

The task is imposed and undertaken, with full and accurate directions—with oft-repeated charges and instructions; and, commissioned more...

Good priest, it would befit thee better to spur on—life and death are in the issue of thy mission—craft and villainy are plotting behind thee—Onward, onward, ere the pursuits begin.

The ways of virtue are the ways of wisdom, no less than the ways of pleasantness; and fraud, however craftily conducted, leads, oftener than men will easily believe, to mere self-confusion, complication, and defeat.

At about the same time, in a small, dark room, in Thomas Talbot's lodgings, that gentleman was closeted with Miles Garrett and his humble friend, Garvey.

Then the matter, briefly told, is simply this, said Talbot, with gloomy bitterness, 'our pairs are all gone for naught: the land's not his; and, hang or drown, it's all one to us.'

'How the devil could I tell there was a deed of settlement in the way?' retorted Garrett with asperity; 'there's no good in blaming me for it.'

'Of course—but answer my question,' pursued Talbot; 'come, come, can you darn the cobweb—or is it all lost? One thing is clear—as the old fellow is attained, his life estate, at least, is in the crown, and that is worth something.'

'Suppose,' said Garvey, speaking very slowly, and with a leer of guilty cunning, 'Suppose we could get at this unlucky deed; and if we had it last, what evidence could they adduce in support of such a settlement, so as to defeat the king's claim? If that deed were in the fire, I'd swap my fingers at them; the sooner the old man was strung up the better, in such a case.'

'The three confederates exchanged looks of excited significance. Talbot broke the silence—'Can you make a guess in whose keeping that instrument at present lies?' he inquired, earnestly.

'No, not now—that is, not yet,' replied Garvey; 'it is not in Crook's hands, and I can't say at present where it is; but,' he added, with a smile of infernal triumph, which disclosed his gapped and discoloured teeth, from ear to ear;—'but I am promised information, upon which we can rely implicitly; and to-morrow morning we shall know the very spot, the very inch which it occupies.'

'By —, then, the thing's done,' cried Talbot, striking his hand upon the table.

'It is but to get a warrant to seize the papers on suspicion,' said Garrett, throwing himself back in his chair, while his contracted brow expanded with the delectable sense of relief; and in the luxury of his sensations, he rubbed his hands together, as though he had been washing them.

'You could not learn to-night?' urged Talbot. 'Impossible, utterly impossible,' replied Garvey, with an important shake of the head; 'no, not for love or money; the least suspicion would blow all. I must watch my man, and take time when eyes are off. To-morrow morning, by eight o'clock, I shall know all about it, if Crooke himself knows it.'

'Well, then, to-morrow morning be it,' said Talbot, rising thoughtfully. 'The thing, however, must be done with some tact and caution. I don't care a fig myself, for scandal; but here it might be dangerous; nothing venture, nothing win, however; so, in the devil's name, let it be tried. Mr. Garvey,' continued Talbot, motioning him somewhat unceremoniously toward the door, 'we shall expect to see you here, by eight of the clock to-morrow morning; nay, no formalities, I pray you—good night, good night, sir—fare you well. If ever the devil had a dutiful drudge on earth,' he continued, addressing Garret, as the descending tread of his humble ac-

accomplice was heard upon the stairs; that sneaking scoundrel—'He's a useful fellow in his way,' said Garrett. 'Very,' replied Talbot; 'but don't leave the handling of that deed to him; let him help you to select it if you need his aid; but do the important part yourself—yourself, mind you; for that scoundrel might pocket the settlement, and keep it over our heads afterwards to extort money; so burn it yourself.'

'Meanwhile,' said Garrett, 'you undertake to have the old man reprieved, lest this should fail. 'Certainly; 'tis but a word in my brother's ear,' said Talbot; 'but if you and Garvey do your business properly, he may hang as high as they please, by this day week.'

(To be Continued.)

THE POPE—'PETER'S PENCE.'

The following pastoral letter and instruction of his Grace, the Most Rev. Dr. Cullen, Archbishop of Dublin, directing the establishment of the Confraternity of 'Peter's Pence' was read on Sunday in the churches and chapels of the archdiocese:—'Amidst the manifold calamities which are daily befalling the world, it is, dear brethren, a source of great consolation to witness the splendid manifestations of devotion to the Holy See, and unshaken fidelity to the great centre of Catholic unity, the chair of St. Peter, daily elicited throughout the entire world by the many and most severe trials which, in the inscrutable designs of Divine Providence, have fallen to the lot of our most beloved Father and Pontiff, the gloriously reigning Pius the Ninth.'

