

17. At least the eternal salvation of all those who have never been in the true Church of Christ may be hoped for.

18. Protestantism is nothing else but another form of the same true religion, in which it is possible to please God to the same degree as in the Catholic Church.

IV.—Socialism, Communism, Secret Societies, Bible Societies, Clerical Liberal Societies.

Pests of this kind are often reproved by the severest formulas in the Encyclical *Qui pluribus* of the 9th November, 1846, in the Allocution *Quibus quantisque* of the 20th November, 1849, in the Encyclical *Nostis et nobiscum* of 8th December, 1849, in the Allocution *Scingulari quacum* of 9th December, 1854, in the Encyclical *Quanto conficiamur magis* of 10th August, 1863.

V.—Errors Concerning the Church and her Rights
19. The Church is not a true and perfect society, with full freedom; she does not rest upon her proper and constant rights, which have been conferred upon her by her divine founder, but it belongs to the civil power to define what are the rights of the Church, and the limits within which she shall exercise them.

20. The ecclesiastical power ought not to exercise its authority without the assent and toleration of the civil government.

21. The Church has not the power to define dogmatically that the religion of the Catholic Church is the only true religion.

22. The obligations which are undertaken by Catholic teachers and writers only bind them with regard to those things which are proposed to universal belief, under the titles of Articles of Faith, by the infallible judgment of the Church.

23. The Roman Pontiffs, and the Ecumenical Councils have overstepped the limits of their powers, have usurped the rights of princes, and have even committed errors in their definitions of points of dogma and morality.

24. The Church has no power to employ force.

25. In addition to the power inherent in the Episcopacy, a temporal power is attributed to it by the civil authority, either expressly or tacitly, but it is revocable at the pleasure of the civil power.

26. The Church has not a natural and legitimate right to acquire and to possess.

27. The ministers of the Holy Church and the Sovereign Pontiff ought to be absolutely excluded from all charge and domination in temporal things.

28. The Bishops have not a right to promulgate Apostolic letters without the authorisation of the civil power.

29. The spiritual graces granted by a Roman Pontiff ought to be held as null, if they have not been sought by the civil government.

30. The community of the Church and of ecclesiastical persons is derived from the civil right.

31. Ecclesiastical jurisdiction in the cases of Clerics, for civil or criminal offences, ought to be abolished, even without the knowledge and contrary to the protest of the Holy See.

32. The personal immunities which exempt Clerics from military law, may be abrogated without any violation of equity or of national law. Such abrogation is demanded by civil progress, especially in a society modelled on the principles of a liberal government.

33. It does not appertain to ecclesiastical jurisdiction, by any proper right, inherent in its essence, to direct doctrine in matters of theology.

34. The doctrine of those who compare the Sovereign Pontiff to a free sovereign ruling in the Universal Church, is a doctrine which prevailed in the middle ages.

35. By the sentence of a general council, or an Act of all the people, the Pontifical Sovereignty could be transferred from the Bishop and the City of Rome to another Bishop and another city.

36. The definition of a national council does not admit of subsequent discussions, and the civil power can require that things remain as fixed by it.

37. National churches can be instituted outside, and separated from the Roman Pontiff.

38. Many Roman Pontiffs lent themselves to the division of the Church into Eastern and Western.

VII.—Errors of Civil Society, as regards itself, and also considered in its Relation with the Church.

39. The republic being the origin and the source of almost all rights, declares itself by its own right, which is not circumscribed by any limit.

40. The doctrine of the Catholic Church is opposed to the good and to the interests of human society.

41. An indirect and negative power in sacred things belongs to the civil government, even when expressed by an infidel sovereign; to him belongs not only the right, called *executivus*, but also that of the process, which is called abuse of power.

42. In cases of legal conflict between the two powers, the civil right prevails.

43. The civil power has a right to break, and to declare and render null the conventions (commonly called *Concordats*) concluded with the Apostolic See, relative to the use of rights appertaining to the ecclesiastical community, without the consent of the Holy See, and even contrary to its protest.

