false demonstrations skilfully managed-in the canonisation of the Japanese martyrs; and the this there was not deceit. You may tell me, that following is his description of the scene which Rome those that do not love were not there! It may be so; displayed on such an occasion. "I do not believe but I declare that the multitude of those who were that since the origin of Christianity, if there have there constitutes a people, and a people that loves! tions.—Freeman's Journal.

RISHAINTELLIGENCE

A FRENCH VIEW OF BRITISH POLICY IN IRELAND Therefore, what has happened ?. It is England, that has given several thousands to the relief of the Hindoos; that in three or four days subscribed 1,800,000 francs to assist the families of the Hartley miners - who has not offered one penny to solace the distress of Ireland. She has left Christians to die of hunger in sight of the English coast, when she assisted pagans at a distance of 3,000 leagues from Europe. Should it have been thus if the Government had sought after the truth, and had published it, instead of obstinately concealing it? A circumstance not less instructive than this debate is the comments of the English press thereupon. The Times has grimly joked upon unfortunate people who died of misery—"one was consumptive, another splenetic, a third too old for any one to pity his death, and a last one too feeble to have any chance of living long. We have, therefore, done very well not to come to their assistance. Why should we expend English money in constructing railways in Ireland? That would not solace the infirm-the women, nor the children-that would only benefit the strong man, the able-bodied, and," says the Times, "it would be a great deal better for these to go and people our colonies." An Irishman, in fact, has no right to remain in his native country. "Besides," alds the Times, " each time that they collect funds to assist the Irish, they are squandered with avidity by their negligence and their improbity." Conclusion -"Let us leave those people to die of hunger; it is still a means by which we can be rid of them" In presence of such conduct and such language will any one be astonished to find at the bottom of every Irish beart an unquenchable hatred of England? -When, in the midst of calm and peace, one of these calamities that man is incapable to foresee or to prevent revives the sufferings of the Irish race, the English Government denies their distress and the Eng-

lish press insults them. The Dublin correspondent of the London Times writes on the 21st of August, as follows: -" The Federal gunboat Tuscarora, it appears, has been dodging the Ajax for the purpose of getting coals on board in defiance of the orders issued by the Admirality. The Tuscarora has coaled within three months at a British port, and did not proceed, as she was bound to do, on a voyage to the United States. She remained hovering about the coast on the lookout for Confederate vessels. She put into Kingstown with the view of getting coals. Unable to accomplish this there, partly in consequence of the return of the Ajax, she weighed anchor and steamed with all speed to Belfast Lough, where, according to a previous arrangement, she received a supply of coal amounting to a hundred tons. Having anchored outside of the jurisdiction of the Harbor Commissioners, the Collector of the Customs at once took the matter up and served a notice on the Federal captain to depart within twenty-four hours, and a revenue cutter was placed alongside the Tuscarora to prevent further violation of the neutrality laws, and at the same time the matter was reported to the Admiralty. The Belfast people ask what would have been done if the Federal captain had refused to

Another correspondent, writes :- "The United States steamer Tuscarora arrived in Kingston to-day, August 9, and is regarded with great curiosity by the people. Crowds will flock to-morrow to see her. The correspondent of the Morning News notes the fact that she fired no salute, and none was fired for her when she came into harbor." We learn since that the English Custom House authorities have ordered the Tuscorora to leave the harbor. She left at midnight on the 12th. A correspondent, writing ou the 16th ult., says :- " The Tuscarora returned to Kingstown yesterday morning, about four o'clock .-She would not be allowed to enter the harbor, and anchored a short distance off the extremity of the western pier. Later in the day, she moved further out, and opposite the mouth of the harbor. Several of the sailors and officers were ashore during the day, and some of them went into Dublin. As on the previous days, the public were freely admitted up to nightfull, and hundreds of people visited her, notwithstanding the difficulty of reaching her. As she let off steam at intervals, it was clear that she was ready to start at a short notice, and it was stated by some of the sailors that she would leave to-night, not be allowed to take in any coal or water; but as latter from shore."