It is unnecessary to remind you, during a reign of fifteen years, has the hand of violence been raised against his sacred person and rights—at one time forcing him into exile, and now again detaining in his rapacious grasp the greater portion of the territories of the church; while the unjust aggressor and his abettors mature their designs for the seizure, if such be permitted them, of the remainder. Nor is this all—but in the first place as a preparation for the intended robbery—and then, in the vain attempt to justify so flagrant a violation of divine and human laws, the organs, both at home and abroad, of an anti-Catholic and infidel press, have, without ceasing, fabricated and poured forth calumnies, the vilest as well as the most baseless, against the Holy Father, his government, and all his most tried and faithful servants; while, for the scenes of sacrilege, of incendiarism and bloodshed, which are daily enacted in the invaded provinces of the church and the neighboring kingdom of Naples—scenes unparalleled save in our own sad records of Cromwellian barbarity—these same apostles, as they would fain have us believe them, of humanity, of liberty, and good government, have not one solitary word of reprobation. Against the captivity or exile of fifty-eight Neapolitan bishops, forcibly removed from their sees—against the now almost daily perpetrated and cold-blooded murders of unoffending priests—against the burning of whole towns, with their defenceless populations of aged, infirm, women and children, not a voice of execration is heard on the part of these self-constituted and self-styled sympathisers with "oppressed nationalities" all over the world.

Wherefore, then, dear brethren, this difference of opinion, this obviously unfair standard of judgment, by means of the public mind is sought to be influenced in such different and opposite directions in its estimate of public events? Are the hardy peasantry of the Abruzzi and the Calabria, bravely fighting for their hereditary monarch, for the purity of their religion, which is dishonoured, and the freedom of their country, which is oppressed by a foreign invader, altogether undeserving of sympathy? Or—to borrow our illustration from a domestic source—has Ireland, depopulated by famine and emigration, and whose poor are condemned to intolerable privations and insult in workhouses worse than the jails of the felons—has Ireland still groaning under the monster grievance of being obliged to maintain, as a primary charge upon her industry and her resources, the established church of a small fraction of her inhabitants, ceased to be a blot on the boasted social civilisation of England in the nineteenth century? Or again, has Poland, writhing under the worst of all despotisms, the religious tyranny of successive Russian monarchs, which seeks to accomplish her denationalization by the ruin of her faith, no claims on the moral support of all right-thinking and liberal-minded men? But the reason, dear brethren, of this disparity of judgment is obvious; it must be present to the minds of all. It will, however, be useful to record it here, in the words of an unexpected witness—one of the leaders, in fact, of the social and democratic revolution, so long and so industriously at work to undermine social and religious order in Europe—who, in a letter published not many days since in a leading French journal, speaking precisely of the case of the oppressed Poles, thus expresses himself:—'Poland is Catholic—the focus of modern Jesuitism, the last bulwark of the Papacy. And what interests have we democrats of France, of Italy, of Belgium, of Germany, and elsewhere, in the resuscitation of Poland, if this should have no other object but to consolidate the faith and the aristocracy of Poland against the tendencies of the revolution.'

Proudhon, Letter in La Presse, 23d September. 'These words, dear brethren, need no comment. The revolutionary movement in Italy, Hungary, and Austria, have the full sympathy of the so-called liberal press, because they are anti-Catholic. To the wrongs of Ireland, to the struggles of the Neapolitans, and the sufferings of Poland these sympathies are denied, because the question affects the cause of a Catholic nation, and the freedom of the Catholic religion. But to all this outpouring of injustice and calumny, directed against the Sovereign Pontiff and his sacred rights, what, dearest brethren, has been the reply of the Catholic world? As one man the faithful have arisen, and with one voice, they have repudiated the calumnies, they have denounced the criminal rapacity, of which their beloved Pontiff was sought to be made the victim, and placing themselves and their possessions at his disposal they have manifested their determination, as far as rested with them, to uphold, by every lawful means in their power, the rights, the possessions, the liberty and the independence of the Viceregent on earth of Jesus Christ. Of the part taken by Ireland in these magnificent demonstrations of attachment and devotion to the Holy See, our country may with reason be proud; and we, on our part, have already paid the record of our gratitude in particular, for the promptness and regularity which, responding on a late occasion to our invitation, you enabled us to forward, in aid of the exhausted and plundered resources of the Pontifical treasury your munificent contribution of upwards of £17,000.