44. The civil authority may interfere in matters relating to religion, morals, and spiritual rule. Whence it follows that it can pass judgment on the instructions which the Pastors of the Church publish in fulfilment of their charge for the regulation of consciences; it can even decide on the administration of the Sacraments, and the dispositions necessary for receiving them.

45. All the direction of public schools in which the youth of a Christian state are brought up, with the exception to a certain extent of episcopal seminaries, can and ought to be assumed by the civil authority, and that in such a

manner that no right shall be recognised on the part of any other authority of interfering in the disposition of the schools; in the regulation of the studies, in the arrangement of grades or in the selection or approval of masters.

46. Much more, even in seminaries for Clerics, the method to be pursued in the studies would be submitted to the civil authority.

47. The good constitution of civil society demands that the popular schools which are open to all children of every class of the people, and in general that all public institutions destined to letters, to the superior instruction and more extended elevation of youth, should be set free from the authority of the Church, from all influence and inspection on her part, and that they shall be wholly subject to the will of the civil and political authority, according to the desire of the governors and the tendency of public opinion at this epoch.

48. Catholics may approve of a system of education for youth outside the Catholic faith and the authority of the Church, and which has for its sole or at least for its chief object the knowledge of things purely natural and of social life in this world.

49. The secular authority may prevent the Bishops and the faithful from communicating freely between themselves and with the Roman Pontiffs.

50. The secular authority has of itself a right to appoint Bishops, and to require them to undertake the administration of their dioceses before they have received the canonical institution of the Holy See and the Letter Apostolic.

51. The secular authority has a right to forbid to Bishops the exercise of their pastoral ministry, and is not bound to obey the Roman Pontiff in matters concerning the institution of Bishops and Bishops.

52. The government can, by its own proper right, change the prescribed form of religious profession, both for men and women, and can enjoin religious communities not to admit persons to solemn vows, without authorisation.

53. The laws which protect the existence of religious communities, their rights and functions ought to be abrogated, and the civil power ought to give its support to all those who may desire to quit the religious life, and to infringe their solemn vows: it can also completely suppress these same religious communities, as well as collegiate churches and simple benefices, even when privately endowed, and derive and submit their goods and revenues to the administration and the will of the civil authority.

54. Kings and princes are not only exempt from the jurisdiction of the Church, but they are superior to the Church in all questions of jurisdiction.

55. The Church ought to be separate from the State, and the State from the Church.

VIII.—Errors concerning Natural and Christian Morality.

56. The laws of morality have no need of the divine sanction, and it is not at all necessary that human laws should be conformed to natural right, or should receive any obligatory power from God.

57. The philosophical and moral sciences, as well as the civil laws, ought to be removed from divine and ecclesiastical authority.

58. No other forces are to be recognised but such as reside in matter and every system of morals. All honesty ought to consist in accumulating and augmenting wealth, by whatever means, and in abandonment to pleasure.

59. Right consists in the material fact. All the duties of man are empty words, and all human facts have the force of right.

60. Authority is nothing else but the sum of material forces and numbers.

61. An injustice in fact, crowned with success, does not in any way do injury to the sacredness of right.

62. The principle of non-intervention ought to be proclaimed and observed.

63. It is lawful to refuse obedience to legitimate princes, and even to revolt against them.

64. The violation of an oath, however holy it may be, and every shameful and criminal action opposed to the eternal God: not only is not to be blamed, but it is quite lawful and even most praiseworthy when inspired by love of country.

VIII.—Errors concerning Christian Marriages.

65. It cannot be established by any reason that Christ has elevated marriage to the dignity of a sacrament.

66. The sacrament of marriage is only an adjunct of the contract, from which it is separable, and the sacrament itself only consists in the nuptial benediction.

67. By the law of nature the marriage tie is not indissoluble, and in many cases divorce, properly so called, may be pronounced by the civil authority.