The Wexford People says :- Men of this County, listen to this advertising proclamation : -" Co. Wexford - To Be Let, in the neighborhood of

Gorey,

A Farm, containing about 178 acres statute, on which a Dwelling House and Offices will be erected for a solvent Protestant tenant. The Land is suitable for a dairy, and is ucurly all in grass. For terms, &c., apply to James S. Scott, Esq., Courtown,

What is the meaning of all this? Is it feared that a "solvent" Catholic tenant would infect the premises with plague or Popery, or that his money would turn, "like fairy gifts fading away," into withered leaves, or brass buttons? Who knows?— Though a "soivent" Catholic tenant cannot get 'a dwelling-house and offices" erected for him, on this forbidden ground, would be get the land on condition that he should live under a hedge -or under a tent, like a Tartar? The advertisement is not explicit on this head. If a "solvent" Catholic legally bound himself to live in an our-office, and to reserve the dwelling-house for the accompdation of his cattle-would he be allowed to stable himself. and lodge his stock in this manner? Advertisement doth not specify. The land is fit for a dairy, it seems; but not for a Catholic. Ah! it is well to be a cow or a Protestant, according to this fastidious advertisor. The land is chiefly under grass. More's the pity. Grass has generally a green colour for a part of the year—and it is possible that even this Protestant oasis is no exception to the rule. No matter, the grass can be walked on -that is one comfort-and as flesh is grass, perhaps grass is only Papist flesh transmuted. Seriously, we are ashamed money fit to be put into his pocket -or a Protestant fit to be put into his house -- we would not hesitate to call that Catholic a simple fool.

well supplied with rations that they have been detected in selling large quantities of bread. The guardians applied to the law adviser at the Castle to see whether persons who thus dispose of the food could be prosecuted. His opinion was that they could not. The Board, however, have adopted an obvious remedy -- they have reduced the daily allowance to each pauper, so that there may be no provision left for sale

More Orange Outrages - Portadows, August 18. A riot of a party nature took place in this town about eleven o'clock on the night of the 16th instant, between some Protestants and Roman Catholics, in which a man named John Redmond, a carpenter and when the other party cheered for "Garryowen." The former party, having gone back into town for a reinforcement, immediately returned, when assaults were made freely on both sides but, hearing the police were approaching, they dispersed in opposite direc-