It must not, however, be forgotten that the injustice against which you have so forcibly protested, and the consequent evils which you have exerted yourselves so nobly to alleviate, still continue; that the claim of affection and of justice which the Holy Father has upon his children still exists; and that in consequence, here as elsewhere, they are still called upon to continue, to the best of their ability, their efforts in his behalf. It would not, indeed, be reasonable to expect a repetition on so large a scale of the effort of generosity which has already so justly distinguished this diocese, and ranked it, notwithstanding the many adverse circumstances under which its inhabitants are placed, and the many imperative claims of local charity which press upon them, in the proud position of third on the list of great cities, whose pious devotedness has made them the largest contributors in relieving the wants of the Holy See; but a continuous, well-organised and widely diffused method of contribution, by which each will, from time to time, offer a little, may be

hoped for, and will, while pressing but slightly on the resources even of the number classes, in the end realise abundant results, and entitle us to a share in the honor, the merit, and the reward of the more systematic and continuous efforts, that in the revival, under the form of a religious association, of the time-honoured institution of Peter's Pence, are now being diffused in several localities, and gradually becoming diffused over the entire Catholic world. It is therefore, dear brethren, that, confiding in your well-tryed devotion to our most Holy Father, in your generosity and zeal, we are, resolved, after having consulted with the principal members of the secular and regular clergy, upon establishing canonically in our diocese, the religious association, or Confraternity of Peter's Pence, the members of which shall be united in pious communion of prayers and good works, to implore God to console and strengthen our beloved Pontiff in his afflictions, and shall join also their contributions to aid the exhausted resources of his treasury. For this purpose we direct and declare as follows:—'1. On and after this, the first Sunday in October, the solemnity of the Holy Rosary—the auspicious day upon which the church celebrates the victory gained through the intercession of the Blessed Virgin, by the army of Christendom over the enemies of the Christian name at Lepanto—the pious Sodality or Confraternity of Peter's Pence is hereby established in our Pro-Cathedral Church of the Immaculate Conception, Marlboro'-street, and we invite the faithful, and those in particular of the parishes annexed to the above church to associate themselves with it.

'2. We direct and exhort respectively, all parish priests, heads of religious houses, and others of the clergy charged with the administration of churches and chapels throughout the diocese, to erect branch associations in the churches and chapels placed under their care, herewith according to them all necessary faculties for the purpose.

'3. The conditions of segregation are the daily recital three times of the "Our Father," the "Hail Mary," and the "Gloria be to the Father," to implore the Almighty to put an end to the calamities which threaten religion and afflict the church; and in particular, to hasten the triumph of peace and justice by the speedy termination of the trials which still continue to afflict our beloved Pontiff, Pius IX., and his restoration to the full enjoyment of his sacred rights and the temporal possessions of the Holy See. The members, those only excepted whose extreme poverty renders them unable, will also contribute a yearly donation or a small monthly offering, according to the devotion of each, towards relieving the necessities of our Holy Father.

'4. For the purpose of receiving the offerings of the faithful, boxes bearing the name and device of the association shall be fixed in convenient and conspicuous places in the several churches and chapels of the diocese where the association is established. A monthly return shall be made, and all sums received forwarded to the secretaries and treasurers of the central association established in our church of the Immaculate Conception in this city, to be subsequently at suitable intervals sent by us to the treasury of our most Holy Father.

'5. A central or general board of administration, appointed by us, and consisting of the treasurers and secretaries, and some of the clergy and laity of the city or its vicinity, will meet twice in each month, for the transaction of the general business of the association at the Presbytery, Marlboro'-street.