68. The Church has not the power of pronouncing upon the impediments to marriage.—This belongs to civil society, which can remove the existing hindrance.

69. It is only more recently that the Church has begun to pronounce upon invalidating obstacles, availing herself, not of her own right, but of a right borrowed from the civil power.

70. The canons of the Council of Trent which invoke anathema against those who deny the Church the right of pronouncing upon invalidating obstacles are not dogmatic, and must be considered as emanating from borrowed power.

71. The form of the said Council, under penalty of nullity, does not bind in cases where the civil law has appointed another form, and desires that this new form is to be used in marriage.

72. Boniface VIII. is the first who declared that the vow of chastity pronounced at ordination annuls nuptials.

73. A civil contract may very well among Christians take the place of true marriage; and it is false, either that the marriage contract between Christians must always be a sacrament, or that the contract is null if the sacrament does not exist.

74. Matrimonial or nuptial causes belong, by their nature, to civil jurisdiction.

N.B.—Two other errors are still current; upon the abolition of the celibacy of Priests; and the preference to the state of marriage over that of virginity. These have been refuted; the first in Encyclical *Qui pluribus*, 9th Nov., 1846;—the second in Letter Apost. *Multiplices inter*, 10th June, 1851.

XI.—Errors regarding the Civil Power of the Sovereign Pontiff.

75. The children of the Christian and Catholic Church are not agreed upon the compatibility of the temporal with the spiritual power.

76. The cessation of the temporal power, upon which the Apostolic See is based, would contribute to the happiness and liberty of the Church.

N.B.—Besides these errors, explicitly pointed out, still more, and those numerous, are rebuked by the certain doctrines, which all Catholics are bound to respect, touching the civil government of the Sovereign Pontiff.

X.—Errors referring to Modern Liberalism.

77. In the present day it is no longer necessary that the Catholic religion shall be held as the only religion of the State, to the exclusion of all other modes of worship.

78. Whence it has been wisely provided by the law, in some countries called Catholic, that emigrants shall enjoy the free exercise of their own worship.

79. But it is false that the civil liberty of every mode of worship and the full power given to all of overtly and publicly displaying their opinions and their thoughts conduce more easily to corrupt the morals and minds of the people, and to the propagation of the evil of indifference.

80. The Roman Pontiff can and ought to reconcile himself to and agree with progress, liberalism, and moderate civilisation.

IRISH INTELLIGENCE.

DEATH OF A REDEMPTORIST FATHER.—We regret to record the death of the Rev. Father Patrick Furlong, of the Order of the Sacred Redeemer, which took place on the night of Sunday, the 18th instant, at the house of ten o'clock, at Mount St. Alphonsus, in the heart of every virtue, fortified by the sacraments of the Church, of which he was a devoted minister, strong in the faith, to which he was ever attached, and hopeful of the eternal crown which is given to the just as the reward of him who lights the good fight, with constant resolution and perseverance. Father Patrick Furlong was born at Banowry, in the county Wexford, on the 22nd of February, 1835, professed on the 15th of October, 1856, and ordained a Priest on the 22nd of March, 1862. He had been attached to the Redemptorist Convent, Mount St. Alphonsus, almost since his ordination; and it need scarcely be added that he was zealous in the discharge of every duty, whilst, by example and precept, in the confessional and in the pulpit, he was indefatigable in bringing sinners to repentance. He won the hearts of all who attended to his ministrations; and by the Rector and by every member of the truly excellent community to which he belonged, he was esteemed for his vigilant attention to the observances of every rule, and his amiability and sweetness of disposition and character. His death at the early age of twenty-nine years, was caused by heart disease—he bore his sufferings with a cheerful resignation, which never forsook him to the latest moment.—*Limerick Reporter*.