ME WHADLEY AND THE BELFAST ORANGEMEN The following remarkable article considering that the principles of the paper from which we take it are, we believe, Whig as well as protestant, we quote from our contemporary, the Mercury of Tuesday last. The length has compelled us to abridge it somewhat: - As if there were not elements enough of mischief in Ireland already, we are now threatened with the revival of the foolish and abortive anti-Maynooth agitation. A so-called great Protestant demonstration' took place the other day at Belfast on the too famous Orange anniversary of the 12th of August, at which Mr. Whalley delivered one of his silly and violent tirades against the Roman Catholic religion, and pledged bimself to make the abolition of Maynooth the grand business of his life. The meeting was not, however, a remarkably imposing affair; and we think we may venture to hope that the success of the member for Peterborough and his Orangemen in fomenting strife and discord will not be proportionate to their zeal in the holy cause of religious hate. There was a report that Sir Hugh Cairns would be present, but be did not appear. We should rather think not. It would have considerably surprised us if Sir Hugh Cairns had appeared on the occasion. We willingly believe that there may have been a more creditable cause for his significant absence than a prudent regard for his own position and prospects as a public man, but at any rate he had good personal reasons for keeping out of the way. Sir Hugh Cairus has held office once, and naturally hopes to hold office again, under a Conservative Administration, and all rational and respectable Conservatives on both sides of the channel are sick and ashamed of the mingled bypocrisy and fanaticism of anti-Maynooth agitation. Whenever Lord Derby has to form a Government again, he will certainly not select his Irish law officers from the ranks of the Orangemen. Whatever may have been the special motives which induced Sir Hugh Cairns to disappoint the Belfast bigots, it is at all events reasonable to conclude, from the fact that so many independent Irish Protestant members took exactly the same course, that Protestant opinion in Ulster is not really represented by the brawlers of the Orange platform. In other respects this 12th of August demonstration was a sufficiently doleful affair. The 'enthusiasm' of its promoters seems to have chiefly expended itself in fierce and furious complaints of the decadent condition of their cause. The chairman, Sir William Vernor, made a remarkably dismal speech, which amounted to little more than a prolonged howl over the fallen fortunes of his faction. Orangeism is not what it was, and Sir Wm. Verner scarcely pretends to hope that the old days will ever come back again. 'He recollected a time when to be a Protestant was not a crime in this country. Men of the highest rank were not then ashamed to be curolled as members of the Orange Society. In 1798 Lord Camden was glad to enrol them as yeomen. How changed is Ulster now!' Change lindeed, Heaven be thanked! It is to be lamented that Ulster is not a good deal more changed than it is, but at all events the change has gone far enough to separate us by an impassable gulf from that dark and bloody past on which the memory of the aged Orangeman fondly dwells as on one of the brightest spots in history. An Irishman whose thoughts regretfully linger on 1798 and the exploits of the Orange yeomanry is no subject for serious criticism. Yet Sir William Verner's historical reminiscences are not without their value. They have their use both as an encouragement and as a caution. They furnish a satisfactory answer to those who may sometimes be almost tempted to doubt whether the boasted advance of Ireland is anything more than a pleasant delusion; and they may warn us all, Protestant and Catholic alike, how we countenance the slightest attempt to reproduce the political and sectarian animosities of those evil times. The ravings of the veteran Orange champion who mourns that Ulster and Ireland are changed since 1793 may teach us what to think of the miserable fanaticism which is now seeking to revive the half-expiring passions of the worst and darkest days of Irish history. Clearly it will not be Mr. Whalley's fault if Ireland is ever to know peace in his time; but it is consolatory to believe that he and such as he are unable to do a tithe of the mischief which they plan and threaten. It is among the most hopeless of tasks to resuscitate an agitation which has fallen dead from lack of vital power, and Mr. Whalley is not the man to succeed where more serious politicians have failed. Even an anti-Maynooth movement requires to her next destination being Lisbon, but of that there be conducted with some slight regard to common is no certainty. Since her last visit she was not in propriety and common sense, and the proprietor of any harbor, but lay off the Isle of Man. She will 'King William's Tower' would bring ridicule and contempt on a better cause than that of religious inshe has the means of converting salt water into a tolerance. The agitation of which Mr Spooner was potable water, she does not require a supply of the so long the respectable organ owed all its importance to the dishonesty and nowardice of trading politicians; and trading politicians have at length discovered that it is an unsafe and undesirable source of political capital. We are not apprehensive that the silly and inflammatory rhetoric of Mr. Spooner's successor will produce any very marked effect either in or out of Parliament, except to intensify the disgust with which sensible and upright men regard one of the hollowest of political and religious shams.

Mr. Maguins, M.P., on the Palmerston Ministry. —At a dinner at Skibbergen, on Tuesday, given to the Catholic Bishop of Ross, Mr. Maguire, M.P., made a speech in responding to the toast of "The Members of Parliament" Among other things he said :-My lords and gentlemen, if a vote of confidence in the present government were to be proposed to-morrow -and I tell you now by anticipation what I would do under such circumstances, and let me not afterwards be misjudged or misrepresented because I do it-I say, if a vote of confidence were asked to-morrow, and if the destiny of the Government or the fate of the Opposition rested upon it. I should most certainly vote against the Palmerston government (load cheers) on two grounds. One because that Government, as the Pope himself declared to me, is the worst enemy of the Church of God upon the face of the earth (cheers) - and the other because of their heartless cruelty and insensibility to the sufferings of our people (great cheering and applause). Gentlemen, on the two grounds I would vote against Lord Palmerston -

The Right Rev. Dr. Keane: And you would do

right (applause).
Mr Maguire: I would do this, even though the Tories should come into office; and still I would accept no place, office, or emolument under, or owe any allegiance to, the Tory party (hear, hear). I are not one of them.