'6. Having applied for regular letters of aggregation of our diocesan association, thus happily, we trust, established, to the already existing and canonically erected Arch-Confraternity of Rome, and, in particular of the many indulgences with which the Sovereign Pontiff has enriched its members. We exhort you, dearly beloved brethren, to avail yourselves of the opportunity thus afforded, of again justifying your earnest devotion and attachment to the cause of our venerated and beloved Pontiff, and thereby to bring down upon yourselves a large share in the blessings, spiritual and temporal, with which God rewards abundantly those who show themselves sincerely attached to the interests of his church. To your alms, contributed for so holy and sacred an object, unite in the spirit of this sodality, your works of mortification and the acts of the other virtues, but principally your prayers—prayer in behalf of our beloved Father and Pontiff—prayer, too, in behalf of the misguided men who are his enemies, that God, the author of peace and charity, may enlighten them to discover to them the evil of their ways, may grant them mercifully the remission of their sins, and powerfully deliver us from their snares. The grace of our Lord Jesus be with you. Amen.

J. PAUL, Archbishop of Dublin. Dublin, 6th October, 1861.

THE "JOHN BULL" ON IRISH NATIONALITY.

(From the London Tablet.) We have already reviewed Mr. Aubrey de Vere's last volume, and expressed our admiration for it, but we have great pleasure in presenting the following review of it from that staunch old Conservative journal and organ of High Church Toryism, the John Bull.

It is all-important to bear in mind the difference between them and the English Low Church Evangelicals, or Irish Orangemen, like the Newdegates and Verners, who vote on the Tory side, call themselves Tories, and to the misfortune, if not to the disgrace of the Tory party, are recognised as forming a portion of it.

'It is strange that the intense Irish feeling which constitutes the national life of Ireland's people should never yet have found worthy expression in a poetic literature. Moore, it is true, was in some sense a thoroughly Irish poet; but he was so rather by temperament and habit than by the deeper sensations of an Irish heart. He played, indeed, in his artistic way with the love and hate of his country, but he was too much at his ease in the circles of Bowood and Holland House to say for Ireland that which is nearest to her heart. The Epos of Ireland for the present, we fear, can only find its utterance through the medium of *sæva indignatio*—the wrath and sorrow and complaint with which so many long years of misgovernment have laden her harpstrings. Such a voice she has at length found in the masculine and musical verse of Mr. Aubrey de Vere. His 'Inisfail' is a truly national poem, loyal to the old traditions of his country, devoted to celebrate her historical heroes and their great deeds, but viewing all this imaginative aspect of her past through the light and warmth of the strong passion inspired by the facts of her more recent days. Nor do we think that the poem is less intensely national because the author is not a Celt *par sang*, and because the Faith of Rome is only his (we believe) by conversion. Unhappily in the present social condition of Ireland we might have expected a minstrel of the genuine Milesian stock to infuse into his song more of mere caste bitterness than is consistent with the higher order of poetry—such as that narrow ungenerous ferocity which lent fire to the verse of Ebenezer Elliott.—Again the Roman Catholic religion in Ireland has been for some time so much associated with party politics that we should hardly have looked among the aboriginal Irish Catholics for the poet of whom we are in search. Those angry lyrics which used to appear in the columns of the *Nation* newspaper were the passionate outbursts of the poetic heart in men who had always belonged to a trampled race and a proscribed creed. The great poem of Ireland must be written in a calmer spirit, and Mr. de Vere coming from the dominant social class and having embraced the Roman creed, as we are bound to believe from mature conviction, can divest himself of the personal heat which is apt to associate itself with the accidents of birth, while his strongest sympathies of heart and imagination are at the same time with the race and the faith of which he has undertaken to be the spokesman.