THE NEW ASSOCIATION.—The course which Ireland has now, I may say, entered upon, will compel the Government, whether a Palmerston or a Derby be at the head of it, to legislate for Ireland as a Catholic country. For three hundred years England has, with the aid of Scotland, attempted to destroy the national character of the Irish people. Believing in its own omnipotence, as Blackstone calls it, it conceived the idea that it could change Celts into Saxons, could infuse English blood into Irish veins, and could sweep away one religion, and set up another in its stead; one which the people believed to be of God; another which carried the clearest proofs, wherever it went, that the deity which presided over its shrines was simply Mammon armed with the sword.

Chiefly through the instrumentality of the Irish Protestant Establishment has England labored to maintain a position in Ireland which is unknown in any other part of the habitable world. The attempt has, as was to be seen, signally failed. Instead of making Ireland Protestant, the action of the Irish Establishment upon the mass of the nation has been to make them the most Catholic people on the face of the earth. I have no hesitation in saying that there are more Catholics in Ireland firmly attached to their religion—so firmly that they would die for it if need be—than there are Protestants in England, with its three-fold greater population, attached to any one of the many religious communities from the Church of England downwards. Though the abolition of the Church of England Establishment in Ireland occupy a second place in the programme of the principles which are to be the basis of the new Association's aggressive operations, it is in reality the fundamental question after all. People who have never been, or never lived in Ireland, cannot always be made to see, nor even to believe them. They see Ireland still rich and strong in the faith, still exporting it into other countries, and they cannot believe that the great grievances of the country owe their birth or being to the Irish Establishment. In support of this view of things, they say the Protestant Bishops and Rectors are, in most cases, a gentle, peaceable and harmless set of men, contented to eat their bread without labor and without religious strife, and sometimes, even charitably sharing it with their poorer brethren. Such persons forget that it is not for what is their own. Obergly do or what is their own. I identify myself with the new Association would see it abolished. It is for what its maintenance by the law obliges the English Government and the English people to do, that it is mainly to be condemned. As an eyesore to the temples and ministers, supported in alliance throughout the country, while the people and the Priests of the land are barely able to live around them, are bad enough. But there are nothing as compared to the legion of evils which it is the parent of; which afflicts it as so many scourges; which force the people to think that there is no justice, no peace, nothing but poverty and oppression for so long as they are united to England. Any other country governed, as they have been, only with an eye to the aggrandisement of another country, with an expensive religion imposed upon them, which in their hearts and souls they repudiated while they had to give their own bread to feed its ministers, would long ere this either have sunk exterminated, or have exterminated its oppressors. Scotland, at a time when its people did not number a fourth part of the present Catholic population of Ireland, was allowed to choose its own religion; and though it chose a religion as hostile at the time to the State religion of England as it is to the Catholic Church at the present day, England not only assented to its choice, but allowed the old religious endowments of the country to be settled upon it for the support of its ministers. While Ireland on the other hand is insulted, and her religion treated as an idolatry and a superstition, and while doctrines are alleged to be held by her which every man who takes office must abjure

and declare to be 'damnable,' it is no wonder that she should be coming forth at last to demand that the cause of all this should be removed. She sees that the primary cause is the Irish Establishment; and that so long as the State binds itself and its office-bearers to support that monstrous abuse, Irish interests, agricultural, commercial, manufacturing, national, educational and religious, will struggle in vain for growth and freedom. That abolished, every barrier to national progress, harmony and prosperity will speedily disappear, as has been the case in England and Scotland and other countries. Let it should be inferred that the new Association is got up in hostility to Protestantism, I have only to say to those who bring this charge against us, as, no doubt, every Orangeman will, two things. The first is, the Catholic Religion in Ireland and England exists, and makes progress, not only without State support, but in the face of a richly-paid body of educated gentlemen, whose business is to preach and pray it down. It may or may not be that the Religion of the Thirty-nine Articles could retain its place in Ireland without the 'temporal' provision secured by law to its Ministers. But I apprehend most Protestants would tell me I was insulting them, if I said that their religion depended on mere human means or legal enactments. I could not say this with innumerable instances before my eyes, where Protestant Churches and Communities of every variety of creed seem to thrive, who have no help from the State or the law. For example, there is one church in Brighton with a State-endowment of £700 or £800 a year. There are six or seven other churches (I speak only of those of the Church of England), which receive no benefit from the public funds of the Establishment. Yet no one looking at the men who minister in these churches, or at the people who attend them, would say that they suffered any loss from want of a share in the tithes and offerings which the parish church of the town enjoys.—*Dublin Correspondent of the Weekly Register*.