A Voice: What are you-are you a Tory? (Cries of "Order!") Mr. Maguire: I tell you what I am. I am an Icish

Catholic-(Cheers) - a Catholic to my heart's core, and as ready to proclaim it on the floor of the House The paupers in the Drogheda Workhouse are so jof Commons, against any opposition, as I am here to reply to a drunken query (applause). I say now that if the opportunity were offered to me to-morrow, would solve the question by voting against the Palmersion ministry; but I would be ready the next day to vote against the Tory party upon the first occasion they would do wrong (cheering.) Is that, my lords, or is not, a right policy?

The Right Rev. Dr. Keane and the Right Rev. Dr.

O'Hea. It is (cheering).

Mr. Henry F. L. Estrange has authorized his agent to allow his tenants at Couna, in the western part of the county of Oork, twenty per cent on the September rent. He has also contributed £10 towards the

out to join friends, all of whom have given substan-

SIRTROBERT-PEEL'S EXTREME DELICACY AND CAU. Sir Robert Peel's mode of governing the Irish people has been a mystery for some time past. He is not a fanatic. He shows not desire to gain populative after the fashion of Mr. Whalley, Hell neither quotes Maynooth songs in the House of Commons, nor builds a round tower for the accommodation of Orange picnics on his estate. But he excels Mr. Whalley himself in the abundance of the insults which he contrives to heap on the religion of the vast majority of the Irish people, every time that an opportunity in Parliament presents itself. As he had no fanaticism to gratify, and as he certainly did not gain votes by the proceeding, the motives of his conduct were very difficult to guess. Some said he was mad. Others thought that it was a subtle plot for raising a No-Popery cry against the Torics. Others, again, were of opinion that it was an intelligible device to show that he was not afraid. But on Monday night the difficulty was cleared up in a curious manner. He was asked by Sir Hugh Cairns to explain the policy of the Government in reference to the procession which took place in Dublin last Sunday week, to colobrate the foundation of the Queen's University. Sir Robert Peel rose to answer with much solemnity In a measured voice, tuned to accord with his sense of the responsibilities of his position, he announced that " the subject had caused considerable feeling in some parts of Ireland," and that " as far as the Gov. ernment were concerned, it was a matter that required to be dealt with extreme delicacy and caution" House cheered sympathetically. They were evidently a little puzzled to hear such a sentiment from such lips; but they were only too glad to welcome the penitent Secretary back to the paths of discretion. Sir Robert Peel went on to explain the law of the question, and to detail the reasons which has precluded the Government from applying the Acts against party processions to the ceremonial which was used on the occasion in question. Having got over this drier portion of the subject, he proceeded to give a specimen to the House of the extreme delicacy and caution" with which, in his opinion, the Government should treat such matters. It is impossible to supply a fair idea of the tact and discrimination with which he performed this difficult duty, without quoting his own words. [The Review here quotes Sir Robert's reply.] It was difficult to understan; why he should have made the round of Ireland in a low backed-car in order to utter phillipies against Doctor MacHale. It seemed scarcely worth while to introduce a scene in the House of Commons for the sake of telling. The O'Donohue that he was a "mannikin traitor." There was no prudence in fulminating vague denunciations of the electors of Longford, which he afterwards could not venture to establish before a committee. To go out of his way, in a discussion on Irish destitution, to insinuate that the priests exaggerated the distress in order to stir up the people against their landlords, appeared to be ingeniously and laboriously foolish. But a glare of light is now thrown into all these dark places of Sir Robert Peel's career. He was merely exhibiting, according to his own light and knowledge, his "extreme delicacy and caution." The whole of his ses-sional efforts have been in close keeping with his performance on Monday night. Just as he claimed credit for his own discretion and forbearance after he had been ridiculing a solemn procession of the Roman Catholic Church, on account of the horse-shoers, chimney-cleaners, and progue-makers who bore a part in it, so he evidently thought that by his remarks on Dr. MacHale and The O'Donohue, and the priests of the South, and the electors of Longford, he was rather flattering them than otherwise. This colourblindness in distinguishing between an insult and a panegyric is undoubtedly a disadvantage to a Minister; but it appears to be endemic to the Treasury Bench. It is a serious matter that the Irish Secretary should be a victim to this malady. His reckless language generally amuses the House of Commons, but it is a costly laugh. The Irish are not a people of a practical spirit. A Celtic race is not willing to estimate an insult according to the worth of the in-sulter. It is impossible to blind ourselves to the fact that disaffection is much stronger in Ireland than it has been since the cabbage-garden defeat, and that it has mide a great shoot upwards since Sir Robert Peel's year of office. Two or three years more of Sir Robert Peel's vituperative rule will teach us, by sad experience, how great a fire even so insignificant a longue can kindle. - Saturday Review. THE CHURCH ESTABLISHMENT -- If we were asked to point out an institution, which stands pre-eminent