It is part of the poetic character of Irish patriotism, as of Italian, that it has attached itself to a national adversity. This has imparted to it a tinge of melancholy which has always been apparent in the Irish national poetry, and is curiously exemplified in the tenderness and affection with which the old bard spoke of his country, always with some endearing title, as: the Little Dark Rose, the Poor Old Woman, the Silk of the Kine, and the like. We in England are so much accustomed to mix our patriotism with our pride in England's material greatness, that we can hardly at first sight understand the deep fondness with which the children of these more unfortunate countries cling to their mother. Mr. de Vere in his first poem, 'The Sisters,' has dwelt with much power on this distinction, where he describes his English friend and guest:—
He loved his country: Great and strong he call'd her;
But well I knew that had her greatness waned,
His love had wax'd.
So we hope it would be with many of us. But it is impossible to forget that there is a considerable portion of English patriotism—the more vulgar and noisy portion of it—which is but another shape of the conceit which loves to praise itself, and which, under the guise of affection for England, only means appreciation of Saxon brawn and money-making. 'The Sisters' is a home-story of Irish life; commonplace enough in its incidents, and evidently drawn from the author's own experience. It is but the fragments of a noteless Irish life—and tells the record of a dreamy peasant girl, her love and sorrow, and her high inspiring faith. In her story, which reminds us of some of those which Wordsworth has told, Mr. de Vere has obviously had before him an embodiment of his country's sufferings and faith and hope. For it is a thought prominent through all Mr. de Vere's poems that the long depression of his country is to have a purifying and ennobling effect upon her—to be a trial out of which she shall come in brightness. This conviction he has beautifully embodied in one of the last poems of 'Inisfail.'
'But though the past has stung the Irish spirit of Mr. de Vere to hot indignation, it must not be supposed that all his verse has the character of a dirge for Irish glories gone by. He is able to look brightly forward to the future, and the burden of most of these songs is that of hope and trust. England and Ireland do not yet understand each other well enough to partake thoroughly in the historical glory which jointly belongs to them. Mr. de Vere, we are sure, does not forget how much of the history of his country is written in the annals of the British army, from Malda to Lukerman. But at present an Irish poet hardly knows how to deal, in a national spirit, with this part of his nation's chronicles. He can, however, look forward, as Mr. de Vere does, to the time when the united nation shall have learned to appreciate the several elements which each of her peoples contributes to her greatness, and shall own that the soberer and harder virtues of the English race are well leavened by the more impulsive merits of the warm volatile Irishman.
'These poems of Mr. de Vere will live—live not only as a noble contribution to English poetry (although the author sacrifices so much to Irish pronunciation as in one place to make *coart* a dissyllable), but also as a true and worthy expression of Irish national sentiment. Every Irish child ought to know by heart.'
These are sentiments from the High Church English Tory Organ that the Catholics of Ireland are perhaps scarcely prepared to hear without surprise, but their surprise will not be lessened when they hear the same party's opinion of Oliver Cromwell, of Orange Ascendancy, and of Irish Nationality. We quote from the *John Bull's* review of Professor Goldwin Smith's Essay on Irish History and Irish Character. The *John Bull* says:—
'We reviewed last week the volume in which Mr. Aubrey de Vere deals with the poetical and imaginative aspect of Irish History and Irish Character.—We have now before us a book which takes up the same theme from a very different point of view. Mr. Goldwin Smith's essay is founded on a lecture read before the Oxford Architectural and Historical Society, and partakes in some degree of the didactic and generalising tone with which you might suppose a University Professor to take up *La Question Irlandaise*.
'The object of Mr. Goldwin Smith's essay is a truly patriotic one, and is practically identical with that which Mr. de Vere sets before us in the opening of his poems—that of pointing out the need which the several races inhabiting our islands have of each other, and how the quantities supplied by the one fill up the deficiencies of the other. We are afraid that Mr. Goldwin Smith, while thus recognising the mutual benefits which the two races are capable of conferring on each other, has not always kept his own moral in view. He is, *doctrinaire*-like, too apt to take for granted that the peculiarities of Irish character are a remnant of an older and more barbarous state of society, to be purged out by a closer approach to civilisation. He recognises with great justice the Irish tendency to agrarian disorders as the consequence of the old Irish law of land, and the classish state of society belonging to the older history of their race. But he seems to think that they are learning a more commercial view of the relation between landlord and tenant.
'We should be sorry to see either in England or Ireland so mature and regular a state of society as to sink the relation of landlord and tenant into one of a purely commercial character. We should rather look forward to a time when the more patriarchal system indigenous to Irish rural life shall receive its natural development through the means of a resident class of landlords in thorough sympathy with the population.
'It falls in with the scope of Mr. Smith's design to give a brief sketch of Irish history both in Church and State from the time of the English conquest, with the view of illustrating the connection between Ireland's past experience and her present condition. This sketch is of a superficial character. Mr. Smith is not free from the taint of that vulgar servility which is just now in vogue towards mere success in the person of Oliver Cromwell. Mr. Smith, indeed, does not seem to have very definite ideas about the homage which he pays to his insubrious hero. He admits in one place that
'The slaughter of the Catholic garrison after the storm of Drogheda and Wexford is a dark blot on Cromwell's name. Unlike some of his admirers, he had the grace to excuse it, on grounds of humanity, as being likely, by striking terror, in the end to save more blood. This excuse cannot be admitted. An example of atrocity, though it may cut short one war, tends to make all wars more atrocious.'
'After this it is rather surprising to be immediately told that 'under the circumstances of the case, and considering the state of opinion, Cromwell on the whole displayed the self-control and regard for humanity which became his greatness.' This greatness is elsewhere thus measured by Mr. Smith:—
'The few years of his reign, crowded with miracles of administrative genius, profound statesmanship, and high-souled diplomacy, gave only a transient glimpse of the great England that was to come.'
'Pretty well for a man whose administration, after having had at his command all the resources of a great empire, left England in a state of beggary and hopeless anarchy.'
'Even the snow-broth of Mr. Smith's doctrinarianism warms a little when he comes to recount the horrors which stained the suppression of the Irish rebellion in 1798. He compares them to those of the French Revolution. But Mr. Smith forgets that those casualties were but the legitimate consequences of that system of ascendancy which had been established by his favourites Cromwell and William of Orange, and which had become the only means of governing Ireland on Whig principles.
'Mr. Goldwin Smith thus sums up his conclusions:—