In our opinion the difficulty with the new movement will be to find a competent Executive Council—one in whose experience and capacity, honesty, firmness, and prudence the country will place confidence, and who will be trusted to resist and guard against the evils that wrecked the movement of 1852. We miss from the Requisition—may we hope to find them at the meeting—the men amongst the Catholic Clergy whose names were made familiar as household words for ability, for integrity, for eloquence, for knowledge in the last Tenant Right campaign; men who did not dabble in political platitudes or shallow generalities, but who had deeply studied the Land Question in all its bearings, and were competent to reason upon it, as scholars, profound thinkers, masters of the subject. Men as honest we may find again; men more honest, never. Now men may rival them in rectitude, but will very unlikely to equal them in knowledge and experience. If those men be absent from a renewed effort to settle the Land Question, we shall look with grave apprehension to the results.

Now is the time for the country to look firmly and prudently forward; gazing at difficulties and dangers, not to be frightened or disheartened by them, but prepared to meet and overcome them. It is with this design we point to them. We have already seen too much of 'enthusiasm to-day, prostration to-morrow'; and we want to behold an effort that will be considered well beforehand, and not abandoned for disappointments that prudence should have foreseen, or difficulties for which foresight should have provided. We want the country to be prepared for such defections or betrayals, disappointments or difficulties as are likely to ensue. If they be prepared against, they will prove comparatively harmless; if they be not prepared against, they will probably prove fatal, as the rest have done before. In the present condition of Ireland successful political action implies great self-sacrifice and public virtue in the public man directing it. If we expect too much of human nature we shall be covered with confusion. It is not at the first attempt—perhaps not at the fifth—that a body of men can be produced capable of working out faithfully and inflexibly to the end the policy of self-sacrifice by which alone can the objects of the New Association be accomplished. But we assert that the object is worth not merely one, not merely five, but fifteen efforts if necessary. If the country be true to itself, it will soon slough off what is worthless and retain what is of worth, and, after a while, change the whole aspect of Irish politics. In 1851 we set to work full of high hope, with admirable designs, and with ample quantity of Parliamentary material offering, or ready at hand. But the parliamentary material ready at hand was, as a matter of fact, most unsound. Enthusiasm blinded us to that truth at first; and when we found it out, instead of quietly casting away the worthless, and choosing again—again and again if necessary—that which was proved rotten was called sound by those who should have judged and rejected it. Then the country, wildly bawling treason which it ought to have foreseen, and, at least, in some measure provided for, gave up all further effort in despair.

Amongst the Prelates signing the Requisition there is not, we are confident, one who does not sincerely and ardently desire the attainment of the object in view; but there are more than one who entertain political opinions and conscientiously entertain them—irreconcilable with the policy of Independent Opposition. Let us look this fact in the face. Being prepared for it, the result will not come upon us by surprise and overwhelm us. There are Prelates who would have no objection to reflect any of the most prominent parliamentary members of the Association after his appointment as Attorney General. Moreover, several of those Prelates, however bitterly opposed to the present Palmerston-Russell Ministry, would look with favor upon, if they would not indeed actively support a friendly Liberal Administration, such as that of the late Earl of Aberdeen. Let no one call this 'venality,' or 'treachery,' or 'treason'; it arises from convictions as sincere as any others, though, as we contend, lamentably in error. Let us look this fact also in the face. If we do so, we may avoid the painful disappointments and disedifying reproaches of past times. On the other hand, there is this fact full of cheering hope—that never before was there so large a number of the Irish Prelates sincerely and ardently attached to the policy of parliamentary independence as there is now—*Nation*.