should name the Protestant Church Establishment in Ireland. With its theology we of course do not meddle. It has, we know, many sincere members of undoubted piety and personal worth; but if all its followers were as exemplary as the enlogists of the deceased Primate Beresford allege him to have been, yet the broad, unmitigated wrong and robbery remain - the church of a small Protestant minority is sustained by an alien power in its fraudulent possession of the entire State Ecclesiastical revenue of a nation principally Catholic. Setting quite out of view the theological arguments and motives that attach the Irish Catholics to the faith of their ancestors, the very position occupied by the alien church in their midst is of itself sufficient to repel them from its membership. Its historical associa-tions are all adverse to the natural sympathics of the great mass of the people. Originating in the wickedness of a lascivious tyrant, it was introduced into the kingdom by means which were characteristic of its originator. A reformation which commenced its labours by putting the clergy of a former religion in peril of death, and by forcibly seizing the entire church property of Ireland, undoubtedly adopted at the very outset the most effectual steps to secure for itself the everlasting detestation of the Irish people. We do not intend to make this article a martyrology Those who desire to know the fearful reality of that "perill of deathe," so lightly named by Speacer may consult the works of O Sullivan and O'Daly, Brennon's Ecclesiastical History of Ireland Bourke's Hibernia Dominicana, Curry's Review of the Civil Wars of Ireland, and the Catholic martyrologies of the period. There they will find copious catalogues of sufferers, and details of a curious variety of contrivances of torture. This sanguinary reformation, stained in its gradle with murder and sacrilege, has never to this day shaken off the anti-Irish influences whereby it was originally fostered. Track its course through the pages of history, and you find it in its corporate capacity invariably hostile to the rights and privileges of the !rish nation. We say in its corporate capacity; for we do not forget that among the Irish Protestants there have been many glorious and high-souled individuals devoted to the political freedom of Ireland, and whose names evoke feelings of affectionate reverence. But the State Church, as an endowed corporation, is necessarily and essentially the enemy of Ireland. Its endowment is a perpetual usurpation of property to which it has no moral right; nor any other title than that which is conferred by unjust, and consequently unchristian laws. It is a standing fraud upon Ireland and a standing insult to seven-eights of our people. That a church thus circumstanced can ever acquire the attachment and 'religious assent of the people whom it robs and insults - that it can ever extend itself by any other means than those of persecution or bribery—is simply impossible. Its champions at home are those who personally profit by its dishonest emoluments, or who look to its endowments as a provision for the promotion of mutual hatred and On the 25th ultimo, the packet ship Raymoud sections of Irishmen. They look on it as a capital sailed from Dublin for Buenos Ayres, with a full machine for embroiling this kingdom in domestic jenlousies and heartburnings. It is a spectacle to jenlousies and demons laugh, which such a the latter being respectable farmers sons and make angels weep and demons laugh, which such a daughters, from Westmeath and Longford, who go nefarious institution is defended on the grounds of its Ohristian utility and doctrinal purity. Many of our tial proof of their success by their large remittances contemporaries, both in England and here, have had home, it being a country where the respectable Irish their attention called to this subject, by the fact that agricultural peasantry are welcomed and encouraged. the Primate of this most un Irish State Church has

in the qualities of dishonesty and impudence, we