There are four relations in which Ireland may be placed with regard to the sister island—dependency, independence, federation, and union. The latter of these relations has been tried during six centuries, and there are few who would desire to experience it again, as the consequence of a disruption leading to a war and a second conquest of the weaker island by the stronger. Independence would of course be feasible in itself, if it could only be accompanied by geographical separation; but so close a neighbourhood would involve contact, and contact would bring on collisions, rivalry, jealousy, hostility would spring up; the more certainly, because there would be between the two countries the memory of a former union, and of a recent divorce; and Ireland, manacled by the power of England, would become the ward and the rascal of France, or some other foreign power, which for its purposes would constitute itself her protector. The federal relation is natural and useful when it is entered into by several states of tolerably equal power, but it could not be naturally or usefully formed between two states, one of which is far more powerful than the other, since in the Federal Councils the vote of the more powerful would always prevail. There remains only union, and if this alone remains, common sense requires us heartily to embrace it, and to endeavour, by the abolition of every ascendancy and ancient misgovernment, to render it perfectly fair, honorable, and beneficial to both nations.'

'We quite agree with our author in the strict interpretation of his words. But when we come to read a little further we find that by *union* he means *fusion*; and, indeed, he asserts afterwards that 'the course of event has left no basis whereon Irish nationality can be established.' For our part we think that Irish nationality will establish itself, and cannot be got rid of, as past history abhors, by any course of policy. It is only on *doctrinaire* paper or in *doctrinaire* lectures that you can obliterate the instincts and feelings of a nation. Our notion of the true union between the two peoples is not the absorption of all that is distinctively Irish into an imperial system, but a combination by which the national life of each shall be kept up, and yet brought to bear on one common course of State action.'

But there is another Tory organ, and another section of the Tory Party. 'The low, bigoted, half-educated, Low Church Evangelicals in England, and Orangemen in Ireland. They must be got rid of, and eliminated from the Conservative ranks, a consummation which, perhaps, will not be delayed much longer. For their illiberality as Protestants has been scolded and flattered by Lord Palmerston's and Lord John Russell's treatment of Catholics, while their old Roundhead Cromwellian and rebellious spirit has warmed towards the Whigs for their support of the Italian revolution.'

Here the organ of Newdegate on the Irish Church:—
'The fact is that the Sovereign of England transferred the supremacy of the Irish Church to himself just as he did the supremacy of the English Church; expunged some superstitious usages from the Irish ritual as he did from the English; and declared the superfluities of certain doctrines which had been invented by the Bishop of Rome, and were unknown to the primitive Church. This change no more affected the Catholicity of the Irish Church than it did the English. Both remained branches of the one Catholic and Apostolic Church, protesting against errors which the Church of the Apostles never knew. If the Bishop of Rome chose to keep up a spurious Church in Ireland alongside the lawful one, that was nothing to us. And because in time he had succeeded in getting the majority of the people over to his side, that constituted no reason why property given to the Irish Church, and not to the emissaries of an Italian Bishop, should be handed over to the latter. The Church of Rome cannot be allowed to take advantage of her own wrong in this fashion. In Ireland she is an interloper; and, according to the canons of the early Church, heretical. Yet, because she has a majority on her side, she claims the possessions of the orthodox Church. We cannot yet at all events accord this power to mere numbers. Our political philosophy is not ripe for the acceptance of so advanced a principle. We hold with Cicerone that if you can prove the present Irish Church to be the true descendant of that branch of the Catholic Church which was first planted in Ireland then the spiritual allegiance of Irishmen is due to that Church. And though, of course, this is a principle which must be accepted with some modifications, it is one which arrests upon the threshold the doctrines of our modern number-worshippers.'