The Nationalists proper of Ireland are divided at present into several sections, but of intelligent leadership there is none. The country requires a head guide, a centre of authority and it has none. The consequences are visible in the absence of the union which is strength, and of all effective preparation for the opportunity to which all profess to look forward. The certain result of a continuance of this state of things is national ruin. If the most favorable of opportunities were to occur to-morrow, it would infallibly be lost, because among the diversity of organisations there is not one which could secure the obedience of more than a mere fraction of the Nationalists of Ireland, nor one which by its conduct has given proof of the capacity to turn to account any opportunity whatever. Among the various sections of Nationalists are many honest, capable, and courageous men. Solemnly we warn them against the fatality of the present course of national action or inaction. Earnestly we implore of them at the beginning of a new, and as we believe it will prove to be, eventful year, to take counsel together in a friendly spirit, and choose a committee capable of lifting the national cause out of the slough of faction, and guiding it with wisdom, with boldness to a successful issue.—*Dublin Irishman*.

ANOTHER IRISH LITERATURE.—It is time that the attention of our learned societies, and such of the public as take an interest in Irish literature, were directed to the unaccountable negligence with which the unpublished records of Ireland are treated by the proper authorities. We do not quarrel with

the English public for not evincing any lively anxiety in a subject which unfortunately appears to be viewed with indifference by our own people. We believe, however, that the time is fast approaching when the contents of the more ancient Irish manuscript collection will be held in higher estimation than hitherto. The labors of the learned Zausa, Aibele, and other continental philologists, have served to inspire the literati of Europe with a lively sense of the important results which they may derive from the study of the earlier forms of the Irish language, and the invaluable services of Irish archaeologists, such as Todd, Petrie, Reeves, Graves, Wilde, &c., have contributed to show the great assistance which the English historian may derive from an examination of our manuscript remains. As an instance, we would refer to the celebrated *Dum Albanach*, published in Dr. Todd's edition of the 'Irish Nennius,' which Pinkerton and other competent critics have pronounced as 'beyond question the most ancient monument of ancient Dalriadic history extant.' We have, however, to complain of the neglect exhibited by the English authorities in regard to Irish records. Some six years since the Government decided on publishing under the supervision of the English Master of the Rolls, a series of volumes intended to illustrate the history of these countries under the title of 'Chronicles and Memorials of Great Britain and Ireland.' These volumes were to consist of reprints of very old and rare books, editions of old manuscripts, and catalogues of records, letters, correspondences, &c. We believe that some 80 volumes have already appeared, at an expense of about 40,000 pounds. But although the cost of these publications is borne by the Consolidated Fund, to which Ireland of course contributes its fair share (or more than its share), we look in vain for a single volume devoted to the history of this country, if we except the reprint of Giraldus Cambrensis and the two volumes of Patent Rolls which have been the subject of a recent commission of inquiry. We could have afforded, however, to dispense with the republication of Giraldus Cambrensis (a fairly translated, but wretchedly noted edition of which was published last year by Bohn, the London publisher), as the inestimable work of Gratianus Lucius, i.e., 'Cambrensis Eversus,' published by the Celtic Society, Dublin, 1851, contains nearly all the text of Giraldus. And, although the publication of the various charters and patent rolls would, undoubtedly, contribute much to illustrate the united history of those countries, the publication of the earlier records is a matter more imperatively requiring attention. The manuscripts in which the more ancient traditions are preserved are fast tending to decay, and the facilities for translating and efficiently illustrating their contents are every year becoming less. If some effective steps are not soon adopted to press upon Sir John Romilly the necessity of preserving from impending ruin the contents of manuscripts already almost illegible, the Irish people will only have themselves to blame, and future investigators may have to deplore the apathy of the present guardians of our literary treasures.—*Freeman's Journal*.

DUBLIN, Dec. 28.—The Non-Subscribing Presbyterians of Ireland presented an address of congratulation to the Lord-Lieutenant yesterday. The title of this body may require explanation. The association consists of four distinct and independent religious communities—namely, the Remonstrant Synod of Ulster, the Presbytery of Antrim, the Northern Presbytery of Antrim, and the United Presbytery or Synod of Munster. They derive their common name from their refusing to subscribe to the Westminster Confession of Faith, or to any human creed. They adhere, as they told the Lord-Lieutenant, to the fundamental principles of the Reformation, the sufficiency of Holy Scripture, the right of private judgment, and the rejection of human authority in matters of faith. They are known in this country, however, simply as Unitarians, though varying a good deal in their ideas of the person of Christ. They are for the most part a wealthy and influential people, unenlightened, liberal, and philanthropic. They have only about 45 ministers altogether; and they are all in the receipt of *Regium Donum*. They have had a great man in their ranks for half a century—a standard bearer and champion—the Rev. Dr. Montgomery, a man of noble presence and commanding ability, who was understood to have always enjoyed much influence at Dublin Castle when the Whigs were in power.

In their address to Lord Woodhouse the Non-Subscribing Presbyterians state that they cordially recognize the wisdom of Her Majesty's choice of a Chief Governor for Ireland and anticipate the happiest results from his Excellency's administration. They did not fail to avail themselves of the opportunity of bearing their testimony in favor of Liberal principles, especially in regard to the education question. They say—
Indefinable in our assertion of the sacred rights of conscience for ourselves and the churches committed to our care, we feel ourselves bound by honor, consistency, and duty to acknowledge in the simplest measure the same rights in our fellow subjects of every creed; and therefore we shall always have peculiar pleasure in using whatever influence we possess for the support of an enlightened, impartial, and truly Christian policy, which extending equal protection to all sects and denominations, and declining to confer exceptional or exclusive privileges upon the adherents of any Church, can alone tend to unite the wise and liberal of all parties in respect for the Government under which we live, and in harmony among themselves. Under your Excellency's Government we trust to see those principles carried into action in reference to the reform and administration of the law, and more especially in reference to public education, with respect to which we cannot conceal our opinion that they have lately in some important points been lost sight of.

The Lord-Lieutenant replied briefly as follows:—
Gentlemen—As representative of the Queen, I receive with pleasure your loyal and dutiful address, and on my own part I sincerely thank you for the kind expressions in which you have conveyed to me the congratulations of the Non-Subscribing Presbyterians on my assumption of the office of Lord-Lieutenant. I rejoice to hear your declaration that while you maintain your own rights of conscience, you feel bound to acknowledge the same rights in your fellow-subjects of every creed. I trust that your efforts to promote loyalty to the Throne, obedience to the laws, and mutual goodwill among Irishmen of every religious denomination may be attended with the success which such truly Christian labors deserve.

Christmas came with a fine hard frost, and the skaters had some good practice on St. Stephen's day, with the hope of still better on the following day, if the frost should continue. But the thaw set in that night; the ice has disappeared, and even the snow on the mountains has nearly all melted away.—*Times Cor.*

FLAX, FLAX-SOWING, AND FLAX-SEWING.—No matter at what period of the year we arrive, be it the time for patience or rejoicing, let us not forget that Ireland's poverty is partially caused by the want of constant and remunerative work for her idle hands. When Englishmen and others come here in summer, and look at the blooming country, and its promise of abundance, they feel confounded at the problem of Ireland's poverty in the midst of plenty, and they cannot solve it. They fancy that any one living under the British flag may be happy or on the road to happiness; and they go back to their own country, leaving all the blame of Ireland's misfortune at Irishmen's doors. These English people think that a native government is valuable in the way of exalting a country, and that a people ruled by their enemies can never become rich. But if they themselves were legislated for in Paris or Madrid, and a foreign governor installed in London to carry French or Spanish law into effect, would wonder what sort of a prospect would England present to the world. We think it would be a shabby one: it