So, too, of the Italian revolution. The *Press* mutinies against Lord Derby, whom with characteristic disingenuousness it quotes as comparing the annexed Lombards and Tuscans, to noble mastiffs, and the Neapolitan brigands to mongrel curs. Of course it praises Sir E. B. Lytton, and rejoices in the union of Italy. It deposes Mr. Disraeli and Lord Derby from their leaderships, and says that the edifying Whig Radical, Sir E. Bulwer Lytton, 'is pre-eminently entitled to be the representative of the Conservatives on this subject.' Why? Let us have a reason, only let us have a reason, and Lord Derby and Mr. Disraeli shall either abdicate or be deposed. The *Press* gives us its reason, and it is worthy of Newdegate. 'Sir E. Bulwer Lytton is pre-eminently entitled to be the representative of the Conservatives on this subject, because'—he wrote the novel of Rienzi! 'The reader of Rienzi,' says the *Press*, 'must have remarked the great interest which its author manifests in all that concerns Italy.'

THE TEMPERANCE MOVEMENT IN THE ARCHDIOCESE OF CASHEL.—We understand that in all the parishes of the Archdiocese of Cashel and Emly the movement set on foot and promoted by His Grace the Archbishop of Cashel for the prevention of the sale of spirituous liquors on Sunday is now in full and satisfactory operation. Immense benefit to religion, order and morality, has been the result, particularly in the rural districts, where on Sunday evening the public houses used to be thronged, and where serious rows, and often fatal accidents, had their origin.—Now the Sabbath is marked by that quietude and decorum which should characterise the day of rest, and all parties seem satisfied at a change that has wrought so much of good. It is very creditable to some Protestant spirit dealers in the towns, that they were among the first to acquiesce in the ordinance of the venerable Archbishop, who, in spreading the Sunday temperance movement throughout the diocese, has set a noble example, worthy of being imitated throughout the other counties of Ireland.—*Tipperary Free Press*.

SENDING A CHALLENGE TO DR. GRAY.—Information were sworn on Tuesday, Oct. 9, by Dr. Gray, T.C., proprietor of the Dublin *Freeman's Journal*, against Mr. Francis Morgan, Solicitor to the Corporation, in consequence of the latter gentleman having sent a challenge to Dr. Gray, inviting him to fight in France. Upon the sworn informations of Dr. Gray, a warrant was issued for the arrest of Mr. Morgan, which was executed by the police. Mr. Morgan gave a personal undertaking to appear before the divisional magistrate sitting at the Head Police-office, on Tuesday evening, at four o'clock, to enter into recognizances to keep the peace towards all her Majesty's subjects, and Dr. Gray especially. It appears that Mr. Morgan considered his honor was impeached, in consequence of statements made by Dr. Gray, in reference to him, at the very stormy debate which took place in the Corporation on Monday last, in reference to the Waterworks. He accordingly considered it necessary to send Dr. Gray a challenge who, next morning, swore informations against him.

THE TEMPERANCE MOVEMENT IN THE ARCHDIOCESE OF CASHEL.—We understand that in all the parishes of the Archdiocese of Cashel and Emly the movement set on foot and promoted by His Grace the Archbishop of Cashel for the prevention of the sale of spirituous liquors on Sunday is now in full and satisfactory operation. Immense benefit to religion, order and morality, has been the result, particularly in the rural districts, where on Sunday evening the public houses used to be thronged, and where serious rows, and often fatal accidents, had their origin.—Now the Sabbath is marked by that quietude and decorum which should characterise the day of rest, and all parties seem satisfied at a change that has wrought so much of good. It is very creditable to some Protestant spirit dealers in the towns, that they were among the first to acquiesce in the ordinance of the venerable Archbishop, who, in spreading the Sunday temperance movement throughout the diocese, has set a noble example, worthy of being imitated throughout the other counties of Ireland.—*Tipperary Free Press*.

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